
The Concept of Socially Sustainable Life

Autonomous Eco-Communities

Godwin

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**“You never change things by fighting the existing reality.
To change something, build a new model that makes
the existing model obsolete”.**
— Buckminster Fuller

The book presents you with a fundamentally new way of life — social survival, which is socially sustainable for many centuries, which allows you to cope with the problems of the modern world: social, economic, financial, spiritual, religious, philosophical, moral, geo-climatic and others. This way of life is very different from modern one, where people live separately in megapolises, cities and rural areas. To implement this plan, a set of seven core human values, moral criteria, a methodology and practical tools in decision-making for any complex life issues are presented. A new form of social life is an autonomous, self-sustaining eco-community, which is a legal entity, as an organization/company. The products of such a company are social services to their personnel, solving all issues of their life support, or in general — social survival. This kind of organized living environment is relevant for all categories of the population, from the poor and low-income to the super-rich, for the entire world society, in the current conditions of unfolding weather and social cataclysms on the planet.

The book is a guide for both the organizers and ordinary members of the emerging autonomous eco-communities, — in the form of eco-settlements — that can be located anywhere in the world, and then form clusters for joint cooperation. The new organization of life opens up opportunities for communities and societies to be financially and socially sustainable, not only during economic, financial and other crises of the world around them, but also to consistently increase their level of quality of life, and contribute to the growth of the internal potential of each person, doing this on an equal basis.

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▪ From the author

The idea of creating a "The Concept of Socially Sustainable Life" in the form of autonomous eco-communities has long occupied my thoughts, although most of my interests were developing new technical ideas in mechanical engineering, as my passion and professional work, nevertheless, it was always present in the "background". Therefore, this "Concept ..." began to develop gradually during leisure hours, initially as a project of an autonomous house, using various natural phenomena and forces, which works as a single mechanism, is actually the body of an engine that drives the processes of air, heat, water and electricity for its life support. As the ideas began to emerge, I also became interested in the social issues of eco-settlement organization, as the practice of autonomous life cannot be solved only in a technical way, because a person is social, and therefore it is necessary to find ways and means of resolving social coexistence.

These reflections led to the numerous works of Daniel Raphael, PhD, from Evergreen, Colorado, my wonderful and responsive friend, without studying which this Concept would simply be unviable. Daniel Rafael has been working hard on social sustainability for many years, where he first discovered a surprisingly coherent system of seven core human values that were never previously formulated together in such a broad and complete form. It is interesting that these seven universal values are self-evident in themselves, they are built into our DNA, explain a lot of social phenomena and provide the key to solving almost all social problems of society. So far, the works of Daniel Raphael are not widely known around the world, but I can say with absolute confidence that they will be actual and highly demanded in all aspects of the life of the world community. I would like to express my great gratitude to Daniel for his hard work and enormous efforts for the benefit of a peaceful and socially sustainable societies.

With my hand on heart, I would also like to express my sincere gratitude to Algimantas Jokubenas from Vilnius, Lithuania, for his spiritual enlightenment, which gives an expanded understanding of the nature of the Creator and the work of the whole universe. Without his work, it would be difficult to find solutions to resolve many problems in the life of eco-communities.

From the bottom of my heart I am grateful to my Inner Spirit, as a part of my personality, who works tirelessly with me, proposing for consideration many ideas while writing "The Concept ...". The final result became possible only thanks to all this joint help.

Godwin

December 2019

▪ Overview of the Concept

After writing a book and communicating on the Internet about this topic, the idea came up to write a brief review of the "Concept ..." for a faster entry into its essence. And also, at the moment, April 2020, the entire civilization is experiencing a pandemic of the coronavirus COVID-19, while poorly imagining its consequences. The world will never be the same as it was familiar to everyone. The book is trying to convey to you the following life situation, where you can distinguish three points that -

- 1) Large-scale cataclysms are developing, which are interconnected, have been predicted for a long time and which are increasing not linearly, but rapidly exponentially.
- 2) The existing way of life, familiar to us from childhood, is extremely vulnerable, which is not adapted to withstand growing cataclysms, and therefore it will collapse to its very foundations. In this fall, all social strata are not protected, from the poor to the super-rich. Everyone will find themselves in the same situation, which will continue not for a year or two, but for decades. This means, understanding well what has been said above, — in direct terms — the death of not millions, but billions of people, from a whole cascade of causes.
- 3) There is a saving way out of this situation, and it is the only, viable and most reliable one - this is the creation of a new way of life, through autonomous socially sustainable eco-communities, in which the life pulse is based on seven core values, universal for all peoples of the world, from which flows the model of making any decisions, morality, which leads to social and material stability for many millennia.

To survive, you need to be able to recognize the signs of approaching disasters. First of all, the cataclysms have already begun; some of them have not yet manifested themselves, but will, and when they do, these later ones will arise quite suddenly. Now everyone is well aware of what is happening with the weather, the melting of ice caps in Greenland and rising sea levels, unusually heavy rainfall and tornadoes where they have never been, which means a great potential for loss of crops, hunger, social unrest, mass migration of the population, military action and economic collapse.

When we look at the macro level of economic markets around the world, we see an increase of volatility that prices go up and down rather rapidly, and this affects a lot of things, and the predictability is further compromised by the use of computers for buying and selling. This aggravates the market volatility, which will cause further extremes to bring the economy out of balance. Although there are safeguards in the computer designs to prevent extreme situations, nevertheless, the uncertainty of the market is a primary factor for predicting the collapse of the economic market. Many laugh at these words, saying that the market is quite stable now, but the world economy is one of those last cataclysms that will change dramatically and traumatically within a very short period of time. This will be caused either by one, a manmade event, such as the destruction of the Middle East due to nuclear weapons, or due to some cataclysm of a geologic, atmospheric event of some sort or the combination thereof, of weather, volcanism, tectonics and so on. An example of the decrease of sunlight on the surface of the earth would be one of the causes of global economic collapse. It would also augment tremendous increase of military activities, both of which would cause tremendous pain and agony to billions of people.

You may ask, "Where did all this information come from?" There is a lot of it, not from the prophecies of the past, but one that is modern and relevant, because in the vast Universe we are not the only intelligent beings where there is a spiritual world that governs this Universe, there are studies of thinkers, and there are many signs in our world. If you have an open mind, without prejudice, capable of comparison and analysis, then you can see a lot. The world is fragile, and all these signs are around us that are not noticed, and right now human society very much like that frog that sits in a slowly heated bucket of water — it could easily jump out and be saved, but it does not notice the temperature change until it boils.

In his book "On Dialogue", (2004) David Bohm says that when you do not know what's going on, you don't have a solution. In fact, when you assume that everything happens the way it is, and it will

continue in this way, then you have no understanding of the change that is taking place, and you will continue to adhere to this conviction and belief that what you think is right, correct in the future. And only when sudden changes occur, you realize that there have been changes, and only then can you perceive that this happened over a certain period of time.

However, enough about that. You can't tell a lot in a nutshell, and now the most important question is: What should we do next?

The "Concept ..." presented here teaches you how to organize a socially sustainable life that is sustainable materially, socially, economically, politically, spiritually and even emotionally, where you are confident in your future and the future of your children, grandchildren and great-grandchildren — it is sustainable for many hundreds of thousands of years. This is a life you can create with **your** own hands, with the decision-making **tools** described in the book, rather than going out to all sorts of rallies demanding that someone do something for you or give up the reins of government. You **yourself** can become the masters of your life, without resorting to either revolution, or the struggle for power (at any level), or to political party confrontations and various kinds of overthrows. All these antique things, including military action, as a way to resolve controversial issues, must be in the museum of history to teach you to recognize things what don't not work and what is meaningless. Instead, you **can expect** that the authorities of any level will help you and contribute to your initiative, which will become especially evident in the face of the unfolding global cataclysms, unless you come across a very narrow-minded person who is unable to see his personal future or future of his own country.

To create a a sustainable lifestyle, you don't need to be very rich to have great opportunities for construction and other work, but it's enough to unite like-minded 500-700 people who have become enlightened and trained, driven by a competent leader, and, in this case, you have the combined potential of a large group of people. This provides great opportunities for **all** segments of the population, even for the economically underdeveloped Africa and the poorest regions of India, because in this new environment, an economy emerging that is not driven by money, but by universal core values, the very ones for which money is made. The strength of such an opportunity to create a sustainable and growing quality of life lies in knowledge and skillful organization, not money. Money is present in this new economy, but it plays very little role, and is not a means of accumulation, fraud, and power. For this to happen, it is necessary that people become open-minded, that they become susceptible to other lifestyle and social alternatives. Perhaps this is another way to the power of democracy, authority, transformation of society as opposed to money, control over money and control over markets. What is happening now in the world when the usual way of life is collapsing under the pressure of cataclysms is that self-conceit/power has exhausted its fuel, and that it is time to take a different approach.



Each eco-community of a new type is not a spontaneous formation, like a crowd at a rally, but it is created in the form of an **organization/company** that recruits staff according to the required vacancies, with their families, where everyone performs a specified and planned range of tasks to fully maintain autonomous living: This is food, energy, housing, education, medicine, the manufacture of necessary things, social services — anything, whatever is considered necessary for survival, and further — to improve the quality of life. All employees are shareholders/owners of this company, living in their own autonomous eco-settlement, where there is no unemployment in principle, as well as no need to "go to work", there is no mandatory time tracking, and there is no "making money", but there is strict implementation the obligations undertaken, there is wide range of creativity and disclosure of your potential in your chosen area, there is a spirit of cooperation and mutual support. We can say that this is a concept of a family that has been significantly expanded, which is not united by far-fetched ideals, but by a **life dependence** on each other to jointly improve their quality of life, where everyone fulfills their role, what they are most capable of, has talent, passion for this work, and is constantly develops their potential.

Yes, you can talk a lot of lofty speeches, poeticize the best of human relationships, put on the pedestal moral ideals, which all human religions and philosophies have been doing for hundreds and thousands

of years, but in the end, when the floods of words are carried away by the river of time, the daily practice of life of all people, all their efforts **always** come down to personal well-being, personal interests, and — satisfaction of personal needs. That is the banality of being. And to overcome this vicious circle of egoistic materialism and individualism, people must literally **depend on each other** to have common interests, common goals, and common moral ideals. It is **such** a practice of joint survival through overcoming all the difficulties in this process that will **make** us feel each other as a united, strong family. The severity of the unfolding cataclysms will force human society to choose either this form of life organization as an eco-community of a new type, or return to a wild organization dominated by egoism and individualism of a tribal association, in situation of total destruction of the existing way of life.



The creation of such eco-communities is not an easy task, a simple mathematics of adding up the components into one heap, but is based on intellectual design work, like designing a gas turbine engine and developing of its manufacturing technology to get high efficiency at the output.

This work begins with planning, analysis of all aspects of life to calculate all the potentials and opportunities, in the geographical location where you chose to build an eco-settlement, your own autonomous town. If the organizers randomly recruited 500 people, and then began to find out who is capable of what, you immediately put yourself in a very difficult position. Then your survival and development opportunities are in great doubt. You will need specialists to form teams to ensure viability in every required aspect of life of the eco-community, for all people living in it — as a workable holistic organism. There is a balance in the number of people, available material and natural resources, creative ideas and the intellectual level of available people to provide themselves with an adequate quality of life as an organizational structure — this is not 50 ... 70 people, but also not 3000 ... 5000 people. This balance can be obtained from the practice and ability of the organizers/leader.

Then what do we have as a result of this kind of company/community? This means that all its employees work only for themselves, for the sake of their personal well-being, not separately, but through organizational processes, being an *holistic organism*. The company does not produce any kind of gross output in order to sell it on the external market, to get money for it, and then purchase something to support its life with this money. No, this is not so, for it is a parody. Yes, you may not be able to produce microprocessors or spacecraft engines, but the quality of life is not in them. Although external economic relations may be present, of course, in areas where there is a need — it depends only on your abilities, but nevertheless, these relations will be only additional. The main development of interconnections will take place between clusters of similar eco-communities — it will be a new type of economy that is life-affirming, beneficial to everybody, not the chosen ones, that is integrated into natural resources, not destroying the environment.

It also means, for example, that you grow and cook food products for yourself, without chemistry, without harmful preservatives — with what quality you prepared them, with such a quality you use for yourself. Generally speaking, all this means that:

- You produce all technical products and household items not for sale, but for your own use, with high quality, so that this equipment works as long as possible and without breakage;
- Shoes and clothes are made practical and wear-resistant way, not fancifully “fashionable” so that you change your wardrobe;
- Your medicine is becoming focused not on making money, but at the man himself, which is highly effective, using both advanced and folk practices, and it is also becoming more and more preventative so that you always stay healthy;
- The upbringing of children and the education of the younger generation has the intention, purpose and perspective to maximize the disclosure and development of the inner potential of the individual;

— All your life cycles are closed, where you have absolutely no waste, because waste is the result of a lack of ideas, common sense and a developed culture. The practicality of autonomous life simply does not allow you to waste any resources.

Many people will find this way of life difficult, because more than 80% of people around the world satisfy their needs with purchases in the store, but, as mentioned above, this traditional organization of life is highly vulnerable, and you have **no** leverage to support yourself. In addition, the value system of western civilization — which includes all developed democratic nations and those that aspire to develop — is that the value system is materialistic, it is not humanistic, it is not humanitarian, and that it is focused on **things** rather than people. Yes, a new system of values is proposed here, the one that is built into our DNA, from which emanates *proactive* morality and ethics, which means the absence of prohibiting laws and rules that are being replaced by a developing culture that is moral and human, and increasingly self-control. This is called social evolution.

To become an autonomous community that would exist indefinitely, it is not enough to be only financially secure — this fact is known by many creators of traditional eco-communities. For it to be self-sustaining, it needs to become socially sustainable. Autonomy means that there are internal decision-making processes, development of alternatives, choice of decisions, decision-making and their implementation, which lead to better decisions, better actions that perform and support themselves in the future. Social sustainability is not possible without the involvement and implementation of independent decision-making processes at the level of individuals, families, communities and societies. So, the acquisition of a large amount of wealth does not support the sustainability of all.

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In this review, which is very superficial, it is difficult to cover all the ideas, but to some extent it gives a certain overview of the appearance of the concept of a new, socially sustainable way of life that is being brought to your attention.

Chapter 1

Social survival

1. The problems of modern lifestyle

By 2019, more and more people began to understand that completely new times are coming, and humanity is entering other realities of the world — climatic, economic, social and others. And this means that many people are now looking for new approaches in organizing and arranging the life of society for their survival. These changes cannot be overlooked, because climate change is literally knocking on the doors of our houses, and this can only be ignored until you yourself are swept away with the house in a rushing wave. Climate change has far-reaching consequences, because the very environment in which we live is changing, and the problems in the natural environment - extreme rainfall and droughts, crop loss, global warming, outbreaks of epidemics - will entail a chain of economic, financial, social, political and other huge changes throughout society. Then, you can easily realize that the world community is not just ahead of difficult times, but the most serious struggle for *survival*, which has not yet been in the history of mankind.

What is the most critical or important for this survival process? Of course, this is how we are socially organized, how we coexist with each other, and how we interact — socially. In this regard, our current social coexistence, the way we are organized, is a potential disaster of the same level and scale, similar to global warming and devastating hurricanes. There are too many social contradictions in the world, externally visible and hidden, which will still manifest themselves, like volcanic eruptions or devastating earthquakes. A social cataclysm can destroy all life on a planet where no warring parties will remain, only crushed, scorched and desert landscapes, with destruction like a collision of the Earth with a gigantic meteorite.

Thus, we see at least two large-scale threats to our existence, to which we need to find answers for survival, because life should continue anyway. It is obvious to everyone that all people always strive for a high *quality of life*, and whatever it is, they want to have constant *growth* in all aspects of life, while achieving their goals through the disclosure of their innate potential, wishing to do this on the basis of *equality*, in the way that anyone else could. All people want to have social security that is sustainable, stable and long-lasting, they want to have healthy food, clean water, good physical and spiritual health, and benevolent, friendly relationships with all people. These are natural aspirations inherent in us by nature.

Let's consider the current lifestyle of society - how much does it contribute to our survival? What potential does it have for the future? And what kind of life do we leave for our children, as well as the children of these children? Let's look at ourselves openly and objectively.

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Life in the cities. Now most people tend to live in cities, especially large ones, where there are many opportunities to earn money, have fun, buy any products, have high-quality medical care and so on. But, in reality, how sustainable is the lifestyle in the city?

In fact, the city — figuratively speaking, it is a giant vacuum cleaner that absorbs numerous external resources: food, energy, water, heat and other means of livelihood. The consumption rate of all resources is simply gigantic, because the population density is so high that people live in multi-storey honeycomb structures, above each other's heads, in densely packed "hives", and the slightest failure in the supply of resources, such as electricity, creates great chaos. Such a disproportion leads to the fact that all city residents are completely dependent on the regularity of the supplied resources, which means that this organization of life is vulnerable and *potentially* unstable. The vitality of cities can only be maintained under the condition that ALL supply systems from outside work properly and without fail, 24 hours a day. In essence, people are dependent on external conditions, while not having in

their hands any means of life support that they could personally influence or support them autonomously. The conclusion is obvious: Urban habitat is highly artificial.

The impending cataclysms in nature and, as a consequence, in society, will lead to a completely predictable result, when cities instantly become a place of great problems and rapid exhaustion, from which one should only flee, as soon as possible, and as far as possible. Under these conditions, with urban life, people become *completely* unprotected, which will affect millions of people *at the same time* in cities and surrounding regions. To put it more bluntly, cities are a death trap, places of rapid and massive extinction of people in global emergencies.

Global warming and weather disasters at the exit give a complex phenomenon with many pop-up factors. Permafrost is melting, which frees previously unknown microorganisms that can cause infections and mutation of insects, and cities are the most breeding ground for the spread of mass infections - a pandemic. Methane gas is also released from the permafrost - methane hydrate crystals are contained at a depth of 400 meters below the seabed, in the sea depths, where it is abundant, for example, in the Black Sea, also in swamps, underground, where previously there were swamps that only hold methane due to the cold. This gas is colorless, odorless and tasteless, explosive, its reserves are huge, and in case of warming and earthquake it can reach the surface in mass.

We can also mention the large temperature difference of the air masses, which causes strong air currents and extreme precipitation in summer and winter. In some regions, this is a prolonged drought, in others - heavy floods. Harvesting is becoming unpredictable, and this can lead to global hunger, especially in cities. There are other disastrous natural factors for cities, but even without them this picture is quite obvious.

Social environment. If you look at the "slice" of modern society itself, at the internal social structure of the urban environment, you can see many obvious degenerative trends. With urban aggregation, a person literally dissolves in this environment, and people are perceived among themselves as strangers, disjointed, like a kind of faceless mass, an environment that develops wide opportunities for corruption and deception, which has become a mass phenomenon. Here, morale and morality are rapidly falling most, where the slightest misunderstandings of everyday life often turn into a fierce brawl, such as among car drivers.

This social environment has been formed for centuries around the world, and has turned into one where living honestly has become an exception, in which everyone tries to succeed *individually*, competing with others, and if he is faced with problems and injustices, then he usually acts *alone*, since in modern society everyone lives only in the interests of himself and a narrow circle of persons.

Human relationships only 70-90 years ago were more open, sincere and "naive", as is now perceived. This is especially noticeable in films and books of the time. 100 -150 years ago, an honest word was valued much more than money, and they easily gave their lives for honor. What do we see now? You noticed that corruption and theft have become a *total* phenomenon, more open, on a larger scale and widespread around the world. If in ancient times, in order to rob a person, robbery was used on the road in the dark, now it is done more skillfully and elegantly, for example, with the help of the so-called "tariff changes", extra charges, the invention of new lines of "expenses" imposed by "services" and rules.

Existing laws and morality are not proactive, but only reactive, which allow you to do everything that they do not stipulate. Therefore, legislative bodies issue month after month bales of ever new restrictive laws, for almost every human movement. Justice has become quite arbitrary, which formally is in the form of existing institutions and many volumes of laws, but in reality it is absent for ordinary people. To have the "right" justice, you need to have a lot of money. Why are we fooling ourselves?

