

Articles of Transformation for a Level 7 Political Economy

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Introduction

Since 2004 I have been developing ideas of social, political and economic reform that harmonize with the principles of [Integral Lifework](#). As you will see, this context is a key component of a Level 7 political economy, because without individual and collective moral development and the nurturing structures that support it, any advances beyond our current self-destructive state of social, political and economic affairs will be unsustainable. In short, unless we mature ourselves enough to embrace “the unitive principle” of inclusive and skillful compassion, the most elegantly designed egalitarian architecture will sabotage itself. Along these same lines, the process of outlining revolutionary proposals will of necessity need to be participatory and dynamic in nature, continually evolving as ideas are discussed, implemented and tested. To that end, I have created the www.level-7.org website, where I continually invite feedback on drafts of the *Level 7 Articles of Transformation*. At this point, all of these proposals are designed specifically to address U.S. systems of economy and governance.

Two important notes for navigating this document:

- All of the hyperlinks provided in this document are web-based, accessing either the Level 7 website itself or Internet resources and references. None of the visible links connect to other portions of this document.
- Many “Proposed Solutions” are duplicated across multiple Articles, because they are relevant to multiple concerns raised within each one. However, in this essay I have confined explanatory details about each proposal only to a single Article for which that proposal seems most thematically relevant.

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The Underlying Philosophy of Level 7

What Are the Core Design Principles of a Level 7 Political Economy?

The following is an overview of core design principles and provides links to a more in-depth discussion of each idea. The more original ideas will be elaborated upon in this essay.

- [Self-Nourishment and Moral Evolution](#)
- [Civic Engagement at the Community Level](#)
- [Expanded Direct Democracy in All Levels of Government](#)
- Commons-Centric Production and [Worker-Ownership](#)
- Minarchy, [Subsidiarity](#) and [Polycentric Governance](#)
- Collective, Egalitarian Orientation to Freedom & Civic Responsibility ([Integral Liberty](#))
- [Egalitarian Efficiency](#) & Diffusion
- [Sustainable Design](#)
- [Precautionary Principle](#) & [Pilot Principle](#)
- [Critically Reflective Participatory Action](#)
- [Revolutionary Integrity](#)
- Ending the Tyrannies of [Monopoly](#) and [Private Ownership](#)
- [Change in Property Orientation and Valuation](#)

Where Did the Philosophy Behind a Level 7 Political Economy Originate?

These ideas coalesced over a number of years as an outgrowth of studying how moral development, economics, traditional philosophy, cultural values, history, politics and democracy have generated and intersected within political economies over time. The influences have been broad, but include these contributions and considerations:

Influential Concepts

- Elinor Ostrom's research on [common pool resource management](#) that arose organically around the globe, and which helped inform the shape of polycentric governance.



- Aristotle’s elaborations on [virtue ethics](#), especially as they intersect with democracy, commerce and political obligation.
- As a response to the pervasive corporate oligarchy extensively exposed by Noam Chomsky, Naomi Klein, Chris Hedges, Yanis Varoufakis, Greg Palast and others.
- Integrating lessons learned by Alec Nove about the failures of State socialism and potential remedies.
- Consideration for the varied insights and vision of many economists, such as Thorstein Veblen, E.F. Schumacher, Thomas Picketty, Karl Marx and Amartya Sen.
- Howard Odum’s concept of Earth as a closed or isolated ecological system, subject to the laws of thermodynamics and cycles of energy transformation, and the consequent development of approaches by David Holmgren, Peter Pogony and others to operate sustainably within such a system.
- Paulo Freire’s emphasis on an inclusive, participatory, dialogical educational process to bring about social change through individual self-empowerment and [critically reflective participatory action](#) (critical pedagogy or [praxis](#)).
- A [convergence of ideas and evidence](#) encountered in moral philosophy, theories of human development, spiritual disciplines, enduring works of art, neuroscience and evolutionary biology around the [centrality of prosocial behaviors](#) as the basis for human society and collective survival.
- Paul Piff’s research on the deleterious effects of wealth, greed and social status on social relations.
- Adam Smith’s warnings about the [dangers of monopolies](#).
- The selective merits of various [libertarian socialist](#) and [anarchist](#) proposals.
- Employing [Ken Wilber’s AQAL schema](#) to help define what [integral liberty](#) should look like.
- Proven advantages of member-owned and [worker-owned cooperatives](#) over shareholder-centric institutions and management.
- The importance of the [pilot principle](#) - along with its [precautionary principle](#) corollary - in considering all activism or when implementing any solution.
- The demonstrated advantages and historical precedents of *subsidiarity*, *collectivism* and *egalitarianism*, and the observation that *all concentrations of wealth and power are destructive to democracy and economic freedom*.
- Implementations of direct democracy in Switzerland, installed in parallel with representative democracy (and holding those elected officials accountable).
- A re-engagement of *civic responsibility*, first and foremost *at the community level*, via both governmental and non-governmental institutions.



- Relying on *evidence-based* solutions that are customized to regional and local differences, rather than trying to impose homogenized conformance.
- The exhortations and warnings of philosophers and activists throughout history that the methodologies, values, prejudices and attitudes embodied in any movements or activism will persist into the institutions and cultural norms that emerge out of that revolution; I call this *revolutionary integrity*.

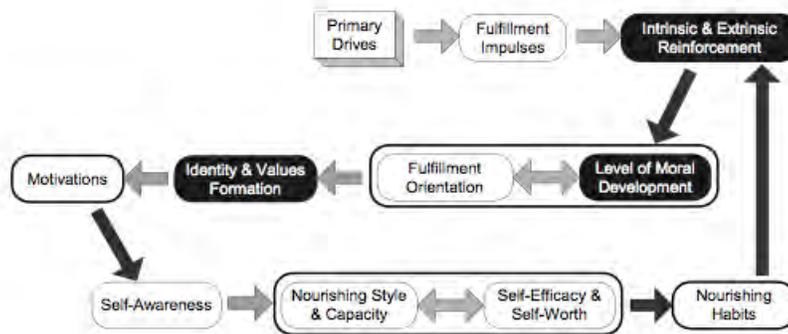
Original Ideas & Supportive Insights

(To appreciate how many of these elements interrelate, I recommend either reading [Integral Lifework Concepts, Tools & Assessments](#) for an in-depth overview, or [Integral Lifework Developmental Correlations](#) – available in the Appendix of this essay - for a summarizing snapshot)

- That *multidimensional nourishment* (both individually and collectively, in widening circles of intention and action) creates critical support structures for moral development, and that moral development, in turn, *is a critical support structure* for an advanced political economy.
- The acknowledgement of a *unitive principle*, evident in nearly all philosophical and spiritual traditions - and supported by research into group selection and the evolution of prosocial traits - that identifies loving kindness as the fundamentally binding force in social cohesion, organization and development.
- That *capitalism is profoundly antagonistic* to social cohesion and moral development, and that *individualism* and *materialism* - especially as championed by *neoliberalism*, Right-Libertarianism, and Randian objectivism - aggressively counteract the unitive principle.
- Redefining *property position* in terms of the *type of ownership*, *functional abstraction layer*, and an *holistic valuation* (that includes use value, externalities and effective nourishment capacity), as a central building block of a Level 7 economy.
- The importance of *multidialectical synthesis* in addressing complex systems as both an individual, interior discipline and as a collaborative, participatory process.
- The criticality of developing and reinforcing personal and collective *functional intelligence* - especially in terms of values alignment between our personal life, social mores, cultural traditions, and our economic, legal and political systems.
- Other unique features of a Level 7 political economy, such as *daily direct democracy* and the Public Priorities Database, a *social credits* with accountability system, a *Public Information Clearinghouse*, diffused currency issuance backed by *common property shares*, etc.



What Is the Role of Integral Lifework?



Integral Lifework, as a form of self-enriching and self-empowering multidimensional nourishment, was initially created as a form of holistic self-care. Over time, it became clear that Integral Lifework practice had a profound impact on development and transformation in nearly every aspect of being, and that this transformation had a natural tendency to radiate outwards into larger and larger arenas of action and intention. Of critical importance to models of an advanced political economy, Integral Lifework naturally encourages innate moral development - a necessary prerequisite for positive social change to occur and endure. Also endemic to the nourishment model is a reliance on internal and relational resources, rather than externalized (objectified and commodified) dependencies, so that Integral Lifework praxis becomes an antidote to the spectacle itself. In addition, there is a deliberate effort to differentiate diluted or ineffective “substitution” nourishment from the real deal in each dimension of being - so that moral development, self-reliance, discernment, skillful compassion and other benefits of integral practice are more fully energized and strengthened over time. In this way Integral Lifework also helps synthesize the character and endurance necessary to sustain revolutionary integrity.

Article I: Regarding Concentrations of Wealth, Their Disruption to Democracy and Proposed Remedies

Problems To Solve

Arbitrary, self-serving, self-perpetuating concentrations of wealth and power that create a de facto “ruling class” of owner-shareholders that undermines democracy. This is primarily due to:

- Inherited material assets and cultural capital maintain wealth inequality
- Illicit enlargement of capital via political cronyism, clientism and regulatory capture
- Extraordinary and widening income inequality
- Engineered disruption of economic mobility through subsistence wages, increased debt burden, and dependent consumption
- Sabotage of democratic process via political campaign financing, gerrymandering, media capture and voter disenfranchisement
- Insulation of corporate holdings and accountability through corporate personhood and pro-corporate judicial activism
- [Monopolization](#) and consequent disruption to constructive competition and innovation
- Aggressive promotion of [neoliberal agenda](#) via media, democratic processes, public policy and all branches of government

Proposed Solutions

1. [Disrupt “business as usual” & pro-capitalist PR campaigns](#)
2. Eliminate corporate personhood & right to free speech via [Constitutional Amendment](#)
3. [Institute greater direct democracy at all levels of government](#)
4. [Create citizens councils via civic lottery](#)
5. [Limit all political campaigns to public funding & a cap of gifted media advertising](#)
6. Migrate away from shareholder ownership of production to common and [worker ownership](#)
7. Eliminate [corporate monopolies](#)



8. Establish collective and transparent deliberation over industry-wide salaries and highest-to-lowest pay ratios (via some combination of direct democracy, citizens councils and worker voting)
9. Create new community-centric schema & structures for enterprise
10. Create non-profit infrastructure & essential services sector of competing enterprises & social credits system (i.e. a Universal Social Backbone – see Article VI)
11. Enlist the wealthiest elite as change agents
12. Institute 30% tithe on all inheritance and migrate away from private ownership towards common ownership (i.e. a Level 7 property position)
13. Reform the stock market & fiat money, and end speculation without value (see Article IX)

More detailed explanations of these proposals will be offered in the Articles that follow.



Article II: Regarding the Failures of Representative Democracy to Serve Its Electorate, and the Need for Expanded Direct Democracy and Civic Engagement at the Community Level

Problems To Solve

- Elected representatives represent special interests and wealthy rather than electorate
- Individual voters feel profoundly disconnected from a highly abstracted political process, resulting in a felt reality of “taxation without representation”
- Crony capitalism and clientism have captured regulation and bent all branches of government to neoliberal and corporate agendas
- Gridlock in state and federal legislatures has undermined voter confidence in the efficacy of government
- Representation in state and federal government has been gravely distorted by excessive gerrymandering
- Two-party polarization and in-group/out-group tribalism and demonization has crippled effective governance
- The electoral college and primary systems do not fairly or accurately convey the will of the people in both candidate and platform competition and selection

Proposed Solutions

1. Hold elected officials accountable via referenda
2. Institute greater direct democracy at all levels of government
3. Create citizen councils via civic lottery
4. Limit all political campaigns to public funding & a cap of gifted media advertising
5. Institute universal algorithmic redistricting for U.S. elections
6. Eliminate the electoral college completely, if necessary via Constitutional Amendment
7. Revamp primaries so that more candidates, parties and perspectives can compete on a level playing field
8. Reform judicial elections, appointment process & terms to increase independence of judiciary



9. [Advocate grass-roots non-governmental civic institutions focused on community engagement](#)

Implementing Direct Democracy and Democratic Reforms at All Levels of Government

In conjunction with the proposed [Information Clearinghouse](#), there is no reason to delay implementing direct democracy in several different ways. The technology and proof-of-concept exist - all that is required is the will, and likely Constitutional Amendments regarding the following proposals that empower the people to govern themselves.

The [Swiss model](#) of direct democracy, which operates in parallel with representative democracy, has some proven mechanisms and characteristics that can inform a U.S. version, and should be consulted in detail - all the way down to the municipal level. In such a context, the existing mechanisms and traditions of representative democracy could run in parallel with new, direct democracy provisions; elected representatives all the way up to POTUS would, however, have much less power. In addition, I would propose the following elements to enhance such a system:

- **Two-Stage Voting** - A preliminary vote and a final vote, separated by as much as six months, for all major direct voting (public office elections, recalls, initiatives, referenda, censures, etc.). This is to allow a cool-down period over controversial initiatives or legislation; additional time to research and fact-check legislation, initiatives and candidates; and allows for a reversal of certain decisions that may have been too hastily considered (i.e. “cold feet” reversals). In between each stage of the vote, [Citizens Councils](#) at the appropriate level will review and make their recommendations on the issues as well.
- **Daily Direct Democracy** - Internet voting on a daily basis - from a secure app on a smartphone, public library terminals, or a home computing device - on all legislation, executive actions and policy changes at all levels of government, for all branches of government, and for all governmental organizations, as well as to express public preferences for in-process legislation and government agency decisions. In some cases this would operate similarly to a “public comment” period, in some cases an advise and consent mechanism, and in the most impactful decision-making as a binding authorization. These differences would be the result of both public preference (i.e. established public priorities), and a result of the number of votes on a given issue - the higher the vote count, the more binding the vote becomes. In all such instances, a 90 day lead time should be provided for any proposals before the preliminary vote. And of course voting for local issues would be restricted to algorithmically defined districts within each region.
- **Public Priority Database** - As a participatory mechanism, anyone can propose a topic for public consideration, and the topics that are either a) voted into priority, or b) aggregated into an overarching topic whose sub-topics have been voted into priority will be formalized into policy initiatives, research initiatives, executive actions and/or legislation which will also be voted upon in their final form.



