Power, Chaos or Consensus? 3rd Edition

HOW TO FIX our GLOBAL MELT-DOWN: A PLAN FOR THE PLANET



TED WELLS

"Extremely Interesting!"
-Noam Chomsky-
after being given an earlier edition of this book back in 2012.

[The original edition of]
"This book is really incredible"
-Sharon Villines-
(Co-author of "We The People")
"What is really wonderful is that he understands all the dimensions of the issues in a public context" -2019-

"This book addresses nothing less than our fundamental human dilemma"
Mike O'Brien: Book Reviewer for the Ethiopian Herald - 2013-

Power, Chaos or Consensus?

How to Fix Our Global Melt-Down:

A PLAN FOR THE PLANET

is about a peaceful, comprehensive, democratic way to get humanity on this finite blue planet out of the mass grave it is currently digging for itself. It is based on the author's 50 years of professional planning experience working on the edges of public decision-making all over the world. The suggested "Fix" is not a new religious text, a philosopher's vague theory or a utopian dream.It is simply a plan; a plan which explicitly details how any size group of people, anywhere, might peacefully, voluntarily update their own democracies to create a more inclusive, financially sound, environmentally sususstainable and just society while accommodating very diverse cultures within it.

Power, Chaos or Consensus?

3rd Edition

HOW TO FIX our GLOBAL MELT-DOWN:

A PLAN FOR THE PLANET

BY

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TO
NOAM CHOMSKY

THE EDUCATOR WHOSE VISION
OF A BETTER WORLD
STARTED ME ON THIS JOURNEY
50 YEARS AGO

Acknowledgements

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In peace and with thanks,

TED WELLS

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Part A

Introducing the Global Puzzle

Chapter 1:
The Ethiopian Connection

Some pessimists among us think that the end of humanity is already written. They see the immorality of capitalism pushing our institutions, our governments and us relentlessly toward a grimly obvious abyss. For them, the questions of catastrophic global warming, nuclear war and societal collapse are now about when, not if.

There are signs of this, of course. Who can ignore the extreme weather the planet is now experiencing, our new, seriously polarizing, narcissistic leaders like Putin and Trump still equating power with reason, and the ever mutating global pandemics that continue to threaten us all.

However, I'm not convinced that our looming demise is already cast in stone. I think it is realistically possible to peacefully reorganize our existing institutions one committee at a time, one community at a time so that their inherent power and the avarice they sometimes generate no longer fuel their blind ambitions and our own self-destruction.

This book is about one way it might happen. It originates from the experiences that I had more than 50 years ago while living in a grass hut in a very remote part of southwest Ethiopia. My wife and I had joined the American Peace Corps as an alternative to the Vietnam War and were given the opportunity to help several dozen Amhara highlanders clear the site for a new town in the dense lowland jungle of the Rift Valley. The land had been personally given to the villagers by the Emperor, Haile Selassie, also an Amhara. During the three years we were there, I was introduced to two fundamental principles of life:

1. That essentially all people on this planet are alike, and
2. That beyond this generality, all people on this planet are totally, absolutely and fundamentally different from one another.

The two are not mutually exclusive.

What I observed while living and working among people who had almost no material possessions or formal education was that despite this, they all had the same characteristics as the people with whom I grew up.

Even before witnessing the incredible poverty of Ethiopia I knew my childhood was privileged. I was born and raised in a small town in New England in an old banking family that could trace its ancestry back to the Mayflower. My family was full of intriguing characters and my classmates were a wonderful collection of personalities from comics to gods. I was sure my family and friends were unique on this planet.

Yet every group of Ethiopians I met seemed to contain similar proportions of those who were wise and intelligent and those who were mentally challenged; those who were kind and loving and those who liked hurting others; those who were content with what they had and those who lied, cheated and stole even from their friends; those who laughed all the time and those who never could see the bright side of anything.

Thankfully, the positive characteristics of people in any group far outweighed the negative. However, the familiar characteristics of the people I met in Ethiopia I have repeatedly observed since then while living, working and travelling as a professional Urban Designer and Planning Specialist in many other cultures and countries across the Americas, Europe, Asia, North Africa and the South Pacific.

Most, if not all of the characteristics of those I've met, seem to me to be traits that are actually part of our global genetic makeup not the construct of our variable environments. In that sense, I believe people around this planet are all much more alike than we might think.

However, Ethiopia also taught me on a more personal level, that however much one person or group of people might empathize with another, they can never fully understand them or think like them; that everyone's life experiences and mental makeup are so different that no two people ever think exactly alike about anything. The difference forced me to look at why I was in Ethiopia avoiding Vietnam on what I thought was a peaceful selfless mission to help others.

What I learned was that sometimes even peaceful selfless good

intentions can have a serious downside to them, generating anger and hate between people rather than love and understanding. (See the companion publication of this book set in Ethiopia in the late 1960s called "The Old Man in the Bag and Other True Stories of Good Intentions", which chronicles some of the more subtle forms of power we encountered there.)

The full implications of my African experiences were not immediately obvious to me. When I returned to America and continued planning for the public good in institutions that appeared much more civilized than the ones I had encountered in Africa, I found myself very uncomfortable for some reason.

I soon figured out why. In rural Ethiopia, as poor and isolated as most people were, they all still remained in control of most of their own life choices. In the Western world, almost half of every group, that is, everyone in the minority, have virtually no say at all over many significant aspects of theirs.

In the back woods of Ethiopia, there were no majority votes taken to make community decisions. There were no institutions telling them what they could and could not do. They did not base their decisions just on the financial costs of the choices they faced. They did not use questionnaires to find out what the majority thought and then make decisions that knowingly left out half of their group.



They intuitively recognized that despite their differences, whatever the cost, they needed the support of everyone, to live together in peace. They needed to reach consensus among themselves to survive.

The argument against using consensus decision-making in our own civilized institutions has always been the problem of scale. In modern societies there are just too many of us to be able to resort to such primitive, idealistic practices.

Democracies force us to turn all decisions into black and white choices even though life is not really like that. Democracies make decision-making easy by polarizing debate and creating winners and losers. Democratic decisions can sometimes get it right, but they can also create resentment and anger among those in the minority who lose out and a strong elation of success among the majority, when neither is deserved

What I learned from my experience in Africa was that such polarized responses are actually signs of paternalism between equals. Paternalism between father and son or teacher and student can generate love and understanding, but paternalism between two equals, when the only difference between them is wealth, power or respect, can generate anger and hate, or even violence, terrorism and war.

Back in late 1971, when I first began seriously thinking about minority rights and possible ways to overcome the downside of paternalism in our existing democratic institutions, I thought most of my ideas were new and unique. Through multiple attempts to write this book over nearly five decades, I have since found out that almost none of them are either new or unique.

Even back when I started, I knew from my childhood days singing in the church choir that I was not the first to think the world might be a better place if we treated everyone the same way we wanted to be treated ourselves. However, I did not know then that even Jesus wasn't the first person to think of this.

I also didn't know Hitler, who died in a Berlin bunker only a month before I was born and whose ideas in "Mein Kampf" consequently held a morbid fascination for me, wasn't the first to recognize the political power of prejudice. Somehow, too, I had always thought that Karl Marx, later indirectly supported by E.F. Schumacher, was the first to express serious reservations over

the mindless, moral-less drive of the market place, but he wasn't.

When I started, I had not even heard of Mohammed's efforts to integrate political, social and economic behavior through his founding of Islam, nor of the Catholic priest, Arizmendiarrietta's more recent efforts to do the same through his founding of the Mondragon cooperatives in northern Spain.

In my university days, my heroes were the French political philosopher, Charles de Montesquieu, one of the brains behind the American Constitution and the Scottish Landscape Architect and urban design pioneer, Sir Patrick Geddes, one of the brains behind modern town planning.

I was fascinated with the ways they had each dispassionately tried to sort out the complex interrelationships between human institutions and their environment. I was a bit disappointed when I later read some of Confucius, Plato and Aristotle and found out that my two idols weren't quite the pioneers I had thought.

A number of relatively recent world celebrities from Albert Einstein to John F. Kennedy have pointed out that our current social and political institutions have not kept pace with our technological development, and I would agree . . . as I suspect would many people.

We have managed to go to the moon, and with the touch of a button can now destroy ourselves and every living thing on this planet. However, we have still not figured out how to ensure social equity between people under a market economy, how to live in the natural environment that surrounds us without abusing it, how to resolve serious conflicts with our neighbors without going to war.

§

Today, it is widely assumed that our present democratic or parliamentarian forms of government are the best we can hope for given the horrors of modern warfare and the relative benefits that these systems provide for the majority of people living under them. However, far from being at the end of political evolution, I am convinced our current democracies are only a partially developed ideology now in serious need of updating.

While better than most previous forms of government, our existing democracies still contain several potentially

fatal flaws that make them inherently unstable and an impediment to us ever finding lasting peace on this planet. Among other things, democracies are presently incapable of equitably resolving minority grievances.

Even with the best of intention, in a democracy it only takes 51 percent of those involved in any decision to decide the fate of the other 49 percent. Within every democracy is the unquestioned assumption that the institutions of any majority group can fully understand and if necessary provide for the needs of any minority group, which is simply not true.

Our current democracies are a form of institutionalized paternalism. Such paternalism is neither a gift of the rich to the poor nor an obligation of the majority to the minority. It is just an ignorant indulgence of power over the powerless and the inevitable generator of anger and hate. Moreover, with the growth of technology, the decline of religion and the replacement of moral values with market place values, democracies also presently have some difficulty looking at major social or environmental issues from any long term or global perspective.

On the other hand consensus decision-making has at least two serious drawbacks as well. One is that it doesn't work in large groups, as I've already mentioned. A second is that any consensus based decision-making process can be easily hijacked by narcissistic participants.

However, just imagine if these problems could be resolved and this form of decision-making peacefully integrated into our current democratic forms of government? What a different world we might live in.

This, in fact, is the premise behind this book.

My belief that things could be improved on this planet might be because I am a die-hard planner. I was trained as an Architect, but I have spent most of my life helping local communities around the world plan their own futures. I suspect planning is part of my genetic makeup, although it could also be the result of the death of my father at an early age and my subsequent need to maintain control over my own environment.

Either way, I am not convinced that we have to go on living together the way we do now. I think with a bit of comprehensive planning, together we could solve, or at least seriously reduce, many of the global problems we now face without having to resort to violence, terrorism or war.

Comprehensive Planning is about influencing change peacefully to achieve a desired future that is not entirely obvious or certain. It is normally practiced on relatively small ideas at a local level, like running a business or improving the layout of a community, but it is capable of being used to solve much larger problems. Over the last 140 years, the practice of Planning has developed a simple almost self-evident 6-step method on how to achieve a better future.

1. Identify what the future state should be; that is, set the goals.
2. Identify and clarify the problems that may interfere with achieving these goals and the opportunities that may achieve them quicker or with fewer resources.
3. Identify and analyze (including side effects) alternative ways to solve the problems and utilize the opportunities to achieve the goals.
4. Choose the best way to do this; that is, come up with a "Plan".
5. Implement "The Plan".
6. Monitor subsequent change and if the results are not as expected, revise "The Plan" (or alternatively, modify the goals).

I have tried to follow these six steps as far as possible writing this book. "Power Chaos or Consensus?" is an attempt to pull together the many personal experiences and observations I've had during a lifetime working on the edges of political decision-making preparing plans for all types of governments, NGOs and businesses around the world. Since choosing Ethiopia over Vietnam early in life I've wanted to find other peaceful ways to resolve the complex, ever changing, ever growing problems humanity now faces on this planet.

These problems beg the "BIG PICTURE" questions like:

- Why can't many different communities live in the same area together peacefully?
- Why can't difficult inter-community differences be resolved without using force?
- Why can't minorities be involved in political decisions?
- Why can't there be gender equality in political decisions?
- Why can't we personally know the people we elect to represent us?
- Why can't narcissists and big money be kept out of public elections?
- Why can't fake social media and biased news be removed from politics?
- Why can't social justice, environmental sustainability and economic rationality always be considered together when making political decisions.
- Why can't political decisions be implemented when they are made rather than endlessly delayed by partisan challenges?
- Why can't long term problems be resolved in our current political systems?

Up until recently, answers to any one of these questions would have seemed almost inconceivable to seek, much less find. Commercialized algorithms on the internet are now polarizing whole nations. Narcissistic world leaders now blatantly lie to the public about their ambitions, Global populations are rising, natural resources are dwindling, seas are warming and global pandemics continue, while money has become the planet's new God.

Most depressing, almost no one has any idea what the "BIG PICTURE" solution to these problems might actually look like; how we might realistically avoid the mass grave humanity is now digging for itself. It seems our trusted democracies are no longer working for any one except the very rich.

However, today there is beginning to be some hope. There are now a growing number of people seeking solutions to these

questions, like Ed Milliband, Rutger Bregman, David Wengrow, Frands Frydendal, John Schinnerer and Ted Rau. Some of the older seekers of the "BIG PICTURE", like Noam Chomsky, John Buck, Sharon Villines, Edwin John, and the author of this book, have been working on them for more than a half century.

Although it will undoubtably seem to many like a deluded fantasy, if not a seriously egotistical boast, I believe the ideas contained in this book would resolve all of the problems listed here and then some. I've called these ideas when considered collectively, "Consocratic Theory", and their political implementation, a "Consocracy". The term is simply the conjunction of two of its primary concepts; "consensus" and "democracy".

What led me to use this particular arrangement of ideas is described in more detail in the first 9 Chapters or Part A of this book, and the major interrelated global problems that I think all of humanity needs to face are described in more detail in Chapters 10 through15 in Part B.

Part C contains 3 chapters describing the principles and structural details of what an upgraded Democracy based on Consensus Decision-making, might look like. Finally, the last two chapters, Chapters 19 and 20 in part D, set out the "Consocratic Plan" itself; Chapter 19 details the 5 steps people might take to see this plan introduced as an amendment to the constitution of their own existing democracy. The second chapter in Part D contains the plan itself; the detailed goals, principles, rights, responsibilities and rules, which would establish a Consocracy and allow people to equitably govern themselves in peace and with social justice in both a market economy and a sustainable environment.

§

Not surprisingly, at the end of the book is a lengthy list of definitions, an index of subjects, ideas and people discussed, and a bibliography of all the publications consulted that sit above my desk. More surprisingly, I have not footnoted all the politicians, planners, political scientists, philosophers, priests and members of the public whose thoughts have gone into writing it. This is for two reasons:

First, This book is not a treatise by someone steeped in academia. It is one person's view of the world and its

possible future, based on a lifetime involved in political decision-making. If any of the "facts" used to defend something here seem suspect, try Google or some other internet browser and see what a variety of other people think about them. It is an ever-growing wonder to me the range and depth of the well-documented thought that can be found there, if you take the time to sift through all the fake news and narcissism.

This probably sounds like a cop-out to those who really like footnotes, and I guess it is, but the second and much more important reason why there are no footnotes in this book is because there are no sources on this planet that can irrefutably prove (or disprove) the truth of anything I've written here.

Unfortunately, I know all too well from the amount of time I have personally spent in court professionally defending (or destroying) the plans of others, that with enough money (or blind faith) it is possible to find a credible expert (or footnote) somewhere on this planet to support (or destroy) any point of view, however well reasoned (or implausible) it might be.

In today's complex world, if you have the time and money to look for them, you can always find more than one expert with a hot wax stamped Doctorate and an impenetrable ego who will stand up in court and say with perfectly sincere honesty and without a hint of doubt, that the earth is flat.

§

The "Consocratic Plan" has come out looking something like a cross between the planning ordinances of a large city and the constitution of a small country. Such detail should not be surprising. Over the last few millennia, many others have tried to come up with idealized philosophies and religions on how we all might live together in peace, but all have been pretty vague on the details.

As a consequence, they have all been subjected to widespread misinterpretation and abuse. Some would even say their abuse has significantly contributed to our current global strife and disharmony rather than achieved what their original proponents had intended.

One of the more recent semi-detailed attempts to create a comprehensive system to manage human affairs was back in 1787 when members of the Constitutional Convention sat

down in Philadelphia to draft the US Constitution.

What they came up with was brilliant for its day, and it has since been copied around the world many times. However, I believe it may be time to consider making some revisions to its general format given the substantially more crowded current state of our planet and the many wildly divergent, seriously complex and environmentally destructive market driven cultures that now inhabit it.

§

The plan described here, while reasonably detailed and precise is not fixed or final. One brain alone is not remotely enough to consider all the intimate ramifications of such a complex subject. Many more minds need to be brought to bear on the ideas presented here.

It might be wishful thinking, but what I hope happens sometime in the not too distant future is that other people will become motivated enough to further clarify the ideas set out here or come up with completely new ones. Through the internet, it would not take much to get many people involved in the process.

The website, www.consocracy.com has been established with the hope of setting up a global operating structure similar to that of Wikipedia at some point so that everyone will be able to contribute to its ultimate form and content.

It would not take much to try out the ideas I've described here, either. It would not require any law changes. All it would take is for a local committee or club in a small community somewhere to decide to make its decisions by consensus. It is something any of us could do, anywhere. It could simply be another step in the "think globally, act locally" approach to improving the world that has already been adopted by many socially and environmentally responsible people in many countries over the last few decades.

The use of consensus to make decisions in small groups has the remarkable effect of bringing people together rather than pulling them apart. Everyone knows how majority voting works, how it divides people, but consensus decision-making, now a lost art in most of the world, does exactly the opposite. It brings people together and it heals them.

In time, once the benefits of using consensus to reach decisions in small groups are recognized, other parts of the system could be added gradually to manage narcissistic or paranoid participants and allow large groups to participate until a fully functioning Consocracy is up and running.

By that point, it is unlikely that it will look anything like what is described here. The Consocratic System is an almost "chaotic" structure. Its potential ability to spontaneously evolve as knowledge improves and reality changes, I think, could be one of its greatest assets.

With only moderate changes to existing institutions, however, I believe all people in a Consocracy would not only have control over what happens in their own homes among friends as most people have now, but have personal control over most of their own educational, medical, judicial, religious, environmental management, financial, and social support systems as well.

Though perhaps hard to comprehend at this point in time, the Consocratic System of governance would help resolve the serious intergenerational conflicts now found in Palestine, Israel, Syria, Turkey, Iraq, The Ukraine, Afghanistan, Ruanda, Thailand, Myanmar, Indonesia, and Tibet. It would stop the polarization of the people in the United States and other older democracies where the public interest has become subservient to corporate interests.

On a less dramatic scale, the festering problems of many indigenous people in colonized democracies, such as the native Indians of North America, the Aborigines of Australia, and the Maori of New Zealand would be substantially reduced if each were given real control over their own lives.

The value of the Consocratic System is that it is neither a religion nor a philosophy. It is simply a plan; a voluntarily imposed, collectively agreed, comprehensive, amendable, non-political set of civil laws that if adopted in accordance with local legal procedures could help any group of people peacefully evolve their existing social and political institutions from their current well intentioned, but inadequate forms, into institutions that would more closely meet the needs of all those affected by them.

Chapter 2:
Is The Answer Really 42?

I have been concerned about the planet's reliance on force to solve its problems since the Vietnam War, and had even tried to write about it back in the early 1970s, but up until the 1980s, despite some knowledge of Marx, I had not considered the market place as a significant contributor to the problem.

What changed this was New Zealand's desperate struggle to get through a very severe economic crisis during that decade. My wife and I along with our two small children had moved to New Zealand in 1977 after becoming disillusioned with American politics, in the hope of finding a better way of life. While we found a much more socially inclusive society in our new home, we also found a country struggling to survive economically.

In 1973, Great Britain had decided to join the Common Market and as a condition of entry, its new European trading partners had forced it to cut off almost all trade with New Zealand within ten years.

In the decades before this catastrophic event, New Zealanders had enjoyed one of the highest standards of living in the world (in some years, second only to Americans) largely because virtually everything it produced went directly to its colonial motherland.

Ten years after Britain joined the Common Market, however, New Zealand still had not found another major new trading partner, so it went into crisis mode. It radically slashed its social services and sold off most of its public assets including its national railway, national airline, national power system, national telephone service, national bank, national public works department and pretty much every other public asset it could lay its hands on. It even closed its national planning office where I was working at the time.

The Government needed the money and it was convinced by American economic thinking that private enterprise could

run most things more efficiently anyway.

It was not long, however, before it was clear that many of the overseas corporate buyers only wanted to strip the remaining assets out of the former public facilities and services before bailing out and leaving them virtually bankrupt.

As a result, the country was eventually forced to buy some of them back, while the short-term owners walked away with their pockets full.

I was somewhat upset when it became obvious that foreign corporations were in New Zealand simply to make money out of the Country's misfortune, but I was much more upset when I realized that through my work and my use of various corporate services I was actively, personally involved in the system doing the asset stripping.

Like a scream in the night, I sent off my thoughts to 100 close friends around the planet. They were folded up inside our annual Christmas letter - this was well before Facebook - along with a draft of the "Old Man in the Bag", a chapter of the book I had been trying to write in my spare time over the previous two decades to illustrate some of the power games we well-off folk were unintentionally forcing on others.

I was looking for some support for what I was thinking, and I was heartened by the sympathetic responses that some of my words generated. There was general agreement, for instance, even back then that the market place and our governments were leading us toward a dubious future. Everyone had their own theories about how and why, but their overall prognosis was the same. When I think back on it, I guess I should not have been surprised. They were, after all, close friends.

What I wrote started this way:

It is Monday, April 9th, 1990, a totally uninspiring autumn day in Taranaki. Although the greenhouse effect has generally brought improved weather to this side of the island, today it is grey and raining outside.

As I sit here typing this, I wonder what I will be doing next year

at this time; what I will be doing in ten years time; what my children's children will be doing in a hundred years . . . Boy, is this classic mid-life crisis stuff, or what?

I am in a temporary lull at the moment with little to do except the never-ending cold call looking for new work and the occasional letter to write to someone over in Hastings or up in Auckland.

Though certainly one of the most enjoyable things I've ever done, my three year's work on the redesign of Hastings' central area is nearing its end, and I am nervous about what I will be able to find to replace it.

Maybe BECA Consultants will win the urban redesign project for Upper Hutt or Porirua and I'll have some steady work again. Or maybe Hawera will want me to give them a slide show on urban design possibilities next week, as they hinted yesterday. That at least would be a start.

I hate this part, not so much the waiting and wondering, though it's no fun, but the salesmanship part. The dark blue suits and ties that I cannot make myself wear, the elaborate ritualized duplicity, the cutthroat smiles of competitors. Mostly though, I hate the fact that there must always be winners and losers in this market game we all must play to survive. Actually, winning is not so bad, it's just the loosing that hurts!

I suppose I hate it mostly because in any competitive game, winners only win where there are losers, and I don't like the idea of getting ahead at some one else's expense, or losing when there is virtually no difference between us. What really is the significance of a thousandth of a second in a race except the color of the medal and the egos of the winners and losers?

I suppose it could also be because I know that the odds of winning in the market place are always stacked in favor of the most domineering, aggressive player, and I'm uncomfortable with the thought of having to live in a society where such attitudes are accepted as a fundamental requirement for survival.

I am uncomfortable with the thought that I must stand over the crowd unless I want it to stand over me. I wonder where this incredibly powerful force for societal stratification will ultimately take us all . . . to another India before the British . . . Or worse? Not that I don't enjoy standing out a little from the rest, but from a social perspective there is a difference between elevation and

distance . . . isn't there?

Anyway, here I am thinking about the meaning of life and wondering if I'm crazy worrying about how many souls I am living off, and conversely, who is living off me. Funny, really, I am, after all, living in a fur lined rut yet again, aren't I? Who am I to complain? But is this really how I should be spending my life? . . . A parent message, if I ever heard one! What DID happen in my childhood? . . . Or should I be trying to figure out how to save the world?

The world doesn't really seem to be any worse today than it was yesterday. Anyone with such a ridiculous ambition as to suggest wanting to "SAVE" it, and with the even more ridiculous audacity to state it in writing, must be, by definition, totally mad, right? Or at least have a slightly??? over developed ego . . . or are they both the same thing?

I also cannot help thinking that even if the world really is stuffed up, why worry? It still may never go under. The reactive "Survival of the fittest" approach to life has managed to get humans this far. Somehow in its bloody history, the world has managed to deftly swing from one crisis to another, each time perhaps destroying a few valuable parts, but always recovering most of the original bits and eventually managing to find another usually improved direction to try, assuming that having an increased ability to manipulate ones environment is an improved direction.

Even the global pollution that continues to build and kill, and the nuclear holocaust that seems inevitable (if the past is any indication of the future) could simply be new forces acting on the pendulum that will help clean the slate at the peak of the swing, and allow the survivors in what ever life form they may find themselves, to swing back in an even better direction.

And it is hard to argue that this is not the best way to "progress" through indefinable time, for what is the pain and suffering of a few billion people over a few millennia given the scale of the universe? Is quality really any better than quantity?

Why interfere with the pendulum's swing, anyway? Whose purpose would it serve? Only my own ambition? Though people through planning can now grasp the seeds that control their future, who knows where the pendulum of chaos would swing if left alone. A game plan we controlled could well be worse than one we didn't.

Although it may be difficult to sacrifice a person's happiness for the novelty of an unknown future, what is happiness? Can it be defined, or for that matter is happiness even the ultimate purpose of life? If not, what are we doing here? Does it matter if there is no purpose?

Is the only alternative to the unrestricted swings of the pendulum, the sterility of sameness and mediocrity; the loss of creativity, hope and ambition. Does stopping the excesses of the pendulum mean stopping the diversity and stimulation of life itself? Would it eliminate need, and without need, would there be no love?

I am putting all this drivel down in writing because I am fairly certain that before I die, I will be going somewhere with all the thoughts in my head about intercultural structures. I may eventually end up back near where I now sit, but I thought unless I put something down in writing at this point, undefined as it might be, farther down the path I won't really know if I am getting anywhere if there is nothing to compare the moment with.

For the record, I have been thinking about the meaning of life and the question to the answer 42 [from the Hitchhikers Guide to the Galaxy] for many years, though particularly the last five . . . since Helen decided to go back to school to finish becoming a Nurse, and manipulative me saw this as my ticket to finding global solutions.

My basic concern with the existing political / social / economic systems found around the world is that they don't think small enough to recognize, much less understand, the differences that exist between individual people and between cultures both within and between families, neighborhoods, communities and countries.

In my opinion, the various institutions of government, religion, justice, defense, commerce, education, health and environmental management around the world once set up to help relatively small groups of people deal with the problems of change in their own isolated, usually ecologically balanced, little spaces are now being called upon to juggle the very sophisticated requirements of a complex, very diverse global society, which not only has huge expectations but also very limited resources.

Through either arrogance, ignorance or the normal inherent inflexibility of most institutions, these now antiquated systems are having considerable, growing difficulty just surviving.

Democracies have certainly been an improvement over past systems, particularly with the freedoms of speech and religion they offer, but they are far from perfect, as the slums, street beggars, health problems, drug trade, crime, and other "immoralities" even within the wealthiest, most democratic countries of the world, amply demonstrate. And although there are still many good parts in these existing systems, particularly the more democratic ones, I believe things can only get worse, not better as time and technology march on, because there is at least one fundamental flaw in them all.

At the moment, almost no institutions except a few in isolated areas, use consensus as the means of reaching decisions on matters involving change. Given there are almost six billion people in the world, this is not surprising! Nevertheless, consensus is the only form of decision-making which can ensure that everyone accepts the decisions that are reached. It is also the only system that is capable of treating all minority interests with true equality.

Any other method of decision-making, even democratic decision-making, requires creating both "winners" and "losers" which unavoidably results in the subjugation of the less numerous, though not necessarily less right, minority group. In my opinion, as long as consensus is not used in public decision-making there can be no equality, and where there is no equality there can never be peace.

Consensus, of course, is difficult if not impossible to achieve among large groups, and it does not work very well in some commercial situations, which, in the past at least, made the existing alternative "democratic" systems a reasonable compromise.

But in today's technologically sophisticated world, decision-making which doesn't recognize the needs of up to nearly half those involved, means that there is considerable room for contempt, at the very least, among those whose needs are ignored.

To be able to use consensus decision-making, I believe any new intercultural structure must break up present day decision-making responsibilities into many more levels than exist at the moment. Nearly all of these need to be at a more local level than found in today's political / educational / judicial / religious / economic structures.

Probably not more than ten to fifteen people can be involved in

any single decision. At the same time, however, I believe all decision-making systems must be integrated, as a decision in one area inevitably affects something else in another.

Thus, as I presently envision it, any new intercultural structure will probably require a fairly substantial change in the way we think about our institutions and how they work for us. For instance, I think it will require a change in how public space is controlled. For example. "public space" will probably need to be defined by use rather than ownership.

It may also require a change in how public and private activities are regulated, for example, how the media and special interest groups manipulate political decision-making, how physical and natural resources are managed and how movement and communication across space is directed. It may also involve how controversial personal behavior, such as birth control, suicide, euthanasia and drug abuse is dealt with, and where discrimination / prejudice can / cannot be tolerated.

The new structure(s) will have to be able to operate among any group of people with any level of education or access to technology, although the more sophisticated the education and/or technology, the easier for participants to freely exchange information and thus reach decisions.

Checks and balances to protect individuals and the public in general from excesses of the system(s), or from any other abuse of power such as from any conflict resolution which condones injustice or social inequity, will have to be built into the system too. However, I do not believe it will require the cumbersome and in my opinion, antiquated, lawyer dominated system now found in the West.

At this point, of course, I am not at all sure of any of these details. I only believe that the ultimate survival of humanity, if indeed this can ever be a mutually agreed goal, will require that eventually we must all live together by mutual consent, not by the exercise of power.

No peoples social structure, culture or mores . . . no economical, philosophical, religious, legal or political system can include as a fundamental premise, the pitting of one man against another. It cannot require one person to lose before another may gain, despite the fact that this is consistent with the "survival of the fittest" philosophy.

I don't doubt that formulating a system that stimulates creativity and accepts ideological diversity in a market setting without this as a fundamental premise will inevitably require some sacrifice of individual rights, but that's nothing new. The abolition of murder by law required the sacrifice of an individual's right to resolve certain personal conflicts by direct action.

However, I think there is something fundamental in the difference between personal rights taken by others, and personal rights freely given up by the individuals involved.

A solution is there, I am sure of it; probably many of them. It is just a little more subtle and elusive than capitalism or communism or socialism or fascism or any other 'ism' or religion now preached although all of the above I think have valuable lessons to teach us in the way it all might work.

In addition, I do not believe that any solution should require the sacrifice of a revolution to achieve. Indeed if it does, my search will have failed in one of its most basic objectives: peace.

On the other hand, even in my most optimistic mood, any solution will require a radical change in thinking, which could take generations to achieve. And I suppose someday someone may well look back with the wisdom of time and see that whatever comes of this, if indeed anything does, was all only another predictable swing in the path of the perpetually swinging pendulum.

Chapter 3:
Making Public Decisions With Guns and Money

I know that consensus does not work in large groups. Any large Quaker meeting that tries to grapple with a contentious issue admirably demonstrates the difficulties, despite being well managed and friendly.

However, I'd like to step back from a discussion about the practicality of using consensus decision-making in our existing public institutions for a moment to talk first about some of the other decision-making techniques we now use around this planet. They each have their own good and bad points.

To start with, let's be clear. Public decision-making in any form today is about power. This was not always the case, and in rare instances, it still isn't as I will elaborate upon in chapter 6. However, in most governments and other public institutions today, decision-making is essentially about who gets to decide what happens to us next; about where our tax money goes; about who gets to spend it; about who wins and who loses.

There are currently at least a half dozen ways to make public decisions. The most expensive and disruptive technique we now use, one that is also least recognized as a public decision-making technique, is war.

War is used to decide big questions in the same way murder was once used to decide small ones. Thankfully, most of humankind has accepted that murder rarely leads to a lasting solution, but too few yet accept that war has the same unreliability for problem solving.

For the last few decades, or the last ten millennia since civilization began some would say, war, or its threat, has been the public decision-making technique of choice. If in doubt, consider the amount of money most countries spend today resolving problems peacefully compared with the amount of money they spend on their military.

My wife and I were living in the United States when the 9/11 disaster happened in New York. Only three weeks earlier, we had taken a British nephew to the top of the World Trade

Center to show him the sights. We were working in Philadelphia at the time while I was researching this book and trying to decide if we'd made a mistake leaving the US 25 years earlier.

When it happened, I could not believe it, watching the buildings fall and people leaping to their deaths on our television screen as if it were a Hollywood horror movie.

A few days later, on the way back from my mother's coincidental funeral in Salt Lake City just after the airports had re-opened, out of morbid curiosity my wife and I climbed out of the Wall Street subway station in Manhattan through the smell of acrid smoke into two inches of white powder covering everything. It was there among the horror that I began to wonder whether something positive could come out of the catastrophe.

Perhaps, I thought, the US Government could hold off seeking revenge for a moment to see why some people held such anger against America. Already Iraq and Saddam Hussein were being named as the perpetrators of the attack.

It was what I had been trying to write about for three decades in my book "The Old Man in the Bag" - that money and power, even when their use is well intentioned, can sometimes generate anger and hate among those on the receiving end.

The New York disaster could have been such a public learning experience; a healing experience. Instead the US Government and media just labeled the 9/11 criminals as "insane" to explain their behavior and left it at that.

While the terrorists and their sponsors had done something truly horrific and certainly deserved to be punished, it did not seem to me there was anything insane about their actions. They were simply seeking revenge for what the sometimes overly self-focused American Government, American corporations and American culture had done to them, their families, and their own culture for some time.

Depressed by the US Government's response, early in the new year my wife and I decided to return to the more socially inclusive reality of New Zealand, but not before visiting the United Nations to get a glimpse of one of this planet's few remaining hopes for peace.

On the wall of an upstairs hall in the main UN building, I found a chart that still haunts me to this day. It graphically pointed out that globally we spend considerably more on beating each other up than on fixing the reasons why we do. (See next page)

The poster did not explain how it came up with the figures it contained, so when we finally made it back to New Zealand I tried to recalculate some of them myself. It was clear there had been quite a number of assumptions used in their creation, but I could not find anything drastically wrong with any of them.

What still haunts me is knowing that for much of the last two decades since then, America's spending on its military has been almost half the planet's total expenditure on weapons and war; enough to completely fix the planet on its own! Even today its spending on defense is more than the seven next highest defense spenders in the world combined; that is, more than China, Russia, the United Kingdom, Germany, France, Saudi Arabia and India, put together.

I cannot help thinking that if the US had spent just 60-70% of its own existing military budget helping the planet over the last 20 years rather than fighting it, America alone could have virtually ended all hunger, poverty and illiteracy on this planet. It could have provided not only food and education for all of humanity in need, but also housing and health care including AIDS control throughout the world . . . even to all its own poor.

I don't mean, if America had helped just its friends or if it had spent everything it had. I mean if it had spent only part of its military budget and left all its other internal and external programs untouched, it could have completely changed the entire planet for the better.

In addition to ending all poverty everywhere, that same piece of the US military budget, according to the UN figures, could have also stabilized global population growth, prevented global warming, stopped global deforestation, paid off all developing nation debt, removed all land mines, eliminated nuclear weapons and perhaps most importantly, provided clean safe energy for all; that is, ended the world's dependence on fossil fuels.

For substantially less than what the US Government alone

has spent on its military over the last two decades, it could have ended any need for its armies to be in the Middle East, Europe, Asia or, for that matter, anywhere else in the world. It could have eliminated both the motivation behind global terrorism and the need for its nearly 800 existing overseas military installations now protecting its interests outside the US. It also could have saved its own taxpayers hundreds of billions of dollars a year and possibly avoided making any further enemies at the same time

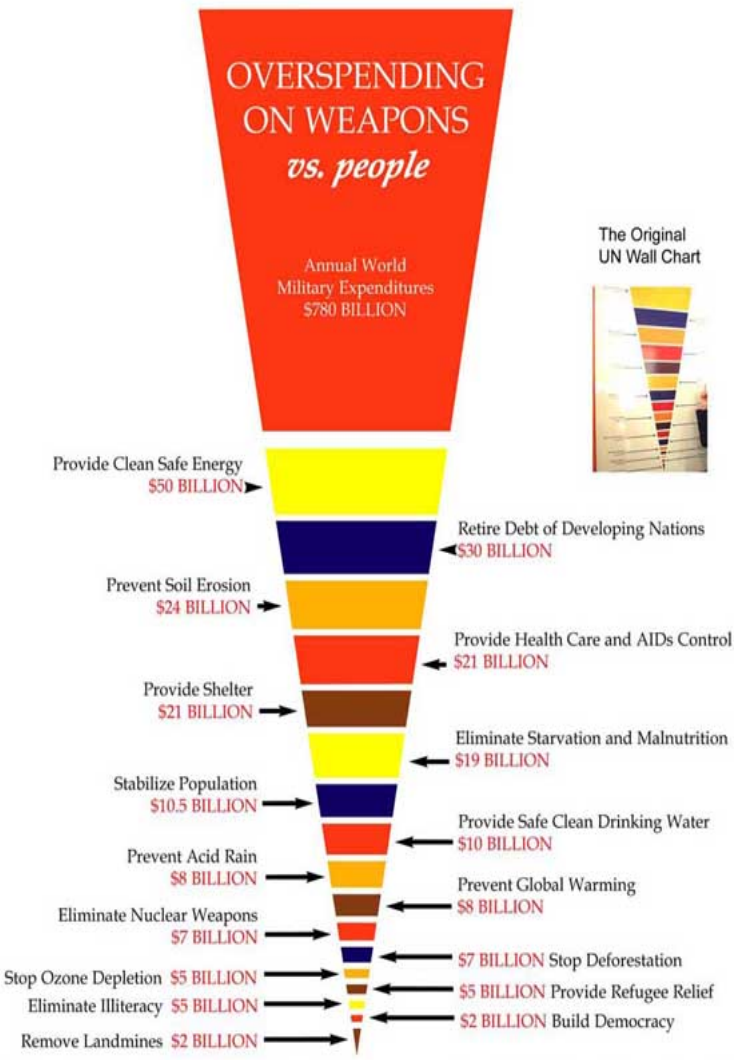
However, most politicians in both major American political parties chose a much more expensive path. Using the 9-11 terror attack on New York as justification, they have reinforced and exaggerated a culture of fear across the country and the world to justify continuing their overly excessive, globally provocative expenditure on America's military.

This is exactly what a well-loved American president had predicted sixty years ago. In his farewell speech to the American public at the end of his presidency in 1960, the former WWII military commander and two-term US President, Dwight D Eisenhower spoke about his serious concern over maintaining a standing army in the USA after WWII ended..

His speech has become known by those outside the USA as the "Eisenhower Prophesy". Up until that war, America had only a very small permanent armed force. Hoever, President Eisenhower was concerned that America's rapidly enlarging Military/ Industrial/Congressional Complex, as he called it, might become so commercially and politically indispensable to the Country's economy that it would bias the American Government's problem solving toward military solutions rather than peaceful ones.

He feared congressional representatives would see they could buy votes and secure their own political futures by bringing in large military contracts to those who voted for them or to the corporations who helped finance their election campaigns.

This certainly seems to be what has happened. The horse-trading between representatives over defense contracts within the Appropriations Committees of both Houses is now globally well-known and the subject of Hollywood movies.



Above are annual costs of various global programs for solving the major needs and environmental problems facing humanity. Each program is the amount needed to accomplish the goal for all in need in the world. Their combined total cost is approximately 30% of the worlds total annual military expenditure.

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Those in government know that wars need not be expensive for everyone. They can be very lucrative for the corporations making and selling weapons and for the soldiers not maimed or killed in them. It is only everyone else who has to pay for war.

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Speaking of expensive decision-making, a second significant way of making public decisions that can have almost the same impact on some as war, is capitalism, colloquially known as the "market place".

The now globally pervasive system of economics probably outranks war as the most powerful decision-making tool on the planet today, although its effects are usually a bit more subtle. For most governments, both national and local, it has become the primary way to decide important matters. For public corporations it is now virtually the only method used to make decisions.

The power of the market place is most obvious, strangely enough, in countries that consider themselves "Christian". The Prophet Jesus threw the moneylenders out of the temple and got himself martyred because of his disgust over its corrupting influence on society. He felt the Jewish method of charging interest on borrowed money was inherently immoral and the best way to deal with its power was by following God's teachings.

Islam was founded for virtually the same reason. The only significant difference between the two was that the prophet Mohammed came up with a detailed way to resist the power of the market place and protect the morals of humanity from the moneylenders by setting up laws and a government decision-making structure that had both morality and control of the market place built into it. Among other things it banned charging time based interest on borrowed money, and still does.

Christianity tried hard to resist accepting the Jewish view of money lending (of charging interest on loans) for more than a thousand years. The original motivation behind the establishment of pawn shops and other similar lending facilities was to get around Christianity's objection to money lending that included interest charges.

Among Catholics, usury was an excommunicable

offence until quite recently.

The birth of the Protestant religion in the 16th century was at least partly driven by the desire of some Christians to be able to lend money and charge interest the same way that Jews did. In the end even the leaders of the Catholic Church finally gave in to the "immorality" of interest based money lending despite the views of their Messiah.

The market place isn't all bad, of course. It can play a very important role in finding efficient solutions to problems involving time. Unlike any religion, philosophy or more formal government structure, it is a universal global public decision-making system. It is probably the most efficient, self sufficient, self-perpetuating human institution on the planet today.

It is also very compatible with democratic decision-making. It tends to turn public choice into black and white values in the same way majority vote decision-making does.

Most of the time the characteristics of the market place can be positive, but at times its emphasis on economic efficiency can have a social cost, such as in the operation of hospitals, schools and other institutions reliant on cooperation among their staff.

For instance, hospitals that use competitive economic reward (the market place) to motivate their staff subtly discourage them from sharing their knowledge with each other. Individual knowledge is worth money. Sharing it could cost them their jobs when the economy gets tough. Patient health care is the inevitable loser.

Teachers who have to compete economically with other teachers for their jobs may instill in their students the value of competition by their behavior, but not the value of cooperation. The former is a necessity to be successful in the market place; the latter can be an impediment in it, although it is fundamental to achieving peace and making livable communities in the world.

The market place also has serious difficulty looking at long-term solutions to environmental or social problems. In fact, time always has a cost penalty in the market place in the form of interest. Interest charges virtually force people, businesses, communities, even whole countries that use economics as the primary basis of their decision-making, to choose short-term solutions over long-term solutions.

Sustainability and society are virtually the antitheses of what the market place engenders.

America's development history this century demonstrates many examples of short-term economics based decision-making and the limitations of the market place in protecting the physical and social environment.

One of the more obvious, from my own town planning perspective, is the demise of America's town centers. Despite the advice of many well-educated and well-motivated land use planners, since the 1960s virtually all American town centers have declined significantly. Some of them have literally disappeared altogether.

The Wal-Marts and Costcos of America have been blamed for their death, but they are only a symptom of the problem, not the cause.

Seventy years ago, the rapid rise in automobile ownership and the resulting traffic congestion in American town centers were crippling them. Most professionals doing public planning in the US advised local politicians that the establishment of suburban commercial strip malls would be a very poor solution to downtown traffic congestion problems. What was needed was better management of transportation networks, particularly mass transportation systems, public roads and public parking, within and around town centers.

Town centers, they said, already had significant public investment in them in the form of existing public buildings, roads, railways, public utilities and a myriad of public institutions, as well as considerable public history and sense of place in them.

They warned the politicians that the cost of commercial strip developments would not only be just the relocation of traffic congestion into the suburbs, but the demise of nodal based transport services like railroads, and with it the end of efficiently provided housing, business, public utilities and public services.

This was also what most professionals responsible for land use planning in other developed countries told their politicians when they faced the same dilemma with growing local use of private cars. Today, anyone who does much overseas travelling

can easily see who listened and who did not.

For the most part, all suburban strip mall developments have done for America is make a few developers very rich, primarily because they did not have to pay for the new roads, utilities and public services networks that eventually had to be built nearby to support them.

Suburban land was cheap, and it was easy for American politicians to listen to the corporate logic that strip malls would immediately reduce the price of goods for local residents.

The market place offered politicians a simple way to make their decisions. The short-term benefit was easy to calculate and the long-term cost to the overall community was difficult to quantify. Most long-term costs, like the physical and social loss of a community's heart, were simply ignored.

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Cynics would also suggest that towns without hearts fit in well with America's strong legal support for the rights of individuals over the rights of communities under the US Constitution.

Back in the late 1700s when the US Constitution was being written, the most important concern of the day was protecting the rights of individuals. As a result, the collective rights of communities got no mention in either it or in America's Bill of Rights.

Corporate lawyers of today know this. Any well-intentioned American planner invariably finds him or herself up against a brick wall when trying to protect the public interest if a local developer does not think there is a buck in it for himself.

What sealed the fate of American town centers was that unlike almost every other developed country in the world, the US has no national planning legislation. There is no serious effort anywhere to balance corporate power in the market place with the collective interests of communities.

Most individual states have some planning legislation but even the best of them, like Oregon and Florida have had to limit the support they can give to communities and the public interest because of the inherent bias of the Constitution in favor of individual rights.

US corporations have had it all handed to them,

literally, as they are considered "individuals" under US law, even if they have no morals, no social conscience and literally no real interest in their communities other than financial.

Not only does this mean corporations can use constitutional law to help prove they have the right to put strip malls anywhere they choose, unlike communities, but they also usually have more money than most communities to search the planet for credible experts to overwhelm any argument a community might put up in court to try to stop them.

The market place versus community interest has been a very sad, one-sided battle in US courts for the last half century, and the death of America's town centers is one of the more obvious, direct consequences.

Chapter 4:
Other Decision-Making Methods

War and the market place aside, the Greek philosopher, Aristotle, recognized six methods of public decision-making or types of government. These were monarchies, aristocracies, polities, tyrannies, oligarchies and democracies. He dismissed the second three as corruptions of the first three.

Although once the dominant form of government in the world, there are few monarchies left today. Those that still exist usually have titles that include "Kingdom" or "Sultanate" unless they are the result of an unexpected army coup. They are seen by most people outside them to run on the whim of just one person, so it would be easy to think they could not have much trouble making public decisions.

The reality, however, is that modern day monarchies are rarely run by just one person. Those running them have just as much trouble making public decisions as those running any other form of government. The difficulty is that for the public, the political "whims" of those actually running monarchies are hard to predict, much less rely on.

In the mid 1990s I worked in Brunei for a year designing a new town and preparing a land use plan for one of its districts. Ostensibly, I was working for one of the richest men in the world, the Sultan of Brunei. The reports and articles I had read before I got there said that he lived in the largest house in the world and that he owned more land in Australia than found in his own country.

I smile now when I think of it. The truth was nothing like the technically accurate words that described the situation. The really nice, very small (in stature) leader of Brunei struck me as being more akin to Plato's benevolent dictator than the hype of wealth and power that painted him otherwise.

Most of the Sultan's money was in name only. The entire country of Brunei survived on the oil found off shore. All of the oil contracts were in the Sultan's name because he was the official Head of State, but he used most of "his" money to pay for the British style bureaucracy that actually ran the Country.

In Brunei when I was there, almost half of all those employed in the Country were paid either directly or indirectly by the Sultan.

Oil money paved the roads. Oil money built and ran the free public hospitals and schools. Oil money built all the gorgeous places of worship. It even paid for a huge Disneyland style amusement park that the local people could enjoy for free.



While he lived with one of his wives in part of a 1,788-room mansion, it was also where his senior ministers met and conducted state affairs, and where foreign visitors were housed and entertained. The farm in the vast Australian Outback just raised beef to feed Bruneians. It was hard to raise healthy cattle in Brunei's own sweltering heat.

The Sultan's views generally did make it into government decision-making, but rarely directly, and probably not always in ways he intended. One of my first jobs was to undertake a survey of the people already living in the area where the new town was proposed. Although it was the first local planning survey ever undertaken in the Country, the Government agreed to all the questions I suggested, including asking local residents what they liked and disliked about where they lived, and how they thought things could be improved.

A considerable amount of time and money was spent interviewing every single one of the 500 existing households in the area, and in the end, the survey found out about a number

of interesting local problems, opportunities and desires. The first draft of the district's first-ever local plan tried hard to deal with them.

What was hoped, and what officials had originally agreed, was that the results of the poll and the draft plan they had inspired would then be taken back to the local people to find out what they thought about the ideas. I have always been an advocate of the "Delphi Technique", a conflict resolution tool that involves exchanging ideas among all concerned more than once to work out the most mutually acceptable outcome.

The plan was first reviewed and approved as a draft by all appropriate officials, but literally the day before the public meeting was to be held, it was called off. I doubt the Sultan himself was worried about it, but it was clear other lesser officials did not really like the idea of involving the public in such a direct way.

The Sultan's biggest worry at the time was being overthrown by his brother. I had considerable difficulty getting hold of any digitized maps to create plans for the new town because he was afraid they'd be used to organize a coup d'état against him.

In the end, his worry was justified although the maps I eventually obtained were not the cause of his demise. His brother, whom the Sultan had appointed Finance Minister to try to keep him happy, emptied the royal treasury on whimsical investments not long after this. With the bad investments went any chance of implementing most of the plan the locals had suggested, or for that matter, most of the Sultan's plans for the Country as a whole for a while either.

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The larger Sultanates might be better described under Aristotle's classification of government types as Aristocracies rather than monarchies, as they generally have more than one ruler. None of them is democratic but the decisions they make are not technically the consequence of just one leader either. Like one-ruler governments, they all take thousands of mid level bureaucrats, making thousands of public decisions daily to run.

China and many other countries pose similar difficulties in classifying their decision-making type. Most have some aristocratic elements in them, but to a greater or lesser degree most also contain some democratic elements as well.

Aristotle's definition of the third form of government; a polity, is a government focused on meeting the common interests of the public rather than focused on private corporate interests. Even those governments that consider themselves entirely democratic like the USA and Great Britain contain elements which are not focused on the public interest but on the interests of those controlling government, such as corporations. And those that insist they are, are rarely based on the "one person, one vote" principle.

In the American Senate for instance, it takes the votes of nearly 70 Californian residents to equal the vote of just one Wyoming resident, and in Britain's House of Lords, decision-making is almost entirely by the wealthy and elite since its membership is largely through inheritance or appointment.

Of all the governments that consider themselves democratic, New Zealand may be among the better ones. It is often singled out by global public watchdogs as one of the least corrupt in the world; corruption being one of the better indicators of government manipulation by private, non-democratic special interest groups.

Some might find this endorsement of New Zealand's government extremely difficult to believe, given the way it actually works. It lacks many of the usual "checks and balances" that other democratic countries consider essential to govern.

Every single national politician in the New Zealand Government is elected every three years, so its ongoing continuity could easily be a problem. It does not have two "houses" or political decision making bodies like many democracies have so there is no separate, independent review of new legislation, and the Country's leader is not directly elected by the people, unlike most presidents. Most significantly, there is no sacrosanct written constitution, so there is no ultimate law to guide government decisions.

There is an independent judicial system that interprets existing law, but judges cannot create new laws by reinterpreting them as the US Supreme Court does with the American Constitution from time to time. If a New Zealand judge decides to interpret a law differently from the way current politicians interpret it, the politicians simply reword the law so there is no room for doubt.

New Zealand uses a system of proportional representation which has aspects of the "Sortition" version of democracy proposed by Dr Brett Hennig in 2015, where all representatives are randomly selected from the general populace, avoiding many of the pitfalls of current election methods.

Literally 40% of all New Zealand's central government politicians are not elected. They are selected by the members of a political party on the basis of their personal knowledge and experience, and the number of them pulled into government depends on the overall number of votes which that party receives.

All politicians in a political party are pledged to vote the same way on any law change except on rare conscience votes. Consequently, any majority party or coalition of parties elected to run the Government has the power to change every single law and piece of legislation in the Country at any time.

However, that does not happen, partly because financial support and media exposure of those running for office are very tightly controlled and independent of political manipulation. It also doesn't happen because in New Zealand, the public's belief in individual freedom is still balanced by a strong public belief in social justice and community interest. The New Zealand public's widespread support of the government's efforts to deal with the recent Covid-19 global pandemic demonstrate this well.

Such loosely managed government decision-making has allowed New Zealand to lead the world in the introduction of a number of social reforms. It was the first country in the world to give women the right to vote, the first to set eight hours as the length of a standard working day and one of the first to introduce universal social security for the elderly.

New Zealanders have had publicly funded universal health care and unemployment insurance for several generations. People who are sick, injured or unemployed for any reason can be assured of receiving enough government support to live on until they can work again, however long this may take, even if it is forever.

The most listened to radio and TV channels are state owned, but they are meticulously separated from political interference. It was once even better. Unfortunately, thirty years ago all state owned television channels were commercialized when the Country went through its financial meltdown. Now they have to compete for corporate advertising finance to survive.

Today, like everywhere else in the world, the not-so-subtle culture, beliefs and institutional pressures of the international market place now influence the contents of almost all media in New Zealand and thus the minds of everyone who reads, watches or listens to them.

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The Country's widespread, ill-considered adoption of overseas business practices and its government's right winged policies over the last 3 decades have led New Zealand to a seriously widening gap between the rich and poor.

Its once effective social support systems have struggled to survive as taxes on the rich have steadily fallen under successive Governments professing to "save" the Country from its debt burden. Up until recently most New Zealanders believed in the American economic "trickle down" theory despite increasing proof that it only works in reverse, to benefit the rich.

Thankfully this may be starting to change. In New Zealand's 2017 general election there was a striking shift back to a more socially sympathetic central government. The new Government was a coalition of 3 parties; the main liberal "Labor" party, the small environmental "Green" party and another small usually right leaning "swing" party known as "New Zealand First".

Amazingly, it was the leader of that party, Winston Peters, who started the change. He was New Zealand's longest

serving politician when he announced why his party chose to support the left leaning coalition this time, by saying:

> *"Far too many New Zealanders have come to view today's capitalism, not as their friend, but as their foe. And they are not all wrong."*

His sentiment was then reinforced by the young Labor Party leader, Jacinda Ardern, who almost overnight brought back a social conscience into Government decision making. The focus of the Coalition Government's first major budget wasn't on raising GDP (Gross Domestic Product) as is the focus of most county's politicians, but on improving New Zealander's "wellness", including mental and physical health, housing and education.

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Unfortunately, while New Zealand has a very flexible, responsive and internationally acclaimed form of government, it is still vulnerable to the same decision-making mistakes other majority vote based democracies make.

Every democratic government in the world is different, of course, but to explain the vulnerability of New Zealand's government to poor decision-making, I first need to explain a bit about the Country and its history.

New Zealand contains about 5 million people (in 2021) and 100,000 square miles of land. It contains about the same area of land as the State of Colorado in the USA, although it contains slightly fewer people. It is blessed with similar mountain ranges and plains as those found in that state, but it contains a number of other geographic features that aren't in Colorado, like fjords, volcanoes and rain forests.

It is also surrounded by water rather than land and is a long way from anywhere. If the point of a compass were centered on New Zealand and an arc drawn with a 6,000 mile (10,000 kilometer) radius or twice the distance from New York to London, the arc would just reach the edge of South East Asia but still be well short of most other large land areas including North America, South America, Africa and India.

The only land areas of any size within the arc would be Australia, 1200 miles (2,000 kilometers) to the west, and Antarctica, a similar distance to the south.

The most obvious consequence of New Zealand's isolation and diverse landform is its very unusual collection of plants and animals, many of which are unique in the world.

Partly because of this, and partly because of its late colonization, New Zealand has been a world leader in comprehensive sustainable land use planning.

Its very first colonial settlements back in the 1840s were planned communities, often complete with greenbelts 50 years before the Garden City movement began in Europe. Its first comprehensive national planning legislation was passed in 1926, and in the early 1950s land use planning was made mandatory across every city, town and rural area in the country.

In the 1970s more advanced national planning laws were enacted to protect a much wider range of health, safety, economic, social and environmental aspects of the public interest.

Then in 1991, more than 90 existing New Zealand Acts and Regulations where brought together under a single new Resource Management Act based on the concept of "Sustainable Management of Natural and Physical Resources".

It was a "left-wing" Government that drafted the new national planning legislation. However, when a "right-wing" Government was brought back into power in the next public election, it could have been thrown out before ever being put into law, but it wasn't. By that time, most New Zealanders on all sides of the political spectrum recognized that the sustainable use of resources was a concept that was fundamentally important to everyone's future

One of the things that lead to the introduction of the concept of environmental sustainability in the Country's planning legislation was the New Zealand Government's ultimately disastrous "Think Big" development decisions made in the early 1980s when the Country was trying to find a way out of its very severe economic crisis.

What could have been a godsend but nearly resulted in the Country's bankruptcy, was the discovery of a large natural gas field off the west coast of the North Island. The Government had signed a "take or pay" agreement with the gas field's discoverer in order to persuade the company to undertake the risky exploration. With the gas discovery, however, the agreement forced the Government to quickly decide how to use it.

At the time, gasoline (petrol) was an expensive import for New Zealand and car ownership, second only to the US per capita, was rapidly rising despite the economy. The price of petrol was already more than twice the price Americans paid for it. Compounding the immediate problem, there was a sudden global shortage of crude oil and New Zealanders were forced to ration all the petrol they could import.

With Government assistance, New Zealanders quickly converted about 10% of their vehicles to run on the new locally available natural gas fuel. However, around the time of the oil shortage, Mobile Oil discovered a catalyst that could convert methanol, made from methane, the primary component of New Zealand's natural gas, into synthetic gasoline.

Through skilful lobbying, it convinced the New Zealand Government that it would be better to convert the newly discovered gas to gasoline than to encourage more vehicles to convert to natural gas. As a liquid, they argued, it would be easier for everyone to use and it would guarantee that the Country could meet its "take or pay" commitment.

There was substantial opposition to the idea from environmentalists, particularly when it was discovered that literally half of the energy in the gas would be lost in its conversion to synthetic gasoline, but despite serious opposition in Parliament, the Government had majority support (as always) so it decided to undertake the 2.5 billion dollar project anyway. At that point, it was the single most expensive public project the New Zealand Government had ever undertaken.

The Government was seriously pressed for time so it decided to modify the existing planning legislation so it could get through the necessary court hearings faster. It did not

scrimp on doing its homework for the project, though. It still speny a considerable amount of money and effort choosing the right site for the plant, using technical experts from around the world.

Eventually, after investigating more than 30 possible sites, project planners settled on a large, flat, isolated coastal site for the plant for three main reasons:

1. The giant structural components of the plant, fabricated overseas, could be off loaded directly onto shore without impacting the nearby city and its port.
2. The coastal location would also allow the relatively clean, treated effluent from the plant to be directly discharged into the turbulent Tasman Sea for immediate dilution and dispersion.
3. The site's sandy ground would provide good support for the massive structures the plant would contain.

In addition to the environmentalists, local Maori protested against the proposed plant because its sewage outfall would go through one of their most important shellfish beds.

The Government could demonstrate, scientifically, that the treated water discharged through the outfall would be harmless to the environment. The Maori, however, said it did not matter how harmless the chemicals were, the water would still be spiritually tainted. As a result, they could not eat any shellfish near the outfall, and the loss of their significant food resource would in turn seriously jeopardize the "mana" or reputation of local Maori and undermine their cultural identity.

There were appeals lodged by both local Maori and the environmentalists under the fast-track planning legislation, but the planning and legal judges dismissed virtually all of them.

High-level political intervention in the form of New Zealand's Prime Minister, eventually persuaded the plant to redirect its effluent temporarily through another existing outfall onto an already contaminated shellfish bed until a land based treatment system could be provided, but despite the best

advice available, the huge project still proved to be a complete financial disaster.

The new fuel turned out to be so pure it could not be used in most vehicles and it was cheaper to continue importing fuel and selling the new synthetic gasoline to someone overseas who could use it directly than modify it further to work in local vehicles.

The Government never even recovered its initial investment, much less made a profit from the plant. It was eventually forced to pay a private corporation more than a hundred million dollars just to take it off its hands.

What was worse from an environmental planning point of view, all three of the primary reasons for choosing the original plant site eventually proved either incorrect or irrelevant.

Not only did the site on the coast prove unnecessary because of the use of an alternative outfall (Much to the consternation of local Maori, it took nearly 40 years for the alternative outfall to be replaced by the promised land based treatment system), it proved unnecessary for getting overseas plant modules onto the shore.

Shortly before plant fabrication started, the project economists calculated that it would be cheaper to fix up the load bearing capacity of the local road system and truck the four stories high, block long modules overland on huge transporters from the nearby city's existing port.

The third main reason for choosing the site, the stability of the land, simply proved inaccurate. The sand turned out to be waterlogged and so unstable that the entire site had to be ringed with high volume permanently running pumps so that the site would not liquefy in an earthquake. There was an active volcano just 30 miles (50 km) away.

The national fiasco pointed out on a grand scale something I have observed repeatedly throughout my planning career; that even with the best minds, the most compelling scientific evidence, and the most meticulously followed legal protocols, solving just the problems of the majority without meeting the needs of everyone affected, rarely ever permanently solves anything.

Chapter 5:
The Delphi Technique

The serious risk inherent in majority vote decision-making was not the only thing I learned back in the 1980s during the time of New Zealand's "Think Big" projects. Around the time the site selection process for the original "Gas to Gasoline" plant was nearing completion, I was asked by the Government to help them identify a site for a second stage of petrochemical developments in the same part of the Country using the same resource.

The Government had concluded that other industrial developments using the newly discovered natural gas were likely in the future. These developments included a gas liquids extraction plant, a synthetic aviation fuels plant and a polypropylene or polyethylene manufacturing plant producing 300,000 tons of plastic a year and employing up to 900 people.

It was estimated that the anticipated industries would require up to 750 acres (300 hectares) of land, including the buffer zone around them.

The earlier site selection study had taken a lot of time and money and even at that point, it was clear there would remain considerable opposition to it. So I asked the not yet closed Planning Division of the Government's Ministry of Works if they'd be willing to try another planning approach.

In August, 1983, I wrote a brief report to the Taranaki Regional Council and the Government's Ministry of Works which described the Delphi Technique and how it might be possible to get a better, faster, less expensive decision with more local support if they were willing to try it. Much to their credit, they both readily agreed to its use.

As soon as possible, the heads of all organizations and Government Departments that had shown an interest in the first site selection study were approached and asked if they

would like to be involved in a second one, right from the start.

They were warned that their involvement would require putting their views in writing and publicly sharing (for free) all information they used to form their views, whether technical or subjective.

Though some, like the local Maori and the environmentalists, were still angry by what had recently happened in the first site selection process, they all liked the idea of being involved right from the beginning, so virtually everyone said yes.

In fact, the original twelve groups first approached grew rapidly until in the end there were 42 groups involved, including Government departments, quasi-public agencies, and local special interest groups.

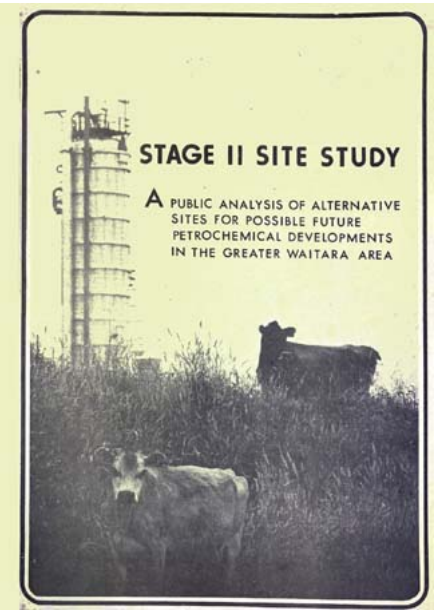
They included five land resource management organizations, five water resource management organizations, seven transport and infrastructure organizations, seven cultural and social organizations, eight environmental protection organizations, four local governments, four major industrial and commercial interests, and two valuation and design providers.

The process was started by providing everyone involved with everything known about the proposed developments and giving them detailed maps with notes on them showing where several possible sites might be.

Each group then wrote back and explained where they thought their preferred site would be, if any, and why. Some said there was no site that would be suitable and why, but then when pressed were willing to identify a site which they thought would be least objectionable. Almost all provided considerable technical information to back up their views.

Everything each group provided, including preferred site and all background information, was duplicated and then sent back to everyone involved along with a matrix setting out everyone's basic information and an initial conclusion of what it all meant.

Each group then reconsidered its views after considering all the new information and then revised or added to their original submissions. All new material was distributed among all involved as before and any changes to initial responses were requested. This process was repeated until no one felt they had anything new to add.



In the end, a particular site did stand out and it eventually was put forward as the study's recommended site for the Stage II developments. Local environmentalists never did like the whole idea of the project but they ended up at least comfortable that the site ultimately chosen was as good as they could have hoped.

Virtually everyone involved praised the process, including the Government, who had found a solution to its industrial site location question in a quarter of the time and at a fraction of the cost of the first study.

I had used the Delphi Technique before, but it was the first time I had used it to deal with a relatively significant, contentious problem. It showed me that some of the principals of consensus decision-making are realistic, even if it requires keeping down the numbers of those involved.

Chapter 6:
Lessons from The South Pacific

It was not until 2005 that I began to understand the full power of consensus decision-making. In that year I started a two year contract in Samoa helping nearly 150 local communities create coastal management plans to improve their resilience to natural disasters like cyclones, flooding, land slip and global warming induced sea level rise.

In the early 1990s two major cyclones had ravaged the Country and destroyed a number of coastal towns and villages. Although few people had died in the catastrophes, the natural disasters generated considerable interest in improving how the Country might handle others in the future.

At the time, I didn't know much about Samoa or its culture. I only knew Samoa, formerly known as Western Samoa, was administered by New Zealand until it gained its independence in the early 1960s. I didn't know that missionaries had converted everyone there to Christianity by the mid 1800s and it was now a very dominant part of their culture; that in 1900 Germany had negotiated with the US and Britain the right to colonize Samoa in exchange for the US getting American Samoa and Britain getting Tonga; and that during the early days of WWI, New Zealand had bloodlessly removed the Germans on instruction from England.

Actually, it was not that bloodless, although no Germans were shot in the takeover. In 1918, New Zealand inadvertently let in someone with the Spanish Flu, which ended up killing over 20% of the entire Samoan population. This left a lasting memory among Samoans of the bad things foreigners could introduce to their land, even if done accidentally.

One of the unique things about Samoa today is that almost no land in the entire country is privately owned. There is

some land in saleable titles scattered in and around the capitol city, Apia, and some of the missions are built on land they've managed to get title to over the last century and a half, but that's it. Less than 2% of Samoa can be bought and sold; and then only to other local Samoans.

Some parts of Samoa are owned by the Samoan Government. There's a national park, a hydro dam and scattered remnants of old plantations once owned by the Germans now under Government control, but most of Samoa is communally owned.

Not surprisingly, there is pressure on Samoa's Government from outside moneylenders like the World Bank to change this. There are many foreign investors ready to help the Country develop, or more accurately, ready to exploit the wealth of Samoa's many assets for overseas corporate profit.

Thankfully, up to now this has been resisted by most Samoans. There are two universities in the Country of only 200,000 people. Many local leaders hold advanced degrees and doctorates from prestigious overseas universities.

Because of its well-educated populace, the Country has managed to select the bits of Western civilization that suits it, like healthcare, education, religion and many material bits without giving up important parts of their own culture and way of life.

However, there are signs that this independence and uniqueness may not last. Under the terms and conditions of many loans and grants offered by the World Bank, the Chinese, Americans, Europeans and others, the moneylenders have been very subtly and patiently manipulating changes to local laws so future overseas corporate access will be easier. It may be only a matter of time before Samoa goes the way of the rest of the world.

The uniqueness of Samoa is not yet all gone, though. The most distinctive remaining aspect of traditional Samoan culture is its continued reliance on the use of consensus for most of its local public decision-making.

It is one of the few countries in the world that formally recognizes its value. It is even written into its Planning Act that one of the main functions of the body administering it is:

> *"To encourage the resolution of outcomes, disagreements and disputes arising from the operations of this Act by the reaching of consensus decisions;"* (English version)

To help local communities prepare their coastal management plans I sat in on more than 100 meetings with local communities around the country. Virtually all local level decision-making is still done by consensus, at least by the consensus of all heads of households, who are predominantly, but not entirely, male.

The Samoans with me did all the talking, primarily because it allowed the local community to discuss matters in their own language. Most Samoans know some English but my Samoan language skills are almost non-existent so I always had a translator beside me. Being there in person, however, let me observe first hand how consensus decision-making actually works in a country where it has been practiced for centuries.

Our first encounter with any community was always the most important. It began with an elaborate hour-long formal welcome. We could not arrive the first time without bringing our own Orator, or person of high status. Our Orator had to be able to trace a personal connection, usually ancestral, back to that community. Sometimes that linkage was tenuous, but it was important for the local people to know we actually had something in common with them.

Usually, all the household heads of the area were sitting down in the meeting hall when we arrived. Where they sat told us their relative importance in the community. The most important elder did not sit opposite the main entrance door where the chief executive in most Western offices or the priests in most churches would sit.

He sat against the wall (or posts if in an open-air building)

on one side of the room flanked on either side by the other community members more or less in order of their status in the community. We were expected to sit against the wall opposite the local leaders with our most important people also sitting in the central spot among us.

Despite the clear recognition of an individual's importance, no one sat in a position of dominance. The more traditional meeting houses were round or oval so that everyone could sit in a circle equidistant from each other.

Unfortunately, the shape of newer meeting houses is slowly changing as cheap modern building practices tend to dictate rectangular structures, but even in the newest structures everyone still tries to sit in a circle facing each other rather than in rows facing toward the front.



The gathering always started with their local Orator and ours exchanging a few comments with each other. While this was happening, kava sticks from a number of local elders were gathered up and placed in front of our Orator.

The most important visitor was then announced by name and title. Our Orator would examine the root balls on the sticks in front of him for their potential kava quality, and hand the best one to a younger member of the local

community who in an exaggerated manner then pranced over to the head visitor and handed it to him or her. The next most important visitor was then similarly honored until our Orator ran out of local kava sticks.

While this was going on, at the side of the room opposite the door, a small group of young adults from the community, one usually an unmarried young woman, prepared the kava drink from powdered kava root and water.

Once the local kava sticks were distributed, it was loudly announced that the kava was ready to drink, and everyone in the room began to clap synchronously. This was followed by one of the young men near the kava bowl gracefully dipping a half coconut shell into the liquid, strutting across the floor with it and with a broad sweep handing it to the most important visitor.

He repeated the process with the most important local community leader, then the next most important visitor, and so on until everyone in the room had been served kava. After drinking the tea like, muddy colored, room temperature, bland tasting liquid, each recipient said a few words, mostly just thanks to God, although some said more personal or funny things.

It was a startlingly effective way for everyone in the room to understand who else was in the room with them. It clearly indicated how much respect each person had in his or her own community, before getting into the subject and the politics of the meeting itself.

The kava had an interesting effect as well. Only a small amount was drunk, but unlike the alcohol that some Westerners discretely use to help make decisions, the kava did not make people more self confident and aggressive. Its effects were slightly sedative, and instead seemed to contribute to the overall sense of peace and calmness at the meeting.

Usually the meeting began immediately after the kava ceremony, and lasted until everyone present had said everything he or she had wanted to say. The meeting ended

with a full meal hosted by the local community, the giving of gifts to us, and us giving small gifts back to the local Orator, those running the kava ceremony and a few of the leading local elders, plus a much larger gift to the community as a whole.

All major gifts were loudly announced outside the meeting place by those who gave them so that everyone, particularly those not in attendance, would know about them.

Our gift to the community for the first meeting was invariably cash in small bills so it could be easily distributed among everyone there. It amounted to hundreds, even thousands of dollars depending on the number of people who attended the meeting, the quality of the meal and the gifts we received.

The community's gifts and our gifts seemed designed to show how much we valued each other, but also to subtly balance each other out. Just as the gifts and food from the community were raised from all the local people in accordance with what each could afford and their status in the community, what they each got back from us was usually related to both as well.

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Apart from the kava ceremony and the encouragement of a very full exchange of ideas, there were a number of other meticulously followed protocols for conducting Samoan meetings.

By far the most interesting to me was how local meetings considered opposing ideas. Outside the South Pacific, I have not seen anything like it. In virtually all other groups that I have worked with, if those making a decision encountered opposition, what they did next was very predictable.

If the opposing idea could not be incorporated into the current idea easily and at little cost, those leading the debate would check to see if they had a majority of supporters, and if they had, they would simply shut down the opposition as quickly as possible.

This would usually happen with a quick dismissive

comment about the idea from someone in the majority group. If that didn't shut up the opponent, however, a more prolonged attack would be made on the idea itself, on the cost of it, or if neither of these were enough, on the character of the person or people putting forward the new idea.

Anyone who has ever been involved in a political debate knows this last stage of democratic decision-making can get very messy and destructive for all involved. Moreover, the final majority vote decision did not always end the matter. The closer the final vote was, the more extreme were the responses of both the winners and the losers. In any democracy with a free press (and no hidden junta), a close vote often just motivates the losers into louder and stronger opposition to try to keep the winners from picking up their prize. The winners then have to devote even more effort to obtain the benefits of their decision.

Samoan consensus decision-making worked in an entirely different way and resulted in a very different feeling at the end among all those involved.

When someone in a Samoan community raised an opposing idea to something that already seemed to have the backing of most at a meeting, the immediate response of everyone was attentive rather than dismissive.

The first thing that happened was someone supportive of the original idea would thank the "opponent" for bringing the alternative idea to the meeting's attention. He or someone else would then ask for more details about the new idea and what might make it better than the one already on the table.

The more radically different the new idea, the more attentive everyone was. The presenter was generally given whatever time he (or occasionally, she) felt was needed to explain the new idea and the reasoning behind it, and then the meeting would be opened up for discussion among all present.

Discussion was usually very polite as no one needed to be reminded that they all had to agree with the new idea, the opponent had to change his views to theirs, or they all had to

find a mutually acceptable compromise if they wanted to proceed. The very nature of consensus decision-making made everyone involved think inclusively rather than divisively.

Debate between the opposing points of view could occasionally get very heated, however, and it was the role of both Orators to keep it respectful and on track at all times. The Orators generally did not participate in any of the debate, but if things got too tense, one of them would usually interject a joke to try to diffuse the tension. To play it safe, the joke was often directed at himself.

Invariably, the other Orator would then respond with a joke of his own until all in the meeting were chuckling to themselves if not laughing out loud. The Orator's interjections took only a minute or two. Once the tension was broken, more gentle debate quickly resumed.

Difficult debate could last for hours, but because everyone had to sit cross-legged on the floor while participating in the meeting, eventually tiredness set in. Anyone who has sat this way for a long period of time knows this is a very humbling position to maintain for more than an hour or two, particularly wearing the respectful Samoan skirt (all males) or puletasi dress (all females). This cleverly limits the overall length of any meeting. The growing stiffness and discomfort encourages everyone to find compromise so that they can stand up and stretch their legs.

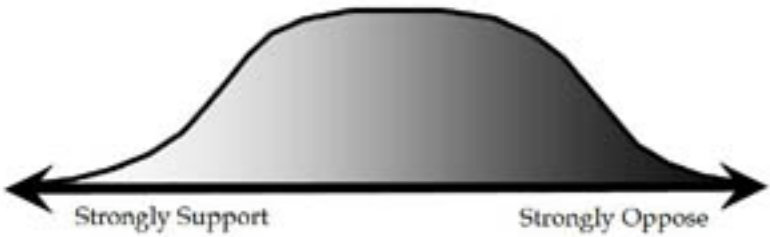
Sometimes, though, the issues would be too contentious or complex to resolve in a single meeting. If that was the case, the meeting would then be adjourned so everyone could have time to think about the choices raised. Alternatively, all those at the meeting would agree on a small group of representatives to consider the alternatives. The small group would then meet later on their own to find a solution they thought everyone could live with.

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Another thing that struck me about using consensus in a Samoan meeting was the main objective of everyone was not

about getting unanimous support for some proposed idea or change. It was about appeasing any opposition to it.

The two objectives may sound the same but they are actually quite different. It is a little simplistic, but public support or opposition to any idea or change can usually be described as having the characteristics of a bell curve. That is, if a straight line were drawn on the ground through any group of people and the most extreme supporters of an idea were asked to stand at one end and its most extreme opponents at the other end, the vast majority of people would end up standing somewhere in the middle.



A long time observation of mine is that most people do not hold extreme views on everything. We may each have strong opinions about a few things, but most people cannot afford the time or the emotional energy to care strongly about every possible idea or change.

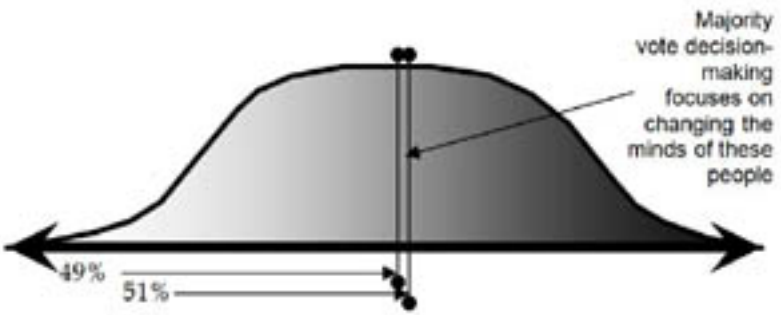
What has confirmed this to me over the years is the many dozens of community mail-back surveys I've personally undertaken on planning matters. They have all required local residents to answer a variety of questions on sometimes contentious planning issues before posting them back to the local Government.