The growth of crime around the world speaks primarily of the diseases of society. The problem is less about the specific people who are so hard-pressed by the law enforcement system, but it is overwhelmingly about the very foundations of society, as a result of which specific people are nurtured who are prone to commit immoral acts and create organized criminal communities. It is the very

culture of modern society that is the breeding ground for criminals and terrorists that glorifies them as heroes in films and books that famously commit robberies; it is a cultural environment that celebrates revenge as the highest moral justice, in which cruelty and violence are savored from the screens. Can parents be indignant at their grown children that they have become criminals if they are a product of their upbringing? By their nature, people are always looking for opportunities to improve their *quality of life* where they live, this is a natural process, and the cultural environment of society always cultivates those people who are simply a product of existing morality, ethics and foundations. It is enough to turn on the TV at random on a channel showing movies, and the first thing you will see is violence as an entertainment for your eyes.

Financial system. The invention of money contributed to human progress, where it became a universal agent in the exchange of goods. Money ensured the division of labor, and thanks to this division, mankind was able to accumulate great wealth - goods and means of production - which significantly exceeds the capabilities of barter. Now the vast majority of the population depends directly on the division of labor. But the global financial system that controls cash flows has become that guillotine that will cut off the head of humanity and lead it to self-destruction. Due to the arrangement of this system, the rich become richer and the poor even poorer, which causes inflation and regular financial crises every 10-12 years. Such a financial system creates more and more social stress that is dangerous to human existence. The ways out of this situation will be discussed later in this book.

Food, foodstuff have long ceased to meet their intended purpose: The normal nutrition of the body for its life and maintenance of health. Food has become, first of all, a commodity for making money and making big profits under any conditions of a product's condition. Therefore, such a product is faked by all means, imposed consciously and subconsciously with the help of flavors, as an imperceptible drug, modified by chemicals and even intentionally destroyed, although this is a full-fledged product, for the sake of some kind of invented policies or terms of trade. As a result, ecologically clean products have become exotic, which are difficult to find in stores, and with a general excess of food produced in the world, many segments of the population and entire nations are desperately starving.

Healthcare has largely lost its original vocation, and has become a business for lucre. Medicine, in the essence of its existence, is very interested in a constant influx of patients, and it does not need healthy people. If new treatments are being developed or new drugs are being released, this is mainly done to attract customers and receive money. Therefore, a large number of drugs do more harm than any good. And if you come to a shareware institution for social services, then you are faced with conditional treatment, writing a prescription at a pharmacy. The philosophy of medicine is reduced to the fact that the human body is missing something all the time, and therefore people are persuaded to buy drugs, to undergo "treatment", and patients need not only one, but a whole list of drugs, often to mutually reduce the harmful effect. Not without reason, the cause of the patient's death is often said: "Cured to death". Do we need such a conditional "health care"? Isn't the time when healthcare providers should be paid not for the process, but for the results? Otherwise, humanity may come to a gradual degradation and extinction due to diseases.

Ecology on a planetary scale has acquired irreversible negative consequences. The living environment that maintains us is being actively destroyed. Cause? This is still the same urbanized way of life, detached from nature, based on unrestrained consumption and an economy of "growth" (which we will talk about).

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These examples can be continued further, you only need to realize that the existing way of life is deceiving, unstable and changes are inevitable, like the sunrise of the next day, which one day will illuminate a new reality, and in a completely different light. Of course, progressive people in society see many problems, and strive to change something for the better, but most prefer not to act personally, proactively, and constantly demand something from someone, going out to pickets and demonstrations of protest, expecting that *someone* should come and solve all their problems at once: the government, special services or organizations. This is a well-established pattern. On the other

hand of this equation, authorities of various levels take a paternalistic attitude towards the population - "We know better than you", how to solve the problems. As a result, the urban environment produces a total mass of dependents, that is, people who are dependent, in a subordinate position, in all aspects of life. Such an environment paralyzes practical thinking, initiative to bring forward a new improvement for the *quality of life* itself, which would be useful for all, and in addition, this environment actually prohibits personal initiative actions, because all actions are subject to strict regulations in a cumbersome and clumsy structure, most often acting unprofessionally. Therefore, people from the available options for action can only contact some services, write complaints and wait for someone else's actions.

The problem of modern society, if we consider this as a whole, globally, is that not a single society was created with the intention of becoming sustainable, never, in any country - neither today, nor in the historical past - yes, there were dozens of civilizations, even more developed than today, but they all failed, as unstable. None of the societies has been *designed* to become sustainable, whether materially or socially. But most importantly, they have *ALL* failed because they were *NOT* conceived as "learning organizations". Learning is the result of the human desire to *grow* in order to improve the *quality of one's life*, individually and collectively. Not a change in conditions leads to the death of society, but the inability of society to adapt to these changing conditions. In nature, the survival of any species is manifested in its ability to adapt to changing conditions. Adaptation means *growth* when change occurs. Analyze for yourself where modern society seeks to grow - in terms of gross indicators or sustainability? Just think a little about it.

Now many people understand that we need to prepare for the worst of times, to have some kind of survival plan. But what kind of plan could it be that would be truly viable?

2. Survival scenarios

Let's take a brief look at the options for survival in a global catastrophe, which, probably, many have already thought about.

1. Spartan survival. On the Internet, the bulk of the "survivalists" pay the closest attention to such things as, of course, the "right" knife, making fire, various equipment, the ability to eat in the wild, self-defense, food storage, and the like. But, tell me, how long will you rush like Rambo through the surrounding forests and fields, demonstrating your ability to survive to the local midges? It is likely that you will have a life partner, then, as a result, children, and then are you ready to continue this Spartan way of life with your whole family? Will you think about a better quality of life, about the future of your children, and *what* you will leave them as your wisdom of life? It is unlikely that every family would share such an existence. No need to naively hope for a quick return to a normal state of life - it will take many decades. So, this option is the path of the loners: Wandering monks, hermits and individualists. Given this, it would be logical to consider the following option.

2. Secluded habitat for one family. Nature is generous, and you can build a house from surrounding materials almost anywhere, whether it's a log house, or a recessed one, like a "foxhole", or carved into a rock, or an underground bunker, in the word of any, but you can rely only on your own strength, regardless of whether you own all the wisdom of construction, whether sick or healthy. The supply of materials, machining, cooking, growing crops, rigging, construction periods, and so on - all this falls on one or more people. This means that you must be exceptionally capable in everything, physically strong, and have strong motivation to maintain the pace of work. Do all of you have such abilities? And, most importantly, what *quality of life* can you achieve with this lifestyle? After all, even daily household duties have a big load per one person. Security issues also matter, as the whole world will resemble a disturbed anthill when entire nations move around. Therefore, there is too much tension for existence with a small number of people, and the idea of more unity with someone may arise.

3. A community of several families. The cooperation of several families at all times was relevant and in demand. This is a more advanced type of survival than those discussed above. The burden of

daily work will be much less, and social mutual support will significantly strengthen your material status. But there will also be a lack of work hands, skills in many relevant areas of life, a low level of quality of life with an "agricultural bias", the need for external medical services, problems with education for the younger generation, and a shortage of many other things that urban residents are not even thinking about how to get it. Also, this cooperation of many families will depend on the ability to agree among themselves, because the priority of the main interests will still be outlined only by the circle of your family, so the stability of such a cooperative is largely random, as far as you are lucky with specific people you met. Do they all have the necessary professional skills in agriculture, construction and other fields? Evolving over time, over the years of living together, the situation can be unpredictable, because those people with whom an agreement has been made to interact can go away, other people with a different nature can appear, and a system of relationships based on agreements can collapse. Therefore, a long relationship should be based on values, and morality arising from them, but do you know what they should be?

4. The commune. Over the past 300 years, many philosophers, political reformers, and artists have spent years reflecting on the ideal of the human commune. Many utopian works were written in attempts to describe the new arrangement of society, where various ideas were laid, and some idealists in practice tried to create new civic communities. But, here the communes are not considered as a survival option, but only for information, to warn that the idea of communes has nothing to do with autonomous survival.

By analyzing everything that's happened in practice, you can see the following. Each commune was based on some new idea of organizing society, in order to build their own corner of happiness, with those who share these views. This is a natural process, because not all people are satisfied with their life and are brave enough to change their usual way of life, following their own or someone else's views. Therefore, communes are associations of people according to some specific views, ideas presented by their leader, be it religious, like a union of believers according to some doctrine that unites them; or as an agricultural association with its own rules for joint labor; or are these new forms of ownership and distribution of labor results; or as a social experiment, in order for a person to combine material and spiritual values; or these are the ideas of anarchy and complete freedom, where any control is excluded, and other ideas of communes.

The results in practice ended approximately the same way. In religious communities, far-fetched restrictions and prohibitions dominated, and if a religious leader had selfish goals and a thirst for power, then the community became a sect of fanatics that either disintegrated or had a tragic end, for example, as in the Johnstown settlement in Guiana, and if there were positive results, then they were random and rare when a spiritually advanced leader is found. Social and economic communes usually largely depend on the outside world, have controversial forms of management, leading to internal contradictions. The most difficult part of commune life is the search for internal social interaction, which does not satisfy everyone and leads to disintegration.

As a result, we can only state that the communes are not adapted for autonomous survival, and the basis for their occurrence is usually some exotic ideas that cover only a narrow area of human activity.

5. Elite survival. Those who are unlimitedly wealthy, and/or have a lot of power and authority, usually believe that money can save them in any situation. Therefore, those who are already thinking about their future, buy islands, enclose large tracts of territories, build fully equipped bunkers for long-term living, with their energy sources, make food supplies, prepare transport, airfields, and so on. Outwardly, everything looks good, but let's take a closer look.

Money alone is just a convention, a deficit agreement to regulate trade relations, and this convention automatically loses its meaning in the event of a global collapse of society. Money is valuable only in the normal functioning of a society where an excess of values for a person is circulating. But how to achieve *survival* in catastrophic conditions of the state of society? Such "preparation" usually comes down to only material reserves, where there are still many unknown factors that can easily violate the "status quo" of such "survivors".

The approach to survival among the rich is built on a grand scale, and for such a scale of livelihood, a lot of human resources are required for security, medical staff, cooking, cleaning, recycling, technical maintenance of equipment, food cultivation, repair, production work for domestic consumption and so on. In short, a huge farm for a small idle elite. Those people who will serve all this economy, they also have their own family, parents and relatives whom they care about. Therefore, it will already be a rather large society, where not everyone will share the mentality of personnel, hired workers, and which consume resources almost in the same volume as the "elite" - human genetics is the same for everyone. If to aspire to minimize maintenance personnel, to use robots and technics as much as possible, then even robots require maintenance, repair and additional programming, besides tasks of the rest of the large farm.

In addition, how long will the "elite" be able to maintain its influence, what will it be based on, what will be the incentive and motivation of the hired workers, if money has already lost its power and the spirit of equality is in the blood of people? Will it be food, any supplies of which are short-lived? How to reproduce it? Then, it will be necessary to build such relationships that would satisfy everyone, but this issue is not solved by money. So, a person is a social being, unless you personally and your family are not going to become social hermits, satisfying only the needs of your body, at the biological (animal) level. But, is that what you planned?

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Search for a form of social survival. Obviously, individual survival, even in its "expanded" form, is not viable, regardless of how rich or poor you are. The total collapse of society will put everyone *on the same level*, in the same conditions, in the same starting position on the road of life leading through cataclysms, which *alone cannot be passed*, but only all together. You need to understand that money is not able to give the opportunity to move into the future, no matter how much you have. Therefore, it remains to consider only the option of *social survival*, in some form of community. History has proved that it was social survival that allowed humanity to survive as a species for hundreds of millennia, under various external conditions that existed. This means that it is necessary to find a form of organized social coexistence that would allow the whole society to survive *as a whole*, not only the chosen ones, and under any cataclysms: Natural, economic, political or social. There have been many different forms of social organization in past history, but they all have failed.

A new form of community needs to be designed as a plan for preparing for the cataclysms that have already begun, and as a way of recovery after them.

3. Necessity is the mother of invention

As we know, the need is an incentive for innovation. People always strive to find a more sustainable life, ways to a stable future, where there is an environment of people with common interests, which means that it is then possible to create a higher quality of life, because among like-minded people there are much more opportunities to build a future for themselves and own children.

It is obvious that the need for organizing a new way of life is long overdue, where it is necessary to avoid existing problems and create a solid model of society, which would cover the solution of many issues: Social, economic, material, financial and others. A concept must be created that forms the organization of life, which could be used as a template to reproduce the desired result anywhere in the world, even in a deserted and uninhabited territory. This concept should be independent of the politics, institutional religions, customs and cultures of any nation, and relate simply to the human species, as a population, as like-minded people who have found each other, striving to live in a socially friendly environment and together achieve the desired quality of life. It should satisfy the aspirations of absolutely everyone: The rich and the super-rich, the middle class and people living below the subsistence level, and even those who have nothing but their abilities and their motivation to grow and develop their inner potential.

Of course, in the past and today there have been many attempts to organize autonomous coexistence, even with the use of modern technology, but this experience of almost everyone shows that moving away from the urban lifestyle, people bring with them the same problems. Also, these communities, even with the sufficiency and abundance of material resources, disintegrate due to internal disagreements, and people begin to live individually, apart from each other. Many organizers of communities and eco-settlements point out that the social problem is the main one, where unity and common understanding are often lacking to solve problems together.

Many questions arise for independent initiative in organizing new environment:

- What kind of autonomous life should be set up - to rely only on yourself, your small group of friends, and if you organize a community, what form should it take?
- How should education, health, economy, energy supply and many others be addressed?
- What should be the operational philosophy to guide it throughout the day and for everyone, regardless of their social and material situation?
- Is there any knowledge, some kind of understanding, methodology to solve any controversial social issues of the community, its joint activity?
- Then, what should be the introduction of a new way of life, intention and goal, to which would be a universal aspiration?

4. The introduction of a new lifestyle

When modern futurologists describe the future, they usually talk about achievements in technology, science and economics that could make a breakthrough in genetics, solve energy problems, be able to control the weather, create artificial intelligence, computerize the human body, develop new types of transport and the like. And although I have devoted my entire life to engineering, developing new equipment and technologies in various industries, nevertheless, the future of society is seen from a completely different perspective.

A person's life gets better not from technologies, new techniques, robots and fashionable gadgets, but from how his quality of life has increased, how much his immediate needs have been met: it is food, a living environment, confidence in the future, family well-being, a stable and friendly social environment, and **equal** rights in achieving **growth** in **the quality of life**, through the disclosure of internal potential - in short, we are talking about sustainable social coexistence, which gives such opportunities. You can live in a technologically advanced society where new technologies make life more convenient, but at the same time have great social contrasts, high crime rates, unemployment, a huge difference in living standards, and, therefore, an unstable social environment, which means social tension and collapse such a society. Why then all these scientific and technological achievements, if there is no social harmony in this society and there are discord among people? It will eventually come to its collapse and disappear in history, as it was in the story with dozens of civilizations. No matter how rich you are, whatever power you have, sooner or later an unstable social environment will sweep you away like a sliver in a stormy stream. That's the objective reality. What kind of future do we want to leave for our children?

Therefore, as it is seen, a *highly developed society* of the future is one that has achieved high development in the social sphere, through *social innovations* that meet what the whole society craves — and this is: the quality of life, through the *evolution* of society, and not revolution, the overthrow and protests. If a society is not socially developed, then a high level of corruption, crime, bureaucracy, low social security and tension in relations between countries, nationalities and individuals will be observed in it. A socially prosperous society does not need to conflict either within itself or with its neighbors.

A socially advanced society cannot be created right away, out of nothing, only thanks to good exhortations and appeals, because for this a **culture**(!) must be formed, which gradually forms a favorable social environment. The path that brings this environment closer is seen through the

creation of **autonomous eco-communities**, intentionally created as social entities, sustainable for many centuries and even millennia. This is a community of like-minded people who have come together to create an enclave of enlightened, educated, working together people who want to live in harmony, live in a synchronous, symbiotic existence with other people in the community.

Such enclaves created around the world will not be an isolated exception to others, but it will simply be an opportunity for people to live in a completely new cultural way in which **responsibilities are shared**. These autonomous eco-settlements can be created even in remote areas, away from habitable places, to create their own infrastructure, to build highly efficient houses, everything that will give them freedom in independent existence in the middle of nature, but to live as a social and technological advanced society where there is high the institution of the family is highly developed, from which spiritually mature individuals emerge into society.

The organizational structure of a new type of eco-community provides for full social protection, continuous and universal employment — from birth to the very moment of death from old age — care for health, upbringing, education and the provision of basic means of life support. This is a community where everyone gives all his talents and skills to the community, trying to be as useful as possible for everyone, and the whole community directly returns the quality of life and stability to each of its members.

In fact, by their social organization, the represented eco-communities are low-tax organizations, as they take over almost all the social care of their members. In addition, the strengthening of the State and its social stability will occur due to an increase in the number of such eco-communities that form a socially stable society.

This Concept is a guide to action for the organizers of a new way of life, and is necessary for the study by all ordinary participants to achieve effective interaction. The concept is not a dogma, but a study that will be supplemented in practice.

5. Autonomous eco-communities

What might a new form of social coexistence look like that would solve the problems of modern society? It is clear that there should be a completely different organizational structure, with a different philosophy of life, which would be attractive to people of the whole world, all social strata. For a start, this section will only give an external description, as the surface part of the iceberg, since the "Concept of Socially Sustainable Life" is quite multilateral, with many internal mechanisms integrated among themselves, representing a single organism.

The eco-community is created as a public non-profit organization, which has a legal entity, as a social-consumer company, whose work is not aimed at making profit, but rather meeting the needs of the members of this company. This is a voluntary association of citizens, which is staffed organization, each of which is responsible for its own responsibilities. All members of the eco-community are registered employees of this company, ranging from children who are just planning to conceive, to people of the utmost age, on the slope of their lives. All these employees have a lifetime contract with the company in their personally selected areas of work, or planned for the new generation, where they are shareholders / owners of this company. The material property of the company is jointly owned, always and at all times belongs simultaneously to everyone, and can never belong to one person or a separate group within the organization. In such a community, there will be a change of generations, passing the baton to the following: It is the existing property, intellectual achievements, technologies and accumulated experience, all that is called **culture**.

From the very beginning, such eco-communities are conceived as "learning organizations" that take into account the experience of the past and do not forget its lessons, using what works, getting rid of what does not work. This way of life is aimed to make such a society stable for many thousands of years, as organized in the form of autonomous, that is, self-sustaining eco-communities, public autonomous units that support life at all levels, from the individual, and then the family, community,

whole society, organization, a State and the whole civilization. The material element is the smallest component of this association, of the most relevant. The practice of life shows that economic, financial, and material prosperity comes from happy individuals, effective families, and collaborating communities. In such an activity there is less competition, no militancy, no hostility, with the development of social processes that ensure the settlement of differences in a peaceful manner.

The term ECO-Community in this work is given as a special form of social organization, which has no analogues yet, it is a legal entity built as an eco-settlement (for about 500 ... 1000 people) - a separate settlement in nature, living in harmony with the surrounding world — an autonomous social entity, forming in itself a new, socially sustainable way of life. There is an assumption that in the future the whole world will consist of such eco-communities (and clusters of eco-communities) — which means that all people will live only in them, and not separately, as now in cities, because everyone will see the obvious benefit of such coexistence .

These associations of people are universal in their practical application, can be created in any country in the world, in any culture of any nation, and adapted to any local conditions, from the far North to the arid deserts of the South. This Concept is a template that has nothing to do with politics, the nationality of people, their education, or their social position in society, because the template is universal and meets the simple need of people to live happily in a socially sustainable society.



What does this kind of company create? **The company's product is survival**, and on its basis the quality of life is further built and developed. Life is a stimulating necessity for people to unite their forces and solve their urgent tasks. Based on this, the company produces and supplies social services, as a final product to its population. These social services are: Growing food, cooking, providing medical services, building houses and improving housing conditions, educating the younger generation, raising children, as well as economic, scientific and industrial activities, all that is necessary for survival and improving the quality of life of the whole eco-community. What quality products have been produced, such will be consumed by everyone. The manufacturers and consumers of their products and services are the company's employees themselves, all members of the eco-community and it is intended for domestic consumption — people produce for themselves as much as they need — according to need.