- **Unique Digital Identifier** - A strongly encrypted identifier assigned to all citizens of voting age, which is used to access voting sites, the Public Priority Database, the social credits system and other governmental and communal systems. It is likely also essential that two-stage verification and biometric verification also be implemented, along with secure systems for both rapid re-issue and immediate retirement upon death. This UDI (in physical, non-replicable form) will also be used to access different levels of Infrastructure and Essential Services.
- **Algorithmic Redistricting** - Using one consistent, objective, transparent algorithm across all regions of the U.S. to apportion districts to voters. As one example, see Warren D. Smith's [Splitline method](#).
- **Technocratic/Administrative Corps** - In some cases elected directly by the public, in some cases appointed by citizen's councils, in some cases selected by a civic lottery restricted to a pool of individuals with specialized skill sets and experience, there will need to be career technocrats and administrators in government positions who run government itself and its often highly technical or specialized programs.
- **Accountability for Elected and Appointed Officials** - Whether via direct referenda, temporary censure, and regular feedback and approval ratings, or as guided by citizen's councils or other governmental checks-and-balances, all elected or appointed officials will be subject to immediate and actionable evaluations from the electorate.
- **Campaign Reform** - Public funding of all campaigns (elected officials, initiatives, referenda, etc.) via equal gifted media time, strict source-branding and [PIC](#) fact-checking disclosures of all media and propaganda created by third-party special interests *that is embedded in the media itself* (a simple summation segment at the end of a given multimedia segment, or printed on physically distributed media, should suffice).

Civic Engagement at the Community Level

There are four primary components of community level involvement in a Level 7 political economy:

- **Citizens councils:** At all levels of government and as ongoing components of governance, citizens councils would be created via civic lottery.
- **NGOs:** Grass roots civic organizations, spontaneously created at the community level, which operate independently from governmental institutions.



- **Daily Direct Democracy:** As an additional avenue of engagement, community members can raise and comment on issues important to them, help decide on budgeting priorities for community planning, and hold local business enterprise accountable (in much the same way that the BBB or Yelp does currently, but using a Unique Digital Identifier for each citizen to prevent distortion of data).
- **Community-centric, non-profit public institutions:** For example, Community Land Trusts (CLTs), Community Development Corporations (CDCs), and Community Banks (credit unions).

These function as part of the checks-and-balances process in conjunction with elected or appointed technocratic and administrative positions.

Citizens Councils

Citizens councils become the secondary deliberation bodies for self-governance after direct democracy - a means of refining the will of the electorate and interfacing with other civic institutions. There have been many examples of similar bodies throughout history, such as [Community Planning Groups](#), and these can offer helpful guidelines on how to define roles, responsibilities and administrative processes. The main difference with Citizens Councils in a Level 7 context is that they would always always appointed by lottery, with strict term limits. However, there is also a hierarchy to the civic lottery pools that reflects the Council hierarchy in terms of larger geographic regions. For example, only those who have served their full term in a community-level Council would be eligible for the metro-municipal level Council inclusive of that community; only those who have served a full term in the metro-municipal Council are eligible for for district-level Council inclusive of that metro-municipality, and so on. These eligibility criteria can then continue up the hierarchy through megalopolis, state, regional and national Councils. It seems inevitable that such Council experience will, over time, create a pool of skilled public administrators who can then run for elected offices as well.

What also differentiates the Council lottery process from existing lotteries - such as those for jury duty - is that the lottery occurs several months prior to active appointment to a given Council. This allows those selected to prepare for their appointment - in terms of education and any necessary reorganizing of their private life around the appointment's duties. As with all other public service positions, Council members can potentially be censured via daily direct democracy of their constituents. At the same time, all such censures (along with any and all successful direct democracy initiatives) are reviewed and approved by both the local and upstream Councils. If a Council approves of the stage one direct vote results, the results of the stage two direct vote will become binding. If the a Council disapproves of the stage one direct vote, then the stage two direct vote becomes provisional, and deliberation advances to *the next geographic level of both Council and direct vote*. The same deliberation process is then repeated until a final binding decision is reached.



Community Land Trusts

Community Land Trusts are an example of public institutions that operate at the community level. They would be subject to the “advise and consent” guidance of Citizens Councils and Daily Direct Democracy in addition to a tripartite Board of Directors, in order to manage common property and resources at the community level. This is also a great opportunity to implement elements of Ostrom’s CPRM and polycentric governance. The same management and oversight principles can also be applied to other public community institutions, such as CDC and local credit unions. I this group of organizations could be an ideal network to manage common property shares and issue currency backed by those shares.

Spontaneous, Grass Roots Civic Organizations

A convenient way to categorize this phenomenon is “community organizing,” and plentiful resources are available on the topic. All we are really concerned with here is the civic function such organizing serves in the context of authentic liberty, and some useful participatory models for these grass roots institutions. Michael Brown, for example, describes them in his superbly practical guide, *Building Powerful Community Organizations*.

Why Is Community Engagement Important?

Communities are where ready cohesion is waiting to sally forth. Whereas complex, abstract, global issues may be difficult to harness in terms of building consensus, it is relatively simple to find common ground around pressing community concerns. Local housing and real estate development, local energy production, local roads, local businesses and jobs, local environmental issues, local air and water quality, local animal concerns, local entertainment, local grocery and retail, local banking, local crime...people already care about what is happening in their community. All that is required is a concentration of focus, a regular dialog, and demonstrated evidence that voluntary engagement will produce desirable results. In addition to the mechanisms outlined above, Level 7 also adds community property shares, daily direct democracy, and Community Coregroups to the mix to further strengthen civic involvement at the community level.



Article III: Regarding the Unsustainable Depletion, Destruction and Pollution of Natural Environments, Resources and Ecosystems, and the Practices and Policies Necessary for Sustainable Systems

Problems To Solve

Irreversible destruction of countless species, ecosystems and non-renewable natural resources, mainly as a result of:

- Unrestrained, organized corporate greed that disregards known negative externalities
- Unintended consequences of rapid technology development and deployment in concert with undisciplined resource exploitation
- Explosive growth of human populations and economies, with ever-enlarging concentrations of human habitation and industry
- The idealization and spreading adoption of U.S.-style consumerism and conspicuous consumption
- Individual, corporate and collective [superagency](#) enabled by increasingly sophisticated, powerful and proliferating technologies, *without concurrent moral development or civic accountability*
- The perpetual expansive pressures of [growth-dependent capitalism](#) and unsustainable consumption habits
- Disruptive and chaotic climate change influenced by human activity
- Careless and accelerating chemical, radioactive, electromagnetic and particulate pollution of natural environments

Proposed Solutions

1. Inspire environmental consciousness (via the [unitive principle](#), integral practice and ongoing education)
2. Implement the [precautionary principle](#) at all levels of decision-making regarding technology production, resource utilization and public policy
3. Slow down growth-dependent economies and encourage localized, diverse and distributed interreliance of commerce and production, rather than homogenized centralization
4. Phase out unsustainable and destructive consumption (overconsumption of energy, beef, water-intensive crops, products requiring deforestation, etc.)



5. [Encourage adoption and discourage reproduction](#)
6. Develop highly distributed, eco-synergistic energy practices and retire fossil fuels
7. Establish [community-centric self-regulation](#) of industry and common resource utilization via direct democracy and citizens councils
8. Learn from Nature’s mutually supportive patterns, and replicate them in the humanity-ecology relationship

The Unitive Principle

In short, the “unitive principle” is innate and cultivated love - specifically an unconditional love-consciousness that inhabits the felt experience of compassionate affection - that invites social cohesion, stimulates prosocial behaviors, and energizes individual and collective moral evolution. The impact of the unitive principle on personal and societal development is captured in the **Integral Lifework Developmental Correlations** chart in the Appendix. Here is a web link to that chart as well:

[Integral Lifework Developmental Correlations](#)

It takes a while to absorb the content of such a chart, and it would take even longer to discuss it more fully, but the idea that there is a predictable arc of moral advancement is an essential feature of the values hierarchies that support constructive integralism. If we allow responsible and skillful love to instruct and refine all other emotions, thoughts, behaviors and intentions – all impulses of consciousness, body and will – we can begin to arrive at values hierarchies that are not only internally consistent, but that energize a clearly defined evolutionary arc amid complex and often competing systems. When combined with multidimensional awareness, we can sort through the profoundly complicated issues of the modern world and assign dynamic, flexible priorities. I can attest to this not only theoretically, but from my own experience. In managing people in organizations, for example, whenever I placed “the good of All” above any other agenda – above shareholder profits, for example, or my own ego gratification, or the favoritism of one person over another, etc. – then the outcome was always beneficial to the largest degree for the largest number, as long as I could integrate as many perspectives as possible within this compassionate prioritization.

My understanding of love-consciousness, values hierarchies, the greater good and so on continue to be transformed by the integralizing filters of discernment, a neutral holding field, flexible processing space and multidialectical processing. I believe it has been through this growth curve that I eventually arrived at the book *Political Economy and the Unitive Principle*, where the importance of collective moral development in enabling the capacities and durability of civil society becomes so pronounced. Here again, all of this remains dependent upon individual commitment to self-nourishment and loving intentionality that expresses the “unitive principle” of love. As I wrote there:

“Is it the natural maturation of a more sophisticated and far-seeing self-interest that inspires a unitive vision? Is it an inevitable evolutionary refinement in social relations? Is it an



arbitrary hiccup in the development of the brain that provides some adaptive advantage? Is it evidence of a divine imprint on the human psyche, or part of what Sri Aurobindo called "supramentalisation," the ongoing descent of the divine into the material plane? I have my suspicions, but of course I don't know the answer. I have just observed it over and over again: the unitive principle appears to be firmly embedded in holistic nourishment and moral creativity as a function of natural maturation and growth, with continuously humanizing, harmonizing and liberating effects. And this why I believe transformative, all-encompassing love-consciousness should become our guiding intentionality for everything, including models of political economy, because this kind of skillfully compassionate affection has proven itself to be the most constructive force available to us."

Sustainable Design

Honoring the Earth - as a Closed Energy System - in a Level 7 Political Economy

This topic has been carefully thought through by so many prolific and talented folks that I can only tip my hat to them as I organize what I think are important concepts. In particular, the work of Odum, Holmgren and Pogany seem to introduce a harmonious resonance as they point toward both the challenges and solutions of sustainable practices - in terms of food and energy production, collective consumption, a different global economy, globalized modeling and so on. I'd like to thank David Macleod (see <https://integralpermaculture.wordpress.com/about/> and search for David's articles on <http://www.resilience.org>) for introducing me to many of these resources, as well as his own informative insights and encouragement in this area.

Here then are a few highlights regarding peak oil demand, Permaculture, Pogany's "Global System 3," and other ideas that I find compelling, tailored or reworked with some of my own language:

- **Environmental Consciousness** - It must become a given (via the [unitive principle and its expression in cultural development](#)) that human beings see their relationship with the Earth and all its ecosystems as cooperative and mutually supportive, rather than exploitative and anthropocentric.
- **Eco-Synergistic Energy** - The operational assumption that we have already passed the point of being able to rely on cheap fossil fuels for energy production, and that we need to shift rapidly to energy production that works with Nature (and in fact imitates it) instead of consuming natural resources. Intrinsic to this approach will be a fundamental commitment to high quality energy storage, and ideally one that replicates and/or interacts with biological systems.
- **A "Breathing" Economy** - Embracing economic rhythms that are much closer to a cyclical steady-state than more growth-dependent boom and bust.



- **Zero Population Growth** - A deliberate and perpetual reduction in fertility rates to minimize human impact on the planet.
- **Radical Reduction in Consumption** - Not just in terms of waste and recycling, but in aggressively attenuating a consumer mentality that drives overconsumption and overproduction.
- **Create or Enhance Mutually Supportive Systemic Relationships** - Instead of segregating and isolating functions, technologies, systems, individuals and communities (i.e. the “silo effect”), integrate them in mutually supportive ways. Along the same lines, observing where ecological patterns and human patterns (cultural, behavioral, economic, etc.) intersect in constructive, mutually supportive ways can offer fruitful insights for praxis.
- **Support Diversity’s Ascension Over Homogenization, and Celebrate “Small and Slow”** - This harmonizes with the [subsidiarity principle](#), with the aim of distributed inter-reliance rather than centralized concentration or large-scale homogenization of resources, production, etc.
- **Encourage Community Self-Regulation** - Consult [Elinor Ostrom’s CPRM approach](#) regarding this.

I would only add that without a concert of approaches such as all those suggested for a Level 7 political economy in this essay, such efforts at sustainability will inevitably fall short. For example, capitalism itself - in its current form - is simply too powerful of a juggernaut to achieve meaningfully sustainable practices; commercialistic corporationism will always undermine efforts at sustainability in order to drive the frenetic growth upon which it relies.

Encourage Adoption & Discourage Reproduction

If trends in developed and developing countries are any indication, it is likely that human population will eventually stabilize. In the meantime, however, explosive population growth continues to have an enormous impact on demands for resources, environmental destruction and pollution, and perpetuation of poverty. Instead of incentivizing reproduction through tax credits and welfare benefits, while at the same time limiting access to family planning and reproductive choice for women, we can reverse this position. For example, additional social credits could be made available for anyone who adopts any number of children, whereas the same benefits would only be offered to the first two children that a couple conceives. It is clear that for any such proposals to gain traction in a meaningful way, the average moral altitude of the general population will need to advance beyond egoic and tribal orientations to an Earth-centric level of awareness or beyond.