For all surveys, the responses were tested after only a handful had arrived back, then again after most had been returned without prompting, and finally at the end following prolonged media harassment. One striking aspect of them all was that the results never depended on how interested people were in the subject.

Those that sent in their responses first were almost always the most interested. Yet their views were consistently no different (within a few percentage points on all questions) to the people who sent in their survey forms last.

The surveys showed me that for some people their strongest interests were personal, related to their own health, comfort, wealth or power. For others their strongest interests were communal; about social justice, peace and the environment. Yet among both types of interests, any given individual seemed to be able to focus only on what he or she thought they could realistically affect.

In normal majority vote democratic decision-making, most effort is focused on shifting the line through the large, most disinterested part of the group so that the bulge of people is slightly bigger on one side than on the other.



To do this requires first waking up the most disinterested people in any group with exaggerated, often very inaccurate claims about the losses or gains that will happen if the change occurs.

Such exaggerated claims work well with a free press where polarized debate is commercially profitable. The right to a free press is written into most country's constitutions supposedly to ensure all views are heard, but the reality is, there is a symbiotic relationship between democratic debate and privately owned news media. The driving force behind any free press is controversy. Polarized debate, the kind that

majority vote based democracies require, sells news.

It is ironic that the current amalgamation of private media ownership and the homogenization of media content around the world could be killing both the free press and democracy.

Throughout many countries today, private newspapers and television stations are running into difficulties. Some blame it on the internet, and there is probably some truth to this. However, it is not difficult to see at the same time that this important, commercially motivated check on democratic decision-making may also be growing weaker because corporate sponsors (the advertisers who pay for it) are owned and managed by fewer and fewer diverse interests.

Under consensus decision-making, such limitations of privately owned media are not important. Solutions that involve extreme views are rarely approved. If the merits of an extreme view (on either side) become obvious, they will be taken on board by everyone in the group and then obviously, they are no longer extreme. However, if they remain extreme to most everyone, they eventually just fade away.

They fade away because without the win-lose motivation of majority vote decision-making, when no one else likes an extreme idea after it has been fully discussed, those holding them eventually accept that it isn't worth pursuing the matter any further.

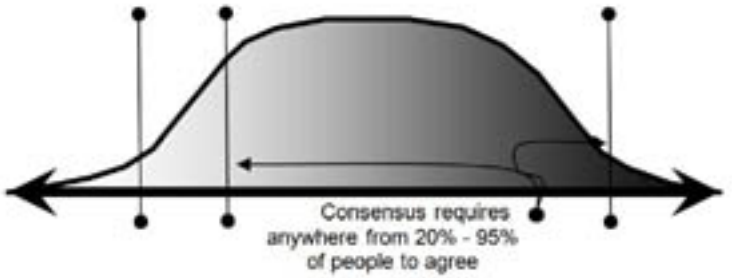
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It doesn't mean that those holding the extreme views come to agree with everyone else, only that to preserve their own ability to participate in future decisions and live happily with everyone else, they eventually choose not to continue pushing their ideas when it becomes clear most people simply don't agree with them.

Depending on the divisiveness of the issue and the emotional trauma encountered in the discussions, a group decision may require up to 95% support to achieve consensus.

However, a decision made by consensus almost never

requires unanimous support. In fact, I have witnessed rare occasions when it does not even require the support of a majority of those present.



If some members of a group are adamantly in favor of a particular decision and the rest, while not supportive of it, don't strongly oppose it, just 20%-30% of those present can achieve a group decision favorable to them by consensus.

Simply by not continuing debate on an opposing idea it quickly becomes clear to the others present that the matter is no longer an issue.

There is no vote taken.

Former opponents do not have to pledge their loyalty to everyone else. There is no exaggerated elation at the "win" either, just a renewed sense of community and peace among everyone present, including with the former "opponents".

Of course, the social pressure on those with unsupported ideas to capitulate in the face of extreme isolation is itself a potential problem. Some have described the Samoan culture as "the great clobbering machine" to creative thinking. Those bucking the norm can experience severe social pressure. In some cases, radically different ideas have led to people being permanently banished from their own communities. I have heard stories of Samoans who left the country altogether rather than conform to such pressure. However, for the vast majority of Samoans, this does not seem to be a problem.

Personally, I believe there is a role for social pressure in society if its "clobbering" nature can be minimized. Western

society's current emphasis on individual freedom and the "me, myself and I" syndrome could be contributing to many of the social problems that face our planet today. A little social pressure on those severely narcissistic or socially inconsiderate might do us all some good.

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One of the most significant outcomes of Samoan Consensus Decision-making came as a surprise to me. I did not discover it until near the end of my work there.

From my experience, a land use plan for a large town can take up to five years to finalize even under the best planning legislation; one to three years of community input to develop it, plus at least the same amount of time wrangling in the courts over some of the details before its formal adoption. By then some parts of it are often out of date. Nevertheless, because of the difficulties getting the plan to that point, it is put into operation despite its growing irrelevance.

With consensus decision-making, there is virtually no delay in finalizing plans or seeing them implemented once everyone agrees to them. The initial phases in the development of the coastal plans in Samoa did not always run smoothly, but once completed the plans were finalized and signed off almost immediately.

As a result, the time and costs spent on the overall planning process was often actually less than what would have been spent in most other countries undertaking similar planning work under similar legislation, but not using consensus.

Admittedly, Samoa is a unique case. Communal land ownership and the Country's long history of consensus decision-making do make a difference. However, for me, the simplicity of adopting a plan formulated through the consensus process was quite extraordinary to witness.

Chapter 7:
The Key

Most ways to make public decisions have their down sides.

- Wars kill people. They also cost a great deal of public money.
- The market place is good at achieving efficient outcomes, but it is often at the expense of social cooperation and a sustainable environment.
- Dictatorships and monarchies, even those run by benevolent dictators, are particularly subject to the whims of a few.
- Democracies rarely meet the needs of minority groups, and can severely polarize people.
- Consensus decision-making does not work in large groups, particularly if they contain narcissists.

While no method of making public decisions is without its drawbacks, there is only one, consensus decision-making, that can consistently consider the interests of everyone involved, not just the most powerful, rich or numerous. It is also the only one that can reach decisions that consistently result in peaceful and publicly accepted outcomes for all involved.

Consensus decision-making does not require the rich giving gifts to the poor to keep them quiet or the majority telling minorities what is really good for them. It is not an ignorant indulgence of power over the powerless. Instead, it is the only method of decision-making that virtually removes the use of power from the process of decision-making altogether. It literally takes the questions of "Who's the strongest?", "Who's got the money?" and "Who knows best?" out of the equation.

Its only real drawback is that it does not work in large groups. But this does not mean that consensus is an

unrealistic way for modern societies to make public decisions. Consensus decision-making in public jury trials has been used in some nations for centuries. A few town meetings in New England, the Society of Friends (Quakers) worldwide and many peace-oriented groups now use it.

Even decision makers at the highest levels of NATO and the United Nations use it to reach their most important decisions. The media often put this last example in a negative light by complaining that one of the "Big five" members of the United Nations Security Council has "vetoed" a desired action. Because all five permanent members of the Security Council must reach decisions by consensus, if one of them dislikes what the others want to do, one vote can stop any action the UN as a whole might want to take.

Rather than being negative, the use of consensus at the highest level of the UN generally ensures that a single country cannot become the ultimate power broker.

Rissia's invasion of The Ukraine, however, shows there is a downside to even the use of consensus in some circumstances. It assumes no country would ever be willing to threaten nuclear annihilation to get their way, as Russia's leader Vladimir Putin has.

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Faced with the obvious group size limitation of consensus decision-making, years ago I began to look for alternative ways to use it. I was convinced that there could be a way to unlock its potential; some sort of key that would allow its use in public decision-making despite its inability to involve large numbers of people.

I did not have to look very long or hard to find it.

Our armies now use a system of decision-making that shows how it could work. Although our military institutions are probably the worst example I could use because of their purpose and the regimented unquestioned authoritarianism inherent in them, they all use a hierarchical or pyramid style of organization that allows communication from top commanders to be sent very quickly and efficiently to large

numbers of soldiers in the field through a number of intermediate levels of command. Significantly, they also allow similarly speedy communication between levels in the opposite direction.

It is strange, given this characteristic, that they are not used in more peaceful applications, such as in the decision-making of Quakers and Green Party members.

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Most government institutions are already organized in a potentially similar way, although this is not generally obvious and their inter-level communication is often non-existent. Our health systems, education systems, legal systems and political systems, for instance, all use some form of hierarchical structure to manage their affairs.

The "soldier in the field" level of our health system is ourselves. When we get sick, we go to bed and rest. The next level up is our family to whom we turn for help if we cannot get well by ourselves. Then we might go to a local shop for a home remedy or "over the counter" medicine to treat our ailment.

For more severe health matters, we might seek the advice of a neighborhood doctor or pharmacist. Another "level" up, when the skills of an individual medical practitioner are not enough, we would go to a city clinic or a small hospital, and finally as a last resort, we might seek a national or even international medical facility to help us solve a particularly major, unusual or specialist health problem. Therefore, at the moment in most countries if we get sick there are at least five or six "levels" of medical institutions available to us.

Another example of an existing hierarchy of sorts is our education system. Parents, mostly mothers in western households, lead the education system on the first level, although in some cultures such input is supplemented by fathers, grandparents and extended family members. A second level is often introduced through playmates and siblings. A third level comes with the introduction of formal teaching, often beginning with child care facilities and

kindergartens, followed by a fourth level found in primary school grades 1 - 6 and a fifth in secondary school grades 7-12, or their equivalents. Then comes tertiary level education and post graduate level education, followed finally by "on the job" apprenticeships, or what amounts to a 6 or 7th level of one on one personal instruction.

Probably the best example of an existing multi-leveled hierarchy is our current democratic governments. Those decision-making structures controlling what an individual does with his or her life starts with an individual's own conscience. This is tempered by his or her family and the household he or she lives in, then by a community or clan council (where there is one), then by a city (urban) or county (rural) council, then by a regional authority if the area governed is very large, then by a state or provincial government, then by a country's government, then by the General Assembly of the United Nations, and finally by its Security Council. Depending on exactly where someone lives there can be as few as six to as many as a dozen levels of government decision-making controlling our own actions and those of everyone else on this planet.

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The significance of this multi-leveled structure found in most of our existing institutions is that this structure could actually be used to facilitate the use of consensus decision-making.

Most democracies have discovered that even they cannot make decisions with very large numbers of politicians involved, even after painting all choices in black and white. Chambers of parliament or congress around the world invariably contain less than 1000 members. Even those with only half that number are often mired in chaos at times.

If such groups of political decision-makers were instead limited to just 20 people, making decisions together by consensus might not be easy, but it certainly would not be impossible.

If a family or a group of people living together in one

household could choose one representative from among themselves to look after their interests, and then if twenty of those "household representatives" chose by consensus one among them to represent their interests on a second level of governance, and then if twenty of those representatives did the same on a third level and so on, it would only take seven levels of "consensus government" to run the entire planet.

That is, under a government hierarchy that used consensus decision-making with just 20 people in any decision-making group, there could actually be fewer levels of government controlling people's lives on this planet than now exist in many parts of the world.

Even more significantly, on every level of government in such a consensus based structure, those individuals representing groups of people would be personally known to every person involved in their selection. Because there would only be 20 people involved in any decision, all those involved would know the personality, the knowledge and the true expertise of the person they were choosing to represent them.

Today under our current democratically elected government systems, almost no voter can claim such knowledge. For most voters, any knowledge they may have about their representative, if it could be called knowledge, is only gained through the often exaggerated, sales driven hype or bought political advertisements in the media by professional "spin doctors".

In a multi-leveled consensus based system there would be almost no opportunity for fake news or biased reporting to affect group decisions. There would be almost no opportunity for narcissists to buy their own selection as representatives, either.

If the size of consensus decision-making groups were kept down to around ten people in each of them, consensus would be even easier to achieve. Yet with only ten people in every group, it would require just ten "levels" of government to run the entire world. (10^{10} = ten billion people). This is still fewer levels of government than found in some of the more

developed, populated parts of the world today.

This description about the number of levels needed to run a global government is actually a "worst case scenario" too. It assumes that everyone, everywhere will always want to be involved in their own governance. At least half won't because of their age. Voting age in most countries is now at least 18 and while voter turn out may be high for the elderly, for the young it is often less than half those eligible.

I also wouldn't expect every household to be represented in the lowest level group either; only those which:

1. Had a member with a strong desire to participate in their own governance, or
2. Had a particular grievance they wanted to resolve.

I would imagine most people would not bother to get involved once the initial dust settled down and people realized just how well their personal interests were met by a consensus based government that ensured consideration of all interests, including minority interests, equally.

With such a multi-leveled, structured way to make group decisions it would be possible to make even global decisions without having to invent radically new forms of government institutions.

This is profoundly important because if all existing levels of decision-making now found in our public health, education and other similar institutions could be re-aligned to fit into the various levels of a consensus-based hierarchy or "structure" of government, theoretically all public decision-making could be integrated together across all existing institutions.

The remainder of this book starts again from the beginning of the global puzzle, only this time accepting that the use of "structured consensus decision-making" as I call it, might be possible if we were willing to modify our existing institutions a little to allow this to happen.

Chapter 8:

In Search of the "Big Picture"

When my wife and I moved to Philadelphia from New Zealand in the late 1990s we lived right in the downtown on a ginkgo tree lined cobblestone alley in a charming 3-story historic brick cottage. We had wonderful warm friendly neighbors. It genuinely felt like the perfect place to live, with friends, shops, theatres and work all within a few blocks of our doorstep.

However, daily, when I stepped out of our Shangri-La to be a planner in the real world, I had to walk around the beggars lying in the city's main streets and pretend they did not exist. My actions reminded me of Colin Turnbull's study of the Ik mountain people in Uganda 35 years earlier. Such indifference to serious human need, he had concluded, was one of the end stages of a dying society.

It made me wonder if everyone in the world today who walks around strangers lying in the street has learned how to turn off his/her social conscience like the Ik did during the deadly famine in their homeland in the 1960s.

The problem is particularly obvious in the USA where the surrounding wealth highlights the difference between those with money and those without, but Americans are certainly not the only people to have learned how to block out their consciences to the plight of others. Today, large parts of the planet have learned how to do the same.

I suspect Colin Turnbull would blame the global loss of compassion on the human instinct to survive in hard times whatever the cost. In my more pessimistic moments, I am hard pressed not to agree with him. The outlook for humanity does seem rather grim at times.

However, even in the back woods of Southwest Ethiopia not far away in time or place from where Mr. Turnbull studied the Ik people, I never saw anyone so desperate that they ignored their neighbors. Most of the people living in absolute poverty in the remote village of grass huts where my wife and I lived still would stop to give their last ear of corn to help another person.

It made me think that perhaps there are other things going on when we walk around the beggars in the street; that our growing lack of empathy may have other causes besides simply wanting to survive in hard times.

One of the reasons for our changing empathy, I believe, could be that we are no longer able to see the "big picture" and our place on this planet. We have become so self-focused and life has become so complex that it is impossible for most people to understand how their own life is related to the homeless person in the street. We can see no reason why we should help him, much less, how we could help him in any meaningful way.

Because of the complexity of the world today, I think most people now choose to let their governments sort out their less personal relationships with others. We hope that our vote for president or for our congressional representative will ensure the right thing is done for the other guy.

However, try talking with any politician anywhere about it and you will quickly discover that even the best ones have little time to look at the big picture. They are invariably rushed off their feet trying hard to solve just one or two problems they think they might have a chance to fix, not all of them.

Admittedly, it is not hard to find a bad politician and think they must all be bad, but for the most part the politicians themselves are not the problem. Of the many hundreds that I have worked with during my career, I have found very few in it solely for the money or power.

Most politicians really seem to have a genuine social conscience and want to help improve the world. It is just that most also have to scale the seriously corrupting wall of election finance to participate in the process. Alternatively, they are already rich and have been taught to believe that paternalism is a gift they can give others, or possibly an obligation to uphold, but certainly not a serious political liability.

The scary part is that if our politicians do not have the time or resources to step back and take a holistic view of what is going on in the world around them, who else does? All of our other institutions have had to gear themselves toward problem solving one at a time because, like our politicians, no

institutional administrator or board of directors can afford the time or resources to see how any change they might introduce could affect the operation of another institution somewhere else. They are all market driven and judged almost entirely by economic indicators.

There are, of course, a myriad of special interest groups willing and able to do this. It is no surprise that a large amount of public money goes into defense budgets, insurance programs, financial institutions and other private corporations because they have the money and time to look at the big picture and ensure at least their own futures are secure.

Universities once tried to give tertiary students a global perspective; a holistic view of the world, too. The very word university comes from this intent. However, nowadays none of them can afford such luxury. Under the demands of a market place led society, university students today must focus on a career that will allow them to survive in the world as it is. University output and their level of success in education is now measured by their students' employability in the market place not by their students' understanding of life and the world around them.

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The market place has a lot to answer for, for making our world so complex, but the reason for the world's current chaos is not just related to how we now handle money. The cause is much bigger than that.

When there were only a few people on this earth, the clearance of a new field, someone's move to a new place or the accidental death of a friend was no reason to start a world war. Although such changes sometimes caused conflict, the problems were local and could be quickly resolved by those directly involved. However, as humans evolved and increased in numbers, the pace of change and the potential for conflict between people also increased.

Consequently, over the last few millennia as community populations have grown from just a few dozen people to many millions, people have invented a number of "systems" to help them deal with the ever-increasing complexity and stress in

their lives caused by such change.

To make life easier, safer and more understandable, humans have developed political systems, religious systems, economic systems, defense systems, judicial systems, education systems, health systems, child rearing systems, amusement systems, transportation systems, communication systems, and more recently, environmental management systems, among a thousand others.

Once established, each of these "systems" has continued to evolve through interaction with other systems and with our ever changing technology and environment to the point where today it is hard to tell just what systems there are in operation around the world and what each is trying to do, where, how and to whom.

In addition, while each of these "systems" involves some physical and/or financial resource, it is now often extremely difficult to tell just what resources are involved, and who, if anyone, is responsible for them.

The way the term "system" is used here is similar to, but not the same as how Biologist Ludwig Von Bertalanffy used the term for his "System's Theory" back in the 1940s. He used the term "system" to describe the multiplying effect of interlinked change on the whole, while my use of the term here simply describes any process that includes or results in change. The reason for clarifying this is that unless the change involves only natural resources, it is important to note that there is always some form of human involvement in it; that is, some form of active or passive human decision-making.

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Our invention of political systems is a case in point. All of our present political systems probably started innocently enough. It isn't too difficult to imagine a group of villagers turning to a wise village elder for advice when drought caused local crops to fail, or when a hunting party inadvertently killed a pet dik dik.

At some very distant point in the past, however, it is clear that some of the wise elders started to see their advice for what it was worth: power and wealth. They started to call themselves medicine men, chiefs and kings and to take formal control, first

by friendly persuasion and then by force.

It isn't clear whether this new political arrangement was responsible for speeding up technological development or whether it was the other way around, but what is clear is that as technology improved, peoples' access to advice, and thus to their own ability to solve problems and reduce stress in their lives improved too. People began to recognize that they could have their own power and wealth if they took charge themselves. So beginning a few thousand years ago some of the people who had lost political control, decided to take it back again.

The limited democracies of Greece in the 5th century BC were the earliest fully documented attempts, then San Marino (4th century AD), the Isle of Man (10th century) and a few others resurrected the idea quite a bit later, but it was the English's adoption into law of the Magna Carta in 1297 that finally got the idea firmly entrenched as a system option. Seven centuries of refinement followed, with notable strides being made with the ideas of Lock, Montesquieu and others during the 17th, 18th and 19th centuries.

In the 19th and 20th centuries, Communism and Socialism attempted to take humanity even further down the track of social responsibility in government by trying to bring under political control the omnipotent ideology of the market place. Most Communists, however, eventually had to give up their fight over this passion of Marx after mortgaging themselves to Western technology.

In the last few decades many socialist countries, including Great Britain, Sweden and New Zealand have also had to alter their social justice programs, sometimes radically, after global competition and the threat of being left behind forced them to tighten up on how they spent their profits.

With the dispassionate support of the market place, however, technological development has not been similarly bridled. It has raced ahead while social development has struggled to keep hold of what was gained a hundred years ago.

In the first two decades of the Twenty First Century, the death and destruction of the wars in Syria, Afghanistan and Iraq, like

the death and destruction of World War I, World War II, the Vietnam War and the Korean War in the Twentieth Century yet again drew public attention to our present developmental imbalance.

Today, there are few who don't believe we will see more damning proof of this imbalance, possibly even our own extinction as a species through a nuclear or solar induced global melt-down, unless something serious is done to address the problem peacefully.

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There are at least two reasons for such pessimism. The obvious one is the problem of global space. This small planet has simply become too populated and technologically far too complex for the old systems to work effectively any more.

Our old, relatively primitive institutions were never designed to work with such sophisticated tools within such an intensely used environment. They were never designed to operate under the extreme lifestyles that now exist between the haves and the have-nots. Space is no longer infinite and can no longer hide the inequities.

Every culture has its own unique mixture of locally created systems to meet its needs. Some locally developed systems would work well anywhere and are easily transported to other cultures, but some are not. As a result every culture has its strong and weak features, depending on which systems happen to evolve or get introduced in a particular way, to a particular environment, among a particular group of people, at a particular point in time.

Today, there is no longer room to have any buffer space between groups of people using different mixtures of systems. The people in castles can no longer hide behind high walls or deep forests. Now everyone is tripping over each other. Some systems that worked well enough within one group are now found intermingled with the systems of other groups and causing mayhem far from their origin.

The strife this sometimes causes is not a new phenomenon, but it is certainly increasing in frequency and intensity. Even in the early stages of civilization, when small groups of people

moved into an area that was already using its resources to capacity and could not easily handle more people, the original occupants of the area invariably turned racist or fascist to protect what they had.

When large groups moved into less populated areas, the new residents almost always systematically marginalized, converted or exterminated the existing people just to ensure continued social harmony among themselves.

Nowadays, there is an even more frightening phenomenon. In addition to the continuing problems of cultural racism and marginalization that occur when there is migration from one area to another, when large numbers of people now move into large urban areas, whole social systems can virtually disappear overnight. The result is the creation of urban ghettos governed by little more than the power of the gun.

Unfortunately, given the fixed and finite amount of space on this planet, the rapid depletion of global resources and the likelihood of continued population growth for some time yet, the problems created by intermingling incompatible systems from different cultures are not likely to get better, only worse.

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The other reason for believing the end of humanity could be near is that war and its symbiotic partner, the market place, are increasingly being used by our governments as the way to resolve the problems caused by our rising population, diminishing resources and finite space, but history has shown neither can do this.

As Jesus, Mohammed and virtually all past prophets around the planet understood, and many historians convincingly argue today, neither war nor the market place is capable of solving the many major problems that face our planet.

Yet war and the market place continue to be held up by our governments as the best ways to solve our problems. They are sold like LOTTO tickets to the poor and to others who feel they have no alternative options in life.

To those individuals who have nowhere else to turn, the financial rewards that playing soldier can offer. can be very appealing. For the planet as a whole, however, men with guns

court disaster. Those who bought or made the guns then need to justify their purchase or business by finding wars to fight.

To the world, capitalism is held out as the golden chalice for all. "Just work hard and you too will win," those getting rich in it say, knowing that this is an absurdity. Under pure capitalism there are no winners unless there are also many more losers.

If left unbridled, the market place inevitably creates ever-growing disparities between those who have everything and those who have nothing which equally inevitably, leads to further and ever-more catastrophic war to try to readjust the imbalance.

Up until thirty years ago, many Westerners were fearfully aware of Marx's vision of the ending of the market place and are now relieved that its corruption in the form of Communism has largely failed.

However, Marx's vision of a social uprising by the proletariat seems only a minor consequence of the problems the planet faces today. With the massive stockpile of nuclear weapons at our fingertips, relentless global warming, out of control population growth, serious global inequities and no real clue how to fix the mess we're in, it doesn't take a visionary to see how this could end.

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All of the planet's current institutions including all our governments and religions are specifically set up to be self-perpetuating; that is, they are all designed to keep going regardless of what happens around them. In the past, this was one of their most important characteristics. Today, however, their self-perpetuation is leading us all like lemmings over a cliff because none of them are programmed to self-correct when faced with the imminent demise of humanity.

Even the American Government, once praised for its ability to "self correct" and recover from complex problems, is a good example of this, although most governments today suffer from similar problems.

It is true that the French philosopher Montesquieu's three part form of government with its legislative, executive and judicial "checks and balances" has helped. America's democracy

has survived for nearly 250 years, a bit longer than the democracy of Athens. It has also earned top marks for helping the world follow a better path through the last two centuries than many of the paths the planet could have followed.

However, America's current government structure, most particularly its Constitution, part of its "judicial" check, has a number of potentially fatal flaws that its founding fathers could never have foreseen.

One of them is the Constitution's single-minded focus on the rights of the individual over all other rights. No one could have foreseen the power of the market place subtly usurping the collective consciences of people and the social fabric of their communities.

If individual rights remain the only thing that matters in the USA and corporations continue to be considered "individuals" there, as resources grow scarce, under the leveling forces of the market place and the US Constitution, people in the US will eventually be forced to give away their own morals to financially compete with them.

US corporations haven't had any morals since they were allowed to drop their original legal moral requirement to serve the public interest more than 100 years ago. Corporations can now focus entirely on the bottom line of profit. Individuals may eventually have to do the same unless there is some legal recognition of the value of morals and social justice inserted into America's founding document.

Another fatal flaw of the US Government is its reliance on private media to tell the public the full story about what big government and big business are really doing to them. In 1776, no one could have foreseen almost all of the major media being bought up by just a few corporations with little interest in giving the public the full picture of what is happening around them.

Private media has grown very sophisticated in downplaying or ignoring the half of the news they don't want people to hear. Even public radio and television, such as they are in America and other countries, often have to negotiate corporate dogma and finance to survive.

The internet, once thought to be the public's savior as the way to overcome the growing corruption of the media, has so far proven unable to do this. In fact, fake news on the internet is now virtually impossible to detect. Even worse, the deceptive tools now used there are increasingly being picked up and redistributed by the main media as real news.

A third potentially fatal flaw was mentioned at the beginning of Chapter 3; the "Eisenhower Prophesy". Who could have foreseen Congress, the Military and major private Industry all in bed together lining their own pockets at the public's expense? Each one now supports the other in a circular mutually beneficial relationship that has no reason what-so-ever to change.

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Perhaps though, the American Constitution's largest potentially fatal flaw and the Country's greatest vulnerability is its reliance on the market place to choose who runs the County.

Back when the Bill of Rights was being drafted, there was concern over the possibility that one person might have to represent the interests of 30,000 people. The worst-case scenario they could imagine was one representative per 50,000. That's a large town. They were fearful that even with the help of the media, voters could never fully understand who they were voting for.

Today in the US Congress, one representative on average looks after the interests of over 700,000 people. That's almost fifteen times the original worst vision of the Constitution's authors. In the US Senate, just one person can now represent up to 20 million people.

At one to thirty thousand, there was a remote possibility that at least some voters would know a little about the real person they were voting for, but today there is almost no chance of this in major elections.

What the public knows about any politician is almost entirely from what that politician has paid advertisers to tell them. It is not surprising why so many of our politicians are either very rich or start off as actors.

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Part of the reason why I became disillusioned with American politics 45 years ago was an election that was held in Colorado back in the mid 1970s while I was a planner for a small city there. It was just after new national legislation had been passed to control election finance reporting in American politics, and it was still relatively free of loopholes.

The local newspaper published what all candidates had spent on their own election and the number of votes they had each received. Of the forty or so candidates that had run for office, there was an almost perfect correlation between the amount they had each spent on their campaigns and the number of votes they had each received. The lesson back then was clear and simple: Money buys votes.

Despite multiple attempts over the last 200 years to try to limit the domination of the rich (including corporations) in US elections, nothing has changed much today. In fact in 2010 the US Supreme Court ruled that corporations were indeed just like individuals when it came to election finances and were no longer banned (since 2002) from promoting candidates that supported their interests.

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An example of the market place's effect on voting, judging from the many internet articles on the subject, is the many people both inside and outside the US who believe that the hundreds of thousands of deaths in Iraq from the Gulf Wars is a simple example of the corporate morals (or the lack of them) now endemic in US Government decision-making.

I suspect history will show that Robert Fisk and other correspondents covering the Iraq war were right; that the US invaded Iraq not as retribution over the Trade Tower attacks or because Saddam Hussein was hiding "weapons of mass destruction", but because Iraq had one of the largest untapped oil deposits in the world and the US wanted to control it.

Earlier, Iraq had changed all its oil contracts from US dollars to Euro dollars and the financial return they were then getting was encouraging other countries to consider re-negotiating their oil contracts into Euro Dollars as well.

Had the idea caught on, the value of the US dollar might well

have plummeted on world markets because its value is largely stabilized by its use as the international currency of choice for buying and selling oil. One of the first things the US did on gaining control over Iraq was to change its oil contracts back to US dollars.

Many hope that the US can become a social and spiritual leader of the planet again, but I think the Country will have to introduce at least four changes to its Constitution before it might regain its former credibility in the world. They include:

- Introducing election finance reform that strictly limits election spending and cannot be circumvented;
- Clarifying the rights of individuals to exclude corporations,
- Including community rights, and
- Establishing a free and independent, publicly funded news media accessible to all covering, radio, television, and the internet.

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Unfortunately, even if all of these things were included in amendments to the American Constitution, there would still be no guarantee that the planet would be better off for it. The likelihood would certainly increase significantly, but the problems that the planet now faces are much greater than those attributable to any one country, even the USA.

The main problem facing us all is that there is now no obvious comprehensive way for the world to fix or even just manage the complexity of the mess it is in. Thank goodness for the United Nations and its vision of the future or I don't think we'd have made it even this far. However, as a long-term means of bringing peace to this planet, like all other existing governments, it is also fatally flawed by its structure.

It is helpful that the UN's power is controlled collectively by five major countries, not just by one of them. But it still relies most of the time on majority vote decision-making, which ensures the weaker or smaller minorities are largely ignored. Without serious structural changes at the UN to increase its use of consensus decision-making, we may all still end up the

proverbial creek without a paddle.

It isn't necessarily all doom and gloom, though. Speeding up both the demise of humanity and its possible salvation, is improved global communication and education. Despite its limitations, the internet and other electronic media now allow an increasingly large percentage of the world to see and understand what our present paternalistic governments and public institutions are doing to us. With awareness and knowledge can come solutions.

Many people are working on them. Some have been for decades. My favorites include the authors Dennis Meadows, Mark Morford, Noam Chomsky, John Buck, and musicians Pete Seeger and Harry Chapin.

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Looking for solutions to global problems has been an interest of mine for a long time too. However, for many years what stopped me from pursuing my passion, apart from needing to earn a living to support my family, was that I just could not find any way to begin to describe all the problems we faced, much less understand how they might be collectively resolved.

As you've just discovered reading the jumbled collection of thoughts contained in this chapter, there is no easy way to identify the planets problems, much less uncover how they might be fixed. Each problem seems to be inextricably entwined with many others like the contents of a juicer with fruit, vegetables and meat blended together on high. No matter what order these items are added, both the detail and the "big picture" always come out looking like thick, gross, indefinable brown pulp.

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To find a way to describe the real concoction of our currently blended planetary chaos, several decades ago I began to examine existing library classification systems, like the Dewey Decimal Classification System, the Library of Congress Classification system and the Colon Classification System to see how they looked at the world. Libraries around the globe have struggled to find a logical way to organize human knowledge for several millennia.

I spent a long time trying to use or modify them to help me in my search, but was ultimately forced to conclude that none of them would ever be able to classify the information needed for good governance in a simple and easily accessible way.

What was needed was not yet another way to classify all knowledge. What was needed was a way to classify all "systems".

During this time it slowly became clear to me that good government is about handling "systems", or types of change, well; about managing or influencing the introduction, monitoring, stabilizing, enforcing, altering or stopping change.

So I started to look at the problems that we all now face on this planet in terms of "systems" of change. By shuffling and reshuffling lists of both local and global problems, eventually a way to describe almost all of them emerged out of the chaos. Although arguably overly simplistic, I think it is possible to describe all our problems as involving one or more of only five types of systems of change. These systems are:

- Personal systems
- Economic systems
- Equity systems
- Community systems
- Environmental systems

Personal Systems are those systems that are unique to an individual and arise from the actions of a person's own body, mind, character, experience and response to the environment around him or her. Such systems include those involving the consumption of food, the occupation of shelter, the establishment and maintenance of friendships, the procreation and nurturing of children, the ownership of physical and intellectual property, the pursuit of pleasure and happiness, the feeling and expression of emotions, and the perception of the five bodily senses. By definition, however, they do not include Economic and Equity systems, as described below

Economic Systems are those systems that involve the private transfer of resources between systems. The private

transfer of resources can occur through resource use, work, sales or other forms of private exchange and is identified by a change in ownership or value. Such activities as banking, administration, professional services, personal services, trade (including barter), industry, construction, mining and commercial agriculture are all economic systems.

Equity Systems are systems designed to ensure fairness, impartiality and justice in any change involving human decision-making. The term, as used here, is not a technical reference to the residual value of encumbered property, the term's other meaning. The primary purpose of Equity Systems is to maintain independent public control over the relationships that other systems have with each other. They include our political systems, tax systems, planning & evaluation systems, weights and measures systems, defense systems, police systems, legal systems, punishment systems and public records systems, among others.

Community Systems are those systems that involve collective human responses to the environment. In general, they are larger public versions of personal systems but, like Personal Systems, by definition do not include either Economic or Equity systems. Community Systems include public media systems, public health systems, public education systems, religious systems, cultural heritage systems, public recreation systems, and social support systems like disability and unemployment benefits, public health insurance, public housing and retirement schemes.

Finally, Environmental Systems provide the physical setting that allows each of us to exist. They are essentially the various "eco" systems found on our globe, whether or not they contain humans or have been modified by them. They include all systems involving natural resources such as land, water, minerals, air, energy, plants and animals (including humans), plus all movement systems and systems involving the physical or technological improvements added by humans such as buildings and roads, that is, the physical attributes of civilization.

There are a few systems that are difficult to compartmentalize into one of these five types, but this does not really matter. The

classification of systems into a handful of types is just a way to make thinking about them easier, and any system included in one category can easily be shifted to another if it makes thinking about it easier for a group of people.

Interestingly, however, the juxtaposition of these five types of systems provides similar benefits to those provided in current democratic forms of government by Montesquieu's well-tested theory of balancing power by separating executive, legislative and judicial functions.

The five types of systems described above have a similar in-built stabilizing mechanism when collectively introduced into consensus decision-making. Like executive, legislative and judicial powers, each of these five types of systems has unique interests to counter-balance the powers of the other four.

Self-interest is the most obvious and significant power behind Personal Systems, but the natural tendency for humans to be gregarious is an obvious and significant counter balancing drive behind Community Systems.

The drive for short-term efficiency in Economic Systems is similarly counter-balanced by every person's desire for long-term security, the primary focus of Equity Systems. And as Montesquieu partially understood even back in the early 1700s, the fifth set of systems, Environmental Systems provides its own balance if given the chance, for it is an important fixed determinant of the other four.

There is an acronym that makes it easy to remember these five types of systems. It's PEECE.

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Reality, as opposed to theory, of course, is not quite as simple (or badly spelled) as this. However, this hypothesis has helped me construct a way to identify and clarify the very complex problems now faced by our existing democratic institutions.

Chapter 9:
So Where Should We Be Headed?

Many people over the course of human history have tried to identify what the overall goals for humanity ought to be. The existence of written rules for people to live by goes back at least a thousand years before Moses was given God's "Ten Commandments" around 1300 BC. Among others, both the Egyptian ruler, Ptahhotep in 2450 BC and the Babylonian King, Hammurabi in 1750 BC, introduced long lists of rules to insure consistent justice for their subjects. But the Ten Commandments were the first to receive geographically widespread and prolonged, non-political publicity.

The Bible tries to explain why they were introduced, but it is difficult to believe that it was all just about convincing people there was only one God. Possibly the bigger picture was that they may have been intended to help a large group of people under stress create social harmony and some sense of unity among themselves.

The last seven are relevant in any discussion of goals for humanity, regardless of one's religious persuasion:

1. You shall rest one day in seven,
2. You shall honor your father and mother,
3. You shall not murder,
4. You shall not commit adultery,
5. You shall not steal,
6. You shall not lie,
7. You shall not covet your neighbor's house, wife, slaves, etc.

In China seven or eight centuries later, Confucius included in his teachings the idea of empathetic reciprocity; that is, the idea of treating others the way you'd like to be treated yourself. He wasn't religious. Using ancient texts as a guide, he was interested in how to maintain social order and ensure good governance. He didn't consider everyone except friends as

equals but did recognise that each person had his or her own place in society and should accept it.

Moses had introduced the idea of empathetic reciprocity much earlier than this as an adjunct to his ten commandments, but it was a long time before it was picked up in Middle Eastern religions as a primary objective.

Once it was, however, for more than two thousand years, the "Golden Rule", as it became known, remained the key guiding principle for most people on the planet. It has only been since the rise of individualism and the moral-less market place in the last half of the 20th Century that some think its influence on humankind has started to wane.

The first group of people to set out clear goals for themselves, that is, who identified desirable social improvements for everyone to strive for, rather than just set out a list of rules for people to abide by, appeared around the same time as Confucius, but in India. Around 500 BC both Buddhism and Modern Hinduism emerged and embraced the "six perfections" or goals of humanity; namely generosity, morality, tolerance, diligence, contemplation and wisdom.

As for the development of governments, up until this time, public decision-making was carried out almost entirely through monarchies, kingdoms, army commanders and other forms of one-man bands. However, around the same time that Confucius and Siddhartha Gautama were introducing their ideas to Asia and India, the Athenians were experimenting with democratic decision-making.

The Greeks were the first to formally give everyone, at least all free male citizens of Athens over the age of 30, the right to participate in public decision-making. There were no representatives involved. Decisions were made literally by the majority vote of the five thousand or more citizens who turned up at one of Athens' scheduled public meetings.

The reality was that less than 5% of the 200,000 people living in the city at the time actually participated in the process because most residents were slaves, women or children who didn't count. Still, the Athenian experiment lasted nearly 200 years. It showed that at least under some circumstances, majority vote decision-making could work as a way to make

public decisions among large groups of people.

Over the next 1000 years two more major new religions, Christianity and Islam, embraced the Ten Commandments of Moses and the Golden Rule, but only Islam encouraged governmental reform to achieve a moral society.

It was not until the early thirteenth century when Britain's early drafts of the Magna Carta introduced the idea that even kings were not above the law, that Christian public decision-making caught up with Islamic efforts to coordinate government and social reform.

However, their similarity did not last long. While Islamic governments continued to integrate their decision-making with the morals of their religion, Christian governments then slowly and purposefully began to separate themselves from religion.

The separation of church from state was seen by some as a retrograde step for humanity and the end of morals in Western government decision-making, but it did allow Western governments the freedom to re-investigate the value of more democratic forms of public decision-making.

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Probably the most dramatic moment in this search came in 1776, when America's Declaration of Independence proclaimed that all men were created equal and had the right to "Life, liberty and the pursuit of happiness".

Britain and a number of other countries had been gradually working toward similar public goals for several centuries before this (particularly after John Locke's writings in the late 1600s) but the American Declaration of Independence suddenly grabbed the attention of the world, and since then, almost all new governments have used similar reasoning to justify their own existence.

Strangely, America's groundbreaking Constitution, written only four years after the American Revolution was won, actually makes no mention of the human rights that the Declaration of Independence championed and the war against Britain was supposed to secure.

Most of the language in the American Constitution is spent discussing how taxes and armies should be raised and how the election of the President and congressional representatives

should take place.

Thankfully, the Bill of Rights, tacked onto the American Constitution as an after thought at the insistence of several States who would not sign the Constitution without it, mentions the right to life, liberty and property, but to this day there is still no mention of the right to the pursuit of happiness in the primary laws of the USA. The rights that were introduced as early amendments to the American Constitution included:

1. Freedom of speech,
2. Freedom of the press,
3. Freedom to peacefully assemble,
4. Freedom of religion,
5. Freedom to petition the government,
6. Freedom to bear arms,
7. Freedom from unreasonable search and seizure,
8. Due process of law including assistance of legal council,
9. Trial by jury (if the crime involves more than $20),
10. No excessive bail, fines, cruel or unusual punishment.

Just a few years after the American Revolution, the French led their own revolution with a rallying cry that sounded similar to America's. Their slogan was "Liberty, Equality, Fraternity".

However, it turned out to be fundamentally different. When the French motto was put into their own Declaration of Rights, it included the idea that there were social values worth protecting not just individual rights. In addition to the ten rights of Individuals included in the American version, the French Declaration of Rights included several provisions about equality and social justice not included in America's, such as:

1. All men are equal under law,
2. The aim of a community is the wellbeing of its people,
3. The role of Government is to guarantee public enjoyment of their rights,
4. Communities should support their unfortunate citizens,

either by providing work or, for those unable to work, by other means,

5. Communities should provide education for all in order to advance public reason.

Many decades later, following the American Civil War, another amendment to the US Constitution was added to pick up the French "equal under law" right originally espoused in the American Declaration of Independence but left out of the American constitution so that slavery could remain legal.

For a decade in the early 20th Century, there was also an amendment to prohibit the consumption of alcohol in the USA, a prohibition that has existed in most Islamic countries for the last 1400 years. Under market place decision-making, however, the hard won social benefits of this amendment were difficult to quantify monetarily and the cost of its enforcement was soon easy to see, so it was quickly removed.

In the early 1940s, America's 32nd President, Franklin D Roosevelt, suggested the rights included in the American Constitution should be extended to include a person's right to the pursuit of happiness. He wanted to add two new "social freedoms" to the US Constitution:

1. Freedom from want,
2. Freedom from fear.

As a late addition to his "New Deal" philosophy guiding the US through the Great Depression of the 1930s, he believed Americans should have the right to earn a reasonable living, and be able to do so without fear of war or other harassments.

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Unfortunately, he did not manage to get his additional "freedoms" included in the Constitution during his lifetime, but three years after his death his ideas found their way into the United Nations Universal Declaration of Human Rights through the ongoing efforts of his wife, Eleanor Roosevelt. That document, adopted by most of the world since 1948, lists the following as basic human rights (paraphrased):

1. Everyone has the right to life, liberty and personal security,
2. Everyone is born free and equal,
3. No one's rights and freedoms are limited by race, color, sex, language, religion, opinion, origin, property, birth or other status,
4. Everyone has the right to freedom of movement and residence,
5. Everyone has the right to own property alone or collectively,
6. Everyone has the right to freedom of thought, conscience and religion,
7. Everyone has the right to freedom of opinion and expression,
8. Everyone has the right to peacefully assemble and associate with others,
9. Everyone has the right to free education, at least in the elementary stages,
10. Education shall promote understanding, tolerance and friendship among all,
11. Everyone has the right to participate freely in the cultural, arts and scientific life of the community,
12. Everyone has the right to take part in the government of their country, directly or through freely chosen representatives,
13. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality,
14. No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence,
15. No one shall be subjected to arbitrary arrest, detention or exile,
16. No one shall be subjected to torture or cruel treatment,
17. Everyone is presumed innocent until proved guilty under law by public trial,
18. Everyone has the right to work, freely chosen, under just and favorable conditions,
19. Everyone has the right to equal pay for equal work,

20. Everyone has the right to rest and leisure,
21. Everyone has the right to marry and have a family,
22. The family is the natural and fundamental unit of society and is entitled to protection by the State,
23. Motherhood and childhood are entitled to special care and assistance,
24. Everyone has the right of equal access to public services in their country,
25. Everyone is entitled to social and international order,
26. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including adequate food, clothing, housing, medical care and necessary social services,
27. Everyone has the right to security in the event of unemployment, sickness, disability, widowhood, old age or other circumstances beyond his control,
28. Everyone has duties to the community including recognizing the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

This list has been clarified and elaborated upon by a variety of later United Nations documents, the European Convention on Human Rights, The Universal Islamic Declaration of Human Rights and more recent Bills of Rights that a number of countries have passed into law to enact the UN Declaration. In India they are incorporated directly within its Constitution.

Unfortunately, not all countries have fully adopted these rights yet. The US Representative to the UN, for instance, voted to support the declaration when the UN adopted it. However, the US has never amended its Constitution to take them into account; so technically, it has no legal standing in US courts.

Other countries, like New Zealand, Canada and Great Britain, have adopted the provisions, but only as standard legislation. This means that the provisions can be called upon in a court of law. However, if they were ever seriously tested, they could be easily modified or removed by the government of the day.

Critics of the UN Declaration include some Muslim countries that do not agree that women should have the same rights as men. Others wish it had prohibited the death penalty and included the right to abstain from killing (pacifism).

Nevertheless, by the general support they now receive from most nations around the world, they suggest that the planet is starting to think about the wider issues of social justice and the public's right to the pursuit of happiness.

What is particularly interesting in the Universal Declaration of Human Rights is the recognition in the last article (actually part 2 of Article 29 of the Declaration) that people not only have rights but have obligations as well. This article states that all people . . . ***have an obligation to protect other people's rights and to contribute to the morality, public order and the general welfare of society.*** [my emphasis]

It is one of the first times that an individual's obligation to recognize both the rights of others and the collective interests of communities, is succinctly stated outside religious texts like the Bible and Quran.

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It is not surprising that the natural and physical environment is not discussed in America's Constitution since two hundred years ago there was little worry that the environment was a finite entity. Even when the United Nations was set up 77 years ago, the planet's finite characteristics were not obvious to everyone.

Some have been concerned about the limited resources of the planet for a while though. Planning pioneers, Patrick Geddes and Ebenezer Howard were both conscious of it more than 100 years ago. Today, thankfully, it is not just planners, but most human beings, who are aware of just how finite the resources of our planet are.

In today's world, the environment cannot afford to be left out of the goals for humanity and the rights and responsibilities that people must live by. Without a secure and stable natural and physical environment, human rights and the rights of communities will remain permanently vulnerable to those able to exploit them.

Today, many countries around the world have written into

law the rights and responsibilities of people to protect and sustain the environment.

New Zealand was among the first to put the principle of environmental sustainability at the top of virtually all government decision-making. Their Resource Management Act originally adopted in 1991 stated as its primary purpose:

> *Managing the use, development and protection of natural and physical resources in a way, or at a rate which enables people and communities to provide for their social, economic, and cultural well-being and for their health and safety while-*
> *(a) Sustaining the potential of natural and physical resources (excluding minerals) to meet the reasonably foreseeable needs of future generations; and*
> *(b) Safeguarding the life-supporting capacity of air, water, soil, and ecosystem; and*
> *(c) Avoiding, remedying or mitigating any adverse effects of activities on the environment.*

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It may help knowing that the planet seems to be working out a basic, consistent set of goals for the future of humanity, but it will probably take a lot more time and the input of many more people before they are firmly entrenched. However, at this point, there appears to be twelve of them:

1. Life
2. Liberty (Freedom)
3. Health
4. Happiness
5. Love (Tolerance)
6. Community (Friendship)
7. Purpose (Work)
8. Wisdom (Morality)
9. Justice (Honesty)
10. Security (Trust)
11. Peace
12. Environmental Sustainability

Part B:

The Problems We Face

Chapter 10
The Complexity of Our Current Mess:

It is not that hard to pick out some of the bigger problems facing this planet today. To name just three:

1. Our planet is overpopulated and the limited natural resources that support us are all rapidly dwindling.
2. Individual access to water, food, shelter, energy, education, medical facilities, natural resources, justice and power around the planet is very inequitable, and this incites anger, violence and war between us.
3. Social Darwinists suggest that our future, like our past, will be dictated by our innate cunning and greed, and there is little evidence to suggest they might be wrong.

I know, however, some people will not agree that even these three things are problems for the planet, or if they are, that anything collectively needs to be done about them.

Persuasive experts with vested commercial interests or strong religious beliefs today have little difficulty spreading untruths, just like the tobacco and oil companies did for years. What makes it particularly difficult for anyone hearing such experts is that often there is some real truth mixed in with the lies being told told to make it almost impossible to separate out what is fact from what is not.

For instance, many people now believe that man-made pollution is causing global warming and sea levels to rise, but some say this might actually be a good thing. They point out as an example of beneficial pollution, that for thousands of years local villagers living in the rugged highlands of Ethiopia have polluted the Nile River by their farming techniques.

Although this unique mountainous part of the African

continent remains green most of the year and provides over 80% of the water in the lower Nile River, droughts do occur there. So local planting in Ethiopia has always been timed for the local equivalent of the Asian monsoon season.

Each year for thousands of years, while Ethiopian crops grew in the rain, the newly disturbed earth there was washed down into local streams and rivers and ultimately into the Nile, where it was eventually deposited in the floodplains of Egypt. At least it was until 1902 when the first Aswan Dam was built.

What then complicates the truth is that even expert historians will tell you that the ancient annual silt deposits along the Lower Nile Valley were at least partly responsible for the beginning of the Egyptian civilization and, in effect, the beginning of our own.

That is, what some would call the man-made pollution from Ethiopia has a lot to do with why some of us live in luxury today, why we can read and write, build cities, send ourselves to the moon and talk face to face with anyone on the planet by simply staring into a tiny computer.

The growing overpopulation predicament is another side of the same problem. Some estimates suggest that our planet can sustain at best only 1% of the people now on it if everyone had all the trappings of civilization that exist today, but still had to survive on its currently known resources.

There is both envy and fear among some Westerners toward how China tried to solve the problem. The Government there simply told everyone that no couple could have more than one child. During the decades that this instruction was enforced, local practices were not quite as absolute as the policy sounded, but still, it was a drastic measure to take.

China's Government isn't democratic but is not government enforced birth control an obvious solution to many of the Planet's problems? Is not China the ugly beast to some in the West precisely because it can fix some very serious problems that the rest of us now cannot, other than through the blunt

instruments of our military and the market place?

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So who, now, is responsible for deciding our future? Who, now, is responsible for determining what is truth and what is not? Should our future just be the consequence of ignorance or indecision? Should such decisions be left to God? Must rising sea levels or a nuclear holocaust be the unavoidable consequence of our inability to choose a better future for ourselves, or because of a belief or an uncorroborated assumption that we cannot change it, even if we wanted to?

Such complex questions and their possible implications are almost limitless, which is why the development of a new approach to democratic decision-making, one that forces decision-makers to consider consciously and rigorously the impact of their decisions on all things; on all types of change, on all goals of humanity, seems so important.

What is at stake here is not just our own personal health and wealth, but the very survival of our planet and the unique, global gift of human life that populates it. It is not just our physical surroundings and the tools we've learned to make for ourselves on the edge of the abyss now. It is the collective love, trust, and social justice that we human beings have managed to build among ourselves over the last few millennia despite our innate ability as individuals to be violent, ruthless, selfish and greedy, which is at stake here.

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What follows in Part B of this book is an attempt to describe a number of the most significant problems that I think humanity faces today. To help organize this list, Each identified problem has been placed within one of the previously discussed systems of change; i.e. Personal, Economic, Equity, Community, and Environmental change. Where relevant, I have also described something I have experienced in my own life, to give some context.

Of course I could never cover all of the problems we face, nor even fully describe the ones I have chosen, in a single book. I've just tried to identify the range and complexity of

the problems that I think we must resolve if humanity hopes to survive long term. Following each problem description is a suggested solution. The suggested solutions are based only on what seems to me just common sense.

My apologies in advance to those who conclude that the analysis of the problems and suggested solutions are overly simplistic and reflect a very white Western middle class male view of the world. Both are unavoidably true. For better or worse, I am a white Western middle class male and I am definitely no Einstein or Socrates.

I certainly do not fully understand the thousands of years of human thought that have brought us to where we are today, which is why I suggested back in the first chapter that the ideal solution would be if we all tried to work on this together on the internet using a format similar to Wikipedia.

I have no doubt that some of the suggestions will generate debate, disbelief, even anger, but even if that is the case, the problems that the solutions are designed to rectify are not likely to just go away on their own. If the suggested solutions seem unrealistic, what other alternatives might resolve the problems? Or are there no real problems that need to be resolved? Am I just paranoid about our possible doom if we do nothing?

My hope is that some people will be encouraged by the questions I've raised to find their own, better, more globally relevant solutions. It is why I have set up the website: www.consocracy.com and am looking for people willing to help arrange the questions that face us all into a form something like Wikipedia so that there can be wide public involvement in the development of global solutions.

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Fortunately, for those who are nervous about some of the solutions suggested here, please remember that none of the ideas are set in stone. As will become clearer toward the end of this book, even if the suggested solutions are eventually adopted by a group of people, they can all be changed or entirely deleted by those affected by them, if they so wish.

For some of the suggested solutions, however, the ease with which they can be changed or deleted could be critical to successful consensus decision-making, so suggested solutions are identified in the next five chapters as either "Fundamental Solutions", "Recommended Solutions" or "Possible Solutions".

"Fundamental Solutions" are those that at this point seem essential to the successful operation of a consensus-based government and need to apply to everyone to allow it to work. Fundamental Solutions may be changed as experience proves or disproves their importance, but at least initially, they can only be changed by the consensus of the most senior or top most level of decision-makers in a structured consensus based government.

"Recommended Solutions" are those that would encourage peaceful co-existence between people, help achieve social justice or promote environmental sustainability. None are fundamental to the operation of a consensus-based government, but they might significantly improve it. They often include the verb "should" suggesting rather than dictating a right or responsibility. They can be removed by the consensus of any group of decision-makers at any time. Initially, however they are included as part of the list of "Human Rights and Responsibilities" when making decisions.

All other solutions are "Possible Solutions" which at least initially have no status. Like Recommended Solutions, I believe they would encourage the peaceful co-existence of people, but because of existing religious or cultural differences on this planet, they may not be suitable for all groups of people, at least initially. They are set down more as questions that I believe every group will eventually need to debate and reach some form of mutual agreement on, although this is not essential to start with.

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All of the global problems and possible solutions that are discussed in Part B of this book are included because I believe a comprehensive discussion of the many major,

multifaceted, and interconnected problems that we all face on this planet has to start somewhere. Getting into such detail, I think, is vital if we ever hope to find a way to live together in peace.

At this point, however, I cannot emphasize too much that it is the suggested "structured consensus decision-making" process that is of primary importance here, not any particular solution to one or more of the problems we face. Nevertheless, just using the decision-making ideas described so far in this book will not fix the problems facing humanity unless we each, individually and collectively, also accept what these problems are and how to fix them.

As discussed in Chapter 9, the United Nations' Universal Declaration of Human Rights, now adopted by most countries around the world, contains a good list of basic human rights that we need to consider when making public decisions, but unfortunately, this "Universal Declaration of Human Rights" identifies few of the human "responsibilities" we also need to accept to ensure a peaceful future for ourselves.

There is a subtle but significant difference between "rights" and "responsibilities". Human "Rights" are things we are allowed to do to protect our own interests. Human "Responsibilities" are things we must do to protect the interests of others.

Only the UN Declaration's last article, Part B of Article 29, suggests there are more than just human rights to consider. It says:

> "All people have an obligation [or responsibility] to contribute to the morality, public order and general welfare of society".

While a good start, this Article alone isn't sufficiently detailed to describe how we're going to fix the deep mess we're in. A much more exhaustive list of both human rights & human responsibilities needs to be added to the Goals of

the consensus based government that has been described so far in this book.

Consideration of such details would allow all those who would like to participate in their own governance to do so following, as far as practicable, a single consistent, though amendable, locally and globally relevant set of guidelines.

§

So that is what Part B of this book is really all about. It is about the identification of a comprehensive set of "rights and responsibilities" to guide all public decision-making. It does this by first identifying as many major problems facing the planet as possible and then suggesting solutions to resolve each one of them. Every solution is then simply expressed as a "right and responsibility".

The switch from "solution" to "right and responsibility" may sound problematic but it isn't. It is like saying "A solution to achieve peace is for everyone to stop killing others" and then saying "To achieve peace it is everyone's responsibility to stop killing others". The meanings of the two sentences are virtually identical, despite the word "solution" being replaced by the word "responsibility".

Expressing solutions to problems as "rights and responsibilities" allows each of us to take them into account when trying to achieve global peace, social justice, economic stability and environmental sustainability. When combined with the Goals and "Structured Consensus Decision-Making" process discussed in Part A of this book, and the Principles and Structural Details discussed in Part C, such solutions, or "Rights and Responsibilities", describe how each one of us, singly and together, might peacefully fix our planet.

> NOTE: *This may sound straight forward, but of course it isn't. Because Part B of this book covers a very wide range of complex, controversial or just plain boring (but still relevant) subjects, some may find it easier to skip directly to part C on page 273 at this point and come back to Part B when the logic behind the discussions in it may make more sense.*

Chapter 11:
Personal Problems

Personal Problems are important Personal Systems that are threatened, compromised or abused by people or governments who believe they should be able tell other people what they can and cannot do. (See the definiton of "system" at the back of this book-page 446) As explained earlier, Personal Systems are those systems of change that are unique to an individual and arise from the actions of a person's own body, mind, character, experience and response to the environment around him or her.

Such systems include those which involve the consumption of food, the occupation of shelter, the establishment and maintenance of friendships, the procreation and nurturing of children, the ownership of physical and intellectual property, the pursuit of pleasure and happiness, the feeling and expression of emotions, and the perception of the five bodily senses.

In general, I believe personal systems should be outside direct government control because they largely involve human rights. But on our current heavily populated planet, particularly following 9/11, human rights are once more being progressively stripped away "for our own protection", or "because we have no other choice", words that have led us all to war more than once.

For this reason, I believe the human rights of everyone need to be clearly spelled out sooner rather than later or we could progressively, surreptitiously lose them all.

For instance, over the last century and in some cases over many millennia, there has been much debate over just what we can and cannot do to our own bodies. The right to prevent unwanted pregnancy, die with dignity, take drugs for pleasure, live with same-sex or multiple partners and wear no clothes are all different parts of the same question: "Who should be able to control what we do to ourselves?"

Actually, if it were that simple, we probably would have found an answer long ago. The more likely real question is; "Who else should have to live with the consequences of what

we do to ourselves?" If each of us could live our lives inside a box and not affect anyone else, it wouldn't matter what we did to ourselves. However, most of the time we don't. We have families, friends and neighbors who must live with our actions, and we make babies.

Fertility

Making babies is perhaps the hardest part of this question. What right (or obligation) do people have to control their own ability to create life? The complexity of this question is compounded by the pleasure of sex, the common religious belief in the sanctity of life and an increasingly over-crowded planet.

Most cultures discourage sexual activity while people are very young and immature, but there is no way to stop pregnancies at a young age completely, short of temporarily sterilizing everyone until married or "mature". Up until recently, temporary sterility wasn't even an option for people.

Some cultures have tried to deal with the problem of premature sexual activity through religious damnation and other social threats. However, the objection of some religions to birth control or to the early termination of unwanted pregnancies seems hard to rationalize given the long-term impact on the mother and unwanted child, not to mention on the planet.

The argument that fetus have souls right from conception, on the other hand, is not difficult to understand. Fetus react to external stimulus long before birth, and some cultures actually measure a person's age from conception rather than birth.

Consequently, it seems logical that there should be no right to terminate a pregnancy after a fetus has grown large enough to survive outside the womb unaided. When it is under six months old, however, or not yet even conceived, things seem less clear.

It can be argued that for some women, pregnancy is not guaranteed even when sexual activity is frequent. Termination of a pregnancy for some women during the first trimester can occur spontaneously for various reasons. Some use this argument to suggest that perhaps the initial choice of accepting

pregnancy might best be left entirely with the woman.

However, there is also an argument that the natural father should have some input in the decision, particularly if under law he must contribute to a baby's support once born.

What seriously complicates the whole question is; do people have any obligation to limit their number of children given the rapidly growing population of the planet? Limiting the size of families would help stabilize human consumption of limited global resources.

It took many millions of years for the planet to reach a population of one billion people, then only a little over 100 years to reach two billion. We are now approaching 8 billion with the last billion added in just the last 12 years.

Some think things will soon slow down. In most developed countries populations are already in decline as birthrates drop below death rates, but there isn't much indication of this happening soon in parts of the world, like in parts of India and Africa.

While most of the world would probably have some difficulty accepting China's solution of one child per couple, there might be more support for limiting couples to two. That is, each person might be allowed to create one new person to "replace" him or herself and carry on family genes by right, but any more might require governmental permission.

However, this raises all sorts of additional questions. How would such a limitation be enforced? On what grounds (if any) would someone be granted the right to have more than one? e.g. wealth, health, age, community status? Also, as surreptitiously happened in China during its "one child only" policy between 1979 and 2015, would each parent be allowed to choose the sex of his or her child?

What seems most clear is that there does not appear to be a single right answer regarding the right to interfere with the process of reproduction. It depends on the conscience and religious beliefs of the woman, the baby's father, their families and in some cases the community and culture in which they live.

The obligation to limit the number of children a person may have, on the other hand, could become a government issue in

the future given the current speed at which global population growth is occurring.

Of course these are now all personal choices, which can vary widely between cultures and religions. The global solution may ultimately need to be "Fundamental", but global population levels are not yet considered by everyone to be critical. As a suggested global possible solution which has no status at the outset when establishing a Consocracy, but will none-the-less need answering at some point:

Fertility Possible Solution
And Consequent Rights and Responsibilities:

- - - - not initially considered a right or responsibility, - - - -
but open to future inclusion if groups so choose

i. Everyone has complete control over his or her own fertility prior to conception.
ii. A woman has complete control over her own pregnancy during the first three months after conception, including the choice of termination.
iii. A woman may terminate a pregnancy during the fourth and fifth month after conception only after considering advice (if any) from the father, a medical practitioner, the church (if a member) and her family.
iv. No one other than the mother, not even the biological father or the government, has the right to force either the termination or the continuation of a pregnancy during the first 5 months. However, the mother must make every effort to notify the biological father in writing of his paternity before the end of the third month of her pregnancy or he shall have no obligation to help raise and provide for the child until it is an adult. (Note the alternative means of public support guaranteed to solo mothers as set out in Chapter 11.16 p134 and Chapter 14.6 p 223)
v. No pregnancy may be intentionally terminated even by the mother later than five months after conception unless the mother's life is at risk.

The following Fundamental Solution might be introduced specifically for population control. It would require every baby born to be registered as the child either of the mother, the father or another childless adult. Once a person had a living "registered child", he or she could not have another child unless his or her partner or a willing surrogate parent had no "registered child" of his or her own:

vi. Any child may be removed for adoption at birth if both the mother and father of the child each already has a registered child of his or her own and neither parent has found a childless adult willing to permanently forgo his or her right to have a child by registering the child as a surrogate child to one of its biological parents.

11.2 Voluntary Euthanasia:

At the opposite end of life, the right to die with dignity, or voluntary euthanasia, in my mind falls under the same guiding principles.

I listened to requests from my elderly mother that she be allowed to die for several years. She had survived two husbands and numerous life-threatening ailments that for anyone else would have been fatal many years earlier. The thought she was slowly losing her mind at 82 after a very full and enjoyable life, however, convinced her she had lived long enough.

In the end, though, in a very caring, well equipped home for Alzheimer's patients, she choked to death on something she should not have had in her mouth. It took several days. It wasn't pleasant for anyone.

The question of death with dignity raises issues that are wider than those just involving the individual. There is the possibility people will be coerced into dying to save money for those they leave behind. They may choose death at a temporary low point in their mental health, or they may leave behind people mentally or physically dependent on their continued existence.

Most religions are not against ending life on humanitarian

grounds such as saving an unborn child even if it results in the slightly earlier death of a dying mother, (or vice versus) when it is medically clear both would die otherwise.

Doctors now play God with human life daily. While many agree there needs to be more clarity on assisted suicide or voluntary euthanasia, some are against it simply because they have taken an oath to save lives, not take them. To change this some say, could put doctors lives at risk in other situations, such as at times of war.

Another argument in favor of the absolute prohibition of voluntary euthanasia is that anything less could eventually lead everyone to an early death at the hands of health care providers or a dominant younger generation anxious to reduce the costs of old age care.

Nonetheless, it would appear the desire to allow voluntary euthanasia on humanitarian grounds is growing worldwide. Today, more than 70% of the public in some countries believe current laws prohibiting it altogether should be changed.

In 2019 there were three European countries, New Zealand, the Australian state of Victoria and nine American States that have legalized assisted suicide in cases where there are clear reasons, such as severe, interminable pain and/or imminent death from a terminal disease.

Thus, regarding ones right to control his or her own death, the main choices facing the planet range from not having any right to choose, to adults or governments or religions having some or all control over the matter.

Like fertility, this is a serious personal choice and any global rules governing it probably cannot be either Fundamental or Recommended solutions, at least initially.

As a suggested Possible Solution for the planet, which will need to be discussed and consensus reached by groups on keeping or forgetting them at some point in the future:

Voluntary Euthanasia Possible Solution and Consequent Rights and Responsibilities:

- - - - not initially considered a right or responsibility, - - - - but open to future inclusion if groups so choose

i. Anyone over the age of 21 may choose voluntary euthanasia provided he or she has signed a living will at least one year prior to the date of its implementation, and is either terminally ill, permanently in pain or permanently comatose.
ii. Any other use of Voluntary Euthanasia may occur only with the written consensus of a licensed doctor, a licensed psychiatrist and the closest living relative, e.g. spouse or parent.

11.3 Elderly Care

Not all elderly want to die. Yet more and more they are being disengaged from society and hidden away to make life easier for the young. Individual freedom is a preached goal of both democracy and capitalism and it is increasingly being use to justify the shift. Old people get in the way of the young being "free".

The young argue that times have changed. That the pace of change has changed. Even if in ages gone by old people once had value passing on their knowledge and skills to the young, they have little value relevant to the rapidly changing world of today. Not all are computer literate or skilled in the use of anything the young need.

There was a premonition of the possible future of the elderly in the 1970s movie, Logan's Run, where everyone was tricked into ending their life at the age of 30 so the young could live in paradise with no responsibilities.

If the market place continues to grow in importance in our global decision-making, economic efficiencies will dictate cutting out unnecessary expenses, like taking care of the elderly. Logan's Run is an entirely plausible conclusion to our planet's overpopulation problem given the growing focus on individual freedom in a market economy.

Some elderly are rich enough to find wonderful communities or group homes to live in that are specifically set up for their needs, with close hospital care, security and access to entertainment.

However, for those elderly who cannot afford such luxury or who don't want such isolation from the rest of humanity, there needs to be a workable alternative so they can continue to participate in society without guilt or threat of premature death.

While not all elderly may have technical skills to pass on, their understanding of human nature and of human history is substantially greater than what most young people possess. Wisdom is something that the elderly can teach by example, and humanity needs all the help it can get if we are ever going to survive the mess we are in today.

The elderly are now treated very differently in different parts of the world. Consequently, it would be difficult to agree upon a single Fundamental Solution for how the elderly should be treated. Bearing this in mind the following Recommended Solution (which could be changed or discarded by the consensus of any group) is suggested to begin discussion:

The Elderly Recommended Solution And Consequent Right and Responsibility

i. It should be the right of anyone over the age of 65 to have access to adequate housing, food and healthcare, and all elderly should be encouraged to continue to participate in society indefinitely, although depending on the person's health and ability the provision of such resources may require some individually appropriate work (contribution to society).

11.4 Sensory Perception

As the elderly are acutely aware, our five bodily senses of sight, sound, taste, touch and smell all play an important role in helping us define the world around us and our place in it. We have always thought of our sensory perceptions as real; fixed and unalterable.

In the past, it was the elderly who were most familiar with the implications of their loss, but today, it is not just the aged that are experiencing the loss of sensory perception. There are now

major industries devoted to changing it for people of all ages.

Modern technology is redefining what we all experience with our senses and the distinction between reality and illusion is becoming less clear. Significant advances in digital and holographic imagery and in chemistry are allowing the creation of very believable synthetic smells, tastes, sounds, sights and touch. Genetic manipulation is now able to make "real" things that were considered science fiction just decades ago.

Some suggest the blurring of reality is of little significance. They point out that through selective breeding humans have modified plants and animals to suit their own interests for thousands of years.

Others, however, are convinced that understanding what is real is fundamental to being human. The chemicals and manipulated images of today are re-creating our very understanding and appreciation of this. They are teaching us to expect perfection or pure originality when neither exists.

To make matters more complex there is also an entirely new, profit driven industry called "Public Relations" whose primary purpose is to re-educate the public about what reality actually is. If we are not careful, soon we, the public, will not be dictating commercial decisions. Profit for a limited few will be subtly and invisibly dictating ours through the hidden manipulation of our senses.

Labeling can help counteract some of the problems that such sensory manipulation can cause, but what is now included on packaging is still very limited and sometimes purposefully misleading. Making potato chips sound like they are a healthy food because they contain "no sugar", or using the term "fat free" to describing hard candy for the same reason is simply exploiting consumer ignorance.

The blur of reality around non-food items is even greater. Currently, there is no requirement to identify pictures that have been touched up to give models clear complexions or better body shapes. Movies don't have to identify products that their producers have been paid to highlight. Television doesn't have to say when it takes video images composed by government or corporate public relations departments and presents them as

news.

Our understanding of our environment is dependent upon our five senses. As technology produces more and better illusions, without good labeling our understanding of the world we live in will become more and more dictated by profit or political motives.

Any global solution is bound to be commercially contentious, but there is no obvious reason not to require clarification of what is "real" other than the cost of labeling on commercial profitability. Because understanding reality is very important to good consensus decision-making, the following Fundamental Solution is suggested to begin discussion on the subject.

Sensory Perception Fundamental Solution And Consequent Right and Responsibility

i. Detailed, consistent labeling is required on all products and images that are likely to be seen, used or consumed by more than 1000 people. Labeling must include image manipulation and product history prior to public use, including date, origin, location, ingredients/nutrition per 100 gms/mls, and production methods including organic and free range, radiation treatment and genetic modification.

11.5 Pleasure Drugs including Gambling

There are quite a few drugs around the planet that humans use for pleasure or to escape from reality including alcohol, opiates such as morphine, heroin, and codeine, cocaine and its derivative crack, LSD, barbiturates, cannabis, caffeine, nicotine, kava, chat, beetle nut . . . the list is considerable.

So is the way they are handled in societies around the world today. Some are legal, easily accessible and socially acceptable, others illegal but still easily accessible and socially acceptable, still others legal but not easily accessible, and finally both illegal and not easily accessible.

The widely variable and inconsistent way they are treated in

various societies is now the cause of serious crime world wide, unreasonable wealth for a few, and the pain and suffering of many millions.

By definition, all drugs for pleasure are mind altering. Some effects are minor and brief; others can result in temporary or long-term loss of rationality, loss of motor function, loss of consciousness or even death.

If pleasure drug users lived entirely in a box, such effects would not matter. However, users often seek the company of other people, potentially putting them at risk through violent behavior, verbal or mental abuse, dangerous driving, or other erratic behavior.

Alcohol and opiates have been used for pleasure for many thousands of years, well before complex human civilizations emerged. Their addictive qualities have been well known for just as long. Yet until a few hundred years ago, their use in moderation was tolerated by most societies around the planet. In some societies, it was even sanctified.

The change in public attitude toward pleasure drugs seems to have come with their widespread commercialization. Drugs became a major global business in the mid 1800s when Western businesses and governments, particularly Great Britain, the USA, France and Russia, forced China to import opium to balance their trade deficits.

At the time, Chinese goods were highly sought after in the West, but the West had little to trade in return that China wanted. The "Boxers" and other Chinese locals tried to resist taking the opium that Western businesses could cheaply obtain in India and Afghanistan. However eventually, in a series of treaties made under duress, China was forced to take it (along with Western missionaries).

History likes to suggest that opium dens were a Chinese invention, but they were a "gift" to them by Western business interests.

Today, big business and governments still push pleasure drugs around the world. They make money for everyone involved with them except the end user. The beneficiaries of drug use include not only the drug dealers and growers

themselves, but also the governments that collect tax revenue off them (alcohol and tobacco) and insurance companies that make money off the increased demand for insurance to businesses hit by the crime it generates. Even the government employees that go through the motions to eradicate its use, despite a century of failure trying, benefit by their ever-burgeoning public tax paid budgets spent in the hope of accomplishing the impossible.

Making pleasure drugs illegal does not always reduce their use. Often it increases it. Making them illegal also invariably generates more crime, not less. The beneficiaries are the dealers and the insurance companies, as it simply raises the price of drugs and the amount of crime needed to pay for them.

The history of alcohol use and abuse throughout the ages, and the preponderance of evidence from studies on the effects of other pleasure drugs suggest the best way to deal with the most serious mind altering drugs is not to make them illegal as they are now, but to control the impact of those under their influence, on others. This is most easily done by limiting their use to safe, controlled areas where the public consequences of their effects can be minimized; that is, by putting all drug users in their own box.

The potential impact of gambling and computer games on individuals and on those around them is virtually identical to a potent pleasure drug. The history of gambling, its addictiveness and its encouragement of crime when made illegal, is almost the same as for alcohol.

Both gambling and gaming alter the mind by providing an escape from reality, but their effects on others are usually less direct than drugs. A gambler or gamer can still drive and think straight on other subjects. Isolation and control, however, still seem to be the preferred way to deal at least with gambling in society.

As with other matters affecting the body, it would be difficult to identify any potential global solution as either Fundamental or Recommended. There also isn't any single obvious way to deal them, as there is such a myriad of ways currently in use around the world. As a Possible Solution for consideration some

time in the future, however, the following is suggested:

Pleasure Drugs including Gambling
Possible Solution and Consequent
Rights and Responsibilities:

- - - - not initially considered a right or responsibility, - - - -
but open to future inclusion if groups so choose

i. Use of drugs with only minor mental effects, such as caffeine, nicotine, chat and beetle nut, as well as computer gaming, are permitted without restriction, provided any public impact of their use is avoided (such as cigarette smoke, cigarette butts and public spitting of beetle nut juice in public places).
ii. Use of drugs which can significantly alter the mind, such as alcohol, opium, crack, etc, as well as gambling, are permitted only within "safe sites", where the user cannot leave until all signs of mind alteration have ceased.
iii. A "safe site" for pleasure drug use may include a private home, business or even a defined public area where appropriate drug use sensors or other controls are installed to keep a person under the influence from leaving. It may also include a vehicle provided it is never operated under the control of anyone who is under the influence of any illusion or measurable pleasure drug.

Consensus decision-making can become very difficult even impossible when any person involved in it is under the influence of an illusion or a mind-altering drug. Consequently, I believe their use must be completely banned wherever consensus decision-making occurs. Thus the following is a fundamental right and responsibility:

Pleasure Drugs
Fundamental Solution and Consequent
Right and Responsibility:

iv. It is illegal for any person to engage in consensus decision-making with any measurable amount of pleasure drug in his

or her body or when otherwise under the effects of an illusion producing drug or activity.

11.6 Prostitution and Pornography

Sometimes known as the oldest profession and often equated with pleasure drugs, prostitution is found around the world and is largely, but not entirely, a female occupation often controlled, unsurprisingly, by males. Current statistics suggest up to 15% of all males may seek a prostitute at some point in their lives.

Pornography is also often equated with pleasure drugs. It too, is found around the world and historically was largely, but not entirely, a male interest, although this may be changing.

Many of those of either sex engaged in the practice of selling sex for money or making pornography are involved because they have been sexually or mentally abused themselves, abandoned or sold into slavery as children. On a planet almost completely controlled by men, very poor women are often forced to choose prostitution or work in pornography simply because there are no other options available to them if they wish to survive.

In a few parts of the world, on the other hand, there are sex workers who choose to be in the profession and like it. They tend to exist where prostitution and pornography are legal, such as in New Zealand, and they can make a reasonable amount of money to justify their choice of profession.

Where they are made illegal, neither prostitution nor pornography goes away. Instead, like pleasure drugs, they just go underground, generating gangs, mafia, triads and other criminal activity, as well as generally making it more hazardous for those involved in the activities.

History has shown that prostitution and pornography cannot be stamped out by banning them, and permitting them without restriction today would not seem socially acceptable to most. As a Possible Solution, putting them in a well-controlled box like other pleasure drugs is suggested as a possible first step for future consideration:

Prostitution and Pornography Possible Solution And Consequent Rights and Responsibilities:

- - - - not initially considered a right or responsibility, - - - - but open to future inclusion if groups so choose

i. Ony voluntary prostitution involving anyone 21 or older is permitted, and only if occurs only on identified "safe sites", where no sign of the activity or of those participating in it are visible from outside the site.
ii. Participation in and access to pornography that does not degrade anyone or involve anyone under 21 is permitted within any site provided the activity or material is not visible from outside that site.

11.7 Nudity and Body Coverings:

In most parts of the world today, religions have introduced the concept of body modesty and the need to wear clothes, even among those living in very hot climates where clothing can be a burden. Religious adherents often look upon nudity as sexual exhibitionism, and suggest it invites social disharmony. Men are seen, by each other in particular, as the primary problem, given their desire to possess women like property. As a result, there is now a legal obligation to wear clothes and a ban on most sexual activity in public almost everywhere.

While sexual exhibitionism can incite aggression (primarily in men), there has not always been a direct correlation between nudity and sexual exhibitionism. Until the Victorian Era, for instance, most cultures accepted some nudity, at least as part of rituals or in areas where hot weather was prevalent. There are still a few exceptions today, such as in remote parts of Ethiopia and Papua New Guinea where nudity in public is still considered normal.

Nudity and sexual exhibitionism are problems for the observer, not the observed, but current laws place the solution squarely on the latter. This probably is not fair, but it makes the perceived problem easier to deal with.