The products and services produced are not commodities for sale within the eco-community, but for its life support, and therefore there is no internal circulation of money. Monetary relations arise only outside the eco-community, between legal entities, such as with other eco-communities or the State. They are necessary in order to acquire those types of products or raw materials that are not created by ourselves. The traditional salary in the eco-community is also absent, and the distribution of internal benefits is regulated according to the goals of functioning of the entire eco-community as a whole team, fulfillment of personal obligations and the contribution of each individual. There is no accumulation of personal property, and its transfer by inheritance, but there is a right to use any property of the eco-community to fulfill its functional duties, satisfy life needs and reveal its creative potential for both personal and public benefit. This part of the activity is covered in sections related to money, human motivation, decision-making principles and working philosophy. This community is organized in such a way that the greatest value in it is not money and material objects, but people themselves, their qualities, their creative abilities, their aspiration for growth and internal perfection.

Thus, the activity of eco-communities is a *service-driven economy*, where the symbiotic relationship between the individual and society is manifested. Society, in order to ensure its own sustainability, must provide opportunities for *growth*, so that people can improve the *quality of their lives*. For some reason, money is an equation that works in the old economy, but in the newer economy, opportunities for *growth* are presented to individuals simply because society has come to understand that it is so helpful to society and individuals in becoming sustainable. These opportunities are needed not as a matter of making money, but in the new economy, people will *offer themselves* as mandatory social services in order to receive these opportunities. This is a reasonable and rational way of helping people and society to develop in order to become more socially sustainable.

This is where the economy is being replaced from a profit-oriented economy to one that focuses on service in cooperation. The motive for profit should give way to the motive of "well-being." It sounds almost absurd to the capitalist that well-being can forever replace the philosophy of thinking only about profit, but isn't this the final result of business success — well-being? The difference will be that everyone will be involved in the success of the business, not just senior officials and executives. It is this spirit of inclusion of all that will stimulate social evolution, which then leads to the brotherhood of people.



The idea of social survival, of the entire eco-community as a whole team, consists in the fact that all the tasks for ensuring its vital activity are distributed among all its members. In forming a new eco-community, a complete list of tasks and activities is necessary for the survival of the entire organization, for which the most capable specialists are recruited, who join the eco-community together with their family, where each person, in addition to his basic specialization, must be able to perform other necessary tasks. When a new employee is accepted into the eco-community, they take **full responsibility** for their range of work.

Organizationally, for their social survival, all members of the eco-community are vitally and **completely dependent on each other**, on how successfully everyone will cope with their responsibilities to ensure the life of the whole team. By supporting others, you support yourself by surviving together as a whole team, and from the created base of survival you further build the quality of life, where in this process your relationship goes to a higher level of trust, which rises to the level of the family. Family is a great example of shared interest; there is interest for the recipient, and there is interest for the giver, and the return is multiplied many hundreds of times for each side.

Once joining an eco-community as a company / organization, it is assumed that each employee signs a *lifetime* contract with this company, as well as his or her family, all existing children and future children. Working in such a team, a person actually works for himself, through the entire community. Each individual can leave the company if he wants to, because the freedom of personal choice is always preserved, although a more favorable life option for him would be to move to another eco-community.

Family — is the source of the emergence of new people, personalities who then strive to find their place in a larger society, and it can be compared with the building stone from which a huge building of the whole nation, the whole state is made up. Further, our grandparents become the first elements of an extended family, as well as the appearance of many other family ties, which is the beginning of the expansion of society. The eco-community is the next step up from the family step in the unification of human civilization, and it creates a new paradigm of the living / social environment that would show the best path of social evolution that is sustainable. In difficult times of social, political or natural disasters, through functional interdependence, all members of the eco-community will visually feel their mutual trust, recognize themselves as a large family in which we can only rely on our unity as a whole for our social survival in order to overcome all difficulties .

6. Intention

Think about — With what intention were states created? For thousands of years, wars over territory and resources have been fought to establish borders and, within the limits of the available population, to arrange their lives. There is still a struggle of small nations for independence in order to separate themselves geographically and create their own state. The concept of the state is that all resources will be fairly distributed, whether natural or labor, but as a rule this does not happen, regardless of the electoral system, the personality of the leader or the laws adopted. Even when long-standing dictatorships are overthrown, and jubilant crowds of people take to the streets to celebrate the victory, then again, after a while, it turns out that the lives of ordinary people did not become better. Something invisible is always hidden from view, something always escapes the attention that is not

taken into account in its "project of building happiness" on the scale of the state, society or smaller communities. Where can we find the sources of healing?

It is necessary to understand such a simple thing that all persons who are bureaucracy, criminal offenders, dishonest officials and corrupt government officials are flesh from their own flesh of the people, a product of their culture, which came out of the existing social environment. They are not something that has come from outside, they are not aliens, and not enemy spies, but their own-native. It is impossible to fight with yourself without changing the inner values and moral of decision-making. Therefore, the **culture** of the social environment must change, which would become qualitatively different. Good appeals are useless here — human aspirations, as a rule, are self-serving, have no other intentions other than their own interests, and this is typical of people; this is also typical for groups of people, whether it is a group of three people, or 3'000 people, or 300'000 people. It is necessary to find **commonality** among people, in their search for what we could call "truth." A new social culture will not emerge until it is recognized that there is a **commonality** among all people that surpasses all races, all ethnic groups, cultures, gender issues, and so on, and that this identity is ultimately recognized as a unity, possessing the potential and ability to bring holism of human social existence into being. This means that the intention of organized coexistence in the form of eco-communities should be a **common intention** for all nations, embedded in the hearts and minds of each nation, and which they can only accomplish together, not individually.

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What are the intentions of creating eco-communities? What are the long-term intentions for these organizations? What are the reasons for their existence? What will they do?

The first intention is the survival of the species. It is important that there be laws, rules, agreements, treaties and so on that are mutual and active, and protect the survival of mankind. In this, we must define the values that are in the genetics of every folk and nation, gender and are present at any age should be determined, those universal values that motivate human behavior and decision-making, and which have supported our view for centuries. These basic values will then become the criteria for the actual measurement of social processes, activities, and organizations, as the norm of efficiency for budgets and for programs. Are there these values? Yes, they are the seven core human values, which are described below.

The second intention is to develop a stable, organized social existence, which means that stability must be built into every nation so that it can support itself and, thus, support other nations. How to do it? The organization of life in the form of autonomous eco-communities shows the path of **social survival**, reveals the practical opportunity to unite for large groups of people who have common intentions, goals and values - **like-minded people**. This means the creation of a fundamentally new way of life, as an organized structure that generates a new culture that ensures the **quality of life, social stability** of the society and fraternal, warm-hearted relationships between all people. This structure is such that it is real, objective and relevant, which does not depend on personal preferences, subjective views and the dominance of any person. Both States and peoples should be interested in this, so that it would be possible to evaluate the contribution made by the other side, and without this it would not be possible to fulfill the broader parameters of this intention. Then, the peoples will come to greater harmony, we will have more peace and more thoughts about spiritual development.

The structure of eco-communities is such that it is aimed at ensuring **survival** under any external changes: Economic, social or climatic, since these communities adapt to changing conditions, they are internally self-sufficient and all together strive to develop their **quality of life**. In nature, any species adapts to changing conditions, which allows it to survive. Adaptability means **growth** when change occurs, and such a change is called **evolution**, which is the exact opposite of any revolution, unrest, overthrow, or other radical change. Therefore, the **intention** to create eco-communities includes **growth** — not only economic, but also social and spiritual/moral growth, for the entire community and individuals, which ultimately makes up the **quality of life**. The necessary means, technologies and organizational/economic processes of the eco-community will make it possible for all people to improve their lives, even those who are not very well educated and who lead a simpler lifestyle.

The third intention is spiritual development. To ensure sustainability and continuous empowerment, people must work together to develop a common intentions. The intention of coexistence that leads humanity to peace, is that people develop as a race of people, as individuals, as societies, and the only way to realize the greatest potential that people have is civilization, in which societies evolve to support the evolution of the individual in seven spheres of human development: Physical, emotional, mental, intellectual, cultural, social and spiritual. The development of the culture of society and spiritual development are related. This development means that spiritual development is necessary. In a society that develops, passing through the evolutionary steps of development, the collective intelligence, wisdom and knowledge of citizens are required. It is simply not possible for a centrally controlled nation to develop socially and spiritually, politically or economically. The interests of several would dominate the masses, and they would be used in the interests of only an oligarchic society. This cannot be a viable development. Undoubtedly, our material survival is important as the foundation for the development of life, but our spiritual survival is of paramount importance.

It is necessary that the society of people becomes more developed spiritually, both socially and morally through social policy, and not with the help of science and technology, which without advancing spiritual development become fatal for all of humanity. But, do not confuse spirituality with religions. They rarely raise saints and sages, but more often they are the cause of most wars and hatreds on our planet. Religions have lost touch with reality and most forms of spirituality. Without contact with what is real, we are nothing, our life has no meaning. It is necessary to be connected with someone or something that is really real. A genuine Fragment of the Creator dwells in every normal human mind, and this Inner Spirit is the spiritual guide that leads the human soul to spiritual perfection. All religions today lead to even greater alienation, since the true and living opening to the Inner Spirit with all its sincerity has been replaced by more and more sophisticated rituals and dogmas that have nothing to do with the thirst for the soul itself — to experience the joy of knowing the Highest, when brotherhood is between all is established through the living pulsation of the Creator's love in all souls opened to Him.



Thus, all three of these intentions flow from each other, being interconnected. The spiritual development of an individual, as a personality, realizes his greatest inner potential in all spheres of human development, creating the foundation of a society's culture through intra-family relations developing in the eco-community. Without this culture, it is impossible to have a stable social existence that ensures social survival and an increase in the quality of life of *every person* in the eco-community. The culture of a new lifestyle creates the conditions for the survival of the species, at all levels: Materially, genetically, environmentally, politically and socially.

Many people may think that these intentions are too global, relate to entire nations, because everyone's desire is usually more modest — to find a way of personal survival in difficult times, or during the period of abrupt changes in his personal life, or just to go somewhere in solitude and calmness from this crazy world, to be in the middle of pristine nature, to find a better way of life for yourself, for your children and loved ones. But then, again return to the second paragraph — "Survival Scenarios" and determine for yourself your way of life. What do you think is more real? If you can't find anything there for yourself, then we're moving on together. It is social survival that has proven itself over the centuries and millennia as a way to go through any difficulties, and for sustainable social survival lasting for millennia, it is necessary to achieve successful progress among all nations. Among successful nations there are no conflicts, wars, corruption, crime and social upheavals, but there is cooperation and mutual support.

At the moment, autonomous eco-communities are a **social adaptation** to the difficulties that modern society is experiencing — social, political, economic — all over the world regarding the existence of the human species, and the Concept's intention is to create from this a **social evolution** that would continue further without wars and social imbalance.

7. Mission

Communities of autonomous eco-settlements, especially the first ones, carry with them a certain mission — by their own example to demonstrate to all people a new positive way of life organization, to inspire followers and spread the experience of establishing this lifestyle in any country of the world. Of course, the presented Concept of a Socially Sustainable Life is an **open project** and will be supplemented by further practical experience and improved, where anyone can make a personal contribution to this development for the future of their children and grandchildren. This means not to live somehow separately, solving their personal problems, but accumulating and sharing your experience, keeping it in the archive of the knowledge base, like the wisdom of life, all the positive and negative experience on all issues of life that would be accessible to the wide layers of population .

The isolated development of the eco-community, no matter how successful it may be, can lose the experience gained for a variety of life reasons, and therefore each eco-community undertakes to contribute to the common knowledge base on an ongoing basis, in accordance with the developed uniform rules for entering data via the shared Internet portal that works in several languages.

As many autonomous eco-settlements emerge, their integrated economic and social network for mutually beneficial cooperation will be developed, being a more advanced way of life — where honest and sincere relationships develop, without competition, where completely healthy children are born who receive practical education that helps to uncover their inner potential in a healthy environment, in which spiritual growth and development of their humane qualities takes place. It can be assumed that each autonomous eco-settlement will have its own individuality and specialization, not necessarily distinct, but *different* from the others, to complement each other in joint survival, expanding the total capabilities, thereby creating functional clusters of eco-communities, as a basis for mutual support, which will enrich the total experience for the benefit of all.

8. Goals of autonomous eco-communities

What could be the goals that you would start immediately, even in preparation for creating your own eco-community? With the understanding that the first goal must be completed before you can start the second goal, always keeping in mind that these are steps of development.

The first goal, which should be tackled as early as possible, is the establishment of solid material stability, at the physiological level, to maintain joint livelihoods, which could include the solution of such issues as food production, water supply, creating housing conditions, providing energy, organizing health care — all that contributes to your material survival. This corresponds to the lower level of the pyramid of needs described by Dr. Abraham Maslow, which is discussed later.

The second goal will arise as necessary, as the first one develops, it is the establishment of sustainable social coexistence, where this requires the stability of relationships within the eco-community. There should be coordination and joint efforts in solving urgent problems, planning and the entire organization of work. The principles and values of social sustainable development will help in this, based on *seven core human values*, which will create equal opportunities that allow everyone to go forward without being super-rich or super-poor, where the educational preparatory processes of our programs related to social sustainable development will teach people not to accept the existing position of the old paradigm of “me-ism”, but to accept a lifestyle of social stability on an equal footing with others, where you will be given equal values, as well as any other. Whether you are rich or poor, this can be seen as a social value for a society, whose quality and value can be improved by training, and through education, and opportunities to develop your potential for growth, to improve the quality of your life.

The third goal will begin to develop from the previous two, as improving the quality of life. For this, the eco-community needs to become a *socially highly developed society* that has been stable for many centuries, where each person determines defines his or her own understanding of the quality of life,

building it together with like-minded people, on the basis of *equality* and their inner potential. Is it possible to build such an advanced society? It is the dream of many, but — who should solve this problem, this generation, or leave it for our children? Yes, it is possible to implement it, this is the beginning of a long way where *everyone* can participate.



To better understand the final result of the implementation of these goals, one should ask: What ultimately becomes the most valuable for us, for the sake of which all this hard work for survival is carried out? Is it money, material resources, created infrastructure, transport? We have already found out above that any material resources provide only short-term and limited survival, without the prospect of a sustainable future. Even if for some reason you lose the accumulated material base, then having moved to another place with all the staff of your eco-community, you will be able to recover again. It is people who are the most important value, who have gained the experience of social survival, learned to interact with each other and fulfill their distributed responsibilities, acting as one. All this forms the *culture* of the eco-community, which should be passed on from generation to generation, being a heritage for their children and grandchildren.



For these purposes, the practice of **seven core human values** for social sustainability is used, which are the values of all mankind, and not just a few people, and when these values begin to be used, the results will benefit *everyone*, not just a few people. This is the benefit of using the values that have supported the human species throughout its history, and which are part of our entire being. When people begin to understand how they are inextricably and inherently related to these values, they will begin to see that they make great sense for a more positive future.

Such an understanding includes the fact that these values, and principles, and the concepts of social sustainability, would become for everyone as they sometimes say that “this is a no brainer”, so that everyone would immediately see the need, and the obvious logic, and rationality movement towards positive results. Then this concept can become a characteristic for everyone, a process of social justice in people who see the common good for all, on a daily basis. It will become apparent to most people who *understand the obvious* nature of core human values for social sustainability.

Growth is a natural result when we encourage the value of each person. It is important to remember that **quality of life, growth, and equality** are all-encompassing, they are holistic, they act in one direction. When we start looking to improve the *quality* of human life, people will *grow*, which is just in the nature of the human species, which encourages us to become larger and become more in the way we grow.

In the history of mankind, socially sustainable autonomous eco-communities have never been created, built on the foundation of *seven core human values*, and these values have helped man not only survive in his history, but even prosper. Therefore, the first eco-settlements can and should be successful in order to show by their example their pragmatism and benefits for a wide spectrum of society — rich and poor, educated and poorly educated, at any social level.

It is not enough to create such a peaceful environment, it is necessary that it lasts a very, very long time, almost *always* for many generations ahead, where there would be confidence in the future for their children and their descendants. It is necessary that this stability does not depend on external circumstances, but is autonomous, self-sustaining, primarily in the form of an organizational structure that generates material and social stability that creates this confidence.

9. Basic principles of life in the eco-community

The basic principles of the life of an eco-community determine the functional philosophy of work, the one that will guide each member of the eco-community throughout the day and night, 24 hours a day,

seven days a week, which everyone must keep in mind at all times while carrying out his work duties. There are only three, they are fundamental and consistent in their meaning:

- Ensuring *survival*
- Development of *quality of life*
- The functioning of the community as a *holistic organism*

The social membership of the eco-community can include any categories of people where only those who share the philosophy of the seven core human values are united as *like-minded people*. It is necessary to be united among all people, the addition of all efforts in a single direction, relying in this on the Basic Principles of the life of an eco-community, where more than a simple majority is required, which is *unanimity*.

▪ Ensuring survival

Survival under any circumstances is the first and **basic principle** of the eco-community, which subordinates any other rules, behavior and actions. This implies preserving not just the lives of community members (in case of emergency), but also the possibility of transferring a culture of survival, experience, acquired skills and practices that must be preserved, since it is this culture that ensures the survival of the entire community.

How is survival ensured? Public association is a form of **survival guarantee**, the benefits of which have been learned by people for centuries. To do this, people pay a fee in the form of self-sacrifice and infringement of personal freedom, which the society charges from its members for improving group security. In other words, the modern social mechanism is an insurance plan that is developed by trial and error and is intended to provide some guarantees of survival and acceptable social living conditions. Liberty subject to group regulation is the legitimate goal of social evolution. Liberty without restrictions is the vain and fanciful dream of unstable and flighty human minds.

The main problem underlying the issue of survival is that in the Concept of eco-communities it is necessary to move from the philosophy of **personal** survival to the survival of societies. In this matter, **the rights of society are superior to the rights of individuals (!)**. Undoubtedly, there are rights of an individual, but they cannot overshadow the moral rights of future generations to live in peace. Society survives only when **its right** has a dominant role. When the rights of individuals exceed the rights of all future generations, something is very morally wrong with our society.

The educational process of the younger generation is aimed at comprehensive training in life skills developed by the community — the life wisdom that accumulates and is passed on from generation to generation.

Strong sustainability in the life of an eco-settlement should be maintained from year to year, despite the fact that external conditions can change: Economy, social environment or climate. Growth does not equal to progress: An increase from year to year of any quantitative (gross) indicators does not ensure the progress of this society and does not give the ability to adapt in order to develop. Progress is the internal quality of a system. The truth is that the vices of endless production — production for the sake of production, accumulation of means for the sake of means — are infinite and are nihilism, and excessive consumption undermines the social and environmental foundations of civilized life.

▪ Development of quality of life

Having provided the conditions for their survival, people always strive to increase the quality of their life. The main leadership of the eco-community, its leaders must agree on improving the quality of life for the entire community. It is created using *the seven core human values*. **The quality of life** is a variable that is in development, accompanied by **growth**, based on the disclosure of inner potential, and to do so as anyone else could, under conditions of **equality**. The quality of life is achieved

through the joint efforts of the *entire* community. Each individual determines for himself the level of quality of his life, which is subjective, and can be improved on the basis of his personal abilities and skills.

For the development and growth of the quality of life of the whole community, its activity, all its vital activity is aimed at stimulating and promoting the disclosure of the inner potential of each individual, the development of his creative abilities, this process from birth to deep old age, so that his potential becomes even more valuable in his own eyes and for the whole community.