Article IV: Regarding Exploitation and Deception Of, and Injury To, the Worker-Consumer Class by the Owner-Shareholder Class, and the Consequent Necessity of Worker or Common Ownership of Production

Problems To Solve

The amplification of destructive production and consumption that benefits the ruling class (owner-shareholders) while increasing burdens and injuries for the non-ruling classes (worker-consumers):

- Exploitation of natural resources and labor, often at the expense of the well-being of workers, local communities and surrounding ecosystems
- Socialization of business risk and public funding for research and development of profit-making innovations
- Rewarding pathological behavior (i.e. “business as usual”) and divorcing business ethics from prosocial norms
- Privatization of public goods
- Engineering artificial demand through marketing and advertising, as complemented by concurrently engineered scarcity

Pervasive, devastating and self-amplifying injury to all human beings, and most acutely the non-ruling (worker-consumer) classes:

- Toddlerization and infantilization of consumers - creating excessively dependent consumers who cannot care for themselves and externalize all problems and solutions, then become habituated to chronic consumption and commercialized addictions around those commodities
- Accelerating changes in technology and a forceful expectation that everyone to adapt to them immediately
- Enticement and reward for operating at the lowest common denominators of moral function (animalism)
- Ever-expanding marginalization, disenfranchisement, criminalization and incarceration of anyone who challenges the capitalistic status quo, or who can't (or won't) operate within it
- Snowballing physical and psychological diseases and dysfunction directly attributable to commercialized programming of diets, stress and conspicuous consumption

Increasingly global homogenization of human culture, caused by:

- Greater economies of scale through monopolization and mass production
- Lowest-common-denominator marketing appeals
- Allure of U.S.-style consumerism and its inherent “newer-is-better” frenetic meme
- Technological standardization

Proposed Solutions

1. [Disrupt “business as usual” & pro-capitalist PR campaigns](#)
2. Eliminate corporate personhood & right to free speech via [Constitutional Amendment](#)
3. [Institute greater direct democracy at all levels of government](#)
4. [Create citizen councils via civic lottery](#)
5. Migrate away from shareholder ownership of production to common and [worker ownership](#)
6. Eliminate [corporate monopolies](#)
7. [Create new community-centric schema & structures for enterprise](#)
8. Create non-profit infrastructure & essential services sector of competing enterprises & [social credits](#) system (i.e. a [Universal Social Backbone](#))
9. [Enlist the wealthiest elite as change agents](#)
10. Migrate away from private ownership towards common ownership (i.e. a [Level 7 property position](#))

Worker Ownership of Production

Worker-Owned Cooperatives

Simply stated, this is a successfully demonstrated approach to solving many of the problems in shareholder-centric capitalist enterprise, including the tyranny of private property, the tensions inherent to establishing owner-management and workers as separate classes, and ensuring the safety, well-being and job security of workers, and adequate diffusion of knowledge and training – all of this while still providing opportunities for competition in both non-profit and for-profit environments. Production on nearly every scale can be delivered by networks of worker-owned cooperatives who routinely vote on working conditions, compensation, strategic and tactical directions of the business, internal



management structure, customer relationships, integration with local communities and so on. This is basically a “direct democracy for organizations” structure that can be (and has been) implemented in nearly every business sector, from banking to manufacturing to shipping to farming to garbage collection to healthcare. To fully appreciate the nuts and bolts of implementation, the breadth of some real-world experiments, advantages over bureaucratic organizations, and the rationale behind worker-owned cooperatives, I recommend consulting *The Cooperative Workplace* (1989) by Joyce Rothschild and J. Allen Whitt.

In order to initially migrate shareholder ownership to worker ownership, it will be necessary to create a path that encourages or incentivizes transition rather than engineering involuntary expropriation. Remembering that monopolies would first need to be broken down into smaller, networked enterprises, and that some of these enterprises will become non-profit, transfer of ownership can become less of a herculean task. For example, such transfers can be initiated through worker-buyouts backed by the common property shares in the workers’ community, or elite change agents could be recruited who can gift businesses to their workers. Lastly, all of this would occur in conjunction with a radical downsizing of the stock exchange, so that . From the perspective of shareholders, there will be a change in asset valuation and value conversion, as fiat currency is first diffused and then replaced, as social credits and the Universal Social Backbone schema intersect with growing portions of economic activity, and a system of holistic valuation begins to gain momentum. So there will be attenuation of individual wealth concentrations, but again this would hopefully and in largest part be voluntary, inspired by widespread acknowledgement of the unitive principle and expressed through direct democracy.

Egalitarian Efficiency

[Pareto Efficiency](#) describes a state of allocation of resources where “it is impossible to make any one individual better off without making at least one individual worse off.” Egalitarian efficiency, on the other hand, describes an allocation of resources where there is both *equality of opportunity* and *equality of outcome* for all individuals. How is this possible? It is possible because both opportunities and outcomes are in constant fluctuation and adjustment - in terms of their availability and duration - so that everyone ultimately can benefit to the same extent over a given period of time. In other words, we could say that everyone will experience an equal outcome to the experiences of others *at some point in time*, but not necessarily at the *same point in time*. Group A will experience certain privileges or benefits while Group B does not, then Group B will experience those benefits and privileges while Group A does not. In egalitarian-efficient systems, nothing becomes an imposed static state, but rather a targeted dynamic that is facilitated by various checks-and-balances. In the case of Level 7 proposals, these include the social credits system, direct democracy implementations, worker-ownership of enterprises, money backed by common property shares, community NGOs, and so forth. Only if all of these components act together in a harmonized and mutually supportive way will equality of opportunity and equality of outcome be sustainable - as an-ebb-and-flow - over time. And if they don’t for some reason? Well that is where these same mechanisms can be relied upon to remedy imbalances and inequality. This is part of what a “breathing economy” looks like, and is in fact dependent on all the other factors of [sustainable design](#) being reified in the most diffused implementation



of democracy, production, administration and regulation possible. I think it is inevitable that the ebb-and-flow of opportunity and outcome will also apply to different communities, regions and nations as a similar long-term balancing act. Again, however, this would be in gentle, often collectively directed cycles of give-and-take with continuous variation and adaptation to different regions - rather than either cookie-cutter top-down solutions imposed by the State, or the lopsided and always inequitable free-for-all generated by the profit motive.



Article V: Regarding the Toxic Dangers of Ignorance, Moral Immaturity and Misinformation in a Functional Democracy, and the Need to Create Countervailing Informational and Educational Institutions

Problems To Solve

Distraction and misinformation of the oppressed non-ruling classes (worker-consumers) with bread and circuses, propaganda and truth-discrediting tactics, which rejuvenate themselves in new and spectacular forms:

- Artificially generated populist narratives that equate “freedom” to the enlargement of corporate control and dependency, attenuation of public civic institutions, and voting against one’s own best interests (see [neoliberal agenda](#)); then associating nationalism, religious correctness and conservatism with blind ideological conformance to these narratives
- Vilifying intellectualism, liberal arts disciplines, publicly funded scientific research, higher education and the public education system, so that these institutions can be dismantled or privatized, and the electorate can thereby be made increasingly ignorant and gullible
- Perpetual creation or amplification of scapegoats in mass media to redirect public discontent away from corporatocracy - *big government, terrorists, illegal immigrants, gay marriage, abortion, Muslims, etc.*
- Grooming champions of these disruptive narratives, ideologies and approaches to be elected or appointed to public office, succeed in corporate America, or gain prominence or celebrity status in mass media
- An endless diet of multimedia entertainment, advertising, celebrity creation and yellow journalism as part of an ongoing [spectacle](#) to anesthetize the masses
- Corporate capture of mass media to “control the message” via news outlets and talk shows
- Educational environments that inspire conformance, regurgitation and black-and-white reasoning, rather than curiosity, critical thought, and appreciation of nuance and complexity
- Selective sorting, presentation, promotion and exclusion of Internet-based information via for-profit search engines

Proposed Solutions

1. [Community Coregroups](#) that encourage civic engagement, collective egalitarianism, multidimensional nourishment and moral maturity
2. K-12 multidimensional self-care training ([Integral Lifework](#) or other) that likewise encourages civic engagement, collective egalitarianism and moral maturity
3. Curricula that return to liberal arts and [fine arts emphasis](#) in balance with STEM disciplines, and inspire a critical thinking, curiosity and evidence-based mindset without excluding creative, intuitive and spiritual input streams
4. Creation of a [Public Information Clearinghouse](#) (PIC) with multidimensional analysis of all data (this could ultimately replace Google or other commercially-driven search engines, or be a frontend aggregation/filtering mechanism)
5. Establishing the [Fourth Estate](#) as a formal, independent watchdog branch of government via [Constitutional Amendment](#); in this case populated with independently [elected journalistic technocrats](#) who cannot hold other public office, and influenced by daily direct democracy and citizens councils just as the other branches are

Community Coregroups

The basic idea of how these groups work has come from many years of teaching classes, leading discussions, and being involved with support groups of many different types. And although the idea is simple, it won't always come naturally, and may take some practice. The format of the group is a combination of guided discussion and meditation. The "Guide" can be anyone, and in fact I encourage that role to rotate among all members of the group, with a new Guide for each session. If it's a newly established group, anyone can be a Guide. With an established group, participants should attend at least four sessions before volunteering for the role of Guide. The Guide's responsibility is to offer up the discussion questions, allow everyone in the group to participate, to remind people of guidelines if they forget them, and to follow the format below as closely as possible. The Guide doesn't answer the questions or comment on them, but encourages everyone else to do so and keeps the discussion going. The ideal Community Coregroup size is between six and twelve people. There are [detailed guidelines](#) for how these groups function and create a safe, inclusive environment. People with different personalities and strengths will have different approaches to guiding and participating, but the intent is always the same: to empower the participants.

Public Information Clearinghouse

Initially I had conceived of this idea as mainly for producers and consumers of goods and services - as a way to manage that relationship in an informed way, based on people's values orientation and hierarchy. Then I realized that this actually extends to all information in all areas of life, and has particular import for an accurately informed Direct Democracy. For example, what is the consensus around some concept or approach in a



given discipline? What is the proven efficacy of a given treatment, medication or procedure? What independent confirmation of a set of facts is available from another source? How are sources of information rated, in terms of their historic veracity? What is the highest quality data available on a particular historic or current event? How can we have easy, fluid access to alternative viewpoints on a given topic, with tools to analyze those perspectives?

Right now the answers to such questions will be generated by the exhaustive diligence of the information consumer, or their trust in a given information authority or source, or whatever pops up at the top of a search engine result. And this is really not a good system, especially with respect to maintaining and informed electorate. Instead, independent, competing non-profit organizations, with oversight from both elected officials, citizens councils and [daily direct democracy](#), can be implemented to offer not just the huge wealth of information available on the Internet, but **portals to analyze, sort, prioritize and verify that information** according to different methodologies, algorithms and self-defined preferences and values.



Article VI: Regarding the Establishment of Social Credits and an Infrastructure and Essential Services Framework

Problems To Solve

Regarding infrastructure and essential services that are frequently socialized or regarded as fundamental staples of civil society, State-centric institutions and processes often induce bureaucracy, inefficiency and poor service levels, while privatization often increases cost, exploitation and [public injury](#).

Infrastructure and essential services are often taken for granted as rights or entitlements that do not require any clear reciprocation. This contributes to over-utilization and dependency, to the demoralization of service providers, and to resentment and criticisms of the “Nanny State.”

The tug-of-war over production of public goods often leads to clientism, cronyism, and other disruptions to democratic processes.

Proposed Solutions

1. Create networks of non-profit community organizations, government entities and non-governmental institutions that compete to provide infrastructure and essential services: a [Universal Social Backbone](#)
2. Institute a system of [social credits](#) for utilization of infrastructure and essential services that is *tied to civic participation*

A New Enterprise Schema

In order for a new values hierarchy to take shape in a Level 7 political economy, we need to create a different structure of enterprise configurations and interactions. Here are some of the elements I have proposed:

Categories and Tiers of Enterprise

I would advocate for two categories of enterprise, each with multiple tiers. On the one hand, there would be a category of non-profit producers and service providers that compete with each other to provide all the features of the “Universal Social Backbone.” Due to necessities of physical-layer standardization (mass transit, for example), some would be larger, with less competition. Others could be smaller, community-level entities networked together (such as credit unions), with more diversity of competing services. This idea was inspired in part by non-profit health insurers in Switzerland who compete with each other for healthcare customers.



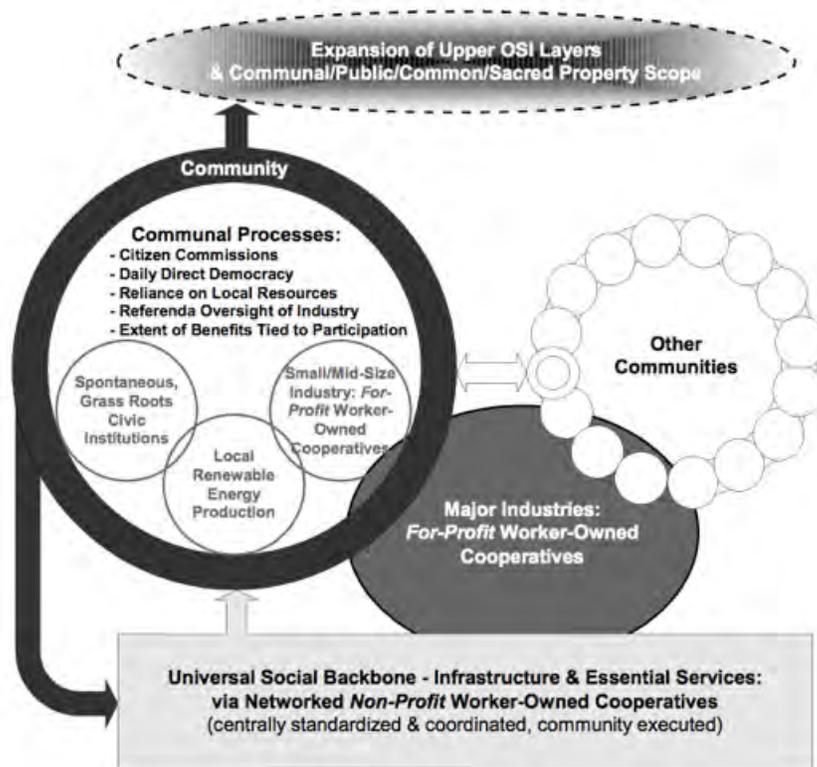
For a second major category, there would be for-profit enterprise participating in a more traditional exchange economy for goods and services above and beyond the Universal Social Backbone. This second category would also have multiple tiers. At the top would be certain major industries, especially those that a) have essentially become closed to rapid or major innovation, b) are de facto market monopolies, or c) otherwise dictate economies of scale with highly centralized controls. These would become worker-owned cooperatives subject to governmental oversight, with the level of government responsible for oversight always larger than the size and reach of the business itself. These would be much like the Universal Social Backbone category of non-profit enterprise, but in this case for-profit. There is no reason why this tier couldn't also compete with cooperatives in the first Backbone category, wherever that makes sense.