There is an argument that on private property nudity should

be an option. However, in many parts if the world even this is not permitted if the nudity is visible from outside the property. Despite the unclear need for such modesty, religious views on nudity in public and the laws that currently enforce them do not appear likely to change soon

Face coverings are another issue altogether given the hysteria over suicide bombings and the desire to ban Islamic women's face coverings so police can identify potential terrorists. Since the Covid-19 pandemic and the global use of face coverings to limit spread of the virus, however, banning face coverings on religious grounds would now seem clearly discriminatory and pointless.

The average male and average female do have different physiological and psychological characteristics, and large parts of the world already have different laws on nudity or body coverings for different sexes because of this.

Some suggest alternative ways to deal with such differences should be able to be introduced into any group of people willing to be subjected to them, but it is difficult to see that at a global level any sexual discrimination might be fair or reasonable.

Although I have no doubt that initially treating both sexes the same will generate anger from males, the following is suggested to begin discussions. Please bear in mind, however, that no common ground on the subject needs to be reached at the start-up of a group:

Nudity and Body Coverings Possible Solution And Consequent Rights and Responsibilities:

- - - - not initially considered a right or responsibility, - - - - but open to future inclusion if groups so choose

i. Any level of nudity is permitted on private property or on clearly identified public property, provided it cannot be seen from outside that property.
ii. Wearing bathing costumes and other light dress that does not expose breasts or genitals is permitted on private property and on clearly identified public property such as

public beaches, resort areas and private clubs open to the public.

iii. Any other form of public nudity is not permitted in any other area, including in the media, unless such exposure is strictly controlled and visible only to consenting adults.

11.8 Marriage and Sexual Partners

Marriage between a man and a woman is a right guaranteed under the UN's Universal Declaration of Human Rights, but other forms are not. Most estimates put the percentage of the world population who prefer same-sex partnerships at 3-5%. The figure can go much higher, depending on how the term "partnership" is defined and in which part of the world the studies are undertaken.

With such a significant percentage of the population having an interest in same-sex partnerships, it is hard to find the logic that considers it deviant behavior. Yet until 30 years ago, the World Health Organization considered it a psychological or behavioral disorder rather than a normal biological variation in human sexuality.

Even today, two of the largest religions on the planet, Islam and Christianity, still generally consider gay or lesbian acts immoral. In some of the countries where one of these two religions is strongly dominant, homosexual acts can still be punishable by death.

Before European colonization of the planet and the missionaries that often preceded them, same sex relationships were accepted as normal behavior among most cultures and religions. The only exceptions were those originating in the Middle East; i.e. Judaism, Christianity and Islam.

Even today, across the South Pacific, despite the conversion of virtually all local cultures to Christianity, effeminate males are still recognized as a "third" sex and highly regarded locally for their social, non-aggressive behavior. In Samoa, for instance, they are known as Fa'afafine and a similar term for such men can be found in several other South Pacific languages.

Multiple partnerships are a similar case in point. Polygamy is found throughout the world, particularly in large parts of Africa and Asia. Most forms of Islam still permit men to have up to four wives. Some forms of Christianity and Judaism once permitted multiple partnerships as well. World wide, polygamy was more common in centuries past when women were considered chattel and many children were a sign of a man's wealth and power. Also, historically, polygamy was used as a way to recover from intertribal warfare. Multiple wives for the surviving males ensured quick re-population of a community.

Today, there is no need for rapid population re-growth, as modern warfare seems to kill off nearly as many women as men through collateral damage from rocket fire, drone strikes and suicide bombers.

While religions have significantly contributed to the moral wellbeing of the planet, the continued opposition of some religions to same-sex partnerships and multiple partnerships seems contrary to their own values. Even if only 1% of humanity were gay or lesbian, or had multiple partnerships, religious condemnation of them would permanently alienate at least 80 million people on the planet.

It is difficult to see how alienation of so many people could possibly be a reasonable desire of any religious teacher if he or she truly wanted global peace and social harmony as preached by virtually all religions.

However, given the current widely divergent views on both matters, it would be difficult for any global solution to be either Fundamental or Recommended. It would also be difficult to lump the two together as those who believe on religious grounds in plural marriage often still object to same-sex partnerships.

As a Possible Solution, which does not have to be discussed and decided upon by any group until after its start up:

Marriage and Sexual Partnerships Possible Solution And Consequent Rights and Responsibilities:

- - - - not initially considered a right or responsibility, - - - - but open to future inclusion if groups so choose

i. Multiple partnerships are permitted with the same rights and responsibilities as marriages of couples.
ii. Same-sex partnerships are permitted with the same rights and responsibilities as heterosexual marriages.

11.9 Discrimination

All cultures and religions have some irrational opinions and prejudices built into them. Prejudice can be the consequence of witnessing unfamiliar behavior that seems abnormal or deviant, like same-sex partnerships. Some prejudices can develop in self-defense against the aggressive hostility of other cultures and belief systems. Some are simply created out of ignorance as an easy way to deal with an imagined threat.

When prejudice begins to affect human behavior it becomes discrimination. Discrimination is any activity where prejudice affects the lives of other people subjected to it, including their ability to live, work and communicate with others. While most countries now prohibit discrimination, most not only tolerate a person's right to express his or her own opinions, even if irrational, they also usually protect this right under law.

The effect of irrational opinions or prejudice is generally considered less detrimental to society than discrimination. However, if taught in schools or is otherwise publicized as fact, such as on Facebook or other online sites, it can be just as harmful.

Decision-makers must be constantly aware of the impact of irrational opinions because decision-making involves considering an amorphous blend of fact, experience, opinion, intuition and personality. The first two are rational and with effort can be quantified, but all decisions invariably subconsciously consider the other three as well.

It would be desirable to prohibit discrimination and prejudice altogether in any global solution because they bias fair and equitable interaction between people.

However most major religions actively support some forms of

discrimination. For instance, some Christian groups do not allow women to preach, some Islamic groups require adult women to hide their faces in public and some Jewish groups don't support marriage to non-Jews. Consequently, it would be very difficult to make discrimination fundamentally illegal in any global solution even if it were highly desirable.

The best that might be possible is that discrimination might be made illegal as a Possible Solution sometime after a group's start up.

To ensure global harmony, however, any benefit that a group may gain through its discriminatory practices should not be able to be passed on to anyone outside that group, such as in the form of cheaper products produced by child labor or other inequitable labor practices. The following is sure to generate debate, but the first solution is already included in the Universal Declaration of Human Rights.

Discrimination Fundamental Solution
And Consequent Rights and Responsibilities:

i. It is illegal to discriminate between individuals based on race, color, sex, language, religion, opinion, origin, property, birth or other status.
ii. It is illegal for any consequence of discrimination or a product of a discriminatory practice to affect or be sold to anyone outside the area where that discriminatory practice occurs.

Discrimination Possible Solution
And Consequent Rights and Responsibilities:
- - - - not initially considered a right or responsibility, - - - -
but open to future inclusion if groups so choose

iii. It is every person's right to hold opinions and prejudices of any kind and to express them anywhere at any time provided no visual, aural or electronic enhancements are utilized, e.g. loud speakers, projection equipment, internet, posters or other

electronic, printed or broadcast media or material.

iv. Any use of visual, aural or electronic enhancements, including broadcast media and the internet to express an opinion or prejudice in public is not a right, but a privilege, which may be limited to publicly defined areas or times if it physically, visually or aurally involves offensive or objectionable behavior, activities or material.

v. Offensive or objectionable use of the internet, cell phones, home delivered mail and other forms of private communication are prohibited.

11.10 Mental, Physical and Social Disabilities

Discrimination because of ignorance and fear or because of a different perception of right and wrong is one thing that can complicate life. However, when dealing with consensus decision-making and the right of virtually every individual to be involved, much more difficult complications can arise when decision-making must involve those with mental illness or those who have no morals or social conscience.

Isolating and removing from decision-making those who voluntarily put themselves under the influence of drugs or man-made illusions is appropriate because the impairment is a choice made by the individual. However, isolating and removing those with mental disabilities or social deficiencies such as narcissism is not always reasonable or even possible.

There is very little about human behavior that can be regarded as normal. Both our varied genetics and our varied acculturation can widely affect our rational or normal mental state. This can create a dilemma when someone who appears to be normal becomes intransigent in their views and no amount of persuasion by others is able to change their minds.

Fortunately, multi-leveled consensus decision making does not need to have any special rules to deal with this. While those who lack social consciences or have mental disabilities such as narcissism can make decision-making more complicated, if a decision-making impasse arises because of this, the impasse simply moves to the next level of decision-making, where others

more removed from the circumstances can deal with the deadlock.

Alternatively, the group can switch to an alternative way to reach a decision. For instance, the group might have previously agreed to let the chairperson decide how an impass might be resolved. This might include delegating the decision to a smaller sub-group, reaching a majority or 2/3^{rds} vote or flipping a coin. Also any member in a group can simply leave that group and join another adjacent one that better suits his or her ideology.

Those people with physical or mental disabilities are not really an issue outside of group decision-making. There is no logical reason why they should not have the same rights as all able bodied people. Like the elderly, however, their disabilities may justify even greater rights, such as the right to have access to tools that assist them in dealing with their disabilities.

The participation of all those with disabilities in any society is highly desirable, but it is not fundamental to successful consensus decision-making. Consequently, the following Recommended Solution which can be changed by the consensus of any group is suggested as a place to begin discussions on the matter:

Mental, Physical and Social Disabilities
Recommended Solution and Consequent Rights and Responsibilities:

i. It is the right of every disabled person to actively participate in society to the extent their disability allows them, and to have reasonable housing, food, healthcare and necessary tools provided, although provision of these things may require some work from the person according to his or her health and ability.

11.11 Violence and Abuse

Violent and abusive behavior are unique extreme forms of a social disability. They involve malicious physical or mental

aggression against another person or group. They can be found in the school yard or on internet based social media. They can be found in every household, workplace and government. The drive to violence and abuse is primarily driven by the offender's belief that such behavior is his (or her) right when reacting against something they don't like or don't understand.

At one end of the spectrum abuse can be extremely vicious, even fatal to the victim. It can generate wars. At the other end of the spectrum it can be just a wink subtly conveying to the abused the message that physical (or mental) violence will come if necessary.

It is often learned behavior passed on to children by an abusive parent in a culture that tolerates it. An often found adjunct to violence and abuse is the insincere but persuasive apology of the offender afterward, designed to keep the person or group being abused from escaping their power in the hope the abuser's behavior will change.

Although violence and abuse can happen between any two or more people of any sex and sexual orientation, in its physical form it is most often practiced by men on others weaker than them, such as women. This suggests that abuse may also be related to male hormone levels or genes.

Women's relative lack of muscle make them particularly vulnerable to male abuse but their child raising ability and desire for social contact with others has helped them understand better than most men the value of social cohesion. It is possibly why they have managed to survive as well as they have over the last millennium despite ongoing often institutionalized male abuse against them.

Thankfully, the more violent versions of abuse on women, like the Salem witch trials in the USA and the immolation of widows in India, have largely been stopped, but their more subtle variations continue.

Women have been systematically reduced to the property of men for at least the last 2500 years in most religions, including Christianity, Judaism, Islam, Hinduism, Confucianism and modern Buddhism. The only exception is Taoism. In that religion women have always been considered men's equal (but

opposite as seen in Taoism's well known yin-yang symbol).

Since the 19th century women have struggled to gain equality with men and stop their abusive subjugation by them. Today, female abuse is much more widely publicized than a century ago. There are also more women in politics now, more female religious leaders, more female lawyers, doctors, accountants, engineers and planners. However, in most countries there is still a long way to go to achieve gender equality in any of these areas. Even when the numbers of each sex in a profession are about equal, the pay of women is invariably less than men in identical jobs.

Violence and abuse are about power and who holds it. Because the power of one person over another is something that all consensus based decision making attempts to eliminate, it is critical that every form of violence and abusive behavior is prohibited in a Consocracy. Hence, the following Fundamental Rights and Responsibilities are suggested for further consideration:

Violence and Abuse Fundamental Solution And Consequent Rights and Responsibilities:

i. Physical, mental and social violence or abuse in any form on anyone of any age is prohibited.
ii. Anyone or any group considered to have been violent or abusive to others may be subject to periods of social isolation while being rehabilitated.
iii. Anyone who is considered violent or abusive may be removed from participating in any group decision-making by the consensus of the remaining members of that group.

11.12 Obesity

Obesity is another unique form of disability. It can be caused by many different things, including genetics, disease, mental health problems, lack of exercise and an addiction to food.

One of my best friends growing up was obese. Both his

parents were thin, he ate less than I did, and throughout our school days we walked together more than a mile to and from school every day. It was not until years later when I gained weight I could not lose, that I began to appreciate the frustration and stigma he must have felt his entire life because of the curse of his body.

Obesity causes or greatly contributes to type II diabetes, heart disease, cancer, sleep difficulties and other health problems. It substantially reduces life expectancy and it consumes a significant amount of public health resources helping people deal with it.

There is recent evidence to suggest that some childhood and adult obesity can be triggered by what the mother of the obese person ate during the first few months of her pregnancy and whether her baby was delivered vaginally or by caesarean section.

There is also evidence to suggest that some obesity is genetic, a consequence of how humans evolved to handle long periods of starvation. The indigenous people of the South Pacific, for instance, have obesity rates that are higher than most of the world. They are even higher than the 30-40% obesity rate of US adults, commonly considered to be the worst rate in the world.

The South Pacific was settled through long sea voyages, and it has been hypothesized that the body mass and metabolism rates of the Pacific voyagers determined whether or not they survived.

Both theories contribute to explaining the impact that having access to a continuous diet of highly process, fatty and sugary foods such as those served by fast food outlets today, could have on people whose ancestors were not use to such luxuries.

In any event, obesity is a rapidly growing global problem and it cannot be ignored just because those with it are already stigmatized. The solution needs to be sympathetic to them but still helpful for the rest of humanity. There are a number of things that could be done to help improve the current situation, from providing free professional health care to those who are obese, to taxing or restricting access to unhealthy foods or even banning unhealthy foods outright.

Bearing in mind its personal nature, any solution needs to be treated as a Possible Solution only; one which is only considered by a group some time after it has been created. The following is put forward as an initial suggestion:

Obesity Possible Solution
And Consequent Rights and Responsibilities:
- - - - not initially considered a right or responsibility, - - - -
but open to future inclusion if groups so choose

i. Free professional health advice and assistance should be provided to those who are obese.
ii. The advertising of heavily processed, fatty or high sugar content foods or of any shop or restaurant selling or serving only such foods should be prohibited.
iii. Disproportionately taxing the sale of heavily processed, fatty or high sugar content foods in shops or restaurants to recover public health costs of the obese should be permitted.

11.13 Privacy

New Zealand passed a law in 2006 requiring all dogs other than farm dogs to be micro-chipped so that when they stray or get into trouble, their owners can be found and appropriately summoned.

Micro-chipped animals are now common in many countries for many species, but there are now businesses in several countries including the Netherlands, Sweden and the US who have gone one step further and are now voluntarily micro-chipping their staff or customers to allow them easy access to controlled areas. Is it a sign of the future? California and Arkansas have recently passed laws specifically controlling the practice to ensure that if businesses wish to microchip anyone, it can only be done with the individuals written consent.

Today, electronic scanners can identify us using just our fingerprints, our eyes, our faces, or our speech patterns alone. Soon it will be our DNA that is scanned to allow us to pass through airport security without even a chip implant.

Only seventy-five years ago, IBM computer technology helped Hitler identify, track and record the extermination of more than 11 million "unfit" Europeans during World War II.

No one could have foreseen the horror of Hitler and his use of technology to track and kill so many people. Yet today, governments can now electronically track every person on the planet with considerably greater ease than Hitler could.

It should be a worry that another sick government could easily do the same thing again, but it is too late to do much about it. The satellites and receiving dishes of many countries and corporations around the globe can now track every phone call, every email and every credit card transaction we make.

There is a British reality TV show called "Hunted" which pits private citizens against Britain's public surveillance system. This system includes extensive, country wide license plate and facial recognition cameras. The "hunters" can also track contestants through their use of private cell phones and bank cards.

Contestants try to avoid detection by staying on the run or hiding anywhere in the Country for four weeks without getting caught. If they make it the entire time they get £100,000, but few ever do. There are now versions of the "game" in Russia, the USA, France, Spain and the Netherlands.

Those worried about loosing their right to privacy through the introduction of universal ID cards also have a legitimate concern, but anyone who does any travelling has had to have an ID card for years in the form of a passport. If there is the political or corporate will to do so, it is virtually impossible today to avoid being tracked across the planet.

Loss of anonymity isn't the only aspect of privacy that is a concern. Most people want to remain invisible to the public when on their own properties with their families. Yet satellites and drones can track the movement of anyone and take pictures of every single square foot of earth and ocean on the planet. Long distance listening devices can hear conversations among people too far away to be seen unaided.

Celebrities and politicians have long recognized the problem because of the antics of the paparazzi. Prohibiting such unwelcome public exposure all together, however, allows

criminal behavior to flourish. Video cameras in high crime areas can significantly reduce (or relocate) crime, at least the visible kind.

The right to privacy raises the "if we only lived inside a box" analogy again. ID cards and public surveillance probably would not be a major issue if no one ever went anywhere. But we all do.

The choices available are thus fairly obvious. Scanning, surveillance or tracking of anyone anywhere could be prohibited entirely, prohibited just on private land or permitted anywhere.

The right to privacy is becoming more and more important as the planet becomes more crowded and electronic surveillance becomes the norm virtually everywhere on the planet.

Though desirable, the maintenance of privacy is not fundamental to consensus decision-making, so as a Recommended Solution, which could be changed by the consensus of a any group, the following is suggested to begin discussion:

Privacy Recommended Solution And Consequent Rights and Responsibilities:

i. On private land, the audio or visual surveillance, scanning, recording, photography and/or tracking of anyone without a court order or the individual's written consent, is prohibited.
ii. On public land, the unobtrusive surveillance, scanning, recording, photography and/or tracking of anyone is permitted.

Although it will sound draconian to many, a unique individual identification code for every individual is essential for successful consensus decision-making. A large degree of the mistrust between people and countries is now caused by the difficulty of knowing who is who, and a globally unique personal identification code associated with a specific place on earth would help overcome this.

Many of us already have one or more "unique" identification

codes assigned to us, such as our birth certificate, our drivers license, our passport and our social security or IRD number, However, the numerous loopholes within and between these current systems now allow inconsistencies to be exploited by a few for personal or criminal gain.

As individuals play a substantially more important role in consensus decision-making than in any other form of government, accurately understanding who is involved in the governing process is vital to the long-term success of the method. As a consequence, the following is considered a Fundamental Solution:

Privacy Fundamental Solution
And Consequent Rights and Responsibilities:

i. A globally unique personal identification code that is associated with a clearly defined, globally unique place on this planet is required for every living individual and every subsequent live birth.
ii. Every person who uses any public land or any public service, conducts a business or engages in government consensus decision-making must provide this code to public authorities if officially requested to do so in writing.
iii. It is illegal to disclose, or use for any private purpose any personal information gathered using the unique identification code of individuals, with the exception that all certified public authorities may internally cross link information on individuals using this code.

11.14 Private Property

I have some difficulty with socialist theory that attempts to break the definition of private property into two types; personal property, such as clothing and household goods, and income generating property such as land and industrial machinery.

In my mind, while there may be a difference in scale and relative value, all property is potentially income generating,

depending on the poverty and personal abilities of those who have access to it. This includes even people who have nothing but their own minds and bodies to sell, such as fortune-tellers and prostitutes.

As Marx knew, however, the very attempt to define private property in terms of its economic value alone, biases any discussion about its role in society.

Private property is not just something that improves a person's standard of living; it is something that helps define a person, like stature and intelligence. It can affect a person's social status and sexual attractiveness.

While there may be some differences between sexes on the importance of private property, its possession seems to be a basic need of all humans, even in socially cooperative societies.

Private property is anything physical or intellectual that is accessible to only one person or to a clearly defined group of people, such as a family or a corporation. Limited accessibility may be the result of accepted usage, force or legal title.

For thousands of years, a person's right to possess private property was largely determined by accepted usage. Unwritten codes of ownership existed well before the Romans, even well before Moses encapsulated God's law in the Ten Commandments.

Force has played a long-standing role in defining private property rights too. It is only in the last few thousand years that "Common Laws" and "Civil Laws" have begun to replace force and common usage through court and government intervention.

What makes private property important to its possessor is its uniqueness. Land, for instance, is probably the most unique item on this planet and thus an individual's most important private possession, not only because of its topography, productivity, mineral content or scarcity, but simply because it cannot be replicated.

Today, all land on the planet is private property, even what we call public land. Border security and passports prove this. Someone from Mexico or Canada, for instance, cannot simply start driving on public roads in America or start using its public

parks without first getting permission at the border to enter the Country.

Some public land is not even accessible to those who technically own it. Military installations exclude locals on the grounds of "public interest" and many national parks and reserves are open only to those who are rich enough to pay the entrance fees.

Public land is best described as communal land. While no individual owns it, its use is not open to everyone. Those allowed to use it must be members or guests of the group that claims it, and even then, anyone using the land must usually occupy it in a particular way according to what is collectively considered best for the community.

Communally owned land is very prevalent throughout the world, including in Western countries, and it can account for as much as a quarter of all land in urban areas. Most people would not think it as such, but all public roads, public parks, public schools and public hospitals occupy communally owned land.

A person's ability to access privately owned land is, by definition, more limited than communal land, but in today's world, even privately owned land does not always mean exclusive use. Zoning, for instance, is the partial public confiscation of private property rights without compensation on the premise that it is for the greater public good.

Private land ownership and communal land ownership are two very different ways to handle the same global problem of land scarcity. They consistently generate very different types of land use. The former, or private land ownership, tends to encourage better short-term utilization of the resource while the later, or communal land ownership, tends to encourage better long-term use of it.

There are many other types of property that are unique, like houses and animals, but the most significant aspects of all of them can be replicated if needed.

Only one other form of property cannot be replicated. It is people, although this is debatable. Over the last 200 years, most of the world has come to accept that men can no longer become the private property of another human being. Unfortunately,

there are still significant sections of humanity that have not yet come to the same conclusion about women.

As a male, it is a bit frightening to realize that male possession of women over the last few millennia has only been possible because of the greater muscle power of men.

Some would argue that it is also because of the vulnerability of women during pregnancy and child raising. However, anyone who has spent time in a variety of cultures would know that many, many women around the planet already do all the work necessary to live and raise a family on their own. The only serious vulnerability women have ever had is to the physical aggression of men.

As muscle power becomes less and less relevant with the development of computers, push button weapons and other alternative forms of power, the collective intelligence of women could ultimately overcome the current physical odds against them. Then men can only hope that women will treat them better than the way many men now treat women.

Patent and intellectual property laws are relatively recent inventions. These attempt to recreate the exclusivity of land and women by allowing monopolies on private property that can be duplicated.

They exist primarily to allow the creator of an original idea or invention to generate wealth from any use or copy of it. This in turn encourages others to find and monopolize other new ideas for their own economic benefit.

Through the power of the market place, patent and intellectual property law has probably sped up some recent advancements of civilization, although so has war, and so has other public and private, socially motivated research, like that of Fleming and Pasteur.

The justification for protecting monopolies or intellectual property rights in order to speed up new discoveries is debatable given the cost to society of the inequitable access to the new products or processes that such property laws create. The vaccines created to protect the public from the ravages of the recent Covid-19 Pandemic but withheld for years from those on this planet who could not afford to pay the commercial fees

charged, is a classic example of the unfortunate consequences of our current patent laws.

At the very least, patent and intellectual property laws protecting monopolies need to be used very sparingly, and only when the public benefit in allowing them to financially benefit only a few is clearly greater than the public costs they incur.

As the desire to hold a monopoly on property that can be duplicated is almost always financially driven, I believe any monopoly that benefits only a few should have a financial cut off point that does not foster greed. Although I'm sure it will upset corporations and the rich, the following is suggested as a place to start discussion:

Private Property Fundamental Solution
And Consequent Rights and Responsibilities:

i. Every individual has the right to own and utilize private property either alone or in association with others, although this may require work to pay for it.
ii. It is illegal to own, buy, or sell another human being.
iii. It is illegal to forcefully control the thoughts or actions of a human being unless convicted of an offence for which incarceration, education and/or rehabilitation is required.

Private Property Possible Solution
And Consequent Rights and Responsibilities:
- - - - not initially considered a right or responsibility, - - - -
but open to future inclusion if groups so choose

iv. Exclusive rights to use and/or duplicate an original idea or object is permitted for five years after its creation, or for the length of time necessary to recover one hundred times the cost of creating the original idea or object, which ever is less.

11.15 Carrying Arms

A unique detail of private property is the right to carry arms.

It is most notably an issue associated with America and its Constitution, but it is actually a global concern. Everyone needs to be able to defend him or herself against unreasonable aggression, but defense and aggression are often different perceptions of the same behavior.

The Fourth Amendment to the US Constitution (part of the Bill of Rights) says:

> *"A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed,"*

When this was written, single shot rifles, single shot pistols and muzzle-loaded cannon were the most advanced arms on the planet. There was also no standing army to protect America from invasion, so it seemed a perfectly reasonable provision.

Today there are machine guns, depleted uranium bullets, drone airborne cluster bombers, intercontinental ballistic missiles, nerve gas, lethal diseases and a variety of nuclear weapons among a thousand other arms that have been added to the global arsenal since then. There are now huge standing armies in many countries as well.

Yet the US Constitution very clearly states that every American has the right to "keep and bear Arms", even though given all of the arms that exist today this now seems slightly absurd. Which then raises the question; if some weapons should not be available to individuals, which ones are not okay, and why? Anti-gun lobbyists argue that all guns should be banned or at least all handguns and automatic rifles (machine guns) banned because of the high number of murders, suicides and accidental deaths they cause.

The US does have the highest gun ownership in the world per capita and a very high rate of gun deaths, but South Africa, Columbia and several other countries with substantially lower gun ownership levels have considerably higher rates of gun deaths per capita. Murder in Papua New Guinea is relatively high per capita too, but gun ownership there is prohibited. Murder in PNG is often by machete, the local weapon of choice.

Available statistics from a wide variety of countries does not suggest any strong correlation between gun ownership and gun deaths per capita. To clarify the relationship, it would probably require adding poverty and lack of social cohesion to the causal mix.

Nevertheless, access to guns clearly invites trouble when things are not going well. In the US, half of all deaths by guns are suicides. Guns make suicide easy. Guns make criminal behavior easy. Guns make wars easy. Guns and arms of any sort do not help societies develop peacefully.

Up until recently New Zealand had relatively low level gun controls which permitted ownership of automatic weapons. However, an Australian's white supremacist's massacre of 51 Muslims at prayer in two Christchurch, New Zealand temples in 2019 led the NZ government to quickly ban all automatic weapons. To ensure success of the ban they compensated private owners for every automatic weapon turned in.

Another 50 countries around the world, including, Britain, Canada, Australia, China, Russia and most of the European Union had already banned them. Parts of the USA and Yemen are the only two places on the planet that still allow them without even requiring a permit.

The choices that face us range from allowing anyone to own any type of arms at any time, to prohibiting them entirely for all.

There is no obvious answer to this one, as there is considerable disagreement around the planet on the need to "keep and bear Arms", often depending on local comfort with the current government. Like pleasure drugs, it is also impracticable to prohibit their use entirely because making them illegal just increases criminal activity in trafficking them.

A peaceful environment is certainly a desirable outcome of any global solution. However, the right to carry arms is not fundamental to consensus decision-making. As a result, rifle ownership and limited access to other hand weapons is suggested as a Possible Solution, and prohibiting individual possession and use of all weapons other than a non-automatic rifle is suggested as a Recommended Right and Responsibility that can be changed by the consensus of any group.

In addition, for the continuation of life on this planet, a general prohibition on weapons of mass destruction needs to be included as a right and responsibility as well. There isn't a perfect answer here, however, and undoubtedly there will need to be further discussions on this, but to get things off the ground, the following is suggested:

Carrying Arms Fundamental Solution And Consequent Right and Responsibility:

i. It is illegal to privately make, possess or use any nuclear, chemical, biological or laser weapon, or any bomb, missile, drone or other implement designed to injure, torture or kill other than a non-automatic rifle.

Carrying Arms Recommended Solution And Consequent Right and Responsibility:

ii. It should be illegal to privately own or use any gun other than a non-automatic rifle, including a handgun or an automatic rifle (machine gun) outside an area designated for such use.

Carrying Arms Possible Solution And Consequent Rights and Responsibilities:

- - - - not initially considered a right or responsibility, - - - -
but open to future inclusion if groups so choose

iii. It is the right of every individual 21 and over to privately own any number of non-lethal hand weapons including pepper spray, tasers and multi-purpose folding pocket knives.
iv. It is the right of every individual 21 or over to privately own one rifle and two hunting knives provided the rifle cannot fire automatically and no weapons are concealed when carried in public.

11.16 Access to Water, Food and Shelter

All humans need water, food and shelter to survive. All of these were once freely available to everyone on the planet at no cost other than a person's own labor.

Technically, this is still the case in some parts of the world, although expectations of what is adequate water, food and shelter have radically changed over time, particularly for those in more developed countries. In these areas, many middlemen have managed to come between the supply and the demand for these things to complicate the ability of people to satisfy their own need for water, food and shelter.

For most, water now comes from a tap rather than a stream, food is found in supermarkets rather than in gardens and shelter is now built of timber and concrete rather than sticks and thatch.

It still takes work to obtain them, but for those in developed parts of the world there is now a serious disconnect between the real amount of work and resources required to obtain them and the physical amount of work people actually use to get them.

In theory, water, food and shelter in the developed world should cost considerably more than what is currently being charged for them. The increased price tag for these things has largely been avoided through the exploitation of the poor, the use of inequitably distributed natural resources and the increased use of alternative forms of power.

It was once the muscle power of slaves and horses, for instance, that originally allowed some to improve their access to water, food and shelter. Then it was the invention of machinery in the Industrial Age and the discovery of coal and oil that helped subsidize them. In the future, it will probably involve better direct exploitation of energy from the sun along with considerably more recycling of our limited resources.

Perhaps then, it will not require the same amount of personal energy to provide them as it originally took in muscle power. However, humankind is a long way from this ideal end state. By whatever means they are provided in the near future, water, food and shelter are all human needs that still require substantial effort to provide.

How these things might be provided is dealt with in more detail in Chapter 14.6 pp 223-226, although it is clear that all humans need a minimum amount of three-dimensional space in which to live. There is no right answer for what amount of water, food and shelter is best, but as a minimum, the following is suggested to begin discussions:

Access to Water, Food and Shelter Fundamental Solution and Consequent Rights and Responsibilities:

i. It is the right of every individual to have sufficient water to live healthily, including water for drinking, bathing and, where possible, for growing food crops for personal and family consumption, although this may require reasonable work according to a person's age, health and ability. The use of water for any commercial purpose is not a human right.
ii. It is the right of every individual to have adequate food to live on, although this may require reasonable work according to a person's age, health and ability.
iii. It is the right of every individual to be able to voluntarily occupy sufficient exclusive private three-dimensional sheltered space with direct access to a public path, sunlight and natural air which would allow that person to stand and lie down with limbs fully extended in any direction (approximately 500 ft3 or 15 m3 of three-dimensional space with a minimum dimension of 8 feet or 2.4 meters) for an adult, although this may require reasonable work according to a person's age, health and ability.

Chapter 12:
Economic Problems

Economic Problems are important Economic Systems of change ((See the definiton of "system" on page 446) that are either broken, ineffective or abused. Economic Systems are those systems that involve the private transfer of resources between systems. The private transfer of resources can occur through resource use, through work or through other forms of exchange and is identified by a change in ownership or value. Such activities as banking, administration, professional services, personal services, trade, industry, construction, mining, modern agriculture and tax avoidance methods are all economic systems.

Economic Systems today account for a very large part of human activity, although it was not always this way. Some historians suggest in prehistoric times humans only worked 25 to 30 hours a week on average. Today, many people now work double that, and while most of our time at work was once spent on physical effort, most of it today is spent on mental effort, particularly paper shuffling.

12.1 The Market Place

The market place (or capitalism) fits in well with some religions. For some Christians, for instance, success in the market place is proof of God's blessing. As Max Webber and others have pointed out, some Protestants see success in the market place as God's reward for their hard work.

Even for those who are not religious, the market place promises riches to those willing to work hard, and if people do not get rich, it is their own fault. Poverty is only proof that a person has not done enough to help him or herself, or so goes the capitalist explanation.

Unfortunately, however, the market place works like a good LOTTO game. Those willing to give it all their time and energy constantly win small prizes (in the form of wages and

salaries) to turn them into believers. Some even very publicly strike it rich occasionally, to prove the system works for any lingering doubters.

However, few players actually win back anything close to what they put into it. There just is not enough going into the pot for that to happen. If there was enough "going into the pot", then after a few years, a few decades or worst case, a few generations, we all would be rich and live like the rich, but we don't.

I believe Marx and others are right; the market place just produces an ever-increasing gap between the rich and the poor and unfortunately, economic gambling (the market place) is a subtle form of addiction. It is almost impossible for those under its spell to even recognize its addictive effect on them, much less give it up.

The real money is for the people at the top running the game. The market place is a remarkably legal way for the rich to stay rich using the labor and resources of the poor. The rich even get to look like God when they very publicly give away some of their wealth to a pet charity to avoid paying taxes. The poor, of course, do not have that luxury and have to pay taxes to cover not only their own use of public resources but what the rich use too.

Marx and others believed in the power of the proletariat to save us from the addictive illusion that the market place has unlimited wealth (which with hard work we too can obtain). Unfortunately, however, the market place works whether or not the extremes get too great for the poor to tolerate the disparity any longer. Those running the game then just pull out the war option, if it has not already been pulled out by those at the bottom.

Wars make money for the rich too. They even make money for some of the poor, since it is always the poor who fight them for the rich through the enticement of money and other much cheaper rewards like "Honor" and "Country".

After the war, those poor who are left also get to share the spoils that the rich do not want with fewer competitors since some poor inevitably die in the struggle. Wars are a win-win

affair for everyone not maimed or killed in them.

Despite such a depressing view of the market place, I believe there is a very important role for it to play in a civilized society. The market place motivates people to work. It encourages creative thinking. It is extremely good at ensuring efficient short-term use of resources. It provides a method for equitably comparing some aspects of very diverse societies. It provides a level playing field on which people from around the world with very different ideologies can come together on some important matters, like the global exchange of food, goods and services.

It is unfortunate that there is not a similar level playing field for social justice or environmental sustainability. Regrettably, the market place is now the only "level global playing field" that does not require armies to enforce, so it gets used in ways that don't particularly suit it or the world if the ultimate objective of humanity is our survival.

Some have voluntarily tried to introduce the "triple bottom line" into market place decision-making in an attempt to balance its lopsided influence on humankind. The triple bottom line attempts to add social and environmental considerations into market place decision-making to try to balance out the detrimental effects of making decisions based on financial considerations alone.

In 2019, the New Zealand Government introduced the idea of "wellbeing" into its annual budget considerations. Virtually all other countries rely entirely on economic measures to evaluate their government's success by monitoring changes to their gross domestic product (GDP). New Zealand defined a number of additional indices to do this, such as monitoring the number of children in poverty, the number of homeless people and the number of people able to access mental health services.

The triple bottom line is not a new idea. Sir Patrick Geddes, the pioneer of modern town planning back in the late 1800s was one of the first to describe life on the planet as containing three aspects; Work, Folk and Place. (i.e. finance, society and the environment) However, the only true bottom line of the

market place today is financial. In the market place, the other two are just feel good additions that can be easily dropped when the going gets tough.

Times are not yet that tough, but current global trends suggest that in time all existing social justice and environmental protection policies endorsed by various governments across the planet will have to end if economic logic remains the only serious global system comprehensively managing human interaction.

Already many countries with social and environmental consciences have had to reduce their social programs and standards as their ability to maintain them has come under market place pressure from those who are better placed to finance them or who are not so concerned about their loss.

The dramatic shift of industry to poorer countries over the last 50 years to take advantage of cheap labor is perhaps the most obvious example of where we all may be heading. Those entrepreneurs leading the shift point to the fact that the poorer countries are clearly benefiting from this, which is certainly true. However, they carefully avoid the subject of what happens to those left behind when the industries relocate elsewhere. There the poor just get poorer.

Thus the real question is; should the market place be left to its own devices as it is for the most part today, or should social and environmental considerations be incorporated into its operations so its known excesses can be better managed for the long term future of the planet?

There is almost no possible way market place activities can be banned all together from the planet. There has been some form of market place in operation in human societies for many thousands of years. It was how Bronze Age implements found their way into many parts of the world where tin, one of its necessary ingredients, never existed. It is a firmly entrenched human activity.

On the other hand, as discussed later in this chapter, relying solely on the market place to choose our future without consideration of its consequences will probably be fatal to us. Ideally, the market place should be managed so that it always

supports society and the environment rather than wrecks them, but given the power of private interests today this may need to remain a long-term goal. Although any attempt to manage the market place will generate cries of foul play from the rich, I believe a more neutral short term Fundamental Solution worth discussing might be:

The Market Place Fundamental Solution And Consequent Right and Responsibility:

i. It is the right of everyone and every group to participate in the market place provided such activity does not interfere with either social justice or environmental sustainability.

12.2. Work

In the past, physical work was a fundamental requirement of human survival. It was also a basic requirement for the health of most adults. Today, life requires a person to undertake many activities, including eating, sleeping, procreating, thinking, creating, moving, learning, playing, and simply doing nothing, but it is not always easy to tell which of these is work.

For instance, a professional sports person is working when playing a game. An artist works when creating. A person with children is working when he or she looks after them. A banker is working when holding on to someone else's money.

At one time, building a grass house, growing food, carrying water and other strenuous activities were defined as work. Today, however, work is defined not by a person's physical labor, but by the amount of money he or she generates. Work today is defined solely by its value in the market place. Sometimes it requires doing nothing other than letting time pass, playing the stock market or collecting interest on borrowed money.

Because of the pivotal role the market place plays today in defining what work is, it is easy to blame it when there isn't

enough work to go around. However, high unemployment only means the market place is doing what it does best. If there were always enough work for everyone, the scarcity of labor would drive up the cost of everything.

The absolute bottom line of the market place is to achieve the highest economic return from the lowest possible amount of work (or use of other resources). It is in its own best interest to ensure that some people remain unemployed so there is competitive bidding for the jobs that come up.

Given the inherently antisocial nature of the market place (i.e. self-focused rather than community focused), it would seem desirable for society to have something in place to counterbalance the effects of the market place on it.

One way to do this would be to provide public work with a meaningful reward to anyone unable to find it privately. All levels of government already provide a number of sometimes highly skilled jobs for administration, building roads, installing public utilities, supporting the arts, improving parks and providing community services. They also spend a considerable amount of money providing public schools and health care facilities.

Rather than paying unemployment benefits to those out of work, or worse, let them beg in the streets, I believe it would make more sense to provide everyone unable to find work in the private sector, with employment in the public sector at a reasonable "living wage". i.e. a wage sufficient to live on without hardship, but also without some of the most costly excesses available to the wealthy.

While some public positions would need to be filled with highly skilled permanent staff to act as senior advisors and teachers, most could be "apprentice" positions, which would allow those out of work to live with dignity until that had learned a trade or found something better. Some jobs, like reading to the elderly or providing child care for working parents would cost little more than what it costs today for the consequences of unemployment.

Although this approach might result in larger government labor costs, the benefit to the community of involving more

local people in the development and maintenance of public facilities and services would more than offset this. If anyone doubts this, look at everything that remains 90 years on from the public work schemes of the 1930s global depression.

My suggested solution, open to further discussion, would be:

Work Fundamental Solution
And Consequent Rights and Responsibilities:

i. It is the right of every individual to earn sufficient income to live and raise a family in security (including with adequate privacy, water, food and shelter and with access to health and education facilities) through freely chosen work under just, non-exploitive conditions.
ii. Where work in the private sector is unavailable, it is the right of every individual seeking work to be provided work at a reasonable living wage improving public roads, parks, public utilities, schools, health facilities, the arts or in other areas of public responsibility appropriate to their health, ability, and as far as practicable in an area of their interest.

12.3 Job Sharing

Most people today in the more developed countries around the world work seven or eight hours a day, five or six days a week for 45 to 50 weeks a year.

The 40 hour, five day work week was first introduced to the world in New Zealand in the mid 1800s to improve family life and society, although it is commonly credited as having begun in America in the early 1900s on the insistence of some industrialists like Henry Ford.

Ford introduced it to his workers not for the sake of improving their health or welfare, but because he thought the extra leisure time would give workers time to spend their earnings on the new commodities they produced. He was right. Today the link between consumerism and leisure time is

well proven.

Best guess of most of those in the know is that virtually all people in ancient times except those in extreme environments worked less than half what most of us do now to survive comfortably. Even today, some people in parts of Africa, Asia and the South Pacific work no more than this yet still eat well, watch television and enjoy the company of friends in their own homes.

Granted, their homes are nothing like the McMansions found in some countries, but the people in them seem to be just as happy with their lives as the very wealthy. That is not to say less well off people do not covet better radios and bigger houses just like the rich covet newer Mercedes and faster Lear Jets, but realism is a determining factor in the happiness of most humans.

It was the convenience of international trade and the global reach of Middle East religions, particularly Judaism that gave us the seven-day week. We can thank Christianity for making Sunday special. It could have been Saturday as that is the holy day of the Jews or it could have been Friday as that is the holy day of Muslims. Or it could have been some other day. Other parts of the world once operated with 5, 6, 8, 9, 10, 13 and 20 day weeks. Buddhism, Taoism and Hinduism didn't originally consider time in terms of weeks at all. They used the lunar calendar to organize their celebrations.

There is nothing forcing us to work five days out of seven other than our own mindsets. For instance, there is no reason why most jobs couldn't be shared between two or more people across all day, every day, all year round. Full time job sharing is now common in shopping malls, hospitals and industries that work 24 hours a day, seven days a week, but there is no reason why all businesses and government offices could not operate the same way.

Jobs that ran ten to twelve hours a day over seven days could be shared by two people, both working full time. This would double the use of office space in cities. Offices could be half their current size to do the same amount of work, with half of the equipment and half the vehicles. There would be

much less rush hour traffic and parking problems in cities because traffic would be spread out over a longer working day and a full seven-day week.

Those with religious convictions against working on their holy day, what ever day of the week it was, could easily avoid their dislikes since the actual hours worked could be negotiated directly with their counterpart. Those who hated working late wouldn't have to. While many people don't like working nights, some people actually thrive during that time of day.

Existing hierarchical management systems would not need to change either, but sharing job responsibilities would probably improve decision-making and encourage better social tolerance and cooperation in society.

With a work week that was twice as long and continuous, urban entertainment and cultural facilities like restaurants, parks and schools would be better utilized, longer, by more people, generating more employment and less property crime.

Full time job sharing would allow both adults in a family the opportunity to pursue full time careers while still intimately involved in raising a family. Just like many nurses and doctors do today, office workers could work just three 12 hour shifts a week, giving them a four day weekend or allowing them to look after their children while their spouses did the same three other days of the week, and then still play together or worship as a family one day a week.

Standard office jobs and commercial businesses that ran 24 hours a day and were shared by up to five different people working full time over a seven-day cycle could improve their operating efficiencies, and the public facilities and services that supported them, by three or four fold.

Unfortunately, changing anything about the work week would be extremely difficult at this point despite the positive benefits it could bring. It is also not essential for the operation of a Consocracy. Nevertheless, bearing in mind it would greatly improve the efficient use of resources, the following is raised for discussion as a Possible Solution:

Job Sharing Possible Solution
And Consequent Right and Responsibility:

- - - - Not initially considered a right or responsibility, - - - -
but open to future inclusion if groups so choose

i. Full time job sharing between two or more people over a 4 to 24 hour day, two to seven day week is encouraged to promote better work opportunities, social cohesion, cooperation and use of natural and physical resources.

12.4 Corporations

A corporation is a legal entity established by agreement between a group of people and a government, which allows the group to establish, own and operate a business in the market place longer than the life of any individual owner of it. Any number of additional people may work for the business, but all profits of the business belong solely to those that own it.

Corporations have been around for centuries. Prior to the 19th century, however, they were almost always established by specific government legislation or charter. This was because originally, their operations were often monopolies and as a consequence, they were expected to provide some public benefit to justify their existence.

They were established with most of the rights of an individual to make them easy to operate under existing laws. Corporations could sign contracts, be taxed, change locations, and be prosecuted for breaking the law just like people.

Of course, no one ever seriously thought of them as real people. They could not be imprisoned if they did something illegal and one of the driving reasons for their establishment was that they could not die like a person, but would exist "in perpetuity". However, this all changed in the US after the American Civil War when the US Congress passed the 14th Amendment to protect the rights of freed slaves.

The Amendment simply said, "[no] State shall deprive any person of life, liberty or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws".

Unfortunately, Corporations soon started to use this Amendment to justify their own activities and later the US Supreme Court, in a backhanded note on another minor legal decision interpreting the Constitution, ended up suggesting that this was okay.

When the US Constitution was written, corporations were not a social or environmental threat to real people. They were set up to help them establish hospitals, universities and other needed facilities that would benefit the public. Since then, however, the legal responsibilities of corporations have radically changed.

Originally, all owners, directors and shareholders involved in a corporation were entirely responsible for them. If a corporation went bankrupt those involved were held personally responsible for paying off all debts that the corporation had incurred.

The responsibility of corporate owners and shareholders started to change in both the USA and Britain in the mid 19th century during the rush of the Industrial Age when corporations were allowed to limit their liability to the value of the company itself. This meant that with the clever wizardry of lawyers, accountants and shell companies, no assets of the owners or investors other than those they had directly put into the corporation could be claimed to pay back a corporate debt.

The expectation that corporations had to provide some social benefit to justify their establishment also began to disappear around the same time to make it easier to set up new businesses. Not surprisingly, after the Supreme Court confirmed this practice with its interpretation of the 14th Amendment, there was nothing stopping corporations from becoming the preferred form of business for almost all commercial and industrial activities in the USA. Setting up a corporation virtually removed serious private risk and community responsibility from business activities.

Then, because the market place is very effective at reducing everything to the question of profit to ensure a level playing field, almost all other countries in the world were obliged to change their own rules for corporations in order to stay globally competitive.

Profit, however, is not a moral principle. As Chomsky, Bakan and many others have pointed out, the corporations of today are now moral-less, even psychopathic in their operations and outlook because profit is literally the only motive behind their behavior. If left unchecked, their activities could easily destroy the planet because unlike 200 years ago, they no longer have any motivation to care for anything other than themselves.

With the current Supreme Court interpretation of the 14th Amendment, humans and moral-less corporations have equal standing in US courts. The latter have considerably more money to fight for their rights than the former, so it is not difficult to see where this will ultimately leave America and by default the rest of the world, unless things change.

This is a more serious issue for the ongoing health of humanity and the environment of the planet than most people appreciate. We now go to war, pollute the environment, and generate considerable social inequality simply because there is no global means today to control the unfettered, moral-less, profit-driven power of present day corporations.

Limiting their negative impact on humanity and the environment, I believe, must ultimately become a fundamental objective of humanity, but it is not fundamental to the operation of a Consocratic government, so to begin discussions, the following is suggested.

Corporations Recommended Solution And Consequent Rights and Responsibilities:

i. Everyone should have the right to establish and manage a corporation provided that for each corporation, a group of living people (including stock holders) capable at all times of paying for all liabilities, including any negative impact of the

corporation and its operations, products and services on humanity and the environment, accepts full responsibility for everything that the corporation does.

ii. All owners and managers of a corporation charged with a crime or debt should be personally liable and punishable for any corporate guilt proven in a court of law.

12.5 Cooperatives

At the other end of the business spectrum, cooperatives have long been another way for groups of individuals to participate in the market place. Unlike corporations, their focus is not entirely on profit, although they are usually operated following well-established business practices in an effort to be as profitable as possible.

True cooperatives involve combining the work output of many people to achieve the financial benefits that volume trading can provide just like corporations, but they have a community of interest that forms a more important bottom line than profit. Any profit achieved by a cooperative is shared among all members according to the work each member puts in, as well as what is in the best collective interest of the group as a whole.

Because every member receives a reward based on their personal involvement in its operations, well-organized and managed cooperatives often achieve a sense of well being and social cohesion within them (as well as profit) that is rarely found in other types of businesses.

Cooperatives have existed at the village level since humans first worked together for mutual benefit, but they have only been formally resurrected in modern society in the last 200 years to deal with the negative and impersonal impacts of the industrial age.

I worked on and off for more than twenty five years in a New Zealand based global consultancy that incorporated many of the principles of cooperatives in its operations. Among other things, it was employee owned and it shared all

its profits with its employee shareholders.

It was and still is a very successful business because its staff are strongly motivated to do their best for the collective interests of the company. They are kept intimately informed of how well the company is doing and of their personal role in its success. This generates a very strong sense of business purpose among its several thousand employees.

It is not a full cooperative, however, and despite its socially appealing structure, profit is still its only bottom line. Consequently, its junior staff have no access to shares in the business and are still exploited like most junior employees in a corporation.

New staff are all carefully hand picked, young and creative, with lots to prove and a great deal of energy to give. They regularly put in long unpaid hours because they love their work and because they hope it will someday lead them higher up in the business.

However, for most, that day never comes. Staff have to be employed for some time before they are offered the opportunity to buy shares in the company, and usually well before that unspecified time is reached, they have burned themselves out trying to please senior mentors, and leave.

Like any good business, the consultancy subtly manages its young staff resource for maximum profit. Occasionally many junior staff do receive bonuses for their effort, but like any serious player in the market place it is really only the people at the top of the company who end up winning financially.

A large New Zealand company whose profits are more fully shared by everyone is the Taranaki Savings Bank (TSB), a small community trust bank. Most New Zealand Banks are owned by Australian Companies and all their profits end up overseas, but the TSB puts all of its profits back into the local community. In 2019 the TSB gave out more than $10 million dollars in grants to support local community activities.

The biggest full cooperative in New Zealand is Fonterra, the dairy company giant that handles nearly one third of the entire world export trade in dairy products. It is an exceptional example of what true cooperatives can achieve for

all their members when given the opportunity.

It was started by local New Zealand dairy farmers who joined together to process and sell their milk products (mainly butter) overseas in the late 1800s. It wasn't a single dairy cooperative initially. In the beginning, there were hundreds of independent cooperatives dotted all over the country. However, over the last century they slowly amalgamated, eventually creating the Fonterra conglomerate of today, which under special legislation now exports 95% of all New Zealand's dairy products.

In 2007, attempts were made to open up the very lucrative dairy giant to outside investment interests under the enticement that it would give local dairy farmers the opportunity to finance an expansion of their business overseas.

This initially failed because farmers feared they would lose control of their business. However, with persistence and financial prowess, outsiders managed to manipulate their way into the money-spinning coop despite farmer fears.

Not surprising to most, after a few years of record profit in 2019 the new moneymen administrators managed to rack up losses of over half a billion dollars by their poor overseas investment decisions. The share value of the company dropped to only half what it was just a few years earlier and is expected to remain low as shareholders re-group.

One of the most successful global cooperatives today is the Mondragon Cooperative in northern Spain. It was established in an area of high poverty and few resources. Today, it has grown into a global organization with 75 thousand workers in 35 countries involving not only a wide variety of industries and businesses, but also banks, schools and health facilities. Although there are other cooperatives in the world with many times the membership of the Mondragon Cooperative, it remains one of the more compelling demonstrations of the power of people working together for their own mutual benefit. (See also Chapter 18, p.307)

The many full cooperatives that exist today suggest how the market place could work in the world without the need to

exploit workers in the way most corporations do today. In the long term, cooperatives could be the way to achieve social justice and equity among staff within any business while still recognizing the value of the market place in promoting creativity and economical short-term use of resources.

However, the reality of today is that individual private interests are a powerful deterrent to the creation of such socially just enterprises. The use of Cooperatives in the market place is not fundamental to the successful establishment of a Consocracy either, so a suitable Recommended Solution for further discussion, bearing in mind that once agreed it can still be changed by the consensus of any group, might be:

Cooperatives Recommended Solution And Consequent Rights and Responsibilities:

i. Everyone should have the right to establish and manage Cooperatives. They are the only form of business that may be operated in the market place without the written consent of the group responsible for the area where they operate.

Those businesses operated out of a single private home are not usually considered true cooperatives because they don't always share profits among all those involved in them. However, in most other aspects they operate with the social conscience of one, so should perhaps be considered in the same light, as for example:

ii. Individuals and others who live together on a single site and who own and run their own business solely from that site, operate a cooperative by definition, regardless of the actual formal structure of that business. (E.g. farmers, home occupations, local shopkeepers who live over their shops, etc.)

12.6 Currency

A common global currency is an appealing idea for many people. If we all paid for things using the same currency it would simplify global human interaction significantly, and reduce or avoid altogether many of the reasons for human conflict.

Money, or the use of universally recognized small objects to represent a fixed value, has been around since humans began trading with each other. Trading started, of course, with people just exchanging goods of similar value, but at some point in early history people realized it was much easier to carry around a few sea shells to trade than a basket of grain or the leg of a pig.

Except in New Guinea where both sea shells and pigs are still used as a form of currency, the use of sea shells for money died out in India, China and several areas around the Mediterranean Sea around 500 BC when small lumps of metal, particularly lumps of gold, silver or bronze, were introduced to replace sea shells. The lumps of metal soon took shape as coins with recognizable images on them.

Unfortunately, today things have become much more complicated. There are now more than 100 independent currencies on the planet along with another 60+ that link themselves to other currencies, including the Yuan of China now linked to the value of the US Dollar.

Thankfully it is not generally too difficult to change one currency into another for a bank fee of 2 to 5%, but because of the ever changing activities of various governments and businesses, there is no certainty in the exchange value of any of them. Whole countries have gone bankrupt or nearly so as volatile overseas interest rates and poorly regulated business practices have caused seemingly secure assets to disappear overnight.

Since the mid 20th century and the development of computers there has been a fundamental upgrade in the technology used to handle money globally, but the variability in the value of any given currency continues to be a global problem.

In the early part of this century a number of electronic "crypto currencies" have been introduced to try to overcome this problem. They are sold to those buying the new currencies on the promise that they can be used to easily transfer funds anywhere in the world with minimal cost, usually less than 1% of the transaction. The banking can also be done anonymously and is virtually theft proof. The most well known is Bitcoin which uses several independent open source cross checking tools to protect itself from hackers in addition to the supposedly "hack-proof" Bitcoin itself.

Electronic money is not controlled by any government and has been available since 2009. Bitcoin money machines (ATMs) were first introduced in Canada in 2013. In 2019, there were more than 5,500 of them in 75 countries around the world. Even the NZ Government's Inland Revenue (Tax) Department has now labeled Bitcoins as property, and though not a currency, is now recognized as an acceptable form of business payment.

There are some serious downsides to the new crypto-currencies. In particular, most enable people to buy and sell illegal or stolen items, such as drugs and weapons on the "dark web", a part of the internet that is not easily traceable, like using a bank account in the Caymans Islands. At the moment Bitcoins are considerably more volatile than standard currency exchange rates too, and perhaps most importantly, over the long term, like Hitler's Enigma Machine, the new crypto-currencies may not be as "hack-proof" as users hope.

There are some important advantages of a single global currency, however, particularly the ability for global trade to occur unaffected by the vagaries of specific local economies.

The creation of the European Union and the unification of the currencies of 19 countries at the time is proof that a global currency can work for the benefit of all if careful attention is given to how it is set up.

Common Currency
Possible Right and Responsibility:
- - - - not initially considered a right or responsibility, - - - -
but open to future inclusion if groups so choose

i. A universal currency should be adopted by all on the planet as soon as practicable.

12.7 Loans, Interest and inflation

Around the world for thousands of years, people, organizations and governments have borrowed money from the rich to finance new businesses, get through famines, win wars and pay for other things they could not otherwise afford.

However, up until around 500 years ago, most countries, cultures and religions considered it grossly immoral to charge time-based interest on borrowed money. Using time as the reason for escalating the amount of money owed on a loan was strictly forbidden. It was considered an unfair exercise of power over the borrower and a very serious sin. For Catholics, it was an excommunicable offence.

It was usually okay for the borrower to pay the lender more than the original loan based on the perceived risk to the lender. However, time was not an ever-escalating cost factor in the transaction.

The main global exception to this standard of behavior was in the Middle East among the Jewish population. While it was forbidden by their religion for Jews to charge interest over time on loans to friends, their Bible, the Old Testament, explicitly said it was okay for them to charge interest on loans to "non-Jews".

This was one of the reasons why Jesus got so upset over the moneychangers in Jerusalem's temples just before his death, and why seven centuries later Mohammed realized that even Christianity did not have a firm handle on how to deal with the problem.

Because of the profitability of charging time based interest

on financial transactions when everyone else refused to, Jews became the bankers and moneylenders of the planet. They were often discriminated against because of their money lending practices, but their monopoly on the loan business made them rich and the envy of many.

While even today Islamic banks steadfastly refuse to charge time based interest on loans because of Mohammed's clear prohibition of the practice, Christians eventually gave up their principles because of what they saw time based interest could earn the Jews with virtually no effort.

Catholicism's insistence that charging interest was an excommunicable offence went well into the European Renaissance and was one of the reasons for the Protestant Reformation. Protestants like Calvin had no qualms over charging interest on financial transactions, despite the martyrdom of Jesus over the issue.

Early on, Catholics tried to find alternative ways to appease their critics. Pawnshops were first created in an effort to circumvent the Church's aversion to charging interest. Later, Christian leaders eased off their ban by allowing interest to be charged on loans to the poor. They argued that such interest (not more than 1% a month) could help finance some of the other charities needed by them.

However, around the time of Henry VIII and the creation of the Church of England, charging interest on loans started to become a widespread accepted business practice. There is anecdotal evidence to suggest that when time-based, interest-bearing loans became common practice in the market place, the rate of global inflation then radically and permanently increased as well.

Up until then, inflation was nearly zero for centuries at a time, only showing up in times of food scarcity, war, plagues or other unusual events. After the introduction of interest bearing loans it quickly rose well above 1% a year. For the last century it has averaged more than 3% annually and often has been many times more than this in parts of the world. To put that percentage in context, a 3% average annual inflation rate would mean that if an item was bought in 1920 for $100 dollars,

that very same item would cost almot $2000.00 to buy in 2020 simply because of inflation.

Inflation, some say, is one of the greatest threats to peace on the planet today as it can seriously erode the resources, security and general welfare of individuals, of communities and of whole countries through no fault of their own because of the relentlessly impact it has on the value of monetary savings.

Bankers of course, would point out that $100.00 dollars would have earned its possessor a great deal of money over this time if it had been put in a bank and earned interest. But over time, the bank would earn considerably more than the depositor because the interest rate used by all banks is always well under the rate of inflation. The difference is where banks make their profit.

It could be that the dramatic increase in the rate of inflation after the Reformation simply reflects changing monetary liquidity globally and that the introduction of interest on loans over the last few centuries has only stimulated global development, not the concurrent radically increased inflation.

However, in my mind, the one thing that charging interest on loans has clearly done is put an inordinately high premium on the value of time.

We were once told in church that work pleases God; that a person's wealth is God's reward for our effort. However, wealth is no longer the measure of human effort. As demonstrated by the hugely inequitable profits earned by some business owners, moneylenders, stock brokers and other dealers in paper over the last two or three centuries, but more particularly over the last six or seven decades, there is no rational logic for the amount of wealth that time alone can now generate.

The problem with time-based interest is that it gives a resource a false high short-term value, while largely ignoring its long-term value. In the market place, the price of any resource is determined by the anticipated profit generated by its use.

However if the money to obtain that resource is borrowed with interest, any profit must take into account the ever escalating cost of the interest as well. The longer a resource is held onto, the less real value it has because of its ever increasing borrowing costs. This unavoidably results an inordinately high incentive to use it quickly.

Despite the influence of time on the operation of today's market place, charging interest on borrowed money is not fundamentally important to a successful business, as many entrepreneurs would have us believe. The market place worked well enough for thousands of years before the introduction of time-based interest loans, and even up to the present day, Islamic businesses and their banking systems work just fine using other methods to facilitate business transactions.

The way many Islamic banks work is by taking ownership of the property purchased by the borrower and only returning ownership once it is fully paid for. This is similar to the "Rent to own" method used by some rental companies in low income areas around the Western world where televisions and other appliances are rented out, but if rented long enough, then become the property of the renter. The consequence of a default on such an acquisition part way through the rental period is a lot like the "repossession" of a purchase in default, but it is a lot easier to administer.

Another way is to administer banks like cooperatives, so that all borrowers are members of the bank too. All Individuals and business members that borrow money from the bank must then share with other bank members, the profits or losses that the loan generated for the individual or business.

As the market place operates globally, the ultimate solution must be a "Fundamental Solution", but it is not a fundamental requirement for a Consocratic Government. A possible Recommended Solution open for discussion that strikes a better balance between "Work", "Folk" and "Place" might be the following:

Loans, Interest and Inflation Recommended Solution and Consequent Right and Responsibility:

i. It should be illegal for individuals and businesses to charge a time-based fee, or interest, on borrowed money.
ii. Individual's and business's may charge a fixed fee on borrowed money provided that the fee does not increase over time and does not exceed the amount of money that the fee would increase through inflation over a ten year period in the locality where the fee is charged.

12.8 Tax Avoidance and Money Laundering

The collection of taxes is a public equity system designed to redistribute private wealth for some public good and is discussed in detail in the next chapter, but tax avoidance and money laundering are specifically designed to avoid such "redistribution of wealth," and fall under Economic Systems.

Avoiding taxes has been an aspiration of people since taxes were first introduced to humanity 5000 years ago by the pharos of Egypt. Despite the Nile River being nearby for irrigation, there were very serious droughts in Africa at times, so the pharos taxed local farmers to ensure there was enough food in public storage to get them through the hard times when one hit.

Back then taxes were assessed as a percentage of a farmer's harvest but farmers quickly learned they could reduce or avoid their taxes by hiding some of their harvests in cliff side burial chambers and other places where the pharos's tax collectors could not find them.

Today, little has changed except in the sophistication of the methods people now use to hide their wealth. Tax avoidance has become a rewarding full time occupation of many lawyers, accountants and other financial experts around the

world. The initial costs of such services make these experts inaccessible to most of the general public, but unlike the old days, most of today's tax avoidance methods are actually quite legal.

Tax avoidance is largely about finding a place in the world that allows corporate profits and other large amounts of money to be stored somewhere for free, or at very low tax rates. There is nothing illegal about this, although the ethics may be suspect, as the place where the money was earned receives little or no compensation for its role in the creation of the wealth.

The "Panama Papers" in 2016 and the "Pandora Papers" in 2021, for instance, documented a number of major legal, but secret, tax avoidance schemes used by some very rich people. Everyone snickered at who was "caught" at the time, but it wasn't just the usual tiny nations like the Cayman Islands and Bermuda that were "exposed" as secret money hideouts. Places seemingly above suspicion, like South Dakota, Samoa and New Zealand, were named and shamed as well.

Another legal, free or nearly free tax avoidance system nowadays is the global use of "trusts" to hide private or corporate wealth in what appear to be charities, but the "charities" are actually rich people trying to avoid paying taxes, particularly inheritance taxes. Inheritance taxes are taxes paid to a government based on the assets of someone at the time of their death. They are usually assessed only if the deceased is very rich and are often not assessed at all if a spouse survives, but like other government taxes they are designed to redistribute excessive private wealth for the benefit of the public at large.

Money laundering is a very different story from tax avoidance and is illegal, even though the process is not all that much different from tax avoidance. Money laundering involves using legal bank accounts and fake "shell companies" in foreign countries to store money earned illegally from prostitution, drug sales, banned armament sales and the like. It usually includes shuffling money through multiple accounts in multiple countries to ensure the money

trail gets too complicated and dispersed for tax assessors to follow. Once shuffled around enough, "dirty" money can then be brought back into the original county as "clean" money.

Tax Avoidance and Money Laundering Recommended Solution and Consequent Right and Responsibility:

i. All bank accounts in all countries should be accessible to all authorized government officials all of the time.
ii. Money laundering is illegal and the contents of any account involved in money laundering should be confiscated and used for public purposes by the government were the money originated.

12.9 Limited Liability

The "Ltd." in small letters after the name of a business is actually a warning, although few people appreciate this. What it stands for is "Limited liability" which means that no one who does business with it should expect to be paid for any unsecured debt owed to him or her, if that business fails. The liability of any "limited" business to all debtors (including its own staff) is limited to the value of the company at the time of its collapse, which at that point is often zero.

It is why when some companies are about to fail, some of their remaining assets are discretely transferred to other people or corporations, sometimes even to overseas financial black holes like the British Virgin Islands, Cayman Islands, The Isle of Man or Bermuda, so that they cannot be touched when it does go under. Under the laws of most countries, it is usually illegal to do this, but corporate lawyers and accountants can usually find ways to get around this inconvenience.

Limited Liability is a very strange provision if investigated in any depth. It allows business owners and shareholders with the clever help of financial experts to earn profits from their business without being subjected to the risks other people

doing business with them are subjected to. If their business fails, they often only lose what they put into it. It is the remainder of the public doing business with them that has to bear all the remaining losses of a limited liability companies when it goes under.

It is very hard to see just why the public at large should have to pay for the failure of every risky business ever established. Corporate public relations executives argue that limited liability is an essential provision of modern business. They say there would not be anywhere near the number of jobs in the marketplace and we'd face massive unemployment if this provision didn't exist. However, this argument is not particularly convincing. Corporations and other forms of businesses operated just fine before the perk of limited liability was given to them.

It also seems grossly unfair that private individuals doing business with corporations should have to face personal bankruptcy when faced with an unpaid corporate debt, when the owners, managers and shareholders of that same bankrupt corporation can often avoid this with the help of good corporate lawyers.

Although probably not its original intention, the limited liability of businesses is one of the provisions of today's market place that has ended up significantly benefiting the rich at the expense of the poor.

I believe limited liability needs to be removed as an entitlement of business if there is any chance of achieving social equity on this planet. Bearing in mind the marketplace needs to operate globally on a level playing field, for further discussion purposes the following is suggested as a Recommended Solution:

Limited Liability Recommended Solution And Consequent Right and Responsibility:

i. When a business ceases to operate for any reason and leaves any debt owing, that debt should become the personal debt of all directors, and other owners (including

shareholders) that were involved in that business in proportion to their investment in that business over the previous three years prior to its closure.

12.10 Bankruptcy

Questions about limited liability for businesses with multiple owners raise questions about existing laws covering the bankruptcy of an individual, most particularly; Do such laws benefit the rich at the expense of the poor too?

While Judaism deservedly takes some grief for introducing the world to time based interest bearing loans, one of the more positive things Judaism introduced was recognition that people can go into debt through no fault of their own, for example, when a crop fails.

Most religions and cultures teach tolerance of those who have become poor through disease, injury or mental disability, but most consider the poverty of an otherwise healthy person to be his or her own fault. Up until recently, few offered specific ways to help them other than through their own hard work.

Judaism's Old Testament, however, recognized such poverty and explicitly set out how such debt should be handled. It required all Jews who had lent money to other Jews to fully forgive the debt after seven years regardless of the circumstances surrounding the indebtedness. Between Jews and non-Jews any debt had to be forgiven after 50 years.

While the discriminatory treatment of Judaism between the faithful and pagans is not laudable, the idea that debt is not a permanent lifetime sentence was significant. It indirectly helped shape how bankruptcy is now handled in most parts of the world today.

Once upon a time, a bankrupt person could be put to death, sold into lifetime slavery, imprisoned for years or transported to an overseas work colony. Today, when a person becomes bankrupt, the maximum penalty in some countries is just three to five years of somewhat more heavily taxed earnings and a prohibition on starting another business for a similar

period.

This is a very lenient penalty considering that even the Bible talked about living in debt for at least seven years before being released from its burden. Today, those who go bankrupt are also often allowed to keep their home, their car and their household possessions on the theory that they are not "criminals" and should not be deprived of their dignity.

The Old Testament seems a bit hesitant about its own somewhat lenient view toward debtors and expresses some worry that dropping a debt after seven years could encourage the debtor to go out and do it again. It left the ultimate punishment if that happened, to God.

In the market place today, however, the wrath of God is no deterrent for most of those in business. When it is easy for people to get out of debt by declaring bankruptcy, it encourages mistrust between people and it breaks down social interaction. Making it easy to get out of debt also rewards poor ethics and poor business practices at the expense of those who are ethical and diligent. While the current bankruptcy laws do not seem to favor the rich, they do put a lopsided unfair cost of doing business on those who are most trustworthy.

Given the unpredictable "Acts of God" that can fall on anyone, I believe personal bankruptcy should remain an entitlement of all individuals. However, allowing debts to disappear in a short period of time without consequence or ongoing public knowledge of it, places an unreasonable burden and risk on those that are or may be involved with a debtor.

Bearing in mind that it is common for an individual to bear the burden of a loan to buy a house for at least ten years and usually for 20 or 30 years, ten years would seem a reasonable minimum period for a debtor to have to pay back to his lenders any debt owed. There should also be some ongoing public acknowledgement of that debtor's risk to others while his debt remains.

Where there is no chance that a debtor can become debt free under an existing or a mutually agreed revised contractual

obligation, the following is suggested as a Recommended Solution to begin discussions, bearing in mind that in a fully operating Consocracy there are also guaranteed minimum standards of living for a person regardless of his or her debt status.

Bankruptcy Recommended Solution And Consequent Rights and Responsibilities:

i. Anyone unable to repay a debt should be declared a "Bankrupt" until the debt is paid in full or until ten years has passed, which ever is less.
ii. Anyone declared a "Bankrupt" should be required to include the title "Bankrupt" or "Br." before his or her name whenever it is spoken in public used in the media or included in any written correspondence.
iii. No person declared bankrupt or within five years of its termination should be able to own or manage a business.

Chapter 13:
Equity Problems

Equity Problems are important Equity Systems that are currently broken, ineffective or being misused. Equity Systems are systems of change whose primary purpose is to maintain independent public control over the relationships that other systems have with each other. They include our political systems, planning & evaluation systems, tax systems, weights and measures systems, public records systems, police and defense systems, legal systems and punishment systems.

13.1 Government

Anarchists believe that any government is unjust because it is coercive. They believe that people should self manage their own affairs through direct action and voluntary cooperation with others. I find it hard to refute the logic, theoretically. Even our best democracies coerce half the populace to follow the lead of those they don't support. However in its purest form, anarchism has its own fatal flaw, just like most forms of government have. Under anarchism, who is going to stop the charismatic, evangelist dictator from picking up where Hitler left off? Who is going to check the narcissist and greedy human?

Theoretically, the purpose of any government is to provide and maintain a safe and healthy environment for people to live in. This usually requires the fair and socially responsible redistribution of wealth between people through taxes to build the necessary roads, schools, water supplies, sewerage systems and other public facilities and services needed to do this. I won't repeat Chapters 3, 4, 5, or 6 here, or what is later discussed in Chapter 18, but it is clear some forms of government do this better than others.

Up to now, democracies have been the most successful, but in many parts of the world they are becoming more and more dysfunctional under the growing power of the market place, increasing population, false manipulation of the media and the

limited, diminishing resources of the planet.

At this point in the evolution of humanity, I believe our democratic institutions would benefit from being upgraded to a multi-tiered consensus decision-making form of government, provided that such restructuring can be accomplished peacefully. Multi-tiered or "Structured Consensus Decision-Making" would provide, among many other things, the following improvements to existing democracies:

- Power would be removed from decision-making. Those with the biggest guns or bank accounts could not force a decision to their own advantage.
- It would allow many autonomous communities to live in the same area together peacefully.
- It would ensure environmental and social impacts are considered in all political decisions.
- It would ensure gender equality and minority involvement in all political decisions,
- It would remove the ability for narcissistic or wealthy individuals to buy their own selection,
- Representatives would have to be personally known to those who select them,
- It would remove social media manipulation and fake news from political decisions because there would be no political benefit in polarizing issues.
- It would avoid election cycles which force short term solutions to long term problems,
- It would ensure the rapid, peaceful implementation of political decisions.

The two main drawbacks of consensus decision-making, namely that it only works in small groups and that narcicists can force bad group decisions, can be overcome using a multi-tiered hierarchical structure. A third potential drawback, that it can stifle individualism and creativity, can be overcome by actively prohibiting ostracism or retaliation against dissidents. This can be addressed in the same way discrimination is currently banned by law in most countries.

Most people believe that our existing democracies are the best type of government on the planet today. Those in one generally swear by them, unless they are a member of a minority group. Those not in one invariably believe that democracies will give them more freedom than what they have now.

Few believe that there could be something better, but as discussed in more detail in Chapter 18, there already is, in the form of Sociocracy. I wish it had not taken me until 2011 to find out about this decision-making model as it would have saved me decades writing this book. However, thanks to the efforts of Endenburg and more recently John Buck, Sharon Villines, Edwin John, Ted Rau and many others, hundreds of organizations now use a Sociocratic system of governance that has many of the Consocratic principles of structured consensus discussed in this book.

Government Fundamental Solution And Consequent Rights and Responsibilities:

Public government decision-making must:

i. Enable many autonomous communities to live in the same area together peacefully,
ii. Remove the use or threat of force to resolve inter-community differences,
iii. Remove the ability of narcissists to buy their selection as political representatives„
iv. Remove the influence of social media and fake news from all political decisions,
v. Ensure environmental and social impacts are considered in all political decisions,
vi. Ensure that there is gender equality in all political decisions,
vii. Ensure community representatives are personally known to all those who select them.
viii. Ensure everyone, including minorities, are considered equally in all political decisions

ix. Avoid election cycles which force short term solutions to long term problems
x. Ensure the rapid, peaceful implementation of all political decisions

13.2 Red Tape Makers

There are two distinct parts to all governments. One is the political part where public decisions are made. The other is the administrative part where political questions are formulated and finalized political decisions are implemented.

Most people think that all decision-making lies with the first part, but this is simply not true. In my experience, administrative staff or the "Red Tape Makers" of government can have a great deal of influence over how political decisions are made and implemented, depending on their personal interest in the subject and their seniority in the administrative system.

Even more significantly, administrative staff can have a major effect on political decisions well before they are made. It is the administrative staff who frame the questions that the politicians answer. It is the administrative staff who determine the alternative choices for them to consider. It is the administrative staff who choose which experts to consult and if they don't like their conclusions, who find others who will provide them with the answers they want.

Administrative staff all have their own personal agendas and can often manipulate the outcome of public decisions with greater ease than the politicians themselves.

Take, for instance, the simple political question; "Should a city increase the amount of land within its boundaries?" Such a question can affect the location of housing, schools, parks, sewer and water reticulation, roads, and a thousand other things that governments must consider. Like "insider trading" in the stock market, it can also considerably increase the wealth of those who happen to own land that may be affected.

A careful, detailed survey of existing land use in a city might

find that 50% of the urban land is used for houses, 10% is used for commercial and industrial activities, 5% is used for public parks and open space, 5 % is used for schools, 20% is used for streets and 10% is vacant

Despite the survey identifying only six undisputed facts, there are literally hundreds of ways the information might be interpreted, depending on the perspective of the person interpreting them.

For administrative staff interested in promoting development, the figures could suggest that the city is just about full so more land for urban expansion is needed. For staff looking for ways to lower taxes, almost one third of the land in the city is being used for public purposes so the figures suggest some city land could perhaps be sold off for private use.

For staff interested in the environment, only 5% of the city is being used for parks and open space, so the amount of urban land may need to be increased to accommodate more recreational space. For staff interested in creating safe neighborhoods, there may be a need to cut back on the amount of land used for roads, given that they occupy almost half as much land as do houses.

Each of these conclusions is a legitimate interpretation of the figures but the desire to simplify political decision-making along with the personal biases of the particular Red Tape Maker interpreting them are likely to remove all but two or three of these possible conclusions from political discussion.

Lobbyists also help bias public decision-making and politicians are not the only ones they target. Most lobbyists know one of the most effective ways to change public policy is to get the support of administrative staff because of their influence on political outcomes.

In 2018 a local NZ district council decided to develop half of the city's only public golf course in housing because it wanted to create a special fund to pay for several un-named public improvements. The public golf course occupied extremely valuable coastal land and the council had received advice that they could make millions if it was developed in housing.

It was clear no professional planner had been involved in the

proposal because it was the nearby local residents who pointed out that much of the pubic golf course land proposed for development was subject to flooding, that large parts of the land had been given to the city as bequests and couldn't be sold off for private use and that independent calculations suggested that the Council might actually loose millions if it went ahead.

Local residents then found out that the idea had actually come up a few years earlier in a meeting at another nearby private golf course. That golf course had been established in the middle of a new elite housing area to increase the price of house lots, but was struggling to survive because it had to charge double the fees of the public golf course to stay afloat.

Selling off half of the public golf course would remove the elite private golf course's main competition. Although never formally admitted, that earlier idea had somehow found the sympathy of senior council administrators and then the mayor. Only a large outcry from city residents stopped the development.

More recently I was involved with an application to erect a large commercial shop in a rural area. The Council had very clear zoning policies and rules to preserve prime rural land for farming and open space uses. The proposed development could not comply with 17 of them and the mid level planners administering the zoning had initially told those adversely affected they would recommend to council that it be declined.