▪ The functioning of the community as a holistic organism

Consider the vital activity of the entire eco-community as a single, integral organism, following the example of the human body itself. Each part of this organism has its own functional purpose, its own responsibility, and, regardless of the importance of the organ, all components of the body are in demand, need care and are equally loved. Each cell of the body uninterruptedly performs its routine work, working harmoniously with all the others, and the overall health of the body is formed from this. When some cells begin to work separately and apart, satisfying only their personal needs, then this manifests itself in the form of a cancer, from which the whole organism suffers, and it eventually exhausts and dies.

The strength of the body lies in its *integrity*, the coordination of the work of all its components, their healthy state, the development of each cell, the understanding of responsibility for the obligations undertaken, in the mutual assistance and in the well-coordinated leadership. It is necessary to keep this image in mind in order to understand the vital activity of an autonomous eco-community, which is based on the service of everyone for all. Everyone tries to give the best of his abilities for the benefit of all. To do this, each person in the community must find his or her own functional role, which would be in demand, and take full responsibility for the chosen range of duties. In this way, all the vital needs of the eco-settlement are covered, which ensure its comprehensive functionality. Each person has his own distinct value for the benefit of all, and he is actually “embedded” in the functioning of his community as a single organism.

In its turn, the entire community is to the highest degree interested in the growth of the abilities of each individual, his personal qualities, his practical return from his skills and knowledge, and accordingly tries to equip, support him with everything necessary — physiologically, technically, technologically, educationally and morally.

The requests of each person to fulfill his duties are governed by common sense, defined as “what works and what does not work”, which revolves around the main principle — survival. Thus, the needs of an individual member of the community must comply with the principles of the *whole*, just as the whole provides life to the *private*, which is any living organism, because of which it is able to survive.

Emerging problems, which tend to start at the private level, are an immediate task of the entire eco-community to correct them. Problems are like a manifestation of pain in the body that serves as a signal, which you need to immediately pay attention. Moreover, the targeted identification of problems or potential problems contributes to the progress of the three Basic Principles of the eco-community life.

Chapter 2

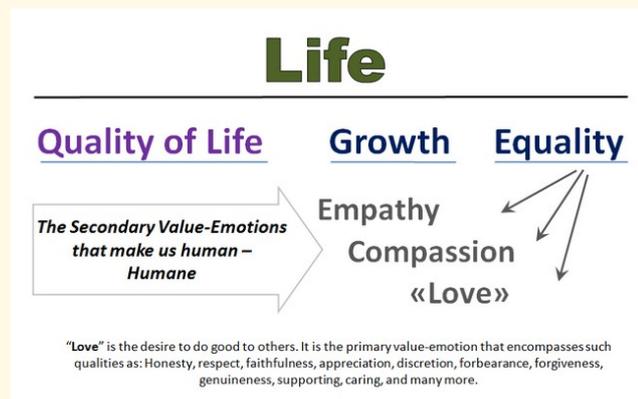
Seven core values

10. The system of seven core human values

To realize this intention and achieve the stated goals, *a working philosophy* is needed that actively acts as the principle of internal unity, that organizes and regulates all relationships of people, which surrounds every decision made in the organization, whether it concerns someone who bakes bread in the morning, or who takes key decisions in the Coordinating Council of the eco-community. This philosophy is based on seven core human values, which are universal, timeless, self-evident, which supported the survival of the human species over the past 200'000 years, and moreover, they are embedded in human DNA, being a driving force:

- Primary values, these are **Quality of life, Growth** and **Equality**.
- Secondary and complementary values-emotions: **Empathy, Compassion** and **“Love”**.
- Ultimate value, embracing all these values — **Life**.

Life is a primary value around which the other six revolve to in a system of wholeness within them.



Life - is the highest and ultimate value of the human species and all species — intelligent beings — and even those that are not endowed with consciousness. Life is a core value around which the other six revolve in a system of wholeness with them.

Quality of life — While life is the basis for survival and continued existence, it is *quality of life* that makes life valuable and gives meaning to life. In a democracy, access to the quality of life is ensured when a person not only has an equal right to life, but also has an *equal* right to *growth* with others. The quality of life is a basic value, while personal *growth* and the *equality* of existence with respect to it are complementary values.

Growth — Growth is necessary to improve the *quality of our lives*. Our desire to improve the *quality* of our life provides motivation for the study and development of our innate potential. Our desire for *growth* ensures that our innate potential is expressed and realized, and collectively this potential is encouraged to improve the *quality of life for all*, for social and cultural progress. To be human is to strive to *grow* in our innate potential. Without growth, it is impossible to ensure social evolution and social sustainability.

Equality — Motivation to improve the *quality of life* also occurs when we *compare* our quality of life with others and strive to balance the situation of our lives. Equality is inherent in the very value of life — everyone’s life is valuable. We, as a human society, give equal value to each person, and we strive to provide a fairer opportunity for each person to develop his inherent inner potential, just as we would like to develop our own. Symbiotically, each person is regarded as a “social asset”, whose

contribution to the development of society ensures that society becomes socially sustainable, and the contribution of society to this person supports his *growth* so that he can make this contribution. Equality supports each person individually, as an *equal* among all, which is mirrored back from all to the whole society, in the form of its social stability and unity. This is the value that enables us to work together to improve our world.

Secondary values-emotions -

Equality ► Empathy, Compassion and "Love"

The primary value of **Equality** is the source for the three secondary values-emotions that make us human, and these are: *Empathy, Compassion and "Love"*¹. We know when *equality* goes out of balance because of the secondary value-emotion of empathy — it is to "feel" or put yourself in the place of another person and feel what it is, whether in distress or in joy. When we feel *empathy* for others, we want to act out of **compassion** — to reach out to another person and help him in his situation. When *empathy* and *compassion* are combined and we feel that it is the same for everyone, then we say that we have "**Love**" for all of humanity — the ability to take care of another person or all of humanity, as we would do for ourselves.

They work for unity, for consent, cooperation and partnership, as well as for love that people can share as neighbors, friends, and family. They help defuse tense economic imbalances.

¹ NOTE: Love is the desire to do good to others. "Love" in quotation marks because love is a summation of its auxiliary values: Honesty, respect, fidelity, appreciation, patience, indulgence, forgiveness, sincerity, support, trust, caring, tenderness and much more.

Human empathy and compassion will allow all people in the community to improve the quality of their lives, providing motivating energy to grow in their integrity, and then we have the opportunity to become *equal* in our rights, and express our innate potential, like any other person. Without secondary values-emotions, the achievement of the *quality of life* and its *growth* will be accompanied by violence and cold logic, due to the exploitation of other people and a soulless attitude.

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Now, let's talk in more detail, so that the foregoing about the seven core human values is perceived more accessible.

No doubt everyone will agree, and it is true that all people are *equal*, that there are no "blue bloods", that there are no "anointed to the throne," and so on. We all have the same genetic structure. This is our similarity, and all acts of differentiation are ethnic, cultural and racial, to which people prefer to pay special attention. The priority of the "who is on top", so to speak, is simply absent. This is a simple and clear thought, isn't it?

What are your preferences in life? How many of the people interviewed would prefer to abandon their property, live under a bridge and seek casual food? No one wants to do this. And on the other hand: "How many of you would like to improve the *quality of life*, the way you define it"? And here, everyone would raise his hand. Then, I would like to ask: "**How** do you do this"? "How do you improve the quality of your life"? Yes, everyone wants to have a lot of money, to be well-off, but how? Do you want to rob a bank, or, while engaged in banking, using the crafty method of "legally" shaking out customer accounts, or using some other way to make money at someone else's expense? Of course not. Simple reasoning leads to the fact that each person to achieve their well-being, wants to develop their innate potential, with which he was born. This potential is different for everyone, but it is by developing our inner potential that we can achieve a lot in life, and for this we want to have **equal** opportunities, like any other. Only by developing our inner potential on the basis of *equal* opportunities, we can achieve our **quality of life**, such as we define it for ourselves — because everyone has his own, individual preferences.

Everyone is inclined to consider themselves young and forward-looking people who have tremendous vitality, tremendous curiosity, and a tremendous search to find a better life than what their parents gave them. What needs to be done for this is to give the opportunity to grow in their potential. Many parents who have the opportunity are eager to send their children to good schools so that they can go to prestigious institutions that teach them the skills to use their innate preferences and passions, so that they can grow in their potential. Having a good education, developed skills, such people achieve great heights, and a great quality of life.

And here again, we need to return to the concept of equality, so that even with a good education, we need to find an *equal* opportunity to achieve a high *quality of life*. Most issues of equality have been outlined in cultural terms of competition. Where did the competition come from? It came from the observations that we make by comparing ourselves with others; with others who have less, and others who have more; others who have the worst, and others who have the best. Therefore, a person strives to develop *equally*, what others also have, and he does this through his *growth* process. Some people have early preferences for the sake of money — they want to be rich, they want to be millionaires. Culturally, they miss because it is the money that they want. But, if they choose the shortest route in this process, then they can improve their life without money, if they so choose.

These three core values — **Quality of Life, Growth** and **Equality** — supported our human species in its survival throughout human history, being embedded in everyone's DNA, and are responsible for social progress, technological progress, and all other forms of progress that have occurred in our society, and our form of Homo Sapiens, and our civilization. Also, these human values, being common to all people, they are neutral, and therefore are not political, religious and do not belong to any ethnic culture.



Speaking of the three secondary values of the human race, this is our **empathy** , **compassion** , and the generalized "**Love**" for humanity, they proceed from the basic value of **equality**. In our comparative process, we see that since we compare ourselves with others who have more, we strive to have the same things that they have. And some have less, and we have *empathy* for them; we have a feeling of what it is like to be deprived of. It is a fact that the difficulties of life help us develop our secondary values of *empathy* , *compassion* and *love* for humanity.

We see that those people who have everything that was given to them from the early years of their lives, and who have an unsuitable sense of entitlement, are practically devoid of empathy . They do not have the problems of life to **develop** their secondary values that define them, **how** to be human and **how** to be humane. Therefore, it is important that the person sees himself, that he is self-observing — are you sympathizer? When you see someone who has less, someone who may be in some difficult situation after the war, where there were people who had no legs, and who would sit in a wheelchair, and would hardly walk down the street, begging to pass their way through life, then your heart sympathizes with this person in his difficult situation, then this is **empathy** .

And when you **sense** the love of a baby who cooing and smiling, and giggling, and playing, that is *empathy*. You are reaching out to this child, and you understand what it is like to be an infant, to be a happy, satisfied, cared for infant, and so that is *empathy*. In your compassion for yourself, you want to reach out literally and pick that child up and draw them close to you, and look in their shining face and their smiling eyes and be one with that joy. So to, when you see a person in dire circumstances, you would want to reach in *compassion*, and to assist them in some meaningful way to improve the *quality of their life*. This is true *compassion*; this is true humanity, this is who you are as a human. Being humane is part of what we are.

Love, compassion and **empathy** are *self-sustaining* emotions, because they allow us to be more open and draw us inside ourselves, and with others. They contribute to the inner development, growth and maturity of our self, and lead us to the accumulation of the wisdom of life that new generations need for guidance. Open, confident and socially competent individuals are essential elements of *social leadership* to lead others to actions that support families, communities and societies around the world. They cause acts of social integration, not social separation. These emotions provide social lubrication,

which is necessary for the normal functioning of the family, community and society, and their sustainability in the future.

Social sustainability will develop at the level of ordinary people, and it will not be a hierarchy that will bring social sustainability to organizations, and then to cities and States; it will begin first with local people who know the rightness of these criteria.

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The activity of autonomous eco-settlements, its lifestyle, is aimed at ensuring the **quality of life**, which is developed and improved on the basis of **growth**, in which everyone gets **equal** opportunities to reveal their inner potential. *The criteria for making all decisions* in autonomous eco-settlements are secondary values-emotions: **empathy, compassion** and **"love"** - as a new paradigm of thinking.

▪ Characteristics of the seven core values

Quality of life, Growth, Equality, and unifying value — **Life**, they have their own characteristics that need to be said.

Universal — These four core values are universal for all peoples, all races, cultures, ethnicity and genders. You can ask any person, in Switzerland or Somalia, in India or Canada, whether he is a millionaire or a poor person, the head of a large corporation or a simple office clerk, whether they want to develop the innate potential and to improve the *quality of their life* and have *equal* rights to achieve this. The answers are universally the same — Yes.

Irreducible — These are the highest values for the human species, and are not subject to any other values. The desire to improve the quality of life, growth and equality creates the basis for human motivation (see the section "Human Motivation"), as interpreted by man, and expresses itself in a personal hierarchy of needs.

Organic / Congenital — These four values are organic to our species and have been built into our DNA from the earliest times, as part of our heredity. They have inspired all of us to strive to improve our quality of life materially and socially, and this is manifested regardless of age, from our very birth, acting in us unconsciously and instinctively. We can confidently predict that these same values will continue to motivate humanity to enjoy an ever-improving quality of life and grow in our innate potential in future centuries and millennia.

Timeless / Eternal — It seems that these values were present in us from the very beginning for our species, even before primitive times. The desire for *quality of life, growth* and *equality* has been throughout the history of mankind, and we have achieved a great deal through this pursuit.

▪ Human motivation

What motivates people? Perhaps human motivation should be considered in a separate paragraph, in more detail, to understand the foundation of our decision-making. It is on the basis of *decision-making*, one way or another, that we get results that lead us either to a more sustainable life, or to the decline and collapse of the family, organizations, societies and nations.

Three core eternal values: **"Quality of life"**, **"Growth"** and **"Equality"** are innate to the human species and universal — in every person, in every nation. We have already discussed how these values encourage us individually to improve the *quality* of our lives, to *grow* and achieve everything in life as *equals* as any other person with the same abilities. They support the *growth* of societies and peoples, through the collective influence of individuals, especially in organizations. However, what is lacking in our consideration is the initiation of a *cause*, an intrinsic motivation that propels this simple matrix of values into action.

Each person can interpret and apply these three values in his life in at least three ways:

- negatively
- neutral and
- positively.

If the interpretation of these values is expressed negatively and destructively, then it is presented in the form of seven murderous emotions, which include anger and aggression, greed, laziness, pride, lust, envy and accumulation (accumulation of more than is necessary for human life and circumstances). They are evidence of innate self-interest and self-centeredness. These negative emotions are degenerative in nature, and reduce the effectiveness of a person in their own lives, and are corrosive in relationships with other people. When they come from organizations and corporations, they can have a cumulative, negative impact on entire communities and societies, which creates social and economic instability. Such a narrow, selfish and egocentric consciousness is the driving cause of social separation and social disintegration, the exact opposite of social sustainability.

The internal *driving forces* that trigger social stability and sustainability are the three main emotions: “**Love**”, **Compassion**, and **Empathy**. These three emotions lead us to be open with our own personality, with other people, which allows us to improve our self-esteem and self-image; and encourage us to improve our relationships with other people. These emotions are not selfish, but generous, and allow us to see our own life in the lives of other people, and then, in compassion, lend a helping hand so that others grow! *This is an emotional integrity through which the quality of life, growth and equality are interpreted, applied from person to person.*

People are innately good. In the same way as the three fundamental values of social sustainability (quality of life, growth and equality) are inherent to every person of any race, culture, nationality, citizenship or gender, so the *three core values-emotions* are also innate, and not trained behavior. They are present in our DNA! They exist in us as an *impulse to do good* to other people. They are proof that people are originally good. We want peace for others, for example, as much as we want peace for ourselves, because we are connected to the values that make us human — humane.

These three core values-emotions clearly identify us as social personalities, and not asocial or antisocial beings. Their expression is a testament to socialization — to care for others equally as we do for ourselves — to be humane. The exceptions are those who have received poor socialization, and learned the predatory values in which they were raised; those who have developed negative interpretations of themselves and others; those who choose to be different than innately good; or are mentally disabled.

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Unified Theory of Human Motivation. Together, these seven values, or in more detail — the unity of the primary and secondary value systems give us a complete picture of human motivation and an accurate reflection of us as individuals — thinking and compassionate. Three primary values and three secondary values-emotions complete the full circle to provide the basis for a unified theory of human motivation, which was founded by Daniel Rafael, PhD., involving the *analytical* side of individual and social existence with an *intuitive* or heart-related side of our existence.

We are motivated by our *intellectual* side to come up with ways to improve the quality of our lives, whether it be discovery of fire, to heat our cave and cook our food or the invention of the latest smartphone. We are also very motivated by what we *feel* from what most people call their “heart.” Secondary value-emotion gives each of us the opportunity to improve our quality of life through our *sympathy, compassion* and “*Love*” of humanity, acting as a giver to others, and as a recipient from others.

Further, these values enable us to improve the quality of our lives through our interpersonal relationship with our own personality; and through interpersonal relationships with others. This is the moment when the combination of these two value systems becomes extremely important to motivate each of us to explore our innate potential and find meaning in our lives, confidently reveal our

potential and help others to reveal their own. Three secondary values connect us with others through our empathy to act in compassion to help those in need. In doing so, these values reflect the fact that we are fully human. Peace will never be possible until we become **completely humane** in our intra- and interpersonal relationships.

▪ Way of survival

Seven universal values have served as an incentive to preserve our species for approximately 8'000 generations and characterize our species as human, humane. In other words, the three primary values (Quality of Life, Growth and Equality) give us a unified system of *moral* justice, and the three secondary values (Empathy, Compassion and "Love") give a unified system of *humane* justice, humanity. Three secondary values provide **criteria** to live humanly in grace, to protect and cherish ourselves, while we protect and cherish others.

Adapting to changing conditions. While the three primary values support our species, the three secondary values give us a conscious ability to adapt peacefully to a world that is becoming more and more populated. The key words here are "be aware" and "adapt". As a species, we *unconsciously* relied on three core values that encouraged each person to strive for a better *quality of life, grow* in their potential and do it on an equal footing, like everyone else. The three secondary values, however, are committed by the free will of man, which means that they come into effect unconsciously and consciously.

As our societies become more and more complex and populated, the more and more we will need to refer more *consciously* to three secondary values that make us humane. Otherwise, our developed societies will not survive, regardless of whether they are democratic or totalitarian. When the primary value of equality evokes our *empathy*, we become *aware* of the **equality** of others, which requires us to come to conscious awareness (consciousness), then to act in *compassion* to help others; or someone would prefer to ignore them. Which decision-action is more human?

For societies, this **awareness of equality** must be awakened so that individuals and all citizens collectively decide to activate their compassion and "Love" for humanity in order to help others adapt to a closer *life together* — this lifestyle is an eco-community. If we consciously or unconsciously decide not to apply the three secondary values at the society level, then the three primary values will act on their own, and this will support the ongoing ethnic, religious, political and national competition for their selfish existence to the detriment of everyone. Then the conflicts will no longer be regional, but global. Then you need to *consciously* use our intuitive minds, individually and collectively, to **choose** a life without conflict, in a peaceful, organic state of human existence. These seven values are the social constants of human behavior in a world that is becoming self-sustaining.



To see the path to survival, you must first see in seven values a **system** that works as a whole. A wonderful and very intelligent writer, philosopher and engineer, Richard Buckminster Fuller talked a lot about the Planet Earth Spaceship — we cannot escape from here; we live here; we must learn to interact well with others, learn to work well with others, and not show those blatantly immoral habits that undermine the civilization of social life on the planet. Our planet is very overpopulated, and therefore the ability and skill to live in harmony with others is of the highest vital importance. At the same time, it is important that planetary civilization becomes self-sustaining without population growth, which always destabilizes the efforts of material and social stability. There must be informed population management, where consequences are assessed, and social sustainability cannot be achieved until the population is balanced with the resources of the planet. Such uncontrolled population growth, observed today, is only one of the inevitable factors of the collapse of civilization, let us hope not complete, but extremely severe. It is important to find a path to recovery, after this fall — the era of self-destruction.

The currently developing cataclysm of weather anomalies will be the greatest modifier of human civilization. It is a product of human reproduction, which far exceeds the ability of the oceans to absorb additional heat from the increased use of hydrocarbons, which is the cause of the temperature increase in the atmosphere. Subsequent anomalies will include the rise of the ocean, and it will exceed any current scientific forecasts, which will require literally billions of people to move to a safe distance in height from the old coastline. It is not difficult to foresee the concomitant consequences of these events, now we are not talking about them, this whole picture is complex. What is missing in the conceptual distinction from scientists is the **integrity** that exists in these cataclysms. They do not occur individually as isolated events, but they exist together as integrity, and only the **integrity** of a human socially sustainable existence will be sufficient to overcome this **holistic destruction**. Yes, four primary values were enough to maintain the survival of our species, but only thanks to the conscious inclusion of three secondary values in our lives will an **organized social existence** of mankind become possible. They are important for maintaining order within organizations, as well as between organizations in communities and societies.