The next tier in the for-profit category would be networks of worker-owned cooperatives where both specialization and standardization have already narrowed the playing field (computing and communications, for example), but where monopolization of any one brand could still be capped at 25%. In this second tier, businesses could model flexible manufacturing networks in terms of distributed production and coordination.

Lastly, in a third tier of enterprise in the for-profit category, would be sole proprietorships or very small businesses - perhaps five people or less - that could, at least initially, follow the more traditional model of private ownership.

For all of these categories and tiers, the people will have a voice and regulatory influence via direct democracy, citizens councils, community NGOs and CDCs, and [elected technocrats](#). The objective will be to subjugate business activities to civil society, rather than inverting that relationship as it is today. Instead of managing business-consumer relationships either punitively, through the court system, or via heavy-handed regulation by the State, community-level civic institutions will become the central mechanisms of oversight. In addition, the atomistic illusion of “the empowered individual consumer,” who is just being exploited through their isolation and dependency on purchasing substitutions for well-being, will be shattered by direct civic participation, and by attenuation of the profit-motive through worker-ownership and non-profit culture.





Intellectual property would follow a similar path to collective ownership as we inevitably move towards an Open Source orientation, achieving maximum knowledge diffusion, contribution and collaboration. Remember that, for those whose level of moral maturity requires personal benefit to incentivize innovation, socially productive efforts are still rewarded via the *social credits system*. But there would be no longer be the massive concentrations of wealth resulting from exclusive ownership by individuals or organizations, so that patents, trademarks and copyrights would tend to be collectively held and have relatively brief legal durations – perhaps ten years at most.

What Should be Included in Infrastructure and Essential Services?

These are the fundamental products, institutions and services necessary for any sort of complex society to function at the most basic levels, and which have already tended to be socialized in most mixed-economies. Roads, bridges, water, electricity and communication are the first tier of this category, followed by more abstracted products and services that build on those foundations, but are still perceived as universal expectations by the general public. This second tier is comprised of the systems and institutions that provide the backbone of civil society. For example, public transportation, public healthcare, public education, public safety services, social security, and so on. As expectations differ from one zeitgeist to the next, so would the scope of inclusion in these tiers. I happen to think basic banking and insurance services, basic nutrition, basic housing, mail delivery, fundamental scientific research, worker retraining, employment placement services, and unemployment benefits also fall under "infrastructure and essential services." One common thread of these

public domain industries, however, is that they facilitate trade for the second category of labor. This is a crucial point: without centrally coordinated infrastructure and essential services, there really is no way to enable a reliable (or equitable) exchange economy of any kind.

To whatever degree possible, *all of this should be organized and tactically managed at the community level*, with centralized standardization and support, subject to direct democratic control. Instead of centrally run state institutions or corporations, there would be **networked, non-profit, worker-owned cooperatives** that are centrally regulated but monitored, but administered with a substantial degree of autonomy at the community level. It might also be interesting for different regions to compete with each other for customer satisfaction, and be rewarded in some way for their success. If the service or product being delivered provides the most fundamental level of infrastructure or essential services, there wouldn't be competition for customers between the cooperatives, but the cooperatives would be limited in size (by service area, etc.), and subject to public input and scrutiny to ensure an adequate level of service delivery. If the service or product is not part of infrastructure or essential services, then the non-profit cooperatives could compete with each other for the same customers across different regions. So although there is a strong element of central planning here, the actual control and execution is highly segmented and distributed, both because of the divisions of government already alluded to, and the emphasis on community-level organization.

There should be some mechanism to ensure the Universal Social Backbone doesn't somehow undermine individual contribution to society by inoculating the least morally developed against survival or well-being concerns. That is, there would be some form of citizen reciprocation for this foundation, and consequences for a lack of reciprocation. So, for instance, everyone who receives benefits could participate in these very same programs as unpaid volunteers for short but regular periods of time, with consistent expectations of performance. If someone chooses not to volunteer, or willfully demonstrates exceedingly poor performance, their access to some or all of these services (or perhaps certain qualities of service) could be restricted. *This consideration of reciprocity is the basis for the Level 7 social credits system.*

Social Credits System

Everyone would be assigned an annual allocation of social credits that begins accumulating at birth; these credits will be used exclusively for infrastructure and essential services (i.e. the [Universal Social Backbone](#)), and would not be tradable. The calculation could, at least initially, be based on conceptions like the [social dividend](#), since there would be a loose correlation between social credits and an individual's portion of national (as opposed to local) [common property shares](#). The major difference regarding social credits has to do with their a) variability of *quantity* based on age, and b) variability of *quality* based on civic participation, cultural contributions and accumulated infractions. While the quantity of social credits will progress in a predictable, linear fashion for all citizens, the quality of those credits can vary greatly - either regarding the entire balance, or a portion of that balance. Consistency of allocations, tracking and quality adjustments clearly has paramount importance here, as does the strict attachment of social credits accounting to each individual's unique digital identifier to prevent misuse or fraud.



As to how the quality adjustments are made, this is likely something that will evolve over time as the program matures. As a first take on such adjustments, the following factors might be considered:

- Participation in citizens councils
- Participation in daily direct democracy (with controls that weed out arbitrary or automated participation from thoughtful engagement)
- Personal contributions to culture, economic productivity or innovation, liberal arts theory, education, technology, science, fine arts, or any other dimension of society that likewise would increase common property shares at the community, district, state or national levels.
- Personal contributions to the Public Information Database
- Participation in NGOs that successfully serve community interests.
- Participation in infrastructure and essential services that require high levels of technocratic skills, technical expertise, experience, knowledge or worker risk.
- Volunteerism in infrastructure and essential services or NGOs at any level.

Questions do arise about transferability. For example, what if someone who has enhanced the quality of their social credits beyond any usable level for their age or needs would like to enhance the social credits of others who are disabled in some way, or even someone who seems particularly deserving but whose efforts aren't recognized in the standard calculus? In such instances, it seems like they should be able to do so, perhaps through a civic lottery system made available to a) citizens nominated by a community for special consideration, or b) citizens with credits below a specific threshold of quality who desire a one-time "second chance" opportunity to improve their credit quality. This is in keeping with the idea that surpluses in society can and should be shared with those less fortunate. At the same time, there could be limits on such transfers (the duration of quality change, the quantity of credits affected, etc.) so that a temporary uplifting experience of higher quality infrastructure and essential services acts as an incentive to improve one's own credit quality through prosocial, productive, creative, compassionate behaviors.

What Do Different Quality Levels of Infrastructure and Essential Services Look Like?

This is an interesting conundrum and depends both on what is included in infrastructure and essential services, and how sophisticated or developed the Universal Social Backbone becomes. And since, in the initial implementations of a Level 7 economy, networked for-profit and non-profit enterprise will compete for Universal Social Backbone customers, some natural specialization and market differentiation will occur. There will undoubtedly be higher and lower quality options for education, mass transit, healthcare, communication, CLT housing, recreation and so forth. I can imagine the highest quality social credits being associated with rare or extraordinary experiences - trips into space, temporary residence in an mountain-top estate, front row seats at the finest entertainments, exclusive education from the most accomplished professionals in their field, access to the most advanced health-

enhancing technology, etc.

Could this service quality variation create a multi-class society of haves and have-nots, mimicking the current capitalistic phenomenon of growing wealth disparity? Yes, it could *temporarily* do so - but with significant differences. First, the “low-quality” options will actually be very good - probably much better than what is currently available. Second, the “higher-quality” recipients will not have achieved their privilege through deception, exploitation, aggression or any other nefarious means; they are being rewarded for their positive, prosocial, compassionate contributions to society as a whole (for example: the greatest good, for the greatest number, for the greatest duration). And what portion of such persons, do you think, would want to share their privilege with others where possible? I suspect a fair number. Remember also that higher quality social credits are not permanent, but only for a limited duration. Even for large accumulations of high quality social credits, if civic participation or contribution is not maintained for an extended period, the quality of those credits will begin to decline.

Can We Anticipate Moral Hazards, System Gaming or other Unintended Consequences?

First we have penalties that are inescapable, directly impacting social credits themselves. For more systemic problems, entire communities could put themselves at risk due to the linkage between social credits and common property shares. So although it may certainly be possible to temporarily manipulate the availability or quality of opportunities and outcomes, other mechanisms (direct democracy, citizens councils, technocratic administrators, competing for-profit and non-profit enterprises, etc.) will very likely discourage or adjust such situations. Indeed, as seems to have been evident in the Polis of Ancient Greece, the very ethos encouraged by direct civic participation and responsibility, along with the moral maturity that necessarily sustains Level 7 proposals, will hopefully short-circuit any flagrant abuses.



Article VII: Regarding the Relationship Between Property Position, Individual Liberty and Civic Responsibility

Problems To Solve

The [tyranny of private ownership](#):

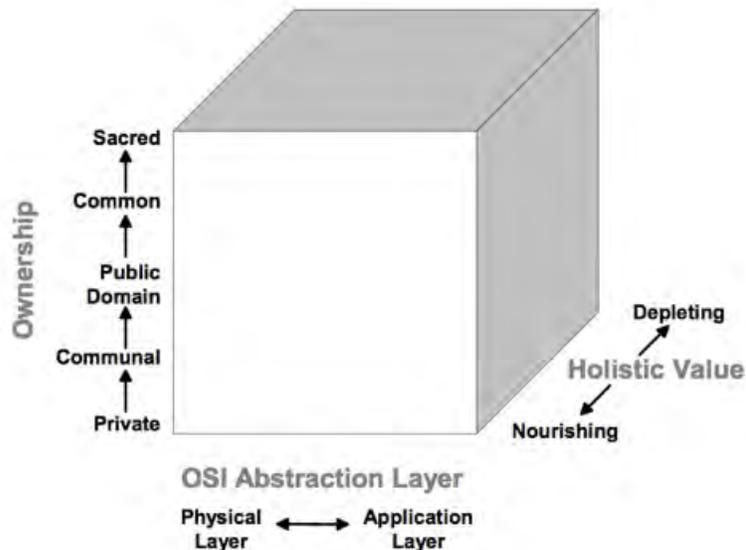
- Arbitrary and capricious valuation of goods and services
- Private accumulation that dictates how common resources are utilized
- Interference with personal and collective freedoms
- Wealth concentration (see [Article I](#))
- Amplification of individualistic materialism (i.e. moral immaturity)

Proposed Solutions

1. Progressive implementation of [Level 7 property position](#) and [common property shares](#)
2. Creation and maintenance of an *holistic value* reference index for goods and services, as a combined effort of all four branches of government, with public feedback
3. Link [social credit](#) accumulations and utilization to civic participation
4. Diffuse institutional authority, distributing local decision-making to community-level organizations
5. Elimination of [corporate monopolies](#)
6. [Community Coregroups](#) to advocate shared values, the [unitive principle](#) and moral maturity

Change in Property Orientation: The Level 7 Property Position

Getting a Handle on Property



To begin, here are seven terms in Roman law that described different forms of property and ownership, which for the most part have endured in legal concepts in the U.S. and elsewhere:

- **Res nullius:** Something that could be owned, but as of yet is not. *Potential property.*
- **Res privata:** Something that is privately owned. *Private property.*
- **Res universitatis:** Property owned by an exclusive community for that community's benefit. *Communal property.*
- **Res publica:** Property that could be owned (privatized) by anyone, but which is reserved for collective public use. Since this public benefit is usually enforced by the state, res publica is often associated with state oversight. *Public domain property.*
- **Res communes:** Something tangible that cannot be exclusively owned by anyone, mainly because of its boundaryless nature. For example, the air, or the oceans. *Common property.*

- **Res divini juris:** Something tangible that could be owned, but should not be owned because it is considered sacred. *Sacred property.*
- **Ferae naturae:** *Wild things.*

Apart from its *ownership* categorization, there is also a specific functional layer that different types of property inhabit. This is hinted at in a differentiation between tangible and intangible property, but this is an inadequate distinction. Instead, I'd like to apply something from my career in Information Technology: the Open Systems Interconnection (OSI) Model. In that model, all components of a network fit neatly into different layers, each having a unique and predictable function and scope (that is, the environment in which that function happens). Here is what these layers could represent as property designations:

- **Physical layer:** Tangible forms of property that are usually immovable and inert. For example: land, buildings.
- **Data Link layer:** Tangible forms of property that are usually immovable, and which often facilitate the conveyance of other tangible property. For example: roads, bridges, pipelines.
- **Network layer:** Tangible forms of property that are movable (even if temporarily immovable), and which may, by their nature, be able to contain and convey different layers of property. For example: vehicles, recording devices, communication and electrical lines, broadcast and relay antennas, computers, human beings, plants and animals, other living organisms.
- **Transport layer:** Property existing on the cusp between tangible and intangible, and which often acts as a conveyance medium for higher layer intangible property. For example: electricity, the electromagnetic spectrum, sound waves, psychoactive chemicals, the atmosphere.
- **Session layer:** Slightly more abstract intangible property that tends to be the nexus where all other layers intersect. For example: all creations of the mind, from fine art and inventions to philosophy and religion.
- **Presentation layer:** One more layer of abstraction and sophistication for intangible property, which tends to be intimately involved in creating lower property layers, and/or providing a context for the *application layer* to interact with those lower layers. For example: language, intelligence (human, animal or artificial), perception.
- **Application layer:** The most abstract and intangible forms of property, so far removed from the material world that their existence may be challenged and their contribution questioned, but which nevertheless seem both dependent on, and able



to create, lower layers of property. For example: Ideas, feelings, memes...and perhaps karma, spirit and soul.