However, it turned out that before the application was even seen by the city's professional planners, representatives of the applicant, one of the largest businesses in the Country, had held a private high level meeting with senior council administrators who were clearly not restrained by their own existing zoning rules. They had actually recommended the site to the applicant and in the end so did council's final planning report and subsequent decision on the matter.

Public administrative staff are a fundamental part of any government. Public decisions don't mean anything unless they are implemented and good political decisions require good information. The sometimes questionable impact of Red Tape Makers on political decisions is probably unavoidable.

What can be done, however, is ensure there is public and political understanding of such impacts and try to manage it in the public interest. Although some might consider it an invasion of personal privacy, close ongoing public inspection of those involved in public decision-making I believe should be a necessary, unavoidable cost of this. One solution open to discussion would be:

Red Tape Maker Recommended Solution And Consequent Rights and Responsibilities:

i. Both administrative staff and public decision-makers should immediately remove themselves from involvement in any public decision in which they, a family member, a personal friend or a business associate have an interest.
ii. An annually updated register of all public servants, including administrative staff and elected politicians should be available to the public at all times. This register should contain for each individual not only their educational background and work experience, but more personal information such as family members, hobbies, club memberships, personal goals, philosophy of life, reason for interest in public issues, criminal record and any major assets owned outright or shared with others within that government's jurisdiction.

13.3 Planning

People plan every day. They plan what they will do tomorrow and where they will go next week. They plan how to build businesses and wage wars. They have for centuries, for millennia.

Few people actually think about what they are doing when they plan, but as pointed out in Chapter 1 of this book, planning usually involves six steps:

1. Identify what the future state should be; that is, set the

Goals
2. Identify and clarify the problems that may interfere with achieving these goals and the opportunities that may achieve them quicker or with fewer resources.
3. Identify and analyse (including side effects) alternative ways to solve the problems and utilize the opportunities to achieve the goals
4. Choose the best way to do this; that is, come up with a "Plan"
5. Implement "The Plan".
6. Monitor subsequent change and if the results are not as expected, revise "The Plan" (or alternatively, modify the goals).

It was their ability to plan that made great leaders like Washington, Churchill and Gandhi. Genghis Khan wasn't successful just because he was ruthless and knew a good horseback archer when he saw one. Each could see the future he wanted and developed an unprecedented leadership structure and communication system so that he could achieve it.

While the future is never certain, parts of it are a lot more predictable than most people appreciate. Everyone knows what planning is, but few understand just how powerful the process can be.

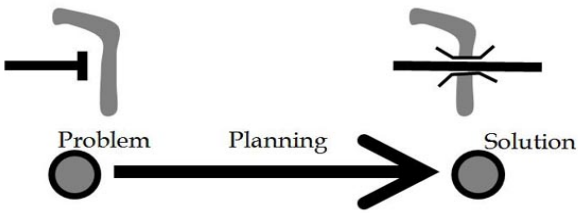
By studying events of the past, it is possible to predict what might happen in the future with much greater accuracy than the probability of chance. Just how much more accurately depends on a number of factors including the complexity of the question, the length of time involved and the consistency of past events.

However, the ability to predict the future with some success is not the strength of planning. Its strength lies in its ability to change the future; to create a future that would not have happened without planned intervention.

Hitler knew the value of planned intervention when he plotted to burn down the German Parliament building so that he could take over complete control of the Country without

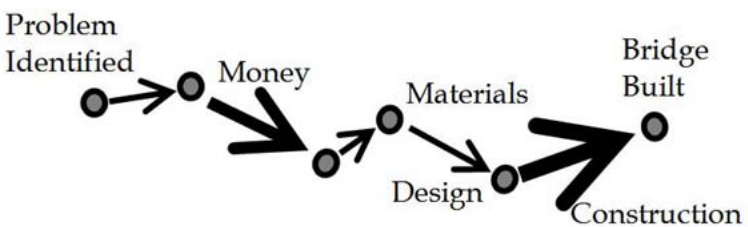
Parliament's interference prior to WWII. President Johnson knew its value when he fabricated the Gulf of Tonkin Incident and used it to justify attacking North Vietnam during the Vietnam War.

Most people think of planning just as a way to solve a problem after it arises; a way to organize how to get from a problem to its solution. A simple example is a river that constantly floods and is difficult to cross. Getting across the river is the problem. A bridge seems the obvious solution, or goal. The planning process can be used to identify the best type of bridge and then organize how to get it built.



The overall process can take many steps, such as getting permission to build the bridge, finding money for it, designing it, getting the materials and then actually building it, step by step.

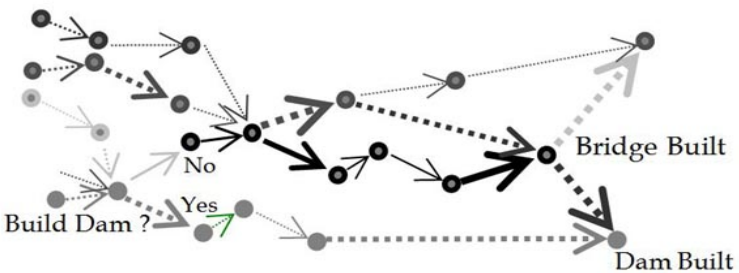
Problem solving can be graphically represented using vectors or arrows representing both the magnitude and duration of human effort, so building a bridge might look like this in diagrammatic form.



The round dots are points where major decisions are made and each decision can affect the magnitude and duration of the next step.

In reality, however, these steps are occurring amidst a thousand others, and more importantly, none of them either begins or ends with the decision to build the bridge or with its completion. Just as completion of the bridge could have been affected by any one of the decisions made along the way, the original decision to build the bridge could have been changed by any number of decisions made before then.

For instance, perhaps water from the flooded river could have been used to irrigate nearby arid land. A bridge then might not have been the best solution, as a dam could have both stopped the flooding and diverted the water for irrigation, and its top could have been used to cross the river.



In the planning process, time does not have quite the same significance that it has in the real world. True planning can take decision-making out of the present and influence change so that problems are not just solved, but sometimes avoided altogether. At the same time, opportunities can be created that would never have been available had no one made an effort to widen their horizons through planning.

True planning, in my opinion, is not about problem solving, which is actually just an administrative task. It is about setting goals for the future and then working out the best ways to reach them, whether that is by resolving problems or by avoiding them, whether it is by utilizing opportunities or by creating them.

Planning can influence the future for everyone's benefit, but as Hitler and Johnson have shown, it can also be used for deadly purposes. It is a power than cannot be left in the back

rooms of government. It must be brought out into the open by those making public decisions so that everyone understands just what is happening, why and for whose benefit.

I believe our future as a species depends on it. Consequently, the following is suggested to generate further discussion:

Planning Fundamental Solution
And Consequent Right and Responsibility:

i. The six part planning process shall be a fundamental, fully transparent component of every public decision, which:

1. Identifies what the future state should be; that is, sets the Goals,
2. Identifies and clarifies the problems that may interfere with achieving these goals and the opportunities that may achieve them quicker or with fewer resources.
3. Identifies and analyses (including side effects) alternative ways to solve the problems and utilize the opportunities to achieve the goals,
4. Chooses the best way to do this; that is, comes up with a "Plan",
5. Implements "The Plan",
6. Monitors subsequent change and if the results are not as expected, revises "The Plan" (or alternatively, modifies the goals).

13.4 "Taking"

Good planning can usually avoid the need for "taking", but even with the best planning this is not always possible. "Taking" is the forced acquisition of private property or private rights by a government for some public purpose, such as for a new road or for a public sewerage system.

Even the most democratic governments in the world forcibly take private property from time to time. The Bill of Rights in the US Constitution, for instance, explicitly permits it provided

the property owner is given fair compensation for any losses incurred.

However, when a government takes away private property rights without taking the actual land, compensation is not always paid. For instance, governments sometimes pay a landowner to allow construction of an underground water or sewer pipe though private property on the grounds that it reduces the property owners right to develop the land. However, it rarely compensates a landowner for zoning land, which essentially has the same effect on property.

Under most land use planning laws, when property is zoned or rezoned, development rights and the value of the affected land can change dramatically. However, if the local government can show that the zoning is for the public good, involves a number of properties and is fairly applied, compensation is usually not paid.

The effects of a public activity introduced by taking are also not consistently compensated. When a sewerage treatment plant is built, the owner of the land on which it is built is usually compensated for the lost land, but those living immediately adjacent to the new plant who will have to live with the smells the plant may occasionally produce, rarely are.

The same is true for the neighbors of a new highway. While the landowners directly affected by the new road's alignment are usually compensated, those who remain living adjacent to it invariably have to put up with the noise and air pollution of the unexpected traffic without compensation. Only occasionally do some of the more wealthy neighborhoods manage to convince local politicians to include sound barriers along the new highway in its design.

In 2005, a very significant and disturbing change to the laws on taking was introduced in the US, and as the US tends to dictate global policy on corporate rights, it is something of a worry for everyone else on the planet.

Essentially, the US Supreme Court, in a 5-4 decision, upheld the right of a local government to take private land on behalf of a private corporation for private profit. The justification was that the private corporation could then demolish a poor area of

town and bring jobs and business to the community with new development.

In other words, in the USA the law now allows private property to be confiscated by force from the poor so that private developers may make a profit in the guise of providing a "public" benefit.

There will always be times when "taking" for a public purpose is unavoidable, particularly as the planet crowds up. Unfortunately, however, nearly all of the time it will be the poor that suffer most from it.

No government expert, for instance, is likely to advise that a necessary new water treatment plant should be built in a wealthy neighborhood when an equally good alternative site affecting the same number of people could be built in a poor neighborhood and cost less public money to buy the land.

Given that the poor are likely to suffer most, the laws on "taking" need to ensure that all those impacted by it, particularly the poor, are fully reimbursed for all their losses, not just for the most obvious ones, so the following is suggested:

"Taking" Recommended Solution And Consequent Rights and Responsibilities:

i. Any public "taking" of private property or other private rights should result in a significant benefit to the general public that is not achievable any other way or in any other location.
ii. Any personal loss from a public "taking" should be fairly compensated including for the time and trauma of replacing or experiencing the loss.
iii. The value of any loss incurred in a public "taking" should not include any improvements proposed by the owner and not undertaken prior to the notice of "taking" or undertaken by the owner after being formally informed of the public "taking".

13.5 Taxes.

Taxes are a method of raising money to finance public utilities, facilities and services such as roads, water supplies, schools, parks, hospitals and police services. They are essentially socialist in nature for they redistribute wealth for the greater public good.

Two forms of tax, income tax and business tax are relatively new human inventions. They were first introduced in the early 19th century as a quick way to pay for war. They were initially intended to apply only for a few years, but when governments realized how easy it was to raise a great deal of money with them, they were left in place. From initially charging only one or two percent of personal income or business profit, government taxes now can be more than twenty times this amount.

Unlike business taxes, income taxes are usually graduated according to the total income of a person. The argument for this is that those earning more can afford to pay a higher rate of tax, which seems logical. However, the tax rate paid by the most wealthy is rarely more than two or three times the rate paid by the poor, while their incomes can be hundreds of times greater.

Both business taxes and income taxes are notoriously difficult to assess accurately, or collect. In many countries, income taxes are collected regularly by direct deduction from the person's salary or wages. In some countries, like New Zealand, there is no requirement for standard wage and salary earners to file any annual tax return because it is assumed that the original tax deductions made by their employers and by banks paying them interest on their savings, were accurate.

For a number of reasons, most countries have a variety of exclusions and deductions to reduce the amount of tax owed because of legitimate expenses.

Generally, the larger the business or wealthier the person being taxed, the more they can afford good accountants and tax lawyers to take advantage of these tax breaks. It is not uncommon, in fact, for larger businesses and the rich to avoid paying taxes altogether through the judicious use of such tax "breaks".

Most poorer wage earners, on the other hand, often end up paying more than they have to because their taxes are deducted directly from their wages and there is little opportunity to get any of it back through creative accounting techniques. They cannot afford to pay someone to advise them of their right to do so.

Property taxes are used by local governments in several parts of the world today to pay for local public services and facilities because taxes based on the value of land are harder for the rich to avoid paying. This method of taxation has been used for centuries in some countries.

It was first advocated by Adam Smith and later by Henry George during the 18th and 19th centuries because they considered it a fairer way to proportion taxes according to wealth. Subsequently, Britain, the US, Japan, Australia, New Zealand and several other countries implemented the idea.

Some communities, particularly those in the US, assess such taxes on "capital value" or the combined value of both the land and the buildings on it. This means that the total worth of the property is taxed and thus the wealthiest pay the most.

It is a sound principle on social grounds, but when considering the best use of land there is a serious downside to this. Urban areas that assess taxes based on the value of both land and buildings use 10% to 30% more land for the same size population and building style compared with those that base their taxes on just the value of land alone.

From detailed land use studies in a number of communities in several countries that use the two methods of taxation I have found that speculation on vacant land, underdeveloped land and land with aging buildings on it is substantially reduced when the land owners of such properties have to pay the same taxes as those who own fully developed land next door to them. A tax system based on land value alone strongly encourages land owners to develop any vacant or underutilized land they may hold as soon as practicable.

Taxes based on land value alone results in much more intensively developed urban areas, and over time, results in a tax savings of many thousands of dollars for each tax paying

land owner. This is because smaller, more fully developed communities require fewer roads and shorter utilities. They also reduce the cost of public travel, emergency response times and road and utility maintenance.

In urban areas with local taxes based on land value alone there are also no large areas of urban blight around the edges of city centers. Urban ghettos are common on the fringes of US city centers where capital value taxation is used due to private speculation in future development there.

The taxation of rural land is very different. Taxes based on land value can directly affect both the culture of those living in rural areas and the rural environment itself.

Rural taxes have been used as a way to dispossess native people of their land for hundreds of years. Many indigenous communities have had more of their land taken away through unpaid taxes than through invasion or land confiscation by force. Even low taxes can be an impossible imposition on people who have never had any interest in making a profit from their land.

Rural land taxes can also force landowners to intensify use of their land. While the intensification of land use is desirable in urban areas, in rural areas this can lead to the degradation or complete destruction of the natural environment over the long term. This is because sustainable rural land use is not something most countries regulate very well. The intensification of rural land use is one of the reasons why major forests are being cut down and serious erosion is occurring on overgrazed farmland around the world.

§

Taxes on the sale of goods and on the production of crops are not something new. Egyptians, Greeks and Romans all took their cut from such activities to pay for wars, to keep the peace, and to run their governments.

What is new is the recent introduction of taxes on services and on the "value added" to an item, rather than its total value. Value added goods and services taxes or GST have only been around for the last 70 years. However, with the notable exception of the US, most countries around the world now use

some variation of this tax system to raise a significant portion of their government's revenue.

It can sound like a very complicated system because at the point of every transaction in the manufacture and sales of an item, or whenever a service is provided, taxes are collected.

What keeps items from being double taxed as they move down the production chain is that while the tax is fully paid by the purchaser of an item or service, the seller only has to pay taxes on the value of what he or she has added to the product or service.

For instance, if a shop keeper sells a dress to a customer for $100 but paid the wholesaler $60 for it, he only has to pay tax on the $40 he earned on the transaction. When a garage or repair shop owner charges a client $1000 for repairing a smashed car, he can deduct the costs of the replacement parts and paint before paying taxes on the labor charged to the car owner.

It would have been very difficult to introduce such a tax system before the introduction of modern computer based accounting systems, since all middlemen involved have to keep a record of taxes paid on wholesale or raw material purchases so they can deduct them from their final tax bill.

The clever part of value added GST is that it is difficult to cheat the taxman because it is partially self-policed. Each person in the chain wants to be able to claim back what he or she paid to the person who provided them with their raw materials or services, so the tax system is a bit less subject to fraud and corruption than most standard income and business taxes.

To support the provision and maintenance of public services and facilities most people now pay their existing local and national governments individual income taxes, business taxes, land taxes and value added GST or sales taxes. Most also now pay for their use of many public utilities and services like water supply, sewage treatment, parks and recreation facilities, the public road network and education through taxes, and most also pay their government for their health care. Some now also pay resource use taxes and pollution taxes.

Charging more public services and facilities directly to the user by "commercializing" them could theoretically reduce the need for some public responsibilities of government. The potential downside of this approach, however, is that it could further erode access of the poor to educational opportunities, health care and social services.

Despite the use of graduated income taxes in many parts of the world, both income and business taxes consistently favor the rich at the expense of the poor.

A "Value Added" Goods and Services Tax (GST) on the purchase or exchange of virtually everything would produce very different results and be a great deal fairer way to pay for most public expenses. While this may sound unfair to the poor because they spend a much larger percentage of their income on necessities, this imbalance can be offset by a much more targeted tax system.

For instance, some of the imbalance can be offset by ensuring that everyone who needs it has access to a "living wage" which would take the tax burden of essential goods into account. The rich buy considerably more non-essential goods and services than the poor, and the GST taxes they would have to pay on these items would be very difficult to avoid, unlike today's business and personal taxes.

Another way that would help offset the inherent inequity of a GST tax system on the poor would involve recording all tax paid on food and other items of necessity and using this as "credit" to directly pay for some public services and facilities. (See Chapters 14.6 Social Support p223 and the end of Chapter 17 p301, Financial Implications)

As New Zealand's very simple GST tax on literally every transaction demonstrates when compared with many more complex systems in Europe, the fewer exemptions to the tax system, the less chance there is for its abuse by those with the money to do so.

§

Taxes on the use of non-renewable resources and pollution seem logical and it is surprising they are not already common everywhere. (See also Chapter 15.11 p264 specifically on Pollution)

Bearing in mind a revision of the tax system is not essential to the operation of a Consocracy, the following is suggested to open further discussion:

Taxes Possible Solution
And Consequent Rights and Responsibilities:
- - - - not initially considered a right or responsibility, - - - -
but open to future inclusion if groups so choose

i. Taxes based on income and profit should be phased out over the long term in favor of taxes based on the exchange of all goods and services except the sale of the main family home.
ii. "Value Added" Taxes or GST should be paid on every financial transaction, including the movement of money or other financial assets, such as stocks and bonds, from any account to any other.
iii. With the exception of basic public mobility, education, healthcare and justice services, individuals and businesses that use public utilities and services should pay for them as far as practicable directly though the use of a two tiered monetary system that uses GST receipts on "necessities" to pay for them.
iv. There should be taxes on all pollution and on the use or extraction of non-renewable resources, such as minerals and petroleum.
v. There should be no taxes on rural land, only on the sale of any products or services that it provides or generates.

13.6 Measurement and Language

Like the desire for a common global currency, using a standardized global measurement system would improve our use of limited resources and using a common language would significantly reduce global conflict.

Thankfully, the use of the Metric System of weights and measures already sets a global standard for the conduct of global business across most of the world. Only the USA, Liberia and Myanmar continue to use the old British Imperial standard

of pounds, feet and Fahrenheit as weight, distance, liquid and temperature standards.

In 1975 the US Government passed a law that allowed Americans to use both Imperial and Metric systems, but it lacked any commitment to see Metric measurements adopted across the Country. For a while several major US highways were signposted with both Imperial and Metric speed limits and distances between destinations, but the dual signs quickly disappeared under public outrage.

As the American economy drops in relation to the rest of the world, locals may start to appreciate the value of using the otherwise universally recognized Metric weights and measures system used everywhere else, but I'm not holding my breath.

Regarding a global language, the problem of everyone in the world agreeing upon a single language to use seems extremely unlikely in the next millennia. Today, there are over six thousand spoken languages in the world and there have already been literally hundreds of unsuccessful attempts to simplify existing ones or create artificial new ones to make cross cultural communication easier.

Mandarin is spoken by more than a billion Chinese but almost all live in just one part of the world. Some say English is spoken by a similar number of people, but spread around the world in more than 50 countries so is perhaps a better choice, but who would decide this? . . . the Chinese? Each at best only involve about 15% of the planet.

What about Spanish, the official language of more than 20 countries and now used by more than a half billion people? The USA actually has the second largest Spanish speaking population in the world (after Mexico. Spain comes third.)

Despite taking four years to complete 3 years of high school French as a teenager, and despite only reaching the Amharic language skills of a two year old Ethiopian child after spending 3 years working in a rural part of the Country where no one spoke English, I am no longer worried about all the languages that now divide us around the world.

Seven years ago under extremely horrendous circumstances that I would not wish on anyone, I experienced first hand the

future solution to our current global language problem.

Back in 2015 my wife and I were woken up in the middle of the night by a phone call from our younger son's Korean partner. She said that Ian had been hit by a delivery scooter while bicycling home from his teaching job as an assistant professor at Kookmin University in Seoul.

Delivery scooter drivers in Seoul are notoriously bad motorcyclists, often riding fast on heavily used pedestrian sidewalks, making U-turns in the road at will and running red lights. To protect himself from them our son usually wore a bike helmet even though there were no Korean laws requiring them. But this time, unlike his usual caution, he had forgotten to put one on in his hurry to get home for dinner.

Just missing the once a day direct flight from Auckland to Seoul, it took my wife and me 17 hours to get to his bedside in the intensive care unit of a Seoul hospital. During this time the father of the 17 year old scooter driver had tried to intimidate our son's partner into admitting our son's guilt, knowing that his son would face criminal charges and jail if our son died and the accident was proven to be his son's fault.

Thankfully, the local police detective spent the next few days intensively searching for a video record of the accident and found one on the dashboard camera of a local bus just before it was erased on the bus camera's endless loop tape system. It clearly proved the accident was the fault of the scooter driver.

What followed was three weeks of hell slowly realizing our son would not survive the accident and another month after his death trying to deal with all the legal hassles and police records we were then forced to face in a totally unfamiliar language. Our son had lived off and on in Seoul for nearly 15 years and spoke fluent Korean, but we knew nothing of either the language or the culture.

Our son's partner spoke some English and was a wonderful help getting us through the red tape, as were the police who actually provided us with a translator for some of the required work, but at times they were not with us or their English was not proficient enough to help us.

It was then that I found out about a local cell phone

application that translated English into Korean and back again. It was absolutely amazing. All I had to do was speak a short sentence in English into my phone and out would come a voice saying the same thing in Korean. On my cell phone screen would be both the English words and the Korean Hangul characters of what I'd said to show to the taxi driver or who ever I was talking with. I didn't even have to teach my cell phone to understand my spoken English.

It wasn't perfect, but it allowed me to write a lengthy explanation in Korean Hangul for the police to use when they took the 17 year old scooter driver to Court after we had left the Country. Thanks largely to the kindness and perseverance of my wife, (and the new technology) we forgave the young scooter driver in writing so he wouldn't have to face jail, although we never forgave the unrepentant father.

As horrible as it was, the experience proved to me that the planet is now entering an entirely new phase of communication where we will all be able to speak to each other face to face anywhere on this planet using just our cell phones or perhaps someday using even more sophisticated electronic methods.

Common Measurement and Language Possible Rights and Responsibilities:

- - - - not initially considered a right or responsibility, - - - - but open to future inclusion if groups so choose

i. The metric system of weights and measures should be used globally.
ii. As far as practicable, individuals and businesses should be encouraged to help develop and use computer assisted electronic equipment that allows the translation of all communication into the local language of both the speaker and listener, rather than encourage or force the disuse of any particular minority language.

13.7 Censorship

Virtually all people on the planet today are receiving information that has been censored in some way and it is usually happening without their knowledge. Most of the censorship is not being done by governments blatantly trying to cover-up the truth. It is being done by the media trying to stay "on side" with their owners, advertisers, governments or consumers. Even The Netherlands, which boasts to be the most censorship free country in the world, proudly encourages "self-censorship" of their media.

For instance, mainstream journalists are careful with what they report knowing that others they may interview in the future will never open up to them if they are too harsh with what they say about those they interview. Newspaper editors do not criticize their owners or advertisers because it could cost them future revenue. Politicians do not criticize their financial supporters because they need their support to get re-elected.

Of course, self-censorship is not the only thing that limits the free exchange of information around the world. Many authoritarian governments censor political debate. They also censor militarily sensitive information, as do most democratic governments, and almost all countries quietly censor public exposure to extreme graphic violence or underage pornography.

Books, newspapers, television, maps, personal relationships, religion, movies and even music are all censored on occasion by most governments for the health and safety of the general public. If in doubt, just look at any newspaper or magazine and ask yourself why there are no pictures of dead civilians accidentally killed by "friendly" soldiers in them. It is not because it never happens or because there are no pictures to document this.

The internet is thought by many to be the one area of mass communication that cannot be censored because it is too complex, but that is just a myth. I suspect the "it's just too complex to censor" logic continues to be promulgated to make it easier to catch those using it for illegal purposes.

Literally, anything on the internet is accessible to anyone

with the right equipment, and any computer can be tracked and hacked for its information or blocked from receiving other information on the internet if enough time is given to the task. Moreover, unless the computer user is very, very clever, it will probably happen without that person ever knowing it.

Censorship usually involves blocking political, military, cultural, religious, violent or sexually sensitive information, but it can involve literally anything. Blatant racism broadcast in an area already incensed by it can incite riots. Full details of a natural disaster can tempt looting and lawlessness. Publicly identifying criminal suspects in the media unfairly presumes their guilt.

The question isn't really whether some material should be censored from us, but what censorship should be legal and why. Every person censors the information he or she shares with others as a way to simplify life choices, make friends, avoid enemies or just survive hard times. Governments do it for the same reasons. As a consequence, the possibility of eliminating all forms of censorship is not practicable.

On the other hand, censorship without clear and well-understood reasons can breed distrust and subversive behavior. I suspect there will be many who will want to discuss this further, but as a start, the following is suggested:

Censorship Recommended Solution And Consequent Rights and Responsibilities:

i. All censorship should be prohibited except when ordered by a court or when in the following circumstances:
    a To protect the privacy of an individual acting within the law when on private land.
    b To protect the health and wellbeing of those under the age of 21
    c To protect the rights of those accused of a crime.
    d To protect the safety of individuals who are in imminent life-threatening danger. Note: Part d may be invoked temporarily prior to police actions against suspected criminals.

ii. Anyone breaching court ordered censorship may be held criminally liable for any financial, physical or human costs incurred as a result of that breach.

13.8 Armed Forces, Police, Terrorism and War

Permanent government organized armed forces designed to keep the peace and uphold the law now exist in every country in the world. Most countries have both internal and external forces; a police force to maintain order within the country and a military force to fight threats outside the country. Many also have a third force, called Civil Defense or the National Guard to deal with aggressors that threaten national security from inside a country.

Such forces are needed not because most people and countries are lawbreakers, but because inevitably, a few are.

Throughout early human history, most large armies were established for just a few months or worst-case, a year or two, to plunder the resources of another group or to defend themselves against someone else trying to do the same to them. They were composed largely of slaves, mercenaries and off-season farmers lead by politically well-placed elite who were convinced for various reasons, rarely altruistic, that the use of force was necessary.

The format of large armies has not changed much over the last few millennia. Armies continue to use slaves and mercenaries as they did back in Greek and Roman times, except that the terms used to describe such soldiers have changed. Slaves are now called "conscripts" or "draftees" and mercenaries are called "paid volunteers".

At the beginning of the 18th century, both the newly established USA and the Republic of France re-introduced universal conscription or the forced mass enslavement (or draft) of civilians to create armed forces, not used since the feudal system of the Middle Ages.

Conscription allowed governments to establish huge armies

legitimately, very quickly. In France it was conscription that gave Napoleon his victories over the rest of Europe. In the USA, conscription helped win the little known Whisky Rebellion in Pennsylvania in 1794, the Civil War against the South in the 1860s and both World War I and World War II. (Although it still lost the Vietnam War despite use of the draft.)

Universal conscription has been resisted by most of the public since its inception, but many countries still use it to discourage invasion by a hostile neighbour, including Sweden, Norway, Switzerland, Russia, Israel, Brazil and parts of Africa.

This is changing. With the additional lure of patriotic duty and "Honor", the richer countries, like China and the USA, now have enough money to entice "paid volunteers" to fight for them when needed without having to resort to compulsion.

In a few parts of the world, permanent internal Police forces were established earlier than permanent external armies, but they were usually privately run and found only in large urban areas to protect the property of the rich from vandals and robbers. Today, most internal police forces are both permanent and government funded. They are often the only organization inside a country legally able to use violence against another person. In theory, they replaced the need for the public at large to carry arms for self-defense or to resolve serious grievances through violence.

In many countries most police discretely carry non-lethal weapons to ensure their ability to enforce any directive they may give, but not all carry guns. Having lived half of my life in countries where police routinely carry guns and half where they don't, there is no question in my mind, which I prefer.

When police don't carry guns they are considered part of the local community and someone the public can seek help from. When they do, they are seen as separate from the community, usually still respected, but out of fear rather than friendship.

The subtle difference may not seem significant, but it can be when times are difficult. Respect gained through fear is easily overcome with hate, particularly when the police are sometimes seen as the enforcer of laws designed by and for the rich. No one has to look hard to see that this is precisely what

has happened to the well armed American Police Force over the last 50 years.

The third type of armed force found in many countries is Civil Defense. It was considered particularly important in many Western countries during the two World Wars and the Cold War, but it is increasingly being used today for Emergency Management rather than defense. Today most countries use such organizations to urgently respond to the impact of hurricanes, earthquakes, tsunami and other major disasters.

The need for police, today, is undeniable, given the inequities and injustices that currently exist around the world. Terrorism is certainly increasing in response to the growing use of force to keep control over those subjugated or dispossessed. Terrorism is the term most oppressors use to describe wars conducted against them. War is the term most oppressed use to describe their own terrorist activities against those who want to control them. There is little difference between the two apart from who is on the winning side.

I would like to believe that a more equitable system of government, such as a consensus based democratic system, would greatly reduce existing injustices. However, it is unlikely any form of government could end the need for some form of internal law enforcement agency altogether since there will always be a few narcissists who will never develop a social conscience.

The need for Emergency Management forces to respond to both natural and man-made disasters is not likely to decrease any time soon either, and there will undoubtedly be times when the leaders of one or more countries will need to be kept in check to preserve global peace.

This suggests that there could be a much wider role for those in the armed forces than currently exists, one that allows rapid redirection of resources and manpower to areas in support of peace. This might include building needed houses, roads or hospitals when not needed to uphold law and order. This would allow both the retention of military capabilities and the peaceful utilization of skilled manpower when not needed to uphold justice. It would also substantially improve

intercultural understanding between any armed force personnel and the public they protect.

Bearing this in mind, the following is put forward for discussion as a Recommended Solution.

Armed Forces Recommended Solution And Consequent Rights and Responsibilities:

i. Internal local police forces should be the only permanent law enforcement agency permitted anywhere, although as part of the police force there may be departments staffed to rapidly deploy trained paid volunteers for external defense and to respond to any internal or external natural or man-made emergencies.
ii. Police forces should be armed only when required to ensure public safety or their own.
iii. Every police force should be structured, staffed, trained and funded so that all staff spend at least 10% of their time every year undertaking activities that enhance peace without the use of force, such as rebuilding internal or external public services and facilities after a natural disaster, educating the poor or constructing low cost housing.
iv. Adults of any age or gender may choose to participate in the internal or external peace enhancing activities of the police force without having to participate in its enforcement activities.

13.9 Pacifism

Pacifism is the belief in the sanctity of life and of resolving differences through negotiation rather than violence. The belief goes back at least two and a half thousand years when it was included as a fundamental component of the Indian religions of Buddhism and Hinduism.

There are also many Christians, Muslims and Jews who believe in pacifism based on passages in their holy books or on the actions of their prophets. Strangely though, some adherents of these religions have been martyred by others of the same

faith who considered pacifism dangerous heresy.

Active pacifism or non-violent civil disobedience has a history that probably goes back further than Siddhartha Gautama, the founder of Buddhism, but seems only well known through the recent actions of Gandhi and Martin Luther King.

There is at least one significant example of non-violent civil disobedience that pre-dates these two world leaders, however. For forty years at Parihaka in New Zealand during the late 1800s and early 1900s, the local prophets, TeWhiti and Tohu, lead a large group of Maori in an active non-violent campaign to keep their land from being illegally taken by European settlers.

Local Maori pulled up survey stakes, ploughed up crops and blocked roads with lines of singing women and children in protest at the ongoing illegal confiscation of their land. Like the American Indians, they had signed an agreement guaranteeing them retention of their land, but well into the 20th century both land hungry settlers and the New Zealand Government itself continued to cheat, steal and force it from them.

Many pacifist Maori suffered jail, rape and pillage by the New Zealand armed forces, and they lost millions of hectares of their land over this period. However, eighty years after the death of TeWhiti and Tohu their non-violent efforts are finally having some success. The New Zealand Government and all New Zealand Maori have spent the last 45 years documenting the injustices of the past, and mutually agreeing on fair compensation for Maori losses.

Although almost none of the seized land will ever be returned to Maori for their exclusive use, most national legislation has now been explicitly rewritten to take into account Maori cultural beliefs and traditions. In addition, some land still in public ownership is being returned to Maori for their "guardianship", which along with cash is estimated to be worth two and a half billion dollars to date.

While the compensation paid out to Maori over 4 decades may sound impressive, so far the total is worth only what the government pays in retirement benefits and medical expenses

to its retired citizens in a single month.

There are many who say non-violent protest does not always work and point to the atrocities of Hitler as proof. However, no one knows if Hitler could have done what he did if everyone in Germany and in the countries he invaded had simply stopped work on mass.

Hitler wasn't the problem. He was just a symptom of the problem, just like America's global aggression today isn't the problem, it is just a symptom of it. Aggression has always been the Social Darwinian way to solve problems. There are other ways, but because of the way leaders in the past have been chosen, most have not been in a position, or alternatively have not had the emotional maturity, to try them.

I believe pacifism and passive resistance are legitimate and successful ways to deal with aggression. Their use for solving disputes needs to be encouraged not discouraged so the following is put forward for discussion:

Pacifism Fundamental Solution
And Consequent Rights and Responsibilities:

i. All people have the right to refuse to kill or to participate in armed aggression or armed defense.
ii. Everyone has the right to passively resist participating in any activity that breaches a human right or responsibility.

13.10 The Law

There are two types of legal systems in the world: the Adversarial or "Common Law" system found in the USA, Canada, Britain and most former British colonies, and the Inquisitorial or "Civil Law" system found in most of the rest of the world. Both seek to determine guilt or innocence in relation to the law by clarifying facts and seeking the truth before a judge (and sometimes before a jury). However, there are some who believe that justice under Common Law may be more

vulnerable to manipulation by the rich. Certainly decades of American TV sitcoms about US law practices help support this conclusion.

The manipulation of justice in either system can be very subtle. Twenty five years ago, my wife was called up for jury duty while we were living in Philadelphia. She was an intensive care nurse at a major local hospital at the time.

The case involved four African Americans (or men of color) and one white man all suffering from asbestosis, who were suing a large corporation. They believed that they had contracted their terminal disease from their work environment, and they wanted their employer to accept responsibility for their sickness.

Their case was being handled by a single young lawyer. On the other side of the courtroom were a whole row of corporate lawyers whose only pre-trial question to my wife was whether she had ever nursed anyone with lung disease.

Under the laws of many countries, Lawyers can throw out any juror without having to give a reason. When she said she regularly nursed people with lung problems as part of her work, the corporate lawyers were quick to dismiss her. Their response certainly implied that her knowledge would have made it more difficult for them to manipulate the truth to suit their client.

In many courts, there are a number of techniques to manipulate justice besides jury selection. Another one is plea bargaining. Guilty people can reduce their own sentences by testifying against others where proof of the other's guilt is not obvious. In addition, innocent people can be coerced into pleading guilty to lesser charges out of fear of being given harsh sentences for their "lack of cooperation" if they fail to convince a jury of their innocence.

Inquisitorial Civil Law also known as Napoleonic or Germanic Law is the other major legal system on the planet, found across most of Europe, Asia, Africa and South America. It is usually described in American media as biased compared with the British Common Law legal system because opponents suggest it starts with a presumption of guilt. The allegation

insures that Americans and other English speakers don't question the biases of their own Common Law system.

The Civil Law process does start by gathering evidence against a suspected law breaker and at some point deciding whether or not there is a case to answer, but this is virtually identical to how the Common Law system works too. Both Civil and Common Law systems go through the same initial investigative phase, so both could be said to start with some presumption of guilt. However, both legal systems adamantly deny such bias and both can point to clauses in their own laws that unequivocally say all suspects are presumed innocent until proven guilty.

There are some differences between the two systems, though. Juries are less common under Civil Law and when they do occur, the judge is usually included on them. This helps ensure that the jury approaches a case proficiently and understands both the scope and limitations of the law. However, it can reduce the impartiality of the process and a Common Law jury's ability to look beyond the law on occasion to ensure a just verdict.

There is also more written evidence used in Civil proceedings. The greatest difference, however, is that all Civil Law is written down, or "codified". British Common Law is largely based on a collection of decisions made by judges in the past, which set a precedent for all future cases.

The Romans, Napoleon and later most of the world except the British felt not having clear laws for people to live by gave too much opportunity to manipulate justice as times changed. They outlawed the concept of legal precedence although agreed with the principles that justice must be assessed the same way for everyone and be proportionate to the crime committed.

Common Law and Civil Law have been slowly merging for centuries. Governments operating Common Law legal systems continue to introduce more and more rules and regulations to clarify human affairs through new legislation. At the same time the Governments operating Civil Law legal systems are accepting more and more the value of precision not achievable under any detail of written law.

Today, there are few places in the world that can claim purity of either form. Even Islamic law, based largely on the "Civil" form of law using the code of the Quran as its basis, blends parts of both systems now.

All group decision-making on a fully operating Consocratic Plan will have to deal with questions of law (such a the Rights and Responsibilities identified in this Part), so laws will have to be written down. For discussion purposes, the following is suggested:

The Law Recommended Solution
And Consequent Rights and Responsibilities:

i. All laws, including "common laws" should be set down in writing and guilt proven through the presentation of evidence with clear and direct reference to that written law.
ii. Plea bargaining in any form is prohibited.

13.11 Justice; Lawyers and Experts:

When it comes to enforcing law, there are two kinds of experts; those whose primary interest is in using the law to protect or prosecute those who have been accused of a crime; i.e. Lawyers, and those whose primary interest is in finding the truth; i.e. experts. Both have separate very distinct roles to play in achieving justice.

It is this dual role model for professionals involved in court proceedings that has provided a reasonably level playing field for an accused over the last several centuries. Unfortunately however, today the distinction between the two roles is virtually disappearing under the extreme pressures of the market place.

The problem is that Lawyers with access to lots of money (from their clients) have discovered that if they look hard enough they can almost always find an "expert" complete with a red wax stamped Doctorate somewhere on the planet willing to defend any side of any argument.

The experts they find are rarely intentionally devious. They are simply convinced by their own education, experience and personal beliefs that what they think is true, is true, although another expert with different education, experience and personal beliefs might feel exactly the opposite way. Money gives Lawyers time to find the best "needle in the haystack" to support their clients interests.

What complicates the close relationship between Lawyers, experts and the court system is that judges and juries may only consider the evidence presented in court when reaching their decision. So the bigger (and more expensive) the expert's red wax stamped doctorate is, the more weight must be given to it. Poor people can rarely afford even one "expert" to defend themselves, so it is not surprising that the majority of court decisions favor rich people or corporations with lots of money.

Because the law is continuously testing the fine line of truth, for a long time Lawyers have used very sophisticated, "manipulated" language to tailor expert court evidence to favor their clients. Not surprisingly, the experts are now learning from the Lawyers how to do this themselves.

There are literally hundreds of ways that expert evidence can be manipulated right under the nose of those hearing it, to change how the information provided is assessed. Experts (and Lawyers) can (and often do) use professional sounding (but meaningless) jargon to make the court think the subject is more complicated than it really is. Repeating the same information several different ways can confuse jurors. Using words that have multiple or confusing meanings can hide undesirable information.

Giving very extensive, but unnecessary descriptions can overwhelm a court with so much apparent information that key points get lost or hidden in the morass. In writing reports, experts can also just bury something important but harmful to their case in a remote part of a lengthy document or simply elude to it somewhere but not actually discuss it in detail anywhere.

Another technique is to use overly simplified spreadsheets, charts, diagrams and maps with carefully selected and

arranged information to minimize or hide the damaging bits of uncomplimentary information.

Recently I ran across one of the more novel ways of manipulating expert evidence to suit a client. The client was a very rich developer who wanted to put a large retail building with extensive out door equipment storage in a pasture next to the main highway This wasn't allowed under the rural zoning of the area unless its "effects on the environment were minor" but he had found a well qualified expert willing to "prove" this.

The expert used a technique similar to the party game where a simple message is whispered into the ear of a person standing in a circle of people. It is passed one at a time in a whisper to each person around the circle. The end message is usually nothing like the original one, but people always seem surprised to discover this.

In the expert's written report, he had initially assessed the impact of the proposed major building, outdoor storage area and car park on the treeless pasture where it was proposed as a "significant and new element" with a "moderately adverse" affect on the environment.

This seemed like a reasonable conclusion given that most surrounding land was in pasture but there were several houses hidden by trees and an isolated historic rural hotel across the main highway nearby. However, the expert then went on to revise downward his assessment of the development's effect on the environment by pointing out the existence of the nearby housing and hotel, which he considered was not included in his initial assessment.

If those reading his report had fully understood that his initial assessment had not included the housing or hotel they would probably have thought the development's impact on the environment should have been initially assessed as "severe" because the new development didn't even remotely look like the existing treeless pasture and other nearby land used entirely for grazing sheep and cattle.

However, the expert then quickly added a third semi-logical assessment technique to reduce his assessment of the impact on the environment even more. "In relation to this [revised]

assessment, a 'low to moderate effect' would generally equate to 'minor' ".

This final "whisper" "proved" the impact of the proposed development on the surrounding environment would only be "minor".

Normally such a development would have required a full public hearing before it could get Council's approval, but because its affects were deemed to be "minor" by a clever, convincing professional expert, it was approved by the Council without one.

This is not an isolated case, Virtually anyone who has ever been to court will tell you similar stories of the rich finding experienced, charismatic Lawyers to defend themselves, and experts with red wax stamped doctorates willing to use subtly manipulated language, diagrams and maps in their evidence to defend their client's position. For those without the resources to take on the corporates, it is clear that the current system of justice is now seriously biased against most people in favor of the few wealthy ones with corporate backing.

The current system of justice that requires most offenses to be collectively judged by a dozen of the defendant's "peers", is actually a right guaranteed under the constitutions or common laws of most countries. In the interests of time and financial expediency, however, this option has all but disappeared except in the most extreme cases.

It is perhaps time to re-introduce the use of "juries of peers" in civil and criminal actions to achieve justice, but in a very different form. It may sound like an expensive option, but I think using "juries of peers" would save a considerable amount of money in the long run.

Existing "restorative justice" methods now used in many parts of the world suggest how it might be done. Restorative justice encourages the people who are most affected by a possible criminal activity to participate in the decision about what should happen to both the offender and the victim.

This includes involving not only the perpetrators of the criminal activity but the victims of it (including their parents or other relatives if appropriate), and the community in which it

occurs in the decision. It is the basis of the indigenous justice systems across the South Pacific (including Maori Justice), and the Juvenile Court system in New Zealand.

Restorative Justice focuses on clearly identifying the harm that has been done by the criminal activity and then on repairing that harm and rehabilitating the offender.

While most jury trials go out of their way to have no juror know the victim or defendant, which forces them to rely heavily on the testimony of "expert" witnesses, the much more informal restorative justice trials attempt to do just the opposite by consciously involving people who know either the victim, the defendant or both.

Such an approach would still allow evidence to be presented by the police to establish the guilt or innocence of the accused but this would happen through a mediator/judge.

It would require judges to become trained as independent mediators so they could negotiate solutions rather than "deliver" them from on high. Preferably "experts" would then only be able to enter jury discussions through the mediator if the mediator felt the evidence of the "expert" was unbiased, rather than through victim or defendant Lawyers, and Lawyers would be required to remain in the background of such discussions unless specifically asked a question by their client or the mediator.

The approach would allow a jury to more openly consider punishment, retribution, incarceration and/or compensation options specifically designed to suit all those affected.

Justice; Lawyers and Experts Suggested Solution And Consequent Rights and Responsibilities:

- - - - not initially considered a right or responsibility, - - - -
but open to future inclusion if groups so choose

i. All civil and criminal Court cases should use a "Restorative Justice" system with a jury of up to 12 peers in which there are a balanced number of jurors known to the victim and to the defendant (including parents or other relatives if appropriate).
ii. The jury should be led by an independent judge acting as a mediator accepted by both the victim and the defendant.

iii. Evidence to establish guilt or innocence should be presented by the police as they do now, and this would occur through the mediator.
iv. With the guidance of the Mediator/Judge, the jury should reach a consensus decision which not only considers the guilt or innocence of the defendant, but clearly identifies the harm that has been done by the criminal activity.
v. With the guidance of the Mediator/Judge, the jury's decision should also both identify how the harm should be repaired and how the offender should be rehabilitated.
vi. Court proceeding should be as informal as possible with any "expert" evidence from any party vetted and introduced to the Jury by the Mediator and any Legal advice given to any party should occur before or after formal jury meetings, not during them unless allowed by the mediator.

13.12 Punishment

Punishment today is meant to be a deterrent to anti social behavior, but there is a large amount of evidence to suggest that it has only limited success in accomplishing this in most societies. Incarceration can be the breeding ground for more serious crime. Financial punishments are usually inconsequential to the rich and for the poor are rarely payable.

A month before I arrived in the Papua New Guinea Highlands to design a new town, the heavily fenced expatriate housing compound of a new gold mine was overrun by an angry machete wielding mob of local subsistence farmers. Thankfully, no one was killed, but many houses were plundered and several overseas workers' wives raped.

I had not known about the incident when I agreed to work in the very remote area and initially after my arrival, I spent my time on my own wandering among the grass huts and mounded crops clinging to the rugged hillsides looking for possible town sites.



It was only when I brought an interpreter along with me to talk with local leaders about their thoughts on possible sites that I found out I was part of the mine's appeasement plan to deal with the serious local discontent the mine had generated.

Up until then I had not felt any concern for my own safety, but for a brief time after my discovery, I did. Soon, however, I learned about "wontok" and rural Papua New Guinean's approach to crime and punishment, which put me back at ease. It became clear that local anger was not directed at me. I was actually part of their negotiated solution, so I had nothing to worry about.

Rural Papua New Guineans have a very pragmatic view of justice. They have to. There are over 800 distinct languages in the country of only nine million people. On average, that's a completely unique language for every ten to twelve thousand people.

Wontok is Pidgin English for "one talk" and describes all those who speak the same language. Its meaning can be limited to just an extended family, but it usually means everyone living in the same valley or any wide group of friends.

In rural Papua New Guinea, a crime is not committed just by

an individual against another individual; it is also committed by the wontok of that person against the wontok of the person offended.

If someone commits a murder, for instance, it is not uncommon for someone in the wontok of the murdered victim to kill any easy target in the murderer's wontok as retribution. Killing the murderer himself is not essential.

Even if the offence just involves a single person stealing from another person, it is the wontok that can be held accountable for the loss and it is the wontok of the aggrieved that can demand retribution.

Surprisingly, justice is often eventually reached through mediated direct negotiation between the two affected wontoks, and the mutually agreed punishment rarely involves serious physical violence. Most of the time it involves a financial payment in pigs and shells that amounts to considerably more money than the individual at fault alone can pay.

The agreed amount, however, is immediately paid by the wontok of the offender, and then the guilty party slowly pays off the debt to his own wontok, thereby ensuring the community has an ongoing interest in the offender's rehabilitation.

The most unique part of the punishment is that once the aggrieved wontok has been paid, that is usually the end of the matter. Even if the crime is murder, once an agreement between the two wontoks affected has been reached and the payment made, the murderer is usually free to walk around as if nothing had ever happened.

Social pressure on criminals to alter their behavior is not a major part of most western justice systems, nor is rehabilitation or reparation usually a requirement for a criminal to be released.

Sweden and some neighboring countries, however, have introduced major changes to their method of punishment. They do still have prisons, but their emphasis is now on changing criminal behavior rather than on punishing it.

Being removed from society is considered punishment enough for those convicted of a crime requiring incarceration. Even for the most hardened criminals, the emphasis is now on improving behavior and teaching usable life skills. There is a

conscious effort to keep them as engaged as possible in social interaction so that the social skills of normal society can be learned and practiced.

In most western societies, apart from some minor discipline in schools and the occasional exercise of force by police, communities play virtually no role in the management of an individual's behavior today. Even the families of some social deviants today make no attempt to change the unlawful behavior of their own children.

There are many viable alternatives to fines, incarceration and death as punishments for lawbreakers. The cost of keeping someone in jail for a year, for instance, is roughly the same as the cost of sending that person to university for a year with all expenses paid.

Alternatives include mandatory educational requirements or job skills before discharged of conviction, mandatory full repayment of the costs of any criminal activity to the victims, non-removable bracelets monitoring movement and negotiated punishment options with the victims of the criminal activity. As a starting point for discussion, the following is suggested:

Punishment Fundamental Solution And Consequent Rights and Responsibilities:

i. No one may be subjected to torture or capital punishment although temporary mechanical or electronic restraint of the offender may be appropriate for certain offences.
ii. Beyond fair compensation to the victim(s) for any loss incurred (including temporary or permanent physical or mental damage, but not including punitive damage), behavioral change shall be the sole focus of an offender's incarceration and for determining his or her release back into society

Chapter 14:
Community Problems

Community Problems are important Community Systems of change (See p.448) that are either missing, broken or ineffective. Community Systems are those systems of change that involve collective human responses to the environment. In general, they are larger public versions of Personal Systems but by definition do not include either Economic or Equity Systems. Community Systems include public media systems, public health systems, public education systems, religious systems, cultural heritage systems, public recreation systems and social support systems like disability and unemployment benefits, public housing, health insurance and retirement schemes.

14.1 The Media and Bought or Fake News

The various forms of media, such as newspapers, magazines, radio, and television, are among the few systems of change humans have developed that do not fit neatly into one of the five general PEECE system categories. This is because there are actually three distinctly different types of media in operation around the world today.

The most familiar type is largely an economic system. It's our traditional commercial media, colloquially known as the free press. Its existence is protected under the constitutions of most countries because public access to information is considered essential for the preservation of democratic freedom.

All traditional commercial media exist, however, not for the purpose of preserving either democracy or free speech, but to make a profit for those selling information. There are many commercially successful newspapers, magazines, radio and television stations in countries that are not free or democratic in any sense of the word, so the existence of this type of media is no guarantee of either.

A second very fast growing form of media is the internet. It is an incredibly powerful communication tool initially developed in the early 1980s by combining crude computer technology with the existing telephone network. Digitized satellite transmission and microchips have now put it well past this stage of development, however, and today it is capable of reaching considerably more people more rapidly than any other form of communication in history.

The internet is an interesting mix of commercial, government, individual and community interests and it is difficult to tell whether it is another economic system or one that sits more comfortably within one of the other PEECE systems.

It is also difficult to tell where the information on the internet comes from and how accurate it is. Fake news is a significant and growing problem on the internet. It is something that has been used in traditional media only very rarely to gain public acceptance of a disliked action The most obvious recent example was the US invasion of Iraq on the pretext that Saddam Hussein was hiding "weapons of mass destruction" somewhere. . . which we all now know he wasn't.

However, fake news is extremely easy to create on the internet and its use can be devastating, as shown by Russia's influence in the 2016 Trump vs Clinton US Presidential elections. It will soon be common for very believable scenes to be fabricated for use on the net using real video clips, modified with digital technology and voice makeovers to create fake news that will be impossible to disprove.

Particularly in close elections, the introduction of hostile fake news on the day before voting could completely change the results. Even if the slander is later proven to be false, it would be too late to change the results.

Actually the internet is already seriously affecting the behavior of those who use it, although this isn't obvious to most people at the moment. The documentary "The Social Dilemma" will scare anyone who regularly uses facebook, twitter, snapchat, or internet search engines like Google.

They are all affecting (and infecting) the whole world by their hidden mind manipulation tools to sell advertising. Among

other things, the documentary explains one reason why the planet has become so polarized in recent years. It turns out that it is at least partly because of the algorithms these computer services are using to attract advertising revenue.

All of these services pick up an individual user's point of view by his or her previous use of the internet. People using search engines or social media are no longer in control of their own view of the world as these algorithms are specifically designed to support and enhance an individuals particular point of view for the sole purpose of raising revenue for website advertisers. There is no unbiased news on the internet.

Two different people using the exact same keywords in a Google search, for instance, will return different results. If the person has previously viewed right wing websites, it will return results biased toward the right. For left wing searchers Google will return search results biased to the left.

Google does this because its advertisers want to know what your personal interests are. It isn't political, but its effect on people is both subtle and addictive, like gambling. And the winners are the multi-billion dollar corporations who own the internet social programs and sell advertising space on them.

"The Social Dilemma" actually interviews people who helped write the computer code for Facebook, twitter, Google and several other computer programs, who know their intent and who now seriously regret what has happened unintentionally to us all because of it. The programmer who helped develop use of the thumbs up symbol to bring a little happiness to those online, now seriously wishes he hadn't, as it has turned out to be used by some as "hate mail" and can encourage teenagers who lack self confidence and receive lots of thumbs down from "friends", to commit suicide.

If a universally accepted method of identifying and removing fake news and computer code that biases individual internet use can be created, the internet holds huge promise for the future of the media because of its accessibility, but its strength is also its greatest weakness.

It is so easy to use that it can quickly create dependency among users. When shut down by unexpected disasters

(sunspots, cyclones, power failures, etc.), by government order or by hackers (viruses, worms, spam bombing and other malicious interference), the human interaction and commerce that is dependent upon it can be stopped in an instant. As the planet's reliance on the internet increases, the vulnerability of our communication through the internet will only increase.

Questions of both internet vulnerability and accuracy raise the point of the third type of media now growing in value to the planet: non-commercial public media designed specifically to provide unbiased accurate on-going information to the public at large on what is happening in the world around them. It is the primary reason why I have included Public media as an important Community System.

This type of media has always had some government funding and without controls to insure its independence, can be seriously biased itself. It started with the Romans, Greeks and Chinese when they learned that tacking up posters in public places could speed up local acceptance of new rules.

More recently, governments of many corrupt countries have hijacked its independence to spread propaganda and mislead the public about recent events. I grew up hearing stories of the Russian Government's efforts to brainwash its own citizens, and it is no wonder that the image of mass mental manipulation by government financed public media scares most Americans. However, it is equally scary how many people around the world today, even those in America, do not recognize that their own commercial media are also very subtly manipulating their understanding of reality.

As pointed out earlier in the discussion on censorship, the subtle media manipulation is not usually government directed or intentionally ideologically driven. It is simply the consequence of the commercial media's necessary support for market place logic. With virtually all private media dependent upon corporate advertising to survive, there is an unavoidable reluctance among them today to criticize the corporate activities that support them.

While most journalists try to remain independent of such bias, the necessary reliance of their employers on corporate

money subtly encourages them to favor market place logic and downplay its social or environmental impacts where there is conflict.

As far back as a century ago, many European countries and a number of English speaking countries in other parts of the world set up government funded public media that were clearly and transparently removed from political manipulation. The initial motivation for their establishment was simply to provide public access to the technology, but this public service has increasingly become the sole source of unbiased news.

In the US, two well-intentioned media, the Public Broadcasting Service (PBS) and National Public Radio (NPR), were set up in an attempt to do the same. However, even today less than 15% of their funding comes from Government sources. Most financial support comes from private donations and more worrisome, from profit driven, moral-less corporations.

Reluctance to criticize corporate logic in the media now goes well past subtle support for the market place. Market place logic now affects the very heart of government decision-making. In New Zealand, for instance, despite the clear public health risks of alcohol, the public media are obliged to accept corporate sponsorship of the liquor industry and blatant advertising on television just to remain financially viable.

Although the New Zealand Government and the publicly funded news media have remained separate for generations, the Government still prefers to utilize the corporate money of questionable sponsors like the liquor industry to finance many public activities, casually confident that there will be no downside to their influence on society.

It is not surprising that the market place has become so important in public decision making globally, given that it finances most public media who have little motivation to publicize its shortcomings. The public cannot help but come to believe that the market place, particularly the McDonalds and KFCs in it are God's gift to humanity.

We are all unavoidably influenced by the information we hear from others, and for most people the greatest source of information is the media, including the social media. As a

result, the media affects our thinking in ways that we do not always recognize much less understand.

If the public do not support an independent method for providing all people with unbiased freely accessible information, I believe our chances of survival as a species long term are limited. The short-term economic motives of the market place will see to that. Bearing this in mind, the following is suggested as the starting point for discussion:

Public Media and Fake News
Fundamental Solution and
Consequent Right and Responsibility:

i. It is the right of every person everywhere to have access to full time publicly funded news media (television, radio and the internet) which are meticulously free of political or commercial advertising and biased or fake content.

14.2 Public Health Care, Pandemics

It always seems to me somewhat inconsistent for some to think nothing about using public roads, public parks, public water supplies and public schools but then oppose public health care because that would be socialism. When it comes right down to it, all five are socialist activities and all five could be identical in their public use and funding.

Many developed countries provide universal health care, which is largely free (paid for by taxes), although to minimize excessive use, small charges are often applied. New Zealand's health care system, for instance, uses local doctors as the gatekeepers to its public health system. Unless its an emergency, anyone who becomes sick must first go to any doctor of his or her choice for initial diagnosis and treatment. The doctor's fees are kept low by a subsidy from the government.

If the doctor decides his patient needs further treatment, virtually everything from that point on is entirely paid for by the public health system, including blood tests, scans,

radiology, specialist advice, hospitalization, surgery, physiotherapy, mental health treatment, follow-up care and most medicines. Even up to 80% of lost wages are paid if the original cause of the health problem was an accident.

This last benefit, i.e. wage supplements if the loss of income is from an accident, has been a major complication in the provision of public health care in New Zealand because wage supplements are sometimes very arbitrarily applied. A person who hurts his back in a skiing accident, for instance, will have his wages reimbursed for as long as necessary, even forever if it is an unrecoverable injury. However, if a Nurse's back gives out through years of patient care he or she will get nothing, as there is no accident involved.

For those who feel they should be able to get better health care if they can afford it, there is no reason why a parallel or specialist health care system could not be operated through private health insurance. This option is actually available in New Zealand. Southern Cross Healthcare operates its own health insurance and hospitals throughout New Zealand, which allows those who need non-urgent medical care and want to jump the public cue, the ability to receive treatment quickly.

All urgent treatment is always provided immediately in local public hospitals, but for non-urgent treatment, the normal delay to replace a worn out knee or hip joint or undertake cosmetic surgery after an accident, for instance, can be one to three months (or more). With private health insurance, this delay can be reduced to just a few days in most cases.

The public health care systems in Sweden, Canada and Australia are similar to New Zealand's. Most developed countries, in fact, and even many of the poorer Asian, African and South American countries operate some form of public health care for their citizens, which is often largely government funded.

Subsidized access to health care has become an almost universally accepted global responsibility of governments since the UN adopted its Universal Declaration of Human Rights back in 1948. The only notable exception is the USA. It's public

health system is only free to those extremely poor or those over 65. Others have to buy very expensive health insurance. Those without it can lose their homes and everything else they own if they incur hospital debts they cannot pay for.

Bearing in mind that recommended solutions can be changed by the consensus of any group, the following is suggested to begin discussions:

Public Health Care Recommended Solution And Consequent Right and Responsibility:

i. It should be the right of every individual to have full access to government/publicly funded public health care.

14.3 Public Education

Sesame Street radically changed access of the poor to education. Through its well-researched programs, Sesame Street taught children their A B C's even before they formally started school. It was a striking early example of the educational potential of television.

For children of poverty who remained isolated from any social interaction, Sesame Street was a godsend, but for the very young there was also a downside because of the delivery system used. When used to excess, the medium of television (and computers) can interfere with the development of social and verbal skills among very young children.

Rudolf Steiner's approach to early childhood education developed in the early 20th century recognized the importance of learning how to talk and listen to others first, before learning how to read. His schools demonstrated that children who first learn how to communicate with others, particularly using more than one language, will develop a better understanding of the world than those who focus first on reading.

Three of his contemporaries, Maria Montessori, John Dewey and William Kilpatrick supported many of Steiner's ideas although I suspect none of these influential educators would

have admitted it. Like Steiner, all three largely disparaged learning by rote memory and supported the idea that with the careful guidance of a teacher, early childhood education should be self motivated and individually tailored to the emotional development of the child.

Steiner developed a number of other creative ideas on education but unfortunately, like many creative thinkers, he got a bit sidetracked, convinced that anthroposophy (occult therapy) and reincarnation were fundamental to his theories. However, the religious tolerance he inspired in his schools has helped spread them internationally.

France included a person's right to education in its declaration of human rights back in 1793 although it was not until the UN's Universal Declaration of Human Rights in 1948 that it became part of a global goal.

Today, almost all countries around the world now provide "free" (paid by public taxes) education to all children through primary school. Many countries provide it free through secondary school, and a few even provide it free through university. Most countries, in fact, make childhood education up to the age of 14 or 15 compulsory to ensure that all children can productively participate in society when they become adults. Unfortunately, most also assume that the role of public education is to homogenize everyone into a single culture at the expense of all minority groups in the community.

To create a more tolerant and understanding world, I believe all schools should include a curriculum that provides education for both majority and minority cultures, religions and languages in attendance or alternatively minorities should have access to their own educational facilities.

Apprenticeships and trade schools once taught many young people by putting them under the direct guidance of a practicing professional such as an engineer, architect, surveyor, welder, house builder or auto mechanic. Known as "practical" education, this very successful but time consuming method of teaching has largely been replaced by more economically efficient classroom education, much to the detriment of those who find learning through lectures and reading alone, either

boring or impossible to understand. I would suggest practical education needs to be re-introduced as a learning option for young people, if the full benefit of an educated populace is to be realized.

At the far end of childhood education, universities were once finishing schools that pulled together and expanded upon the ideas that children had been introduced to during their earlier years. Universities once encouraged young adults to look at the world holistically, in their own unique ways and to dream about the possibilities of a better future starting from a foundation of knowledge. Liberal Arts was the degree of choice.

However, as the market place has grown in societal dominance over the last half century, the role of universities has had to change its focus. Most are no longer Ivory Towers of learning. They have been torn down by market forces and are now largely just job training centers.

Nothing has clarified this more than when I look back at my own struggle to write this book. When I started, there were many university students who dreamed, as I did, that with the right education and effort they could help make a better world. The Vietnam War was raging. Bob Dylan and the Beatles were singing about peace and love. Pete Seger and Noam Chomsky stood out as beacons of intellectual thought. University Students even in the USA dared to take on the injustices of their government.

I was proud my brother had been involved with a radical student magazine at Dartmouth and my sister had been arrested at Berkeley for joining the Free Speech Movement.

In the years following, I thought there would soon be many people coming up with wonderful new ideas on how to fix the mess we were in; new ways we could create a better future for everyone. After all, what were political science students learning to do? What were philosophy students studying? What else was the point of environmental engineering?

Yet 50 years on, apart from the incredible work of Edwin John helping organize hundreds of thousands of poor women and children in India, where are all the other anticipated

leaders forging a better way today? I am so thankful for Gerard Endenburg, John Buck, Sharon Villines, John Rohrbaugh, Ted Rau, John Schinnerer and perhaps a few dozen other stubborn individuals trying to pioneer more socially just institutions to govern ourselves, but where are all the others?

The way things were going in the Sixties, by now identifying a better way forward should have been the subject of a million Masters Theses at a thousand universities. However, for the university students of today there is no point. There is no prospect of a job at the end of it. My suggestion for further discussion:

Public Education Fundamental Solution
And Consequent Rights and Responsibilities:

i. It should be the right of every individual to have access to free or heavily subsidized public education to the age of 21, although beyond the age of 17 this may require reasonable work from the individual, a parent or other guardian.

Public Education Possible Solution
And Consequent Rights and Responsibilities:

- - - - not initially considered a right or responsibility, - - - - but open to future inclusion if groups so choose

ii. Education should focus on teacher guided, self- motivated and individually tailored learning, with verbal language skills an important early childhood focus.
iii. Education should be compulsory for all through the age of 17 and should include some mandatory instruction in all local religions and local languages, or alternatively, all minority groups which make up at least five percent of the local population should have their own schools.
iv. Educational choices should include the opportunity to learn by doing through apprenticeships and trade schools.
v. University education should focus on fine-tuning and putting into global context individual knowledge.

14.4 Religious Persecution:

For most people, religion is an essential part of life. Religions help explain some of the more difficult questions we all have to face at some point in our lives; why do we die, where do we go after that, why can't we all be rich and what's the point of it all?

There are a few significant variations between religions, primarily around questions of life after death, but most of the other variations between them are cosmetic, to do with the symbols and rituals each uses to teach their beliefs to others.

In general, virtually all major religions including the many variations of Christianity, Judaism, Islam, Buddhism, Hinduism, the Baha'i Faith and even the philosophies of Confucianism and Taoism primarily focus on ways to create and maintain a peaceful society for people to live in. All utilize variations of the "Golden Rule" to infuse followers with a sense of morals. Most carefully elaborate on them by instructing believers not to lie, cheat, steal or kill, and inspire love, peace, compassion and tolerance of others.

Up until the 16th century, it was assumed there had to be morals in government too. All religions went out of their way to ensure this. However, coinciding with the development of Protestantism, church and state slowly went their separate ways in most westernized countries except Islamic ones.

A possible reason was that there were just too many conflicting religions getting established in one place to allow their direct involvement in politics. However, the formal removal of religion and the morals they advocate from westernized governments has left a huge vacuum within them.

It wasn't just the distorted mind of Hitler, but the morally unguided minds of everyone one else in the German Government during the 1930s that allowed the trivialization of human life there and the calculated extermination of more than 11 million Russians, Poles, Slavs, Jews, gypsies, the mentally and physically challenged and other social outcasts.

It wasn't any particular US president that allowed the US Government at various times and without the support of the UN or the guise of war, to unilaterally assault the sovereignty

of several dozen countries around the world either. It was and continues to be the ongoing inability of the US Congress to fully consider the moral context of its actions.

Not including declared wars, the US Government has overtly or covertly invaded Mexico, Nicaragua, Panama, Columbia, Ecuador, Peru, Chile, Brazil, Argentina, Cuba, Haiti, Granada, The Dominican Republic, Samoa, Fiji, The Philippines, Japan, Korea, China, Vietnam, Laos, Cambodia, Indonesia, The Congo, Kenya, The Sudan, Somalia, Yemen, Greece, Iran, Iraq, Afghanistan, Pakistan and Libya, not to mention the home lands of most native Americans.

The majority of US politicians seem to think that the American Government has the right to do anything it wants to anyone it wants anywhere in the world if it suits its own interests. They seem to have forgotten the "Golden Rule"; that they should not do to others what they would not want done to themselves, in their deliberations.

Theodore Roosevelt's "walk softly but carry a big stick" logic has been America's approach to the world since it was founded, but particularly over the last 100 years.

Religions have always been used as a convenient scapegoat for economically induced conflict. There are some differences between religions to be sure, but there are dozens of examples around the world where small groups of people with different religions have lived side by side for centuries.

Anyone who doubts this should look closely at the motives behind most "religious" wars. Invariably, behind the rhetoric are men (not women) who want more power or money.

Religious differences are not usually the real reason for conflict, but the religious convictions of most people inspire a strong self-preservation response when threatened.

Charismatic leaders, particularly since Hitler, have known how to manipulate this response to get people to overlook even the most well taught moral convictions. The conflict between the Arabs and the Jews in the Middle East, for instance, is focused on land but the real conflict is over power. Neither religious group can see a way it could live in peace if the other group controlled its future.

Iraq, Syria, Turkey, Tibet, Myanmar and many other countries face similar conflicts defined by those in power as religious or ethnic conflicts, but most are not. They are largely conflicts over power. At the moment, all sides fear that if they loose control over land it would mean they would also loose control over their own religion, their own governance and their own cultural identity.

China is chastised by the West because it is one of the few countries in the world that continues to limit religious freedom; ostensibly because of the fear some religious organizations will secretly encourage democratic reform through their membership. While this may be true, even in America, religious freedom did not exist in most states before they gained independence from Britain. Early colonists were put to death just for being Quakers or for practicing "witchcraft". And while Islamic countries have usually tolerated other religions in their midst, most still do not allow those raised as a Muslim to ever leave the religion. In some countries even today, a Muslim can be put to death for denouncing the faith of his birth.

Neither allowing religious freedom nor disallowing it guarantees that there will be no conflict between people. Only when government leaders themselves no longer use religious differences as a means of achieving their own power and wealth will governments stop using religion as an excuse for war. Thankfully, most people in the world today would tolerate religious differences in others if their own religious preferences were not threatened.

Religious Persecution Recommended Solution And Consequent Rights and Responsibilities:

i. It should be the right, but not an obligation, of every individual to develop and maintain his or her own religious beliefs and to worship among others who share the same beliefs, provided that this is done peacefully and with respect to others who may not share the same beliefs.
ii. No person should attempt to convert another person to any religion or belief system without that person's expressed prior consent.

14.5 Cultural Preservation:

An aspect of collective human behavior that is just as important to most people as religion but is much less easy to pin down, is culture. Culture, as meant here, is the shared identity of a group of people developed through time and association, which helps bind them together and gives them a sense of collective understanding. It often includes a physical place and material possessions, but it does not have to. These things may just remain in the shared memory of the group through common symbols, rituals, music, language and beliefs.

The differences between one culture and another can seem very trivial from the outside, but they can still be profound when investigated in detail. When I moved sight unseen to New Zealand from America back in the 1970s, apart from its socialist programs, I thought I was moving to an almost identical culture. New Zealand's standard of living was almost the same as the one I left. Ten or fifteen percent of the population were Maori, similar to the African-American population in the US, and almost everyone else was of European ancestry just like me. Most importantly, almost everyone spoke English, albeit with a slight British accent.

I was given almost the exact same planning job I had been doing in America too. My job for both small cities was to help local people prepare long-range land use plans for the future growth of their communities. Both cities were almost identical in size and both used zoning to control how land was developed and managed. Both cities also strongly encouraged the local populace to become involved in the development of their long-range land use plans.

The first hint that the cultural differences were greater than I had initially thought, however, was when I started to look into just what groups I would need to contact to prepare the New Zealand city's plan. Within the American community where I had previously worked, I had found what I thought was a very wide range of clubs and organizations, from scout groups and sports clubs to music groups and business associations. Most operated out of a church or community hall.

As a kid growing up in America, I had been taught that one

of the downsides of socialism like that practiced in New Zealand was that it tended to homogenize people, eliminate "tall poppies," and take away their motivation to be creative. So it was much to my surprise that I found more than four times as many community clubs and organizations in the New Zealand city as I had found in the same sized American city.

The local New Zealand groups also covered a considerably wider range of interests. Besides the plethora of sports groups, they included dozens of arts and crafts groups, dozens more theatrical, dance, music and gardening groups and numerous business groups. Nearly a third of them even had their own halls, courts, theatres or clubrooms to use.

I'm not sure whether New Zealand's gregarious tendencies were born out of the Country's isolation from the rest of the world and the consequent need for people to depend on each other more than in the USA, or the influence of the local Maori culture and their very inclusive view of family. However, it soon became clear to me that having a social conscience did not lessen diversity and creativity among people. If anything, it encouraged them.

When I first arrived local Maori seemed little more than the New Zealand version of America's African-American population. The statistics certainly suggested this, as they graphically showed that local Maori were the poorest, least healthy, least educated and most imprisoned group of people in the country.

At the start of the last century, the Europeans of New Zealand had forcibly tried to obliterate Maori culture and assimilate the few remaining local natives who had survived the many introduced European diseases, into the dominant culture. At the time, it was believed by many governments and churches around the world that "assimilation" was the most humane way to deal with minorities.

Unlike many minorities in other countries, however, local Maori managed to hold onto their culture and language, and in recent years there has been a strong revival and appreciation of it, thanks largely to a change of heart by the New Zealand Government in the 1980s.

Unfortunately, there is still a long way to go before there is equality between the two cultures. The statistics for Maori compared with the remainder of the population over the last three decades shows the situation has improved, but suggest that Maori are still significantly disadvantaged. There also continues to be public debate over the benefit of the current more sympathetic approach toward Maori culture. Within New Zealand's dominant culture, some suggest that the Country should not treat Maori any differently than anyone else because all New Zealanders are part of "one country".

The debate has not escalated any further at this point because the majority knows that if it comes to a straight out democratic vote, they don't have to worry about Maori interests. Majority voting requires the support of only 51% of the population and Maori today only constitute 15% of it, less than a third of the minimum required.

The preservation of culture is one of the primary areas where democratic majority vote decision-making simply does not work. Minority groups consistently lose out for no logical reason, other than that the dominant culture cannot be bothered to equitably consider their interests.

Today, there is more than one culture in virtually every country in the world, and given the increasing migration of people globally, the number of cultures in any given country will only increase. Treating everyone alike simply means treating everyone the way the dominant culture chooses. Clearly, to maintain peace in the future, the dominant culture can no longer force the "one country, one culture" approach on everyone.

Unless all cultures are respected and allowed to deal with their own needs and expectations according to the way they choose, then it seems to me only the interests of the dominant culture will ever be served and peace on this planet will never be achieved. To begin global discussions, the following is suggested:

Cultural Heritage Recommended Solution And Consequent Rights and Responsibilities:

i. It is the right, but not an obligation, of every individual to live among others who share the same culture, common symbols, rituals, language and beliefs, provided that it is done peacefully and,
ii. It is the right, but not an obligation, of every individual to support his or her culture's maintenance and future existence, provided that it is done peacefully and with respect to others with a different culture.

14.6 Social Support

Social Support programs were first introduced thousands of years ago by monasteries and other religious groups in an attempt to practice the social behavior that their religions preached.

It was formalized as public policy in England back in the late 16th Century, but it continued to be implemented through religious organizations for some time after that. It wasn't until large estate owners and wealthy industrialists realized loyalty could be bought by providing housing and health care, that it began to become more than the responsibility of the devout.

Slowly, towns and cities in several parts of Europe introduced regulations controlling the activities of those helping the poor to ensure some consistency of treatment for all in need and then Britain, Sweden and a few other countries took religion out of the delivery systems altogether.

Non-sectarian assistance expanded significantly during the Great Depression of the 1930s when many more governments introduced a variety of publicly financed social support programs to help people through the hard times. Their support included providing sufficient income for the elderly, the unemployed and young mothers to allow them to live a basic existence.

Today, the Governments of many European countries as well

as Canada, Australia and New Zealand pay for most or all of the health care of anyone who is sick, injured or disabled regardless of the person's own wealth. Many now also indefinitely support young mothers and people either out of work or retired.

Anyone who has found him or herself having to rely on publicly provided social support services to survive hard times will know how valuable they can be. However, it can be difficult for the wealthy to understand this if they have never had to use these services themselves, particularly when they see people they think are abusing the system. Those on welfare are often easy to spot, but the reasons for their dependency on public support services are rarely, if ever, obvious.

Part of the reason for the high visibility of beneficiaries today is the inflexible, top-down way public support is usually delivered to those in need. Some European countries early on understood that social support needed to come from personal knowledge of an individual's particular circumstances; that it could not be delivered according to fixed rules laid down by a well-intentioned bureaucrat sitting behind a desk a hundred miles away. However, as populations grew, local ability to tailor help to the specific needs of people has all but disappeared.

Part of the problem may also be the fact that most people only work as hard as they have to, to meet their own goals in life. Some people work very hard because of the particular goals they have set for themselves. However, for others with lower personal aspirations, the point of their life may simply be to survive, and free public handouts can sometimes allow this to happen without any effort at all on their own part.

For these reasons, I think social insurance programs, including public health care, welfare, disability, unemployment and retirement insurance programs all need to be carefully approached.

There will always be some who have no choice but to rely on the charity of others to survive, such as those who are incapable of helping themselves because they are too old, too young, too sick or too mentally or physical disabled. These people, I

believe, should have permanent free access to all social support programs. In addition, I think all basic health services should be available to everyone at a consistently low price because the true costs of these services can be so variable and unaffordable in extreme cases.

Other social support programs, however, such as retirement benefits, child support and unemployment programs may all be unnecessary if there was guaranteed work for everyone willing to work for a "Living Wage" (see also Chapter 12.2 p141 Work). If work could be individually tailored to the specific circumstances of the person in need by those in the community who know him or her best, then the other support systems could well be unnecessary.

Tailored work could involve an unemployed engineer working full time at a preset "living wage" to help a local government improve local roads, or an unemployed artist working full time earning the same living wage to create art works for public spaces. However, carefully tailored work might only require an unemployed young solo mother with teaching skills to look after one or two additional children of similar ages to her own children several mornings a week to earn the same living wage. For a retired person with good eyesight and social skills, it might involve only reading to ten bed-ridden people, each for an hour or two weekly, to receive the same amount of financial support.

There is a counter argument to such an approach; that such public employment would put others, now privately employed doing similar jobs, out of work. To some extent this might be true, but I believe those who work for a public organization should recognize and accept its social support role. Those working for a public organization that have no real interest in serving the public or ending up with a relatively low "living wage" should perhaps work elsewhere.

Those working for the public sector even at a "living wage" would at least earn a wage that allows them access to all basic human needs including water, food, shelter, basic education and health care. This is not to say that all public sector jobs would have to be low wage jobs. Public organizations must still

have some well-paid lead positions to ensure that the best people run them, but as a social support organization, not all public jobs need to be high paying. As a point to begin discussions, the following is suggested:

Social Support Recommended Solution And Consequent Rights and Responsibilities:

i. All those who are physically or mentally unable to work in any constructive capacity should be given a "living wage" and have free access to all social support services including health care, water, food and shelter for as long as needed.
ii. Where work in the private sector is unavailable, it should be the right of every individual seeking work to be provided work at a reasonable "Living Wage" in areas of public responsibility appropriate to their health, skills, ability, and personal interest.