Thus, there is not the slightest common sense to look for a way to survive from these cataclysms in the outside world (climatic, and as a consequence social) in order to have more money, more territory, more different resources or more energy for your survival. No matter how rich, intelligent, strong and powerful you are, and being in a seemingly "protected" place, there will always be more savvy, strong and skillful people who will act in their own interests, different from yours, and global and long-term disasters will put everyone on the same level. **The only way to survive is the way of social survival**, which takes into account the interests of all and everyone, as well as the interests of the whole for the life support of everyone. To do this, we need to realize that we have these seven values within us by nature, and then we must be able to distinguish between the four primary values and the three secondary values that make up the system. A system, this means: Interaction, interconnection, rules, relations of parts and their harmonious balance. And only then, the community or the whole society, using these seven values wisely, becomes **whole**, and therefore capable of survival.

Four primary values (Quality of Life, Growth, Equality and Life) form the **masculine** nature, which supported the survival of our species on the material and intellectual level: Throughout the existence of the human species, we have always been looking for an improvement in the **quality of life**, and in this process we left flint knives that break easily, to steel knives, and then to stainless steel knives. We have improved the **quality of our life** from moving from rocky caves to nice well-maintained houses that have central heating, and many other amenities. To do this, we had to **grow in our potential**, learn many things, and learn more and more, and we tried our best to invent new means to improve the **quality** of our lives. In our quest for **equality**, we always **compared** our lives, available resources with others, and then we conquered other territories and countries, setting new boundaries. But now, the dominance of borders, accompanied by the transformation of borders into innovation and agriculture, and so on, is now complete. Our world has become densely populated by all peoples, and the functions of domination, control, power and authority, as well as male domination — this is the era that has come to an end. The four basic values can only work until then, but if they continue to be used and further used in this one-sided way, then the whole human culture will begin to decline. This is already happening.

Three secondary values (Empathy, Compassion and "Love") form the feminine origin, which is emotional, intuitive, human and humane. Now we need more secondary qualities of social sustainability — this is a feeling, and a feeling of empathy for other people, for their situation, and then the desire to keep in touch with them and take care of other people, as we would take care of all of humanity, since we are part of this humanity, and in the way we would like to be treated by others, who see our situation through their own empathy, and turn to us out of compassion. These are the attributes of a well-balanced female personality, both among the indigenous people of distant tribes and women of modern society. These value emotions are inborn or inherent to our species, and now it is time to bring them forward.

An expression of empathy, compassion and "Love" supports the development of a **higher quality** of life for ourselves and for others. These emotional values give us the energy of motivation to grow into more complete, mature, and functional individuals. They allow us to see the common good, social

equality, and social justice as social, rather than selfishly personal. Their expression demonstrates that all other people are as valuable (equal) as we are, and allow us to express the highest ennobling qualities of human nature in its best form. Three secondary values define our humanity — these are the attributes that give us the opportunity for the spiritual growth of the soul.

All these values are a single whole: Three secondary values, acting on their own, will be just as incompetent in their effectiveness as the use of the four primary values acting on their own. Further, values influence **the way** we think (this is our worldview), and it follows from this: What internal motivations we have that shape our view of the world, and our attitude towards events surrounding us. In our behavior, we are always guided by *values*, as a chosen direction, where to go or turn. Values influence our decision-making throughout the day, — basic, secondary, intermediate - the whole range of decisions is always supported by values, they are the motivators of our actions, like an engine that drives a car. And going further in these reasonings, something should *guide* our decision-making, right? After all, we want to make the *right* decisions using these values? And what underlies the **right decisions** is again values. In this, we want the same eternal, universal, unchanging values to consolidate and develop *morality and ethics*, which are also timeless, unchanging and universal for all people, something that is proactive. These are not prohibitive rules: "Don't do this, don't do that, or you will reap this kind of punishment". No, we need not prohibitive rules, but **proactive rules of morality and ethics**, rules that encourage us to make decisions that are positive and help to contribute to our lives, and the lives of other people, and all future generations.

The whole decision-making process is based on values, and from these seven values comes the morality that develops from them, and this is not "should do this and should not do that," but **what** should we do to become sustainable as a person, and as a family, and as a society and civilization. This morality is proactive; and from this morality develop ethical statements, those things that tell people "how" to perform interpretations of moral proactive values.

Values ► Moral ► Ethics

- **Values** are at the core of the decisions responsible for the survival of our species;
- **Morality** is a set of rules by which a person is guided when making decisions and actions aimed at preventing destructive, life-changing human behavior;
- **Ethics** provides an explanation of "how" to follow the rules of morality.

Yes, it seems awfully simple, doesn't it? But, this is the very **formula of survival**, as the "thread of Ariadne", holding on to which you can get out of the labyrinth of contradictions in today's society, which at random moves from one impasse to another. Examples of proactive morality and ethics are such that *dividends are paid over time* in the lives of those people who have shown their love for humanity, empathy, and compassion, and actually have done something reasonable and sufficient to help another person. The rules of proactive morality focus on desired behavior rather than undesirable behavior. These values and their accompanying morality and ethics fill a gaping blank when there are no prohibitive laws restricting the vast breadth of unethical and immoral behavior.

Therefore, what is needed now is the female influence of empathy, compassion and love for all of humanity. They must be balanced with four core values so that civilization, nation, culture and political education grow, prosper and survive.

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Only through the adoption of human decision-making in organizations and the power of organizations can the organized social existence of communities, nations and the international community of nations and their societies be maintained. And only with the help of three secondary values can we cooperate and foresee what we need to do, how to work together to help us survive both as a society and as a community. **Only through organizations**, only through the organizational structures of societies and the decisions of individuals and families, the social existence of all mankind is able to develop and survive with four basic values.

Only through the survival of the moral and ethical social organized existence can we create a socially advanced society where our hostility must disappear; our competitive nature should be tempered — to a large extent — and our rivalry should give way to cooperation, complementary relationships, friendly relations, good relations and generous relations, because as you give, so you will receive. And then, ethnic enmity should disappear; racial enmity must disappear. What are we talking about here? It's about equality. **Equality is paramount value necessary for survival as a species**, and especially as a family and community, and is especially important when this equality becomes able to express empathy and compassion for others. When this happens, everyone will see himself as one of the whole, and this is not only a way of survival, but also a path of true spiritual development.

It is necessary to teach people how to make decisions that are socially sustainable, decisions that take into account life, equality, and growth, and the quality of life, empathy, compassion and love of all mankind in a balanced way, so that decisions are made not out of their own interests, but out of **joint interest**. We must begin to make integrated decisions, decisions that are considered by both parties, being mutual, and not privileged, so that the decisions made by individuals for their personal lives should have integration or integrity for their lives and the lives of everyone else.

How to do this in practice, about the decision-making system, the logic of morality and ethics, working like mathematical equations, will be described in detail in later chapters.



A large tribe of "survivalists" will probably be greatly disappointed with this chapter, expecting from its title other, more familiar to them methods of survival, but in reality, the chapter is not dedicated to them, but to the "generation of survivors", those few left after the global cataclysms, "Great Decimation of the 21st Century", which will be the result of overpopulation and global climatic disasters, rather than deliberate social, political or financial and economic revolutions. What is to come is so huge, so massive and so dangerous that there is not a single solution, not a single remedy, preventive procedure, social policy or economic power to stop what is to happen. The main question of the "generation of survivors" will be: **"What must we do to recover from this global catastrophe?"** Should we restore the previous social organization of a society that has ruined the world, or should something new be invented?" By the time the cataclysms have completed their deadly cycle, people will be in great shortage, the "corridors of power" are empty, and governments and power structures will be nowhere to be found. You will be alone, and with such a reduction in population, you will need cooperation between parties that previously had disagreements, and a common investment or interest in joint business, not as individuals, but as **jointed mutual associations**. This is very similar to the work of a mutual insurance company, where those who have been invested in this process benefit from its good operations. In the future, these could be eco-community clusters that combine functionally to complement each other.

Now let us consider the existence of organizations.

▪ The survival of organizations

It was the seven values that contributed and supported the survival of the human species Homo Sapiens for about a quarter of a million years: They moved and pushed us forward in our aspiration to improve the **quality of life**, and this aspiration provided motivation to study and develop our innate potential, through its **growth**. Motivation to improve the quality of life also arises when we **compare** our quality of life with others, and strive to **balance** the situation of our lives — this is where **equality** comes to light. Seven values not only supported our survival, but also encouraged us to **thrive** and dominate the planet. They are also inborn and universal for every person of any race, ethnicity, culture, nationality and gender — we have an identical genetic structure where these values are embedded.

However, looking at the centuries-old history, we can see one very obvious and surprising fact: Yes, we survived as a human species, but **not one of the human organizations could survive!** **NOT ONE!** All

organizations, all societies, administrations, empires, kingdoms, dynasties, governments, nations, states, and civilizations have failed completely throughout the history of mankind. When it comes to the *social level* of existence, there is no *genetic* heritage available to organizations.

They failed simply because they made bad decisions; they made decisions that did not support that society, that organization, that administration, that government, that nation to move into the future. These reasons consist of two parts — first of all, societies and organizations, governments and empires, arose without a **conscious intention** for their long-term existence and **adaptation** to changing conditions. It was simply believed that if they do what they do successfully one day, and one year, and one decade, then this will continue for decades to come. As we know, they failed miserably — all of them failed, and societies, administrations, companies, corporations, governments, nations and so on, will also fail in this century, unless they include in their decision-making the values that help sustain them and adapt to the future, and to the circumstances that are occurring.

To support for organizations to become socially sustainable organizations requires that they reconsider their **intention** for their existence and make this process very conscious. To just continue doing business as organizations, governments and corporations do, offers no hope beyond a very fallacious understanding of the future. **The future is something that changes constantly**. One thing that organizations are largely fail to do is *adjust and adapt* to the conditions around them. It is one thing for a profit-making corporation to adapt, downsize, increase its size, or to enter into new market fields in order to stay profitable, but it is another thing to **adapt** to the changes in society and civilization over the centuries to remain in existence. Therefore, its intention for existence must adapt to the reality of the future and to the constancy of social change.



Let's once again highlight the reasons for the failure of all organizations that have not survived throughout history:

- None of the organizations was based on the intention to become sustainable, both materially and socially.
- All organizations failed because the seven values of social sustainability were not embedded in their founding documents and decision-making processes.
- They failed because they were not conceived as “learning organizations”. Learning is the result of our desire to grow in order to improve our quality of life, individually and collectively.
- They failed because they did not learn from their own experience, and did not have functional libraries of wisdom to guide them.

Thus, recognize this carefully: It is not changing conditions cause the wreck of societies and organizations, and their refusal to *adapt* to these changing conditions. The survival of any species in nature is reflected in its ability to adapt to changing conditions.



In the creation and development of eco-communities, it is necessary to move in your thinking from personal survival to the survival of the entire community **as a whole**. This is a completely new level of awareness, where the care of this “Concept”, this work, consists not only in the survival of the current generation, but also of all future generations.

An old aphorism: “I’ll get mine first”, the pernicious “me-ism”, plays a paramount role in the world, and now there are a huge number of people trying to “get for themselves first,” that something is missing, even love or compassion is everywhere, instead having to share and learn from it.

Societies and organizations will not survive without these values being impregnated within them. They must be literally impregnated within organizations; they must be put into the very DNA, the

organizational structures of organizations, the constituent documents, so that when individuals speak for an organization of 5'000 employees, needs to make a **decision (!)**, they will go to these policies and procedures and have the *values* given to them to make the decision. These seven core values require us to grow, to take into account the conditions that surround us and affect us. And then, when these basic values are considered in the decision-making process, families will be supported, communities will be supported, and, ultimately, the human species and societies will be supported, not only for five years or 50 years, but 500 years and 5'000 years.

Of course, a new set of concepts and ideas should be developed that would be presented to those groups to help them make a decision. For commercial organizations, it will be a choice between huge growth and huge losses — or — constant growth at low interest rates, but which will be not only for one or two decades, but for centuries and many millennia. The emergence of organizational survivability for decades and centuries, with a movement towards the millennia, certainly, must confidently begin in some kind of appeal for individuals and organizations. The victim will be the mega-ego, which develops from organizations that punish and step on the shoulders of those who are less experienced or competitive.

In creating eco-communities, or any other organization that wants to become sustainable, there must be expressed **intentions for existence** to include survival and sustainability in their organizational documents, which will allow them to survive and become sustainable over the centuries and millennia. Any organization to become flexible also needs to become a “learning organizations”, able to recognize what causes failures that need to be avoided, and what causes successes that need to be an example to follow.



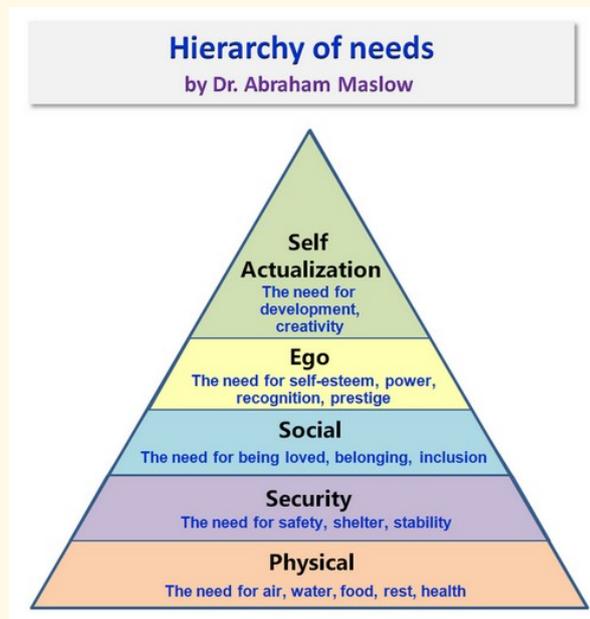
For the present, at this time, the causes of separation dominate the minds, thinking, efforts and motivations of people in various groups, whether political, economic or otherwise, which causes huge politics. Politics is an expression of separation. The healing of politics and separation is inclusion. Inclusion, without politics, requires the efforts of both parties to find commonality so that existence bring together to overall survival. How can we survive as a species with our different political views ??

At the moment, there is no reason to believe that this “Concept” will find a wide response among people, with the exception of the few seekers who are trying to find answers to the questions discussed here. This interest, and the increased spirituality necessary for a more complete understanding, will occur *later on*, or begin just before the end of the cataclysms, and will grow with evidence of reconstruction, the creative transformation of our societies into those that become socially sustainable. As a rule, people need to substantiate their beliefs, and therefore they can use public opinion for this, they can use personal self-observation, independently formed conclusions, and so on. The development of friendly, peaceful, stable — politically, socially and economically stable societies — is something that has never been known on our planet before, and then, when many eco-communities begin to take shape, to form a new way of life, and people will see that it works, then they will want to imitate it and develop it in other places of human life, and along with this will increase the attendant spirituality.

▪ Interpretation of values

Values and the development of interpretations of values. What is the “original cause” of social changes that are everywhere around us? The driving force behind SOCIAL changes are our changing personal *interpretations* of the seven values that have supported our species. This is **HOW** everyone explains, or interprets them for themselves personally. By themselves, the reasons for these changes existed 300 years, and 700 years or 1'200 years ago, and they were exactly the same as they pushing for social changes today — this is our individual desire for a better *quality of life*, to *grow* in the innate potential with which we came into this life, and *equally* enjoy the improvement the quality of life, as any other person could do.

Social change is the collective movement of a huge number of people who seek to satisfy their evolving personal interpretations of values that supported our view. These personally interpreted values provide the foundation for the evolving hierarchy of needs that Dr. Abraham Maslow described.



Dr. Maslow stated that as basic human needs are met, more developed needs that form a hierarchy of needs become apparent. What drives the evolution of the needs described by Dr. Maslow are the values inherent in our species. *Our hierarchy of needs evolves as our interpretations of our innate values evolve* — we still use the same value system as our ancestors tens of thousands of years ago, but we **interpret** them in a new way. Over time, new "demand" for new opportunities and new means to meet our growing needs appears as people improve their quality of life and grow in their innate potential.

The reason for social instability or "everything is fine". Thus, the emerging "demand" for growing needs among a huge number of people provides slow, ongoing trends that stabilize the movement of society over time, while individual interpretations of the three core values can vary greatly from one person to another. For millennia, man has always had the same values as those embedded in DNA, but what has changed in us is an **interpretation** of these values. *Social instability* occurs when large masses of people feel that their ability to satisfy their needs is threatened; and it happens quickly and violently when they feel it all together, and that there is no hope to prevent this threat.

The slowly growing, unconscious desire to improve the quality of life creates hidden, and so far invisible tensions in society, while most people in almost every developed country of the world believe that "everything is fine". For many reasons, the modern structure of society is chronically lagging behind these social changes. "Everything is fine" — it is assumed here that most people hardly notice the hidden slow creep of social changes, and which are easily distracted by immediate concerns in their personal lives. Nevertheless, over time, the "demand" curve for the quality of life grows, and social changes are steadily increasing. This is similar to the opening "scissors": The magnitude of the difference between the expected quality of life and the unsatisfied "demand" of most of society. When the mass consciousness of people wakes up and sees that **everything is not fine**, the social, political and economic panic can cause rapid, large-scale disruptions.

When at all levels of organizations it is assumed that "everything is fine", then this is the worst assumption anyone can make, because when you assume that everything is fine, then you are completely blind to changing conditions. And so, you think, "Well, we just have to fix the old process so that it works better", instead of questioning the solution to the problem. For an organization, this means a loss of adaptation. When things are going smoothly, it's almost impossible to understand that something is going wrong, you don't have the opportunity to see what is happening, because you

can't pay attention to what is beyond your imagination. Insight comes only when there are changes and problems leading to collapse. All this time you are *assuming* that everything is fine. Assumptions are the sand that quickly erodes under the foundation of a social building, due to the fact that they are not disclosed. Therefore, revealing hidden assumptions is a vital process in achieving social sustainability.

What follows from this? This provides a basis for explaining how the decision-making process occurs, which lies between the seven values and the desired results, of what we want. There is a logical sequence that clarifies the thought processes that occur during decision-making, which means that we can not only find objectively correct decisions, but also check existing policies and laws. How to work with this, there is a methodology developed by Daniel Raphael, Ph.D.: "**Social Sustainability Design and Validation Schematic**", based on his rich practice, which we will talk about later.

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Thus, the seven core values also provide **criteria** for validating any existing social program, the agenda of a public figure, and any legislative activity. Autonomous eco-communities containing seven core values in their foundation, represent a means and social structure for resolving social contradictions, and are able to close social "scissors" into their safe position.

▪ Traditional decision-making morality

Here, many may ask this question: "Well, good, but how to make decisions in practice, using these seven core values to develop social sustainability"? What and how to do it? Certainly, there is a practical section on this, but in order to better understand this practice, there is something to explain first. Everything is learned by comparison. Therefore, we will first consider the traditional decision-making paths that are actively operating in our time, and then take a look at new ones, and then we will better understand the practice that we will consider.

As you know, the basis of decision-making, which includes *value* judgments, is morality, as a regulator of legal relationships. Religion is not considered here, simply because, by its nature, socially stable morality is secular. Moreover, since these seven values are common to all people for eternity, being invested in human genetics, they are neutral, and are not political or religious in nature.

The theory of natural justice is invented by man; it has nothing to do with reality. Justice in nature is purely hypothetical, and is a complete fiction. Nature knows only one kind of justice: *The inevitable accordance of cause and effect*.