What is happening here? From one angle, we could say that this is simply a changing scope of property function. But from another, what we are really observing is the complexification and *abstraction* of property itself. This evolution appears to be one of the consequences of advancing human civilization and expanding consciousness, and there is a suggestion that as we have progressed through the industrial and information revolutions, the tendency has been for larger and larger swaths of property to function in the more abstract OSI layers. However, these layers are strictly and hierarchically dependent, for without the *physical layer* there could be no *network layer*, without the *network layer* there could be no *transport layer*, and so on. And dependences travel in the opposite direction as well, for the *application layer* leads to the ongoing creation of the *presentation layer*, and the *presentation layer* leads to the creation of the *session layer*. In many ways, this *abstraction* and complexification of property has made it increasingly challenging to assign property via the classic Roman *ownership* categories. That hasn't discouraged attempts to do so, via our legal system and emerging social mores, but a lot of cultural tension seems to be generated around the speed with which property within more abstract layers is being created and exchanged, regardless of the prevailing political economy.

And finally we require one more axis of the *property matrix*, and that is the *valuation* of property. Exchange value isn't really relevant here, mainly because the different approaches to political economy, and subjectively perceived levels of scarcity or abundance, will determine different exchange calculations. Part of what does matter to us here is use value, as calculated not just in practical utility (such as electricity) but also in the more theoretical sense of cultural capital. We might say that use value in this context is the aggregate of our active desire for something, the objective dependence on something even if it is not desired, and how something is socially esteemed within a given network, all included in a scatter plot across a given collective. However, all of these end up being somewhat interchangeable in terms of use value. For example, every household depends on water, but in one household water is greatly esteemed and conserved because of the cultural capital resulting from "being water conscious." Yet in another home water is highly desired, but not conserved at all, creating a similar use value via an alternate calculation. In still another household, where the family prefers to bathe in milk, drink only champagne and send out all their cloths to the cleaners, water may not be consciously esteemed or desired, but it is still in demand, a necessity one step removed, because the cows, grapes and professional washing machines all use water to produce the desired products and services. There will be countless instances where the perception of use value varies from one culture to the next, or even from one person to the next within a culture, with additional variability over time, so the aggregate of esteemed, desired and dependent utility begins to point us toward what may at least be a way to calculate an intersubjective use value.

However, this still isn't a sufficiently well-rounded method of valuation. I would like to add one more factor, and that is how skillfully property contributes to effective, balanced nourishment. What I mean by "effective, balanced nourishment" will become clear when we discuss the twelve nourishment centers later on, but what I am really trying to do here is add a vast, usually hidden repository of externalities to the calculation. For example, if water is polluted with toxins and carcinogens, then its use value is greatly reduced. This is not because someone who consumes the water knows anything about these toxins and

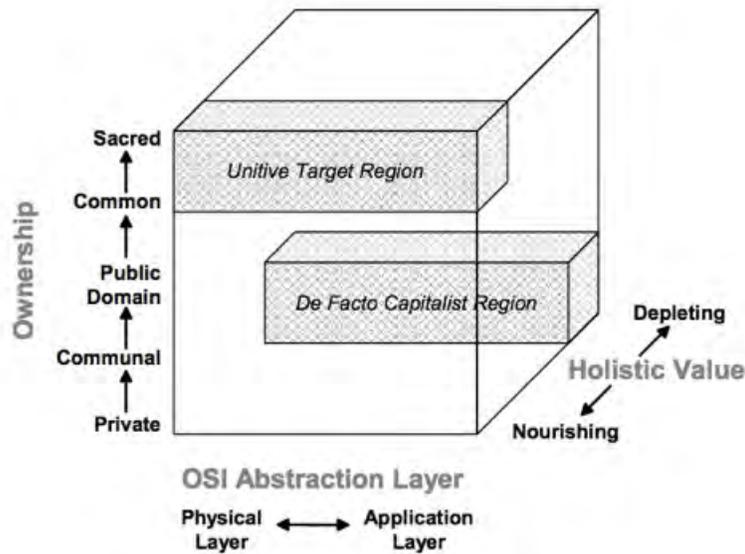


carcinogens, it is instead a measurement of the additional costs required to offset these health dangers, either through treating people who get sick, treating the water so it becomes safe, or correcting the industrial practices that led to the pollution in the first place. When we combine such externalities with intersubjective use value calculations, we realize that any property that invites a widespread expectation of safe nourishment (such as water, food, air, etc.) has very high *holistic value*. So we see that quality supersedes quantity in such calculations; it does not matter if water is abundant, if that water is not safely consumable. In this way we redefine scarcity, because within *holistic value*, scarce quantity is equivalent to scarce (or difficult) quality.

Taking these three axes together, we have the vertical axis of *ownership*, the horizontal axis of *abstraction*, and the depth axis of *holistic value*. With these we can plot the position of property in any context in a three-dimensional way. The evaluation of *property position* within this matrix has nifty utility in any discussion where politics, culture and economics intersect, so we'll be relying on it both to elaborate on existing institutions and systems, and to describe potential departures from the status quo. In our case, the notion of "property" will expand even into aspects of the political process itself; in fact we may need to stretch the metaphor to its limits. As for the concept of *personal* property, that will for the most part be excluded from this discussion, though its existence is both assumed and implied throughout as an inherent extension of personal freedom.

When viewing political economies through the *property matrix* lens, what quickly becomes evident is that nearly all of them insist on controlling property through its position in the matrix. For example, even among anarchist ideals that reject authoritarian controls, *property position* is one of the persisting agreements without which anarchism could not function as proposed. How *property position* is enforced may vary among different anarchist proposals, and the institutions of enforcement may be more decentralized, but the fact is that some sort of force must of necessity be used to extend primary assumptions and preferences about property into a functional system, as well as to maintain that system over time. So regardless of what approach we take, and no matter how egalitarian or democratic our economic and political systems are, the mechanism of *property position* enforcement becomes central to its practicality and durability. Even if we advocate that all property should remain *common*, or that we should emphasize and celebrate property with a high *holistic value*, this assignment must persist in collective agreement, or it is just a fairy tale. So, once again, we arrive at that critical distinction between collective responsibility and individual freedom, for there will always be divergent opinions about where property should be located within the *property matrix*, either as the main focus of collective production or consumption, or as a privilege of individual accessibility or ownership.

Unitive Property Positioning



Common Property Shares

The concept of common property shares is intended to address the following issues:

- Establish a record keeping and trading unit for common ownership of property at all levels of abstraction (see OSI representation in [L7 Property Position](#) above).
- Help migrate away from fiat money and leveraged debt over time, creating semi-fungible backing for currency.
- Enhance collective consciousness and responsibility for all commonly held resources.

Here is a summary of the basic idea....

Right now when we stand in almost any location - populated or not - and look around, most of what we see are things that other people individually own, or things that corporation own. Cars, buildings, businesses, parks, forests, pastures and so on. But what if, instead, when we looked around at the same things, we felt a sense of communal ownership? And what if we knew - in a calculable, easily estimable and indeed semi-fungible way - the precise portion of that collective ownership that we had? And what if, just as common shares accomplish in business enterprises today, those shares also represented a voting right in how that property is managed, utilized, safeguarded and so forth? That is what common property shares are meant to accomplish.

Of course this relationship with public assets is already somewhat true regarding things like National Parks, the BLM, and Interstate highways, but here the relationship is abstracted by

highly centralized representative democracy, a fairly mysterious and opaque allocation of tax dollars, and a subjective disconnect from complex and often bureaucratic management processes for publicly held resources. With common property shares there is an additional layer of direct control over such such resources - that is, in addition to citizens councils, daily direct democracy, and other Level 7 [democratic reforms](#) outlined here. But how does this work?

It's fairly simple really. There would be a data repository - an accounting and tracking system - of all commonly held assets that acts as the backing for currency. So, when we look around us we will see the actual backing for the currency we use in our economic transactions. If those assets are maintained, the value of our currency is likewise maintained; and if those assets are depleted or destroyed, the value of our currency is reduced. Of course, there would need to be a carefully balanced proportionality between local, national and international currency valuation and local, national and international common ownership systems; we would want to diffuse (or aggregate) the backing variability as much as possible to create stability, while still encouraging localized contributions to the whole. Some universal percentage of the common property shares would therefore be allocated to district, state and national common repositories, as distinct from community allocations. In this way, the backing for currency is as diffused as the issuance of currency.

Now we need to ask: what constitutes an asset? And this is where things get interesting, because, using concepts inherent to holistic valuation in an L7 property position, what a community creates or shepherds as "valuable" can correlate with any of the dimensions of Integral Lifework - at any layer of OSI abstraction. In this way, a community can increase its total common property shares, and the individual holdings of property shares among community members. From community to community the emphasis may vary, but the framework is shared across all communities (which is what makes the assets semi-fungible after all). In many ways, common property shares are a concrete representation of political obligation or collective agreement around civic responsibilities.



Article VIII: Regarding Replacing Individualistic Materialism with Collective Egalitarianism in Competitive Markets

Problems To Solve

- Extraordinary deception and exaggeration in advertising and reliance on “caveat emptor” justifications
- Creating or amplifying consumerist mindset and dependency on external solutions
- Careless and injurious “rush to market” mentality that disregards negative externalities, risks to consumers, etc.
- Increasing isolation and alienation of individuals from their communities
- Predatory or unethical ends-justifies-means anticompetitive business practices
- Abuse of legal system to enhance marketshare (patent trolling, frivolous lawsuits, etc.)
- Monopolization that disrupts healthy innovation and competition
- Conspicuous consumption resulting in excessive waste, unhealthy acquisitiveness and unsustainable resource depletion
- Targeting of vulnerable youth (children, teens and emerging adults) with harmful products, advertising and consumerist conditioning

Proposed Solutions

1. Embed links in all advertising to PIC fact-checking on advertisement’s claims (...and possibly product reviews and comparisons as well?)
2. Disallow any and all advertising that targets vulnerable youth (including product placement or promotion in children’s media)
3. With the exception of new innovations (which have a grace period while other producers catch up), cap marketshare and production capacity on any well-established product or service at 25%. Technologies and approaches that prove to have ubiquitous application and real-world superiority to everything else should be considered for integration into the Universal Social Backbone
4. Inclusion of holistic valuation in product development, licensing and regulation in accordance with the precautionary principle
5. Accountability of local businesses to the communities in which they operate via daily direct democracy, CDCs, citizens councils and community NGOs
6. Reconfiguration of goods and services production according to a Level 7 enterprise schema, and encouraging friendly competition between these enterprises



Article IX: Regarding the Restructuring of Banking and Monetary Systems, and Reforming International Trade Relations

Problems To Solve

The electorate has little influence over banking and monetary systems, or over international trade relations, which has resulted in:

- Regulatory capture of SEC by self-serving corporate interests
- Runaway leveraging and other unbacked credit risk
- Exploitation of developing countries (IMF and World Bank [structural adjustment programs](#))
- Financialization of economy and runaway speculation and derivative instruments
- A fractional reserve system that inherently undermines and destabilizes fiat currency (requires deposit insurance, etc.)

Banking and monetary systems encourage socialization of risk, privatization of profits, and ever-increasing levels of debt

Proposed Solutions

1. Return strategic control of monetary policy, banking practices and international trade practices and agreements to the people - via [direct democracy](#), citizens councils and networks of member-owned credit unions, while allowing tactical administration of the same by [elected technocrats](#)
2. Ultimately the goal would be to close down Wall Street entirely. Short of that, in parallel to transitioning to member or [worker-ownership](#) of all businesses so that they are primary/majority shareholders, scale back (and in some cases eliminate altogether) public stock offerings except in instances of disruptive innovation startups that require startup capital, and restrict all such offerings to minor percentages of shares, held for set periods of time, specifically to discourage speculation
3. End derivative investment instruments and automated trading, then limit both the volume of public shares for a given enterprise that can be traded, and the number of times each share can be traded over a specific interval of time
4. Eliminate trust-debt relationships with respect to currency and decentralize currency issuance via the digital domain. Instead of fiat money, allow distributed creation of representative money backed by [commonly held non-leveraged semi-fungible assets](#)



5. Eliminate systems of credit over time by migrating more and more property away from private ownership to common ownership status, while at the same time promoting community-centric democratic control of all property. For example: if mass transit is sufficiently widespread and reliable to eliminate the need for privately owned vehicles, most housing and agricultural and commercial real estate are made available through [Community Land Trusts](#), and initial investments in new enterprises are in largest part held by member or workers as tradable common property shares, then the necessity of credit would be precipitously reduced
6. Eliminate IMF and World Bank exploitation of developing countries, and instead implement [interdependent micro and macro programs](#) that encourage sustainable self-sufficiency, enhanced democracy, and other Level 7 approaches and institutions among countries who ask for assistance
7. Favor a stable exchange rate and independent monetary policy over free capital flows internationally

Linking Micro & Macro Development Programs

While it is fairly easy (and common) for positive results of development aid to be measured at the community or organizational level (micro), it is much less common (and much more difficult) to measure the positive impact in terms of GDP, overall wealth production and distribution (per capita income, etc.), or fundamental economic or other improvements to the broader target culture (macro level). The argument generally goes something like this: if there aren't adequate trade, fiscal, monetary and banking stability (and lack of corruption) already in place, then developmental aid is just "pouring more water into a broken cup." Right now it seems as though there is contradictory data about the best approach to development aid - depending on what metrics and analysis methodologies are used - and ongoing doubt about efficacy of existing approaches. Some data analysis shows a consistent positive correlation between aid and growth over an extended period of time, and other approaches to the same data are less confident of any correlation. However, at the micro and meso levels there is a sound consensus about how to measure positive outcomes. Suffice it to say that, although this seems to still be an unresolved question in some circles, the studies that utilize the most variables over the longest periods generally confirm that there may not be a micro-macro paradox at all.

Here's my take on this... Suppose you have to aid programs. One targets providing cell phones to rural entrepreneurs in a specific region (micro), and the other targets developing wireless infrastructure across an entire country (macro). The benefits of the micro program are easy to measure, right? The entrepreneurs either flourish because they now have cell phones, or they don't, and this will become evident in a relatively short time. But how do we measure the constructive benefits of the macro program? It may be several years - perhaps decades - before the national wireless network is fully utilized. Also, there is more opportunity for corruption, cutting corners, lack of performance accountability and other interference for the macro program, so the larger investment may seem riskier and less sound. But what if we then fold the micro program into the macro program, and show that (obviously) the successful micro program won't work in certain areas of the country unless the macro program is funded as well? I think this is the sort of metaphorical linkage



that could help doubters understand why there may sometimes *appear* to be a micro-macro paradox, when actually there isn't. It also may be the key to driving larger investments, using the pilot principle, that deliberately link micro and macro development projects as they facilitate targeted Level 7 outcomes.