Chapter 15:
Environmental Problems

Environmental Problems are important Environmental Systems of change (See definition p 446) that are currently either missing, broken or ineffective. Environmental Systems are what provide the physical setting that allows each of us to exist. They are essentially the various "eco" systems found on our globe, whether or not they contain humans or have been modified by them. They include all systems involving natural resources such as land, water, air, minerals, plants and animals (including humans), plus all movement systems and other systems involving physical or technological improvements to the planet added by humans such as buildings and roads (i.e. the physical attributes of civilization).

15.1 Resource Sustainability

Although Nebuchadnezzar once transformed the barren desert of Babylonia into a green world marvel several millennia ago, it has only been in the last few hundred years that most people have come to seriously believe that we humans, not some God or natural phenomenon, are in control of this planet.

It is only in recent history that we have built giant dams to harness the power of major river systems; that we have learned how to fly like birds to get places faster, cloned plants and animals to improve global food resources, started babies in test tubes to make barren couples fertile, created artificial intelligence to make our work load easier and gone to the moon "just because it was there".

However, along with our growing belief in our own ability to control the environment have come some serious new concerns, largely as the result of our beliefs. We now have such marvels as acid rain, increased solar radiation, rising average temperatures, new carcinogenic chemicals, new global diseases, the ongoing extinction of numerous species and the wholesale demolition of life sustaining forests.

Some estimates suggest between 30% and 50% of all species on this planet today will become extinct within the next 30 years because of humans. As a result, it is not too difficult nowadays to find people who are concerned over the future of our planet, and who talk glowingly about the principles of sustainable resource management. Most everyone who has good access to information can see the problem and the need to resolve it. What is not so easy to see, however, is how to do anything about it.

Those who now have what they want can afford to feel chivalrous. It is not hard to give up something that will not cost much to lose. However, those who do not have even the basic necessities of life, like food and shelter, not unexpectedly find it harder to feel similarly chivalrous.

They just feel angry that the rich would have the audacity to suggest they stop doing what the rich have done for generations, just because the finite pot, a pot that has always been finite, is now substantially less full than it was.

Academics have known about the complication of self interest in the preservation of resources for some time. In the early 1830s, English economist William F. Lloyd wrote about the potential over use of public greens in the center of most English villages, known as "the commons." This land was used occasionally for public festivals and markets, but in between public events it was available for anyone to use to graze their own animals. He surmised that without clear rules on who could use the commons, the self-interest of individuals would quickly result in over grazing and ultimately to the ruin of the land.

Self interest that causes the loss of a public resource is evident in many parts of the world. There are large areas in northern Scotland, for instance, that were denuded of trees in ancient times partly by climate change but mostly by people who burned the trees for fuel and animal pastures. Another classic example is Easter Island whose population completely collapsed after the last tree was felled.

The concerns of Lloyd were more forcefully stated a century later by the ecologist Garrett Hardin who talked about the

"Tragedy of the Commons" in reference to Lloyd's work, and pointed out a number of global examples of threatened resources caused by individual self interest, including the seemingly unstoppable over population of the planet by people procreating to meet their own needs.

Today there are many examples around the world of self interest threatening "the commons" of the planet as a whole, such as the demolition of the Amazon rain forests, the pollution in our cities from motor vehicles, the methane gas production from intensive beef and dairy production and the over fishing of our oceans.

The Nobel Prize winning economist Elinor Ostrom and others have raised hope that the loss of "the commons" through the greed of individuals is not as inevitable as it now seems and point to examples of communities finding successful ways to work together to protect and sustain a scarce resource. Others however, point out that there are many more examples of lost resources caused by human exploitation than there are of those preserved by humans.

One particularly significant complication to the "tragedy of the commons" is that the market place has no interest in sustaining global resources. Most economic theories actually assume there is a financial penalty when resources are not actively consumed as fast as possible. Put simply, having money costs money.

Having access to a resource in the market place and not using it is like throwing it down the drain. In the market place, money and resources need to be used just to keep up with interest charges and inflation, and the exploitation of natural resources through activities like mining, agriculture and forestry can be attractive investments when sustainability is not an issue.

This inevitably means that any demand to maintain a sustainable environment is never likely to come from the rich. At least it will not come from that source until what is left of the environment becomes so scarce that its remaining value can be calculated, packaged and sold for a profit to the few people left on the planet still able to afford it.

Similarly, demand for a sustainable environment is also never likely to come from the majority of the world's population who struggle just to feed themselves. It would first require them to find their own rain forests, gold mines or oil fields to exploit.

It is not a comforting thought for those who are already nervous that our continued technological development might just end up accidentally killing us before we manage to solve our environmental dilemma. Darwin did not coin the phrase "survival of the fittest" and is unfairly credited with some extreme Social Darwinian theories, but he did help develop the ideas.

Sometimes I wish I was a fundamental religious person, for certainty of a happy ending in heaven or in reincarnation would allow me to sleep much easier knowing this whole thing had been planned in advance. However, to date the physical evidence all seems to favor Darwinism.

It is hard to refute the logic that life on this planet today is at least partly the consequence of the never-ending struggle between (and within) species in a finite, variable natural environment. Perhaps evolution has been guided by a divine hand, but it seems to me that even if God has led us to this point in time, the individual human survival instincts of power and greed still have the upper hand and are relentlessly leading us to our doom. As I said back in Chapter 10: Is this God's plan or can we change it?

I guess that is the fundamental question raised in this book. Should, or is it even possible for humans to interfere with the current crude tools of evolution that now seem to be determining our future? Or alternatively, should we attempt to widen Darwinists' description of life's endless struggle and try to survive using something other than power and greed as our motivation, with or without God's help?

Despite the fact that most people do not have the time to even ask these questions, let alone answer them, I believe if given the choice, most people would think it is still worth trying to find a better way.

Current market place practices certainly do not encourage our long-term survival, and the current short-term political

cycles of our politicians do not encourage them to take a long-term view of it either.

If we are to have a future, whether we achieve it by war or peace, it seems to me we must still achieve it within an environment that will sustain us. Without this, the rest is pointless. At the very minimum, I believe we need to be able to breath, drink, eat, sleep and reproduce in a place that is free of poisons, radiation and other toxins and also preferably, free of war with others over what is left.

It will probably generate considerable opposition from all sides of the debate by its vagueness, but the following is suggested to open discussions:

Sustainability Fundamental Solution And Consequent Right and Responsibility:

i. No human activity, creation or decision may reduce the ability of the natural local or global environment to sustain life.
ii. Every person has an obligation to preserve and or regulate the sustainable use of natural and physical resources for future generations.

15.2 Climate Change

Probably the clearest evidence that humans are already having an impact on the sustainability of the planet's environment is climate change. Climate change is when the average overall temperature of the planet goes up or down noticeably and over the last few decades it has noticeably gone up.

Major global warming and cooling has occurred naturally at least 5 times in the history of the planet as evidenced by the 5 major ice ages and the associated 5 major sea level changes identified by geologists over the last several billion years.

The current scientific conjecture of some experts is that ice

ages are caused by very long term cyclical changes in the orbit and tilt of the earth. The latest ice age started just 2.5 million years ago. Most scientists suggest we are still in it, possibly only part way through it. In previous ice ages, sea levels at their peak have been as much as 100 metres lower than what they are today due to the retention of water in huge glaciers. Between ice ages sea levels have been as much as a similar amount higher than today due to melting glaciers.

Complicating these major global cooling periods, ice ages also have had many warming cycles within them apparently caused by volcanic and meteor impact induced pollution in the atmosphere. The planet's current "ice age" returned to a cooling cycle only 6 to 7 thousand years ago, but human activity appears to have caused this cycle to have suddenly (in geological terms anyway) reversed again because of man-made pollution.

Ice cores taken in Antarctica show how global climates have fluctuated going back continuously for hundreds of thousands of years. They appear to show that there is a direct correlation between atmospheric temperature and the amount of carbon dioxide in it, although it is not clear which causes which. More importantly, they show that the level of carbon dioxide in our current atmosphere is higher today than found in any ice samples dating back 2.7 million years, that is, before the beginning of the current major ice age.

Thankfully, carbon dioxide projections, complex weather modeling computer programs, and scientific studies about global warming don't suggest humanity is about to become extinct any time soon. . . . at least from global warming. They do suggest, however, that humanity is going to face some very serious global consequences because of it.

Sea levels are predicted to ultimately rise up to 5 feet for every degree Fahrenheit (or 2.3 metres for every degree Centigrade) of global temperature rise according to the Intergovernmental Project on Climate Change.

Sea level rise will not be this severe everywhere as there are already variations in sea level by up to 6.5 feet (two meters) across the planet caused by ocean currents, water salinity and

temperature variations, but average global temperatures have already risen nearly 2 degrees Fahrenheit (or more than a degree centigrade) in the last two hundred years, so it is now just a matter of time before the effects of this already realized temperature increase hits us (and our children).

The United Nations estimates that nearly 10% of the world's population or 800,000,000 people live within 10 metres (33 feet) of sea level. Forty percent of the global population or nearly 3 billion people live within 100 kilometers (60 miles) of the global sea's coastline.

One glance at the 15 million people who now live almost at sea level on the edge of the Indian Ocean in Dhaka, Bangladesh alone suggests that as sea levels rise, the world is going to have to deal with the mass migration of very large numbers of people. This international migration away from our existing coastlines is not going to be cheap or bloodless for anyone.

Climate Change Fundamental Solution And Consequent Right and Responsibility:

i. Every human activity, creation and decision shall attempt to reduce green house gas emissions and their effects on global warming as quickly as possible to pre-2000 AD levels.

15.3 Natural Hazards

It is not just air pollution from petroleum use that is causing sea levels to rise, but the growing levels of methane, carbon dioxide and other greenhouse gases that we've also recently added to our atmosphere which are contributing to the problem.

The anticipated sea level rise for the coastal management work I did in Samoa back in 2005 assumed a 1.7-foot (half meter) rise in the next 100 years due to global warming. At the time it was a conservative prediction intended to ensure maximum safety for coastal residents. Today, less than 20 years

later, most estimates suggest changes in sea levels in that part of the Pacific will be double that height by the year 2100.

A one meter rise will put the island countries of Kiribati (population: 100,000), Tokelau (Population 1,500) and the Marshall Islands (population 65,000) mostly under water. Isolated spots in the Marshall Islands and the Kiribati atolls rise to 30 feet (9 metres) above sea level, but most of the islands of all three countries are coral reefs that rise less than six feet (two metres) out of the water. Large parts of them already regularly go under water during severe storms. Kiribati and Tokelau are now actively looking to move their entire populations to higher ground in a safer country due to the problem.

Having lived and worked on the edges of the sea for more than 40 years, there is little doubt in my mind that global warming will change the planet despite what the few remaining skeptics of the theory say.

The impact of global warming may not be bad for everyone. Some places will get wetter rather than warmer and other places like the east coast of Central America, may not see any rise in sea levels at all. However, large areas of the coastline where much of the global population currently lives will have to build Dutch-like levees to keep out the seas or face mandatory evacuation to somewhere else to save themselves. That somewhere else may well be unable to handle the mass migration, and the traumatic disruption to both the migrating and receiving communities could be severe enough to generate global war.

Sea level rise isn't the only natural hazard of concern to humans. Other deadly natural hazards include earthquakes, tsunami, volcanic events, flooding and landslip. The magnitude 9 Japanese earthquake and Tsunami in 2011 gave us all a clear example of just how dangerous they can be. Over 200 square miles of land were inundated by the sea and over twenty five thousand people drowned despite the existence of extensive sea walls and other defensive works to protect the public from just such an event.

There was virtually another Chernobyl too, despite all the protection measures that had been put in place to keep this

from happening when the huge nuclear power station on the coast was first built. It reinforces the fact that nothing is ever risk free despite the attempts of professional engineers and other experts to try to assure us otherwise.

One out of every six thousand people in Japan died in the disaster, but I witnessed an earthquake and tsunami that was six times more deadly on a per capita basis in Samoa only 18 months earlier.

I was back on another project in Apia on Upolu Island living in a small tourist cabin by the sea at the time and had just woken up when the 8.3 magnitude earthquake hit. The handful of people in the other cabins nearby came outside as things calmed down and we all immediately decided we needed to get away from the coast. The owner of the cabins had come outside with the others and instantly offered to take us to a pre-identified public gathering place for emergencies like this; a cemetery on a hill near the University.

We were on the road heading uphill within ten minutes of the quake and just as we started off the owner got a text message on his cell phone telling everyone to evacuate all low-lying areas. At the time, I was incredibly impressed with the organization of the disaster response. Apia had had two "practice" disaster tests during the previous two years to learn how to cope with such an emergency and everyone really seemed to know what they were doing.

I had played a very minor role in helping set it all up when my wife and I had lived there two years earlier helping locals prepare coastal management plans. So it felt a little satisfying knowing that my work had been of some use. At least it did for the first couple of hours. All we witnessed from the cemetery above the town was a slight draining and refilling of the Apia harbor about an hour after the quake. However, we soon started to hear that the south east coast of Upolu, hit within 20 minutes of the earthquake, had not faired so well; not so well at all.

We first heard through the owner of our tourist cabin that a family friend, the wife of the owner of a beautiful resort just opposite Apia on the South Coast had drowned. As we sat by

the cemetery, he told us she had apparently received the warning and with several other family members had quickly climbed into her car to drive to higher ground when she remembered something she had left in her house and ran back to get it. The wave hit suddenly. Everyone in the car survived, thankfully, but the woman still outside had not been so lucky.

Then we heard that all the buildings along the beachfront of the adjacent resort where my wife and I had spent our 39th wedding anniversary had simply vanished. Further east along the south coast, a surfer's resort had had enough warning to get all their guests up onto higher ground, but then their main lodge, restaurant and all their two story cottages had disappeared too. When the wave cleared, there was literally not a single scrap of debris left on the entire site.

I immediately thought about one coastal village nearby because it was low-lying and backed up against a cliff. The people had nowhere to run if there was an approaching cyclone or other disaster. The coastal management plan that I had helped the villagers and Government jointly prepare had suggested the main coastal road and the entire village be relocated to the top of the cliff as soon as practicable, but they had not yet managed to do this. Sadly, that village was where nearly a third of all the Samoan tsunami casualties occurred.

Many people did survive in Samoa because of the disaster preparation work that had been undertaken beforehand, but even now I wonder what more could have been done to have prevented the tragedy. I console myself with the fact that no one can ever entirely eliminate the risk of natural hazards. The best that can be done is that people can be made aware of them so that they can take precautions to minimize their exposure to the risks. That knowledge, though, does not really help my guilt much.

Ideally, no one should be exposed unknowingly to any natural hazard, but this ideal is not easy to achieve given that we don't even know today, despite all our modern technology, where many natural hazards lie.

Christchurch, New Zealand experienced a series of earthquakes in 2010 and 2011 just before the Japanese

earthquake. They were nowhere near as large, all less than 6.5 in magnitude, but on a per capita basis, they were substantially more costly because they were close to the surface and were in a place where no one had thought there was an active fault.

Being on the "Pacific Rim of Fire", all New Zealanders know they are vulnerable to deadly earthquakes and the Country has mapped known faults and passed building standards to help protect the public from them.

In the Christchurch quakes, whole neighborhoods rose, sank or shifted sideways up to 20 feet (6 metres) and hundreds of thousands of cubic yards (m^3) of liquefied sand oozed up out of the ground all over the city burying roads, yards and gardens.

Without all the earthquake protection measures the Country had taken before hand, it could have been considerably worse. Only 180 people died, but the entirely unexpected Christchurch earthquake still left nearly all of the buildings in the central area and more than 100,000 houses nearby uninhabitable, including nearly 8,000 that will never be rebuilt because the land where they once stood is now classified as permanently subject to liquifaction.

Taking precautions against natural disasters may be costly, but not taking them ultimately incurs an even higher cost, so the following is suggested to open discussions:

Natural Hazards Recommended Solution And Resulting Right and Responsibility:

i. All individuals, businesses and institutions should take every reasonable precaution to avoid or minimize their risk of exposure to known natural hazards, including sea level rise, earthquakes, tsunami, volcanic activity, flooding and landslip

15.4 Movement

Movement is one of the most difficult groups of systems to place in a single category because it involves components from

virtually all sets of systems, including Personal, Economic, Equity, Community and Environmental Systems. Movement can involve people, goods, ideas, water, energy, and pollutants propelled by foot, vehicle, wind, gravity, market forces, radio waves or a hundred other things.

The movement of people is particularly complex because not only can people directly affect others through physical contact and verbal exchange, they can also carry ideas, diseases and objects which by themselves can affect others.

One extreme way to minimize the problems created by the movement of people is simply to prohibit it. However, as the social experiments in prisons during the early 20th century demonstrated, this could never work. People need their own space but they also need to be able to get out of it and socialize with others from time to time or they will go mad, quite literally.

The opportunity to get out is one of the main reasons for needing to provide public paths to all homes within and between all communities. All people need to have direct access to a public hallway, footpath, road, railway, airport or other form of public movement system or they will not be able to maintain their own mental health.

There are, of course, many other more obvious reasons for people needing to be able to move around too. People need to be able to obtain food, conduct business and access public facilities and services like schools, parks and medical centres, without having to travel through other privately owned spaces where they could be stopped from doing this. Most will also need to be supplied with public utilities such as power, water and sewer to live well and healthily.

The downside of people having such freedom to move about is that it can make it easy to move undesirable goods, ideas, diseases and pollution into areas where they are not wanted.

Most of these things of course, do not have to move with people to cause problems. Goods created on one site and directly traded with others can certainly help spread pollution and disease, but some of these things can also travel by air or water and do not need human intervention. The same is true

for electronic transmissions, like the internet, radio and satellite broadcasts. These too, can seriously interfere with humanity and are one form of public movement that distinctly needs to be managed at its source.

There isn't a simple answer to the complex question of how to deal with movement apart from accepting that it cannot be stopped altogether. Of course, if everyone and everything had to stay in one place most problems facing humanity would not exist. Like the handling of drugs, if a person did not move, their use would not matter to anyone else.

However, some form of movement is inevitable. Ensuring that everyone and everything has the ability to move with the least impact on others I believe is important to the successful operation of a Consocracy so the following is suggested to begin discussion:

Movement Fundamental Solution And Consequent Rights and Responsibilities:

i. Every parcel of private land shall have free, direct, permanent access to a public path such as a public road, public alleyway, public hallway or other accessible part of a public movement network.
ii. It is the right of every person to be able to move freely between parcels of public and private land along public paths at no personal cost.
iii. It is the right of every individual to be able to move solid objects including vehicles between parcels of public and private land along public paths at a cost that is proportionate (in terms of distance, volume, speed, environmental impact, etc.) to their use of the public movement network.
iv. All liquids and gases except those found within their natural environment in their natural state shall be contained at all times and any movement of them must incur a cost that is proportionate (in terms of distance, volume, speed, environmental impact, etc.) to their use of the public movement network.

v. All transmissions, diseases and pollution shall be controlled in a manner that stops their affects beyond the boundary of the site where they are generated or beyond the site boundaries of the group(s) that permit them to enter.

15.5 Transportation Networks

Private motor vehicles will probably never disappear entirely. Their accessibility, convenience in all weather and ability to carry a large amount of goods is impossible to ignore, despite their current extensive use of non-renewable resources. It seems probable that in time the direct harvesting of energy from the sun will allow their continued or even expanded use despite some current dire predictions to the contrary. However, their likely continued existence if this is the case, still poses at least two potential long-term problems.

The most significant one is that private vehicles today use up an incredible amount of space, particularly in urban areas where it is most scarce. Within major cities, as much as a quarter of all land is used for roads and parking for motor vehicles. Those cities that were formed in large part before the introduction of the automobile and did not have a good rail network within them have been forced to either destroy major portions of their centers to accommodate them, or ban most private vehicles from their centers.

I had not fully appreciated the significance of this choice until my wife and I visited Beijing six years before China hosted the Summer Olympic Games there in 2008. We stayed in a small local hotel in the middle of the large historical residential neighborhood just north of the famous Forbidden City.

We had arrived there by rickshaw late at night so initially had not appreciated just where we were until we started exploring the area on foot the next morning. In the daylight, all around our hotel we found a series of intimate alleys filled with people, bicycles, rickshaws and an occasional very slow moving car. Apart from our hotel, the alleys were all

continuously lined with ancient one and two storey wooden, tile roofed houses shaded by clusters of trees. It felt just like a neighborhood should feel but rarely does anymore; warm, friendly, safe and happy.

Most of the houses were hundreds of years old with intricately carved and painted roof beams and entrance doors leading into central courtyards. The pattern of development had been laid out literally two thousand years earlier during the Ming Dynasty and the only major change since then were the large public toilet blocks now sporadically scattered throughout the area, carefully sited to minimize their impact on the surrounding environment.

However, as we explored the alleys, largely running east-west, over the following days we ran across an area that looked like it had been hit by a tornado. In a line at right angles to the alleys, a swath of houses more than a hundred feet wide right through the heart of the neighborhood had been flattened. Lichen covered roof tiles and hand-hewed pieces of timber neatly stacked in piles suggested it was not a tornado, though, but a new Olympics inspired permanent laceration through the community for the benefit of all those who did not live there but wanted to pass through it.

Motorways have done the same thing to older areas of most Western cities, too, but I never fully understood the impact that cars can have on local neighborhoods until I saw the impact they were having on Beijing.

The Dutch are credited with being the first to come up with the idea of traffic calming. As far back as the 1960s, a few small roads and lanes in some of their cities were designed so that they could safely be used by those on foot, even by children, while still allowing some automobile access. They called their multi-use streets, Woonerfs, and cars were not allowed to travel faster than the speed of someone walking. The idea is now catching on in many cities worldwide. The old residential neighborhoods in central Beijing, however, suggest the Dutch were not really the first to sort out how cars could be introduced into pedestrian areas. Woonerfs, in all but name, have been in use in China for centuries.

A space saving idea for cars in cities also linked to the Dutch was the development of a car sharing system in the 1970s that allowed urban residents very easy access to vehicles without having to own them. Now available in most European and North American cities, car sharing has helped produce a noticeable reduction in inner city residential parking and traffic congestion.

The other major long-term problem created by cars in urban areas besides their dominating use of space is their potential ability to go anywhere equally well. This is also one of their greatest assets, of course. However, some urban activities are able to deal with vehicles better than others.

Children in residential neighborhoods, for instance, have always had trouble perceiving the dangers of motor vehicles, but many commercial activities actively seek exposure to passing traffic for the trade that it can generate. In addition, while industrial traffic does not usually need direct exposure to passing traffic, where there is no rail access it does need to be close to major roads for easy transport of materials and products.

A partial solution to deal with the different needs of road users initially developed by the Romans and now accepted around most of the world today involves setting up a hierarchy of arterial, collector and local roads.

Arterial roads are roads designed to handle large volumes of traffic travelling long distances at high speeds. They may allow access to adjacent properties, particularly commercial ones, but the greater the volume and speed of traffic the less access is allowed to adjacent activities.

Local roads are used only to provide direct access to adjacent properties and are not designed to handle any heavy traffic or long distance travel. In between are collector roads that link up local roads with arterial roads and provide for both moderate volumes of traffic and access to adjacent properties.

A special type of arterial road is the turnpike or motorway. Turnpikes are designed solely for long distance travel with absolutely no access to adjacent property. Although familiar even to the Romans, they came of age during the 14th and 15th

centuries in Britain and later in the 18th and 19th centuries in North America and other British colonies during their early settlement.

They were often the only way someone could travel long distances over land. They were almost always built by private enterprise and their lack of access to adjacent property was initially to ensure that the road builders could collect tolls from those who used them. More recently, limited access roads have also allowed vehicles on them to travel at much higher speeds than on other road types.

The main difference between the Roman hierarchy of roads and today's is the road widths involved. Modern roads can require up to six times the amount of land as their similar purpose Roman counterparts.

The hierarchical three-part road network is only part of most present day transportation systems because there are at least four other methods of movement that now form essential components of the public transportation system. One is the rail system that has existed in most countries for at least a half century longer than the system of roads for motor vehicles. By all calculations, trains are still the most efficient way to move large numbers of people and goods long distances and they have considerable advantages over motor vehicles in terms of land use and energy demand.

Up until the New Zealand Government sold off many of its assets to survive its financial crisis in the 1980s, it had a very effective and extensive rail service. Part of this was because there was a law that prohibited goods being shipped farther than 100 miles by road. It forced long distance freight to travel by rail or coastal freighter and this kept all long distance trucking off most public roads.

In the belief that the free market always does things more efficiently, the law was removed in the 1980s and today the rail system in New Zealand, particularly passenger rail services outside Auckland and Wellington, has all but collapsed. Most freight is now shipped around the Country by double trailer trucks.

In New Zealand, the trucking industry has proven that it can

be very profitable when it is subsidized by public investment in the road network, although truckers would say their minimal road user taxes balance the books. It is unfortunate that a much smaller ongoing public investment in the rail system would have had much less impact on the environment and improved the safety of today's public roads for most road users at the same time.

The second component of modern transportation systems that will probably only increase in the future, is air transport. By the nature of the equipment and technology now available, this form of transportation is heavily reliant on megalithic structures and large flat areas for runways, but as technology improves personal forms of air transport, this may change over the long-term.

The third component of modern transportation systems is the growing use of bicycles and skate boards, both muscle powered and electric battery powered. Before the introduction of motor vehicles, muscle powered bicycles were briefly the primary means of personal transportation in many parts of the world. Today, they are coming back into fashion and in some cities, now outnumber cars.

This is occurring particularly where bicycles are recognized as an important form of local transportation. In Amsterdam, for instance, bicycles are encouraged for all ages from school children to city office workers through the provision of separate bicycle paths, traffic lights and signs. The result is a much safer transportation network for bicyclists to use and a substantial reduction in the number of motor vehicles in their city center.

Finally and probably most importantly, is the pedestrian component of the road network. Local roads were once designed primarily for pedestrians and the occasional horse, but since the invention of the horse cart, local roads have not been very easily shared by people. Today, the more dense the population, the greater the need for separate exclusive pathways for pedestrian use.

It is a philosophical question whether private enterprise can provide better transportation choices than government.

Normally I don't have a lot of faith in private enterprise because while it usually generates economically efficient outcomes, they are not always environmentally friendly and the profits from doing things more economically rarely ends up back in the pockets of the public being served.

For a while after the Ministry of Works was replaced by a private company following New Zealand's economic crisis in the 1980s, I thought I might be wrong. For a decade, the Country's transportation network seemed to be keeping up with the growing demands placed on it, but time has shown that my initial fears were justified after all.

While policy control over the maintenance and improvement of major public roads was retained by the Government, the motor vehicle dominated transport network around Auckland, New Zealand's largest city is now gridlocked virtually every day for many hours at a time.

Thankfully in the last few years there is now public recognition of the problem, but the problem should never have been allowed to raise its head in the first place. It could have been avoided altogether decades ago had the necessary improvements been identified and managed by a government organisation which was not primarily interested in profit.

Transportation Network Recommended Solution And Consequent Rights and Responsibilities:

i. Public roads should be arranged as part of a comprehensive, integrated public transportation network involving a hierarchy of road sizes and purposes along with extensive, linked but separate rail, air, bicycle and pedestrian transportation systems.
ii. Until fully carbon neutral transportation systems are developed, public rail transport should be the principal means of movement of people and goods overland between large urban nodes, and for the movement of people and goods between smaller nodes within large intensively developed urban areas.

15.6 Nodal Growth

Around 60 years ago, I wrote in a journal for an architectural design class I was taking that:

> *"The city has no future! Boston is now tackling a multi-million dollar urban redevelopment program to revitalize the downtown district and clear the slums. As far as I'm concerned this is useless. Due to new means of transportation and communication there is no need for a central hub where all business takes place."*

At the time, I was a very serious follower of Frank Lloyd Wright and his "Broadacre" theory on urban form. Wright, the innovative early 20th century American Architect of Falling Water and Taliesin West was one of my heroes growing up. He was convinced cities were a thing of the past and that everyone in the future would live on 1-acre plots, grow their own food and never leave home except for brief errands by car.

The way the automobile was taking over the landscape in the 1950s and '60s, it did not seem possible that his vision for the future of human development might be wrong. Petroleum seemed unlimited, so in many ways it made sense back then, and in some ways, it still does if the use of solar energy ever becomes as limitless as oil once was.

I was even reminded of his dream when I convinced my employer to let me move home to work full time more than 30 years ago. I bought myself an Amstrad 128 computer, a photocopier and a fax machine, both new inventions, to help me and then added an internet connection when laptops and internet browsers later became easy to use. I'm still at my same desk as I write this.

Over the years, however, I've learned that Wright's Broadacre dream had at least two very profound flaws in it. One is that most humans do not like to live very far apart from other humans. Some do, of course, such as the shepherds on the steppes of Mongolia, but any extra wide open space between houses is not usually by choice. More often than not, such scattered developments are simply due to the lack of resources

that would allow more dense human settlement.

So called "lifestyle blocks" containing single houses on large lots up to ten acres (4 hectares) scattered around the rural fringes of cities in many parts of the world are often pointed out as proof this isn't true. However, I've conducted surveys of residents permanently living on lifestyle blocks in several different countries, including the USA and New Zealand, and have found this casual observation very misleading.

It is true that some people like to take short-term holidays in isolated rural locations for the novelty of it. However, I have found that if permanent occupants of lifestyle blocks could have bought the same amount of land for the same price within or immediately adjacent to an existing urban area, almost all would have much preferred this.

Many years ago in older cities, this was once possible. All urban areas once had numerous pockets of hilly or poorly drained land that were left in large lots for less intensive use. However, as market place forces took over city management during the last 50 years, most of this land has been leveled or filled in and subdivided into much smaller lots to insure the best use of surrounding urban public infrastructure. Today, if someone wants to live on a large piece of land to grow vegetables or fix up old cars, he or she now has no choice other than to look in a rural area.

Farmers, of course, are not complaining. Any farmer today, if given the choice, would rather grow houses in his fields than maize. Houses take very little effort for the income they generate. Most lifestyle block owners tolerate living away from urban areas because rural land is invariably much cheaper to build on. This is largely because despite the extra cost of putting in some utilities like rain water storage and sewerage septic tanks, rural homeowners rarely have to pay the very high cost (tens of thousands to hundreds of thousands of dollars per house) to put in the rural roads providing access to their properties, unlike most urban homeowners.

Rural public roads, and their necessary eventual upgrade because of the new housing later built along them, are usually paid for by the general public through taxes. In urban

subdivisions, on the other hand, the cost of local roads is almost always paid for by the new homeowners themselves, not through taxes but through the price of their house lot, which the developer included in the lot price.

The other major flaw in Wright's Broadacre theory was its lack of recognition that homogenous, uniform development spread evenly across the land is a very inefficient way to use most resources (including land). The provision of electricity, gas, water and sewer supply, schools, health care, shops, roads, railways, air travel and other urban utilities, facilities and services are more efficiently provided through clustered development where various sized "nodes" of intense uses and urban services like shops, schools, libraries and health care facilities can be focused. Nodal development also allows for very diverse living styles from high-rise apartment living over the shops at their centers to the park or farmland fringe areas between nodes, unlike the Broadacre model.

On a four-month trip around America with my young family in the early 1980s I visited Taliesin West the former winter home and existing Architectural School of my Architect idol in Phoenix, Arizona, and then discovered Arcosanti 70 miles away, the creation of Paolo Soleri, a former student and nemesis of Wright.

Soleri's vision of urban living in the future was exactly the opposite of Wright's Broadacre vision in form. While both Architects paid similar close attention to the surrounding environment, Arcosanti was designed to be an intense self-sufficient community of 5000 contained entirely within a single megalithic structure.

Even today, 40 years after my first visit, it is still more a training ground for Architectural students than a demonstration of the ideals it advocates as it sprawls uncompleted across the desert landscape, but it does hint at the type of environmentally sensitive community that could be created by Soleri's much more concentrated approach to urban development.

The question of urban form has plagued humankind since people started to gather together in large numbers. Wright and

Soleri are just at the current extreme ends of the spectrum.

My wife and I drove around Europe in a converted VW van for nearly a year in 1971 following our three years in Africa. I was curious what I should have included, had I known better, in the new towns I had tried to design and build as a Peace Corps volunteer in Ethiopia. So following the back roads of history we visited Tapiola, Vallingby, Espelkamp, Rotterdam, Welwyn and many other new communities that grew out of the ruins of WWII.

Cumbernauld in Scotland was the new town that struck me at the time as the most unique. It was incomplete when we saw it, just an isolated megalithic concrete hulk straddling the railway line between Glasgow and Edinburgh; Soleri's vision incarnate. Although it looked very modern, it also looked incredibly hostile. Back then I had no idea of the low density housing that would later surround it, but it forewarned me of the potential drawback of Soleri's intensive approach to urban design well before I had encountered Arcosanti. Today, neither urban extreme of Wright's or Soleri's seems to me capable of nurturing society or humanity when used as the sole form of human habitat.

I have yet to find in my travels the ideal urban solution, although a number of places contain elements of what I think might be preferable. The lively intimate spaces of Marrakech's back alleys, the bright pedestrian linkages of underground Montreal, Canada or above ground La Defence, Paris, the attention to detail despite the crowds in Disneyland, the intricate rapid subway system of Seoul, Korea and Columbia Maryland's new town focus on neighborhood and village social interaction all suggest partial solutions.

Perhaps closest to my heart, however, is Melbourne, Australia, which continues to encourage many of these things but particularly community facilities and higher density development focused around public rapid transit nodes.

I suspect there is no one right answer, but many urban designers support the concepts of "Smart Growth", "Compact Cities" and "New Urbanism" today, three related urban design theories that include the idea of nodal based growth.

Consequently, at this point in time, I believe the efficiency of development and the variety of human interaction that can occur using such nodes to focus future growth is worth encouraging so the following is suggested for discussion:

Nodal Growth
Recommended Rights and Responsibilities:

i. Community services such as schools, medical facilities and local shops should be encouraged to cluster together in nodes wherever possible, preferably around public rail transportation terminals.
ii. The density of urban development and habitation should increase as far as practicable closer to clustered community services, facilities and rail transportation nodes.
iii. The most intensively developed areas should include multi-use public gathering places linked together by safe, easily accessable pedestrian paths designed for full time public use.
iv. Private motor vehicle movement, access and parking within the center of densely developed nodes should be underground or otherwise isolated from ground level pedestrian paths.

15.7 Effects Based Development Control

I have been fortunate enough to have helped people write comprehensive land use plans for small communities, large cities and rural areas all over the world. What initially stood out in the places I visited were the differences between them; the cone shaped grass roofs, the cobblestone alleyways, the high-speed monorails, the golden mosques, the whitewashed houses, the McMansion suburbs, the riverside walkways, the thorn bush corrals, the castle ruins, the high-rise glass office buildings, the underground cave houses, the buttressed churches, the stone cottages. Such differences, after all, are what drive the business of tourism.

What became clear to me relatively early in my travels, however, was that despite the obvious developmental differences between human communities, there are many more similarities than differences common to them all.

University of Oregon Urban Designer and Architect, Christopher Alexander, and his co-authors confirmed this with their development in the 1970s of "A Pattern Language", ultimately put in book form, which intimately describes literally hundreds of subtleties in the similarities of human developments.

Around the world, all people really want the same thing, and the physical differences in the settings where they are found largely just reflect the differences in climate, geography, local resources and technology available to people at the time to achieve them.

Whether it is in the Connecticut suburbs of New York City, the Rift Valley of Ethiopia or the slums of Mumbai, all humans primarily just want good shelter to keep out of the wind and rain, warmth when it is cold outside, wind and shade when it's hot, water to drink, space to prepare and eat food, places to sleep, bathe, pee and contemplate in privacy, a nearby site to work, and most importantly, a comfortable, safe place to gather together with family and friends.

These things have never been easy for people to create, particularly with life always complicated by the wild card of health. However, with the help of religion to resolve difficult questions, for thousands of years humans all around the world consistently met these needs in a similar manner.

At least they did until recently when growing crowds, dwindling resources and new technologies encouraged the rich and powerful to claim as their own everything they could possibly acquire on the planet, and make up rules on how to share everything else they could not figure out how to hoard for themselves.

The original way humans satisfied their needs was admittedly somewhat chaotic, but it was easy and direct. People simply did what they liked with the available resources around them unless it affected someone else. When someone

else was affected, they (and their friends and neighbors) talked about it and worked out a way to meet everyone's needs despite their individual differences.

Depending on how well they got on with their neighbors, people built their houses and businesses as close to others as personalities, conditions and materials permitted. They left alleyways between buildings so people could move about freely, and included courtyards, places of worship and other gathering places for people where and when needed. No two doors or windows or private spaces were exactly alike, but all were still very similar. All were built one at a time to a human scale with the materials at hand.

However, in recent years in most parts of the world, this personal approach to development has been lost in the name of progress. Those in government insist that the physical reality of people's lives has become so complex that it is no longer possible to deal with personal needs and neighbors the way we once did.

To prevent citywide fires, the spread of disease and accidental death caused by poor building practices, most of the planet now has a plethora of development rules and regulations covering every conceivable situation on every conceivable subject, in every conceivable place where there are likely to be humans.

I have spent my life writing some of these, with long lists of permitted activities and lengthy details on where and how buildings and roads and parks and shopping centers should be built in a community. However, I have often worried as much about what I was excluding from my suggested development controls in the interest of simplicity as how much I was including in them. From my perspective, the one shoe fits all approach, even if it comes in many sizes, can never fit everyone.

New Zealand tried to change this centralized approach to land use development control in the 1990s when its new Resource Management Act emphasized the need to control the effects of activities and buildings rather the activities and buildings themselves.

It was a globally pioneering approach in many ways. It was sold to the conservative politicians of a nearly bankrupt, struggling government at the time, partly on the freedom it would give businesses to do what ever they liked anywhere they liked, provided all their impacts on the environment could be "avoided, remedied or mitigated"

Unfortunately, while the new legislation helped protect and sustain some parts of the environment better than previous planning acts, it gave local residents no ability to plan for their long-term future. Planning, under the new act could only deal with changes as they arose.

So the "effects based" development freedom it offered was never seriously encouraged in most communities. All that happened was that the long lists of permitted uses in previous plans had even more development conditions added, this time in an attempt to also ensure a sustainable environment.

One district on the west coast of New Zealand's North Island, New Plymouth, however, did try to pick up the challenge of the new Act and designed a land use development plan that did not include any lists of permitted or excluded activities at all. It permitted literally anything provided the effects of the activity on the environment were within predetermined limits.

Unfortunately, after more than 20 years, the approach was recently changed back into the old "lists of permitted activities" approach. This was not because the Act was ineffective or the New Plymouth land use plans based on it were defective but because there was no longer any political will to enforce them.

New Zealand's formerly socialist leaning population had become almost as capitalistic as America's over this time, which meant that the well intentioned effects based Resource Management Act was undermined by the relatively new national phenomenon of corporate greed.

New Plymouth's experiment with effects based development controls, did demonstrate the potential value of using this method of land use control, but it will need another social and environmentally sensitive government to see it develop to its full potential.

Because an "effects" based plan can give residents and businesses much more freedom to choose how they develop their own properties, if correctly administered, the following is suggested for discussion:

Effects Based Development Control Fundamental Solution and Consequent Rights and Responsibilities:

i. All developments shall minimize health and safety risks to life, such as uncontrolled fire, flooding, injury and disease.
ii. All development shall avoid, remedy or mitigate all effects of any development on the environment.
iii. All development on public land shall be planned using the 6-part process identified in Chapter 13.3.

Development Control Recommended Solution And Consequent Right and Responsibility:

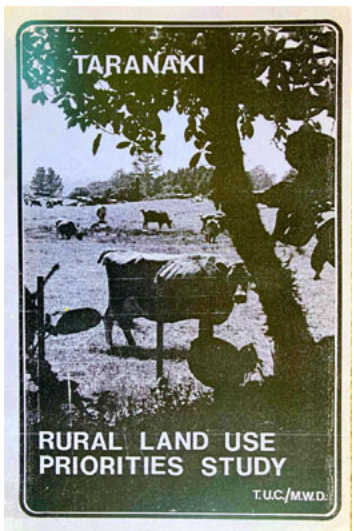
iv. On private property, the use, location, scale and arrangement of development may only be limited where the impact of such activity is likely to create a health hazard to anyone on that site or likely affect people, communities or the environment beyond the boundaries of that site.

15.8 Rural Land Use

Back in the mid 1980s when I was still working for the Planning Division of New Zealand's Ministry of Works, I undertook a desktop study of the rural land use potential of the region where I lived that almost got me lynched by the local dairy farmers. It was during the time when New Zealand was struggling to stay afloat financially. The government was encouraging farmers to diversify use of their land so that if the dairy and sheep industries failed along with everything else, there would still be a few agricultural activities that might

survive the disaster.

I had recently discovered that New Zealand, like the USA, Canada, Australia and many other countries, had mapped the land use capability of all its land in considerable detail during the 1960s and '70s. Detailed aerial photographs, soil surveys, geological surveys, land contour and climate data had all been used to create maps that showed in parcels as small as a few acres precisely where land could be used for growing grain, potatoes, sheep, cows, deer, fruit trees, pine forests and a dozen other activities, including urban development.



The maps categorized land into eight general classes and dozens of subclasses. Class 1 land was dead flat, stable and well drained, and could be used for anything, including intensive farming. Class 8 land was essentially unusable and included sand dunes and treeless mountaintops. Above Class 3, land was too rolling or poorly drained to be easily used for crops, but Class 4 and 5 lands were still capable of being grazed and growing trees, and up to Class 6 could be used for selective logging and a few other minimal impact activities.

What had also been produced by the Ministry of Agriculture and Fisheries for years were gross margin figures for virtually all existing agricultural uses in New Zealand. Gross margins were the dollar amounts local farmers could expect to earn annually per animal or per acre for raising a particular livestock, crop or forest type after all production costs, such as fertilizers, pesticides, machinery and labor had been deducted.

When I discovered that the Land Use Capability Maps had recently been digitized for computer access, I wrote a computer program that combined the maps with the gross margin data for all possible rural land uses and then added transport costs

to produce new maps that showed what agricultural use would return farmers the best income for every piece of land in the region.

I then ran the same program again many times using the most wildly optimistic and seriously pessimistic gross margins for each activity to see how the maps might differ. To my surprise, in many parts of the region the many maps I produced did not change very much at all. It made me sit up and take notice because most of the economically preferred rural land uses shown on all computer-generated maps looked nothing like how the land in those areas was actually being used.

The computer-generated maps suggested that growing a variety of grain, berry and silviculture crops might be up to ten times more profitable than the grass fed dairy operations that most local farmers ran on the flat land in the region even if the dairy industry radically improved their payout to local farmers.

Over a number of years before my study, the dairy industry had been slowly amalgamating dozens of small dairy factories into just a few giant complexes which had left most of the smaller towns where the original factories had been all but shut down. The factories went first, then the schools closed, and finally the shops and post offices were abandoned. My maps suggested that if the market enticed some of the existing local dairy farms into more intensive land uses it could help the struggling small towns to survive.

On the down side, the study also suggested that any major change to more intensive agricultural land uses could lead to serious labor shortages as well as water shortages, so I wrote a report describing the results of the desktop study and both the positive and negative implications of it.

I sometimes wonder if the report was what led the Government to eliminate the Ministry of Works, the largest government department in the country, the following year. I had suggested that the study be extended to include the remainder of the Country, as the data was all there and easily accessible, but instead I was given the task of writing the social impact assessment for the 8,000 Ministry of Works staff that

were about to lose their jobs.

As soon as the rural land resource study was released, local dairy farmers came down on me like a ton of bricks, asking indignantly how some foreign sounding red tape maker with no knowledge of farming could tell them what they should do with their own land. I think if I had not already become a New Zealand citizen and sworn allegiance to the Queen, they would have run me out of town.

It was one of the few times I have not involved local people in my work before making guesses about their future, and I paid the price, just like I may with this book (as there has been no wide scale public input on it either). Despite the bad press the study got, however, it opened up my eyes to the potential value and versatility of rural land, particularly the better class 1, 2 and 3 lands.

Of course, rural land is sometimes needed for more than just the production of food. It is where aggregate for making concrete and the base for public roads must come from. It is where ore for steel and aluminum and other needed metals must come from. It is where cities must grow as populations increase if all the land nearby is equally productive.

However, only a small part of the planet is capable of growing large quantities of food. For this reason, I believe at least class 1, 2, & 3 lands should be permanently preserved for food production, bearing in mind some of this land may have to be used as a last resort to provide for other necessary human needs. With this in mind, the following is suggested to open discussions:

Rural Land Use Recommended Solution And Consequent Rights and Responsibilities:

i. Class 1, 2, and 3 land, that is, flat to gently rolling well drained land with stable foundations and good topsoil should be permanently protected for plant and animal production, except in the following circumstances:

a. When used for urban growth and/or the provision of necessary public utilities, facilities and services, including public transportation networks if, following an analysis of all alternative options discussed in free and open public gatherings, it is determined there are no other practicable options.
b. When used for housing for those involved in the sustainable use of rural land when other Class land is not available nearby.
c. When used for the removal and processing of local non-renewable resources, if following an analysis of all alternative options discussed in free and open public gatherings, it is determined there are no other practicable options.

ii. Any use of rural land under clause c.) above should incur a resource use charge not less than the minimum potential loss of existing open sky food production on equivalent nearby land, until the land is again capable of such food production.

15.9 Land Banking

On the fringes of cities where rural land gives way to urban development, there has always been a lot of money to be made by the owners of land in transition. Typically, urban land is worth considerably more than an equivalent area of rural land and speculation in rural land in the hope that it will soon be used for urban development has occurred for centuries. Any old survey map of a rural area in North America, Australia, Canada, New Zealand or a dozen other countries will show literally hundreds of towns that were once privately subdivided from the rural countryside as someone's get rich quick scheme, but never built.

Occasionally, local governments have tried to benefit from

rural land speculation by getting directly involved in the transition from rural to urban themselves. Particularly in Europe following WW II, to provide for the thousands who lost their homes during the war, entire new towns were established in "Greenfield" rural areas within commuting distance of nearby cities.

This also happened in North America following the war, although the profits generated by the new towns invariably went to private interests. In America, unlike in Europe, local governments had almost no ability to control the location of such development, much less undertake it themselves.

The lack of urban growth control in the US was particularly noticeable in the 1950s and 60s when the automobile began to replace commuter rail transit and there was a rapid rise in new suburban housing developments around the edges of existing cities.

Unable to rely on strong European type planning legislation, a few American Planners began to investigate alternative ways to manage the rapid new development. It was the same period that saw the introduction of "Tradable Development Rights" to protect historic buildings and "Mainstreet" programs to rejuvenate decaying town centers hit hard by the development of suburban shopping centers. One of the less well-known suggestions of the day was "Land Banking" to manage urban growth.

Land banking was already being used by some American public school districts. It essentially involved buying rural sites on the edge of urban areas for future new schools decades in advance of the need. Even if time proved that some of the school sites were in the wrong place, the sites always increased in value and it could be sold for a hefty profit to fund the purchase of other more suitable school sites.

For fast growing towns and cities, planners theorized that land banking large tracts of rural land immediately adjacent to existing urban areas using public funds might allow better public planning of these areas before their urbanization. As a bonus, it would also allow the community rather than individual speculators to benefit from the increased value of

the land that would occur.

The idea seriously angered local entrepreneurs and developers, however. They immediately realized public involvement in the transition would substantially reduce their own profits so they quickly called all their local city councillors whose elections they had helped finance. Needless to say, public land banking did not catch on; at least as a public venture 60 years ago.

Go to any web site on land banking today, though, and it's clear that while most local governments may not have picked up on the idea back in the 1960s, it has certainly caught on among private investors since then. From the urban fringes of cities in England and Canada to those in China and Indonesia, rich investors with money to burn are seriously speculating on the internet in land caught up in the rural to urban transition.

Interestingly, spurned on by massive areas of urban decay in older US cities and by the US Government's HUD Neighborhood Stabilization Program to combat it, land banking is now finally catching on among American local governments too.

What makes it so interesting in America is that their urban areas are not using land banking to better manage future peripheral urban growth in adjacent rural areas. They are using it to pick up and amalgamate land now derelict in their hearts for some undetermined future use. Monterey California, Aspen and Denver Colorado, Cleveland, Dayton and Columbus Ohio, St. Louis Missouri, Atlanta Georgia, Flint Michigan and dozens of other US cities are all looking at or using land banking as a way to save themselves. One suggestion thus is:

Land Banking Recommended Solution And Consequent Right and Responsibility:

i. All communities experiencing high growth or decay should consider public land banking to improve growth management and planning and to ensure any increase in land value due to such change is primarily realized by the public rather than by speculative private landowners.

15.10 Energy Use

In the mid 1980s, New Zealand passed legislation that formally banned nuclear power stations, nuclear weapons and nuclear powered ships from the Country. At that time, 80 percent of New Zealand's electricity was being generated by renewable resources, largely through hydro power stations on several major rivers, but also through geothermal bores in the volcanically active central part of the North Island.

The public felt not only was there no need to use nuclear energy for power, but that it was dangerous. The Chernobyl disaster was still a year away but France was continuing to test its nuclear weapons in the South Pacific atolls of French Polynesia.

The French test site was about the same distance from Auckland, New Zealand as Hawaii is from San Francisco. Many New Zealanders felt very nervous about what it might be doing to the seas nearby. They also wanted to send a global message in support of nuclear disarmament.

The ban on nuclear weapons and nuclear powered ships, however, affected the US because some of its ships were nuclear armed. The US military would "neither confirm nor deny" the existence of nuclear weapons on any of its ships, so it effectively meant that all US warships would no longer be able to visit New Zealand for their sailor's R&R.

To say the least, the New Zealand legislation seriously disturbed the US Government. No friendly country had ever dared "ban" American ships before. The US Government feared it would set a precedent for others, so it threw up as many obstacles and disincentives it could to think of to get New Zealand to change its mind. Instead, the trade bans and travel restrictions just hardened New Zealander's resolve to carry on.

Many local people joined Greenpeace and its active campaign to stop the French tests, and Greenpeace set up an anti-nuclear campaign base in Auckland. This then upset the French too. They decided to infiltrate Greenpeace operations and sent a handful of their CIA equivalent operatives to

Auckland to sink the Rainbow Warrior, the Greenpeace flagship that was leading a flotilla of boats to the French test site in protest.

French agents set off two bombs under the Rainbow Warrior while it was docked in Auckland harbor; the first, a small one designed to scare everyone off the ship, the second to sink it. However, shortly after the first bomb went off, several people went back onboard to photograph the damage and pick up photographic equipment, only to get caught up in the second blast. In the rapidly sinking ship, one of the photographers drowned.

The French had obviously thought they were coming to Hicksville, arriving by yacht in a remote bay thinking no one would ever notice, but New Zealand Police and the public quickly figured out what had happened. Two of their agents were caught in a rented van within days and another three were stopped by Australian Police at the request of the New Zealand Government near Norfolk Island soon afterward while escaping in their yacht.

Unfortunately, the latter three had to be released until sufficient evidence against them could be presented. As soon as that happened, the French operatives took off in a hurry, scuttled their yacht and got picked up by a French submarine.

The two still in New Zealand were tried and convicted of manslaughter, but ultimately only served a couple years of their sentence because New Zealand was still in its serious financial crisis and could not afford to lose trade with the entire European Union as the French threatened.

The French Government initially denied any involvement despite overwhelming proof, although they eventually admitted it, apologized and paid both the New Zealand Government and Greenpeace a small amount in reparation. Subsequent admissions by some of those involved suggest the operation had even been approved by French President, Francois Mitterrand himself.

Energy is an extremely valuable commodity. Some countries are willing to take almost any risk to obtain or protect their access to it. Midway across the spectrum from the minor French

fiasco in New Zealand were the two American initiated Gulf Wars which many believe were fought over oil, where most unbiased estimates suggest over a million people died in and between the two conflicts, mostly from starvation because of trade embargos. At the other end of the spectrum was World War II where 60 million people died, largely won and lost over access to oil.

Someday, I suspect all our energy needs will be met directly by the sun and there will not be such huge tensions over its supply because we will all have direct access to its source.

For many millennia, we only used animals to supplement our our own personal energy. Horses, for instance, played a major part in human exploration and discovery for several thousand years. Coal began the industrial age in the 17th and 18th Centuries and oil fuelled the transportation revolution of the 19th and 20th centuries. Fifty years ago, nuclear energy promised the power of the future, if it did not kill us first.

Today, a variety of renewable energy sources are proving to be much safer and less polluting to the environment than nuclear power, although most still have their drawbacks. Hydropower, for instance, created by damming major rivers, affects the landscape and often removes valuable land from agricultural or recreational use. Wind and tidal turbines show promise but at the moment can still seriously affect the landscape, the local inhabitants and the animal life nearby.

The most preferred source of renewable energy for humanity in my mind, would involve directly utilizing energy from the sun one house at a time, through rooftop photovoltaic cells, solar hot water collectors, one-way radiant glass panels, mass storage heat sinks, environmentally friendly rechargeable batteries and a growing variety of other new solar energy gathering and storage devices.

Energy is one of the more disputed problems facing the planet, so it will not be easy to reach a global policy by consensus on it, but the following is suggested as a potential long term solution to open discussions:

Energy Fundamental Solution
And Consequent Rights and Responsibilities:

i. All use of naturally occurring coal, oil, natural gas, and other carbon based fuels shall be phased out of public use as soon as practicable.
ii. Any existing activity that requires carbon based fuels shall convert to other forms of fuel or utilize carbon-based fuels created from processed recently grown plant material

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Energy Recommended Solution
And Consequent Rights and Responsibilities:

iii. Renewable energy sources, such as the natural movement of wind, river water and tides may be used as sources of energy provided the impact of any conversion equipment or structure on the environment, including the scenic landscape and local wildlife, has been minimized.
iv. Directly utilizing energy from the sun should be the preferred method of obtaining energy for all human activity, provided the impact of any conversion equipment or structure on the environment, including the scenic landscape and local wildlife, has been minimized.

15.11 Pollution and Recycling

Pollution, in its widest definition, includes any product or consequence of an activity that reduces the ability of the environment to sustain life indefinitely. It includes obvious things like air pollution from coal-fired power stations and ground water pollution from excessive use of weed killers and fertilizers, but it also includes radiation, unwanted noise, light and electronic transmissions, infectious diseases, inedible trash from restaurants and the styrofoam and cardboard packaging found around new products like televisions and washing machines.

Actually, pollution includes the televisions and washing

machines themselves when no longer used, not just their pre-sales packaging. When in use many products can have a detrimental effect on the environment by emitting gasses, sound, light or electronic interference. Almost all products also contain materials that may harm the environment if left exposed to the elements after they reach the end of their useful life.

Pollutants include humans themselves as well as other animals and plant species when they become so numerous that their concentration combined with disease proves toxic or fatal to life. The repeated mass death of up to half the human population in some parts of the world over the last few millennia caused by plagues, typhoid, Spanish flu, the recent Covid-19 pandemic and other human diseases are examples of this. Other examples include the decay or extinction of some forests, crops and wildlife because of virulent moulds, diseases and other natural or man-made toxins.

Humans have polluted the planet ever since we first started to gather in large groups and our wastes could no longer be re-absorbed into the environment as fast as they were being generated. It is the rubbish tips of early human gatherings that provide anthropologists with our view of the distant past, and it will be our current waste piles that tell future people, if there are any, just what we are now doing to the environment to degrade it so quickly.

The signs are obvious in the growing amounts of lead, mercury, and dioxin found both outside and inside our bodies. They are also there in the vast amount of plastics that lie discarded and slowly breaking down in our oceans; breaking down into the micro-particles now found in nearly all marine animals. Go to any remote uninhabited island in the south pacific and there will be plastic bags, drink bottles, broken sandals and Styrofoam packaging on the tide line of every beach.

There are at least five major "garbage patches" of floating plastics in the world's oceans including one in the Pacific Ocean between Hawaii and the US mainland that is now three times the size of France.

Last year my wife and I returned to Ethiopia for the first time in 50 years and could not believe the hundreds of thousands of

discarded plastic bottles that now lie knee deep in open urban drains and in extremely remote areas that were once nearly impossible to reach by outsiders

The change is partly due to the population of Ethiopia going from 20 million to 100 million in the 50 years we were gone and also the construction of new roads everywhere. However, it is also because like most of the world, Ethiopians have decided to deal with their limited supply of drinking water by bottling it.

The lack of clean drinking water is still a major problem for one third of the planet's population, so it is hard to argue with the benefits that bottled water can provide to human life, but the visible consequences of bottling it on Ethiopia's unique countryside are sad to witness.

There have been many attempts throughout history to reduce the pollution that humans create, starting with the street gutters and later underground sewerage systems of ancient cities. Serious recycling efforts were set up during both World Wars to help meet demand for paper, cloth and some metals and to some extent crude recycling now exists in most larger urban centers around the world.

Today's recycling may be limited to paper or aluminium in many places, but often it also includes most plastics, glass and metals, as well as garbage and other decomposable, methane producing wastes. Thankfully plastics in particular are now being recognized as one of the most serious pollutants on the planet. Many countries have now banned single use plastic bags as a first step.

Arthur Pigou, an early 20th century British Economist, identified an economic way to counter the negative effects of activities created by the market place through the use of taxes to counterbalance their social costs. The concept today is being used to try to offset the environmental cost of pollution. Carbon taxes on the use of fossil fuels, for instance, have been introduced by some countries as a way to try to get local industries to reduce their greenhouse gas emissions.

A longer running example of Pigou's ideas has been the Green Dot initiative started in Germany about 30 years ago to encourage the recycling of all packaging materials found around new products. It is now adopted by almost all

European Countries, demonstrating the possibility that the same thing could be done worldwide. It also suggests that it might be possible to recycle all products, not just product packaging, in a similar way when their useful life ends.

The widely accepted way of dealing with pollution in order of priority, is to avoid creating it in the first place, reuse or recycle it, then as a last resort, minimize, isolate and if necessary permanently contain it.

Airborne and electronic forms of pollution are special cases because they cannot be easily contained and reuse is not usually possible although this is increasing. Trapping methane gas from decomposing organic waste to use for heat or power, for instance, is becoming more commonplace, particularly in Germany.

It is also growing in acceptance that the person or business that generates pollution should be responsible for either rendering it harmless to the environment, or paying for that to be done by others, so the following is suggested:

Pollution and Recycling Recommended Solution And Consequent Rights and Responsibilities:

i. Any waterborne or airborne pollution, radiation, electronic transmission or excessive sound or light should be controlled at its source in a manner that limits it from going beyond the boundary of the site where it is generated, unless explicitly accepted onto other sites by those subjected to them.
ii. The creator of any potential environmentally polluting material that leaves the property on which it is created, should be responsible for its safe recycling, or permanent containment when it becomes obsolete, unusable or unwanted by others outside that property.

15.12 Hazardous Substances

It seems like it would be obvious that public health is more important than commercial interests when it comes to dealing

with hazardous substances, but today, thanks to the power of the market place, in most parts of the world it is not. Most industries have been given the right to "self regulate" their impact on the environment because "they know best what they are doing" and can be trusted to look after the public good.

LNG or liquid natural gas, for instance, is a relatively new, reasonably safe fuel that is being pushed very hard as the fuel of the future by large petroleum companies who once flared off the gas, a by-product of oil extraction, because they had no way to use it. LNG is created by super-cooling regular natural gas to 260 degrees below zero Fahrenheit (-162 degrees Celsius) so that it turns to a liquid without having to be pressurized. The super-cooling shrinks the gas to one-six hundredth of its normal volume so it can be stored and transported much more easily than when pressurized, the way it is now stored and distributed around most parts of the world.

The gas is cooled and liquefied near where it is found, shipped in giant refrigerated ships around the world, stored as a super cold liquid near where it will be used, and then regasified (warmed up) and piped as compressed natural gas to end users.

There have not been many serious accidents involving LNG, partly because of the short history of its use, but partly also because when things go wrong, they can go wrong very badly. Like nuclear power stations, almost everyone today handles LNG with extreme care because failure to do so could be almost as catastrophic as a nuclear power plant failure. One tank of LNG can hold as much energy as the equivalent of several Hiroshima sized atomic bombs.

To take up the huge surplus of LNG that now exists around the world, about ten years ago new companies started to spring up all over the planet trying to set up LNG regasification facilities in countries that were growing short of energy, including the USA, Mexico, New Zealand, Australia, Indonesia, Singapore, Thailand, Japan, China, India, Poland, The Netherlands and Ireland.

These companies were often banking heavily on the lack of local knowledge about low probability, high impact hazards until it was too late to do anything about it. Boston

Massachusetts, USA, Yokkaichi, Japan and Shannon, Ireland are all examples of the success of this approach. New Plymouth, New Zealand, almost was one too.

Public brochures given to New Plymouth residents by a new company proposing an LNG regasification facility in New Plymouth's port, the first in New Zealand, for instance, praised the nearly perfect safety record of the now almost 50-year-old Boston LNG regasification facility as proof such a facility would be okay in New Plymouth too.

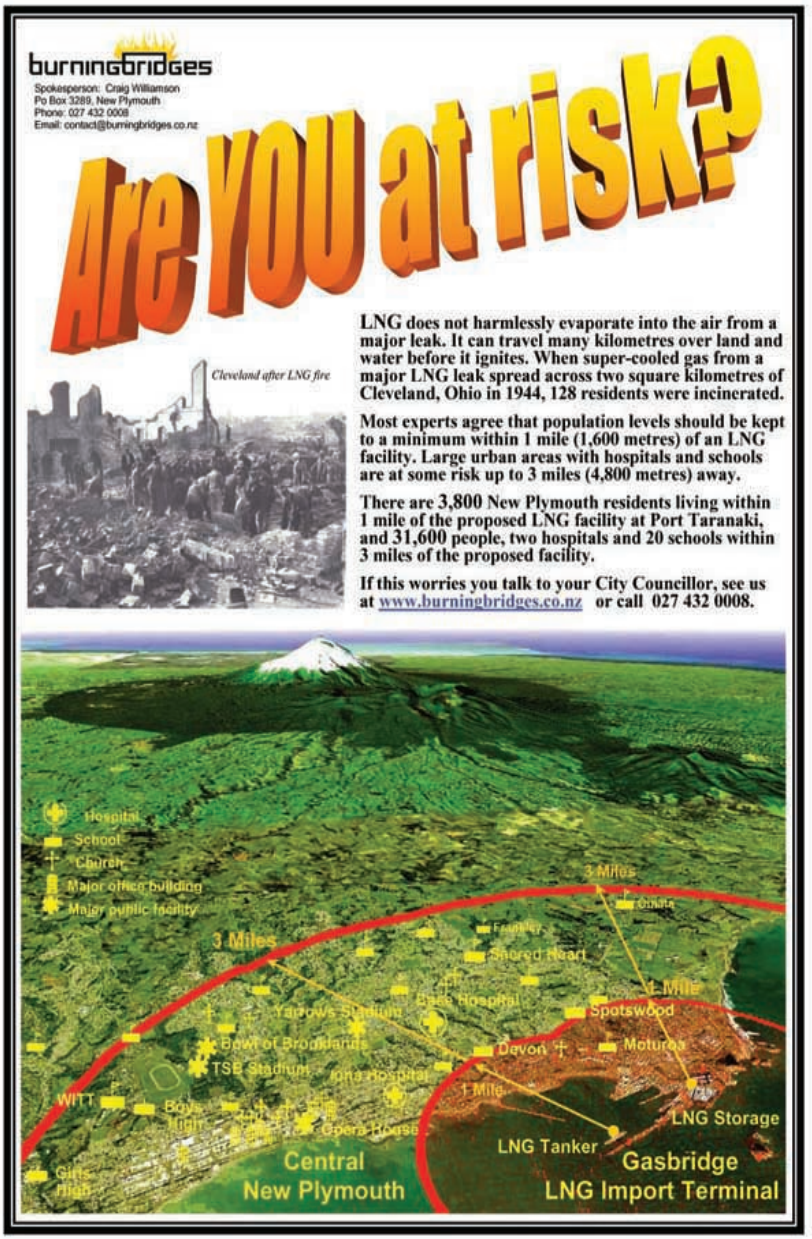
Boston's LNG facility was one of the first in the world and it was constructed only 3 miles (4.8 km) from the center of the city of a half million people. The newly established New Zealand LNG company even brought out one of the American experts responsible for its establishment to describe how safe it was.

However, both the brochure and the US expert failed to mention that local Bostonians still feared the LNG facility in their midst so much that at the same time as the New Plymouth LNG facility was being proposed, the Massachusetts Government was passing legislation that made it nearly impossible for any future LNG facility to be built within a mile of a single house, business or school anywhere in the State. In New Plymouth at the time, more than 3800 people lived within that distance of the proposed LNG facility in its harbor.

In another brochure about the proposed LNG plant for New Plymouth, clearly checked out by its lawyers, the company proudly boasted that not a single member of the public had ever been injured by LNG since the fuel had begun being used internationally in the mid 1960s. It was able to ignore the 27 people killed and 56 injured in an LNG plant explosion in Algiers only five years earlier because those killed and injured were workers on the site and not "members of the public".

In still another company produced brochure for New Plymouth residents, LNG was described as safer than other hydrocarbon fuels because it quickly evaporates if spilled, conveniently ignoring the fact that while small quantities do rapidly evaporate, large quantities of the liquid cannot disperse until it has first warmed up. Instead, the liquid and associated gas cloud from a large leak will hug the ground (or

water) until it warms up and while this is happening, wind and gravity can spread the liquid and gas cloud for miles.



In Cleveland, Ohio, before LNG started being shipped internationally, this is exactly what happened when a major LNG tank failure allowed the super-cooled liquid and gas cloud to spread across an entire square mile (2.6 sq kms) of the city during WW II.

Inevitably, the gas did warm up became diluted with oxygen in the surrounding air, found an exposed ignition source and once lit, incinerated everything back to the initial point of release. One hundred twenty eight people died and another 350 were injured.

It was for expert advice on what happens to large gas clouds that local New Plymouth residents approached one of the original pioneers of LNG safety research. Through his research he had specifically concluded that anyone living within 3 miles (4.8 km) of an LNG facility would be "in harms way", if there was what he considered a "credible" spill of 3 million gallons of LNG. Within that distance in New Plymouth, there were 31,600 people, 2 hospitals and 20 schools.

His evidence had helped stop a proposed LNG facility from being built near Los Angeles, but it had come too late to be formally considered by officials in Shannon Ireland. Unfortunately, it also came too late for New Plymouth residents because someone with an interest in the New Plymouth LNG proposal had already hired him. He was apologetic to city residents, but he said it meant that they could not use his expertise themselves. He would not say who had hired him, but given the expert's known position on the hazards posed by LNG, whoever it was may not have had any intention of using his advice. They may have just wanted to take him out of any public debate on the matter.

Thankfully, New Zealand has considerably better planning legislation and processes than many countries, and it allows all members of the public affected by a development proposal to become formally involved in the approval process. In the face of widespread, carefully researched local opposition, the proposed New Plymouth LNG project was withdrawn.

The clever manipulation of words and the silencing of hostile experts are valued functions of the "Public Relations" and "Legal" professions today. New Plymouth's experience is

being repeated across the world by major industries with their help, not just for LNG projects, but for most commercial investments that pose a potential threat to people, from nuclear power stations and waste disposal sites to alcohol and cigarette sales.

There is absolutely no hazard on the planet that can be made risk free, but those who stand to make a profit out of soft peddling hazards are now the first to assure the public there is nothing to worry about.

Commercial interests and the public interest simply do not mix when it comes to dealing with hazardous substances. Although self-monitoring of environmental impacts within the industry is one of the most common ways most governments deal with hazardous substances today, it is a recipe for disaster, as the BP Deep Water Horizon drilling disaster in the Gulf of Mexico back in 2010 clearly demonstrated.

Greed, particularly with the help of time, can generate blindness, complacency and avoidable collateral damage to the public, so the following is suggested to start discussions:

Hazardous Substances Recommended Solution And Consequent Rights and Responsibilities:

i. All public exposure to hazardous substances should be avoided, but if that is not practicable and use of the hazardous substance is in the public interest, then all risks should be mitigated to the greatest extent possible.
ii. The creation, use, storage and/or transport of hazardous substances should only occur on approved sites that are isolated from the general public, contained in approved vessels and transported in approved vehicles or pipelines along approved routes, and all of the above only if specifically consented following full public disclosure and debate.
iii. Where the creation, use, storage and/or transport of a hazardous substance is unavoidable and is a potential hazard to the general public, the hazard should be monitored 24/7 by independent experts with personal experience and knowledge of the hazard, entirely paid for, but not selected by, the creator of the hazard.

Part C:

Putting the Puzzle Together

Chapter 16:

The Principles and Structure of a Consensus Based Democracy

There are five basic principles that once underpinned most democracies. Abraham Lincoln talked about the first one; that democratic governments should be of the people, by the people and for the people. This principle seems self-evident to most, but in balancing the social, environmental and economic interests of those being governed, today economic interests now tend to take priority over the other two.

A second basic principle was that most decisions of government have to be voluntarily delegated to a number of representatives to make decision-making among large groups possible. It assumed that there would be enough representatives involved to allow all voters to have some personal knowledge of at least one of them. Unfortunately, however, the huge population growth on this planet from one billion to eight billion people in just the last two centuries has meant that it is now almost impossible for anyone in a modern democracy to personally know any representative. Almost all of them today are little more than caricatures created by professional public relations experts.

A third basic principle that underpinned most democracies was that every public decision needed to take into account its consequences on all aspects of society, the environment and the market place. To this end, democratic governments have always relied on the advice of experts to consider the wider implications of their political decisions before making them. Unfortunately, such advice was, and still is, often only partial and inconsistent. For example, no democratic government today has a consistent way to decide whether spending $50 million dollars buying one heavily armed military drone is more important than providing food, housing, health care and education from birth to adulthood for 100 potential terrorist children. The costs are about the same.

It is why this book has spent so much time trying to identify

a clearer, much more robust way of seeing the "big picture" of every public decision.

A fourth basic principle that once underpinned most democracies was that the individual (and where relevant his or her family) was the fundamental building block of a society's governance, rather than a king, state, culture, religion or race. Within reason, individuals should be free to pursue their own happiness and expect their government to protect this right. This, in fact, was one of the primary reasons why American Colonialists revolted against the rule of Britain's King George III two hundred fifty years ago and why most governments since then have tried to follow suit. Unfortunately, we are told today by those we now entrust with our governance that there are just too many of us now on this planet to allow everyone to have such freedom.

The fifth and final principle that once underpinned early village level democratic decision-making was that public decisions were best made by the consensus of the people affected by them, so that no one was left out. However consensus decision-making has never worked well in large groups so our modern governments looking after huge populations have turned to majority vote decision-making, which works with any size group of people. The unfortunate consequence of this "simpler" system is that it turns all minority groups into permanent losers, as humanity is only now discovering

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While all five principles behind democratic governance have developed serious flaws in their use today, I believe they are still vital to the successful functioning of any true democracy.

As suggested earlier, there are probably many ways they could be re-introduced into our current governments, but the following 42 "Structural Details" set out below, describe how with care, patience and persistence, they could be progressively re-introduced into the structure of any existing democratic institution.

I view these "Structural Details" as equivalent to the articles in a government's constitution, although they are much more

easily amended and don't include the equally important "Rights and Responsibilities" discussed previously in Part B. The Structural Details below form the logic behind the detailed "Rules" included in the Consocratic Plan itself, found in the last chapter. Exactly how these details might be introduced into an existing democracy is described in Chapter 19 (page 317).

Structural Detail 1.) Probably the most important structural detail of a Consocratic Government is that every individual in it must have a globally unique identification number similar to a passport number, and this number must be associated with a globally unique definable, publicly recorded three dimensional space called a "site". (not just a Post Office box number.) For most people, the associated "site" would be where ever the individual lives, but it doesn't have to be. It is up to the individual to decide what "site" he or she is associated with, and may change his or her association to another publically recorded "site" if others already associated with that other "site" accept the new association.

Structural Detail 2.) A "site" includes any privately owned but publicly accessible area of at least 500 ft^3 (15 m^3) with the least dimension of 8 ft (2.4 metres) under the control of a single person, family, business or other entity as described in public records, such as on property or vehicle titles. For instance, a site in a residential area would usually include a house and all associated land, but it might be just a squatter's shack in a slum, a camper van legally parked and occupied on public land or an apartment within a building provided there is permanent (24/7) public access to that shack, van or apartment's entrance. A gated community locked overnight, an old folks home with units only accessible from inside through a lockable front door, an indoor shopping mall closed and locked at night, or an industrial complex that restricts access to staff or invited guests, on the other hand, would all be considered single sites.

Structural Detail 3.) In most of the world today, almost all "sites" are now clearly identified by legal surveys, recorded titles, rectified aerial photographs or some other form of public documentation. However where there is none and an individual wanting to be associated with a site can show there is no other claim or association with it, and he or she has a legitimate association with that site, this documentation could simply be lines or 3D shapes drawn on a paper or internet generated map, which are then recorded electronically on public records.

Structural Detail 4.) Individuals often associate with other individuals for extended periods, such as when they create and raise children, so for the purpose of running a Consocracy, the number of people that may be associated with a single site is not a public concern. Essentially each site, and all those individuals associated with it, are autonomous under a Consocratic form of government if no one enters or leaves the site, no rights of an individual within it are threatened and most importantly, nothing within a site has any effect on the environment (including people) outside it, unless all those affected agree to this.

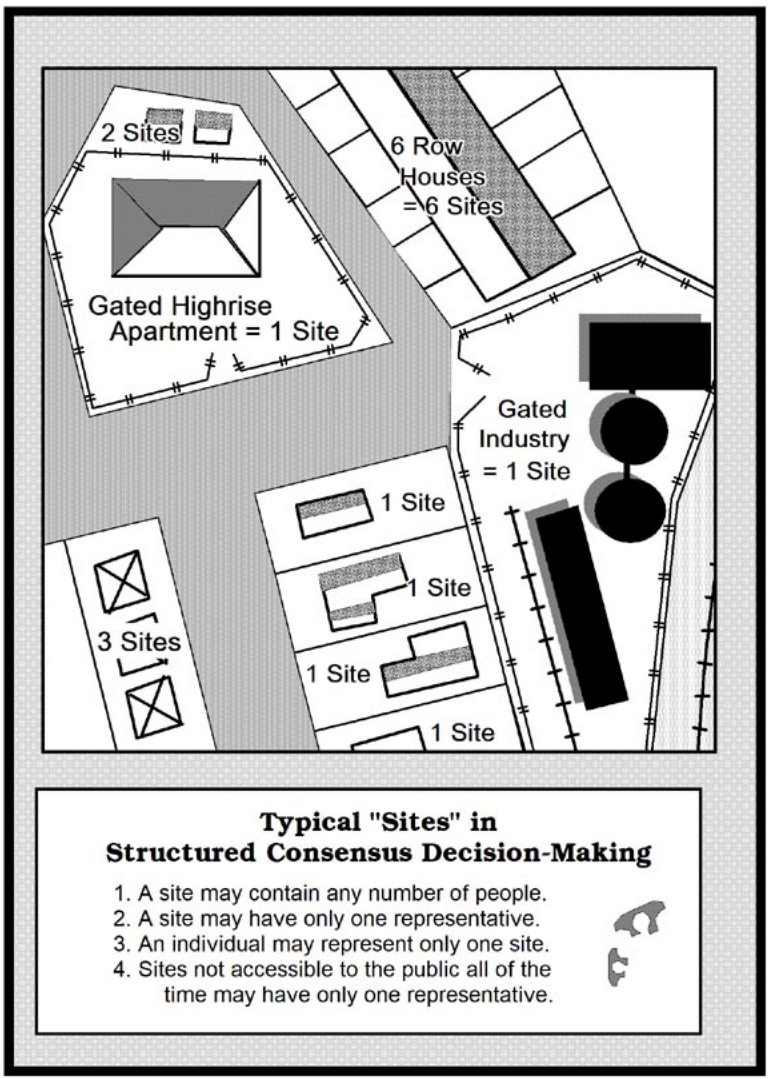
Structural Detail 5.) Communally owned land and other very large single sites occupied by many people may be split into multiple sites if each of the new sites created is publicly accessible all of the time (24/7) and is recorded on public records. However, splitting up any large site into multiple smaller sites is not mandatory.

Structural Detail 6.) A business may be represented in a Consocracy if the site where it is located has an individual living within it willing to represent its interests, or if an individual living elsewhere chooses to associate him or herself with the site where the business is located and others already associated with that site (if any) accept the new association.

Structural Detail 7.) An Individual's association with a site determines where and how that individual or business may participate in a Consocratic Government.

Of particular importance:

a.) An individual may not be associated with more than one site, and equally important, b.) A "site" may not have more than one representative on the lowest level of a Consocratic Government.



Structural Detail 8.) Just like existing "local", "regional" and "central" governments, a Consocratic government has multiple levels of representation. The ultimate number of levels in any Consocratic government will depend on the total number of represented sites involved and the total number of people being governed in any group. The table below sets out the minimum number of sites and minimum number of people represented in a group on any given level. Note that the number of levels suggested below to run the world is no more than the number of government levels that now exists in most parts of the world.