The origins of modern decision-making morality go back to the Sumerian King Ur-Nammu (2112-2095 BC), from the city-state of Ur in southern Babylonia, who wrote many laws regulating relations, and over the past 4'000 years, the Western moral code civilization has not changed much. They were developed as *personal* morality for a small community. The laws of Ur-Nammu were primarily a regulatory text to replace the rule of *customary law*, which impeded the development of the economy and left room for various abuses. In ancient times, public opinion acted directly; then the guardians of the law were not needed. The text of the Laws of King Ur-Nammu included, among other things, measured norms on punishments for crimes against life and liberty, causing bodily harm, family law, punishment for breaking promises, oath-crimes and so on, which were compensated by monetary compensation and other measures that "balanced" the damage caused. Do you remember the statue of Themis with scales in her hands and a blindfold?

There is nothing interesting in the text of the Laws, but it is noteworthy that the Ur-Nammu Laws first established the *moral* that is valid until today (2019): **If you, as a person, violate the rule that is established, then you get the established and precisely measured punishment.**

Later they were inherited in the code of laws of Hammurabi, King of Babylon, which for centuries remained the basis of ancient Eastern law, had a significant impact on biblical law, Greek law, Roman

law and so on. The content of the text of laws, of course, has changed throughout history, but this inherited logic of decision-making, way of thinking and morality have reached modern days: "*If you, as a person, violate the established rule, you get the established and accurately measured punishment*". Please note: All laws are written for individuals, a separate person.

Now, we have established laws that tell us not to do anything. So the moral code that we have today is almost an ironic moral code where we can do anything you want to, as long as nobody catches you, and you will not be punished if you are not caught. And also: If a certain restriction is not written in the law, then you have a moral right to perform this action. Thus, more and more new methods of evasion of law are invented, and accordingly, endless volumes of new laws are developed, which are already large-scale libraries. In order to be able to use these laws, the knowledge of lawyers is not always enough because of their enormous volume, since the human brain can't cope with such a volume, and now begun to use artificial intelligence, which shows better results.

The essence of the problem is that there is no morality to guide *organizations* or governments. These laws have never been systematized as public morality to guide the moral behavior of organizations or governments. Nor have they been designed as a global moral code for countries in the international community. The morality of the last 4'000 years is one that was dictated by the *personal* interests of kings, monarchs, and so on, to control the behavior of individuals, which is destructive for the functioning of society. It was never intended as moral for groups of people, governments, or corporations. Thus, this morality cannot give the eco-community the ability to survive as an organization — it is destructive.

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The traditional moral code is responsive, not proactive. It is based on the application of punishment. One of its assumptions is that punishment for immoral behavior will allegedly cause a citizen to become moral in order to avoid subsequent punishment. We know all too well from the history of four millennia that punishment is not an effective deterrent to immoral behavior. Tragically, on the contrary, it suggests that "rights are wrong". Misguided rights, *counterbalancing* punishment for harm, and the principle of "eye for an eye" will leave us all blind. Society will not become better and more humane from this. Our historical moral code does nothing to improve our societies. It simply punishes the wrongdoer along with the victim, family and community. In a society that has made the choice to move towards social sustainability, **punishment has no value** as a teaching tool, retribution, or remediation for harm done.

The traditional moral code says nothing about what one person, or seven billion, should guide in the future. It does not take much insight to see that the moral of Western civilization, which has been in use for more than 4'000 years, does nothing to identify and indicate the path to a common social goal that *everyone* can easily accept. It is a morality with a look backwards, it is not forward-looking or forward-thinking. It does nothing to help individuals, governments, public organizations, corporations, organizations of communities and societies achieve this goal.

Perhaps one of the *most egregious* flaws of our old moral code is that it does not apply to organizations, corporations, or governments. It is solely for morality from person to person. Even in this simple ability, he does not proactively point the way to socially sustainable relationships.

Let's briefly note the main features of the old moral code:

- Traditional morality does not assign any value to a person.
- This morality does not foster personal responsibility.
- Traditional morality is not proactive; it always refers to the past.
- It asserts: If you are not caught, then you are not to blame.
- Traditional morality is not able to contribute to strategic planning or even to short-term planning.
- The old moral code not apply to any organizations, such as companies, corporations, or governments.

▪ Moral compass

Obviously, many of the social processes in which we are participating now, either in management, or in trade, or in education, or somewhere else, are unproductive. What is missing is a model for making decisions, a **model of morality** that would guide us in making these decisions. If we continue to make the same decisions that we had in the past, there will be no difference from what we have today.

The world is full of individuals involved in decision-making without a *moral compass* who have no guidelines other than their own selfish natures, or from their altruism, to make decisions that encourage, or hinder, or block, or cause obstacles to the progress of those whom they serve. These decisions are full of subjectivity.

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Morality is responsible for making decisions that include *value* judgments. You can think of morality as a computer decision-making program. Therefore, let's further arrange the logical operators that guide in choosing the path that leads to the decision. This will help us get rid of subjectivity.

A socially sustainable moral code actively evaluates options, choices, decisions, and actions in three directions:

[+] Actions that contribute to the sustainability of another person, family or community to have a *positive* moral impact.

[=] Actions that neither promote nor harm another opportunity to contribute to the sustainability of their society are of *neutral* importance.

[-] Actions that diminish the social sustainability of an individual, family, community or society — have a *negative* moral value.

To clearly define immorality is behavior that:

- Destroys the *potential* of another citizen who makes a positive contribution to the sustainability of himself, his family, community or society;
- Diminishes the *potential* of a person who contributes to the development of society;
- Squandering, reducing the *resources* of a society that works towards social sustainability;
- Demands that society come to the aid of the injured citizen to *restore his potential* to contribute to the sustainability of himself, his family, community and society; or, support him, if he is unable to earn a living or is being treated.

In this way it is possible to derive the **Three Moral Imperatives** of Social Sustainability [an imperative - a requirement to act rigorously]:

- No **individual** should reduce or impede the social sustainability of another individual, public entity or global entity without a moral justification.
- No **public entity** should limit or impede the social sustainability of another public entity, individual or global entity without a moral justification.
- No **global entity** should limit or impede the social sustainability of another global entity, public entity or individual without a moral justification.

Where:

“*Public*” - refers to more than one person.

“*Subject*” - refers to any permanent or temporary social group, which may be organized or unorganized. For example, a corporation, government agency, and the entire government will be considered permanent, organized social entities. There are many temporary, unorganized public organizations.

“*Organized*” - refers to a temporary or permanent group that has an organizational structure, even if it means one organizational person as the sole copyright holder.

When these Three Moral Imperatives are surrounded by three values that supported our species, they become eternal and universal guides that point to the “common good” that brings “social justice” into the realm of our daily decisions.

When we apply these Three Moral Imperatives of social stability to our daily decision-making agenda, our social obligations become much clearer.

Example “A”, *Quality of Life*: Do my actions proactively and actively improve the *quality of life* of another person, social organization, or global organization? Or, are they neutral, also, do they bring benefits or reduce the quality of life of another person? Or, are my actions detrimental to the quality of life of another person?

Example “B”, *Growth*: Do my actions proactively and actively improve the *growth* of another person, social organization, or global organization? Or, are they neutral, or not profitable, or do they reduce the opportunity for another person to grow? Or, do my actions harm another person's ability to *grow*?

Example “C”, *Equality*: Do my actions proactively and actively improve the *equality* of another person, social structure or global organization to grow and improve their quality of life? Or are my actions neutral, unprofitable or diminishing the equality of the other? Or, do my actions actually reduce the *equality* of another to grow and improve the quality of his life?

Personal level:

The personal morality of social sustainability asks nine questions:

- Does my decision improve or reduce the *quality of life* of another [individual, social existence, global existence]?
- Does my decision improve or decrease the *potential* for growth of another [individual, social existence, global existence]?
- Does my decision demonstrate *equal* value for another [individual, social existence, global existence]?

When we repeat this process for social existence and global existence, the morality of social sustainability leaves very few exceptions.

Sustainable, humane morality.

But that’s not all. It is ironic, but the options, decisions, and actions that are moral and that contribute to social sustainability may *not be humane*. Therefore, actions that contribute to sustainability should also be tested as humane. At its core, **Empathy, Compassion** and “**Love**” support the development of a higher quality of life for ourselves and with others. These three Values-Emotions (Empathy, Compassion and “Love”) provide motivating energy to grow into a more complete, mature and functional individual within ourselves, and in our social environment. They allow us to see the common good as social, rather than selfishly personal.

The combination of these six values provides the means to define the “common good”, “what is fair”, “social justice”, and “social justice”, which encourage us to act with empathy, compassion, and humane care — individually, socially, politically, and economically.

Thus, the three core values are *qualified* by three core value emotions, which provides the basis for establishing social support for the eco-community.

11. New decision-making principles

Now we have come to a key point, the description of the executive *mechanism for the survival* of the eco-settlement — as a community — and, moreover, how to find material and social stability that would last not for decades, but for many millennia. This task is not an easy one, especially if you remember that absolutely **ALL** the organizations of people that existed in history, from the local clans to empires and entire civilizations, have been completely collapsed. They fell due to the adoption of erroneous decisions, large or small, which along the chain led them to complete collapse.

You can create a very successful autonomous eco-settlement, a community of like-minded people, materially rich, well-built, where you have a lot of experienced professionals in various fields of life, in a favorable location and with sufficient natural resources. But, if you are guided by the traditional principles of decision-making, then the existing “margin” of stability can last only for a limited period of time, and, ultimately, this community will come to its final decline. Then, what and how will your growing children and grandchildren live with? What will you leave them with? If **you** don't think about how to deal effectively with all issues, then you will simply pass on your problems to the next generation as your inheritance. This is unacceptable.

Now, we're going to look at all the elements of the decision-making mechanism, consider each one, and check in work how this mechanism works. This may seem difficult to some people, but in reality, it is enough to understand its essence, and then everything will become obvious.

In summary, we will first look at how to determine **priorities** in decision making, which are the foundation in this process, and then study the *tools* for making decisions:

- Social Sustainability Design and Validation Schematic
- Moral Compass
- Design Teams, or Design Groups

The active elements of the decision-making mechanism are the seven values of social sustainability that drive it. Without these seven values, this mechanism will be inoperative, and any practical action without consideration will be objectively meaningless.

The methodology of social sustainability is developed by Daniel Raphael, PhD., and for a deeper study, you can find many of his works on his website:

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▪ **Prioritization of decision making**

There should be a guiding principle to determine priorities for making all decisions of the life of communities and societies. The illustration below is an **Organic Decision-Making Tree**, based on the use of seven values for decision making that support social sustainability. The illustration clearly shows that there are a mutual and symbiotic relationships between the individual/family and organizations to jointly support the sustainability of the communities and societies in which they both exist.

The survival of communities and societies depends on how *conscientiously* all individuals/families and organizations use the seven values as criteria for their decisions. Compliance with the priorities of the Organic Decision-Making Tree will lead to the creation of socially sustainable families and organizations and the development of stable and peaceful communities and societies.



► The first priority is always **maintaining the species**, because it contains the genetic program of our species. *The primary motivation* of the individual is to reproduce in order to maintain the continuation of the species. This is the main priority that comes from the genetic basis for Homo Sapiens to preserve and perpetuate his species. Here we must pay attention to supportive learning strategies and policies, health policies, family socialization, and programs of enculturation.

For example, such policies are population management, mandatory genetic testing of reproductive couples, ecology and food culture. With regard to population size, it must be understood that in the same way as in wildlife, when one species becomes too dominant and too widespread, then it dominates its environment, and it kills itself due to too many. We'll talk more about these policies later.

For organizations to maintain species, this means that they should not contaminate or endanger the species in any way that could harm the genetic program, for example, this applies to the production of clean and healthy foods. For families, this means teaching children how to live in a functional, loving family and how to live peacefully in society and in a larger society. This may seem too trivial to some, but raising children without any direction to create their own functional family, and without raising how to live peacefully in their community, is the beginning of the collapse of families, communities and societies.

► The second priority is to maintain **individuals/families**, the social structure that holds communities and societies together. Families are the framework and foundation for all civilizations and all societies, and a well-functioning system of all communities. It is the family that introduces to the culture, socializes and educates the child, who represents the next generation.

What is most important for the stability of society? Of course, this is the sustainability of individuals and families of individuals, so that the community can reproduce, and maintain itself, and support itself. The individual must find stability through education and personal *growth*, to reveal his inner potential. The family maintains the stability of the species, and it forms the basis of the culture of a new person, from where he goes further into society. However, when the interests of individuals prevail, and the personal side of this equation becomes dominant and selfish to such an extent that it jeopardizes the integrity and stability of the whole society, then there will be a social decline and destruction of the whole society.

► **Society**, on the other hand, has obligations in these relationships to do everything possible to reveal and develop the potential in each person, without having to spend so many resources, so much so that it becomes weakened and unable to participate effectively in these relationships. For its part, society must provide each individual with *equal* rights to reveal his potential.

► Decision makers in all **organizations** should understand the hierarchy of decision-making that supports the social transcendence of their host societies, as shown in the illustration. Organizations become sustainable only when they voluntarily adopt the seven core values for maintaining social sustainability *as a criterion* for decision-making, and when organizations are designed with a conscious *intention* and mission to become sustainable based on those decisions that contribute to the sustainability of their host communities and societies; as well as the sustainability of individuals and families.

The basis for organizational sustainability arises from the symbiotic relationship between an organization and individuals/families and communities, in their symbiosis, when individuals and families also make decisions and perform actions that support social sustainability in organizations, and their communities, and societies. The source of all future generations of directors, administrators, CEOs, managers and a huge number of employees is the family. If the quality of the child's preparation for employment, whether as an employee or a high-level manager, is high, then this organization benefits from the good work that parents have done in raising this child. If families raise their children well, then organizations will be well-managed. If not, organizations will make many mistakes. Organizations are an invention of people, and therefore they depend on the quality of decisions made by those who make decisions for their organization.



Pay special attention to the illustration above that if the “Individual / Family / Civilization” block is *directly* connected with all types of organizations, the “Community / Society” block is not connected in any way with the arrows in the remaining blocks of the scheme, they go past it in determining decision-making priorities. Why? Communities and societies are ephemeral social constructions that are inconsistent, short-lived, do not have an exact address, and do not identify people in them. Societies are somewhat similar to natural clusters in the living world, for example, during the seasonal migration of animals in Africa, or attracted by rich vegetation and water in an oasis. As soon as the natural source is exhausted, the aggregation of the animal world disintegrates in different directions. Whereas an *organization* is a social invention of people: An organization has an intention for its creation, a functional philosophy of work, a mission / goal, and has its own organizational structure to move together along the route laid out and achieve their goals. It has a leader who thinks strategically, has a charter, rules, policies and instructions for everyone to follow, there is a prescribed moral and code of ethical conduct that limit everyone’s freedom of action for the benefit of the whole, which ultimately leads to the effective functioning of the company and joint survival. It’s like a ship going out to sea, with a captain, navigator and crew, where everyone has their own role, is on the list, and knows his actions for the ship's survival in stormy weather.

Do you understand now why each created ECO-COMMUNITY should be an **ORGANIZATION** — that is, a legal entity, a company, with all the mutual obligations following from this? If you are creating a spontaneous aggregation of people, with poorly expressed intention, unclear goals, without mutual obligations, without elaborated charter and rules, organized unity and common morality, then this is not even a ship, but a group of rafts, which do not move by themselves, but float along current, without management and route.

Thus, organizations are the means by which we can work on the development of our communities and societies. In the organization, everyone is registered, has his own functions, has social, moral and physical protection and has permanent employment, permanent demand and a future for his whole life.

The contribution of organizations for individuals/families and communities has three symbiotic functions:

- Contribute to species sustainability;
- Contribute to the sustainability of the individual/family and community;
- Inspire individuals, families and communities to reciprocate in this symbiosis, investing their energy to preserve their mutual society.

Without a conscious, purposefully working symbiosis between individuals, families and organizations with their communities and societies, the sustainability of all will be at risk.

In the illustration of “Priorities ...” we see that functional societies have three main supporting pillars:

- Social / public,
- State / political, and
- Financial / economic.

As a result, these pillars form a support system for a socially sustainable nation. The order of survival is such that species first survive, and then individuals and families. Further, large groups of people create societies; with social, political, and economic / financial organizations that support the survival of society.

In order for our societies — these three pillars — to develop holism, the all-in-one holism of all social, governmental and economic activities, it is necessary that they have *one set of values* that would

guide all decision-making processes. When this happens, then we will find that the purpose and meaning of existence for society will become known and expressed, and will become part of the enculturation for our societies with each new generation.



If you saw that entire societies, entire organizations suddenly collapsed from the within, it is because they could not withstand the dynamics of changes in organizations, and social structures, and social changes among individuals and groups of individuals. For their sustainability, organizations, governments, corporations must become adaptable and flexible to take into account the organic nature of social changes in individuals, as they *interpret* these values in their personal hierarchy of needs.

Decision-making must always be supported by valued; values should always be at the core of all decisions.

▪ What is sustainability?

Understanding sustainability begins with recognizing its two distinct subcategories — material sustainability and social sustainability. The formulation of social policy will be a confusing process for people of progressive thinking and all other people until this difference is clearly understood. Please note how each of them is clearly justified in the illustration below.

Sustainability	
Material Sustainability	Social Sustainability
Quantity-Object Based	Quality-Value Based
Resources: Material Environment — Natural Resources are valued as material assets.	Resources: Social Environment — Individuals are valued as social assets.
Sustained by: <ul style="list-style-type: none"> Increasing Qty Available. Decreasing Usage, Reusing, Recycling, Re-purposing. 	Sustained by: <ul style="list-style-type: none"> A symbiotic relationship between individuals and their community. The community improves the quality of the individual's capability to participate effectively in the community, which increases their social value to their community. Individuals then become "social assets" whose innate capabilities are to be nurtured and developed.

Sustain: To lengthen or extend in duration. This also implies a continuation of what exists already, which may not be sustainable.

Sustainable: Capable of being sustained in the long term.

Sustainability: The ability to sustain.

Social Sustainability: The ability of a society to be itself — sustaining indefinitely..., for 5 years, 50 years, 250 years, 500 years and more because of the intention for its existence and the design of its functions. Social sustainability is an aspect of sustainability that is based on *quality*. Survival, personal or society, is based on decision-making, then it, in turn, is always based on values, which means that the progressive agenda of social, political and economic policies should be based on those **sustainable values** that have sustained the Homo Sapiens species for about a quarter of a million years. These values not only supported our survival, but also encouraged us to thrive and dominate the planet. This is the basis for building socially sustainable public, corporate and private policies. It is important to understand this point well.

Sustainable growth should not be confused with material sustainability and social sustainability. The modern paradigm of political, economic-financial business systems is closely linked to the erroneous concept of "sustainable growth" combined with goals driven by monetary motivation. Such a practice is socially suicidal and cannot be sustainable, even for the next 100 years. Is it possible to stabilize the markets with such "sustainable growth"? More coal, more goods, more income, more sales combined with exploitative practices, ruthless competition, counterfeit goods and endless falsification. It is easy to see the starting point of decay, which is the intersection point of world population growth and material demand on an exponential curve.

The emergence of a stable economy will require the cultural thinking of "sustainable markets", which corresponds to a stable and sustainable low return on investment. This will mean that material sustainability will become the norm, the ideal, where all products become a contribution to another industry: no waste, no landfills.

The concept of a sustainable economy and a sustainable market is that production does not satisfy demand, but needs. What are the needs expressed in? The first is survival, and then comes the improvement in the quality of life. This means that products manufactured in mechanical engineering will work reliably for many, many decades, and food products are focused on maintaining a healthy lifestyle and so on. Such an economy does not primarily care about significant profits, but about ensuring the sustainable survival of society, producing products that are useful for life, and improving

the quality of life of society on a material level. In this case, the economy works to maintain a healthy and stable society, and a mutually – stable society maintains its own stable economy.

▪ Decision-making tools

The development of progressive solutions is a complex interaction of various components working together harmoniously, as the details of a well-regulated mechanism, which will be discussed below, and not only on one factor, such as when all decisions are expected only from a elected leader, and then people begin to expect from him some miracle in improving the quality of their lives. Therefore, it is high time to move away from these naive ideas in the development of solutions, which then lead to unpredictable results in social processes.