Article X: Regarding an End to Militarism and WMD

Problems To Solve

The endangerment of all life on Earth through the constant striving of nation states to gain the upper economic hand using (or threatening to use) militarism or weapons of mass destruction. This is frequently a consequence of:

- A thriving military-industrial-congressional complex
- War-profiteering by those with a [neoliberal agenda](#) who infiltrate government institutions
- Individualistic materialism (i.e. moral immaturity) that justifies individual and collective aggression
- Permeating “culture of violence” within entertainment, communities and institutions

Proposed Solutions

1. Lead by example (attenuate international militarism and WMD development and stockpiles)
2. Link the quality, orientation and extent of trade relations with international peers to their demonstrated societal moral development (inclusive of evidenced militarism and WMD development and stockpiling)
3. Change the Constitution to reflect a [two-stage direct democratic control](#) over military budgeting and major military actions
4. Create alternate, nonviolent, collectively binding mechanisms for conflict resolution, law enforcement, correctional institutions and international disagreements



Article XI: Regarding the Equalization of Feminine and Masculine Power, Institutional Bias, and Other Social Justice Considerations

Problems To Solve

Persistent [disempowerment and denigration of women and feminine power](#), in order to amplify the positional privilege of men and the primacy of masculine power, as evidenced by:

- Male-dominated institutional control of women’s reproductive rights
- Unequal pay between genders for equivalent work
- Low representation of women in institutional leadership
- Sexual harassment, sexual objectification and rape of women
- Denigrating attitudes and language towards women as a cultural norm
- Systemic disrespect for feminine power, and safeguards protecting masculine power

Institutional amplification of racial, gender and economic inequality:

- Institutionalized racism, sexism and classism (examples: [housing policies](#) that negatively impact low-income, minority and inner city populations; ethnic marketing of [unhealthy](#) and [addictive](#) consumables; excessive incarceration of minorities and targeting by law enforcement; gender inequality in how child support and custody are awarded, or how rape and domestic violence are perceived and remedied, etc.)

Proposed Solutions

1. Only women can vote on women’s reproductive rights (at any level of government)
2. Institute goal of 50% female representation in institutional leadership – as reward for merit – with aggressive timeline for implementation
3. Investigate efficacy of chemical castration (with variable duration based on offense) as a mandatory component of sentencing for anyone convicted of rape or other sexual offense
4. Equal compensation for all genders and LGBTQ orientations of equal ability - period
5. Promote [interculturalism](#) in features of the Universal Social Backbone, direct democracy, citizens councils and public policy - rather than reinforcing cultural divisions and isolation in civic/economic institutions
6. [Community Coregroups](#) to advocate shared values, the [unitive principle](#) and moral maturity



7. Diffuse institutional authority, distributing local decision-making to community-level organizations
8. [Criminal Justice System reform](#), and other changes to the rule of law
9. An equal focus on systemic disadvantages for men that reflect innappropriate bias

The Rule of Law

Proposed Changes to the Criminal Justice System & Rule of Law

Many of the proposed changes in the rule of law will require [Constitutional Amendments](#) per **Article V of the U.S. Constitution**. Others could be enacted via legislation at local, state and federal levels. Here is a rundown of some of the major changes to be considered:

- Instead of incarceration and rehabilitation - which will be reserved for the most severe offenses - the main mode of accountability for criminal behavior (especially for “victimless crimes”) will be reducing access to higher-quality levels of the Universal Social Backbone, and increasing requirements for civil service. In addition, the local community - and especially those victimized by a given crime - would be actively involved in reconciliation with offenders. For more on this conception of justice, see [restorative justice](#).
- A mandate that incarceration for the more serious offenses is intended and structured for rehabilitation, moral maturation, and productive re-entry into civil society of offenders - via training and education (including intensive integral practice), various modes of talk therapy and medical treatment, and ongoing civic volunteerism. Incarceration would be viewed not as punitive, but as a way to protect and strengthen civil society.
- The “second chance” lottery: any first offender committing a property crime, or other crime without clear intent to cause serious bodily or existential harm to other people (i.e. a “victimless crime”), would be entered into an ongoing monthly district lottery that vacates their sentence (but maintains their criminal record). In other words, one convicted criminal would be released from incarceration each month in each district under this lottery (the lottery would not apply to convictions not resulting in incarceration).
- Community-level democracy would be implemented with respect to all levels of law enforcement and all law enforcement officers. Law enforcement at every level (local, regional, federal, prison guards, etc.) will be held accountable to local communities via two-stage Daily Direct Democracy. Any law officer at any level can be censured for cause by a community, so that they are restricted from entering that community or be actively involved with that community while performing their professional duties for a set period of time. If the officer transfers to another community after censure, and is consequently censured by a total of three different communities



during their career, they will be barred from all law enforcement positions. Likewise, prisoners may vote to censure prison staff for cause - though here such cause may need to be more narrowly defined. The objective in both cases is to empower communities to manage policing behaviors that abuse authority.

- Regarding capital punishment and life imprisonment, it seems like these should be eliminated altogether. Instead, it would seem prudent to investigate the linkages between testosterone and criminal aggression, to see if chemical castration (along with psychotherapy and other medical treatment) is a viable option for long-term behavioral modification.
- Elimination of corporate personhood and free speech rights, and establishment of alternative legal entity designation for businesses and organizations.
- Only women can vote on reproductive rights issues that impact the personal sovereignty of their gender.
- A Fourth Estate established as a formal, independently elected and funded watchdog branch of government.
- Elimination of the electoral college and establishment of two-stage voting, Citizens Councils, Daily Direct Democracy and other democratic reforms that offer the will of the people an advising, oversight and recall capacity in parallel with elected representatives.
- New laws enabling institutional monetary, financial and trade reforms at the national level.



Article XII: Regarding the Normalization of Public Mental, Emotional and Spiritual Health as Integral to Holistic Health

Problems To Solve

Accelerating increases in mental, emotional, spiritual and physical maladies caused by stresses, pollutants, diets and habits of modern capitalist society.

- Expression of latent genetic dysfunction via stress-induced phenotypes, with phenotypical iteration and expansion in subsequent generations
- Epidemic increases in Type II Diabetes
- Disregard for, and stigmatization of, mental illness
- Commercial amplification of self-destructive habits and dependencies
- Fee-for-service healthcare and private insurance model inflate costs and induce perverse incentives

Proposed Solutions

1. Institute prophylactic mental, emotional and spiritual well-being (i.e. development of healthful, self-nurturing habits) similarly to the way preventative physical self-care is already promoted
2. Encourage self-sufficiency in all dimensions of self-care instead of externalized dependencies
3. Integrate all healing disciplines (consider [Integral Lifework](#) triage model)
4. End fee-for-service model of healthcare, folding all health services into the [Universal Social Backbone](#) and focusing on holistic/multidimensional health outcomes



Action Guide

Achieving Level 7 objectives (or any other flavor of significant transformation) will require several independent efforts, all occurring at once and for a sustained period of time – probably several years. I do not think they will require central coordination, but the intensity of engagement likely needs to be of a similar amplitude across the spectrum. Multi-pronged change mechanisms for each objective might include:

Top-Down Systemic Change

Revisions to processes and institutions at the national and international level that support Level 7 proposals.

Examples:

- State and federal constitutional amendments to repeal corporate personhood, institute direct democracy in parallel with representative democracy, initiate banking and monetary reform (also in parallel with current systems), establish equality of feminine power, restore journalistic integrity, etc.
- State and local initiatives that create nested citizens councils with oversight of government and enterprise, institute [algorhythmic redistricting](#), begin establishing a [Universal Social Backbone](#), etc.
- Legislate incentives for transitioning enterprises from shareholder ownership to [worker ownership](#)
- Legislation that embodies other Level 7 principles and proposals (practicing the precautionary principle, distributed green energy production, public priorities database, [sustainable design](#), etc.)

Grass-Roots Populism

Engagement and education of the public to promote revolutionary change via mass movements.

Examples:

- Create independent Open Source, crowd-populated [“Public Information Clearinghouse”](#) as proposed
- Promote activism, education and Level 7 ideas via social media
- Organize for popular support of top-down constitutional amendments and initiatives
- Create multimedia representations of Level 7 proposals for mass distribution
- Organize protests other nonviolent group action to promote Level 7 transformations



- Develop K-12 multimedia outreach to educate about Level 7 and personal integral practice

Disrupting the Status Quo

Deliberate sabotage of highly destructive but persistent social, economic and political mechanisms that obstruct progress toward Level 7.

Examples:

- Hacktivism of most nefarious actors (i.e. who promote a neoliberal, pro-corporate, deceptive, destructive or self-serving commercialist agenda)
- Work with unions to migrate businesses toward worker-ownership
- Disrupt commerce (retail boycotts, production and distribution interruptions, etc.) involving products or services with “perverse utility” or antagonistic holistic value
- [Disrupt pro-capitalist misinformation and PR campaigns](#)

Exposing Misinformation & Pro-Corporatocracy PR Campaigns

Identify, call out and counter the constant stream of misinformation that perpetuates irrational faith in crony capitalism and corporatocracy:

Examples:

- Flag fake news memes on social media
- Provide community with correct facts
- Answer questions and concerns of folks who have been misinformed

Recruiting Elite Change Agents

Examples:

- Find members of the wealthy elite who are willing to endorse Level 7 proposals and can [help actualize solutions](#)
- Promote narratives that frame worker ownership, direct democratization of institutions and enterprises, and diffusion of wealth and political power as the extraordinary philanthropic aims that they are
- Persuade existing power brokers to relinquish counterproductive agendas and influence



Community-Centric Pilot Projects

Developing exemplary institutions, civic engagement and activism at the community level.

Examples:

- [Develop NGOs](#) that promote and actualize Level 7 proposals at the community level
- Establish Community Land Trusts with common property shares
- Develop community green energy production and distribution facilities
- Initiate and maintain [sustainable design](#) projects individually and communally
- Advocate credit union banking - especially those institutions that identify as smaller community banks
- Create citizens councils that actively advise existing institutions (until initiatives can formally authorize their roles and responsibilities)
- Advocate Level 7 guiding design principles in existing community institutions
- Establish new goods and services enterprises that emulate the Level 7 enterprise schema

Individual Development & Supportive Networking

Personal and collective education, multi-dimensional nurturing & moral development to facilitate the unitive principle.

Examples:

- Establish [Community Coregroups](#) around the country to mutually educate and participate in Level 7
- Create action-lists of personal choices that energize Level 7 transitions to share with others
- Contribute to Public Information Clearinghouse database
- Advocate Level 7 guiding principles in local community, in the workplace, etc.

Note regarding individual development and supportive networking: In the context of Integral Lifework, it is critical to appreciate that multidimensional nurturing and development is a prerequisite and parallel practice to [revolutionary integrity](#) and activism. To understand this relationship, consider reading [A Mystic's Call to Action](#).



Socially Engaged Art

Artists engaging the community in participatory art projects that increase social consciousness around Level 7 concerns.

Examples:

- Community sing-along concerts that protest inequality, owner-shareholder exploitation, destruction of the environment, etc. and express demand for greater democracy throughout all private and public institutions.
- Public interactive art installations that educate about direct democracy, worker-ownership, the precautionary principle, etc.
- Plays - preformed in openly accessible community spaces, and with audience participation - that model new forms of civic engagement (citizens councils, daily direct democracy, recall elections, the social credits system, etc.)

Although there are other examples of action items peppered throughout the [Level 7 website](#), individual and collective action is probably the most critical opportunity for participatory mechanisms. At some point, the web should be used to consolidate input and planning; for example, creating a portal to searchable databases for all ongoing Level 7 efforts and avenues of involvement.

How Change Occurs

There is a potent mythology circulating within our modern Zeitgeist that revolutionary transitions must be chaotic, disruptive and destructive; a phoenix rising from the ashes of disruptive crisis. I think this is a mistaken assumption. In my own efforts to envision and reify positive change on many different levels, I have sought to explore and embody transformative practices and ideals that are fundamentally constructive, additive and synergistic – a multidialectical synthesis rather than an inherently dominating or combative process. Which is why I call it compassionate transformation. It involves these primary components, the details of which are discussed in more detail throughout my writings on [Integral Lifework](#):

- An acknowledgement of personal responsibility, consciousness and planning to bring about constructive change; a commitment to personal agency must supersede reliance on institutional agency or externalized dependence – which ultimately lead to disconnection, apathy and self-disempowerment.
- The persistent guiding intentionality to work toward outcomes that provide the greatest good, for the greatest number of people, for the greatest duration – doing so skillfully, in ways that acknowledge and support both obvious and obscured interdependence.
- A focus on nourishing, nurturing and strengthening all dimensions of being in ourselves and others, with the primary aim of exercising compassionate affection, but also to encourage moral maturity and higher altitudes of individual and collective moral function. Our core strengths, resilience and creativity will issue from these mutually supportive



relationships.

- A profound investment in understanding, respecting, including, honoring and celebrating diverse experiences, perspectives, cultural traditions and levels of understanding in all participatory mechanisms, while at the same time integrating them (in the sense of [interculturalism](#)), rather than encouraging isolation or separateness. Here we appreciate our togetherness, necessary interdependence, and uniqueness all-at-once.
- Patience and acceptance with the process of healing, educating and transforming self, family, community and civil society. This will be a difficult challenge. There will be setbacks. All of us are likely to stumble through confusion, loss, distractions and emotional turmoil; there will be internal chaos in the midst of liberation. And the only meaningful answer to this pain is self-directed compassion - *a stubbornly enduring love-consciousness*.

For a more thorough discussion of this topic, please read my article on [Revolutionary Integrity](#).