Minimum number of sites and people represented

Individual/Household (site)	1 site	(1 person)
Level 1 Group (Neighborhood)	10 sites	(10 people)
Level 2 Group (Village)	100 sites	(100 people)
Level 3 Group (Town)	1,000 sites	(1,000 people)
Level 4 Group (City)	10,000 sites	(10,000 people)
Level 5 Group (Region)	100,000 sites	(100,000 people)
Level 6 Group (State)	1,000,000 sites	(1,000,000 people)
Level 7 Group (Country)	10,000,000 sites	(10,000,000 people)
Level 8 Group (Continent)	100,000,000 sites	(100,000,000 people)
Level 9 Group (World)	1,000,000,000 sites	(1,000,000,000 peop)

Structural Detail 9.) All decisions made within an individual site may be reached by any method. For instance, for the selection of a site's representative, if only a single household occupies the site and it is a family dominated by a traditional patriarch, its representative on the first level of government might well be the father or grandfather. If the site is a publicly accessible (24/7) apartment of a woman living alone, she will be its representative. Where the site contains only a business, it is up to the business to find an individual willing to accept being associated with that site. If this association happens to be with the traditional patriarch described in the first example, then the site with the patriarch's

household must be represented by someone other than the patriarch, such as his wife or adult child, as one individual (the patriarch in this case) cannot be associated with two different sites. There is no minimum age of a representative although other qualifications such as minimum education may be required. It is up to those associated with a site to decide how its representative in a Consocratic Government is chosen.

Structural Detail 10.) Between 6 and 42 site representatives on adjacent sites may come together to form a decision-making group on the lowest level, that is, a Level 1 (Neighborhood) Group, and make consensus based decisions on all matters that affect only the sites and the individuals they represent. There will be a natural tendency for groups to be as large as possible initially, as the larger the group the larger the area that a group may control. However, it will become apparent to group members that it is difficult to reach consensus in a large group. Smaller groups work better.

Structural Detail 11.) A site representative's choice as to whether he or she joins an existing group, creates a new one or switches from one to another may be based on common interests with other representatives, such as a common language, religion, culture or extended family, but there doesn't have to be any reason. A site representative may join any group on the first (Neighborhood) level provided that:

a.) The representative's site is contiguous to, or directly across a public path or other public land from at least one other site represented by the group being joined or created, and

b.) The group being joined or created contains not less than 6 or more than 42 members. If a group contains more than 42 members when joined by a new site representative, it must divide into at least two groups, all with 6 members or more.

Structural Detail 12.) No site, activity or individual that any

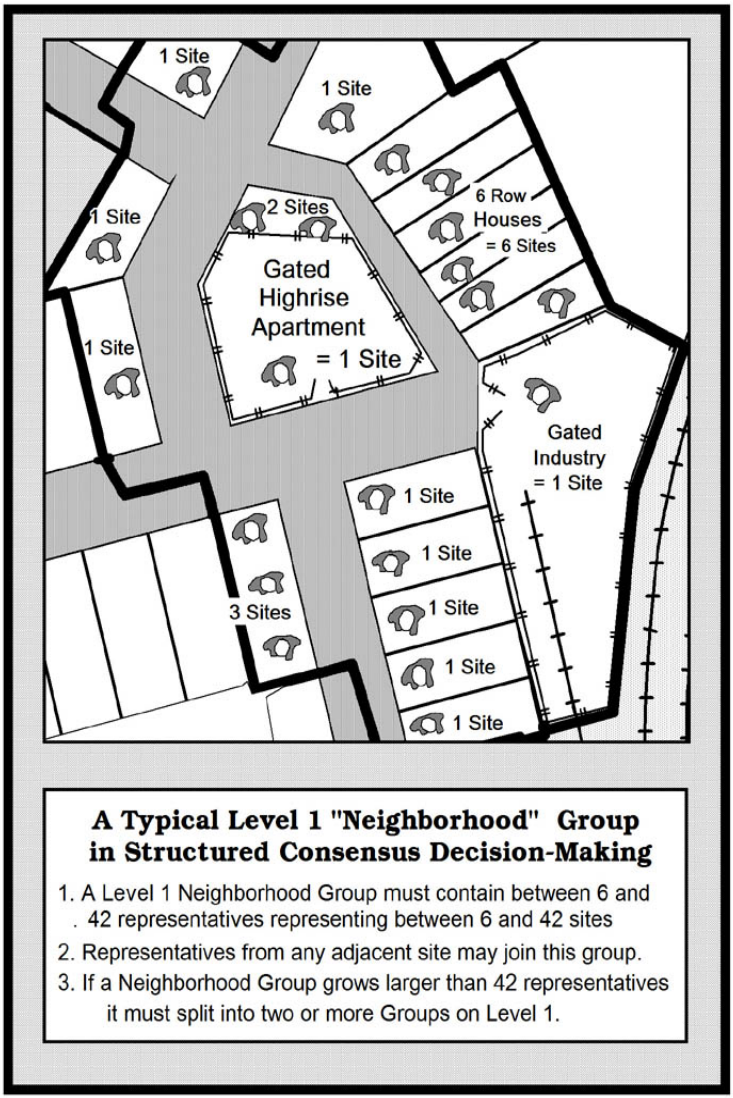
Level 1 (Neighborhood) Group represents may affect any site, activity or individual beyond their joint physical borders without the permission of all those affected beyond that group (or their representatives). For first level government groups, the matters that they can control are very local and initially will probably only involve issues between neighbors, like the location of a new building or a change of site use by a neighbor. In a fully developed Consocracy, however, level 1 (neighborhood) groups will also be able to determine many other matters of local importance such as what social support services a sick, handicapped or elderly individual in their neighborhood might receive, or what would be suitable punishment and compensation for a neighbor's petty theft.

Structural Detail 13.) To decide upon matters affecting anything outside the jurisdiction of a Level 1 (Neighborhood) Group, the site representatives on the first level of government must select by consensus from among themselves a single individual to represent their interests in a decision-making group on a second level of government, known as Level 2 (Village) Groups.

Structural Detail 14.) Like Level 1 Groups, the number of representatives in a second level (Village) Group must not be less than 6 or more than 42 individuals. Also like Level 1, the only two requirements are that the sites he or she represents must be contiguous to, or directly across a public path/public land from at least one other site represented by the decision-making group being joined or created, and if the joined group then contains more than 42 members it must split into at least 2 groups each with no less than 6 members. This structure is repeated on every subsequent level of government created, forming the "structured consensus decision-making" discussed in chapter 7. It is repeated on all levels.

Structural Detail 15.) There is one significant difference between the first three levels of decision-making and those above the third level. Above level three, there is no

requirement at the fourth (City) level and above that representatives making up any given group of decision-makers must come from contiguous areas. They may come from anywhere. Until Consocratic theory is better understood, the



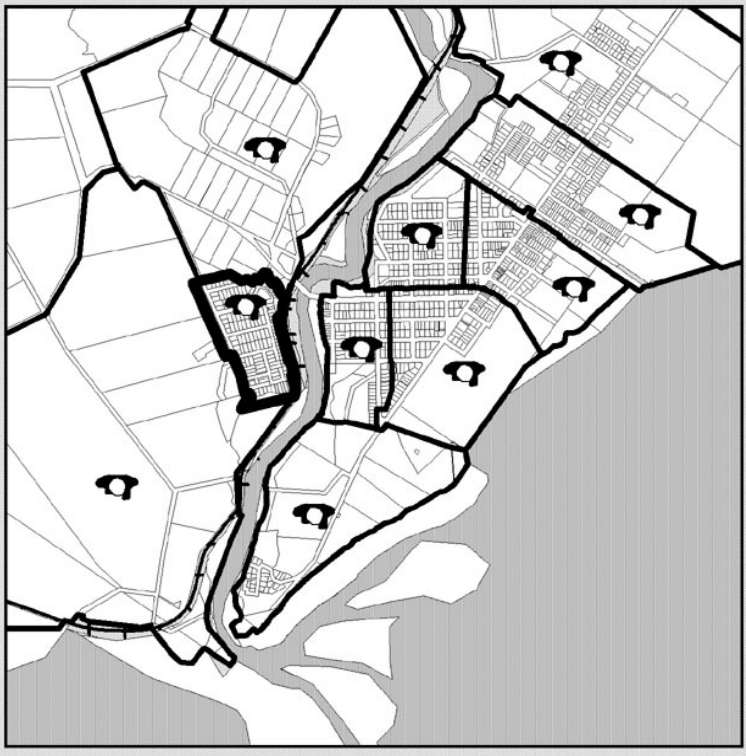
practical limit of "anywhere", is any other city, state or country, but ultimately it could mean anywhere on the planet. Decisions made by every level of government only apply to those sites they represent, so while site contiguity is not mandatory above



A Typical Level 2 "Village" Group with Representatives from 8 Neighborhood Groups

1. A Level 2 Village Group must contain between 6 and 42 representatives from adjacent Neighborhood Groups.
2. Representatives from any adjacent Neighborhood Group may join this group, provided if the Group grows larger than 42 representatives, it must split into two or more Groups.

level three, there is strong motivation for all sites represented to still be contiguous with each other where there are no social, cultural or religious reasons not to be. On the other hand, the structure of a Consocracy would work even if every level of



A Typical Level 3 "Town" Group with Representatives from 10 Village Groups

1. A Level 3 Town Group must contain between 6 and 42 representatives from adjacent Village Groups.
2. Representatives from any adjacent Village Group may join this group, provided if the Group grows larger than 42 representatives, it must split into two or more Town Groups.

decision-making including levels 1, 2 and 3, involved sites that were not contiguous. The requirement that all sites on the first three levels must be contiguous is just to simplify implementation of the theory. It is entirely possible that in time, a Consocracy could evolve to be entirely site specific on every level.

Structural Detail 16.) There is no obligation for any site to be represented by an associated person in a Consocratic government. Some sites might not have anyone interested in being associated with them or might contain only people who do not wish to participate in government. Unless an individual associated with a site chooses to participate in a Consocratic Government, those sites and the individuals within them have no direct say in what happens if something or someone within their site affects something or someone outside that site.

Structural Detail 17.) Sites that have no representative are still subject to all decisions and rules made on their behalf by representatives of the sites physically closest to them. If more than one site with a representative physically borders a site without a representative, then it is the government group that shares the greatest length of border with the unrepresented site that assumes responsibility for managing its external effects.

Structural Detail 18.) Decisions that are made by an affected group which are designed to stop, rectify, mitigate and/or recover from the effects of another site's activity may be enforced and the cost of compliance, as well as deterrent penalties, may be imposed on all those associated with the site creating the effects.

Structural Detail 19.) In addition to associating every individual with a site, another very important detail in the structure of a Consocracy is that every site must have direct access to a clearly defined, "Public Path", such as a public road, public alley, public hallway, or other means that allows an individual to move without impediment from one site to any other site at all times, and for every site to have access to available public utilities, services and facilities at all times.

Structural Detail 20.) Overseeing the installation, maintenance and management of public paths, utility corridors, public facilities and community services are important functions of a Consocratic government, just as they are with most existing governments. In a Consocracy their provision and maintenance is undertaken by the level of government that fully includes them, although on the lowest levels, some responsibilities may be delegated to a higher level of government to improve the efficiency of their provision. Local streets, for instance, might technically be able to be built and maintained by a group on level 1 or 2 (Neighborhood or Village), but to minimize equipment and maintenance costs it might make sense to delegate such work to a Level 3 (Town) Group or higher.

Structural Detail 21.) Public utilities, services and facilities include schools, medical facilities, parks and open space, recreational facilities, transportation hubs, paths and networks, power/energy supplies and networks, water supplies and networks, liquid and solid waste collection and treatment and other utilities, services and facilities accessible to more than a single site. They do not have to be publicly owned. However, all publicly used utilities, services and facilities, even those privately owned, may be controlled (regulated) by public government.

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Structural Detail 22.) Every meeting of a governing Group must contain a minimum of six representatives, five of them individually and separately advocating for one of the 5 types of "systems" of change discussed earlier, that is; Personal, Economic, Equity, Community and Environmental systems of change. The sixth member provides the link to another group. Each of the five "system" advocates must have been assigned specific responsibility for one set of systems at an earlier group meeting, so that he or she understands and can advocate for that set of systems at any group meeting. If

a group contains more than six members, responsibility for each of the five sets of systems must be shared as needed among the other available members in the group.

Structural Detail 23.) The required 6th member of every group is the group's "Representative" and has no specific "systems of change" responsibilities in the group that chooses him or her. The individual's role is to represent the collective interests of that group in a group on the next level of government. Once the 6th member of a group becomes a member of a second group, both groups are then automatically linked together. This link provides a channel for information to freely pass in either direction between the two groups. More importantly, with the use of consensus decision-making, the linked member is in a position to directly affect the content of the decisions reached by both groups.

Structural Detail 24.) Any group (on any level) which drops below 6 members must disband and may not participate in public decision-making, although the individual members of the disbanded group may then join any adjacent group(s) on the same level. If any group exceeds 42 members, some or all of them must be shuffled into smaller groups on the same level. If one or more new groups are created doing this, they each must then each contain at least 6 members with its own representative on the next level.

Structural Detail 25.) An individual may be involved in only two groups, a lower group and an upper group. In the lower group the individual's only responsibility is to represent the interests of the lower group in the upper group. In the upper group that same individual must take on one of the leadership roles listed in Structural Detail 26 below. If the lower group's representative is chosen to be the upper group's representative in an even higher level group, then that representative's responsibilities and involvement in the lower group cease immediately. The only exception to the 2 group

limit of an individual, is that he or she may voluntarily become the representative of a sub-group. (See also Structural Detail 29)

Structural Detail 26.) Every Group on every level must assign or renew annually eleven (11) leadership roles for its members, similar to ministerial or cabinet responsibilities in a 21st century democracy. In addition to the representatives' role set out in Structural Detail 23, these leadership roles must be selected by the consensus of the same group that selects the main representative, and if a role is vacated for any reason, it must be filled prior to any further decision made by that group. In addition to the main representative, the leadership roles include alternate representative, chairperson, publicist, environmentalist, economist, public employer, lobbyist, ombudsist, arbiter and chief officer.

a The Alternate Representative ensures continuity of representation by being able to temporarily fill-in for the main representative in his or her temporary absence, or permanently replace the representative immediately upon his or her resignation, death, or selection by the higher group to an even higher level of governance. The Alternate Representative may never be the same gender as the main representative.

b The Chairperson is responsible for calling, coordinating, mediating and running group meetings.

c The Publicist is responsible for providing group record keeping and group liaison with public media.

d The Environmentalist is responsible for providing planning and resource management advice to the group, including on matters such as the physical infrastructure of education and healthcare facilities, public utilities and the public path network.

e The Economist is responsible for providing taxation, finance, and business advice to the group.

f The Public Employer is responsible for the operational management of education and healthcare facilities

and the public path network, and has the authority to employ any one out of work in the public sector at a "living wage".

g The Lobbyist is responsible for passing on information, views and opinions to the group from any individual, business or other interest outside the group.

h The Ombudsist has the right to independently review, investigate and publicize his or her conclusions regarding any public decision made by any lower level group represented by someone in that Ombudsist's group. The Ombudsist alone may not force a lower level group to change its decision, but the full Ombudsist's group, by consensus, may require a lower level group's decision to be reconsidered by a higher level group if the effects of the lower level group's decision are likely to go beyond its jurisdiction.

i The Arbiter is responsible for providing group liaison with the activities of the Court.

j The Chief Officer is responsible for providing group liaison with emergency services and the activities of the police-peace force.

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Structural Detail 27.) While a Consocratic Government would ideally start when representatives from adjacent individual sites voluntarily gather together in small "Neighborhood" sized groups, such groups could be set up by a higher level of government, like a state or country. If started this way, the geographical extent of each "Neighborhood" sized group, would be relatively easy to identify using census data and existing property ownership maps. Each group would still select its own representative and other leadership roles and other higher levels would be established independently by affected groups as previously described.

Structural Detail 28 The absolute maximum size of a group is 42 representatives. This is because every member of a group must be able to sit together in a single circle and

be able to see and hear all other members of the group without the aid of electronic devices. This effectively limits the practical maximum size of any group to around 30 people, although there may be some circumstances where this limit may need to be exceeded with the consensus of that groups members, particularly on the first two levels of a Consocratic government. There are two exceptions to the prohibition on the use of electronic devices in groups. They are:

a Any or all members of a group containing 36 members or less may use electronic hearing aids to discretely improve poor hearing or to allow access to translation services, and

b All members in a group containing 36 members or less may use electronic screens with microphones and speakers to see and hear everyone in the group using programs like Zoom or Skype, provided that all members are shown together in real time, each person with a similar sized head facing forward.

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Structural Detail 29.) Like politicians today, group representatives do not have to be experts in any of the five types of systems or in any other matter. They can rely on the support of Engineers, Planners, Accountants, Education and Health Professionals, Administrators and other non-elected advisors where needed. Using experienced and knowledgeable people will help representatives take into consideration Personal, Economic, Equity, Community and Environmental effects of change in every group decision. Such advisors may be selected by any method but may not participate directly in any group decision-making, unless permitted by the group as the representative of an approved sub-group.

Structural Detail 30.) Sub-groups may be formed on any single level of a Consocracy with the consensus of the main group to add expert knowledge to the group's decision-making. The sub-group must either be represented by the main group member in the leadership role that is most closely associated with that sub-group, or by the consensus of the group, filled by someone selected by the consensus of the sub-group's members. Sub-groups must emulate, as far as practicable, the structure and consensus decision-making of a Consocracy, and the number of represented sub-groups on any level is at the discretion of the main group, provided the main group's overall size does not exceed 42 individuals.

Structural Detail 31.) To help reduce the opportunity for narcissistic, aggressive or otherwise socially handicapped individuals to participate in government, level 1 (neighborhood) and level 2 (village) representatives are voluntary positions (Individuals may be paid the "living wage" if otherwise unemployed). They would be supported where needed by the administrative staff of Group Level 3 (Town). In addition, the only way any individual would be able to participate in any group decision-making above Level 1 would be by being selected by consensus as a Level 1 group's representative on Level 2 and then being selected as a group's representative again at every level above this. This would help to ensure that there is rigorous and repeated assessment of every individual's performance and suitability to be a group's representative at every level of government.

Structural Detail 32.) To further reduce the opportunity for socially handicapped individuals to become representatives and also to ensure there is gender parity on all levels of decision making, the alternate representative in any group must always be a different gender from the representative of that group.

Structural Detail 33.) Above Level 2, all representatives and their advisors must be paid salaries at a level

commensurate with their responsibilities to ensure that they have adequate time and commitment to make good public decisions. The scale, location and type of administrative and technical support to help representatives make good decisions is determined by the responsibilities of the group, the population served and the complexities of the problems faced.

Structural Detail 34.) Because there are multiple levels of responsibility in structured consensus decision-making, consideration of the effects on any given level need not be a complex process. It simply requires each representative in any group, with the support of any advisors they may rely on, to evaluate what the effects of a proposed change or existing unapproved change might be on the systems under his or her responsibility, and then point them out to the other decision-makers in their group before all representatives in that group collectively make up their minds what to do.

Structural Detail 35.) For representatives in Level 1 government groups, pointing out effects might simply involve describing what his or her initial "gut feelings" are about a proposed new house or shop in the neighborhood. While Level 1 and 2 representatives would have access to the resources available to Level 3 Groups, they would not need to be utilized. Because of the very limited effects of any decision made by the first two level groups, the consequences of getting it wrong are not likely to be very large what ever is decided.

Structural Detail 36.) If an activity has or might have an effect beyond the site on which it is located, such as a proposed noisy industrial use in a residential neighborhood, it would not be a Level 1 neighborhood group that decides whether the activity is permitted. It would be a decision of one of the higher levels of government whose members represent all those who might be affected by the noise, traffic, pollution and other possible effects of the proposed activity. Bearing in mind that final decisions must be made by

consensus, if anyone in a group raises a problem that he or she feels needs to be resolved, no change can take place and no existing activity producing the effect may continue until a solution is found that no one in the highest level group affected, opposes.

Structural Detail 37.) Most activities have effects that are easily identifiable and clearly relate to particular geographic areas. Those activities whose effects are not easy to define or physically locate, or whose effects can change with new technology, need not be a problem, however. The responsibilities of each level of government are not fixed in any way and can be temporarily or permanently handed on, without question, to the next higher level group through its representative link. Flexibility is further assisted by the fact that most decisions only need to be made once. With consensus decision-making, the endless delays caused by aggrieved groups appealing decisions to ever-higher authorities is unlikely to ever become a major concern.

Structural Detail 38.) The right of appeal for all groups does exist in a Consocracy, and it is very straight forward. It simply involves a representative continuing to oppose the position taken by the other members of a group. If, after full discussion (including where possible use of the Delphi Technique, delegated negotiation, or more complex computer based problem-solving techniques (such as Weaver, Loomio or Value Knowledge Management) consensus cannot be reached among all members of a particular group, responsibility for the decision simply moves to the next higher level of government through that group's representative, accompanied by detailed written arguments from all group members with an interest in the decision. See also the Ombudsist role in reviewing poor decisions set out in Structural Detail 28.

Structural Detail 39.) An important qualification of structured consensus decision-making is that just because one group decides to allow an activity in one area it does

not mean another group would have to allow the same thing in another similar area. There is nothing to stop a group from using past decisions to help it make its own decision-making easier, but in recognition of the uniqueness of every individual, locality, culture, time and place, there is no legal "precedence" set by any decision of any group.

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Structural Detail 40.) To ensure continuity of government over time and to minimize disruption to decision-making, a new representative may not become a formal member of a governing group immediately. A representative must attend at least 6 meetings of the group being joined and fully respond to its member's questions before he or she may participate in formal consensus decision-making in that group, unless this apprenticeship is waived by the consensus of the other members of that group.

Structural Detail 41.) There is no maximum length of a representative's term of office and the term may continue for as long as the group he or she represents chooses by the annual consensus of the other members of the group, and with the representative's agreement.

Structural Detail 42.) The minimum term length of a group representative is one year to ensure some continuity in a group, although if the remainder of the group that selects the representative determines there has been intentional wrongdoing by that representative, the representative may be removed by the others immediately. Wrongdoing includes deliberately not upholding any Goal, Principle, Right, Responsibility or Rule of the Consocratic Plan.

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The diagram on the following page is a snapshot of the structure of a Consocracy showing 4 levels of decision-making groups (Neighborhood, Village, Town and City) and how they relate to each other. Every black

circle is a decision-making group of representatives. The size of the circle identifies the number of sites (and number of people) it represents; the larger the circle, the more sites (and people) represented.

Each black circle or decision-making group is set out and operated in the same way as every other black circle or group. The large black circle in the middle of the diagram is simply a detailed look at one of the decision-making groups on level 3. All groups on all levels actually look and operate like this.

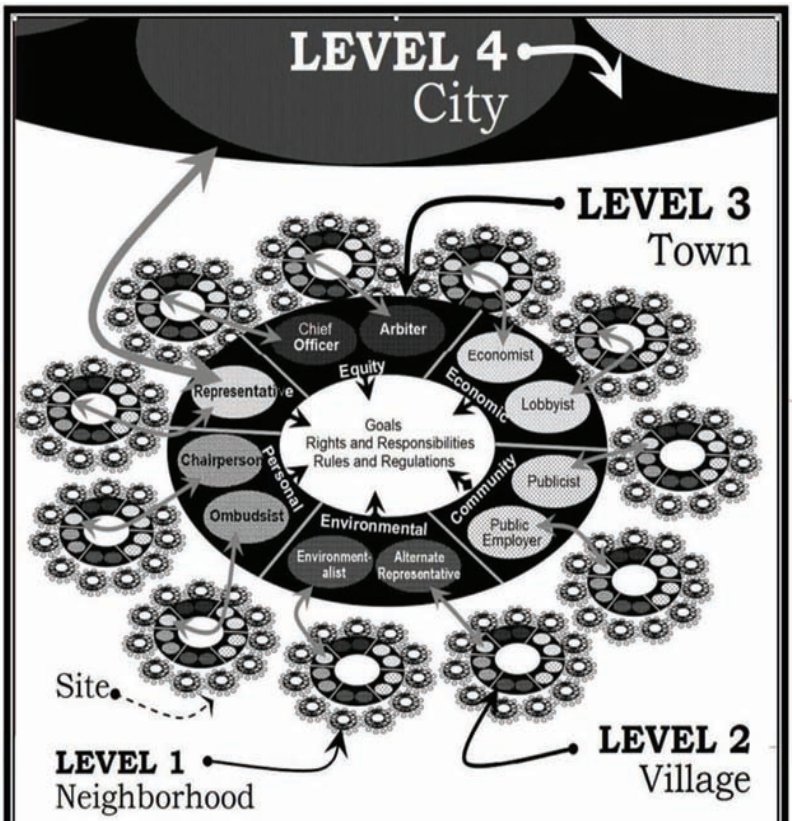
As shown in the large detailed black circle in the middle, every circle or group is split into 6 sections. Five of the sections are labeled "Personal", "Economic", "Equity", "Community" and "Environmental" (PEECE) for the 5 types of systems of change each group decision must consider, and each of these sections contains two shaded and labeled ovals. One of the 6 sections of each black circle or group is only labeled "Representative".

This person provides the "link" between that group and a group on the next level of government, but takes no direct responsibly for any of the 5 types of systems of change on the lower level. The thin grey arrows represent the link that the same individual provides between the two groups on different levels.

In addition to the group's representative, every other member in a group must take on one of the ministerial or cabinet roles, which are the variously shaded ovals within the black circles. **These roles include: Chairperson, Ombudsist, Environmentalist, Public Employer, Publicist, Lobbyist, Economist, Arbiter, Chief Officer, and Alternate Representative.**

For groups with less than 11 members some of these roles**. must** be **d**ouble**d u**p. For instance the member responsible for economic systems in a group with less than 11 members may have to take on both the Economist and the Lobbyist roles**.**

For groups larger than 11 members, cabinet or ministerial roles should be held jointly.



First 4 Levels of Structured Consensus Decision-Making In a Consocracy

1. Each black circle represents a single group of representatives.
2. All grey arrows represent a single individual linking together two groups on different levels.
3. All groups on all levels work the same way.

What is most important is that at least one group member responsible for each of the 5 types of systems of change, as well as the representative linked to the upper level group must all be present and involved in every decision made by that group.

For this reason all groups must contain a minimum of 6 representatives, shown by the 6 short arrows into the centre of the black circle which link the decisions of every member to the goals, principles, rights, responsibilities, rules and regulations applicable to that group. Preferably, groups should not contain more than 30 members so that all representatives may easily talk together face to face with each other, although up to 42 members is permissible with the consensus of all group members.

Chapter 17:
The Financial Implications:

Technically, when a Consocracy is fully functioning, virtually all our existing public health systems, education systems, social security systems and other public services and facilities now in operation around the world could continue without increasing any taxes anywhere.

In fact, the best public systems and services now in existence could be expanded to cover the entire planet because there would no longer be any need to spend considerable sums of public money maintaining global armies to keep the peace. There would still need to be some police force in operation, but as the UN chart in Chapter 3 graphically pointed out, today we spend twice as much money on our military as we would need to spend to fix all the global problems we now face on this planet.

Such improvements would also be possible because much of the work now done today by minor government red tape makers, particularly those working on levels 1 & 2, would be done by volunteers or staff working at a relatively low "living wage".

Most importantly, however, under a Consocratic government, entirely new public revenue generating systems could be developed to replace the seriously outdated public revenue generating methods we now use today. Almost all of those now in use were originally introduced to pay for fixing a particular problem faced at a particular point in time.

Income and business taxes, for instance were first introduced more than two centuries ago to pay for war. As time progressed, however, both war finance tools have been expanded to build roads, pay for social services, protect the environment and support other public institutions. While their original use was intended to be short term, most of the programs now financed by them are designed to meet very different long term public needs.

The problem with this is that income and business taxes,

from their very beginning, have always been notoriously difficult to collect equitably. The rich can afford to pay for experts to minimize or avoid paying them altogether, while the poor cannot afford such advice and invariably end up paying a disproportionately large amount to the government to keep public services (and wars) running.

Although it admittedly borders on being utopian, it is technically possible to remove taxes on individual earnings and business profits and replace them with something much more targeted to their purpose. For instance, a Resource Use Tax (RUT) on the use or exchange of all resources such as land and minerals, and a "value added" Goods and Services Tax (GST) on the purchase or exchange of virtually everything else, would produce very different results and be a great deal fairer way to pay for most public expenses. While this may sound unfair to the poor because they spend a much larger percentage of their income on necessities, there are multiple ways to offset such such effects on the poor. See an extended explanation of this in sub-chapter 13.5 pp178-184.

If a GST value added tax is introduced, I think there probably should be only one GST tax rate collected on absolutely all goods and services. This has worked very well over the last 25 years in New Zealand. But "everything" should include the sales of all stocks, bonds, shares, ownership rights, capital gains, intellectual property, inheritances, insurances and businesses, which tax lawyers can now easily hide in trusts, off shore accounts and other tax evasion schemes. The only GST free exception should be that GST should not be required on the purchase of a family's primary residence, as this significant purchase can act as an insurance policy for its occupants in unexpectedly difficult times.

A resources use tax would include taxes on the use of, or impact on, all land, air and water, all endangered plants and animals, and all minerals, liquids and gasses. At the moment, most tax systems encourage their short term exploitation

rather than their long term conservation.

When applied to a community successfully using a Consocratic form of government, these two taxes would be collected at every level of government, and redistributed by the highest level of government to each lower level of government in varying amounts proportionate to the services each level provides. For instance, those earning the "living wage" might be paid through the "Public Employer" on the 1st or 2nd Level of government, public high school teachers might be paid through the "Public Employer" on the 4th or 5th Level.

Both RUT and GST taxes would require creating a clear public record of who owns or is associated with every public and private site and resource. Keeping such a record is one of the key Structural Details of a consensus based government described in the previous chapter. All individuals must be associated with a site that is recorded on public records so identifying and recording resource or site ownership and use would just require adding another electronic layer to these records using a GIS program (Geographical Information System) like MapInfo, ESRI, ARC or Google Earth.

This information would ensure that an individual, corporation or government is able to be held responsible in perpetuity for all liabilities attached to a particular site.

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The wide variety of financial systems in operation today supporting public utilities, facilities, services, roads, schools, medical facilities, old age pensions, unemployment benefits and government administration, make it difficult for decision makers to deal holistically with any of them. Although not a fundamental component of a consensus based government, I believe governments should provide and maintain for free (paid in full by public taxes) only their own administration costs and the cost of providing public paths/roads, public open space/art galleries/libraries, public protection services (police), public media services (including internet access), emergency health services, and basic public education

services through age 17. All of these should be paid for using only RUT and GST taxes (or the second level receipt system earned through payment of GST on essential goods (See also below p203).

Some other public services such as basic health care other than emergency services, basic recreational facilities, and essential utilities would be subsidized to reduce and even out delivery costs to affordable levels for all through the use of RUT and GST taxes, but would still have an access fee to use them so that they are not exploited or abused.

Other than this, there would be no public welfare system; no unemployment benefits, no disability benefits, no solo parent benefits, no old age pensions, or other similar social giveaways except in extreme circumstances, such as when a person is severely mentally or physically disabled.

What I believe should be available to every one over the age of 17 is the guarantee of work, usually but not necessarily, in the public sector at a locally set "living wage" that ensures just and reasonable living conditions for all adults and their dependent families. It would include sufficient funds to cover the entry fees for health care and other subsidized public services.

As explained in more detail in sub-chapters 11.12, 13.5 and 14.6, because the job recipient would be personally known to those in the Level 1 or 2 group setting up the job, even though the pay was fixed at a "living wage", the job itself could vary considerably in duration or difficulty and could be fine-tuned to the particular interests, skills, age, abilities and responsibilities of each person.

Within reason the choice of work would be up to the recipient of the "living wage" and could involve work that was not traditionally considered valuable, such as raising children, working for public charities, creating pubic art works and providing social company to the elderly or infirm.

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Access to specialist education and training, specialist health care, use of major recreational or transportation

facilities such as stadiums, trains, toll roads and utilities using natural gas, petrol and other non renewable resources would be paid by the user at full cost. NOTE: recycling paid by the original generator of the material is further discussed in sub-chapter 15.11 p264.

Everyone would pay for all or part of the cost to use a public utility, facility or service using a special second level monetary system which involved the issuance of detailed personalized GST receipts on the purchase of food and other "essential items" Thanks to the proliferation of computers this would now be relatively easy to do. The list of "essential items" would be determined by the group level administering the "living wage" for a particular area and in addition to food, "essential items', might include utility reticulation, access to water, use of renewable energy or even donations made to charitable organizations.

Basically, the purchase of all "essential items", would generate special receipts that detailed the taxes paid on them. The receipt would be bar-coded to include not only the value, type and date of the transaction, but who the two parties involved were (their unique identification codes), including contact details, their associated sites and bar coded tax numbers.

The special bar coded receipts would act as legal tender, like the old "check/cheque" system, and could be banked or borrowed upon like an insurance policy, but could only be cashed by the person who originally received them or to someone that person endorsed the receipt to, and only used for accredited public services and facilities. This would include any public service or facility run by accredited private enterprise.

Unfortunately, those trying to opt out of capitalism by supporting food and craft markets and other "green" bartering systems would no longer be able to operate outside the new financial system set up by a consensus based government if they wanted to benefit from the "essential item" receipt system.

For GST to be consistently applied, such barter systems would have to generate GST receipts for customers just like all other businesses would. While this might seem an excessive step to close a minor loophole, almost all existing barter systems already utilize the internet, cell phones, credit cards and even bitcoins to conduct their businesses so it is hard to suggest this would be an unreasonable imposition.

The use of a receipt system would allow all individuals and their immediate families, even the poorest ones, to buy use of public services and facilities like higher education, specialist treatment and recreational services of their choice because everyone, even the poorest individuals would be able to pay for them simply by buying food and other "essential items" using their guaranteed "living wage".

As a by-product of the scheme, it would allow the government to check to see if GST was being accurately paid and recorded by everyone involved in business.

Parts of some public services would not be provided through a market-oriented delivery system, however. These include public services that might reduce the sustainability of the environment or that require a high level of cooperation among staff, such as police, schoolteachers and medical staff.

The cost of using a resource or of managing activities that involve a resource would be recovered through a Resource Use Tax. This would essentially be an land tax, but it would include more resources, as well as a variable surcharge to compensate the public for the removal of any non-renewable resource or the generation of pollution that occurs on one site but must be cleaned up on another. Land left in it's natural state would not be taxed. Only products grown, raise or made on rural land would be taxed.

Chapter 18:
Sociocracy and Other Similar Paradigm

When I first started to write down my ideas about power and the use of structured consensus decision-making in democratic governments back in the early 1970s, unknown to me a remarkably similar real-life version of it was being developed by a Dutch Engineer named Gerard Endenburg for the operation and management of his large engineering firm.

He had been inspired by the pioneering ideas of his high school teacher Kees Boeke, a Dutch Pacifist Quaker who had established a large school at Bilthoven in 1926 that was run using what he called Sociocratic principles of group decision-making. These principles included making management and curriculum decisions in his school collectively by consensus and doing this in small interlinked groups that included all the students.

The structure also incorporated very basic planning principles. Each group had to set its own goals, work to achieve them and then evaluate their success. He called the small groups "circles" partly because of their looped self-checking, self-correcting design.

Boeke's ideas were based on the social theories of 19th century Philosopher Auguste Comte and later American Sociologist Lester Frank Ward, both of whom had championed the use of scientific logic when dealing with human affairs.

Endenburg refined Boeke's consensus decision-making structure for use in business by removing all religious dogma such as having to love everyone, introducing two way communication between groups, and introducing a way to consider the interests of the market place in their decision-making.

He also clarified the European definition of "consensus" to mean not complete agreement in reaching a decision, but

reaching a point where there is no opposition to it, similar to the way consensus has worked in the South Pacific for centuries. He called the method "consent" to distinguish it from what most modern cultures think is consensus.

It proved so successful that Endenburg went on to establish a Sociocracy Consultancy Group (Sociocratisch Centrum) in Rotterdam that today continues to help manage the spread of Sociocracy around the world.

Sociocracy was brought to English speakers by John Buck, an American who went to The Netherlands in the 1980s to learn about Sociocracy and what Endenburg was doing. He proved the efficacy of the system while getting his Master's Degree in Quantitative Sociology and then introduced the ideas to North American organizations looking for an equitable way to include all the views of both management and staff in its decision-making. In 2007 he co-authored a book with Sharon Villines about Sociocracy called "We The People". They updated and republished it in several languages in 2015.

In 2018 Ted Rau and Jerry Koch-Gonzales' book "Many Voices One Song", took any remaining mystery out of Sociocracy by explaining in incredible detail and with many clear examples how literally any one, anywhere could set one up. Ted Rau more recently added to this with his "Who Decides Who Decides" booklet on getting started in 2021.

Sociocracy is now being used to manage decision-making in an ever growing number of businesses, schools and other for-profit and non-profit organizations across the world.

Today, certified training in Sociocracy is available not only in The Netherlands and the USA but in Canada, Britain, Belgium, Denmark, Germany, Switzerland, France, Spain, Portugal, Brazil, Lithuania, India, Korea, and Australia, among other places.

With mixed support, Sociocracy is now also generating "spin off" decision-making techniques that subtly modify its well tested methodology. Brian Robertson introduced "Holacracy" in 2007, a form of Sociocracy where decision-

making groups are intended to be less hierarchical, more autonomous and interlinked together by clearly laid out roles for people to fill rather than job descriptions.

Eight years later, in 2015, James Priest and Bernhard Bockelbrink introduced "Sociocracy 3.0" a variation of Sociocracy which focuses more on clarifying the inter-linked patterns of group governance and making these patterns more easily understood through well organized diagrams and charts.

Most recently, in 2018 Australian, Danny Johnson, set up a website called "Make Your Own Democracy" (MYO Democracy) and is working out how to incorporate inclusive governance ideas with a full commercial model where all government functions are owned by the people and run like a cooperative or corporation.

Technically, the method of consensus decision-making described in this book to form a "Consocracy" is one of them, too. A Consocracy uses virtually all of the principles of Sociocracy in its operation except that it is specifically designed to manage the public governance of millions of people using "structured consensus decision-making". As described earlier, structured consensus decision-making is a method of linking together the public decision-making of thousands of groups on multiple levels to ensure that all of the issues that a public government (of any size) must consider, are taken into account.

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Twenty years after Kees Boeke set up his school at Bilthoven in The Netherlands, Jose Arizmendiarrietta a young Spanish Priest in the impoverished Basque town of Mondragon started up a new training school in the community to teach the value and methods of working cooperatively.

With his help, some of his students then went on to establish a number of cooperatives in the 1950s and 60s that had many of the same multi-leveled, multi skilled group characteristics that Endenburg's Sociocratic Engineering

business later had. Although the Mondragon Cooperatives didn't formally use consensus in their decision-making, they used something similar called "equilibrio", or "balance", a uniquely Basque concept of inclusion, to reach group decisions.

By the mid 1980s, they had developed a complex multi-leveled cooperative structure which in addition to involving more than 100 industrial, agricultural and housing cooperatives, also included 46 cooperatively run schools and training centers with 35,000 students, 270 retail stores, a cooperative bank with 180 branch offices as well as cooperative health care and social support services for all its members.

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Many of the decision-making ideas that Dutch Sociocracy and the Mondragon Cooperatives embraced also spontaneously started up in India around the same time. Coincidentally, it was a young Catholic Priest that led this endeavor as well.

Edwin John was appointed as a parish priest in a village in the State of Tamalnadu on the southeast tip of India in 1970. It was a very poor area with a high crime rate, and to try to deal with it he organized the villages into neighborhood groups of around 30 families each to talk about their problems and cooperatively work on ways to overcome them.

To stop anyone from dominating the group, everyone had to sit in a single circle facing each other and talk without any sound amplification. In the beginning, group decisions were not made by consensus (Sociocratic consent) but there was an effort to seek some degree of "convergence" or common ground before any action was taken.

Because of the large population, he organized the groups into a hierarchy of decision-making where one representative member from each neighborhood group came together with other neighborhood representatives on a second level to fix larger problems of mutual interest. More layers were added

as the areas of interest and numbers of people involved grew.

This "bottom-up" hierarchical structure became a way of setting up a housing society, a savings society, and a village court system, and the ideas eventually spread to all of India's Catholic Church parishes involving many thousands of village groups.

It was an attractive method of organizing people because at the lowest and most important level where final decisions were ultimately carried out, the groups were small enough for each person involved to feel valued. When changes came they knew they had played a part in making them happen. In less than 6 years the crime rate in the villages dropped to almost zero.

The success of Edwin John's approach to local problem solving caught the attention of the State Government of Kerala. They saw it could be a way to help reduce poverty in local neighborhoods and villages as it empowered women to control their own future. Many women in India, particularly poor women, had become virtually powerless in the Country's male dominated society, but this system offered women direct access to finance, to other sympathetic women and to other resources that could help them find a way forward.

The State Government in 1998 rebranded Edwin John's model as "Kudumbashree" and focused its attention specifically on helping poor women.

The system proved to be incredibly successful. It also proved to be a very effective way for the Indian Government and other institutions to ensure their own "self-help" initiatives reached back down to those in small neighborhoods and villages where they were needed. Kudumbashree has now been adopted by the Government of India's Ministry of Rural Development as part of its nation wide poverty eradication program.

When a fourth level of women's Kudumbashree was established, however, the politicians in government started to get nervous. They realized the system could ultimately

become more powerful than they were so they passed laws to limit Kudumbashree groups to 3 levels.

The new laws have given local politicians (mainly male) some breathing space, but it has not stopped women from asserting themselves in local politics. While the national government has been trying for some time with little success to achieve sexual parity in local elections, in some of the areas where Kudumbashree exist today, women now out-number men in local government.

More recently, Edwin John has turned his attention to helping set up "Children's Parliaments" based on the premise that the future of the planet is in the hands of our children. The concerns of Children's Parliaments include many of the same issues that the United Nations Sustainable Development Goals deal with, such as poverty, crime, health, housing, education, finance, clean water, and global warming among others.

He has found that young adults can be very resourceful and can often resolve local problems by themselves or by focusing sufficient attention on them to gain the support of parents, friends, and local politicians.

Edwin John is now also introducing Sociocratic consensus based decision-making into the Children's Parliaments to better insure that all people in each group are given equal recognition. It is something he has always strived for, but Sociocratic methodology helps to ensure this.

With the more recent help of the United Nations, there are now many thousands of multi-level neighborhood groups across India, Africa, Asia, the Americas and Europe. The neighborhood groups are a growing force on the planet for they are reintroducing community values, trust and understanding into a world where for various reasons these important social attributes have been slowly disappearing.

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The twentieth century saw the development of many other consensus based approaches to public group decision-making as well. In the 1930s and 40s Alex F Osborn

developed his theories on "Brainstorming", which contained a number of ideas later picked up by other group decision-making methodologies.

His ideas included consciously trying to involve everyone in small group discussions, judging new ideas by their value to the group not by the status of the person suggesting them, taking time to adequately assess every idea, and using a systematic approach to reaching conclusions. He also supported the use of an independent person leading the process, involving people with the widest possible range of opinions, and initially sharing ideas anonymously.

In the 1950s Olaf Helmer and Norman Dalkey of the Rand Corporation developed the "Delphi Technique" discussed in Chapter 5, which focused on the anonymous multiple exchanges of information between people with very different knowledge, skills, and experience to reach common ground.

In the 1970s a group of American hippies produced a series of articles outlining how to make decisions using consensus. The articles were pulled together in 1981 in a book called "Building United Judgment". It is often described as the "go to" book on the subject as it was very detailed on how to resolve differences among group members, handle emotions, use group facilitators, and proceed when common agreement could not be reached.

Also in the 1970's Dr. John Rohrbaugh began his development of "Value Knowledge Management" using computers to help diverse groups reach consensus on complex issues. By pure chance, my wife and I met John while he was still working on his doctorate when we took a job as house parents of a group home for juvenile delinquents following our African adventures. We had taken the job to give me time to write about the problems of democratic paternalism and he and his wife were one of the relieving couples for us on weekends.

For his doctorate, John was perfecting a way to help local politicians make some very controversial decisions. He was working with a computer program that could accurately

predict what land parcels local politicians might consider for public purchase to create a greenbelt around the university town of Boulder Colorado when various parcels came up for sale. The analytical method took into simultaneous consideration the expressed values and interests of each politician, and it was so efficient that, rather than having to spend hours debating the merits of each land parcel, the politicians largely ended up relying on the computer to make their decisions transparent and more accountable to the town.

My writing was interrupted by a job offer in Zambia and I lost touch with the couple, but a few years ago I found them again through the internet. Not surprisingly, Dr Rohrbaugh's research four decades on had become considerably more sophisticated. He was well past finding majority solutions to problems and was then seriously engaged in developing tools that sought consensus among multiple factions with multiple conflicting values. "Value Knowledge Management" as he described his approach, considered not only information that could be gleaned from known sources, such as personal interest surveys and data files, but those within each individual that were unspoken and unnamed.

When multiple factions with conflicting values needed to solve a problem, his approach was to work first with each faction separately to clarify their real interests. Once clarified, he could then calculate a solution that jointly maximized each faction's interests. In a joint meeting, all involved were then given the results and presented with the task of finding an even better solution. This approach meant that everyone in the group was not bargaining toward an unknown solution but bargaining away from a known one. This considerably improved the chances of a successful outcome.

More recently a number of less complex computer based tools have been developed as well. None of them consider the use of consensus or Sociocratic consent decision-making in the way Dr Rohrbaugh's program does, but most try to handle complex space-time questions and the chaos of

generating new ideas that might identify better, more mutually acceptable outcomes.

One of the earliest computer programs to do this that was easily accessible to the public was Microsoft's Windows based "Project" program introduced in 1990. Users started by listing all the tasks that needed to be done to achieve a particular goal and both the time and materials that would be needed to complete each task. The program then produced a time-line diagram that pictorially showed how the goal could be achieved.

Among other things the program identified critical points that could disrupt or even stop a goal from being achieved if certain things did not happen first.

A number of other publically accessible programs came out after that which tried to simplify or improve many of the things Microsoft's Project could do. Today there are literally dozens of brainstorming, mind mapping and/or project timing programs that use various methods to help people think laterally or vertically, link actions together and/or prioritize actions by time, cost or importance.

One program introduced in 2012 that sits apart from most of the newer ones is Ben Knight and Richard Bartlett's "Loomio" program. It attempts to seek consensus on a project or action among all those involved.

It starts like the others by setting the goal of the project or action and then getting everyone involved to "brainstorm" ways it might be achieved. This can be done anonymously if desired. But then it shows in pie diagrams the collective responses to each of the ideas by percentage of the overall group that agrees, disagrees, abstains or wants to throw out (veto) the idea altogether. All those involved are then encouraged to suggest modifications to any of the ideas put forward until consensus is reached on one of them.

Like the idea of Children's Parliaments, it too is now beginning to spread around the world as a viable way to find solutions to problems that are supported by more than just half those involved.

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So it turns out that the 50 year process I've gone through to come up with a form of government that might actually fix the planet, only confirms the conclusions already reached by many others working independently on the problems. It is not a big leap then, to suggest that there might be some merit in the ideas, the methodology and the structure of the proposed planetary fix discussed so far.

Part D:

The Planetary "Fix"

Chapter 19

A Way Out of this Mess

Three things seemed clear to me back in 1972 when I first realised that most of our democratic institutions contained several serious flaws in them. One was that any attempt to fix them would need to take into account the intense, complex, ever changing chaos that we all have to live with on this planet. There is no reason to think that new life-changing ideas, inventions and problems would not continue to emerge as we all go through indefinable time.

However, chaos is not as random as the name implies. Mathematicians and other experts on the subject have shown that over time, discernable, often repetitive, patterns will eventually appear in chaotic events. The significance of any chaos is formed at its very beginning. If any pattern is generated by chaos, that pattern is actually set by the very first steps that occur seemingly randomly.

The Consocratic Plan contained in this book has focused on setting up that beginning event for precisely this reason. Even with a clear set of goals, principles, rights, responsibilities and rules, that is, with a much more detailed constitution, the ultimate form of any democratic government that considers the rights and needs of everyone on an equal basis in a sustainable environment and well functioning market economy will be almost impossible to predict.

The second thing that has been clear to me from the beginning is that the tools that our governments use to handle the chaos must, by necessity, end up as fractals; that is, be in a form that looks and acts the same way on many different levels of government. Public understanding of how governments work is absolutely essential if people are to support and participate in them.

The third is that any serious update of an existing democratic government must be introduced through the efforts of many small groups of people rather than through the efforts of either just one person or an entire country.

I had thought that change from either the top or bottom almost always required force, and one critical prerequisite I had set myself from the very beginning was that a democratic

solution to the planet's existing problems could not be achieved through violence, terrorism or war.

I have since discovered, thankfully, that my third concern may not have been entirely warranted. The very nature of consensus decision-making seems to generate peace and social tolerance among people rather than violence, terrorism or war.

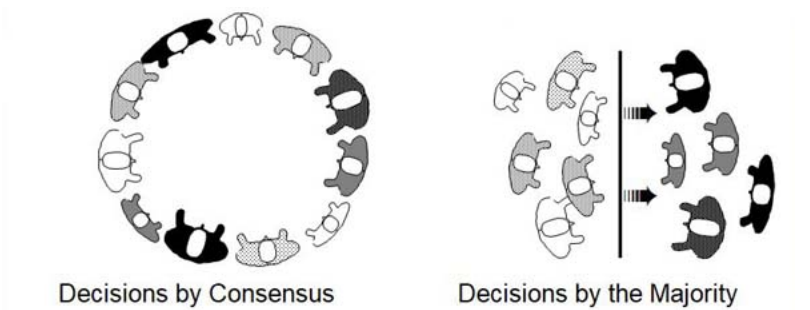
Nevertheless, I have set out the following suggestions on how to fix the mess we're in on this planet by beginning with what small groups of people might do to start the process. Even if a Consocracy is established by one of the other two methods, the final step in all three approaches would be the same.

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I know the likelihood of any government updating its laws to use consensus is extremely remote. If there was a quick fix to the problems we face we'd have found it by now. Certainly the five hundred sixty individually approached publishers and agents who "passed" on this book did not believe in the possibility. Not even one bothered to read the full manuscript.

Their reluctance, I suspect, was at least partly because consensus decision-making is now a lost art among most communities on this planet. Even the best democracies today resolve problems by identifying two (or more) solutions and then forcing voters or their representatives to choose just one of them.

This unavoidably forces everyone to take sides. The process splits communities and creates winners and losers, which is often followed by a feeling of alienation and anger among those who lose out.



It is for this reason I believe that the single most important 1st step any of us might take to update our democracies and our chances of survival on this planet is to try to convince the people we live with, the people we work with, the people in any existing local group we are involved in to "Think Globally, Act Locally;" that is, to make their decisions by the consensus of everyone in that group rather than by a vote of the majority.

Examples:

- A family deciding where to go on vacation,
- Teenagers choosing the location of their next social gathering,
- A neighborhood group setting the theme for their annual street party,
- A sports club committee deciding who should be their next president,
- A community service club deciding what project to support,
- A town centre Chamber of Commerce setting the year's business support program,
- A university political science class deciding with their teacher what they will focus their studies on.
- A local government town planning committee deciding what developments to approve.

The motivation for a group to change its method of decision-making might be the noble desire of members to end paternalism and give everyone in the group equal power to make decisions. It might be the desire to bring a divided group, club or committee back together, or it might simply be the gentle push of someone who believes in the idea. In any event, the experiment would not require the group to change anything else.

Group, club or committee members would still be elected, appointed or volunteer as previously. No existing laws would need to change. Nothing would have to change other than that all group members would have to agree to talk through their differences and reach decisions without opposition. Remember, as used by "primitive" societies, consensus does not mean 100% agreement. It means there is no disagreement. The

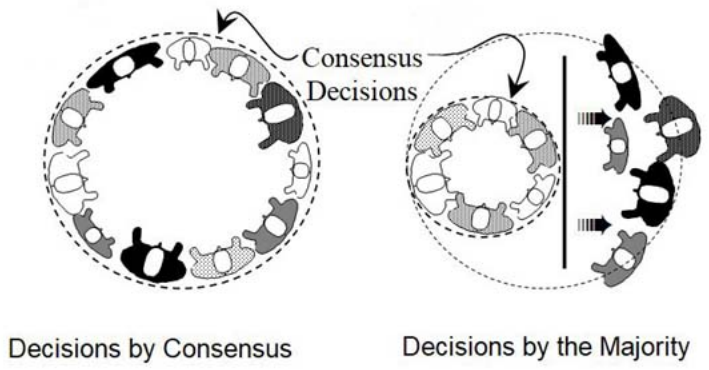
difference may sound like meaningless semantics but it is extremely significant. It means that all anger, hate and divisiveness have been removed from the outcome.

While reaching consensus in a group, club or committee might seem an improbable first step, there are actually a number of groups, committees, and even a few governments around this planet already leading the way. For instance almost all indigenous communities in the South Pacific make their local decisions by consensus. In addition, the British Guernsey Islands off the coast of France are now largely run by a series of committees that use consensus.

There are also two Canadian districts, the Northwest Territories and Nunavut Province that reach their decisions in part by consensus. More relevant to larger communities and governments, most of the 100 or so "Green" or environmental political parties around the world, many of which now have elected representatives in government, have used consensus to set their policies since the 1980s, and as pointed out earlier, most jury trials and Quaker meetings have used consensus decision-making for centuries.

To ensure some likelihood of success in replacing majority vote decision-making with consensus decision-making, any group or committee attempting to use consensus will probably need to be very small initially. It is much easier to understand the views of 10 or 15 people in depth than it is to get to know intimately the hopes and desires of 50 people.

Reaching consensus in small groups is not impossible, for even today most democracies do it every time they vote on anything. This may sound surprising, but every time a decision is made by majority vote, everyone on the majority side must reach consensus among themselves on the details of what they are actually voting to support. In a city council with 11 members, for instance, at least 6 members must reach mutual agreement on exactly what they are choosing to do. While there is likely to be less diversity of thought in half a group, some diversity, even among the majority half is usually unavoidable. So in reality, even majority vote decision-making often requires reaching consensus among a group of people.



While most groups of people on the majority side don't actually vote among themselves when they decide what they will support in a full democratic vote, some do. In such circumstances, it means that only a majority of the majority, or as little as 26% of the people in that democracy are actually making decisions for the public. It means that the "majority" of people are not really running that government at all, not by any stretch of the imagination.

Just the change to consensus decision-making by a club or committee would create a fundamental shift in the group's approach to problem solving. Everyone knows how our current democratic decision-making works. In parts of the world it has been practiced for centuries. An idea is raised, its good and bad points are debated, and then it is voted upon. If more than half agree with it, the idea becomes applicable to everyone.

Unfortunately, today almost no one knows how consensus works. Most people only know that it's impossible to use in large groups and it can be hijacked by narcissists. In most of the world, knowledge of the art, value and practice of consensus decision-making has been lost for generations. In our modern world, few have ever had the chance to discover that decisions made by consensus are usually more holistic than majority vote decisions; that they unite communities rather than divide them; and that they are often cheaper and quicker to implement in the long run because they can be carried out immediately without the ongoing hassle of opponents trying to change the decision

or stop its implementation.

Complicating this lack of knowledge, in current political debate the usual reaction of a person in the majority group to an idea not in sympathy with one's own, is to rubbish it. It is a response that has been taught over centuries of democratic contest, and it is a response that some will find difficult to give up.

For these reasons, any group, club or committee that does decide to change its majority vote decision-making to consensus decision-making will probably need to adopt some initial informal rules of conduct to help all members stay focused on the committee or group's usual tasks.

In most committees today, for instance, the chairperson's primary role is to keep order and ensure democratic processes are followed. In many committees, he or she does not even vote unless there is a tie and a "casting vote" is required.

A slightly revised role for the chairperson in a group using consensus might be for the chairperson to act as a neutral mediator to reduce tensions in heated debates, similar to the way a Samoan Orator manages a community meeting. The chairperson could also be the facilitator in identifying similarities between different ideas in search of a solution acceptable to all.

The chairperson might even be the person who is given responsibility for deciding what to do if consensus cannot be reached. For instance, he or she might be given by the others in the group, the power to invoke a previously agreed alternative means of decision-making in such circumstances, such as "consensus, less one".

In a fully operating Consocracy, there are better options when this happens, but in the early stages of setting one up, when consensus cannot be reached, a back up plan for the group's decision-making is a very good idea.

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The reason why decisions will take more time in the early stages of consensus decisions-making, is because every member of a group must get to know intimately every other member of the group. It is not enough just to know every member's name. Each member must become sufficiently familiar with everyone

else in the group to know their families, where they live, what their hobbies are and why they want to be a representative.

In a fully functioning Consocracy, it is a fundamental requirement that every group's representative must provide such information in writing and keep it up to date as part of the representative's public record.

Getting to know the other members in a group well can be shortened with the help of computers and the internet. Facebook, Twitter, Skype, WhatSapp, Zoom, FaceTime and other social networking tools used outside formal gatherings of the group are powerful methods of communication that can rapidly speed up understanding between people. Other computer aids worth considering include programs like BrainStorm, Loomio and Weaver, which facilitate the exchange of ideas, assist in problem structuring, and support decision-making processes.

Possibly the most powerful way that computers can help very diverse groups of people find mutually agreeable solutions to complex problems, however, is to use them to identify what a mutually agreeable consensus decision might look like. Dr. John Rohrbaugh's "Value Knowledge Management" computer program discussed earlier, for instance, can help such groups reach consensus by considering the values and interests of each person involved individually. By using a computer, group members can then begin their discussions from a known possible solution rather than try to blindly create one from scratch. This considerably improves the chances of a successful outcome.

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I believe the successful use of consensus by a number of small local groups, clubs or committees will, in time, encourage local governments to try it too, and that would be a very significant 2nd step in introducing it to central or national government decision-making. This is because local governments have the legal right to affect the lives of many people through the powers they enjoy.

What they can legally make decisions on, of course, varies from community to community and from country to country

depending on existing empowering legislation, but in most cases the governments of towns and cities can regulate private land use as well as collect taxes to pay for local public improvements like roads, parks, libraries, water supply, sewage treatment and other public services and facilities. Both are very powerful local democratic decision-making functions.

Like the 1st step, this would not require any changes to existing laws. I have not found any democratic government anywhere whose constitution prohibits its representatives from making their decisions by consensus.

All members of a local council would still have to be elected by the public in their usual way, but at that point they could then voluntarily agree among themselves to use consensus to make their council decisions. Using consensus would instantly change the outlook and image of a local government to the people it governed. This 2nd step in the adoption of a consensus based central or national government would inspire public cooperation and community spirit and it would encourage other communities to follow their example.

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The 3rd step in setting up a consensus based national government would be to set up a method for local residents to become voluntary community advisors to local government to provide elected members with detailed knowledge of local activities. This too, would not require any law change.

Today, most local governments include not only elected representatives but non-elected advisors to help representatives make their decisions and to carry out the decisions local governments make. The advisors typically include experts like administrators, engineers, economists and planners, but there is usually no formal criteria or procedure that local governments must follow to select them, so some could be selected as "community advisors" by using a simple, informal version of "structured consensus decision-making". As described elsewhere, this is a multi-level method of choosing representatives by consensus.

The reason why this would be helpful is that most local governments have grown so large that elected representatives

rarely know much about the inner workings of most neighborhood residential, commercial or industrial areas they represent or the lives of the people in them. Similarly, few local residents today have any understanding of what local governments actually do, much less how or why. The introduction of voluntary community advisors to councils would greatly reduce such ignorance.

At this early stage the use of structured consensus decision-making methodology to select the community advisers would not have to consider all the matters a full consensus based government or Consocracy might consider, but such a multi-leveled method for selecting them would encourage local residents throughout the jurisdiction of the local government to support and peacefully work together with their political leaders. The advisor positions and method of choosing them could be entirely voluntary and need not cost the local government anything.

The population of the area being governed would determine the number of "levels" needed for its volunteer community advisors. An urban/rural area with under 50,000 people might need only two or three levels of community advisors. If there were a million people involved, there might need to be four or five levels.

Once it becomes clear that "structured consensus decision-making" works to introduce community advisors into local government decision-making, it might then be possible to take the 4th step by widening the role of the volunteer local multi-leveled community advisors into other decision-making groups operating within the local government's jurisdiction. Initially, the most logical "community advisor" responsibilities might involve only land use management matters like helping council members decide the location of new housing or commercial buildings. However, the local parent-teachers group or school board in a town might consider it helpful to develop a close relationship with a local community advisor too since he or she would probably be involved in helping local governments determine where schools are built and how they might be expanded.

In time, other levels of government involved in public education, roading, health care, public utilities and community services might find it helpful and economically beneficial to add the council's voluntary community advisors to their own meetings to help them coordinate their activities. Such cooperation would help regional hospitals work with regional transport systems and higher education providers to ensure their accessibility to all those who need to use or staff them.

This is actually a more important part of the 4th step in the upgrade of a democratic government than it might seem, as the ultimate form of a Consocracy pulls together all forms of public decision-making into a single body at every level of government, and this 4th voluntary step would demonstrate how such a major change in political decision-making might work.

Under a fully operating Consocracy, local governments on each level would not only administer land use, but oversee public education, public health, justice and police services as well, with the assistance of sub-committees focused on these areas. The political responsibilities at each level would be much more explicit than they are now and would depend on the size of the geographical area and number of people they represented, but all government decisions would then be able to be much more holistic than they are now, as each of their decisions would have to consider all 5 types of systems of change previously discussed at once, i.e. personal, economic, equity, community and environmental change.

Up to this point, no laws would have to change. Local government decision-making by consensus would be voluntary and the establishment of community advisors would not require any new legislation.

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However, the final step, Step 5, would unavoidably require updating existing laws. This last step involves updating an existing democratic government's constitution using part or all of the components set out in the Consocratic Plan, the final (20th) Chapter of this book. This step would require a "leap of faith" in the Consocratic form of government, and would probably only work once the general pubic of a whole country had become familiar and comfortable with how well and peaceful consensus based decision-making worked after

successfully following the first 4 steps.

Given the major law changes that would have to be made by a whole country taking the 5th step, small island nations like the Virgin Islands, the Cayman Islands, the Isle of Man, or Bermuda might seem the most likely candidates to make such a change. Unfortunately, however, most island nations are tax havens heavily reliant on handling the wealth of international corporations in secret. They could not easily afford to make, much less lead, such a change.

More likely, any major attempt to set up a structured consensus based central government would probably have to be led by a small country with more diversified interests. Some countries, such as The Netherlands, Denmark, Norway, Sweden, Switzerland, Australia and New Zealand already have a history of social reform that might facilitate the introduction of structured consensus decision-making.

The final step could be taken simply by formally adopting the full Consocratic Plan included in Chapter 20 as an adjunct or replacement to an existing nation's constitution, or in some cases like New Zealand's, as its first complete constitution.

The full Consocratic Plan essentially has 8 Parts, which are:

Part 1. Plan Commencement
Part 2. The 5 Principles of a Consensus Based Democratic Government
Part 3. The 12 Goals of Humanity
Part 4. The Rights and Responsibilities of both Individuals and Groups
    a. Involving Personal Systems of change
    b. Involving Economic Systems of change
    c. Involving Equity Systems of change
    d. Involving Community Systems of change
    e. Involving Environmental Systems of change
Part 5. Fundamental Rules
Part 6. Recommended Rules
Part 7. Termination
Part 8. Interpretation of Key Words

The constitutional update would not have to happen all at

once. It could happen in several stages. For instance, under the rules in Part 5, it is essential to assign a globally unique identification number to every individual and to associate all individuals with a publicly recorded, globally unique "site".

Both might best occur prior to any constitutional update. It is possible that this requirement might be opposed by some human rights advocates despite the substantial increase in individual rights that adoption of the Consocratic Plan would allow. The more time that is given to help people understand why they should be given a globally unique identification number and be associated with a single site, the more likely everyone will accept their introduction.

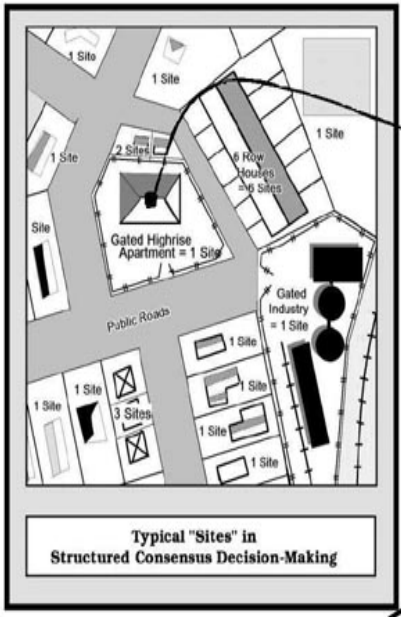
Public discussion of some parts of the new constitution might actually best occur some time after most of the new constitution is adopted.. In particular, Part 6 involves suggested tax and monetary changes which are not essential to the operation of a Consocracy so could be added at a later date.

Also, a number of the Rights and Responsibilities included in Part 4, namely those "recommended" in standard arial type like this and those "possible" ones *in light italics like this*, are not essential to the operation of a Consocracy. These could also be left out initially until there was an opportunity for everyone to consider them in detail.

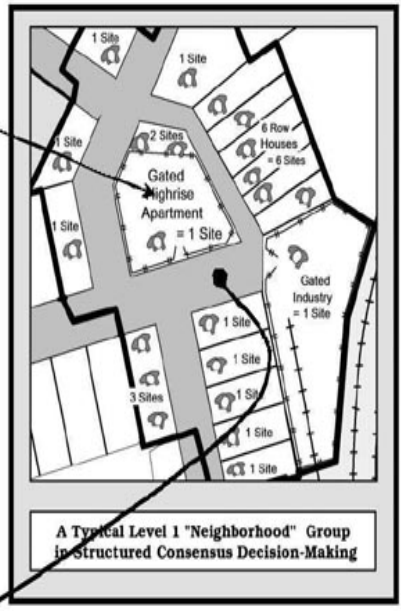
The four diagrams on the right illustrate how the first three levels of "Structured Consensus Decision-Making Groups are formed, starting with what constitutes a "Site", then what "Neighborhood","Village" and "Town" levels might look like.

The last diagram on the following page schematically shows the organizational similarity of the various levels of decision-making groups. Every black circle in the diagram is a decision-making group of representatives.

The size of the circle identifies the number of people (and number of sites) it represents; the larger the circle, the more people (and sites) represented. Each black circle or decision-making group is set out and operated in the same way as every other black circle or group. The large black circle in the middle of the diagram is simply a detailed look at one of the decision-making groups on level 3. All groups on all levels actually look and operate like this.



Typical "Sites" in
Structured Consensus Decision-Making



A Typical Level 1 "Neighborhood" Group
in Structured Consensus Decision-Making



A Typical Level 2 "Village" Group with
Representatives from 8 Neighborhood Groups



A Typical Level 3 "Town" Group with
Representatives from 10 Village Groups

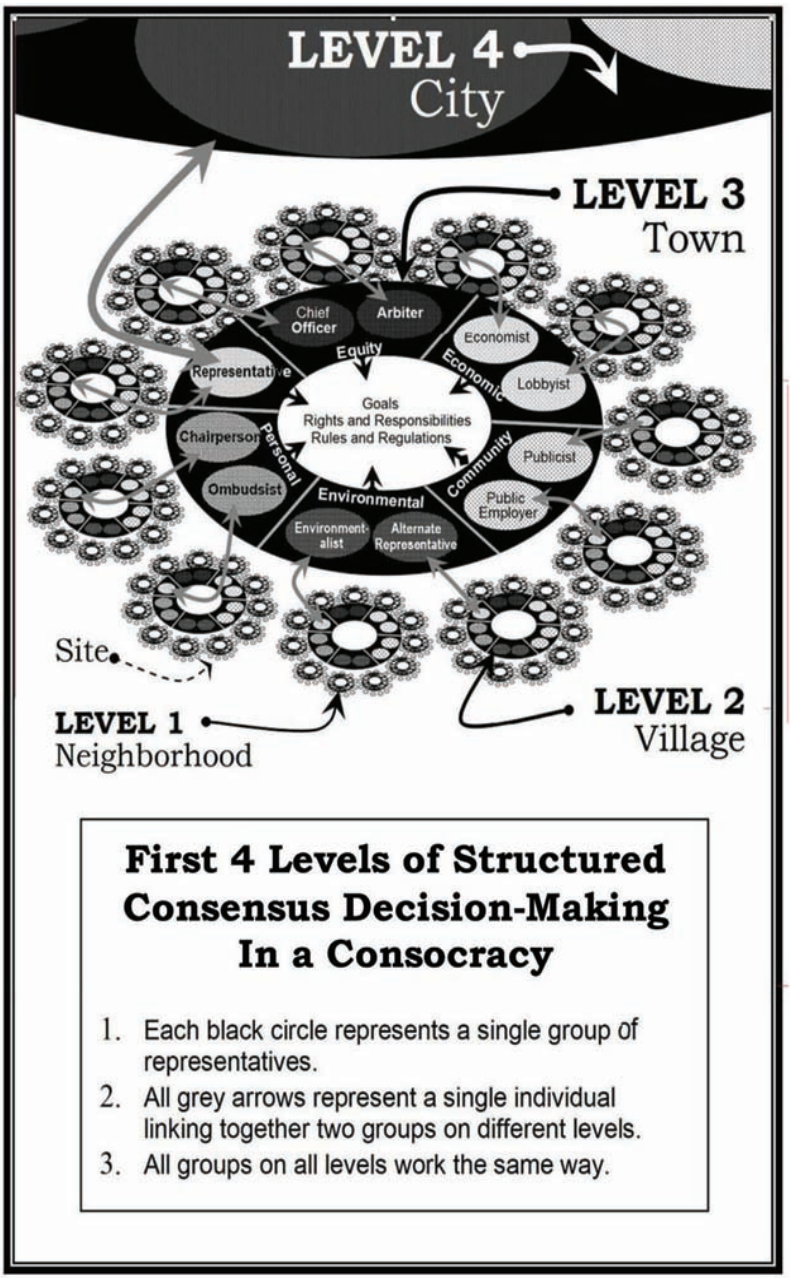
As shown in the large detailed black circle in the middle of the diagram on the following page every circle or group is split into 6 sections. Five of the sections are labeled "Personal", "Economic", "Equity", "Community" and "Environmental", (PEECE) for the 5 types of systems each group decision must consider, and each of these sections contains two shaded and labeled ovals.

One of the 6 sections of each black circle or group is only labeled "Representative". This person provides the "link" between that group and a group on the next level of government, but takes no direct responsibly for any of the 5 types of systems on the lower level. The thin grey arrows represent the link that the same individual provides between two groups on two different levels.

Every member in a group other than the group's representative must take on one of the cabinet roles, which are the variously shaded ovals within the black circles. **These roles include Chair Person, Ombudsist, Environmentalist, Public Employer, Publicist, Lobbyist,Economist,Arbiter,Chief Officer and Alternate Representative.** For groups with less than 11 members some of these roles must be doubled up. For instance the member responsible for economic systems in a group with less than 11 members may have to take on both the Economist and the Lobbyist roles. For groups larger than 11 members, cabinet or ministerial roles should be shared.

What is most important is that at least one group member responsible for each of the 5 types of systems, as well as the representative linked to the upper level group must all be present and involved in every decision made by that group.

For this reason all groups must contain a minimum of 6 representatives, as shown by the 6 short arrows into the centre of the black circle which link the decisions of every member to the goals, principles, rights, responsibilities, rules and regulations applicable to that group. Preferably, groups should not contain more than 30 members so that all representatives may sit together in a single circle and easily talk with each other face to face, although up to 42 members are permissible in exceptional circumstances.

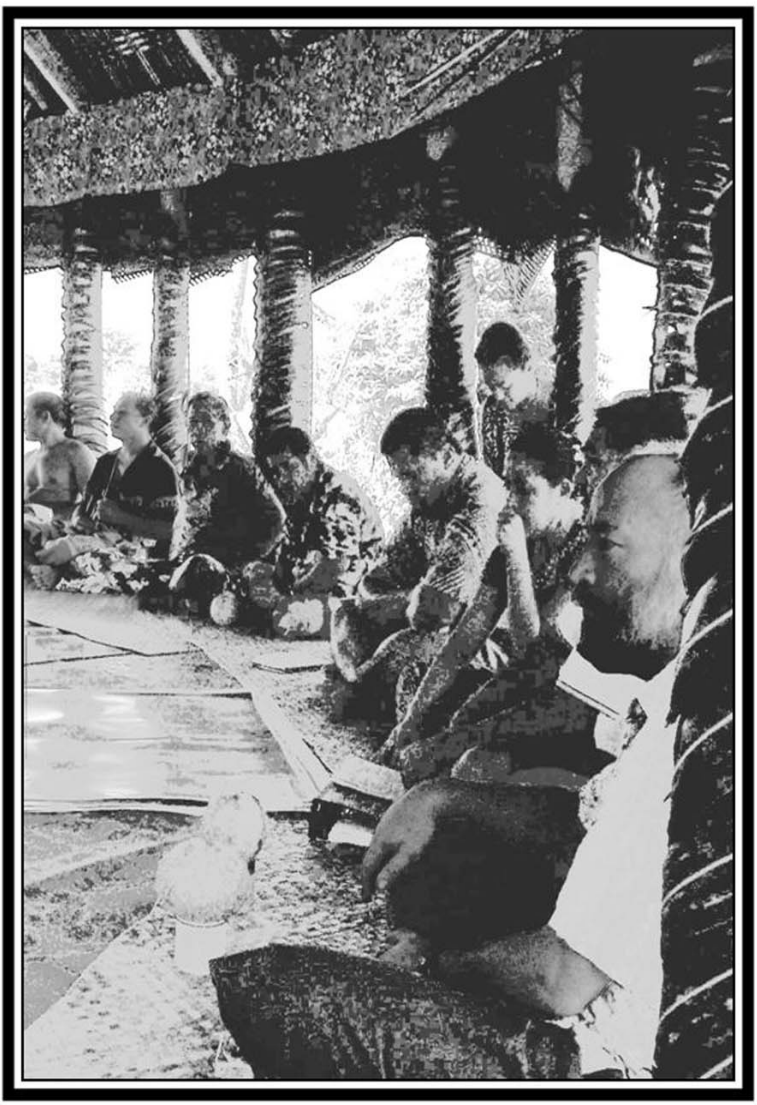


First 4 Levels of Structured Consensus Decision-Making In a Consocracy

1. Each black circle represents a single group of representatives.
2. All grey arrows represent a single individual linking together two groups on different levels.
3. All groups on all levels work the same way.

The Consocratic Plan

By TED WELLS



The Consocratic Plan

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Part 1. The Consocratic Plan Commencement:

1.1. In this plan, all words in CAPITAL LETTERS LIKE THIS are specifically defined in Part 8 and have meanings that may be different from their customary meaning.

1.2. This plan, either in its entirety or any specified part, shall commence upon agreement by CONSENSUS of the REPRESENTATIVES of all people it AFFECTS.

1.3. All GOALS, PRINCIPES, RIGHTS, RESPONSIBILITIES and RULES, under this plan as they pertain to AFFECTED PUBLIC LAND, and its occupants shall take effect on commencement of this plan.

1.4. All GOALS, PRINCIPLES, RIGHTS, RESPONSIBILITIES and RULES under this plan as they pertain to AFFECTED PRIVATE LAND and its occupants shall take effect on commencement of this plan only when either:

1.4.1. The occupants of the PRIVATE LAND consent for it to take effect, or

1.4.2. The rights of an INDIVIDUAL on PRIVATE LAND have been or are imminently likely to be breached, or

1.4.3. An ACTIVITY on PRIVATE LAND AFFECTS the ENVIRONMENT outside the SITE on which it is located,

Part 2. Consocratic Principles:

2.1. A CONSOCRACY shall serve the personal and collective interests of all people, managed by the people, for the people.

2.2. Some CONSOCRATIC decisions may be voluntarily delegated to REPRESENTATIVES chosen by CONSENSUS.

2.3. All CONSOCRATIC decisions shall be made only after comprehensively considering the EFFECTS of the proposed

change on all relevant PERSONAL, ECONOMIC, EQUITY, COMMUNITY and ENVIRONMENTAL RIGHTS AND RESPONSIBILITIES.

2.4. INDIVIDUALS (and where relevant their families and HOUSEHOLDS), rather than races, cultures, states or religions, shall be the fundamental building block of a CONSOCRACY. Within reason, every person on PRIVATE LAND shall be free to do what he or she chooses provided no other individual's rights are affected and the environment outside that PRIVATE LAND is not affected.

2.5. All public decisions shall be made by CONSENSUS rather than by majority vote. CONSENSUS does not require unanimous agreement, only that no one shall disagree with a decision.

Part 3. Goals of Humanity

3.1. Life
3.2. Liberty (Freedom)
3.3. Happiness
3.4. Health
3.5. Love (Tolerance)
3.6. Community (Friendship)
3.7. Purpose (Work)
3.8. Wisdom (Morality)
3.9. Justice (Honesty)
3.10. Security (Trust)
3.11. Peace
3.12. Environmental sustainability

Part 4. Rights and Responsibilities:

4.1 To achieve the Goals of Humanity set out in Part 3 above, every INDIVIDUAL and GROUP must agree to abide by the following set of RIGHTS AND RESPONSIBILITIES. Amendments to them may be made in the following ways:

4.1.1. **Those RIGHTS AND RESPONSIBILITIES listed below in bold Bookman style type like this are considered fundamental to the operation of a CONSOCRACY and may be amended or deleted only by the CONSENSUS of the TOPMOST GROUP. They often include the verb "shall" dictating a right or responsibility.**

4.1.2. Those RIGHTS AND RESPONSIBILITIES listed below in normal Arial type like this are considered important to the operation of a CONSOCRACY but may be temporarily amended or suspended by the CONSENSUS of any GROUP until conflicting views are resolved. They often include the verb "should" suggesting rather than dictating a right or responsibility.