The foundation for making progressive decisions, which will be adopted in the thousands and hundreds of thousands of local eco-communities, includes the following components:

- **Seven core human values for social sustainability.** Figuratively speaking, they are logical chips, like in a computer, processing incoming commands.
- These values are established in the **procedural Scheme**, which is called the “*Social Sustainability Design and Validation Schematic*”, in which the implementation of the prescribed procedures is mandatory. The procedures provide for the accumulation of solutions found, their systematization, and provide access via the Internet to a single knowledge base. The Schematic launches a process that regulates decision making.
- Social Design Groups (**Design Teams**) are used to develop sustainability in the local community. The structure of the Design Team and the principle of its work is the most optimal option, which sets in motion the whole process. The Design Team Process gathers the intelligence of 5-11 people working in a team to create solutions to almost any topic of material or social sustainability.

As already mentioned, all these components work together, simultaneously and are interconnected. The central core here is the *seven core values*, whose character is universal, and they apply to any society anywhere in the world at any time. Without this methodology, their usefulness would be very similar to trying to develop a compass, only by writing the words “North”, “East”, “South” and “West” on a round sheet of cardboard, and then expect to find the right way.

▪ Social Sustainability Design and Validation Schematic

SCHEMATIC provides a methodology for developing evidence (confirmation) of new and existing social processes, organizations, institutions, social policies and regulations that support social sustainability. Validation goes through a transparent process of studying and cross-checking all beliefs (and assumptions), expectations and measurable behavior against each core value.

Using SCHEMATIC provides an opportunity to find options in advance and guides in making decisions and actions that support people's social sustainability. The SCHEMATIC methodology is very similar to the use of building regulations that can be used to validate the stability of existing structures and their modernization so that they become compatible with established standards, as well as to develop new constructions in accordance with the standards.

The usefulness of the SCHEMATIC lies in its ability to develop clarity in fundamental beliefs and underlying assumptions, especially when different opinions may be rife. With its help, the “trial and error” method quickly becomes observable in project development or social processes.

Before we begin to study the methodology for working with the SCHEMATIC, we need to understand **HOW** we come to a sense of satisfaction due to the realization of our desires. We always want

something, we make plans, we expect something to come true, and as a result we get a feeling of satisfaction or disappointment. We need to sort out the components of this process in order to manage it correctly, otherwise we will always miss the final results, which is expressed by the famous phrase: "We wanted the best, but it turned out as always".

What kind of feeling are we familiar with since childhood? Yes, this is a feeling of frustration. DISAPPOINTMENT! The main reason for our disappointment is the failure to meet our **EXPECTATIONS**. And when expectations are met, then we are happy.

Then, let's draw four columns on a piece of paper. Do this right now, please, so that the table is in front of your eyes, and then everything will be clear and understandable to you. In our analysis of the components during the execution of desire, we will move to the right side, from the first column to the fourth, and which we will call "**4. Criteria for Fulfillment**". These criteria are measurable. It expresses our emotional feelings, frustrations, or happiness, which reflect the *final results*. What causes sad feelings or happy smiles always depends on whether our expectations were fulfilled or not. Thus, we will call the third column "**3. Expectations**".

Where do our expectations come from? It is simple — from our assumptions and beliefs. We believe that we "should" get something, for some reason, by anyone — where we are **convinced** (!) of our rightness, of some rules, of legal or natural laws. This is the area of our beliefs, in any things, from which expectations arise. Then, we will call the second column "**2. Beliefs / Assumptions**".

Our beliefs come from our *values*, those things that we *interpret* as values. They consist of our personal beliefs, that what we believe in, or our worldview formed from our personal experience of life. Values are the foundation of our behavior that we express in our lives, and how they motivate us. They are fundamental to us. The first column is called, "**1. Interpreted Values**", which are personal values, or subjective values, this is how we interpret them for ourselves personally. In this column, we record various personal values that are analyzed.

Values express themselves as beliefs that feed expectations, and they force us to act and get results:

1. Values ► 2. Beliefs ► 3. Expectations ► 4. Measurable behavior (result)

The above can be illustrated in the table, as a child and parents relationship:

1	2	3	4
Interpreted Values	Beliefs / Assumptions	Expectations	Criteria for Fulfillment
[We value...]	[We believe...]	[We expect...]	[We observe...]
<p>The child appreciates the mountain bike very much, and he <i>knows</i> (!) about its value, which is also appreciated by everyone among his peers, and you can ride it in a group through ravines to a nearby pond to swim together on a hot day.</p> <p>Personal values control</p>	<p>The child <i>assumes</i> that he will receive a bicycle for his birthday, because he once asked his parents, and besides all his peers already have bikes, but he doesn't, so he is "outside" the group.</p> <p>But, the question here is: Do his parents <i>know</i> about his</p>	<p>So he <i>expects</i> that he will get a bike for his birthday or any other occasion.</p> <p>This column sets out the details to be performed, and this is what gives the fourth column the ability to be <i>measured</i>.</p> <p>The child expects to receive not a children's scooter, and not</p>	<p>It is measurable — it is a bicycle, which is in the hands, or it is not.</p> <p>Here are our emotions, feelings of disappointment or happiness, that reflect the results.</p>

everything to the <i>right</i> of the "Values" column.	expectations ??	an ordinary road bike, but a mountain bike.	
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Reason for disagreement during discussion

The mechanism of the four-column table is very simple, but there is one feature that you just need to know.

Very often there are *disagreements (or misunderstandings)* in the fourth column – “Criteria for Fulfillment”, when a group of people considers the results of the work, what they wanted and what they got. The division of opinions, or let’s call it fragmentation in the Group, arises due to the difference in their beliefs and convictions on any topic, but they are not *disclosed* to each other. You may have the same values on a topic, but your beliefs may be very different. When people **do not disclose their beliefs**, a misunderstanding occurs, which leads to fragmentation in the dialogue. Then this “fragmentation” of the discussion will make further discussion difficult or impossible.

Just saying that you are right and the other person is wrong in your beliefs, this is not productive. But by researching, how and when you learned the supposed (hidden) beliefs, and then by comparing these beliefs, it will help you clarify each other’s beliefs. Due to the fact that fragmentation can happen very easily, the SCHEMATIC methodology requires Design Teams to carefully examine their beliefs and hidden assumptions.

The reason why violence and war exists is because of **HOW** people **interpret** the values of social sustainability.

Table 1

Social Sustainability Design and Validation Schematic:		Project {Circle One} (DESIGN) (VALIDATION) or (MORAL): _____ Pages: _____		
1. GLOBAL STATEMENT OF PROJECT _____				
2. STATEMENT OF INTENTION (briefly): _____				
3. AREA OF SUSTAINABILITY :		a. Social or b. Material ? (Circle one)		
4. State the area of examination for social sustainability (e.g., family, childrearing, community, education, health care, economy, commerce and trade, governance, or other): _____				
OR				
State the question relating to material sustainability: _____				
5. VENUE (Circle one): » Individual/Family » Community » State/Region » National » Global Region » Global				
10. INNATE VALUES	9. INTERPRETED VALUES	8. BELIEFS (And assumptions)	7. EXPECTATIONS (This involves planning)	6. CRITERIA FOR FULFILLMENT (This should be measurable)
	[We value...]	[We believe ...]	[We expect ...]	[We observe ...]
LIFE				
QUALITY OF LIFE —				

GROWTH –				
EQUALITY –				
• EMPATHY				
• COMPASSION				
• “LOVE ” FOR HUMANITY				
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▪ Methodology of the SCHEMATIC, an Experiential Exercise

(SCHEMATIC on the previous page (Table 1), where the cell numbers are marked for navigation.) For further reading, it is highly recommended that you have a printed SCHEMATIC in your hands or draw it by hand in order to follow its logic of actions.

Project: the theme of the project, we write "Child bearing". Number the pages sequentially.

Where to begin working the Schematic. The conundrum of where to start working with the Schematic is something the Design Team will have to discuss and figure out. For example, you would *expect* to provide procreation information, education, and training only if you believed that doing so would bring about the fulfillment of the *Criteria*. You must then answer the question, "What leads you to believe that doing so will be effective?" This and similar questions will lead the team to identify the assumptions of those beliefs.

As social sustainability is the final point on the continuum of **survival** for a civilization, only what supports a society's social survival, existence, continued maintenance and sustainability is validated as important. The sustainability of a civilization, nation, or society is not dependent upon political positions, for example, but upon what truly affects its socially sustainable existence.

1. **GLOBAL STATEMENT OF PROJECT:** This is the essence of the project that you plan to develop. For this experimental exercise, we will write: "Reducing Teenage Pregnancies, aged 12 to 19 years."

2. **STATEMENT OF INTENT:** This is directly related to (1.) "Global Statement of Project". For our example, we write "Decrease abortions". Our *project* is designed to reduce teenage pregnancies, and our *intention* is to reduce abortion.

3. **AREA OF SUSTAINABILITY:** For this exercise, circle: "a. Social".

4. **State the social project being designed for sustainability:**
We write: "Child bearing".

5. **VENUE:** In this example it is easier to indicate: *Individual / Family*, because the person or family is sovereign in choosing the practice of its sustainability. Later, you can scale your project to community level or higher when you confirm the project for an individual / family level.

6. **CRITERIA FOR FULFILLMENT:**

(Columns 6 and 7 are directly related to each other.) For every expectation, there are many criteria, behaviors or outcomes that fulfill that expectation. If we expect to reduce teenage pregnancies, then we need to have criteria to measure the progress of the programs we use to make that reduction. To check the validity of a criterion, measure it against the seven values of sustainability in column No. 10. For social sustainability to become a part of a community or society there must exist measurable behaviors or outcomes that demonstrate how expectations are being fulfilled.

Column No. 6 will become a list of *measurable criterion* that allows us to assess our progress to fulfill our project (1.). Letter each item as "a", "b", "c" and so on to provide a referencing guide in columns "7. Expectations", "8. Beliefs", and "9. Values". List as many criteria as you can before proceeding.

In our example the following are provided:

- a. Fewer incidents of pregnancies for girls 12-19 years old.
- b. Lower school dropout rates / More graduations.
- c. Fewer abortions for this group (reported/projected.)
- d. Fewer welfare & WIC enrollment for this group
- e. Fewer reported abandoned infants.

- f. Fewer infants put up for adoption.
- g-z. Add other criterion as necessary to measure your project.

Provide detailed information for each item to let the reader know how each criterion will be measured; and other details if necessary.

7. **EXPECTATIONS:** This column has to do with the program(s) that we *expect* will fulfill the criteria. In this example we would *expect* that in order to reduce teen pregnancies, those who become responsible for pregnancies and births of teenagers 12-19 years old would be provided a combination of programs to fulfill the criteria. "Those who become responsible" would include the teenager (boy and girl), his and her parents, and community support agencies, for example.

We would expect that ...

- Procreation education programs would have been provided long ago to the parents of the teenager, and long before the teenager becomes sexually active. This prepares parents for socializing, instructing, and enculturating their future teenager with an understanding of the seven values, beliefs, and expectations so the child is prepared to make responsible decisions concerning his or her own sexuality and his or her procreation of a new generation. It is essential that the sexually developed child fully appreciate the consequences of their decision upon the social sustainability of their own life, their own eventual children, and upon the community and society.

Age-specific and developmentally-specific procreation education materials are provided to the parents or guardian of the young child who will become a teenager, whether male or female. This would be done early enough in that child's life to answer their natural questions about reproduction, why there are boys and girls, and other topics.

This column can be expanded to provide programs as needed for each criterion. For example:

- Beginning prior to when the child becomes reproductively capable, the child is made aware of human sexuality in ways that are suitable for their age and sexual development. This may include the full spectrum of birth preventative methods from abstinence to sterilization. Those who are capable of reproduction are provided with no-guilt access to birth control devices and medications; and for those who are not yet capable of reproduction information about those resources is made known.

As the reader may consider, this technique of information, education, and training can as easily be used *for the prevention of tobacco use, drug and alcohol use, anti-social behavior* including bullying, peer pressure, and many other behaviors that are detrimental to social sustainability. Procreation education in a sustainable society is viewed as any other developmental topic, like acne for example, that inevitably appears in a child's life.

- The thrust of the programs in "Expectations" is to place the responsibility for social sustainability practices upon the individuals who have the most influence to effect a sustainable outcome. At present society is responsible for the support and care of infants-becoming-adults by citizens who had no control of the procreation of that child. That is blatantly un-sustainable.

8. **Beliefs Column:** The lettered items in this column correspond to the lettered items in the Expectations and Criteria columns. For example, the entry: Belief a) corresponds to Expectation a) and the Criterion for fulfilling a), and so on.

NOTE: Values express as beliefs which spawn expectations that are demonstrated as behavior that we can measure. When we want to understand how the core values support sustainability, we must consider the expectations that flow from a particular belief.

As we begin to work the "Beliefs" column, it is time for us to ask about the underlying assumptions being made about procreation education in a socially sustainable society. Then — **ASSUMPTION:** Increasing availability of information, education and training to parents-to-be, parents of children,

children, and reproductively capable young adults will decrease teen pregnancies and decrease abortions. Are there other significant beliefs and assumptions?

- We believe that all sexual beings should become aware of their sexuality as an aspect of their humanness. We believe that this is best provided by the parents or guardians of the child, as a part of growing up. We assume that parents have this information already, and we further assume that parents with this information will share it with their children during the course of their growing up. Ignorance of the basic functions of human procreation and reproduction contributes to the material and social UNSustainability for the individual, family, community, and global civilization.
- We believe that it is essential that children-becoming-adults are fully informed about their sexuality in order to make mature, responsible, and socially sustainable moral decisions about their reproduction. Increasing awareness must keep pace with their physical development — educational materials attuned to a child’s physical, sexual, emotional and social development.

9. **Interpreted Values Column:** In this column, it is necessary to write down those interpreted values (someone's personal) that are expressed in the problem being solved. It should be analyzed: What values are the basis of his/her beliefs?

Values support our way of life and our existence, and they are based on our personal *beliefs*, generating personal *expectations*, demonstrated as personal **behavior** that we can measure. When we want to understand how core values support sustainability, we must consider these personal *expectations* arising from a certain *belief*.

Very often those who are unaware of the seven universal and timeless values that are innate to our species and each and every individual will assume that their beliefs are supported by their own, *personal set of values*. After receiving explanations, they usually have a lot of questions, which is a common response to cognitive and cultural dissonance. It will take time for people who come to this realization to integrate these new values, which are reality, into their thinking and appreciate what these seven values are.

10. **BASIC VALUES.** Now it's time to do a cross-check or validate of the items in columns 8. **Beliefs**, 7. **Expectations** and 6. **Criteria** for matching the seven values in column 10. **BASIC VALUES.** Verification requires that each of these beliefs (and each assumption) is supported by each value and their combination. If validation is not possible, then belief(s) and the interpreted value(s) will need to be amended to match the validation process of the seven values in column No. 10.

Table 2: Statement of Findings

11. **Statement of Findings.** The “Statement of Findings” form is intended for writing narrative conclusions that detail the confirmation for each of the three core values for each belief, assumption, and criteria that have been considered. This is an important historical account of whether the Team found elements that support this topic as sustainable or unsustainable. The final sustainability project uses only those topics that have been validated.

Example: Because all humans are sexual by gender, and sexual according to their physical maturity; all people are *equally* endowed with sexuality, and **equally** in need of sexual and procreative information, education, and training in order to make responsible decisions about whether to and when to procreate children. Delaying procreation until the optimum era of an individual’s life allows the optimum contribution of *growth* to their *life*, and their child’s *life*. Further, it is the *responsibility* of organizations related to this topic area to make available education as well as birth control devices and medications to reproductively capable individuals; and, it is the responsibility of reproductively capable individuals to avail themselves of those educational materials, birth control devices, and medications. These reciprocal responsibilities support the symbiotic social sustainability relationship of the individual, social agency organizations, and society.

The Statement of Findings shows the relationship of the various columns of information in a brief narrative form.

The Schematic allows users to develop socially sustainable ethical and moral social policies for themselves, their own procreative family, and their community. Working the Schematic provides a synergistic effect that provides educational awareness and understanding of how social sustainability contributes to the individual's, family and community's sustainability.

Failure to Validate. Sometimes a social issue is not supported by the four primary values. If it is not possible to validate the topic then it is necessary to write a **Statement of Invalidation** that is published to avoid duplication by other teams. Teams will find, however, that some aspects of their designs are only partially validated. These need to be published, as well.

The MORAL COMPASS of Social Sustainability				
Moral problem :		Page _____		
1. MORAL QUESTION :				
2. AREA OF SUSTAINABILITY :		a. Social or b. Material (Circle one)		
3. Formulate a <i>social and moral problem</i> (for example, childbearing, family, parenting, community, education, health, economy, trade and Commerce, management, or other): _____				
OR				
State the validity of the <i>material</i> moral question : _____				
4. VENUE (Circle one): » Individual/Family » Community » State/Region » National » Global Region » Global				
5. STATEMENT OF INTENTION (briefly): _____				
10. INNATE VALUES	9. INTERPRETED VALUES	8. BELIEFS (And assumptions)	7. EXPECTATIONS (This involves planning)	6. CRITERIA FOR FULFILLMENT (This should be measurable)
	[We value]...	[We believe]...	[We expect]....	[We observe]...
LIFE				
QUALITY OF LIFE				
GROWTH				
EQUALITY				
• Empathy				
• Compassion				
• "Love" of Humanity				

Table 3

Table 4

Statement of Results of Socially Sustainable Moral Conclusions			
Moral problem : _____		Page _____	
MORAL QUESTION :			
Team:		State/ Nation:	
Contact person :	E-mail / Phone:	Data:	
This project:	a. VALIDATED or b. INVALID (Circle one)		
Conclusions:			

▪ Methodology Of Moral Compass

(Tables 3 and 4)

The Schematic as a Moral Compass has three primary functions,

- Cross-checking the socially sustainable moral validity of those designs and other work that is produced by Design Teams; and,
- To test the socially sustainable moral and ethical validity of existing policies and laws, for example, whether of private organizations, corporations, governmental agencies, or non-profit organizations of any size, for example.
- To guide the design of new social policies and laws

The experimental exercise, which is given below, uses Table 3: The Moral Compass of Social Sustainability to answer moral questions.

NOTE. The following is an adaptation of the same experimental exercise given for using the Social Sustainability Design and Validation SCHEMATIC that we started above. Here this exercise applies to the Moral Sustainability Compass.

In this case, the goal of the exercise is to provide evidence that the solutions provided by the SCHEMATIC are morally consistent with the seven values of social sustainability.

▪ Development of social programs to fulfill the moral answer:

This exercise completes the bottom half of the Moral Compass for Social Sustainability by developing sample programs for "Reducing Teenage Pregnancy / Reducing Abortion".

The upper part of the "Moral Compass" contains the final and descriptive information about the moral issue.

1. The Moral Question: "Does the morality of social sustainability support the publication and provision of education and training concerning human procreation to individuals age 20 and below to reduce teen pregnancies, ages 12-19?"

2. AREA OF SUSTAINABILITY: For this exercise, circle "a. Social".

3. State the moral issue being validated for social sustainability. For this exercise, the issue is: "Free Press, Child Bearing." Also, write this as the "Moral Issue" in the top line of the Compass. It is duplicated here to identify it for future referencing by others who access the "Library for Sustaining Wisdom". Number the pages sequentially.

4. Venue: Circle: *Individual/family level*. For the sake of this example, it is easier to select the "Individual/family" level because the individual and family are the lowest sovereign social level for how it chooses the practice of sustainable morality.

5. Statement of intention? This is directly related to "1. Moral Question". According to our example, we write "Reduce Teen Pregnancies". *The moral issue is the publication* of relevant material to reduce teen pregnancies, and our *intention* is to reduce pregnancies in this group.

At this point the top section of the Compass has been completed.

Now we will go directly to the "*Findings*". The Statement of Findings gives a more detailed narrative, a discussion of how the three core values are used by the Team to validate social and moral problems.

The moral question: "Does the morality of social sustainability support the provision of education and training concerning human procreation to individuals age 20 and below to reduce teen pregnancies, ages 12-19?"