A Sense of Urgency

Regarding many of the [destructive consequences of capitalism](#), the data is already in. Climate change influenced by human industry is real and will have devastating consequences within our lifetime. Species extinction as a result of pollution, hunting and commercial habitat destruction is accelerating, and we will likely see some 60% of the genetic diversity of Earth vanish within then next few decades. Apart from the increases in mental illness and lifestyle-induced diseases like Type II diabetes, there is strong evidence that stress-induced phenotypes that negatively impact our mental and physical health can be passed on to subsequent generations. The ongoing and highly volatile boom-bust cycles of growth-dependent capitalism are well-documented and have increasing global impact. And of course the exploitation of labor - in the form of sweat shops, child labor and prison labor in the developing world, as wage and debt slavery in the U.S., and as human trafficking almost everywhere - is ceaselessly creative in its manifestations. And, sadly, all of these downward spirals have been predicted for a very long time - they have just been scoffed at and ridiculed by plutocrats who fear their cookie jar would be taken away.

In fact, we can reliably say that whenever pro-capitalist conservatives become agitated enough to initiate propaganda campaigns against scientific assertions or common-sense solutions, we can be fairly confident the underlying problems they are denying are real, and need to be addressed. Conservative pushback is the real canary in the coal mine here. This was intimated by the “Red Scares” after WWI and WWII, by doom and gloom predictions about everything from women’s suffrage to child labor laws to consumer and worker protections to the minimum wage, and of course by the “global warming hoax” of the last decade. There is an excellent example the mindset behind these objections in a memo written by Lewis F. Powell, Jr. in 1971 regarding the [“Attack of American Free Enterprise System,”](#) which is clearly energized by the mistaken belief that capitalism equates freedom. It was this memo that purportedly led to the creation of many now longstanding engines of propaganda against anything that threatens profitable destruction or corporate power (Heritage Foundation, Cato Institute, etc.). In this sense, the election of Donald Trump to be POTUS is a clarion call for assertive Level 7 action, and is potentially one of the final nails in the Earth’s economic, environmental, cultural and political coffin.



Moral Function, Political Economy & Self-Identification (November 2014)

The following chart is a consolidation of developmental themes recurring throughout my writings on Integral Lifework. Some of the definitions and terms have been updated to reflect an evolving understanding and should replace previous iterations. Although important elements of the idea have been identified as part of a progression inherent to mystical gnosis (see [The Vital Mystic](#) and [Essential Mysticism](#)), “Unknowing Emptiness” is formally identified as a strata of moral valuation here for the first time; importantly, in more brief and diluted forms it is also a transitional component between the other strata. Within the chart are terms and concepts that are more thoroughly defined and attributed in the course of the works referenced in each column heading. Some of the principles of development covered in those works include:

- For development to occur, all dimensions of being as they are defined in Integral Lifework (see the [Integral Lifework Nourishment Assessment](#) for a summary, or [True Love, Integral Lifework Theory & Practice](#) for an in-depth description) must be consciously nurtured, harmonized and progressively integrated. This nourishment creates the supportive structures – both individually and collectively – that stimulate and support a moral maturation process.
- It is not possible to fully and consistently operationalize next-level moral valuations without first experiencing the intentions, habits and consequences of previous orientations.
- Development is not uniform, orderly or irreversible. Instead, each dimension of being may advance independently of the others, so that imbalances in nourishment tend to be reflected in lopsided maturation. Consequently, the resulting evolution is more like a dynamic dance than a linear progression.
- Compassionate integration of earlier values orientations does not preclude abandonment of certain elements of those previous orientations; in other words, as moral function evolves, some attitudes and priorities may become vestigial, subordinated or sloughed off entirely. It is important to differentiate this process from repression; instead, this is more of a de-energizing of unskillful or antagonistic concepts, relationships and patterns.
- The maturation of our values system – and inhabiting the moral strata as they are defined here – has consequences for both our [Functional Intelligence](#), our ability to [manage complexity](#), and our capacity for sustaining advanced civic ideologies and systems.

Self-Identification <i>(Memory : Self, 2010)</i>	Strata of Moral Valuation <i>(True Love, Integral Lifework Theory & Practice, 2009)</i>	Level of Political Economy <i>(Political Economy and the Unitive Principle, 2013)</i>
Unitive Infinite Self Equates both Being and Non-Being (or Non-Identification, “No Self”) and Compassionate Integration of All That Is, Including Previous Self-Identifications	<p style="text-align: center;">Applied Nonduality</p> <p>This is an expression of mystical, nondual consciousness as a supremely unfettered existence where intuitions of universal freedom are fully realized. There is a certain irony that the autonomy one's ego so craved in earlier strata is now readily available through the absence of ego. The lack of a distinct sense of self in some ways eradicates any sort of identification at all - so non-being is equivalent to being, and self is equivalent to both nothingness and previous conceptions of "the All." Here inexhaustible loving kindness is conclusively harmonized through advanced forms of discernment. An enduring all-inclusive love-consciousness integrates all previous moral orientations, current intentions and actions into a carefree - but nevertheless carefully balanced - flow; a flow into what might be described as "ultimate purpose." Previous orientations are then viewed not as right or wrong, but as a spectrum of imperfect expressions of that ultimate purpose. In this final letting go of self-identification, all nourishment is love, all love is nourishment, and all values hierarchies are subordinated to skillfully compassionate affection. At the same time, this realization and any other constructs become just that: constructs, inventions of the mind. Up until now, the main concern of moral valuation has been the orientation of self-to-self, self-to-other, self-to-community, self-to-environment, self-to-planet, self-to-humanity, self-to-nothingness, self-to-All, etc. In other words, previous values hierarchies tended to be preoccupied with the context of the self. In this stratum, that context is no longer relevant, because there is no self, no no-self, and not even a concept of self or no-self. Along the same lines, the past/present/future construction of time dissolves into insignificance.</p>	<p style="text-align: center;">Level 10</p> <p>In Applied Nonduality, the concept of property and its categorizations, valuations and layers of abstraction evaporates entirely, and regression to into previous modes of exchange and valuation is inconceivable. The unending flow of an actualized, overarching purpose is all that remains here, as guided and energized by an all-inclusive love-consciousness.</p>
Formless Infinite Self Equates Non-Being, Non-Identification, “No Self”	<p style="text-align: center;">↑</p> <p style="text-align: center;">Unknowing Emptiness</p> <p>This mode of being has been the backdrop for all previous strata, and has woven itself into those strata at various points in the form of “letting go” of previous constructs and patterns of being – we just haven’t fully comprehended the scope of that letting go until now. This is the stratum first of radical deconstruction, then chaotic revolution, a tearing asunder of the veil of certainty, challenging of self-concept and of the nature of all relationships and interdependencies, and fluid revision of the context and content of all moral strata and systems. Once again, the theme of acquiescence has always been part of previous transitions and evolutions, but here we fully inhabit that space and allow it to permeate our consciousness and interactions. This is the gap where faith and doubt collide, where rational and nonrational reconcile, where manifest and unmanifest infuse each other; this is the crucible where <i>agape</i> and emptiness forge a new alloy. As expressed in actions and intentions, this stratum frequently feels like either fragmenting disruption on the one hand, or perceived paralysis on the other: either a grenade of Light that exposes underlying stucturelessness, or the quiescent twilight of action-without-action. Ultimately, however, this is where multidialectical tensions can resolve in neutral stillness, where negation becomes the midwife of creation, and where detachment creates a fertile ground for more skillful love-consciousness. In terms of time-space, “now” still predominates, but its context dilates to encompass every point in the continuum previously considered past, present or future; the now becomes <i>potential</i> even as it ceases “becoming” anything at all.</p>	<p style="text-align: center;">Level 9.5</p> <p>As it manifests in a political economy, Unknowing Emptiness represents a period of turmoil and self-doubt, and has usually been a necessary component of transition from each Level to the next throughout development. Here, however, the unmaking of previous conceptions and orientations is more complete; a more vigorous annihilation of all that came before and all that as anticipated. Representations and abstractions of property may still be <i>sacred</i> (or valued), but constructs like <i>ownership</i> increasingly become erroneous to the core experience of unitive interdependency, and thus disconnected from exchanges and relations; the footing for values hierarchies evaporates. As may have been the case in previous Levels of political economy, we can experience the momentum of earlier structures, systems, valuations and purpose carrying us forward as operative habits, but we come to recognize that these, too, are nothing more than tenuous, conditional constructs. So this is the moment in the trapeze act when we collectively let go of the rope that has swung us here, without knowing for certain if there is another rope to grab on the other side.</p>

<p>Shared Spirit Identification with All That Is as Defined by Shared Spiritual Understanding</p>	<p style="text-align: center;">↑</p> <p style="text-align: center;">Spiritual Universality</p> <p>Through persistent and intimate connection with an absolute, universal inclusiveness of being, moral function is defined by whatever most skillfully facilitates "the good of All" (that is, the greatest good, for the greatest number, for the greatest duration). "The good of All," in turn, is an evolving intuition, a successive unfolding of mystical awareness in concert with dialectical cognition and neutrality of personal will. However, it tends to remain more of a felt sense than an exclusively rational construct. Skillfulness can still be refined through empirical experimentation and observation, but it is always subjected to a filter of intensified and unconditional compassion - a felt sense as well. Identification with the All is fluid and seamless, and moral thought and action flowing from this identification are also fluid and seamless. That is not to say that this stratum can't occasionally be interrupted by regressions to previous strata within one or more dimensions of being (usually as a reaction to overwhelming or stressful situations), but the contrast and incongruity of those regressions is strikingly obvious. Past, present and future become a continuum where "now" is less fixed; the experience of time itself is more relative and process-oriented. Nevertheless, "now" remains the primary reference for that process.</p>	<p style="text-align: center;">Level 9</p> <p>Spiritual Universality begins to revise the <i>common</i> property designation still further. The desire to elevate intersubjectivity relaxes until a more unitive perspective permeates all valuations. Now there is a shared intuition that everything that once resided in other <i>ownership</i> categories is actually <i>sacred</i>. In fact, those previous categorizations are mainly perceived as destructive and unhealthy, and so any lingering subordinate relationships with property dissolve. However, because this stratum is so fluid - and because it can still be interrupted by regression - subordinate relationships may appear and disappear as required in continuously revising contexts. Despite these difficult but sometimes necessary hiccups, the primary flow of Level 9 is that the entirety of existence has intrinsic value, and so all human activity must engage that existence with unconditional compassion. There is also a strong intuition of a shared, unifying purpose, and an increasing desire to acquiesce into that purpose. At this stage, <i>holistic value</i> becomes equivalent to the <i>sacred</i>, intrinsic value that is collectively held.</p>
<p>All-Being Identification with Progressively Broader Inclusions of Consciousness & Being Together with All Supportive Systems</p>	<p style="text-align: center;">↑</p> <p style="text-align: center;">Transpersonal Holism</p> <p>This stratum is marked by an increasing flexibility of moral orientation. For example, the realization that more than one values hierarchy can be valid, that someone can operate within multiple values hierarchies simultaneously, or that seemingly opposing values hierarchies can synthesize a new, higher order moral orientation. This intersubjective moral ambiguity is then navigated through the discernment of intentional, strategic outcomes that benefit the largest majority possible. Definition of what constitutes "the largest majority possible" likewise changes and evolves, but is strongly informed by transpersonal perceptions and experiences. In turn, identification with this transpersonal connectedness subordinates other identifications, so that, for example, experiencing a shared ground of being is indistinguishable from compassionate affection for all beings, and compassionate affection for all beings is indistinguishable from attenuation of individual ego. The relevant time-space for this stratum becomes contextual; the relevance of past, present and future shifts with current priorities, and the cycles and patterns of time begin to give way to a continuum.</p>	<p style="text-align: center;">Level 8</p> <p>In Transpersonal Holism, the process of commonization is now complete. There may still be pockets within the commonized architecture that hold on to previous property categorizations, but they become exceptions that are functionally and systemically isolated within the accepted status quo. Because of the intersubjective validation promoted in this stratum, systems and institutions are resilient enough to tolerate a broad diversity of moral function while still advancing a higher order moral orientation, thus the tumult we saw in a World-Centric stratum subsides. Through this stabilization, many forms of what in previous strata were considered to be <i>potential</i> property can now effortlessly be designated as <i>sacred</i>, purely to honor and celebrate their intrinsic value. In this level, the concepts of exclusion or exclusivity are so rare that even the designation of <i>personal</i> property becomes unnecessary. Thus even the concept of <i>holistic value</i> itself no longer provides significant differentiation from internalized values hierarchies or collective relationships with property. All the multiplicities of nourishment have now been integrated into a single thought field - an integral noosphere - so that <i>holistic value</i> becomes a collective experience and intuitive understanding that validates itself.</p>