4.1.3. Those RIGHTS AND RESPONSIBILITIES listed below in light italic Book Antigua Style type like this have no status initially. They are listed to raise questions for future consideration by all GROUPS as their adoption in some form would help ensure that humanity survives the mess it is currently in.

4.1.4. Those FUNDAMENTAL RIGHTS AND RESPONSIBILTIES listed in bold type that are not discussed in Chapters 11-15 have been taken directly from the United Nations or Islamic Declarations of Human Rights. They are preceded in this plan by an asterisk (*****)

4.1.5. Any RIGHT and RESPONSIBILITY may be clarified by the addition of REGULATIONS created by any Group, provided that the original meaning of the RIGHT, RESPONSIBILITY or RULE is not altered.

4.2. Personal Rights and Resposibilities

4.2.1. Life and Liberty

4.2.1.1. *Every INDIVIDUAL has the right to life, liberty and security.

4.2.1.2. *Human life is sacred and inviolable and every effort shall be made to protect it. In particular no one shall be exposed to injury or death, except under the authority of the Law and even after death the sanctity of a person's body shall be inviolable.

4.2.1.3. *INDIVIDUALS are born free and equal in dignity, rights [and responsibilities set out in this Part 4]. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

4.2.1.4. *Every INDIVIDUAL is entitled to all rights [and responsibilities set out in this Part 4] without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

4.1.1.5. *No distinction shall be made on the basis of the political, jurisdictional or international status of the country, territory or GROUP to which an INDIVIDUAL belongs.

4.2.2. Fertility

4.2.2.1. *Motherhood and childhood are entitled to special care and assistance.

4.2.2.2. *All children, whether born in or out of wedlock, shall enjoy the same social protection.

- - Possible Rights and Responsibilities for future thought No status:-

4.2.2.3. Every INDIVIDUAL has complete control over his or her own fertility prior to conception.

4.2.2.4. A woman has complete control over her own pregnancy during the first three months after conception, including the choice of termination.

4.2.2.5. A woman may terminate a pregnancy during the fourth and fifth month after conception only after receiving advice from the father, a medical practitioner, the church (if a member) and her family.

4.2.2.6. No one other than the mother, not even the biological father or the government, has the right to force either termination or continuation of a pregnancy at any point. However, the mother must make every effort to notify the biological father in writing of his paternity before the end of the third month of her pregnancy or he shall have no obligation to help raise and provide for the child until it is an adult. (Note the alternative means of public support provided to solo mothers as set out in Part 4.5.6 p367)

4.2.2.7. No pregnancy may be intentionally terminated later than five months after conception unless the mother's life is at risk.

Possible future "Fundamental Right and responsibility" for population control:

4.2.2.8. **[Any child may be removed for adoption at birth if both the mother and father of the child each already has a registered child of his or her own and neither parent has found a childless adult willing to forgo his or her right to have a child by registering the child as a surrogate child to one of the parents.]**

4.2.3. Voluntary Euthanasia

Possible Rights and Responsibilities for future thought - No status: -

4.2.3.1. Any ADULT may choose voluntary euthanasia provided he or she has signed a "living will" at least one year prior to the date of its implementation, and either is terminally ill, is in permanent pain or is comatose.

4.2.3.2. Any other use of Voluntary Euthanasia may occur only with the written consensus of a licensed doctor, a licensed psychiatrist and the closest living relative, e.g. spouse or parent.

4.2.4. Elderly Care

4.2.4.1. It should be the right of anyone over the age of 65 to have access to adequate housing, food and healthcare, and all elderly should be encouraged to continue to participate in society indefinitely, although depending on the person's health and ability the provision of basic resources may require some individually appropriate WORK.

4.2.5. Sensory Perception

4.2.5.1 Detailed, consistent labeling is required on all products and images that are likely to be seen, used or consumed by more than 1000 people. Labeling must include image manipulation and product history prior to public use, including date, origin, location, ingredients/nutrition per 100 gms/mls, and production methods including organic and free range, radiation treatment and genetic modification.

4.2.6. Pleasure Drugs and Gambling

4.2.6.1. **It is illegal for any person to engage in consensus decision-making with any measurable amount of pleasure drug in his or her body or when otherwise under the effects of an illusion producing drug or activity.**

No status:- - Possible Rights and Responsibilities for future thought -

4.2.6.2. Use of drugs with only minor effects, such as caffeine, nicotine, chat and beetle nut, as well as computer gaming, are permitted without restriction, provided any public impact of their use is

avoided (such as cigarette smoke, cigarette butts and public spitting of beetle nut in public places).

4.2.6.3. Use of drugs which can significantly alter the mind, such as alcohol, opium, crack, etc, as well as gambling, are permitted only within SAFE SITES, where the user cannot leave that SAFE SITE until all signs of mind alteration have ceased.

4.2.6.4. A SAFE SITE for pleasure drug use may include a private home, business or even a defined public area where appropriate drug use sensors or other controls are installed to keep a person under the influence from leaving the SAFE SITE. It may also include a VEHICLE provided it is never operated under the control of anyone who is under the influence of any illusion or pleasure drug.

4.2.7. Prostitution and Pornography

- Possible Rights and Responsibilities for future thought - -No status:-

4.2.7.1. Only voluntary prostitution involving ADULTS, is permitted, and only if it occurs on an identified SAFE SITE, where no sign of the ACTIVITY or of those participating in it are visible from outside the SAFE SITE.

4.2.7.2. Participation in and access to pornography that does not degrade anyone or involve anyone under 21 is permitted within any SITE provided no sign of the activity or material is visible from outside the SITE.

4.2.8. Nudity and Body Coverings

- - Possible Rights and Responsibilities for future thought - No status:

4.2.8.1. Any level of nudity is permitted on a privately owned SITE or on a clearly identified public SITE, provided it cannot be seen from outside that SITE.

4.2.8.2. Wearing bathing costumes and other light dress that does not expose breasts and genitals is permitted on private property and on clearly identified public properties such as public beaches, resort areas and private clubs.

4.2.8.3.4.2.8.3. Any other form of public nudity is not permitted in any other area, including in the media, unless such exposure is strictly controlled and visible only to consenting ADULTS.

4.2.9. Marriage and Sexual Partnerships

4.2.9.1. *ADULT Men and women, without any limitation due to race, nationality or religion, have the right to marry and to create a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

4.2.9.2. *Marriage shall be entered into only with the free and full consent of the intending partners.

4.2.9.3. *ADULT Men and women have the right to divorce without giving reason, after two years separation.

4.2.9.4. *The family is a natural unit of society and is entitled to protection by society and government.

:- - Possible Rights and Responsibilities for future thought - -No status

4.2.9.5. Multiple partnerships are permitted with the same rights and responsibilities as marriages involving only two people.

4.2.9.6. Same-sex partnerships are permitted with the same rights and responsibilities as heterosexual marriages.

4.2.10. Discrimination

4.2.10.1. *It is illegal to discriminate between INDIVIDUALS based on race, color, sex, language, religion, opinion, origin, property, birth or other status.

4.2.10.2. It is illegal for any consequence of discrimination or a product of a discriminatory practice to affect or be sold to anyone outside the area where that discriminatory practice occurs.

- - Possible Rights and Responsibilities for future thought - No status

4.2.10.3. It is every person's right to hold opinions and prejudices of any kind and to express them anywhere at any time, provided no visual, aural or electronic enhancements are utilized, e.g. loud speakers, projection equipment, posters or other printed or broadcast media.

4.2.10.4. Any use of visual, aural or electronic enhancements, including broadcast media to express an opinion or prejudice in public is not a right, but a privilege, which may be limited to publicly defined areas or times if it physically, visually or aurally involves OFFENSIVE OR OBJECTIONABLE behavior, activities or material.

4.2.10.5. OFFENSIVE OR OBJECTIONABLE use of the internet, cell phones, home delivered mail and other forms of private communication are prohibited.

4.2.11. Mental, Physical, Social Disabilities

4.2.11.1. It is the right of every disabled person to actively participate in society to the extent their disability allows them, and to have reasonable housing, food, healthcare and necessary tools provided, although provision of these things may require some WORK from the person according to his or her health and ability.

4.2.12. Violence And Abuse

4.2.12.1. Physical, mental and social VIOLENCE or ABUSE in any form on anyone of any age is prohibited.

4.2.12.2. Anyone considered by a GROUP to have been violent or abusive to others may be subject to periods of social isolation while being rehabilitated.

4.2.12.3. Anyone who is considered violent or abusive may be removed from participating in any group

decision-making by the consensus of the remaining members of that group

4.2.13. Obesity

- - Possible Rights and Responsibilities for future thought - No status

4.2.13.1. Free professional health advice and assistance should be provided to those who are obese.

4.2.13.2. The advertising of heavily processed, fatty or high sugar content foods or of any shop or restaurant selling or serving only such foods is prohibited.

4.2.13.3. Disproportionately taxing the sale of heavily processed, fatty or high sugar content foods in shops or restaurants to recover public health costs of the obese is permitted.

4.2.14. Privacy

4.2.14.1. *No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his or her honor and reputation. Every INDIVIDUAL has the right to the protection of the law against such interference or attacks.

4.2.14.2. A globally unique personal identification code that is associated with a clearly defined, globally unique place on this planet is required for every living individual and every subsequent live birth.

4.2.14.3. Every person who uses any public land or any public service, conducts a business or engages in government consensus decision-making must provide this code to public authorities if officially requested to do so in writing.

4.2.14.4. It is illegal to disclose, or use for any private or commercial purpose any personal information using the unique IDENTIFICATION CODE of

INDIVIDUALS, with the exception that all public authorities may internally cross link information on INDIVIDUALS using this code.

4.2.14.5. Every INDIVIDUAL has the right to visual, aural and spatial privacy within a HOUSEHOLD.

4.2.14.6. On PRIVATE LAND, the audio or visual surveillance, scanning, recording, photography and/or tracking of anyone without a court order or the INDIVIDUAL'S written consent is prohibited.

4.2.14.7.On PUBLIC LAND, the unobtrusive surveillance, scanning, recording, photography and/or tracking of anyone is permitted.

4.2.15. Private Property

4.2.15.1. *Every INDIVIDUAL has the right to own and utilize private property alone as well as in association with others, although this may require WORK to pay for it.

4.2.15.2. Every INDIVIDUAL has the right to the temporary protection of the moral and material interests resulting from any scientific, literary or artistic production of which he or she is the author.

4.2.15.3. *No one shall be arbitrarily deprived of his property.

4.2.15.4. It is illegal to own, buy, or sell another human being.

4.2.15.5. It is illegal to control the thoughts or actions of an ADULT unless that ADULT is convicted of an offence for which incarceration and/or education is the punishment and/or rehabilitation is required.

4.2.15.6. Exclusive rights to use and/or duplicate an original idea or object is permitted for five years after its creation, or for the length of time necessary to recover one hundred times the cost of creating the original idea or object, which ever is less.

4.2.16. Carrying Arms

4.2.16.1. It is illegal to privately make, possess or use any nuclear, chemical, biological or laser weapon, or any bomb, missile or other implement designed to injure, torture or kill other than a non-automatic rifle.

4.2.16.2. It should be illegal to privately own or use any gun other than a non-automatic rifle outside a designated SAFE SITE, including a handgun, automatic rifle or machine gun

- Possible Rights and Responsibilities for future thought - No status:

4.2.16.3. It is the right of every ADULT to privately own any number of non-lethal hand weapons including pepper spray, tasers and multi purpose folding pocket-knives.

4.2.16.4. It is the right of every ADULT to privately own one rifle as well as two hunting knives provided the rifle cannot fire automatically and no weapons are concealed when carried in public.

4.2.17. Access to Water, Food and Shelter

4.2.17.1. It is the right of every INDIVIDUAL to reside within a HOUSEHOLD either alone or in the company of others with their mutual consent.

4.2.17.2. It is the right of every INDIVIDUAL to have sufficient water to live healthily, including water for drinking, bathing and, where possible, for growing food crops for personal and family consumption, although this may require reasonable WORK according to a person's health and ability. The use of water for any commercial purpose is not a right.

4.2.17.3. It is the right of every INDIVIDUAL to have adequate food to live on, although this may require reasonable WORK according to a person's health and ability.

4.2.17.4. It is the right of every ADULT to be able to voluntarily occupy sufficient exclusive private three-dimensional sheltered space with access to sunlight and natural air, to allow that person to stand and lie down with limbs fully extended in any direction (approximately 500 ft^3 or 15 m^3 of three-dimensional space with a minimum dimension of 8 feet or 2.4 metres), although this may require reasonable work according to a person's health and ability.

4.3. Economic Rights and Resposibilities

4.3.1. The Market Place

4.3.1.1. It is the right of every INDIVIDUAL and GROUP to participate in the MARKET PLACE provided such activity does does not interfere with either SOCIAL JUSTICE or ENVIRONMENTAL SUSTAINABILITY.

4.3.2. Work

4.3.2.1. *Every ADULT has the right to WORK, to free choice of employment, to just and favorable conditions of WORK and to protection against unemployment.

4.3.2.2. *Every INDIVIDUAL, without any discrimination, has the right to equal pay for equal WORK.

4.3.2.3. *Every INDIVIDUAL has the right to form and to join trade unions for the protection of his interests.

4.3.2.4. *It is the right of every INDIVIDUAL to earn sufficient income to live and raise a family in security (including with adequate privacy, water, food and shelter and with access to health and education facilities) through freely chosen WORK under just, non-exploitive conditions.

4.3.2.5. Where WORK in the private sector is unavailable, it is the right of every INDIVIDUAL seeking WORK to be provided WORK at a reasonable LIVING WAGE improving public roads, parks, public utilities, schools, health facilities, the arts or in other areas of public responsibility appropriate to their health and ability, and as far as practicable in an area of their interest.

4.3.2.6. Every INDIVIDUAL has the right to rest and

leisure, including reasonable limitation of working hours and periodic holidays with pay.

4.3.3. Job Sharing

- Possible Rights and Responsibilities for future thought - No status -

4.3.3.1. Full time job sharing between two or more people over a 4 to 24 hour day, two to seven day week is encouraged to promote better work opportunities, social cohesion, cooperation and use of natural and physical resources.

4.3.4 Corporations

4.3.5.1.Every INDIVIDUAL, GROUP or ENTERPRISE should have the right to establish and manage a CORPORATION provided that for each CORPORATION, a group of living people capable at all times of paying for all liabilities, including any negative impact of the CORPORATION and its operations, products and services on humanity and the ENVIRONMENT, accepts full responsibility for it.

4.3.5.2.All owners and managers of a CORPORATION charged with a crime should be personally liable and punishable for any corporate guilt proven in a court of law.

4.3.5. Cooperatives

4.3.6.1.Every INDIVIDUAL, GROUP or ENTERPRISE should have the right to establish and manage Cooperatives. They are the only form of business that may be operated in the MARKET PLACE without the express consent of the GROUP responsible for the area where they operate.

4.3.6.2.INDIVIDUALS and others who live together on a single SITE and who completely own and run their own business solely from that SITE, operate a COOPERATIVE by definition, regardless of the actual formal structure of that business. (E.g. farmers, home occupations, local shopkeepers who live over their shops, etc.)

4.3.6. Currency

- Possible Rights and Responsibilities for future thought - No status -

4.3.4.1. A universal currency should be adopted by all on the planet as soon as practicable.

4.3.7. Loans, Interest and inflation

4.3.7.1. It should be illegal for individuals and businesses to charge a time-based fee, or interest, on borrowed money.

4.3.7.2. It should be the right of every INDIVIDUAL, GROUP or ENTERPRISE to charge a fixed fee on borrowed money provided that the fee does not increase over time and does not exceed the amount of money that the fee would increase through inflation over a ten year period in the locality where the fee is charged.

4.3.8. Tax Avoidance and Money Laundering

4.3.8.1. Bank accounts in all countries should be accessible to all authorized government officials all of the time.

4.3.8. Money laundering is illegal and any account involved in money laundering should, as far as practicable, have its contents confiscated by the government were the money originated.

4.3.9. Limited Liability

4.3.9.1. When an ENTERPRISE ceases to operate for any reason and leaves any debt owing, that debt should, become the personal debt of all directors, and other owners (including stock/share holders) that were involved in that ENTERPRISE in proportion to their investment in that ENTERPRISE over the previous three years prior to its closure.

4.3.10. Bankruptcy

4.3.10.1. Anyone unable to repay a debt should be declared a "Bankrupt" until the debt is paid in full or until ten years has passed, which ever is less.

4.3.10.2. Anyone declared a "Bankrupt" should be required to include the title "Bankrupt" or "Br." before his or her name whenever it is spoken in public used in the media or included in any written correspondence.

4.3.10.3. No person declared bankrupt or within five years of its termination should be able to own or manage a business.

4.4. Equity Rights and Responsibilities

4.4.1. Government

4.4.1.1. *Every ADULT has the right to take part in his own governance through freely chosen REPRESENTATIVES.

4.4.1.2. *The will of all the people shall be the basis of the authority of government.

4.4.1.3. *In the exercise of his or her RIGHTS AND RESPONSIBILITIES, Every INDIVIDUAL is subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the RIGHTS AND RESPONSIBILITIES and of meeting the just requirements of morality, public order and the general welfare of society.

4.4.1.4. The role of Government is to guarantee public enjoyment of their rights and responsibilities as set forth in this Part 4: RIGHTS AND RESPONSIBILITIES.

4.4.1.5. All decision-making shall consider PERSONAL, ECONOMIC, EQUITY, COMMUNITY and ENVIRONMENTAL SYSTEMS of change.

4.4.1.6. The RIGHTS AND RESPONSIBILITIES set out in this Part 4 may not be exercised contrary to the GOALS of HUMANITY set out in Part 2.

4.4.1.7. Nothing in this PLAN may be interpreted as implying for any INDIVIDUAL or GROUP except the TOPMOST GROUP, any right to engage in any ACTIVITY or to perform any act aimed at the removal of any of the RIGHTS AND RESPONSIBILITIES set forth herein.

4.4.1.8. Public government decision-making

must:

4.4.1.8.1. Enable many autonomous communities to live in the same area together peacefully,
4.4.1.8.2. Remove the use or threat of force to resolve inter-community differences,
4.4.1.8.3. Remove the ability of narcissists to buy their selection as political representatives,
4.4.1.8.4. Remove the influence of social media and fake news from all political decisions,
4.4.1.8.5. Ensure environmental and social impacts are considered in all political decisions,
4.4.1.8.6. Ensure that there is gender equality in all political decisions,
4.4.1.8.7. Ensure community representatives are personally known to all those who select them.
4.4.1.8.8. Ensure everyone, including minorities, are considered equally in all political decisions
4.4.1.8.9. Avoid election cycles which force short term solutions to long term problems
4.4.1.8.10. Ensure the rapid, peaceful implementation of all political decisions

4.4.2. Red Tape Makers

4.4.2.1. Both administrative staff and public decision-makers should immediately remove themselves from involvement in any public decision in which they, a family member, a personal friend or a business associate has an interest.

4.4.2.2. An annually updated register of all public servants, including administrative staff and public decision-makers, containing not only educational background and work experience, but more personal information such as family members, hobbies, club memberships, personal goals, philosophy of life, reason for interest in public issues, criminal record and other relevant matters, should be available to the public at all times.

4.4.3. Planning

4.4.3.1. The six part planning process shall be a fundamental, fully transparent component of every public decision, which:

4.4.3.1.1. Identifies what the future state should be; that is, sets the goals,
4.4.3.1.2. Identifies and clarifies the problems that may interfere with achieving these goals, and the opportunities that may achieve them quicker or with fewer resources,
4.4.3.1.3. Identifies and analyses (including side effects) alternative ways to solve the problems and utilize the opportunities to achieve the goals,
4.4.3.1.4. Chooses the best way to do this; that is, comes up with a "Plan",
4.4.3.1.5. Implements "The Plan",
4.4.3.1.6. Monitors subsequent change and if the results are not as expected, revises "The Plan" (or alternatively, modifies the goals).

4.4.4. Taking

4.4.4.1. Any PUBLIC TAKING of PRIVATE PROPERTY or other private rights should result in a significant benefit to the general public that is not achievable any other way or in any other place at less human cost.

4.4.4.2. Any personal loss from a PUBLIC TAKING should be fairly compensated including for the time and trauma of replacing or experiencing the loss.

4.4.4.3. The value of any loss incurred in a PUBLIC TAKING should not include any improvements proposed by the owner of PRIVATE PROPERTY or undertaken by the owner after being formally informed of the public TAKING.

4.4.5. Taxes

4.4.5.1. Taxes based on income and profit should be phased out over the long term in favor of "value added" taxes based on the exchange of all goods and services except the sale of the main family home.

4.4.5.2. "Value Added" Taxes or GST should be paid on every financial transaction, including the movement of money or other financial assets, such as stocks and bonds, from any account to any other.

4.4.5.3. With the exception of basic public mobility, education, healthcare and justice services, individuals and businesses that use public utilities and services should pay for them as far as practicable directly though the use of a two tiered monetary system that uses GST receipts on "necessities" to pay for them.

4.4.5.4. There should be taxes on all POLLUTION and on the use or removal of non-renewable RESOURCES, such as minerals and petroleum.

4.4.5.5. There should be no taxes on rural land, only on the sale of any products or services that it provides or generates.

4.4.6. Measurement and Language

- Possible Rights and Responsibilities for future thought - No status -

4.4.6.1. The metric system of weights and measures should be adopted by all as soon as practicable.

4.4.6.2. As far as practicable, individuals and businesses should be encouraged to help develop and use computer assisted electronic equipment that allows the translation of all communication into the local language of both the speaker and listener, rather than encourage or force the disuse of any particular minority language.

4.4.7. Censorship

4.4.7.1.All censorship should be prohibited except when ordered

by a court, or in the following circumstances:

4.4.7.1.1. To protect the privacy of an INDIVIDUAL acting within the law when on private land.

4.4.7.1.2. To protect the health and wellbeing of those under the age of twenty one

4.4.7.1.3. To protect the rights of those accused of a crime.

4.4.7.1.4. To protect the safety of INDIVIDUALS who are in imminent life-threatening danger. Note: This part (4.4.7.1.4) may be invoked temporarily prior to police actions against suspected criminals.

4.4.7.2. Anyone breaching these censorship rules may be held criminally liable for any financial, physical or mental costs incurred as a result of that breach.

4.4.8. Armed Forces, Police, Terrorism and War

4.4.8.1.. Internal local police forces should be the only permanent law enforcement agency permitted anywhere, although as part of the police force there may be departments staffed to rapidly deploy trained paid volunteers for external defense and to respond to any internal or external natural or man-made emergencies.

4,4.8.2. Police forces should be armed only when required to ensure public safety or their own.

4.4.8.3. Every police force should be structured, staffed, trained and funded so that all staff spend at least 10% of their time every year undertaking activities that enhance peace without the use of force, such as rebuilding internal or external public services and facilities after a natural disaster, educating the poor or constructing low cost housing.

l4.4.8.4. Adults of any age or gender may participate in the internal or external peace enhancing activities of the police force without having to participate in its enforcement activities.

4.4.9. Pacifism

4.4.9.1. *Every INDIVIDUAL has an obligation to preserve and maintain peace, and to resolve differences of opinion peacefully without physical or mental violence.

4.4.9.2. *Every INDIVIDUAL has the right to defend him or herself, family or friends against injury to people or property within his or her own SITE.

4.4.9.3. All people have the right to refuse to kill or to participate in armed aggression or armed defense.

4.4.9.4. Every INDIVIDUAL has the right to passively resist participating in any ACTIVITY that breaches a PRINCIPLE, RIGHT, RESPONSIBILITY, RULE or REGULATION in this Plan.

4.4.10. The Law

4.4.10.1. All laws, including "common laws" should be set down in writing and guilt proven through the presentation of evidence with clear and direct reference to that written law,

4.4.10.2. Plea bargaining in any form should be prohibited.

4.4.11. Justice, Lawyers and Experts:

4.4.11.1. ***Every INDIVIDUAL has the right to recognition everywhere as a person before the law.**

4.4.11.2. *All INDIVIDUALS are equal before the law and are entitled without any DISCRIMINATION to equal protection of the law against any DISCRIMINATION in violation of these RIGHTS AND RESPONSIBILITIES and against any incitement to such discrimination.

4.4.11.3. *No INDIVIDUAL shall be subjected to torture, cruelty or inhuman treatment in mind or body, or degraded, or threatened with injury either to him or herself or to anyone related to or held

dear by him or her, or forcibly made to confess to the commission of a crime, or forced to consent to an act which is injurious to his or her interests.

4.4.11.4. *Every INDIVIDUAL has the right to protect his or her honor and reputation against calumnies, groundless charges or deliberate attempts at defamation and blackmail.

4.4.11.5. *Every INDIVIDUAL has the right to an effective remedy for acts violating the fundamental rights granted him or her by law.

4.4.11.6. *No one shall be subjected to arbitrary arrest, detention or exile.

4.4.11.7. *Every INDIVIDUAL is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his RIGHTS AND RESPONSIBILITIES and of any criminal charge against him.

4.4.11.8. *Every INDIVIDUAL charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defense, or until guilt is voluntarily admitted.

4.4.11.9. *No INDIVIDUAL shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

4.4.11.10. *Every individual is responsible for his or her actions. Responsibility for a crime cannot be vicariously extended to other members of his or

her family or GROUP, who are not otherwise involved in the commission of the crime in question.

- Possible Rights and Responsibilities for future thought- No status -

4.4.11.11. All civil and criminal Court cases should use a "Restorative Justice" system with a jury of up to 12 peers in which there are an equal number of the jurors known to the victim and to the defendant. (including parents or other relatives if appropriate.)

4.4.11.12. The jury should be led by an independent judge acting as a Mediator chosen jointly by the victim and the defendant.

4.4.11.13. Evidence to establish guilt or innocence should be presented by the police as they do now, but this would occur through the Mediator

4.4.11.14. With the guidance of the Mediator/Judge, the jury should reach a consensus decision which not only considers the guilt or innocence of the defendant, but clearly identifies the harm that has been done by the criminal activity.

4.4.11.15. With the guidance of the Mediator/Judge, the jury's decision should also both identify how the harm will be repaired and how the offender will be rehabilitated.

4.4.11.16. Court proceeding should be as informal as possible with any "expert" evidence from any party vetted and introduced to the Jury by the Mediator and any Legal advice given to any party should occur before or after formal jury meetings, not during them unless allowed by the Mediator.

4.4.12. Punishment:

4.4.12.1. *No INDIVIDUAL may be subjected to torture or capital punishment although temporary mechanical or electronic restraint of the offender may be appropriate for certain offences.

4.4.12.2. Beyond fair compensation to the victim(s) for any loss (including temporary or permanent physical or mental damage, but not including

punitive damage) incurred, behavioral change shall be the sole focus of an offender's punishment and for determining his or her release back into society.

4.5. Community Rights and Resposibilities

4.5.1. Public Media and Fake News

4.5.1.1. It is the right of every INDIVIDUAL in every GROUP to have full time access to publicly funded news MEDIA (television, radio and the internet) which are meticulously free of political or commercial advertising and biased or fake content.

4.5.2. Public Health Care, Pandemics

4.5.2.1. It should be the right of every INDIVIDUAL to have access to GROUP subsidized public health care, although minimum INDIVIDUAL payments may require reasonable WORK according to a person's health and ability.

4.5.3. Public Education

4.5.3.1. *Every INDIVIDUAL has the right to education. Education shall be free, at least in the elementary and fundamental stages. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

4.5.3.2. *Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of any CONSOCRACY or other GROUP for the maintenance of peace.

4.5.3.3. *Parents have a prior right to choose the kind of education that shall be given to their children.

4.5.3.4. *Pursuit of knowledge and search after truth is not only a right but a duty.

- Possible Rights and Responsibilities for future thought - No status -

4.5.3.5. Education should focus on teacher guided, self- motivated and individually tailored learning, with verbal language skills an important early childhood focus.

4.5.3.6. Education should be mandatory for all to the age of 16 if local education includes some mandatory instruction in all religions and local languages or alternatively, if all minority groups which make up at least five percent of the local population have their own schools,

4.5.3.7. Educational choices should include the opportunity to learn by doing through apprenticeships and trade schools.

4.5.3.8. University education should focus on fine-tuning and putting into global context INDIVIDUAL knowledge.

4.5.4. Religious Persecution

4.5.4.1. *Every INDIVIDUAL has the right to freedom of thought, conscience and religion; this right includes freedom to change his or her religion or belief.

4.5.4.2. It should be a right, but not an obligation, of every INDIVIDUAL to develop and maintain his or her own religious beliefs and to worship among others who share the same beliefs, provided that this is done peacefully and unobtrusively.

4.5.4.3. No INDIVIDUAL should attempt to convert another INDIVIDUAL to a religion or other belief system without that INDIVIDUAL'S expressed prior consent.

4.5.5. Cultural Preservation

4.5.5.1. *Every INDIVIDUAL has the right to a nationality.

4.5.5.2. *No one shall be arbitrarily deprived of his

nationality nor denied the right to change his nationality.

4.5.5.3. *Every INDIVIDUAL has the right to freedom of peaceful assembly and association.

4.5.5.4. *No one may be compelled to belong to an ASSOCIATION, ENTERPRISE, INSTITUTION or GROUP.

4.5.5.5. *Every INDIVIDUAL has the right to participate freely in the cultural life of the COMMUNITY, to enjoy the arts and to share in scientific advancement and its benefits.

4.5.5.6. *Every INDIVIDUAL has duties to the COMMUNITY in which they live including recognizing the rights and freedoms of others.

4.5.5.7 It should be the right, but not an obligation, of every INDIVIDUAL to live among others who share the same culture, common symbols, rituals, language and beliefs, provided that it is done peacefully and,

4.5.5.8. It should be the right, but not an obligation, of every INDIVIDUAL to support his or her culture's maintenance and future existence, provided that it is done unobtrusively.

4.5.6. Social Support

4.5.6.1. *Every INDIVIDUAL has the right to social security and is entitled to the economic, social and cultural rights indispensable for his or her dignity and the free development of his or her personality, in accordance with the organization and resources of each GROUP

4.5.6.2. *Every CHILD has the right to be maintained and properly brought up by its parents, and cannot be forced to WORK. If parents are for some reason unable to discharge their obligations towards a CHILD it shall become the responsibility of the

COMMUNITY to fulfil these obligations at public expense.

4.5.6.3. All those who are physically or mentally unable to work in any constructive capacity should be given a LIVING WAGE and have free access to all social support services including health care, water, food and shelter for as long as needed.

4.5.6.4. Where WORK in the private sector is unavailable, it should be the right of every individual seeking work to be provided WORK at a reasonable LIVING WAGE in areas of public responsibility appropriate to their health, skills and ability, and in an area of their interest..

4.5.7. Public Utilities and Services

4.5.7.1. *Every INDIVIDUAL has the right to equal access to PUBLIC UTILITIES AND SERVICES available to others in his COMMUNITY.

4.6. ENVIRONMENT RIGHTS AND RESPOSIBILITIES

4.6.1. Resource Sustainability

4.6.1.1. No human activity, creation or decision may reduce the ability of the natural local or global environment to sustain life.

4.6.1.2. Every INDIVIDUAL has an obligation to preserve and/or regulate the sustainable use of natural and physical resources for future generations.

4.6.2. Climate Change

4.6.2.1. Every human activity, creation and decision shall attempt to reduce green house gas emissions and their effects on global warming as quickly as possible to pre-2000 AD levels

4.6.3. Natural Hazards

4.6.3.1. **All INDIVIDUALS, businesses and INSTITUTIONS shall take every reasonable precaution to avoid or minimize their risk of exposure to known natural hazards, including sea level rise, earthquakes, tsunami, volcanic activity, flooding and landslip.**

4.6.4. Movement

4.6.4.1. *Every INDIVIDUAL has the right to freedom of movement on PUBLIC PATHS.

4.6.4.2. *Every INDIVIDUAL has the right to leave any COMMUNITY, including his own, and to return to his COMMUNITY.

4.6.4.3. *Every INDIVIDUAL has the right to seek and to enjoy asylum from persecution in other COMMUNITIES, except in the case of prosecutions

genuinely arising from non-political crimes or from acts contrary to the RIGHTS AND RESPONSIBILITIES stated here.

4.6.4.4. Every parcel of PRIVATE LAND shall have free direct access to a PUBLIC PATH such as a public road, public alleyway, public hallway or other accessible part of a public movement network.

4.6.4.5. It is the right of every INDIVIDUAL to be able to move freely between parcels of PUBLIC and/or PRIVATE LAND along PUBLIC PATHS at no personal cost.

4.6.4.6. It is the right of every INDIVIDUAL to be able to move solid objects including VEHICLES between parcels of PUBLIC and/or PRIVATE LAND along PUBLIC PATHS at a cost that is proportionate (in terms of distance, volume, speed, environmental impact, etc.) to his or her use of PUBLIC PATHS.

4.6.4.7. All liquids and gases except those found within their natural environment in their natural state shall be contained at all times and any movement of them shall incur a cost that is proportionate (in terms of distance, volume, speed, environmental impact, etc.) to their use of PUBLIC PATHS.

4.6.4.8. All transmissions, diseases and pollution shall be controlled in a manner that stops their EFFECTS beyond the boundary of the SITE where they are generated or beyond the SITE boundaries of the GROUP(s) that permits them.

4.6.5. Transportation Network

4.6.5.1. Public roads should be arranged as part of a comprehensive, integrated public transportation network involving a hierarchy of road sizes and purposes along with

extensive but separate rail, air, bicycle and pedestrian transportation systems.

4.6.5.2. Until fully carbon neutral transportation systems are developed, public rail transport should be the principal means of movement of people and goods overland between COMMUNITIES and for the movement of people within large intensively developed COMMUNITIES

4.6.6. Nodal Growth

4.6.6.1. PUBLIC FACILITIES AND SERVICES such as schools, medical facilities and local shops should be encouraged to cluster together in NODES wherever possible, preferably around public rail transportation terminals.

4.6.6.2. The density of URBAN DEVELOPMENT and habitation should increase as far as practicable closer to clustered PUBLIC FACILITIES AND SERVICES and rail transportation terminals.

4.6.6.3. The most intensively developed areas should include multi-use public gathering places linked together by pedestrian only PATHS.

4.6.6.4. Private VEHICLE movement, ACCESS and parking within the center of densely developed NODES should be underground or otherwise isolated from ground level pedestrian PATHS. .

4.6.7. Effects Based Development Control

4.6.7.1. All development shall minimize health and safety risks to life, such as uncontrolled fire, flooding, building collapse, injury and disease.

4.6.7.2. All development shall avoid, remedy or mitigate all EFFECTS of development on the ENVIRONMENT.

4.6.7.3. All development on public land shall be planned using the 6-part process identified 4.4.3 above.

4.6.7.4. On any SITE, the use, location, scale and arrangement

of development may only be limited where the impact of such development is likely to AFFECT the ENVIRONMENT (including people) beyond the boundaries of that SITE or interfere with the future needs of other COMMUNITIES and GROUPS.

4.6.8. Rural Land Use

4.6.8.1. Class. 1, 2, and 3 land, that is, flat to gently rolling well drained land with stable foundations and good topsoil should be permanently protected for plant and animal production, except in the following circumstances:

4.6.8.1.1. When used for urban growth and/or the provision of necessary public utilities, facilities and services, including the public transportation network if, following an analysis of all alternative options discussed in free and open public gatherings, it is determined there are no other practicable options,

4.6.8.1.2. When used for housing for those involved in the sustainable use of rural land when other Class land is not available nearby,

4.6.8.1.3. When used for the removal and processing of local non-renewable resources, if following an analysis of all alternative options discussed in free and open public gatherings, it is determined there are no other practicable options.

4.6.8.2. Any use of rural land under clause 4.6.8.1.3 above should incur a resource use charge not less than the maximum existing open sky food production on equivalent nearby land, until the land is again capable of such food production.

4.6.9. Land Banking

4.6.9.1. All COMMUNITIES experiencing high growth or decay should consider PUBLIC LAND BANKING to improve growth management and PLANNING and to ensure any increase in LAND value due to such change is primarily realized by the PUBLIC rather than by speculative PRIVATE LAND owners.

4.6.10. Energy

4.6.10.1. All use of naturally occurring coal, oil, natural gas, and other carbon based fuels shall be phased out of PUBLIC use as soon as practicable.

4.6.10.2. Any existing ACTIVITY that requires carbon based fuels shall convert to other forms of fuel or utilize carbon-based fuels created from processed recently grown plant material.

4.6.10.3. Renewable energy sources, such as the natural movement of wind, river water and tides may be used as sources of energy provided the impact of any conversion equipment or structure on the ENVIRONMENT, including the scenic landscape and local wildlife, has been minimized.

4.6.10.4. Directly utilizing energy from the sun, should be the preferred method of obtaining energy for all human ACTIVITY, provided the impact of any conversion equipment or structure on the ENVIRONMENT, including the scenic landscape and local wildlife, has been minimized.

4.6.11. Pollution and Recycling

4.6.11.1. Any waterborne or airborne POLLUTION, radiation, electronic transmissions or excessive sound or light should be controlled at its source in a manner that limits it from going beyond the boundary of the SITE where it is generated, unless explicitly accepted onto other SITES by those subjected to them.

4.6.11.2. The creator of any potentially environmentally polluting material that leaves the SITE on which it is created, should be responsible for its safe recycling, or permanent containment when it becomes obsolete, unusable or unwanted by others outside that SITE.

4.6.12. Hazardous Substances

4.6.12.1. All public exposure to hazardous substances should be avoided, but if that is not possible and use of the hazardous substance is in the public interest, then all risks should be mitigated to the greatest extent possible.

4.6.12.2. The creation, use, storage and/or transport of hazardous substances should only occur on approved sites that are isolated from the general public, contained in approved vessels and transported in approved vehicles or pipelines along approved routes, and all of the above only if specifically consented following full public disclosure and debate.

4.6.12.3. Where the creation, use, storage and/or transport of a hazardous substance is unavoidable and is a potential hazard to the general public, the hazard should be monitored 24/7 by independent experts with personal experience and knowledge of the hazard, entirely paid for by the creator of the hazard.

Part 5. Fundamental Rules:

5.1. Status of the Rules in this Plan:

5.1.1. No RULE in this PLAN may be modified, added to or deleted without the CONSENSUS of all members of the TOPMOST GROUP.

5.1.2. All modifications, additions and deletions to the RULES of this PLAN made by a TOPMOST GROUP shall revert to their original form and meaning if, through changing circumstances, the GROUP making TOPMOST GROUP decisions is no longer the TOPMOST GROUP, unless the new TOPMOST GROUP by CONSENSUS accepts them.

5.1.3. REGULATIONS may be made to clarify or expand upon any RULE in this PLAN. They may be made by any GROUP for any reason including clarifying the timing of implementation, the methodology of implementation or any other relevant matter, provided the original meaning of the RULE is not altered.

5.2. Status of the Goals, Rights and Responsibilities in this Plan:

5.2.1. Every INDIVIDUAL, HOUSEHOLD, ASSOCIATION, ENTER-PRISE, INSTITUTION and GROUP shall abide by the GOALS set out in Part 3, the RIGHTS AND RESPONSIBILITIES set out in Part 4, the Rules set out in Part 5 and if adopted, Part 6 of this plan.

5.2.2. All RIGHTS AND RESPONSIBILITIES shall apply equally to INDIVIDUALS, HOUSEHOLDS, ASSOCIATIONS, ENTERPRISES, INSTITUTIONS and GROUPS unless there is a clear intention otherwise.

5.2.3. Every right of an INDIVIDUAL has a corresponding responsibility for a GROUP, and every right of a GROUP has a corresponding responsibility for INDIVIDUALS.

5.2.4. There are three types of RIGHTS AND

RESPONSIBILITIES.

5.2.4.1. FUNDAMENTAL RIGHTS AND RESPONSIBILITIES are those that must apply to all INDIVIDUALS and GROUPS to allow a fully operating Consocracy to work and to allow humanity to survive while it cleans up the mess it is in.

5.2.4.2. Some FUNDAMENTAL RIGHTS AND RESPONSIBILITIES listed in Part 4 are already adopted by most countries of the world as part of either the United Nations or Islamic Universal Declaration of Human Rights. These are marked with an asterisk (*).

5.2.4.3. FUNDAMENTAL RIGHTS AND RESPONSIBILITIES are listed in Part 4 above in bold Bookman Style type like this and may be amended or deleted only by the CONSENSUS of the TOPMOST GROUP.

5.2.4.4. RECOMMENDED RIGHTS AND RESPONSIBILITIES are those that should be adopted to encourage peaceful co-existence between people, achieve social justice or promote environmental sustainability. They are not fundamental to the operation of a Consocracy, but they could significantly improve its operation and humanity's chances of survival. They often include the verb "should" or "may" suggesting rather than dictating a right or responsibility.

5.2.4.5. RECOMMENDED RIGHTS AND RESPONSIBILITIES are listed in Part 4 above in light rounded Arial upright type like this and may be temporarily amended or suspended by the CONSENSUS of any GROUP until conflicting views are resolved.

5.2.4.6. POSSIBLE RIGHTS AND RESPONSIBILITIES are those that might be helpful to manage specific GROUPS or help achieve CONSENSUS among divergent opinions. Although they are intended to be relatively neutral, Because of possible religious, cultural, political or other conflicts, they may not be appropriate to use as written in every GROUP.

5.2.4.7. POSSIBLE RIGHTS AND RESPONSIBILITIES are those listed in Part 4 above in light italic Book Antigua style type like this and have no status initially. They are listed to raise questions for future consideration by all GROUPS as their adoption in some form would help ensure the long term survival of humanity.

5.2.5. RIGHTS AND RESPONSIBILITIES may be amended, deleted or added in the following way:

5.2.5.1. Any RIGHT or RESPONSIBILITY may be clarified and expanded upon by the addition of REGULATIONS created by any GROUP. REGULATIONS may detail the timing of its implementation, the methodology of its implementation or any other relevant matter.

5.2.5.2. Any additional RIGHT or RESPONSIBILITY may be added by any GROUP at any time, provided it does not conflict with any existing GOAL, RIGHT, RESPONSIBILITY or RULE.

5.2.5.3. No RIGHT or RESPONSIBILITY in bold type may be modified or deleted without the CONSENSUS of the TOPMOST GROUP.

5.3. Structure of a Consocracy:

5.3.1. A CONSOCRACY uses STRUCTURED CONSENSUS decision-making to reach decisions among large numbers of INDIVIDUALS, which requires:

5.3.1.1. All INDIVIDUALS on a single SITE (usually, but not necessarily a HOUSEHOLD) may choose in any manner they wish one INDIVIDUAL to represent their interests in a decision-making GROUP on the first Level of a CONSOCRATIC government.

5.3.1.2. Each REPRESENTATIVE of a SITE voluntarily gathers together with REPRESENTATIVES from other adjacent SITES into a single 1st LEVEL or NEIGHBOURHOOD GROUP of a size that allows that NEIGHBOURHOOD

GROUP to reach all its decisions by consensus as well as comply with the GROUP size limits set out in Part 5.4 below

5.3.1.3. Each NEIGHBOURHOOD GROUP then selects by CONSENSUS one REPRESENTATIVE from among its MEMBERS to represent that GROUP'S interests in a second LEVEL of government, or VILLAGE GROUP.

5.3.1.4. Each new VILLAGE GROUP formed shall be of a size that allows all its MEMBERS to reach decisions by consensus and comply with the GROUP size limits set out in Part 5.4. below.

5.3.1.5. The MEMBERS of each VILAGE GROUP then select by CONSENSUS one REPRESENTATIVE from among its MEMBERS to represent their interests in a yet higher third LEVEL GROUP or TOWN GROUP,

5.3.1.6. Additional LEVELS of GROUPS (CITY, REGION, STATE, ETC.) are formed in a like manner as needed until the TOPMOST LEVEL contains only one GROUP.

5.4. Size of a Group

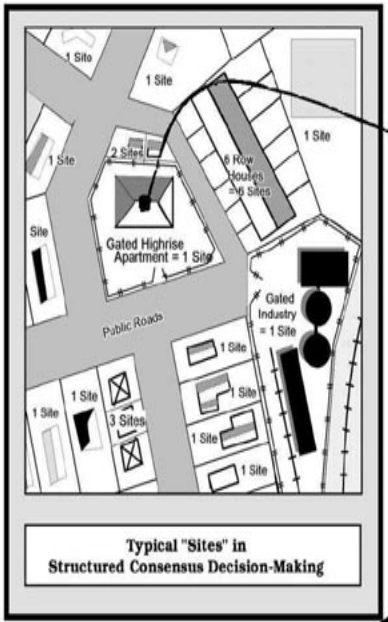
5.4.1. The minimum number of MEMBERS in any GROUP is six.

5.4.2. The maximum number of MEMBERS in any GROUP is 42, although the maximum practical GROUP size is 30 members. This is because each GROUP shall comply with Parts 5.4.4 and 5.4.5 below.

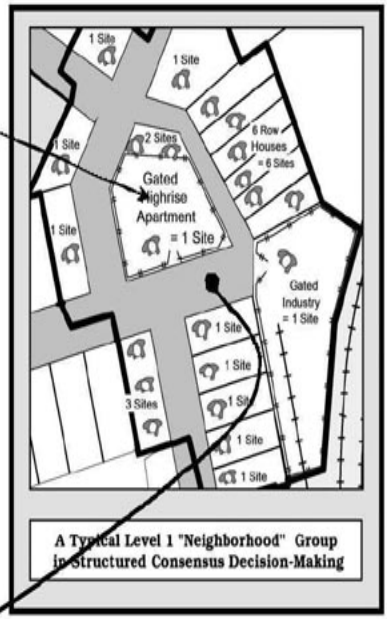
5.4.3. The optimum number of representatives in all groups is best kept between eleven and twenty one.

5.4.4. Every MEMBER in a single GROUP shall be able to sit side by side in a single circle one MEMBER deep so that every MEMBER of that GROUP is clearly visible to all other MEMBERS of that GROUP all of the time.

5.4.5. Every MEMBER in a GROUP shall be able to be heard by all other MEMBERS of that GROUP without the use of



Typical "Sites" in
Structured Consensus Decision-Making



A Typical Level 1 "Neighborhood" Group
in Structured Consensus Decision-Making



A Typical Level 2 "Village" Group with
Representatives from 8 Neighborhood Groups



A Typical Level 3 "Town" Group with
Representatives from 10 Village Groups

electronic hearing aids, radios, loudspeakers and other techniques for enhancing sound. The only two exceptions of this are that:

5.4.5.1. Any or all members of a group may use electronic hearing aids to discretely improve poor hearing and to allow access to translation services, and,

5.4.5.2. All members may use electronic screens with microphones and speakers to see and hear everyone in the group, provided that all members are shown together in real time on a single screen, each person with a similar sized head facing forward, and the group contains 36 members or less.

5.4.6. IF any GROUP MEMBERSHIP falls below the permitted minimum size of 6 MEMBERS, it shall disband

5.5. Functions of a Group:

5.5.1. GROUPS are responsible for all decision-making within a CONSOCRACY, apart from personal decisions made by an INDIVIDUAL and internal decisions made within any SITE, HOUSEHOLD, ASSOCIATION, ENTERPRISE or INSTITUTION unless they choose to become a SUB-GROUP.

5.5.2. Any human initiated or aided CHANGE that may AFFECT the ENVIRONMENT outside the SITE on which it occurs shall require the permission of the GROUP responsible for all AFFECTED PARTIES prior to that CHANGE taking place.

5.5.3. The GROUP responsible for all AFFECTED PARTIES may permit, permit with CONDITIONS or prohibit any EFFECT of the proposed CHANGE.

5.5.4. If any CONDITION imposed by a GROUP in consideration

of an EFFECT beyond the site on which it occurs, cannot be met by those responsible for the EFFECT, the CHANGE is prohibited.

5.5.5. Every human initiated or aided CHANGE which AFFECTS the ENVIRONMENT outside the SITE on which it occurs and which has not been permitted by the GROUP responsible for all AFFECTED PARTIES may be immediately stopped and removed by that GROUP and the environment reinstated by any peaceful, environmentally sensitive means, and those INDIVIDUALS responsible for the CHANGE may be fined, confined and/or otherwise brought to social responsibility by that GROUP, where reasonable, at the expense of the GROUP which created the change.

5.6. Sub-Groups

5.6.1. A SUB-GROUP is an ASSOCIATION, ENTERPRISE OR INSTITUTION which chooses to follow the same GROUP decision-making structure and procedures set out in Parts 5.7 and 5.8 below, with the following additional provisions:

5.6.1.1. SUB-GROUPS may be formed on any single LEVEL of a CONSOCRACY with the CONSENSUS of the GLx GROUP at that LEVEL, ("x" being the number of the LEVEL)

5.6.1.2. Every SUB-GROUP shall be identified by the prefix GLxSy ("x" being the number of the LEVEL and "y" being the name of the SUB-GROUP)

5.6.1.3. Every SUB-GROUP shall provide one of its MEMBERS to LINK the GLxSy SUB-GROUP'S interest in the GLx GROUP meetings and to LINK the interests of the GLx GROUP in GLxSy SUB-GROUP meetings unless it is LINKED by shared membership through another SUB-GROUP to the GLx GROUP

5.6.1.4. The number of SUB-GROUPS permitted to LINK directly to a GLx LEVEL Group is limited by the NUMBER of other

MEMBERS that are permitted in that LEVEL GROUP in compliance with Part 5.4 above

5.6.1.5. SUB-GROUPS may be LINKED through a shared MEMBER to other SUB-GROUPS which do not have direct access to the GLx GROUP at that LEVEL

5.7. Group Decision-Making:

5.7.1. All GROUP decisions shall be made by the CONSENSUS of its MEMBERS.

5.7.2. There shall be no obligation to take a formal vote of MEMBERS for any GROUP to reach any decision, although this may occur at the CHAIRPERSON'S discretion.

5.7.3. A GROUP decision occurs at the point when no MEMBER of the GROUP opposes a proposed CHANGE. No GROUP decision shall be reached until this occurs.

5.7.4. All decision-making is undertaken by the lowest LEVEL GROUP able to fully represent the interests of those INDIVIDUALS and the ENVIRONMENT AFFECTED by an existing or proposed CHANGE

5.7.5. The purpose of any GROUP decision is to manage CHANGE in a way that:

5.7.5.1. Allows and encourages humankind to achieve the GOALS of HUMANITY set out in Part 3. and

5.7.5.2. Upholds and enforces the RIGHTS AND RESPONSIBILITIES of INDIVIDUALS and GROUPS set out in Part 4, as they may be legally amended and applied from time to time, and

5.7.5.3. Complies with the RULES and REGULATIONS set out in Parts 5 and 6, as they may be legally amended and applied from time to time.

And in a manner which:

5.7.5.4 Avoids any CHANGE to the ENVIRONMENT outside the SITE on which it occurs, or

5.7.5.5. Where the CHANGE to the ENVIRONMENT outside the SITE on which it occurs can be made acceptable to the GROUP(S) AFFECTED, remedies any detrimental EFFECT of any CHANGE to the ENVIRONMENT outside the SITE on which it occurs, or

5.7.5.6. Where this is not practicable but the detrimental EFFECT(S) can be made acceptable to the GROUP(S) AFFECTED, minimizes the detrimental EFFECT(S) of any CHANGE to the ENVIRONMENT and compensates those AFFECTED for any detrimental EFFECT that is incurred, to the satisfaction of all GROUP MEMBERS.

5.7.6. Each MEMBER of a GROUP, other than that GROUP'S REPRESENTATIVE, shall, by the CONSENSUS of all MEMBERS, be given responsibility for advocating one of the five sets of SYSTEMS identified in Part 5.8, below.

5.7.7. The number of MEMBERS in a GROUP responsible for advocating each of the five SYSTEMS identified in Part 5.8 below shall be as equal as possible, with not more than one MEMBER difference between all 5 sets of SYSTEMS.

5.7.8. Where there are more than the minimum number of MEMBERS in a GROUP, those MEMBERS in excess of the minimum (other than that GROUP'S REPRESENTATIVE) may be given additional specialist responsibility for advocating one or more subsets within their given set of SYSTEMS with the CONSENSUS of the other MEMBERS of the GROUP.

5.7.9. No GROUP shall reach a decision unless:

5.7.9.1. The REPRESENTATIVE of that GROUP is present, and

5.7.9.2. At least 80% of that GROUP's MEMBERS are present, and

5.7.9.3. At least 5 MEMBERS of that GROUP are present who are not on probation (see Part 5.7.12 below) and who have each been given responsibility for advocating a different one of the five sets of SYSTEMS described in 5.8 below.

5.7.10. No absent MEMBER of a GROUP may participate in that GROUP'S decision-making, without the prior CONSESUS of that GROUP'S MEMBERS.

5.7.11. Prior to any GROUP decision, Each MEMBER shall identify for all other MEMBERS of that GROUP, the potential EFFECTS of the decision on those SYSTEMS and SYSTEM subsets identified in Part 5.8 that are under his or her responsibility as far as he or she is able, with or without the help of professional assistance.

5.7.12. Every new MEMBER of a GROUP shall be a PROBATIONARY MEMBER and may not block a decision made by his or her new GROUP until the new MEMBER has participated in at least six of that GROUP'S meetings, unless this provision is waived by all other MEMBERS of that GROUP.

5.7.13. Any MEMBER of a GROUP may be removed immediately by the CONSENSUS of all other GROUP MEMBERS for intentional wrongdoing, which may include deliberately not upholding the GOALS, PRINCIPLES, RIGHTS, RESPONSIBILITIES and RULES of this PLAN or participating in decision-making with an undisclosed CONFLICT OF INEREST in the matter at hand.

5.8. The Five Sets of Systems

5.8.1. PERSONAL SYSTEMS are those SYSTEMS of CHANGE that are unique to an individual and arise from the actions of a person's own body, mind, character, experience and response to the environment around him or her. Such SYSTEMS include those involving the consumption of food,

the occupation of shelter, the establishment and maintenance of friendships, the procreation and nurturing of children, the ownership of physical and intellectual property, the pursuit of pleasure and happiness, the feeling and expression of emotions, and the perception of the five bodily senses. By definition, however, they exclude ECONOMIC and EQUITY SYSTEMS.

5.8.2. ECONOMIC SYSTEMS are those SYSTEMS of CHANGE that involve the private transfer of RESOURCES between SYSTEMS. The private transfer of RESOURCES can occur through RESOURCE use, work or other form of exchange and is identified by a CHANGE in ownership or value. Such activities as banking, administration, professional services, personal services, trade, industry, construction, mining and commercial agriculture are all ECONOMIC SYSTEMS.

5.8.3. EQUITY SYSTEMS are those SYSTEMS of CHANGE designed to ensure fairness, impartiality and justice. The term is not a reference to the residual value of encumbered property, the term's other meaning. They are SYSTEMS whose primary purpose is to maintain independent public control over the relationships that other SYSTEMS have with each other. They include our political SYSTEMS, tax systems, PLANNING & evaluation SYSTEMS, weights and measures systems, defense SYSTEMS, police SYSTEMS, legal SYSTEMS, punishment SYSTEMS and public records SYSTEMS.

5.8.4. COMMUNITY SYSTEMS are those SYSTEMS of CHANGE that involve collective human responses to the ENVIRONMENT. In general, they are larger public versions of PERSONAL SYSTEMS but by definition do not include either ECONOMIC or EQUITY SYSTEMS. COMMUNITY SYSTEMS include public media SYSTEMS, public health SYSTEMS, public education SYSTEMS, religious SYSTEMS, cultural heritage SYSTEMS, public recreation SYSTEMS, and social support SYSTEMS like disability and unemployment

benefits, public housing, health insurance and retirement schemes.

5.8.5. ENVIRONMENTAL SYSTEMS are those SYSTEMS of CHANGE that provide the physical setting that allows each of us to exist. They are essentially the various "eco" systems found on our globe, whether or not they contain humans or have been modified by them. They include all SYSTEMS involving natural RESOURCES such as land, water, minerals, air, plants and animals (including humans), plus all movement SYSTEMS and SYSTEMS involving physical or technological improvements added by humans such as buildings and roads (i.e. the physical attributes of civilization).

5.9. Group Meetings:

5.9.1. A GROUP meeting may be called at any time by the CHAIRPERSON, by the ARBITER or by any three MEMBERS of the GROUP provided that all GROUP MEMBERS are notified of the GROUP meeting in compliance with Part 5.9.2, 5.9.3 & 5.9.4 below.

5.9.2. Notice of every GROUP meeting date, time and previously agreed location, along with an agenda of the topics to be covered and where relevant, all background information and prepared reports, shall be sent to all MEMBERS of that GROUP, delivered either;

5.9.2.1. Directly by hand to the MEMBER, or

5.9.2.2. By posting it to the MEMBER at their address of record, or

5.9.2.3. By facsimile to the facsimile telephone number of record of the MEMBER, or

5.9.2.4. By electronic message to the "E-Mail" address of record of the MEMBER, or

5.9.2.5. By any other method agreed at a previous GROUP meeting.

5.9.3. Notice of a GROUP meeting together with all relevant background information and reports shall reach every GROUP MEMBER'S HOUSEHOLD not less than seven days prior to a LEVEL 1 or 2 GROUP (GL1 & GL2) meeting , 14 days prior to a LEVEL 3 or 4 GROUP (GL3 & GL4) meeting, and 28 days prior to any GROUP meeting above LEVEL 4.

5.9.4. Where the CHAIRPERSON determines that a GROUP meeting is urgent for any reason, or where an ARBITER determines that a GROUP meeting is urgent to ensure justice, he or she may include a statement to that effect and the reasons why in the notice of meeting, and reduce the required period of notification for such meeting to any "urgent notification" period previously agreed by that GROUP.

5.9.5. Only matters identified in the notice of meeting may be raised, discussed and decided upon in a GROUP meeting.

5.9.6. Meetings may be held either:

5.9.6.1. By assembling all MEMBERS of the GROUP together at the place, date and time authorized by the CHAIRPERSON for the GROUP meeting, or

5.9.6.2. By means of audio and visual communication by which all MEMBERS of the GROUP may simultaneously hear and see each other facing forward with a similar head size on a single screen throughout the meeting, or

5.9.6.3. By use of written and/or graphically descriptive resolutions sent to all MEMBERS and returned with the written response of each MEMBER to the CHAIRPERSON. Any such resolution may consist of several documents in like form, signed or otherwise formally authorised by one or more MEMBERS. Where there is reasonable confidence in the authenticity of the transmissions, facsimile, 'E-mail', and other methods of information exchange may be used, or

5.9.6.4. By use of computer aided methods such as Loomio, Lectica and Value Knowledge Management, or

5.9.6.5. By any other method agreed by the CONSENSUS of the GROUP.

5.9.7. GROUP meetings may be run in any manner considered appropriate by the CHAIRPERSON, and apart from the requirement that all decisions must be reached by the CONSENSUS of all MEMBERS and all decision are recorded by the GROUP PUBLICIST, may utilize any parliamentary procedure, committee rules, the Delphi Technique, computer assisted "Value Knowledge Management" systems or other decision-making methodology.

5.9.8. Every GROUP decision shall be recorded by the GROUP'S PUBLICIST immediately after it is reached and then read back to the GROUP in attendance immediately. No decision shall take effect until all MEMBERS in attendance have heard it read or otherwise clearly indicate his or her non-opposition to it.

5.9.9. Proceedings of GROUP meetings shall be electronically recorded in a manner that allows the proceedings to be put on-line and will allow them to be transcribed to hard copy at a later date if required, and shall be held in perpetuity by the PUBLICIST of the GROUP or by the GROUP'S administration.

5.10. Resolving Disagreements in Decision-Making

5.10.1. When CONSENSES among GROUP MEMBERS cannot be reached on a proposed CHANGE or on an existing but unapproved CHANGE, then on the direction of the CHAIRPERSON the GROUP shall seek assistance, including:

5.10.1.1. Using a MEDIATOR, or

5.10.1.2. Using the Delphi Technique, or

5.10.1.3. Using Value Knowledge Management, Loomio or other computerized decision-making assistance, or

5.10.1.4. Using any alternative method of reaching a decision previously agreed by that GROUP, such as CONSENSUS less one, or majority vote DECISION-MAKING,

5.10.2. If reaching a GROUP decision with assistance is not successful then the full context of the decision impasse, including the specific differences of opinion and the reasons for them, shall be set down in writing by those on all sides of the issue.

5.10.3. Once the description of the issues surrounding the CHANGE are confirmed by the CONSENSUS of the GROUP, the REPRESENTATIVE of that GROUP shall then take that written statement to the GROUP in which he or she sits as a MEMBER for resolution.

5.10.4. The GROUP that is asked to resolve the decision-making impasse of another GROUP may use any resources available to it to reach its decision, which shall be final. If it is unable to reach a decision by consensus, it shall formulate its impasse in the same way set out in Part 5.10.2 and 5.10.3 and refer it along with all original material to another GROUP through its REPRESENTATIVE.

5.10.5. Once a decision of a GROUP has been made, it may not be reconsidered for one year, unless directed to do so by another GROUP through the original GROUP'S REPRESENTATIVE, or unless not to do so would put human life or environmental sustainability at risk and all GROUP MEMBERS agree to reconsider the matter.

5.10.6. After one year, or earlier in the circumstances described in part 5.10.5 above, a GROUP may reconsider any decision it has made previously for any reason, but in doing so, shall take into consideration all events that have occurred since the original decision, and where a party has acted on the

basis of the first decision and is detrimentally affected by the second, that GROUP shall compensate that party for all extra costs incurred to comply with the second decision.

5.10.7. As an alternative to granting compensation for a CHANGE to an earlier GROUP decision, the affected party may be granted a special exemption by the GROUP and allowed to continue for a set period or for an indefinite period.

5.11. Delegation of Responsibility

5.11.1. Decision-making responsibilities of a GROUP may be delegated to one or more consenting GROUPS or SUB-GROUPS on any LEVEL with more intimate knowledge of the INDIVIDUALS or ENVIRONMENT involved. However, this is not mandatory.

5.11.2. A GROUP may temporarily delegate any of its decision-making responsibilities at any time to any other consenting GROUP, INSTITUTION, ASSOCIATION, ENTERPRISE or INDIVIDUAL.

5.12. Conflicts of Interest

5.12.1. Any MEMBER who has a CONFLICT OF INTEREST in any matter being considered by a GROUP shall declare that interest to all other MEMBERS of his or her GROUP as soon as it becomes known.

5.12.2. At the discretion of the other MEMBERS, the MEMBER with a CONFLICT OF INTEREST shall abstain from participating in any related discussion or decision on the matter except to respond to questions asked directly by another MEMBER.

5.12.3. Failure to declare a CONFLICT OF INTEREST may, at the discretion of the other MEMBERS of the GROUP, by consensus censure, restrict or terminate his or her MEMBERSHIP in the GROUP.

5.12.4. Any INDIVIDUAL, HOUSEHOLD, AFFILIATION, ASSOCIATION, ENTERPRISE or INSTITUTION may initiate discussions with any GROUP'S LOBBYIST at any time on any matter without creating a conflict of interest for the LOBBYIST or contact initiator. However, no INDIVIDUAL, HOUSEHOLD, AFFILIATION, ASSOCIATION, ENTERPRISE or INSTITUTION may discuss any matter with any other MEMBER of that GROUP if that matter may be discussed at any meeting of that GROUP.

5.13. Group Restructuring and Dissolution

5.13.1. A MEMBER of a GROUP may leave the GROUP and join (subject to Part 5.4 above) any other GROUP on the same LEVEL of his or her choosing at any time. However, when this leaves a GROUP with less than 5 MEMBERS, (excluding that GROUP'S REPRESENTATIVE), sufficient replacement MEMBERS from the same LEVEL shall join that GROUP to meet the minimum number, or those MEMBERS remaining in the GROUP must disband and then may individually join other existing GROUP(S) on the same LEVEL (subject to Part 5.4).

5.13.2. If any GROUP splits apart and creates one or more new GROUPS, the new GROUPS shall each have at least 6 MEMBERS (5 members plus their REPRESENTATIVE) in them initially, and each new GROUP may then select its own REPRESENTATIVE for a GROUP on the next LEVEL provided that the original GROUP contains not less than six MEMBERS (5 members plus their REPRESENTATIVE) or it must be disbanded as per part 5.13.1 above.

5.14. Group Leadership Roles

5.14.1. Every GROUP is required by the CONSENSUS of its MEMBERS to give LEADERSHIP ROLES to all its MEMBERS.

5.14.2. The LEADERSHIP ROLES required in every GROUP (see

also diagram on page 391 below) are:

5.14.2.1. CHAIRPERSON

5.14.2.2. PUBLICIST,

5.14.2.3. ENVIRONMENTALIST.

5.14.2.4. ECONOMIST,

5.14.2.5. PUBLIC EMPLOYER,

5.14.2.6. LOBBYIST,

5.14.2.7. OMBUDSIST

5.14.2.8. ARBITER,

5.14.2.9. CHIEF OFFICER.

5.14.2.10. ALTERNATE REPRESENTATIVE

5.14.2.11. REPRESENTATIVE

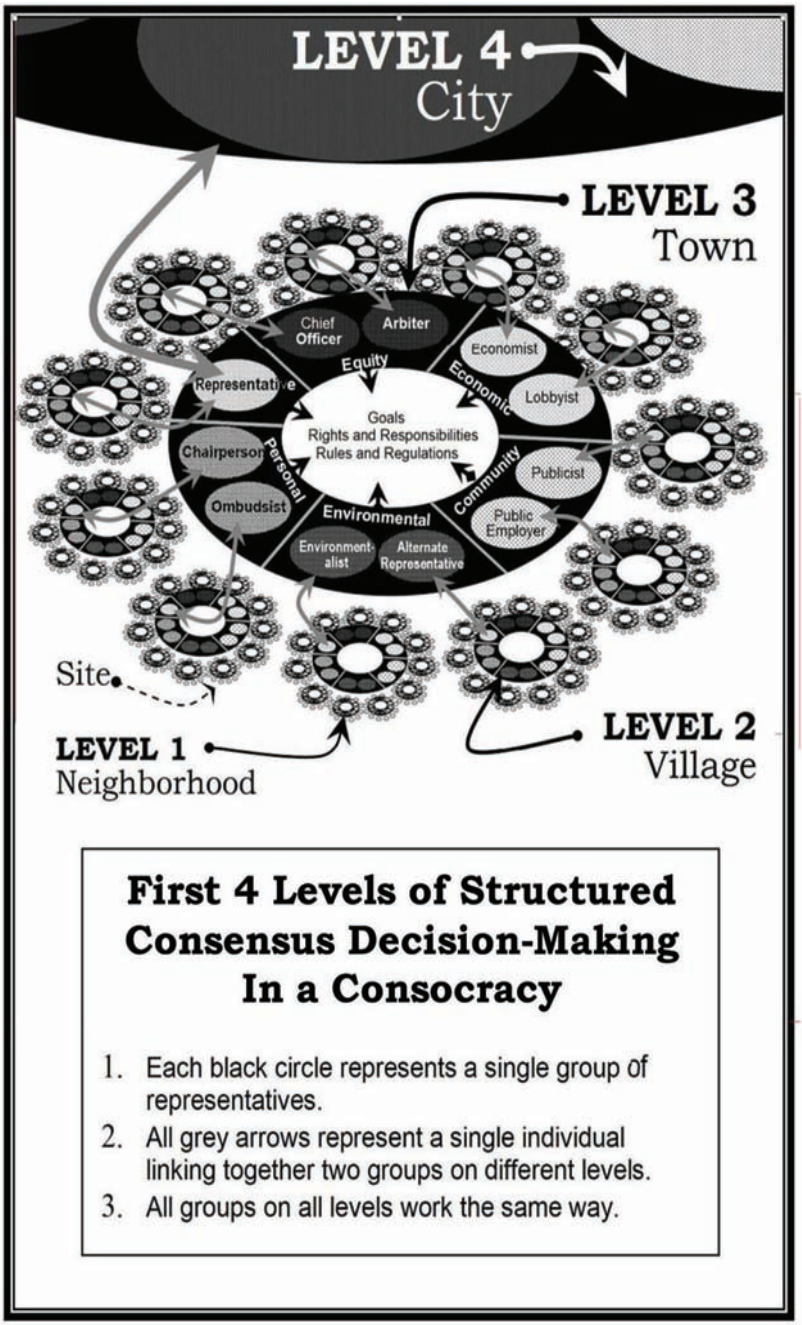
5.14.3. Those MEMBERS given responsibility for PERSONAL SYSTEMS may be given the LEADERSHIP ROLE of CHAIRPERSON or OMBUDSIST, or both if the GROUP contains less than 11 MEMBERS.

5.14.4. Those MEMBERS given responsibility for ECONOMIC SYSTEMS may be given the LEADERSHIP ROLE of ECONOMIST or LOBBYIST or both if the GROUP contains less than 11 MEMBERS.

5.14.5. Those MEMBERS given responsibility for EQUITY SYSTEMS may be given the LEADERSHIP ROLE of ARBITER or CHIEF OFFICER or both if the GROUP contains less than 11 MEMBERS.

5.14.6. Those MEMBERS given responsibility for COMMUNITY SYSTEMS may be given the LEADERSHIP ROLE of PUBLICIST or PUBLIC EMPLOYER, or both if the GROUP contains less than 11 MEMBERS.

5.14.7. Those MEMBERS given responsibility for ENVIRONMENTAL SYSTEMS may be given the



First 4 Levels of Structured Consensus Decision-Making In a Consocracy

1. Each black circle represents a single group of representatives.
2. All grey arrows represent a single individual linking together two groups on different levels.
3. All groups on all levels work the same way.

LEADERSHIP ROLE of ENVIRONMENTALIST or ALTERNATE REPRESENTATIVE, or both if the GROUP contains less than 11 MEMBERS.

5.14.8. In GROUPS of 11 MEMBERS or more, no MEMBER may have more than 1 LEADERSHIP ROLE

5.14.9. In GROUPS with less than 11 MEMBERS, no MEMBER shall be without a LEADERSHIP ROLE. However MEMBERS may hold up to two related LEADERSHIP ROLES as set out in Parts 5.14.3 to 5.14.7 above.

5.14.10. A REPRESENTATIVE has no other LEADERSHIP ROLE other than to represent the interests of the GROUP in the next level of decision-making.

5.14.11. There shall be no maximum duration of any LEADERSHIP ROLE for any MEMBER in any GROUP.

5.14.12. Each LEADERSHIP ROLE shall be reaffirmed or rotated to another MEMBER of a GROUP by the CONSENSUS of all MEMBERS of that GROUP not more often than once a year and not less often than once every three years.

5.14.13. With the exception of the REPRESENTATIVE position, any vacancy in any LEADERSHIP ROLE listed in Part 5.14.2 above shall be filled by the CONSENSUS of the GROUP as soon as practicable.

5.14.14. A permanently vacant REPRESENTATIVE position shall be automatically filled immediately by the ALTERNATE REPRESENTATIVE.

5.14.15. Each MEMBER may also be given responsibility for such other matters as may be agreed by him or her from time to time with the consensus of his or her GROUP including providing a LINK between a GLx GROUP and any GLxSy

SUB-GROUP, PUBLIC UTILITY, FACILITY or SERVICE not specifically assigned to another MEMBER.

5.14.16. No MEMBER shall have a financial interest in, or be a member of, any privately owned UTILITY, FACILITY OR SERVICE in the area under his or her GROUP'S responsibility if there is a publicly owned UTILITY, FACILITY OR SERVICE available to him or her in that area.

5.14.17. Every MEMBER of a GROUP shall provide his or her full name and personal details for inclusion on a publicly available REGISTER OF PUBIC SERVANTS (See also part 5.29).

5.15. Representative Responsibilities

5.15.1. A REPRESENTATIVE'S primary responsibility is to provide a LINK that allows information to be freely exchanged between any two GROUPS on adjacent LEVELS or on the same LEVEL; the two GROUPS being:

5.15.1.1. The GROUP that selected him or her to represent their interests in a second GROUP and

5.15.1.2. The second GROUP the REPRESENTATIVE joined.

5.15.2. Every GLx GROUP except the TOPMOST GROUP shall select by CONSENSUS a REPRESENTATIVE from its MEMBERS to represent its interests in any GROUP on the next LEVEL. (GLx+1)

5.15.3. The TOPMOST GROUP shall select by CONSENSUS a REPRESENTATIVE to be the HEAD of STATE. This is a figurative position with no individual responsibility other than to represent the interests of the TOPMOST GROUP.

5.15.4. Every GLxSy GROUP shall select by CONSENSUS a REPRESENTATIVE from its MEMBERS to represent its interests in any GLx GROUP or GLxSy SUB-GROUP on the

same LEVEL.

5.15.5. No GLx GROUP REPRESENTATIVE may be refused MEMBERSHIP in any GROUP on the next LEVEL. (GLx+1) even if the GROUP to be joined has the maximum permitted number of MEMBERS (If it does, the GROUP being joined may have to split into two or more GROUPS), unless:

5.15.5.1. The GLx GROUP REPRESENTATIVE seeking to become a MEMBER in a GLx +1 GROUP does not represent the minimum number of INDIVIDUALS for that LEVEL of GROUP as set out in 19.5.15.8 below, or

5.15.5.2. The GLx GROUP REPRESENTATIVE seeking to become a MEMBER in a GROUP on LEVELS 1, 2 or 3 does not represent a SITE that is adjacent to, or across a PUBLIC PATH, public park or other public facility from another SITE represented by a MEMBER of that GROUP.

5.15.6. A REPRESENTATIVE shall participate only in the highest two GROUP LEVELS (GLx and GLx+1) of decision-making for which he or she has been selected.

5.15.7. When a GROUP'S REPRESENTATIVE joins a second LEVEL GROUP he or she looses the title of REPRESENTATIVE in that second LEVEL GROUP and becomes just a MEMBER of that GROUP. If that MEMBER is then selected by that second LEVEL GROUP to represent its interest in a third LEVEL GROUP, his or her association with the first LEVEL GROUP as its REPRESENTATIVE is automatically terminated and the vacant REPRESENTATIVE position in the first LEVEL GROUP shall be immediately filled by the first GROUP"S ALTERNATE REPRESENTATIVE

5.15.8. The minimum number of SITES and INDIVIDUALS represented by a REPRESENTATIVE is as follows:

Individual/Household (site)	1 site	(1 person)
Level 1 Group (Neighborhood)	10 sites	(10 people)
Level 2 Group (Village)	100 sites	(100 people)
Level 3 Group (Town)	1,000 sites	(1,000 people)
Level 4 Group (City)	10,000 sites	(10,000 people)
Level 5 Group (Region)	100,000 sites	(100,000 people)
Level 6 Group (State)	1,000,000 sites	(1,000,000 people)
Level 7 Group (Country)	10,000,000 sites	(10,000,000 people)
Level 8 Group (Continent)	100,000,000 sites	(100,000,000 people)
Level 9 Group (World)	1,000,000,000 sites	(1,000,000,000 people)

5.15.9.CHAIRPERSON Responsibilities:

5.15.9.1. In addition to those leadership role responsibilities listed in 5.14 above, the responsibilities of the CHAIRPERSON shall include calling a meeting (or an urgent meeting) of the GROUP for any reason in accordance with 5.9 above, and

5.15.9.2. Coordinating, mediating and running GROUP meetings, and

5.15.9.3. with the CONSENSUS of the GROUP, setting the operating procedures and rules of that GROUP, and

5.15.9.4. Coordinating with the CONSENSUS of the GROUP the selection of GROUP MEMBERS to fill all required LEADRSHIP ROLES of the GROUP.

5.15.10. PUBLICIST Responsibilities;

5.15.10.1. In addition to those LEADERSHIP ROLE responsibilities listed in 5.14 above, the responsibilities of the PUBLICIST shall include recording the proceedings of GROUP meetings and the decisions reached, and

5.15.10.2. Receiving, organizing and distributing information

relevant to GROUP decision-making, and

5.15.10.3. Reporting GROUP ACTIVITIES and decisions to the PUBLIC MEDIA,

5.15.11. ENVIRONMENTALIST Responsibilities;

5.15.11.1. In addition to those LEADERSHIP ROLE responsibilities listed in 5.14 above, the ENVIRONMENTALIST shall provide PLANNING and RESOURCE management advice to the GROUP, including the physical infrastructure of education and healthcare facilities and the network of PUBLIC PATHS.

5.15.12. ECONOMIST Responsibilities;

5.15.12.1. In addition to those LEADERSHIP ROLE responsibilities listed in 5.14 above, the responsibilities of the ECONOMIST shall include Providing MARKET PLACE advice to the GROUP, and,

5.15.12.2. Providing taxation and business advice to the GROUP,

5.15.13. PUBLIC EMPLOYER Responsibilities;

5.15.13.1. In addition to those LEADERSHIP ROLE responsibilities listed in 5.14 above, the PUBLIC EMPLOYER is responsible for the operational management of education and healthcare facilities and the roading network, and has the authority to employ any one out of work in the public sector at a LIVING WAGE and can modify any terms of employment to suit the particular interests, skills, age, and abilities of that INDIVIDUAL (where this service exists),

5.15.14. LOBBYIST Responsibilities;

5.15.14.1. In addition to those LEADERSHIP ROLE responsibilities listed in 5.14 above, the responsibilities of the LOBBYIST shall include the conveyance of information, view or opinion received from an INDIVIDUAL,

HOUSEHOLD, AFFILIATION, ASSOCIATION, ENTERPRISE, or INSTITUTION to other MEMBERS of his or her GROUP,

5.15.15. OMBUDSIST Responsibilities;

5.15.15.1. In addition to those LEADERSHIP ROLE responsibilities listed in 5.14 above, the responsibilities of the OMBUDSIST shall include the right to review any decision made by a lower LEVEL GROUP that is represented by a MEMBER of the OMBUDSIST'S GROUP, following the direct request of a MEMBER of that lower LEVEL GROUP, and the right to choose not to review any decision for any reason, and

5.15.15.2. The right to access all information available to any MEMBER of the GROUP that originally made the decision being reviewed, and

5.15.15.3. The right to attend any meeting or interview any MEMBER of the GROUP whose decision is being reviewed, although he or she shall not have the right to participate in that GROUP, and

5.15.15.4. The right upon review of any decision under his or her investigation, to either:

5.15.15.4.1. Publicize the results of his or her review of the GROUP'S original decision in any manner he or she chooses, or

5.15.15.4.2. Drop the matter from any further consideration with or without an explanation.

5.15.15.5. The Ombudsist alone may not force a lower level group to change its decision, but the Ombudsist's group, by consensus, may require a decision to be reconsidered by a higher level group if the likely effects of the lower level group's decision went beyond its jurisdiction.

5.15.16. ARBITER Responsibilities;

5.15.16.1. In addition to those LEADERSHIP ROLE responsibilities listed in 5.14 above, the responsibilities of the ARBITER shall include providing GROUP liaison with the activities of a COURT, and

5.15.16.2. Directly liaising with any CHIEF OFFICER, and

5.15.16.3. Calling an urgent meeting of the GROUP to enable justice, and

5.15.16.4. Recommending to GROUP MEMBER'S their response to any breach of a RIGHT, RESPONSIBILITY, RULE, or REGULATION, or any resolution to a dispute.

5.15.17. CHIEF OFFICER Responsibilities

5.15.17.1. In addition to those LEADERSHIP ROLE responsibilities listed in 5.14 above, the responsibilities of the CHIEF OFFICER shall include providing Group liaison with its Internal Police Force, and

5.15.17.2. Providing Group liaison with any Emergency or Fire Service,

5.15.17.3. Directly liaising with any ARBITER,

5.15.17.4. Responding to all requests of a COURT,

5.15.18. ALTERNATE REPRESENTATIVE Responsibilities:

5.15.18.1. In addition to those LEADERSHIP ROLE responsibilities listed in Part 5.14 above, an ALTERNATE REPRESENTATIVE'S primary responsibility is to remain knowledgeable of the activities of the GROUP'S REPRESENTATIVE so that he or she may be able to fulfill at short notice the REPRESENTATIVE'S role of LINK to the next GROUP LEVEL (GLx+1) either temporarily or permanently.

5.15.18.2. Other responsibilities of an ALTERNATE REPRESENTATIVE include taking responsibility for one of the five sets of SYSTEMS identified in 19.5.8 above and such other matters as may be agreed by him or her from time to time with the consensus of his or her GROUP, including providing a LINK between a GLx GROUP and any GLxSy SUB-GROUP, PUBLIC UTILITY, FACILITY or SERVICE not specifically assigned to another MEMBER.

5.15.18.3. After a GROUP selects a REPRESENTATIVE from its own MEMBERS to represent its interests in another GROUP, it shall also select by CONSENSUS another MEMBER who is not the same sex as the REPRESENTATIVE, to be the ALTERNATE REPRESENTATIVE and represent its interests in that same GROUP in the event that the REPRESENTATIVE is unable to attend to his or her responsibilities for any reason.

5.15.18.4. An ALTERNATE REPRESENTATIVE may take responsibility for any matter delegated to him or her by the GROUP including providing GROUP liaison on any PUBLIC UTILITY, FACILITY or SERVICE not specifically assigned to another MEMBER.

5.15.18.5. In the event of an illness or other temporary absence of the REPRESENTATIVE, the ALTERNATE REPRESENTATIVE shall attend to all responsibilities of the REPRESENTATIVE.

5.15.18.6. If a REPRESENTATIVE dies, resigns or has been selected to represent the interests of his or her new GROUP in yet another GROUP (usually on a higher LEVEL) then the ALTERNATE REPRESENTATIVE shall immediately fill the position of the REPRESENTATIVE and a new ALTERNATE REPRESENTATIVE selected.

5.16. SITE Status and Functions:

5.16.1. A SITE is any SPACE or collection of contiguous SPACES which is entirely under the control of an identifiable owner or

occupier. It includes PUBLIC LAND and PRIVATE LAND whose boundaries are recorded in public records, or whose boundaries are reasonably distinguishable by natural or physical changes in landscape, material composition, surface texture or other obvious visual feature that can be used to define ownership or occupancy.

5.16.2. Every SITE shall be directly accessible to all members of the public from a PUBLIC PATH all of the time.

5.16.3. A SITE may involve SPACE not at ground level such as a room or collection of rooms in a BUILDING and it may involve distinguishable portions of water areas, such as harbors and flood plains.

5.16.4. Any SITE described in public records in only two dimensions, such as land ownership titles, shall be deemed to contain a third, vertical dimension which as a minimum includes all existing STRUCTURES situated on that two dimensional SPACE, and in addition extends not less than 10 metres below and not less than 10 metres above ground level unless a greater or lesser interpretation is clearly obvious by a STRUCTURE within the SPACE. It includes any single SPACE occupied by a HOUSEHOLD, ASSOCIATION, ENTERPRISE or INSTITUTION.

5.16.5. Every SITE shall be subject to the RULES of this PLAN if an ACTIVITY on that SITE AFFECTS the ENVIRONMENT outside that SITE. If this occurs, it shall be subject to all decisions reached by any GROUP representing that SITE.

5.16.6. Every SITE shall be represented in a LEVEL 1 or Neighbourhood GROUP by not more than one INDIVIDUAL.

5.16.7. HOUSEHOLDS occupying a single SITE may use any method to select the INDIVIDUAL that represents its interests in a GL1 GROUP.

5.16.8. All SITES that do not contain a HOUSEHOLD may be represented by any INDIVIDUAL not associated with or representing another SITE.

5.15.9 SITES that do not contain a HOUSEHOLD or SITES containing HOUSEHOLDS, all of whom choose not to select an INDIVIDUAL to represent their interests in a GROUP, shall be represented by the closest or most contiguous GROUP to that SITE.

5.17. INDIVIDUALS, HOUSEHOLDS, ASSOCIATIONS, ENTERPRISES and INSTITUTIONS Status and Functions:

5.17.1. INDIVIDUALS, HOUSEHOLDS, ASSOCIATIONS, ENTERPRISES and INSTITUTIONS may make personal or internal decisions in any manner they choose.

5.17.2. Whether or not any formal decision-making organization exists, individually and collectively every INDIVIDUAL, HOUSEHOLD, ASSOCIATION, ENTERPRISE or INSTITUTION shall comply with the RIGHTS AND RESPONSIBILITIES set out in Part 4 of this PLAN.

5.17.3. No ACTIVITY of an INDIVIDUAL, HOUSEHOLD, ASSOCIATION, ENTERPRISE or INSTITUTION shall have or create an EFFECT on the ENVIRONMENT outside the site on which it occurs without the written consent of the GLx GROUP that is responsible for the ENVIRONMENT AFFECTED.

5.17.4. An INDIVIDUAL may not represent the interests of more than one SITE or participate in more than one GROUP on the first (NEIGHBOURHOOD) LEVEL of government.

5.18. Group Administration Status and Functions:

5.18.1. Every GROUP shall have access to professional staff, including private consultants, to provide advice and administrative services to help the GROUP reach and implement its decisions. Such staff includes all members of the GROUP'S COURT and Internal Police.

5.18.2. Advice and administrative services may be provided in the form of one or more SUB-GROUPS LINKED to that GROUP.

5.18.3. The amount of advice and administrative assistance available to a GROUP may vary from GROUP to GROUP depending on the LEVEL of the GROUP, the complexity of possible CHANGES the GROUP must deal with and the potential EFFECTS of the decisions being reached.

5.18.4. Administrative staff available to the GROUP shall be responsible for maintaining computerized cadastral maps, Google Earth maps, hard copy maps or other records which uniquely identify (at a global level) the boundaries of all SITES and undefined areas of land under the responsibility of the GROUP.

5.18.5. Administrative staff available to the GROUP shall be responsible for maintaining hard copy and computerized records containing the name, globally unique IDENTIFICATION CODE, HOUSEHOLD SITE location and contact details of all INDIVIDUALS under the responsibility of the GROUP.

5.18.6. All administrative staff shall provide for public information, his or her full name and personal details for inclusion on the REGISTER OF PUBIC SERVANTS (See also Part 5.19)

5.18.7. No administrative staff included on the REGISTER OF PUBLIC SERVANTS shall have a financial interest in, or be a member of, any privately owned UTILITY, FACILITY OR SERVICE in the area under his or her administration's responsibility if there is a publicly owned UTILITY, FACILITY OR SERVICE available to him or her in that area.

5.18.8. All GROUP MEMBERS and supporting administrative staff on the third LEVEL of a CONSOCRACY and above shall be compensated for their participation in or assistance to a GROUP at an amount commensurate to their responsibilities, with the exception that any INDIVIDUAL employed by an EMPLOYER of a GROUP shall be employed at the LIVING WAGE applicable to the jurisdiction of the GROUP. (See Part 6.19.5)

5.19. Register of Public Servants

5.19.1. A REGISTER OF PUBLIC SERVANTS shall be kept by every GROUP administration. It shall be publicly accessible and kept in both hard copy and on-line electronic format, and include the full names and personal details of all GROUP and SUB-GROUP MEMBERS and employed administrative staff, including all experts and consultants engaged by or for the GROUP or its administration for any reason, as well as all staff of all PUBLIC UTILITIES, FACILITIES and SERVICES,

5.19.2. The personal details required of all GROUP MEMBERS, administrative staff, experts and consultants shall include:

5.19.2.1. All contact details, including legal name, household address, contact telephone/cell phone/email address, etc

5.19.2.2. IF a GROUP MEMBER, the name and location of the GROUP he or she currently represents, the names and locations of all previous GROUPS REPRESENTED and the total number of INDIVIDUALS currently REPRESENTED as accurately as record keeping allows,

5.19.2.3. ID photo not more than 3 years old,

5.19.2.4. Personal educational background,

5.19.2.5. Personal work experience,

5.19.2.6. Personal interests,

5.19.2.7. Personal criminal record if any, and bankruptcy position.

5.19.2.8. Names of all occupants of his or her HOUSEHOLD,

5.19.2.9. Names and contact addresses of all AFFILIATIONS, ASSOCIATIONS, ENTERPRISES and INSTITUTIONS in which the INDIVIDUAL is a member and

5.19.2.10. A personal statement describing why he or she is working for the PUBLIC.

5.20. Identification Codes:

5.20.1. Every INDIVIDUAL shall be issued a globally unique IDENTIFICATION CODE by the TOPMOST GROUP Administration and every INDIVIDUAL who uses any PUBLIC LAND or any public UTILITY, FACILITY OR SERVICE or who engages in GROUP CONSENSUS decision-making shall provide this code to any GROUP Administrative staff if officially requested to do so in writing.

5.20.2. It shall be illegal to disclose, or use for any private or commercial purpose any personal information gathered using the globally unique IDENTIFICATION CODE, with the exception that all GROUPS, including all UTILITIES, FACILITIES and SERVICES within their jurisdiction may internally cross link information on INDIVIDUALS using this code.

Part 6. Other Recommended Rules:

6.1. Status of Part 6:

6.1.1. No RULE in this Part (6) shall take effect until the TOPMOST GROUP adopts it by CONSENSUS.

6.1.2. Once the TOPMOST GROUP adopts a RULE set out in this Part (6), it may not be modified, added to or deleted without the CONSENSUS of the TOPMOST GROUP.

6.1.3. The purposes of the RULES in this Part (6) are to encourage peaceful co-existence between people, achieve social justice and promote environmental sustainability. They are not fundamental to the operation of a CONSOCRACY, but they may significantly improve its operation.

6.1.4. REGULATIONS may be made to clarify or expand upon any RIGHT, RESPONSIBILITY or RULE of this PLAN. They may be made by any GROUP for any reason including clarifying the timing of implementation, the methodology of implementation or any other relevant matter, provided the original meaning of the RIGHT, RESPONSIBILITY or RULE is not altered.

6.2. Taxes

6.2.1. There shall be no tax on INDIVIDUAL or HOUSEHOLD income or on ENTERPRISE profit with the exception that taxes on INDIVIDUAL income or profit may be collected on the earnings of any INDIVIDUAL declared BANKRUPT, as one way to repay any debt owing.

6.2.2. EVERY PUBLIC UTILITY, FACILITY AND SERVICE provided to INDIVIDUALS shall be financed through the imposition of two forms of taxes by the TOPMOST GROUP, namely;

6.2.2.1. RESOURCE USE TAXES or "RUT", which are collected

once or periodically for the handling, use, restoration and/or replacement of any RESOURCE

6.2.2.2. Value Added GOODS AND SERVICES TAXES or "GST", which are applied to the purchase of any tradable commodity, service or intellectual property including any RESOURCE. It is paid by the buyer based on a percentage of the purchase price. However, the seller is only required to pay the collector of the tax a tax on the amount received from the buyer minus the amount paid by the seller to purchase the original raw or wholesale goods or to provide the required services.

6.2.3. Every SITE, and every existing or new ASSOCIATION, ENTERPRISE and INSTITUTION located and/or operating within the area of responsibility of the TOPMOST GROUP shall be issued with a globally unique IDENTIFICATION CODE.

6.2.4. As part of a new tax system, new records shall be created or existing records updated under the direction of the TOPMOST GROUP, and then continuously maintained by the TOPMOST GROUP to clearly identify the globally unique IDENTIFICATION CODE of every INDIVIDUAL, SITE, ASSOCIATION, ENTERPRISE and INSTITUTION within the area of responsibility of the TOPMOST GROUP.

6.2.5. GROUP records shall link the IDENTIFICATION CODES of every SITE, ASSOCIATION, ENTERPRISE and INSTITUTION to the IDENTIFICATION CODES of every INDIVIDUAL that has in interest in them, including owners, directors and employees. (See RIGHTS AND RESPONSIBILTIES 4.14.2 and RULE 5.20)).

6.3. Resource Use Tax (Rut) Collection and Disbursement:

6.3.1. The TOPMOST GROUP shall determine what RESOURCES are taxable and how, when, where and how

much RESOURCE USE TAX (RUT) will be collected.

6.3.2. Prior to the establishment of any RESOURCE USE TAX (RUT) on land, RESOURCES, or POLLUTION, new records shall be created or existing records updated to clearly identify who, personally, has ownership rights to every SITE and RESOURCE under the responsibility of the GROUP, including every PUBLIC SITE and RESOURCE.

6.3.3. RESOURCE USE TAXES (RUT) shall be set and collected by the TOPMOST GROUP and redistributed to each LEVEL GROUP under its responsibility in variable amounts in proportion to the services provided by each GROUP.

6.3.4. RUT Taxes on land shall be paid annually by all land owners based on a percentage of the SALEABLE VALUE of the land as if all buildings and structures on the land were removed, with four exceptions:

6.3.4.1. Land that is publicly owned and permanently available for PUBLIC use, such as roads, parks, schools and health care facilities shall not be taxed,

6.3.4.2. Land that is exclusively occupied by a publicly accessible church, church hall, cemetery or memorial garden shall not be taxed,

6.3.4.3. RURAL LAND shall not be taxed. This includes all land this is in, or regenerating to, its natural state,

6.3.4.4. Any URBAN DEVELOPMENT that is not contiguous to an existing COMMUNITY shall be taxed at the average SALEABLE VALUE of land within the nearest COMMUNITY containing similar ACTIVITIES, with an additional one-off road access charge of 0.001% of the value of the URBAN DEVELOPEMENT annually, times the distance in miles to the nearest COMMUNITY.

6.3.5. The SALEABLE VALUE of all land under the

responsibility of a GROUP shall be established and updated by the administrative staff of, or by an independent consultant to, the TOPMOST GROUP at least once every three years.

6.3.6. Taxes on the full cost of removing or recycling POLLUTION (such as packaging) that goes beyond the site where it was created and is not covered by insurance to render the POLLUTION harmless, shall be collected by the TOPMOST GROUP and distributed to each LEVEL GROUP under its responsibility in variable amounts in proportion to the services provided by each GROUP.

6.3.7. Any waterborne or airborne POLLUTION, radiation, electronic transmissions or excessive sound or light shall be controlled at its source in a manner that limits it from going beyond the boundary of the SITE where it is generated, unless explicitly accepted onto other SITES by those subjected to them.

6.3.8. The creator of any environmental POLLUTION from material that leaves the SITE on which it is created, shall be responsible for its safe recycling, or permanent containment when it becomes obsolete, unusable or unwanted by others outside that SITE.

6.4. Goods and Services Tax (GST)

6.4.1. Value Added GOODS AND SERVICES TAX or GST shall be set by the TOPMOST GROUP and income from the tax distributed to each LEVEL GROUP under its responsibility in variable amounts in proportion to the services provided by each GROUP.

6.4.2. Value added GST shall be payable at a single fixed percentage of the price of all sales and service transactions by the purchaser through the seller to the TOPMOST GROUP on every exchange of ownership, use or service provided.

6.4.3. The same rate of GST shall also be payable on the death of a trust director, estate owner or stock holder on the basis of the PROPORTIONAL SHARED VALUE of the assets.

6.4.4. The only exception to 6.4.2 above is that no GST shall be payable on the purchase or sale of the PRIMARY RESIDENCE of a HOUSEHOLD.

6.4.5. No INDIVIDUAL or HOUSEHOLD of that INDIVIDUAL may own more than one PRIMARY RESIDENCE at one time.

6.4.6. Personalized GST RECEIPTS shall be required for every exchange of ownership or service provided even if no money is exchanged. The receipt shall show the GST paid (if any), the date, time and location of the transaction, and the globally unique tax number of both the seller/giver and purchaser/receiver.

6.5. Dual Value of GST Receipts:

6.5.1. Every INDIVIDUAL who purchases food and/or beverages other than alcohol shall receive a separate personalized GST RECEIPT for these purchases clearly labeled with the word "FOOD" along with the IDENTIFICATION CODES of both the seller and buyer, and the other GST RECEIPT information required in Part 6.4.6. above

6.5.2. To minimize the counterfeiting of personalized GST RECEIPTS, such receipts shall be regularly randomly checked by the banking institutions accepting them and any transaction anomalies involving the seller and buyer or the date and location of the sale shall be immediately clarified by independent bank investigation.

6.5.3. Personalized GST RECEIPTS received for food and beverage purchases other than alcohol shall be considered as legal tender in the same way as other financial transactions, but may only be used to purchase the use or supply of an

authorized PUBLIC UTILITY, FACILITY or SERVICE, and only after the receipt has been signed by its owner or cleared by deposit in a bank account.

6.5.4. The GST shown on personalized GST RECEIPTS received for the purchase of food and beverages (excluding alcohol) and clearly labelled "Food", may be directly used by the INDIVIDUAL purchaser who made the transaction, or by any other authorized INDIVIDUAL, to help pay any required fees for PUBLIC UTILITIES, FACILITIES AND SERVICES such as medical care and supplementary education fees.

6.5.5. Any INDIVIDUAL may authorize another INDIVIDUAL to use his or her personalized GST "Food" RECEIPT by simply signing and dating the personalized GST RECEIPT.

6.5.6. All PUBLIC UTILITIES, FACILITIES AND SERVICES must accept signed personalized GST RECEIPTS clearly labeled "Food" and any banking ENTERPRISE or INSTITUTION authorized by the TOPMOST GROUP must cash them when presented to them by a PUBLIC UTILITY, FACILITY or SERVICE.

6.5.7. Personalized GST RECEPTS shall expire on the death of the INDIVIDUAL owner of the receipts.

6.6. Social Support:

6.6.1. The following PUBLIC UTILTIES, FACILITIES AND SERVICES shall be provided through the tax revenues of the TOPMOST GROUP as redistributed to lower LEVEL GROUPS. They shall be provided to all INDIVIDUALS who use them free of charge:

6.6.1.1. The fixed land based public transportation network, excluding vehicle parking areas, but including public roads, pedestrian paths, bicycle trails, railway tracks, rail traffic management systems, train stations, marshalling yards and airports,

6.6.1.2. Public education for INDIVIDUALS to the age of 20

6.6.1.3. Health care except for initial standardized "access" charges,

6.6.1.4. Local parks,

6.6.1.5. Internal Police Forces,

6.6.1.6. Fire and Emergency Response Services,

6.6.1.7. The COURT System,

6.6.1.8. Water for drinking, cooking, cleaning and personal gardens growing food eaten by the HOUSEHOLD,

6.6.1.9. MEMBER and Administrative services for all GROUPS under the responsibility of the TOPMOST GROUP.

6.6.2. The following PUBLIC UTILTIES, FACILITIES AND SERVICES shall be funded directly by the INDIVIDUAL, paid in full or in part through the use of GST RECEIPTS:

6.6.2.1. Initial standardized access charges to public health care,

6.6.2.2. Public education from the age of 20,

6.6.2.3. Public Housing,

6.6.2.4. Major recreational facilities, such as stadiums, theatres and selected National Parks

6.6.2.5. Disability, Solo Parent, Old Age, and Retirement Benefits,

6.6.2.6. Public utilities, such as power and gas supply, sewage collection and treatment, phone services,

6.6.2.7. Metered water in excess of personal living needs,

6.6.3. For those INDIVIDUALS who are incapable of undertaking any WORK at all because of severe disabilities, those UTILTIES, FACILITIES AND SERVICES listed in 6.6.2 shall be free of charge.

6.6.4. Public health care costs shall be heavily publicly subsidized to reduce and even out delivery costs to affordable levels.

6.6.5. Public servants in positions that require a high level of cooperation among staff, such as police, school teachers and medical staff, shall not be employed using competitive methods. Employee selection shall be based on both job competency and social skills.

6.7. The Living Wage:

6.7.1. Where personal earnings are unavailable through lack of access to WORK, any ADULT or YOUNG ADULT may seek and be guaranteed WORK in the public sector at a locally set LIVING WAGE that insures basic, just and reasonable living conditions, even for the elderly and those with disabilities.

6.7.2. The LIVING WAGE shall be sufficient to allow an INDIVIDUAL'S access to public health care, safe housing, transportation, and basic recreation and entertainment facilities as well as provide for necessary food, water and energy needs.

6.7.3. The LIVING WAGE shall be distributed by the lowest possible LEVEL PUBLIC EMPLOYER, but shall be fixed at the same rate across at least the land area involved in the first three GROUP LEVELS (GL1-GL3) where the recipient lives.

6.7.4. The WORK required for an INDIVIDUAL to receive the LIVING WAGE shall be determined by the PUBLIC EMPLOYER of the lowest possible LEVEL GROUP and at his or her discretion may vary in duration or difficulty, and be fine-tuned to the particular interests, skills, age, personal

commitments and abilities of each INDIVIDUAL

6.7.5. WORK at the LIVING WAGE in the public sector may involve improving public roads, parks, public utilities, schools, health care facilities, the arts or in other areas of public responsibility appropriate to an INDIVIDUAL'S health and ability, and as far as practicable in an area of the WORKER'S interest. It may also involve more personal, less traditional work such as reading to the elderly or taking care of children.

6.8. Bankruptcy:

6.8.1. When a person goes into debt for any reason and a court determines on evidence that the debt cannot be repaid as contracted, the person shall be declared a "Bankrupt".

6.8.2. The lender(s) of a Bankrupt may agree on an alternative period and means for repaying some or all of the debt on signing a new contract(s) with the debtor.

6.8.3. Unless otherwise agreed by the lender(s), repayment of a Bankrupt's debt shall require a mandatory minimum 20% deduction from all wages or other earnings of the Bankrupt for a period of 10 years or until the debt(s), including any adjustment for inflation in the locality of the debt, is paid in full.

6.8.4. Repayment of a Bankrupt's debt may include proceeds from the sale or downsizing of the person's home, car, personal possessions and/or other assets but shall not include access to social support services or the Bankrupt's LIVING WAGE.

6.8.5. Until the debt of a Bankrupt is repaid in full or to the satisfaction of all lenders, or 10 years has passed from the date of declaration, the lable of Bankrupt shall remain with the bankrupt person, and the title "Bankrupt" or "Br." shall be included before the Bankrupt's name when ever it is used in the public media or on any formal document.

6.8.6. No person declared bankrupt or within five years of its termination may have any ownership of, or management roll in, an ASSOCIATION, ENTERPRISE OR INSTITUTION.

6.9. Group Courts:

6.9.1. Every GROUP LEVEL shall establish and maintain a COURT for the purpose of hearing, judging and determining the outcome of all disputes and breaches of the RIGHTS, RESPONSIBILITIES, RULES and REGULATIONS of this CONSOCRATIC PLAN, including any civil or criminal law adopted by the GROUP as a REGULATION in this PLAN.

6.9.2. Every GROUP LEVEL (GLx) shall establish and maintain an Internal Police Force appropriate in size and duties to its responsibilities for the purpose of providing security and support according to this CONSOCRATIC PLAN for those under its responsibility.

6.9.3. Prior to the establishment of a COURT or Internal Police Force, all RIGHTS, RESPONSIBILITIES, RULES and REGULATIONS of this PLAN, including any civil, criminal or "Common" law adopted by the GROUP as a REGULATION shall be set down in writing and made public by the GROUP.

6.9.4. The ARBITER of every GROUP shall be responsible for providing liaison between his or her GROUP and the COURT.

6.9.5. The CHIEF OFFICER of every GROUP shall be responsible for providing liaison between his or her GROUP and the Internal Police Force.

6.9.6. A COURT shall be held to resolve a dispute or breach of a RIGHT, RESPONSIBILITY, RULE or REGULATION of this PLAN when an ACCUSER AFFECTED by the dispute or breach makes an application to any GROUP'S ARBITER.

6.9.7. With the CONSESUS of his or her GROUP any ARBITER may also act as an ACCUSER on any matter against any INDIVIDUAL, ASSOCIATION, ENTERPRISE, INSTITUTION or other GROUP for any reason.

6.9.8. Accusations that the ARBITER considers major or urgent, including all accusations involving death, serious mental or physical injury, rape, molestation, ABUSE or a loss valued at more than 10% of the annual LIVING WAGE, shall be referred automatically and immediately to the CHIEF OFFICER and the Internal Police Force for further investigation and any temporary remedial action needed.

6.9.9. With the CONSENSUS of the GROUP, the ARBITER may send non-urgent and minor accusations either directly to the COURT for resolution, seek additional information from the ACCUSER, refer the matter to the CHIEF OFFICER for further investigation or decline to consider the accusation.

6.9.10. If the ARBITER, with the assistance of the CHIEF OFFICER, Internal Police Force and other Administrative staff determines that the dispute or breach involves INDIVIDUALS or RESOURCES outside his or her GROUP'S area of responsibility or determines that the matter can be fully dealt with by a lower LEVEL GROUP, he or she shall immediately notify the ARBITER of the higher or lower LEVEL GROUP and forward all known information to him or her as soon as practicable.

6.9.11. Any GROUP may delegate any of its COURT or Police responsibilities under this Part to the GROUP containing its REPRESENTATIVE on the next LEVEL at any time for any reason. Any GROUP may also delegate such responsibilities to any other GROUP willing to accept them.

6.9.12. Any form of evidence, whether factual, expert or hearsay may be presented in COURT. However hearsay evidence shall be clearly identified as such at its admission to the COURT.

6.9.13. An accusation may be widened or narrowed in scope in COURT at the sole discretion of the ARBITER.

6.10. Court Accusation Procedures

6.10.1. An accusation shall be made in writing, signed by the ACCUSER and contain:

6.10.1.1. The nature of the accusation, including the, RIGHT, RESPONSIBILITY, RULE or REGULATION alleged to have been broken, or the circumstances of the dispute,

6.10.1.2. The names and contact details of the ACCUSED, where known,

6.10.1.3. The names and contact details of the ACCUSER(S),

6.10.1.4. The date(s), timing, place and other details of the setting of the dispute or breach,

6.10.1.5. A summary of the evidence in support of the accusation,

6.10.1.6. The redress sought, including any suggested monetary compensation and/or any suggested corrective measures to be applied to the ACCUSED if found guilty of the accusation.

6.10.2. Any knowingly or maliciously false statement made by an ACCUSER in any written accusation or by any INDIVIDUAL in COURT shall result in that INDIVIDUAL who makes such knowingly false or malicious accusation or statement being given the maximum redress or penalty that the ACCUSED would have faced had he or she been convicted of the breach or penalized in the dispute.

6.10.3. Where there is EVIDENCE of existing or potential violence by the ACCUSED, the ARBITOR, on the advice of the CHIEF OFFICER, may place the ACCUSED in individual "holding facilities" while the COURT determines his or her guilt or innocence.

6.10.4. Such "holding facilities" for the ACCUSED shall be secure and separate from the general public, but shall contain at least four times the minimum PRIVATE SPACE and shall allow as far as practical, the ACCUSED to communicate with anyone of his or her choosing and to have daily access to the normal comforts of private life including visitations from relatives and friends for any length of time, unless this would not be in the public interest.

6.10.5. Where there is no evidence of violence by the ACCUSED, but there is concern that he or she may abscond, ankle bracelets or other forms of electronic tags may be used to monitor and restrict movement of the ACCUSED. Incarceration is a last choice option.

6.10.6. Where there is more than one ACCUSED or one ACCUSER, all parties shall be present in COURT at the same time unless the ARBITER determines for any reason this would not achieve the most just outcome for all involved.

6.11. Rights of The Accuser and The Accused:

6.11.1. It is the choice of the ACCUSER whether an accusation is resolved through:

6.11.1.1. Direct negotiation with the ACCUSED with the assistance of an independent mutually agreed MEDIATOR, or

6.11.1.2. Trial in front of a single judge, or

6.11.1.3. Trial in front of a tribunal of three judges, or

6.11.1.3. Use of a panel looking after the interests of both the ACCUSER and the ACCUSED with the assistance of an independent mutually agreed MEDIATOR which shall include:

6.11.1.4.1. An equal number of INDIVIDUALS on the panel

known/selected by the ACCUSER and the ACCUSED, with the maximum set by the MEDIATOR of up to 6 each, and

6.11.1.4.2. Both the ACCUSER and ACCUSED present or nearby during negotiations to be able to explain their actions and to answer questions from the MEDIATOR or panel.

6.11.2. Where the decision of a COURT against an ACCUSED may involve a financial penalty greater than two year's LIVING WAGE, or restrict the movement of an ACCUSED longer than two years, The ACCUSED may request a trial by a jury of 12 randomly chosen ADULT jurors managed by a mutually agreed MEDIATOR or Judge. There is no right of either the ACCUSED or the ACCUSOR to dismiss any randomly chosen juror, Although the MEDIATOR or judge has this right.

6.11.3. The resolution of a dispute or breach through mediation shall occur only under the guidance of a trained independent MEDIATOR agreeable to both the ACCUSER and the ACCUSED

6.11.4. Both the ACCUSED and ACCUSER may choose to use Lawers and Experts for advice when involved in COURT proceedings.

6.11.5. At COURT proceedings run by a MEDIATOR, no Lawyer or Expert may speak unless directly asked by the MEDIATOR. At all other times, Lawyers and Experts may be available to the ACCUSED or ACCUSER only as a resource to be used outside the COURT room.

6.11.6. For all COURT proceedings under the jurisprudence of a judge rather than a MEDIATOR, Lawyers and Experts may be present in COURT. However the total number of Lawyers and Experts in COURT on behalf of the ACCUSED may not exceed the total number of Lawyers and experts in COURT on behalf of the ACCUSER unless the judge considers this gives an unreasonable advantage to the ACCUSER or to the ACCUSED.

6.11.7. It is the ACCUSER'S right to choose how personal evidence is presented in COURT when the ACCUSED is present, including whether it is face to face, around a blind, through a one way barrier, through electronic media (with or without distorting effects) or indirectly through the MEDIATOR, however the MEDIATOR or primary judge must concur with the ACCUSER'S choice.

6.11.8. There is no right of the ACCUSED to remain silent in COURT on the grounds that it might be self-incriminating, although every ACCUSED has the right to seek free, unbiased, publicly provided, legal advice prior to responding to police or COURT questions.

6.12. Court Decisions

6.12.1. It is the COURT'S responsibility to determine the guilt or innocence of the ACCUSED as well as the truthfulness of the ACCUSER.

6.12.2. It is the COURT'S responsibility to determine a just outcome for both the ACCUSED and ACCUSER.

6.12.3. Redress for a COURT determined OFFENCE, including for a breach of the RIGHTS, RE-SPONSIBILITIES, RULES or REGULATIONS may include any or all of the following:

6.12.3.1. Monetary reimbursement of the victim (or others) by the OFFENDER,

6.12.3.2. Confiscation of any or all existing assets of the OFFENDER,

6.12.3.3. A levee on any future income or assets of the OFFENDER, either during or after doing community service,

6.12.3.4. Mandatory and successfully completed counselling, job training, community service, and/or education achievement before release of the OFFENDER,

6.12.3.5. Banding for electronic tracking and/or incarceration (for any length of time) of the OFFENDER,

6.12.3.6. Prohibition of the OFFENDER, from undertaking any ACTIVITY, entering any SPACE, associating with any INDIVIDUAL, HOUSEHOLD, SITE, ASSOCIATION, ENTERPRISE or INSTITUTION for any period of time,

6.12.3.7. Any other punishment of the OFFENDER considered appropriate by the ARBITER with the CONSENSUS of the ARBITER'S GROUP.

6.12.4. Beyond fair compensation to the victim(s) for any loss incurred (including temporary or permanent physical or mental damage, but not including punitive damage), behavioral change shall be the sole focus of an OFENDER'S punishment.

6.12.5. Incarceration is the last choice of OFFENDER punishment, with preference first given to fair compensation for the loss to the satisfaction of all victims and restricting the movement of the OFFENDER to specific parts of a community through electronic tags or other means until all other conditions including compensation and rehabilitation are met.

6.12.6. If rehabilitation of criminal behavior cannot be achieved, incarceration or electronic tags may be permanent.

6.12.7. Until a convicted OFFENDER has met all conditions of his punishment and rehabilitation, including full repayment of the cost of any offence, an OFFENDER remains a criminal, and the title "Criminal" or "Cr." shall be included before the offender's name whenever it used in the public media, on personal contracts or on public records.

6.12.8. Where a negotiated punishment and rehabilitation agreement between the ACCUSER and ACCUSED cannot be reached, or where the agreement is not considered

satisfactory by the independent MEDIATOR, the MEDIATOR shall set the final conditions of punishment and/or rehabilitation, if any, which then shall be endorsed by the ARBITOR after consultation with his or her GROUP.

6.12.9. All decisions other than successfully negotiated mediated decisions shall state the justification for that decision based on current written law.

6.12.10. COURT decisions may interpret written laws where their meaning is imprecise, but they may not create an entirely new law that is inconsistent with any current law.

6.12.11. Similar breaches may be similarly punished and/or compensated, however every case shall be considered on its own merits and there shall be no legal precedence set by any COURT decision.

6.12.12. No INDIVIDUAL may be subjected to torture or capital punishment although mechanical restraint of the OFFENDER may be appropriate for certain offences

6.12.13. The decision of a COURT against an INDIVIDUAL that involves any financial penalty greater than twice the annual LIVING WAGE or restrictions on movement longer than two years shall require the CONSENSUS of the ARBITER'S full GROUP.

6.12.14. No OFFENDER shall benefit either directly or indirectly from his or her breach of the RIGHTS, RESPONSIBILITIES, RULES or REGULATIONS of this PLAN.

6.12.15. Every action of a CHILD is the responsibility of the parent, and the parent is not only liable to compensate a victim for any expense caused by a CHILD, but may also be punished for any actions of that CHILD.

6.12.16. No INDIVIDUAL may be tried twice for the same offence unless new evidence sufficient to cast reasonable

doubt on the original decision comes to hand after the original decision has been made.

6.13. Court Record keeping

6.13.1. Every accusation and all subsequent proceedings shall be recorded by the COURT and kept on record (under the appropriate IDENTIFICATION CODES) for the lifetime of both the ACCUSED and the ACCUSER.

6.13.2. All information gathered by any party during the COURT shall be available to both the ACCUSED and ACCUSER, as well as the MEDIATOR and ARBITER, and may be put in the public domain following the outcome of the COURT, unless the ARBITOR considers this inappropriate for any reason.

6.14. Pollution Management:

6.14.1. Any waterborne or airborne POLLUTION (which includes virtually all man made products), radiation, electronic transmission, sound or light must be controlled at its source in a manner that limits it from going beyond the boundary of the SITE where it is generated, unless explicitly accepted onto other SITES by those GROUPS whose AFFECTED PARTIES they represent.

6.14.2. Every end-user product that leaves the SITE on which it is created must display a permanent label on an exterior surface identifying the producers name and contact details and the total weight of each material used in the product, including packaging.

6.14.3. Every end-user product that on its own or in large quantities is harmful to the ENVIRONMENT, must be fully recycled or otherwise rendered harmless to the ENVIRONMENT by the original producer, or must be insured by a registered insurer paid for by the producer, to do the same at the end of the product's useful life.

6.14.4. Every insured end-user product must contain on the same permanent product label, the fee that will be paid by the

product insurer to anyone who returns the product to any approved public waste collection point when it is no longer needed.

6.14.5. The fee paid when returning an insured waste product shall not be less than 2% of the original sales price of that product.

6.14.6. Products containing harmful materials shall substitute such materials with safer materials, however, where this is not possible all harmful materials shall be:

6.14.6.1. Fully reused, or when this is not possible:

6.14.6.2. Recovered, recycled, and/or biodegraded or when this is not possible as a last resort:

6.14.6.3. Isolated by type of contaminant and each contained in an appropriate permanent containment facility.

Part 7. Termination:

7.1. This PLAN or any part of it may be terminated by any GROUP with the CONSENSUS of its MEMBERS.

Part 8. Interpretation:

(NOTE: All words that are written entirely in capital letters are specifically defined words, which have meanings that may be different from their customary meaning.)

ABUSE: means any violent or malicious physical or mental aggression against another INDIVIDUAL, GROUP, ASSOCIATION, ENTERPRISE or INSTITUTION and includes deliberately not upholding any GOAL, RIGHT, RESPONSIBILITY or RULE of this PLAN.

ACCESS: means the ability to move freely between a SITE and a PUBLIC PATH, and also means the landform and structures on either side of the SITE-PATH boundary that enables any INDIVIDUAL and available public utility to move freely across that boundary.

ACCUSED: means one or more INDIVIDUALS, HOUSEHOLDS, ASSOCIATIONS, ENTERPRISES, INSTITUTIONS and/or GROUPS who have been formally identify by an ACCUSER as having breached a RIGHT, RESPONSIBILITY, RULE or REGULATION of this PLAN, or who have been formally identified by an ACCUSER as being in dispute with that party.

ACCUSER: means one or more INDIVIDUALS, HOUSEHOLDS, ASSOCIATIONS, ENTERPRISES, INSTITUTIONS and/or the ARBITER of any GROUP who formally identify an ACCUSED as having breached a RIGHT, RESPONSIBILITY, RULE or REGULATION of this PLAN, or who have formally identified an ACCUSED as being in dispute with an INDIVIDUAL, HOUSEHOLD, ASSOCIATION, ENTERPRISE, or INSTITUTION.

ACTIVITY: means any use of, transmission from, consumption of or impact upon all or part of a SPACE or the environment in which it occurs by one or more INDIVIDUALS, HOUSEHOLDS, ASSOCIATIONS, ENTERPRISES or INSTITUTIONS and includes any land,

BUILDING, STRUCTURE, VEHICLE, water body or atmosphere involved in, over, under or on which the ACTIVITY occurs.

ADULT: means either 21 years old or the age at which a person meets the minimum criteria set by a GROUP for becoming an ADULT. The minimum criteria might be the person being at least 18 and holding a High School Diploma, School Certificate or other recognized life skill or accomplishment of public value.

AFFECT; means causing an EFFECT on the ENVIRONMENT.

AFFECTED PARTY: means any INDIVIDUAL, HOUSEHOLD, ASSOCIATION, ENTERPRISE or INSTITUTION that occupies a SITE where the ENVIRONMENT of that SITE is EFFECTED as a direct consequence of an ACTIVITY on another SITE.

AFFILIATION: means one or more INDIVIDUALS, HOUSEHOLDS, ASSOCIATIONS, ENTERPRISES or INSTITUTIONS who represent or express a particular interest in some aspect of personal, commercial or public interest or cause such as the right to an abortion, the right to carry a gun, the right to advertise and sell alcohol and tobacco, etc.

ALTERNATE REPRESENTATIVE: means any MEMBER who has been authorized by a GROUP to represent its interests in the absence of the GROUP'S REPRESENTATIVE. This position may be held by any GROUP MEMBER given responsibility for ENVIRONMENTAL SYSTEMS, but may not be the same sex as the REPRESENTATIVE of that GROUP.

ARBITER: means the MEMBER of a GROUP who has been selected by the GROUP to liaise with the COURT and CHIEF OFFICER and manage the judicial proceedings involving any INDIVIDUAL, HOUSEHOLD, ASSOCIATION, ENTERPRISE or INSTITUTION under his

or her responsibility in accordance with this PLAN. This position may be held by any GROUP MEMBER given responsibility for EQUITY SYSTEMS.

ASSOCIATION: means any informal collection of INDIVIDUALS who have an interest in a particular SITE or collection of SITES, whether or not such INDIVIDUALS have a financial interest in the SITE(S) or are involved in decision-making on that SITE. It includes anyone present in a single HOUSEHOLD, and any informal religious, cultural, recreational, sport, health, educational, administrative, civic or political ACTIVITY.

BUILDING: means any STRUCTURE designed for permanent or temporary occupancy by any INDIVIDUAL, animal, plant, equipment, VEHICLE or material, but does not include:

- The VEHICLE itself unless that VEHICLE is primarily used for something other than the transport of people and/or goods, such as for a DWELLING, or a place of business,
- Any temporary STRUCTURE erected for less than one month,
- Any independent deck, terrace, platform or PUBLIC PATH less than 3 feet (0.9 m) above ground level.

CHAIRPERSON: means that MEMBER of a GROUP who has been selected by the GROUP to temporarily or permanently call, organize and coordinate decision-making at GROUP meetings. This position may be held by any GROUP MEMBER given responsibility for PERSONAL SYSTEMS

CHANGE: means any new or modified ACTIVITY. It may be the result of a natural phenomenon, a human decision (or indecision whether made consciously or not), or both.

CHAOS: means the state in which movement or change appears random. Over time, however, movement or change almost always takes on a clear and identifiable form

that is determined by how it begins.

CHIEF OFFICER: means that MEMBER of a GROUP who has been selected by the GROUP to liaise with the Internal Police Force, and work with the ARBITER to achieve justice and security for all INDIVIDUALS under the responsibility of the GROUP. This position may be held by any GROUP MEMBER given responsibility for EQUITY SYSTEMS

CHILD/CHILDREN: Means any person with limited social competence, due to age, mental capacity or limited exposure to education. The age that a CHILD may become a YOUNG ADULT or an ADULT is variable and dependent on the views of individual GROUPS, but is normally under 16.

COMMUNITY: means any URBAN DEVELOPMENT and the INDIVIDUALS that occupy it, which contains 10 or more HOUSEHOLDS within a single radius of 1000 feet (300 metres), and which includes any three or more of the following PUBLIC UTILITIES, FACILITIES or SERVICES: post office, school, medical facility, public administration building, public park, public water supply, public sewage collection system, community hall, sports facility, shop (any number counts as 1) , industrial activity, building used for worship, a bus or a train station. A COMMUNITY also includes any additional contiguous URBAN DEVELOPMENT outside the 1000 foot (300 meter) radius that defines the COMMUNITY.

COMMUNITY SYSTEMS means those SYSTEMS of CHANGE that involve collective human responses to the ENVIRONMENT. In general, they are larger public versions of PERSONAL SYSTEMS but by definition do not include either ECONOMIC or EQUITY SYSTEMS. COMMUNITY SYSTEMS include public media SYSTEMS, public health SYSTEMS, public education SYSTEMS, religious SYSTEMS, cultural heritage SYSTEMS, public recreation SYSTEMS and social support SYSTEMS like disability and unemployment benefits, public health insurance, public housing and retirement schemes.

CONDITIONS (of consent): means the requirements set by a GROUP that must be met by those responsible for creating or causing a CHANGE. Without limiting the scope or subject area of such requirements, they may include the documentation, preparation, source, accessibility, impact, position, access, movement, vehicle, dwelling, building, structure, size, height, volume, color, vegetation, media, cost, timing, education, health and support, as well as the cultural, social, environmental, religious, economic or public benefit of the CHANGE.

CONFLICT OF INTEREST: means, in relation to a MEMBER involved in GROUP decision-making, having knowledge of or involvement with an ACTIVITY, INDIVIDUAL, HOUSEHOLD, AFFILIATION, ASSOCIATION, ENTERPRISE or INSTITUTION, which could be seen by other MEMBERS as potentially biasing that MEMBERS views on any matter before that GROUP. This includes having any social, financial or professional involvement with any party associated with a matter before that GROUP.

CONSENSUS: means an agreement reached by a GROUP to CHANGE the status quo which no MEMBER in the GROUP opposes. An abstention is not a vote in opposition.

CONSOCRACY: means a form of representative self-government where decisions are made by STRUCTURED CONSENSUS rather than majority vote and otherwise complies with the CONSOCRATIC PLAN set out in Chapter 20 of this book.

CONSOCRATIC PLAN or PLAN: means Chapter 20 of this book.

COOPERATIVE: means any legal entity that allows INDIVIDUALS who work together to jointly and equitably share in the profits of their collaboration. INDIVIDUALS and others who live together on a single SITE and who own and run their own business solely from that SITE, operate a COOPERATIVE by definition, regardless of the actual formal structure of that business (E.g. farmers, home

occupations, shopkeepers who live over their shops, etc).

CORPORATION: means any legal entity established by agreement between any number of INDIVIDUALS and a GROUP that allows the INDIVIDUAL(S) to establish, own and operate a business in the MARKET PLACE. Any number of additional INDIVIDUALS may work in the business, but all profits of the business belong solely to the INDIVIDUALS that own it.

COURT: means the formal process used to achieve Justice and resolve a dispute or breach of the RIGHTS, RESPONSIBILITIES, RULES and REGULATIONS of this PLAN under a CONSOCRACY. It includes the implementation of the justice determined by any decision reached by the COURT.

CULTURE: means the shared identity of a collection of people developed through time and association, which helps bind them together and give them a sense of collective understanding. It may include a physical place and material possessions, but these things may just remain in the shared memory of the collection of people through common symbols, rituals, language and beliefs.

DELPHI TECHNIQUE: means a decision-making methodology developed by the Rand Corporation designed to achieve a degree of CONSENSUS in a large group of people by repeatedly sharing information from each person to find common ground among all involved.

DETRIMENTAL EFFECT: means any EFFECT that causes or creates POLLUTION, involves HAZARDOUS SUBSTANCES, utilizes a NON-RENEWABLE RESOURCE, or reduces the ability for an existing ACTIVTY to continue in the same manner.

DISCRIMINATION: means any ACTIVITY of an INDIVIDUAL, GROUP, ASSOCIATION, ENTERPRISE or INSTITUTION that prejudicially AFFECTS the lives of other INDIVIDUALS, GROUPS, ASSOCIATION,

ENTERPRISE OR INSTITUTION AFFECTING their ability to live, work, communicate and/or exist with others.

ECONOMIC SYSTEMS: means those SYSTEMS that involve the private transfer of RESOURCES between SYSTEMS. The private transfer of RESOURCES can occur through RESOURCE use, work or other forms of exchange and is identified by a CHANGE in ownership or value. Such activities as banking, administration, professional services, personal services, trade, industry, construction, mining and commercial agriculture are all ECONOMIC SYSTEMS.

ECONOMIST: means that MEMBER of a GROUP who has been selected by the GROUP to monitor and assess the existing and potential effects of its decisions on the MARKET PLACE. This position is normally held by one of the MEMBERS responsible for ECONOMIC SYSTEMS, and may be held be several GROUP MEMBERS.

EFFECT: means any measurable or observable consequence of CHANGE and includes:

- any positive or adverse effect,
- any temporary or permanent effect,
- any past, present or future effect,
- any cumulative effect which arises over time or in combination with other effects regardless of the scale, intensity, duration, or frequency of the effect,
- any potential effect of high probability,
- any potential effect of low probability which has a high potential impac.

ENTERPRISE: means any ACTIVITY undertaken by any number of INDIVIDUALS, CORPORATIONS, COOPERATIVES or other businesses for profit. It includes any ACTIVITY that encourages PUBLIC ACCESS to a SITE for a profit or business related purpose.

ENVIRONMENT: means all natural and physical RESOURCES including people, land, buildings, roads, utilities, water, atmosphere, minerals, soils, light, sound, geology, flora and fauna, together with all SPACE, qualities, aesthetics,

cultural values, amenity values, economic values, knowledge, beliefs (whether rational or irrational), skills, power and/or energy associated with that RESOURCE.

ENVIRONMENTALIST: means that member of a GROUP who has been selected by the GROUP to be responsible for PLANNING. This position may be held by any GROUP MEMBER given responsibility for ENVIRONMENTAL SYSTEMS.

ENVIRONMENTAL SYSTEMS: means those SYSTEMS that provide the physical setting that allows each of us to exist. They are essentially the various "eco" systems found on our globe, whether or not they contain humans or have been modified by them. They include all SYSTEMS involving natural RESOURCES such as land, water, minerals, air, plants and animals (including humans), plus all movement SYSTEMS and SYSTEMS involving physical or technological improvements added by humans such as buildings and roads (i.e. the physical attributes of civilization).

EQUITY SYSTEMS mean those SYSTEMS designed to ensure fairness, impartiality and justice. The term is not a technical reference to the residual value of encumbered property, the term's other meaning. They are SYSTEMS whose primary purpose is to maintain independent public control over the relationships that other SYSTEMS have with each other. They include our political SYSTEMS, tax systems, PLANNING & evaluation SYSTEMS, weights and measures systems, defense SYSTEMS, police SYSTEMS, legal SYSTEMS, punishment SYSTEMS and public records SYSTEMS.

FOOD: means any edible or drinkable commodity used by INDIVIDUALS to sustain life other than one containing alcohol or other mind altering drug.

FRACTAL: means having a physical shape that looks virtually the same at many different scales (sizes or magnifications).

FUNDAMENTAL RIGHTS AND RESPONSIBILITIES are those RIGHTS AND RESPONSIBILITIES that must apply to every INDIVIDUAL to allow a fully operating Consocracy to work and can only be changed by the consensus of the topmost GLT LEVEL of decision-making. They also include some RIGHTS AND RESPONSIBILITIES that are not essential to the operation of a CONSOCRACY, but are already adopted by most countries of the world as part of either the United Nations Universal Declaration of Human Rights or the Universal Islamic Declaration of Human Rights.

GOAL: means either the Goals of Humanity set out in Part 2, or any objective of PLANNING.

GROUP: means any gathering of between 6 and 42 MEMBERS who make decisions together by CONSENSUS after formally considering the five basic SYSTEMS, and who are LINKED to other GROUPS on other LEVELS.

GROUP LEVEL / GLx: means the LEVEL on which a GROUP in a STRUCTURED CONSENSUS based decision-making hierarchy makes its decisions. The (x) refers to the specified LEVEL The common names for these levels starting from LEVEL 1 is; Neighbourhood (1), Village (2), Town (3), City (4), Region (5), State (6), Country (7). Continent (8), World (9)

GST or Value Added GOODS AND SERVICES TAX: means a tax on the purchase of any tradable commodity, service or intellectual property including any RESOURCE. It is paid by the buyer based on a fixed percentage of the purchase price. However, the seller is only required to pay the collector of the tax (usually the TOPMOST GROUP) the amount received from the buyer minus the amount of tax paid by the seller to purchase or provide the original raw or wholesale goods or services.

GST RECEIPT: means the personalized receipt given by the seller of any item to the purchaser. The receipt must prominently display the amount of GST paid on the transaction and whether it was for "'FOOD", the total

value of the transaction, the date, time and place of the transaction and the globally unique IDENTIFICATION CODES of both the seller and the purchaser.

HAZARDOUS SUBSTANCE: means any explosive, radioactive or bio-contaminant substance, as well as any other substance stored, used or transported in quantities of more than 100 liters or 100 kilograms with one or more of the following properties: flammability; an oxidizing nature; acute or immediate toxicity; delayed or chronic toxicity; corrosiveness or ENVIRONMENTAL persistence.

HEAD of STATE: means the REPRESENTATIVE selected by MEMBERS of the TOPMOST GROUP to represent their interest in most public situations. This position is symbolic only. The HEAD of STATE cannot make unilateral decisions.

HOUSEHOLD: means one or more INDIVIDUALS and the SITE, BUILDING and/or living SPACE he, she or they exclusively occupy. It includes all associated indoor and outdoor eating, sleeping and living SPACES of the INDIVIDUAL(S), and may include cooking, washing, toilet and storage SPACE if they are exclusive to the same INDIVIDUAL(S).

IDENTIFICATION CODE: means the globally unique number that identifies the name and associated SITE of an INDIVIDUAL. It may also identify a globally unique HOUSEHOLD, ASSOCIATION or ENTERPRISE

INDIVIDUAL: means any single human being of any age, race, religion, sex, sexual orientation, health, education and temperament. The term INDIVIDUAL includes the thoughts, actions and words of that INDIVIDUAL.

INFORMED WRITTEN CONSENT: means the consent of any AFFECTED PARTY obtained in writing after the AFFECTED PARTY has viewed all documents (or has heard described all relevant details) submitted as EVIDENCE, and has then initialed every separate document relevant to that consent.

INSTITUTION: means any non-profit organization formed to

deal with an identified public need (whether real or imagined) such as any public health, education, social support, familial, communication, transportation, political, judicial, defense, religious, cultural, or resource management organization or system, and includes the ENVIRONMENT in which any such INSTITUTION operates.

INSTITUTIONAL PATERNALISM: means the belief that the INSTITUTIONS of any majority group of people are able to understand and if necessary provide for the needs of any minority group of people. (See also PATERNALISM).

INTELLECTUAL PROPERTY: means any recorded, produced, published or broadcast idea, writing, image(s), sound or transmission that is unique to any other, which has been formally identified by its creator as unique and of value. The elements of its uniqueness must be clearly identifiable by an independent qualified third party.

LAND BANKING: means obtaining rural land immediately adjacent to a COMMUNITY by that COMMUNITY well before there is any demand for it so that it can be PLANNED in advance and so that any increase in value of that land when developed may benefit the COMMUNITY as a whole rather than private enterprise.

LEADERSHIP ROLE: means any one of the 11 MEMBER roles that every GROUP is required to fill, which includes: CHAIRPERSON, PUBLICIST, ENVIRONMENTALIST, ECONOMIST, PUBLIC EMPLOYER, LOBBYIST, OMBUDSIST, ARBITER, CHIEF OFFICER, REPRESENTATIVE AND ALTERNATE REPRESENTATIVE

LEVEL: means any decision-making layer in a pyramid type organizational hierarchy. The highest numbered LEVEL (GL10+) represents the most INDIVIDUALS/SITES and the lowest numbered LEVEL (GL1) represents the fewest number of INDIVIDUALS/SITES. An INDIVIDUAL, SITE and HOUSEHOLD are below the first GL1 LEVEL,

LINK: means the sharing of information and decision-making between two GROUPS through a single INDIVIDUAL who is both a REPRESENTATIVE of one GROUP and a MEMBER of another GROUP representing the first GROUP's interests.

LIVING WAGE: means the income required by an INDIVIDUAL in exchange for WORK to allow him or her to access health care, safe housing, transportation and basic recreation and entertainment facilities as well as provide for all necessary, water and energy needs. The WORK required to earn a LIVING WAGE may vary in duration or difficulty, and be fine-tuned to the particular interests, skills, age, personal commitments and abilities of each INDIVIDUAL.

LOBBYIST: means the MEMBER of a GROUP that has been selected by the CONSENSUS of that GROUP to present the interests of INDIVIDUALS, HOUSEHOLDS, AFFILIATIONS, ENTERPRISES and INSTITUTIONS directly to the GROUP. This position may be held by any GROUP MEMBER given responsibility for ECONOMIC SYSTEMS.

LOOMIO: means one of several computerized methods of reaching CONSENSUS among a group of people.

MARKET PLACE: means the existing global economic system known as capitalism in which INDIVIDUALS, CORPORATIONS, COOPERATIVES, and other forms of ENTERPRISE create and provide goods and services for sale to others for profit.

MEDIATOR: means any independent neutral third party who helps all those involved in a dispute to negotiate a mutually agreeable resolution to it. The MEDIATOR should preferably be a judge with personal experience and training in mediation techniques, although this is not mandatory if the MEDIATOR is known and trusted by both the ACCUSED and ACCUSER.

MEMBER: means a REPRESENTATIVE who has joined another GROUP and has attended that GROUP'S meetings and responded to other MEMBER questions for at least six meetings of that GROUP. In a CONSOCRACY all MEMBERS provide a LINK to lower LEVEL GROUPS while the REPRESENTATIVE of that GROUP provides a LINK to one other GROUP usually on the next higher LEVEL.

NODES / NODAL GROWTH: means a form of URBAN DEVELOPMENT where PUBLIC FACILITIES AND SERVICES are clustered together around PUBLIC transportation terminals (usually rail) and the density of development increases toward the center of that cluster. The most intensively developed areas include multi-use PUBLIC gathering places linked together by pedestrian paths. VEHICLE movement, ACCESS and parking should all be isolated from such PATHS.

OFFENDER: means any INDIVIDUAL, ASSOCIATION, ENTERPRISE, INSTITUTION or GROUP who or which has been found in a GROUP COURT to have breached a RIGHT, RESPONSIBILITY, RULE or REGULATION of the CONSOCRACY or to have been ABUSIVE against another INDIVIDUAL. ASSOCIATION, ENTERPRISE, INSTITUTION or GROUP.

OFFENSIVE or OBJECTIONABLE: means any deliberately provocative, insensitive or inflammatory language, images, structures, sounds or smells.

OMBUDSIST: (customarily called Ombudsman) means that member of a GROUP who has been selected by the CONSENSUS of the GROUP to provide an independent PUBLIC assessment of lower LEVEL GROUP decisions for those eligible MEMBERS who request it. This position may be held by any GROUP MEMBER given responsibility for PERSONAL SYSTEMS.

PATERNALISM: means a relationship between two or more INDIVIDUALS or GROUPS where one is considered more

important than the other(s), such as a parent to a child or a teacher to a student. The inequality may be due to a difference in age, knowledge, skills or experience, but it can also be due to a difference in power, money or respect. See also INSTUTIONALISED PATERNALISM.

PERMITTED ACTIVITY: means any ACTIVITY which fully complies with the Performance Standards set out in these Rules, or any ACTIVITY which has been specifically approved by the GROUP responsible for controlling the EFFECTS of that ACTIVITY.

PERSONAL SYSTEMS: means those SYSTEMS that are unique to an individual and arise from the actions of a person's own body, mind, character, experience and response to the environment around him or her. Such SYSTEMS include those involving the consumption of food, the occupation of shelter, the establishment and maintenance of friendships, the procreation and nurturing of children, the ownership of physical and intellectual property, the pursuit of pleasure and happiness, the feeling and expression of emotions, and the perception of the five bodily senses. By definition, however, they exclude ECONOMIC and EQUITY SYSTEMS.

PLANNING: Means the intellectual process of determining when, why and how to influence CHANGE for the public good. It contains the following steps:

1. Identify what the future state should be; that is, set the GOALS,
2. Identify and clarify of the problems that may interfere with achieving these GOALS, and the opportunities that may achieve them quicker or with fewer resources,
3. Identify and analyse (including side effects) alternative ways to solve the problems and utilize the opportunities to achieve the GOALS,
4. Select the best way to do this; that is, come up with a "Plan",

5. Implement "The Plan",
6. The monitoring of subsequent change and if the results are not as expected, revise "The Plan" (or alternatively, modify the GOALS).

PLEASURE DRUGS: means any mind altering drug or activity that enables INDIVIDUALS to escape from reality and includes alcohol, opiates such as morphine, heroin, and codeine, cocaine and its derivative crack, LSD, barbiturates, cannabis, caffeine, nicotine, kava, chat and beetle nut. It also may include gambling, computer gaming and other addictions when they interfere with normal human responses to the ENVIRONMENT.

POLLUTION: means any consequence or product of an ACTIVITY whether alone or cumulatively that reduces the ability of the ENVIRONMENT to sustain life indefinitely. This includes all goods and structures unless they rapidly biodegrade and leave the ENVIRONMENT unchanged.

POSSIBLE RIGHTS AND RESPONSIBILITIES: means those RIGHTS AND RESPONSIBILITIES that any GROUP of people may modify or remove at any time to suit themselves by the CONSENSUS of those in their GROUP. They are included as possible RIGHTS AND RESPONSIBILITIES because they might be helpful to manage specific GROUPS or help achieve CONSENSUS among divergent opinions. Because of religious, cultural, political or other conflicts, they may not be appropriate to use in every GROUP.

PRIMARY RESIDENCE: means the HOUEHOLD where an INDIVIDUAL sleeps most often in any 12 month period. It includes the SITE on which that HOUSEHOLD is located.

PRIVATE LAND: means any SITE which is legally owned by one or more INDIVIDUALS for their own exclusive use and enjoyment. It may include rental property for exclusive use by those the SITE owners choose but it does not include any SITE which contains an ENTERPRISE that

directly involves the PUBLIC.

PRIVATE PROPERTY: means any physical or intellectual item that is legally accessible to only one person or to a clearly defined group of people such as a family or a corporation. Limited accessibility may be the result of accepted usage, force or legal title.

PRIVATE SPACE: means an exclusive three-dimensional sheltered SPACE with access to sunlight and natural air, of sufficient size to allow an INDIVIDUAL to stand and lie down in private with limbs fully extended in all directions (approximately 500 ft3 or 15 m3 of three-dimensional space with a minimum dimension of 8 feet or 2.4 metres).

PROBATIONARY MEMBER: means a REPRESENTATIVE who has joined a new GROUP and has not yet attended at least six meetings and responded to MEMBER questions of that GROUP if asked in these meetings.

PROPORTIONAL SHARED VALUE: means the value of an INDIVIDUAL'S estate including material goods and possessions, cash, stocks, bonds, and intellectual property rights as if that estate were distributed among all owners, directors, stockholders and Trustees of that estate immediately prior to the INDIVIDUAL'S death in proportion to its financial value to each party.

PUBLIC: means accessible to and/or involving all INDIVIDUALS all the time, without exception.

PUBLICIST: means that MEMBER of a GROUP who has been selected by the GROUP to be responsible for publicly notifying and recording all meetings and all decisions reached, as well as formally providing the MEDIA with all information regarding the ACTIVITIES of the GROUP. This position may be held by any GROUP MEMBER given responsibility for COMMUNITY SYSTEMS.

PUBLIC LAND: means any SITE that is occupied by a publicly owned INSTITUTION.

PUBLIC MEDIA: means any object, sound or transmission device or service including a human voice, which is used to advertise, display, identify or inform (including radio, television, telephones, SIGNS, newspapers, magazines or the internet), and which is distributed to, or which can be seen, heard or understood by an INDIVIDUAL outside the SITE on which it is generated.

PUBLIC PATH or PATH: means all PUBLIC LAND primarily used for the movement of people and goods between SITES. It includes all footpaths, roads, railroads, navigable waterways and airports, and all STRUCTURES on a PUBLIC PATH, such as bridges, doorways, enclosures and harbors. It also includes all walkways, hallways and corridors on PRIVATE LAND used for PUBLIC access including those within any private building containing one or more SITES.

PUBLIC SPACE: means any SPACE or ACTIVITY that is equally available to all INDIVIDUALS within the same GROUP or COMMUNITY. It includes PRIVATE LAND that contains an ENTERPRISE that is PUBLIC

RECOMMENDED RIGHTS AND RESPONSIBILITIES: means those RIGHTS AND RESPONSIBILITIES that should be adopted to encourage peaceful co-existence between people, achieve social justice or promote ENVIRONMENTAL SUSTAINABILITY. They are not fundamental to the operation of a CONSOCRACY, but they could significantly improve its operation. They may be modified or removed by the CONSENSUS of any GROUP.

REGISTER OF PUBLIC SERVANTS: means a printed and electronic record available to the PUBLIC of all MEMBERS of a GROUP, all Administrative staff used by the GROUP, all staff of all PUBLIC UTILITIES, FACILITIES and SERVICES administered by the GROUP and all consultants that provide advice to either the GROUP or their staff. The register shall contain their full names and personal details

including IDENTIFICATION CODE, photo ID and Curriculum Vitae.

REGULATION: means any additional RULE made to clarify or expand upon any existing RIGHT, RESPONSIBILITY or RULE in this PLAN. A REGULATION may be made by any GROUP for any reason including clarifying the timing or method of implementation or any other relevant matter, provided the original meaning of the RIGHT, RESPONSIBILITY or RULE is not altered.

REPRESENTATIVE: means any INDIVIDUAL MEMBER of a GROUP that is selected by the CONSENSUS of that GROUP to represent its interests and make decisions on its behalf in a second GROUP (usually, but not always on the next higher LEVEL). In the second GROUP that REPRESENTATIVE loses the title of REPRESENTATIVE and becomes just a MEMBER of the second GROUP. If that MEMBER then is selected by the second GROUP to represent its interest in yet another (third) GROUP, his or her association with the first GROUP automatically ends, and thus cannot be removed by that GROUP. In the TOPMOST GROUP the REPRESENTATIVE is the HEAD of STATE

RESOURCE: means any natural or man-made, temporary or permanent substance, feature, life form, situation or INTELLECTUAL PROPERTY that has economic, social, environmental, spiritual, cultural or emotional value to an INDIVIDUAL. It includes human beings themselves.

RESOURCE MANAGEMENT: means Managing the use, development and protection of natural and physical resources in a way, or at a rate which enables people and communities to provide for their social, economic, and cultural well-being and for their health and safety while-

- Sustaining the potential of natural and physical resources to meet the reasonably foreseeable needs of future generations; and

- Safeguarding the life-supporting capacity of air, water, soil, and ecosystem; and
- Avoiding, remedying or mitigating any adverse effects of activities on the ENVIRONMENT.

RIGHTS AND RESPONSIBILITIES: means the rights and responsibilities listed in Part 4 of this PLAN. See also FUNDAMENTAL RIGHTS RECOMMENDED RIGHTS, and POSSIBLE RIGHTS

RULE: means any agreed SYSTEM or pattern of human behavior adopted by a CONSOCRACY to legally achieve an agreed Goal, Right or Responsibility, and includes Parts 5, 6, 7 & 8 of this PLAN.

RURAL LAND: means any SITE or any undefined area of land or water body used for pastoral, horticulture, forestry, aqua culture, crops or similar agricultural activity (including temporarily fallow land), any land or water body in its undisturbed natural state or any land that has been regenerating to its natural state for at least the last five years. It does not include any SITE occupied by a BUILDING, HOUSEHOLD, ASSOCIATION, ENTERPRISE or INSTITUTION.

SAFE SITE: means any SITE that has been publicly identified as a "Safe Site" for use by INDIVIDUALS who seek or require special management of their behavior. It may be used by those who wish to gamble, seek a prostitute, shoot special guns or use a strong PLEASURE DRUG, among others. A SAFE SITE may only be entered voluntarily, but departure is permitted only if the INDIVIDUAL is free of the restricted material and fully able to function outside the SAFE SITE with no measureable amount of restricted drug within his or her body. A SAFE SITE may include a private home, business or even a defined public area where there are appropriate controls to ensure continued confinement of the INDIVIDUAL if necessary.

SALEABLE VALUE: means the value of land sold on the open

market if all buildings or other structures (if any) on the land are removed, but the location or other characteristics of the land remain unchanged.

SITE: means any SPACE or collection of contiguous SPACES which is entirely under the control of one or more INDIVIDUALS HOUSEHOLDS, ASSOCIATIONS, ENTERPRISES or INSTITUTIONS. As a minimum, it provides exclusive private three-dimensional shelter with direct human access to a public path, sunlight and natural air for one ADULT and allows that ADULT to stand and lie down with limbs fully extended in any direction, or approximately 500 ft3 or 15 m3 of three-dimensional space with a minimum dimension of 8 feet or 2.4 meters. It includes PUBLIC LAND and PRIVATE LAND whose boundaries are recorded in public records, or whose boundaries are reasonably distinguishable by natural or physical changes in landscape, material composition, surface texture or other obvious visual feature that can be used to define ownership or occupancy. It may involve SPACE not at ground level such as a room or collection of rooms in a BUILDING and it may involve distinguishable portions of water areas, such as harbors and flood plains. Any SITE described in public records in only two dimensions, such as land ownership titles, shall be deemed to contain a third, vertical dimension which includes all existing STRUCTURES situated on that two dimensional SPACE, and in addition extends not less than ten metres below and ten metres above ground level unless a greater or lesser interpretation is clearly obvious by a STRUCTURE within that SPACE.

SOCIOCRACY; means a method for reaching CONSENSUS decisions among a diverse group of people first developed in The Netherlands in the 1920s by pacifist Keese Boek. The Term "GROUP" in this plan is very similar to how the term "circle" is used in sociocracy.

SPACE: means any two dimensional area or any three dimensional volume.

SUB-GROUP: means any ASSOCIATION, ENTERPRISE or INSTITUTION that is LINKED directly or indirectly to a GROUP,

SUB-GROUP LEVEL GLxSy: means a SUB-GROUP on a specific numbered LEVEL of a STRUCTURED CONSENSUS based decision-making hierarchy.. The (x) refers to the specific SUB-GROUP LEVEL, and the (y) refers to the SUB-GROUP name.

STRUCTURE: means any physical object found in the ENVIRONMENT, whether movable or immovable, temporary or permanent, which is composed of materials that are not in their original, naturally occurring state, and includes impounded water and excavations.

STRUCTURED CONSENSUS: means a form of CONSENSUS decision-making where large numbers of INDIVIDUALS voluntarily collect themselves into many small GROUPS of a size that allows each GROUP to reach all its decisions by the CONSENSUS of its MEMBERS, and where each of these first LEVEL GROUPS then selects by CONSENSUS one REPRESENTATIVE from among themselves to represent their interests in a second LEVEL GROUP. each new GROUP being of a size that allows its MEMBERS to reach decisions by CONSENSUS. Additional LEVELS of GROUPS are formed In a like manner as needed until the TOPMOST GROUP contains only one GROUP of between 6 an 42 MEMBERS. All decision-making is undertaken by the lowest LEVEL GROUP able to fully represent the interests of all those INDIVIDUALS and the ENVIRONMENT AFFECTED by a CHANGE.

SUSTAINABLE ENVIRONMENT or ENVIRON-MENTAL SUSTAINABILITY: means the state of RESOURCE use and management in which the life-supporting capacity of air, water, soil, and ecosystems are safeguarded for future generations, and in which the health and safety of INDIVIDUALS and their social, economic, and cultural well-being are provided for in perpetuity.

SUSTAINABLE RESOURCE: means any RESOURCE which is used in a way or at a rate that does not reduce the ability of future generations to use it in the same way.

SYSTEM (SYSTEM of CHANGE): means any ACTIVITY, INDIVIDUAL, HOUSEHOLD, AFFILIATON, ASSOCIATION, ENTERPRISE, INSTITUTION, STRUCTURE, belief or process that manipulates a physical or intellectual RESOURCE in a predictable way. Unless the process involves only natural resources, it includes some form of human decision-making. There are five basic types of SYSTEMS (of change): PERSONAL, ECONOMIC, EQUITY, COMMUNITY and ENVIRONMENTAL. .
Note: The way the term "system" is used here is similar to, but not the same as how Biologist Ludwig Von Bertalanffy used the term for his "System's Theory" back in the 1940s. He used the term to describe the multiplying effect of interlinked change on the whole, while the term as used in this plan simply describes any process that includes or results in change.

TAKING: means the forced acquisition of PRIVATE PROPERTY or private rights by a GROUP for some public purpose, such as a new public road or sewerage system.

TOPMOST GROUP: means the single GROUP of MEMBERS on the highest LEVEL of a CONSOCRACY. At least five of its MEMBERS must each advocate one of the 5 identified sets of SYSTEMS, namely Personal, Economic, Equity, Community and Environmental Systems. One of the remaining MEMBERS shall become HEAD of STATE

URBAN DEVELOPMENT: means any collection of one or more BUILDINGS containing one or more INDIVIDUALS, HOUSEHOLDS, ASSOCIATIONS, ENTERPRISES or INSTITUTIONS, along with the associated land they occupy. It does not include any SITE or undefined area of land or water body used solely for outdoor pastoral, horticulture, forestry, aqua culture, crops or similar

outdoor agricultural activity (including temporarily fallow land), any land or water body in its undisturbed natural state or any land that has been regenerating to its natural state for at least the last five years.

UTILITY, FACILITY and SERVICE: means ACTIVITIES provided by an INSTITUTION or an accredited ENTERPRISE for PUBLIC use and includes PUBLIC PATHS, electricity, gas, water and sewer supply, distribution and treatment networks, COURTS. Internal Police Forces, Fire Services, Emergency Services, parks and recreation facilities, schools and health care facilities.

VALUE KNOWLEDGE MANAGEMENT: means a computerized method developed by Dr. John Rohrbaugh of reaching CONSENSUS among a group of people with very diverse interests.

VEHICLE: means any motorised device used for transportation such as automobile, truck, bus, van, recreational vehicle, motorcycle, tractor, train, plane, helicopter, rocket, boat, hovercraft, or motorised bicycle, scooter, skateboard, other than transport devices which are physically incapable of move faster than 5 mph (8 kph).

VIOLENCE: means any vicious or abusive behaviour that involves malicious physical or mental aggression against another person or group. The drive to violence and abuse is often driven by the offender's belief that such behavior is his (or her) right when reacting against something they don't like or don't understand.

WORK: means any legal ACTIVITY which provides fair compensation for an INDIVIDUAL'S mental or physical effort. The WORK required to earn a LIVING WAGE may vary significantly in duration or difficulty according to the particular age, mental ability, physical skills, education, experience, interests, and personal

commitments of each INDIVIDUAL.

YOUNG ADULT: means either 18 years old or the age at which a CHILD meets the minimum criteria set by a GROUP for becoming a YOUNG ADULT. The minimum criteria might be the person being at least 16 and having reading and writing competency in the GROUPS primary language.

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This partial bibliography contains some of the books that currently sit on the shelf above my desk. I have used them and the internet extensively to write this book, but many other resources found in distant libraries, among friends and on TV are now lost from memory.

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About the Author:

Ted Wells



Ted was born and raised near Boston, Massachusetts and educated as an Architect and Urban Designer in Oregon and Colorado. After completing his degree in the sixties, he chose to join the Peace Corps in Ethiopia rather than the war in Vietnam.

For three years he planned new towns in very remote parts of the Rift Valley while his wife, Helen, treated sick people and cattle there. They then spent a year travelling the back roads of Europe in a VW van exploring their new towns to see what he should have done in Africa. Eventually they returned to the United States where he worked for 5 years as a planner for a small city in Colorado.

In the mid-1970s, he and his wife became disillusioned with American politics so they moved their young family to New Zealand in search of an alternative approach to peace, social justice and the environment. They found a comfortable home and welcoming community by the Tasman Sea and decided to stay.

As a dual US-New Zealand citizen, his professional planning career has taken him around the globe many times writing, studying and/or designing plans for governments, NGOs and businesses across the USA, Canada, the Caribbean, Great Britain, Europe, North Africa, China, Korea, Japan, Malaysia and the South pacific.

He has written plans for several US communities, the World Bank, the Japanese Aid Agency, a Gold Mine, the Sultan of Brunei, the Emperor of Ethiopia (just before he was killed) and for dozens of city, regional and national governments around the Pacific Rim including New Zealand, Australia, Samoa and Papua New Guinea. He has also been on the New Zealand Planning Institute's Governing Board of Directors, written articles for several journals and helped win for BECA Consultants, his employer for much of this time, several professional planning awards.

Both his books, “Power, Chaos or Consensus?” and “The Old Man in the Bag” are about some of his professional and personal travels and the ideas he has come across working on the edge of political decision-making in various parts of the world, which have given him hope there could be a better future for us.

It was in Ethiopia where Ted first learned that even selfless good intentions don’t always leave those being “helped” with smiles on their faces; that life decisions are rarely ever black and white even though most of our public institutions currently force us to solve problems by first polarizing their possible solutions.

However, it was not until he spent two years in Samoa four decades later that he finally understood just how there might be another way through the current global mess we now find ourselves in. It was there helping local communities prepare coastal management plans against sea level rise due to global warming that he realised their centuries old consensus decision-making methods held the solution.

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