<p>Earth Life Identification with Every Living System on Earth – All Their Individual Components & Supportive Environments</p>	<p style="text-align: center;">↑ World-Centric</p> <p>At this point there is a greater appreciation and acceptance of ecologies that facilitate, transcend and include human society. These ecologies may contain biological, metaphysical, quantum or other systems-oriented constructs, with the feature that these systems are vast, complex and interdependent. Here moral function is inspired by individual and collective commitment to understanding and supporting those systems in order to support all life. Personal identification with this broader, ecological consciousness expands humanity-centric compassion and concern into world-centric compassion and concern. Values hierarchies now begin to be viewed as a primary form of nourishment, from which all other nourishment is derived. Time dilates and slows a bit here, tending to be viewed more as cycles and patterns than a linear progression.</p>	<p style="text-align: center;">Level 7</p> <p>In the World-Centric moral valuation stratum, all previous property categorizations dissolve into a dominant <i>common</i> property paradigm. Because of a now firmly established interdependent systems orientation, any designations of <i>private</i>, <i>potential</i> and <i>communal</i> property become increasingly non-existent. Even <i>public domain</i> property becomes a temporary holding space for transition to <i>common</i> property assignment. We also see an enlarging scope of <i>wild things</i> set aside as perpetually <i>sacred</i>, not as an investment for future utility, but because <i>wild things</i> are esteemed in and of themselves (i.e. have intrinsic value independent of human valuation). Once the commonization of property is pervasive, there is no longer an elite class to disrupt or exclude others from sharing equally in property benefits. And because there is so little <i>private</i> property, a conventional exchange economy no longer exists in the mainstream. However, until commonization is complete, other property categorizations and their resultant economies and classes can persist, creating an organic, hybrid environment that is understandably tumultuous and unstable, but nevertheless reaches onward towards Level 8. At this stage, a subtle, multidimensional and highly sophisticated <i>holistic valuation</i> is replacing <i>exchange value</i> in human relationships with property across all OSI <i>abstraction layers</i>.</p>
<p>Human Society Identification with All People Everywhere</p>	<p style="text-align: center;">↑ Principled Rationalism</p> <p>Moral function is now defined by a rationally defined set of reasoned moral principles, principles with the unifying objective of benefiting all of humanity. For anyone operating in this stratum, empirical validation of moral efficacy is of particularly compelling interest; what really works should be embraced, and what doesn't should be discarded. There is also an additional form of individuation here, where identification with previous communities (communities whose values and goals had previously been facilitated and integrated) begins to fade, and is replaced with increasing identification with, and compassion for, all human beings. Social divisions are discarded in favor of equal status. The future can now become an all-consuming fixation that drives more and more decisions, the past becomes an advising reference, and the current moment a fleeting absorption. As a result, time tends to both constrict and accelerate in this stratum, remaining linear in experience and conception.</p>	<p style="text-align: center;">Level 6</p> <p>Arriving at the stratum of Principled Rationalism, the property organization of previous Tribal, Individual and Communal moral orientation is more vigorously challenged. <i>Public domain</i> property now becomes the ideal categorization, with <i>private</i> and <i>communal</i> assignments subordinated to that objective. For the first time, setting aside <i>wild things</i> as <i>sacred</i> may be considered, but mainly as an investment for future resource depletion or other <i>public domain</i> need; so, provisionally <i>sacred</i> until a scarcity crisis assigns it to <i>potential</i>. The desire to maintain an egalitarian <i>public domain</i> property categorization can, however, lead to behaviors that echo previous moral orientations; for example, a de facto elitist privatization of property "held in public trust" but controlled mainly by the most influential class, for the benefit of that class. <i>Holistic value</i> calculations now have a much more diverse and inclusive basis, as collective understanding of what constitutes nourishment and the interdependence of all nourishment dimensions becomes more sophisticated. <i>Exchange value</i> is increasingly aligned with this more complex <i>holistic value</i> across most OSI <i>abstraction layers</i>.</p>

<p>Affinitive Community Identification with All People Who Share the Same Values or Experience</p>	<p style="text-align: center;">↑</p> <p style="text-align: center;">Cooperative Communalism</p> <p>Here a communal role and collective responsibility is firmly accepted and established as part of moral function, and community is defined by shared values and experiences, rather than just shared benefits or just laws. The necessity of collaborative contribution to human welfare is understood, and the desire to compete for personal advantage fades away. A community's shared values are appreciated, integrated and supported in order to further that community's goals and collective nourishment, but without the suppression or sacrificing of personal values and identity that were common in earlier tribalism. Thus distinctions of class, caste, and social position tend to attenuate. This stratum also tends to invite preoccupation with the future, sometimes even beyond one's personal future, because we are charting a course through increased complexity. Time is experienced and conceived of as episodic.</p>	<p style="text-align: center;">Level 5</p> <p>As Individualistic imperatives wane, a more Communal flavor of property assignment takes hold. Initially, there will be a desire to maintain <i>private</i> property for personal gain, but eventually that privatization is understood to be collectively shared by an exclusive group, and collective advantage begins to outweigh personal advantage. Tentative <i>public domain</i> property is still assigned because of its exchange facility within the community and with other communities, but it retains its <i>potential</i> to become <i>communal</i> property, especially if other, highly valued resources become depleted. In these strata anything not perceived as having such <i>potential</i> may be relegated to <i>common</i> or <i>sacred</i> property, once again increasing prestige for the community, but this orientation is eventually held with less exclusivity, and a more generous attitude of access and benefit to other communities. A fuller understanding of interdependent nourishment processes leads to a broader, more inclusive calculation of <i>holistic value</i>. Positive and negative externalities now gain importance in that calculation as well, especially when they impact social capital within and between communities. Thus <i>holistic value</i> begins to influence <i>exchange value</i> to a greater degree.</p>
<p>Beneficial Community Identification with All People Who Benefit Each Other in Some Way</p>	<p style="text-align: center;">↑</p> <p style="text-align: center;">Competitive Communalism</p> <p>Moral function is strongly influenced by personal acceptance of the importance of participating in a mutually beneficial and lawfully just community, while still retaining individual uniqueness. However, this initial expansion into a communal moral orientation usually orbits around competition. Competition with others for personal positional power and influence in the community; competition with other moral orientations, asserting the relevance of one's own views and priorities; non-conformance with, and continual challenging of, a community's established values hierarchy; and competition for other forms of social capital. In this stratum the future gains more importance as one strategizes navigation of these competitions. The past also regains its teaching role, with emphasis on both failures and successes to inform current strategies.</p>	<p style="text-align: center;">Level 4</p> <p>In Individualistic moral orientations, <i>communal</i> property becomes increasingly employed for the collective benefit of affinitive or opportunistic associations, and we might even see the first glimpses of <i>public domain</i> allocation beyond the facilitation of secure exchange, if only to be perceived as concerned about the collective good. However, even such <i>public domain</i> assignments will be tentative; in reality everything in the <i>public domain</i> is still <i>potential</i> property, only temporarily or conditionally set aside. So <i>private</i> property still maintains its principal importance in these strata, if sometimes dressed up for the constructive illusion of collective advantage. Assignments of <i>sacred</i> property are also tolerated for the same reason, but <i>wild things</i> are still viewed as <i>common</i> or <i>potential</i> property. <i>Holistic value</i> can now be calculated more flexibly, with a perceived advantage-of-the-moment in mind, along with all previous input streams. Nourishment differentiation is</p>
<p>Committed Greater Self Acceptance of the Identify of "Self" as Larger Than Associations with Group(s) or Ideas</p>	<p style="text-align: center;">↑</p> <p style="text-align: center;">Contributive Individualism</p> <p>Now more fully individuated from the primary tribe and its social constraints, one continues to be committed to one's own well-being, freedom, wholeness and access to more subtle, nuanced and complex nourishment resources. Moral function is increasingly defined by efforts that appear "good" or helpful to others, as framed by conscience, the context-of-the-moment and interpersonal relationships. In this sense, moral relativism is derived from one's own experiences and interactions, and tends to be maintained and defended within this self-referential absorption. The present is still paramount here. This stratum is part of an individuation process from the tribe and the tribe's values hierarchy. Moral orientation may lapse into previous strata, but is otherwise centered around a sense of obligation to one's own uniqueness, freedom, well-being and wholeness. As a result, one is open to more complex nourishment that was not available within egoic or tribal orientations. Probably as a component of emancipation from tribal expectations, there tends to be minimal concern about the impact of one's individuation process on others. In this stratum, the present once again gains preeminence; the past is being left behind, and the future matters less than assertiveness in the now.</p>	

<p>Tentative Greater Self Identification with a Possible "Self" Larger Than Associations with Group(s) or Ideas</p>	<p style="text-align: center;">↑</p> <p style="text-align: center;">Opportunistic Individualism</p> <p>This stratum is part of an individuation process from the tribe and the tribe's values hierarchy. Moral orientation may lapse into previous strata, but is otherwise centered around a sense of obligation to one's own uniqueness, freedom, well-being and wholeness. As a result, one is open to more complex nourishment that was not available within egoic or tribal orientations. Probably as a component of emancipation from tribal expectations, there tends to be minimal concern about the impact of one's individuation process on others. In this stratum, the present once again gains preeminence; the past is being left behind, and the future matters less than assertiveness in the now.</p>	<p>more defined, but its interdependence is not yet appreciated, and so negative externalities are generally dismissed. Thus <i>holistic valuation</i> still has little correlation with <i>exchange value</i>.</p>
<p>Secure Tribal Position Identification with "My People"</p>	<p style="text-align: center;">↑</p> <p style="text-align: center;">Defensive Tribalism</p> <p>Here the social order and internal rules of our primary social group(s) are championed as correct and proper both within the tribe (regulation) and to the outside world (proselytization). Competition with - and subjugation of - other individuals or groups outside of the tribe (or one's class, caste or social position) becomes more pronounced. Thus moral function is defined by rigid definitions and legalistic rules (law & order, right & wrong, black & white) that justify and secure personal standing within the tribe, as well as the tribe's standing within a given environment. Now, because one's tribal position is secure, the past again dominates. Past authorities, traditions, insights and experiences infuse the present legalistic frame with self-righteous justification.</p>	<p style="text-align: center;">Level 3</p> <p>As moral function evolves through Tribal strata, a more <i>communal</i> categorization may take hold for a few shared resources, but the emphasis will still remain on extensive privatization and various hierarchies of <i>private</i> property. Even from a Tribal perspective, "communal" may just represent a form of elitist privatization for the most influential class, and so here, too, anything not yet privatized will be viewed as <i>potential</i> in nature, including <i>wild things</i>. <i>Public domain</i> property is only grudgingly tolerated in order to facilitate and secure an exchange economy for <i>private</i> property. <i>Sacred</i> property may be defined in these strata, but only for the prestige or perceived advantage of the tribe in competition with other tribes. Now externals begin influencing <i>holistic value</i> formation, as the tribe's priorities usurp personal gratification. However, <i>holistic valuation</i> remains fairly abstracted from <i>exchange values</i>.</p>
<p>Insecure Tribal Position Identification with "The People I Want to be My People"</p>	<p style="text-align: center;">↑</p> <p style="text-align: center;">Tribal Acceptance</p> <p>Conformance with social expectations, and approval of one's primary social group(s), governs moral function here. What is "right" or "wrong" is defined by what increases or attenuates social capital and standing within the group(s). The acknowledged link between personal survival and tribal acceptance expands self-centeredness to tribe-centeredness, but otherwise operates similarly to lower moral strata. In this stratum, one's "tribe" tends to be fairly immediate, and fairly small - a family, team, group of peers, gang, etc. Now the relevant timeframe shifts back into the immediate future, where status and influence will either be lost or realized; the past may still be instructive, but what waits around the next bend in the road is what preoccupies.</p>	
<p>Ego Identity Identification with Ego</p>	<p style="text-align: center;">↑</p> <p style="text-align: center;">Self-Protective Egoism</p> <p>Moral function is governed by acquisitive, manipulative, consumptive or hedonistic patterns that accumulate and defend personal gains (i.e. secure nourishment sources) in order to insulate the ego from risks and loss. This self-centeredness may be masked by primitive adaptive personas that navigate basic reciprocity, but is generally indifferent to other people except for the ability of others to satisfy personal demands. Now the past can actually become more important than the present, because the past is where wrongs were suffered and gains realized. Reflections on the present and future, on the other hand, tend to be inhabited by fear of risk and loss.</p>	<p style="text-align: center;">Level 2</p> <p>In the Egoic valuation strata, an I/Me/Mine moral orientation organizes property into the most <i>private</i>, personally consolidated state possible. Anything that hasn't yet been acquired is viewed as <i>potential</i> property, and nothing is <i>sacred</i>. Likewise, <i>holistic value</i> is generated through I/Me/Mine calculations, and there is only a vague sense of nourishment differentiation, usually derived from the current and most compelling appetite.</p>

<p>Formative Identity Developing Ego and Ego-Identity</p>	<p style="text-align: center;">↑</p> <p style="text-align: center;">Self-Assertive Egoism</p> <p>The aggressive utilization of basic tools to satisfy one’s own wants and whims, usually without regard to the impact on others, is an overwhelming moral imperative here. In most situations, this imperative is only moderated by fear of "being caught" and the personal embarrassment, punishment or loss of personal nourishment that may follow. The relevant timeframe for fulfilling one's desires expands a little here, so that gratification can be delayed until the near-future. However, the past is largely irrelevant, except as a reminder of negative consequences to be avoided.</p>	
<p>Unformed Identity</p>	<p style="text-align: center;">↑</p> <p style="text-align: center;">Egoless Raw Need</p> <p>Naïve, helpless state in which volition is centered around unrestrained basic nourishment in every moment, but where the mechanisms of needs fulfillment are unknown, unskilled or otherwise inaccessible. In this stratum, the scope of one's relevant time-space for this needs fulfillment is almost always the immediate, everpresent <i>now</i>.</p>	<p style="text-align: center;">Level 1</p> <p>In Egoless Raw Need, property <i>ownership</i> categorization hasn't yet occurred. In a strange sense, all property is probably viewed as <i>common</i> and boundryless; it is a limitless resource existing only to service to fundamental appetites and willful imperatives. There is not yet a care for, or conception of, <i>ownership</i> assignment or exclusion. In the same way, <i>holistic value</i> is monodimensional: there is only the primary and singular raw need that subjugates all nourishment differentiation.</p>

Elements of these progressions have been theorized and speculated about by a number of thinkers – Aristotle, Paul of Tarsus, Marcus Aurelius, Plotinus, Thomas Aquinas, Rumi, Hefez, Teresa of Avila, Spinoza, Leibniz, Hume, Rousseau, Smith, Kant, Hegel, Mill, Freud, James, Tielhard de Chardin, Jung, Piaget, Underhill, Aurobindo, Merton, Lewis, Maslow, Krishnamurti, Freire, Gebser, Loevinger, Graves, Murdoch, Fowler, Kohlberg and Wilber...to name just a fraction. And although many of these ideas can be experientially confirmed as legitimate placeholders for an emergent psycho-social-spiritual process, it is extremely difficult to empirically validate them. So for now this is just a theory, and one that relies in equal parts on *gnosis*, felt sense, intellectual intuitions, rational dialectics and creative extrapolations; exclude any of these contributing streams from the field of synthesis and the theory will lose cohesion. I also suspect there are additional gradations to be defined. My hope is that the application of Integral Lifework’s nourishment paradigm in various contexts, and by large groups of people who have committed themselves to the greater good, will produce a large enough body of evidence to either refute, revise or expand these developmental correlations.

For additional information about the larger body of my work, please visit www.tcollinslogan.com. For more information about Integral Lifework, please visit www.integrallifework.com.