Quality of life: The quality of life is more fully assured when informed, conscious, and intentional procreation takes place at the optimum point in the life of the prospective mother, father, and child. YES.

Explanation: Premature pregnancies deprive the mother, father, and child the opportunity of a higher *quality of life* to *grow* into the full potential of their social, emotional, physical, intellectual, and spiritual maturity equally as others who wait.

Growth: The growth and maturation of the individual, (mother, father, and child), is more fully assured when informed, conscious, and intentional procreation takes place at the optimum point in the life of the prospective mother, father, and child. YES.

Explanation: Premature pregnancies prevent the optimal course of maturation and growth that support the social sustainability of the mother, father, child, family, community, and society.

Equality: The value of each member of the potential procreation is equal when procreation occurs when it is preceded by informed, conscious, and intentional decision-making for the optimum point in the life of the prospective mother, father, and child. YES.

Explanation: Premature pregnancies deprive the mother, father, and child the opportunities of a more mature life to access the *benefits of life* equally as others who have waited. Their value to the community and society to aid their own sustainability and that of their own family, community, and society is diminished by the responsibilities of premature parenthood.

Because providing information and training about procreation encompasses the realm of families, the considerations for sharing information and providing training encompasses the earliest eras of the continuum of human existence from the neonatal era through the elder years social sustainability. 38 It begins specifically with pre-conception couples who have decided to bring children into the world. What do they need to know to bring a healthy sustainable child into existence? What information does the couple need to know about informing and instructing their child with sustainable procreative information? At what developmental stages does the child need this information? What are the usual developmental stages of sharing specific information in those stages with children who are not capable of reproduction? And so on.

In a socially sustainable society, the process of child bearing and parenting involves learning about and knowing how to delay procreation until the optimum time in their life to bring children into existence. Second, the process of parenting involves sharing that same information with their child as he or she grows up, providing age-dependent information as the child needs to know. In this way, the moral decisions and practices of social sustainability become the responsibility of each person. Parents become responsible for enculturating their children in the responsibilities and art of living in a socially sustainable society, and responsible for instructing their children with the knowledge to fulfill those moral guidelines in their own lives, and in their own children.

▪ The SCHEMATIC and Moral Compass working methods

Since the SCHEMATIC and Compass are flexible, you can start from almost any place, and not in the Global Project Statement, although all items should be completed for future referencing by other Teams.

Beliefs. Start with a belief you wish to test for its sustainability and write it in the "Beliefs" column. Look to the right to "Expectations" column. What expectations stem from this belief? Write those down. As you can see, it is not always necessary to fill in all of the blanks of a Schematic to test for the validity of a belief, or expectation. To test the validity of a belief or expectation, you must challenge that belief or expectation using the seven values in Column #10. If it is not supported by all seven values, then it is not validated.

Expectations. This is the other location where you can begin testing. Enter the expectation. Look to the left to the "Beliefs" column. What beliefs support this expectation? Write those down, and continue.

Validating an Existing Policy or Sustainability Project. Start with a policy, any policy whether it is a family, community, social, corporate, national, international domestic or foreign policy. Or, you could begin with a Sustainable Design you wish to test. Is it sustainable and effective? Write this policy or Sustainable Design feature in Column 7, "Expectations".

Examples may include mandating that health plans provide free contraception *to reduce unwanted pregnancies*, or restricting visitor access to a state park for habitat recovery. In this case, each "Expectation" (policy or Sustainable Design feature) must be tied to a particular intention.

Look to the right:

1. What Criteria of Fulfillment as the result of your beliefs and expectations would you use to measure whether the policy or Design feature works as intended? Write the Criteria for Fulfillment you have identified in Column 6. Using the above example on restricting visitor access to a state park, we might use the population of a recovering and endangered species over time as one of the Criteria for Fulfillment.

2. If the policy has been in place for some time, data for the Criteria for Fulfillment may already be available so you can evaluate whether the policy is effective or not. If it is a new or proposed policy, or a feature of a Sustainable Design that will be new to society, then recognize that you will not be able to validate its effectiveness at this point, but will have to wait for it to be tried somewhere for a period of time to measure its effectiveness. It may be validated by the four core values, but its effectiveness may not be apparent, yet.

Look to the left:

Beliefs have moral and ethical connotations. They are ideas about how an individual or society "should behave" that many times are not recognized because they exist in the form of *assumptions*. When evaluating a policy (or Sustainable Design feature), there are often *competing views* on its merits and demerits. Each party will have one or more underlying *beliefs*, whether recognized or not, which motivate them to be in favor or against that particular policy.

1. Start by identifying the parties in favor or against the target policy or Sustainable Design feature. In the example above on mandating that religiously affiliated health plans provide free contraception, we might identify religious institutions and the federal government as parties who have competing views on this subject.

2. For each party, try to identify what underlying *belief* is motivating them to be in favor or against the target policy. In the example to follow, religious institutions may be against the policy because they believe that freely available contraception will lead to immoral behavior. Supporters of contraction, on the other hand, may believe that individuals must have access to family planning methods to reduce welfare costs. Place each belief in *Column 8* along with its respective owner.

Evaluate each belief against the Interpreted Values contained in *Column 9*. If this does not resolve the problem, then use the Innate Values in Column #10. This process requires seasoned judgment to use effectively, and not everyone will agree on the socially sustainable conclusions. However, even if no clear-cut answer that everyone agrees upon is achieved, using the Schematic will have served a valuable function in focalizing discussions around the topic of social and material sustainability so that constructive dialogue develops. Using the three secondary Value-Emotions to evaluate the emotional content of the topic should bring final clarity to the dialogue.

▪ Values, beliefs and assumptions in detail

It is important to note that dialogue as a process is far different from conversation and discussion. Dialogue in this sense consists in a *unique* exchange of thoughts between several people. Dialogue requires discipline, trust in each other, openness of relationships, confidence in the absence of ridicule in the group, and then this gives the productivity of the dialogue. The discipline of group learning begins with "dialogue" — the capacity of team members to enter into genuine "thinking together". Group learning is vital as it is the foundation for internal growth in modern organizations — if teams cannot learn, the organization cannot learn.

Values form the base of our thinking, speaking, option-development, choice-making, decision-making, action-implementation that we express in our lives and how we live them. They are fundamental to the expression of who we are.

Disclosure of assumptions and beliefs. To say "values" is to also say "beliefs" because if we value something then we *believe* those values must be expressed in our lives. And, we further *expect* those who hold those same values and beliefs will also behave as we would. Yet, beliefs and expectations can vary greatly between people who hold the same values. Why?

The reason they diverge so greatly is that while values are universal, beliefs, opinions, and assumptions are cultural, familial, and personal. Behavior may vary from one person to the next and from one society to another, even though they hold the same beliefs because of underlying,

unexposed assumptions. When you see inexplicable differences as this, look for **unexposed** assumptions. Then it becomes time to ask that all important and revealing question, "*If we hold the same values, why are our beliefs and our expectations for fulfilling those beliefs so different?*" That is the time for engaging effective dialogue techniques.

Validating Our Beliefs. Caution — Don't get caught up in the "how" question or the "why" question. For example, "How could you, or 'Why did you...? come to that belief from that value?' " will lead you into numerous rabbit holes of speculation. The "why" and "how" questions are not very useful. Rather, it is far more useful to work through each belief by discussing "what" led you to that belief. Examine them without judging them as good or bad, or referring to the individual from whom they came. Further, this can be done easily in a team where you feel safe emotionally and socially to ask questions that will help reveal assumptions. For example, "When did you first begin to hold this belief/opinion/assumption? From whom did you hear this belief/opinion/assumption? And so on.

Within the Team, when differences of beliefs are discovered, it will become necessary for its good working order to examine those beliefs to determine how they contribute to the sustainability of our civilization, national societies, communities, family, and ultimately the individual — not just for this year, but as they contribute to the development of sustainability 50 to 250, and 1,000 years ahead. Yes, 1,000 years is not too much to contemplate. That is why when you think of sustainability, *think at two levels,*

- *about the ideal envisioned future outcome,* and
- *about the developmental steps* that must be implemented to attain that ideal outcome.

Validating Assumptions. Failure to reveal and validate *assumptions*, either by overt agreement or tacit agreement, will invalidate the results of the Team. **Every difference of a belief is evidence of assumptions** that must be validated separately through the Schematic as supporting or not supporting social sustainability. When differences still persist, it is time to call upon your Consultant for insights and advice. This may seem tedious, but is a preventative procedure that will go a long way to eliminate unforeseen problems and failures of eventual designs. Documenting the validation or invalidation of assumptions will be useful to other teams as they examine similar designs. Differences between the validated results of different teams are indicators that unrevealed assumptions still exist.

We tend to live our lives minute-by-minute and day-by-day with incredible lists of beliefs in mind, **never thinking of the unexposed assumptions** that support those beliefs. Most of us simply accept the assumptions and expectations that were tacitly attached to those beliefs when they were given to us as children. When you and someone agreed on something, and there was a misunderstanding, it always looks like this: "But I thought (I believed, I was convinced, I guessed) that I would get ... something and that, and that's not what I expected at all". Then, you had to express your beliefs and what you expect from the beginning. For the development of sustainable public organizations, it is important that their fundamental beliefs and assumptions are exposed and validated.

"Everything is Fine". The development of hundreds of local Design Teams will be able to examine the fundamental assumptions that underlie the social systems of our society. Assumptions are the soft sand that is quickly eroded when tragedies wash across communities and nations. David Bohm tells us,

"When things are going smoothly there is no way to know that there's any thing wrong — we have already made the assumption that what's going on is independent of thought. When things are represented, and then presented in that way, there is no way for you to see what is happening — it's already excluded. You cannot pay attention to what is outside the representation. There's tremendous pressure not to; it's very hard. The only time you can pay attention to it is when you see there is trouble — when a surprise comes, when there's a contradiction, when things don't quite work. However, we don't want to view this process as a 'problem,' because we have no idea how to solve it — we can't project a solution".

The biggest assumption that amounts to a grand societal lie is that "Everything is fine. "*The Social Sustainability Design and Validation Schematic*» has an uncanny knack for exposing assumptions of

team members, their communities, and the assumptions of our culture, larger societies, nationally and internationally.



Although most citizens will accept the seven values of social sustainability, what comes from them in the form of *beliefs*, it seems that this always differs in any society depending on their racial, ethnic, cultural, national, political, religious and sexual orientation. But for a community or society to become socially sustainable in an unlimited future, all beliefs and assumptions must be validated by assessing "Values - Beliefs - Expectations - Criteria" to answer the main question: "Do these beliefs (politics) work? Do these beliefs and their assumptions affect the sustainability of ALL people, families, communities and societies? "

Relying on traditional top-down social policies and management practices is no longer enough to solve social problems. This is not enough to translate our communities and nations into the mainstream of social sustainability.

In modern times, the Internet is an excellent educational environment available simultaneously for millions. An Internet portal is needed to teach the concept of Social Sustainability based on seven core values, where the results of hundreds and thousands of Design Teams should also flock. Since these seven core values are universal for all people of all cultures, nations, ethnic groups and racial composition, the synergy of these values and SCHEMATICS can enable local Design Teams anywhere in the world to confirm the contribution of their projects. For starters, no central authority or control is required.

▪ **Self-regulating and self-organized societies**

So, we have in our hands a technique for solving the most complex problems, in order to find the right solutions for the needs of regulating society. But, who will deal with the Schematic, and how can we use this technique? Is it only for managers, officials and large leaders, those who honestly would like to find a way to the right decisions for the benefit of the people? In fact, this technique is for everyone, and first of all, it is intended for the lowest level in the chain of management, that is, for the broad masses of the people. But, understand me correctly, this is not said out of populist considerations, as it was once said that "the working class is a hegemon" or "every cook must learn to govern the State", but for logical reasons. We are talking about a fundamentally new approach: About organizational self-regulation, adaptive self-government. Think once again about the work of the human body, where each cell has its own range of tasks, knows the current situation on the spot, and sends signals about its condition in a timely manner.

Have you ever seen a coordinated cloud of birds, such as huge flocks of starlings during the autumn migration? Do a search on the Internet for "bird cloud," and look at pictures or videos. This amazing sight is a dynamic, coordinated symphony of unity in the movement of groups of birds that whirl and rotate in the sky as a whole, controlled by a collective, distributed mind, and if a predatory vulture crashes into this cloud, then it instantly finds itself in a void surrounded by birds. Nature offers us a good example, so that a person can use it for the survival of societies that have become adaptive, responsive to changing circumstances. The destruction of human societies is caused not by changing the conditions that cause their death, but by the inability of societies to adapt to these changing conditions. The survival of any species in nature depends on their ability to adapt to these changing conditions. Until today, we have not had the means to connect with the collective awareness, experience and intelligence of individuals in our societies in the same way that other species do. Also, what is missing is methodologies for exchanging awareness with the few people who are first warned and then inform the larger population; and means of collecting the results of the collective mind of society, and sharing it with everyone to make a correction in the course of managing the life of society.

In a living environment, whether it be ants exploring the forest for food, or honey bees that return to the hive, or the intercellular connection occurring in multicellular organisms, — each individual is ready to provide a “first awareness” in communication with the larger organism to warn it of abundance or potential danger. The better the alert system is organized, the processing of information about the surrounding situation, whether it is among large animals or a whole colony of bees, the more chances there are of surviving in changing conditions when a small group of cells are the first to sense this change and alarm the rest of the body. This is the heart of adaptability, which increases survival.

Therefore, if we want to create a society that will be self-organized and self-regulating, then we must *develop* it, in addition to other systems that allow it to learn from itself in order to survive first, and then improve the quality of life of people and the whole society, and have local feedback processes that allow society to learn from their successes and mistakes. It supports such a society so that it grows and develops into a socially sustainable society; it gives value to *each* individual, as an equally valuable asset of society, and empowers each person to participate in the choice of options for survival, existence, social stability and social stability for his society, community, and ultimately, his or her own life.

What is the idea of a “cloud of birds”? We are talking about *group intelligence*, which is of paramount importance for solving social problems in a democracy. Autonomous eco-communities represent the social environment that is most adapted to start this process, and their sustainability will depend entirely on group thinking, not on the old way of group thinking, where everyone thinks the same with the leader, but where the group decided to think regardless anyone else to come up with their own solutions to a particular problem. And then, — lo and behold (!), you will find that hundreds of other groups, Design Teams, come up with similar solutions; *this is the intelligence of the group*. So, if you have seen these videos on YouTube, then which bird in the group decides to turn around and turn, and the rest will follow it? Scientists do not know this; they understand the process and how it develops, but there is not a single leader. There is a certain group intellect, which is spontaneously and almost instantly transmitted throughout the community of birds, which rotate and turn as a whole.

At this point, many may wonder: “But what about the leader, the leadership? What is the role of an eco-community leader”? The topic of leadership will be given a rather large section.

Now, further you will understand the idea of Design Teams, small initiative groups more clearly.

12. Social Sustainability Design Team — as a tool for problem solving

A valuable feature of local eco-communities is that they are “**learning organizations**” that constantly monitor the current situation, predict the current situation and take into account past situations. They take into their assets what works, and discard what does not work. This means that the eco-community, as an organization, must constantly grow internally, as a social organism in which constituent documents are not crystallized, binding citizens to their old form of doing business. They should allow citizens to make adjustments to democratic processes, so that the community can evolve to more effective levels of government. In an urban environment, with its formalized relationships, people can only make claims to someone to solve their problem. This is not viable, because life is very changeable and dynamic. Therefore, the initiative and the search for solutions must work at the local level.

In the process of resolving their problems, the passions in a collective discussion can be very great, especially when social justice is looking for a way out. Then, if citizens do not resort to violence, what should they do? It is a question of *HOW (!) to find* effective, long-term solutions that are socially sustainable for many centuries to come.

The problem with corporations, companies and other organizations is that when short-term goals and short-term decision-making processes neglect long-term and desired results, then short-term goals and decisions will lead to the decline of that organization.

Another problem is *how decisions are made*. To create farsighted decisions, the abilities of only one person are not enough. In an era of great social change and global problems of enormous size, no individual has an answer. Non-standard situations pose very complex tasks that cannot be solved alone. Teams, not individuals, are the basic unit of training in modern organizations. If teams cannot learn, then an organization cannot learn either.



Existing team-working methods, such as brainstorming, have their own shortcomings and do not take into account hidden thought processes that affect decision making. Therefore, a new format for joint problem solving is proposed — Design Teams. In fact, this is a powerful tool, due to its structure and work methodology, which has an amazing dexterity to provide opportunities for even untrained people to successfully find solutions to the most difficult problems. This is an initiative voluntary group of the most interested people, composed to explore a specific issue, the solution of which then becomes the benchmark. Functionally, they are *Social Sustainability Design Teams* in the local community.

The Design Team is a collective environment, which in a sense represents a micro-image of our society with its beliefs and assumptions, many of which do not support social sustainability. In this collaboration environment, team members are given the opportunity to explore their roles and develop synergies as they work with the "Social Sustainability Design and Validation Schematic».

Design Team members have specific roles and functions to carry out the entire process of finding the right solution. The combination of these assigned roles and the SCHEMATIC methodology provides a request and development procedure, and these two factors move the Team forward to avoid quarrels, creating clicks and antagonistic polarized positions on various topics.

Thus, there is a strong foundation for the development of sustainable development and a strategy that will unfold in hundreds and thousands of local eco-communities, which includes three main components:

1. The seven core values of social sustainability, — as evaluation criteria
2. These values established in the procedural SCHEMATIC, — as a work procedure
3. Use of Design Teams, — as an actuator

Where does the Design Team begin with? It begins with motivation, initiated by our desire for a *quality of life*. As a rule, there are many urgent issues that need to be addressed, especially when people begin to feel disadvantaged in life, and then they start looking for answers. There is always someone who sees the need to improve something, develop a strategy or solve a urgent problem, and then he can become the **Organizer** who initiates the Design Team of Social Sustainability in his eco-community with people who have a similar interest in this problem or topic, and who responded to his call. The reason for creating Design Teams may be not only the search for a solution to the problem, but also the validation of existing rules, established practices and social processes.

The Team can consist of 5 ... 11 people, with an optimal number of 7 ... 9 people. This is not a committee or discussion group, but rather a research team. Team members have their own specific roles and functions. All Team members have equal rights.

Team roles support the synergism that develop in the Team Process as its members work through a SCHEMATIC.

The Organizer of the Progress is in an environment of an eco-community, this person represents such a unique 1% of every community, who sees that something needs to be done, and initiates and organizes friends and neighbors to complete this work.

After the initiation of the Team and the organization of its members, the next task is to start the "Team Bonding Exercises" to build trust within the hearts of team members. The huge experience of Ph.D. Daniel Raphael shows that teams need a dedicated time each week and set aside a meeting place for their work. Meeting via the Internet or through communication systems has NOT proven to be an effective way of working together. There are too many non-verbal, social and cultural signals that will be absent from such interpersonal exchanges.

Facilitator, or Mediator (one who promotes communication, communication between someone) is the next role in the Team, a person who contributes to the team's workflow and social flow. He/she is NOT a leader or "head of the team" but an equal member of the team. He is the engine of the Team, which puts it in progress.

As a Note: The Organizer rarely becomes a Facilitator. There is a reason for this: the Organizer, as a rule, has an action plan for the implementation of the desired results, which may affect the development process. For the role of the Facilitator, it would be useful to have a non-authoritarian position that would contribute to the social environment and the production process.

The secretary, or the Recorder, is a person who does NOT make verbatim records, but the very essence that tracks the development of thought and moments of insight, an understanding of what is common. He records explanations of the assumptions and notes a change in topic when the discussion suddenly changes. This allows the team to catch the "lost search line" from the previous discussion. It would be useful to record the process on audio or video media so as not to miss interesting points and valuable details.

Inquiring Members — these people have the most important role in the Team, asking insightful, connecting questions that reveal the topic of discussion. Understanding the "arts of inquiry, discernment, and reflection" is crucial to the development of the topic. Such an aphorism is known: "No questions, no answers". Intelligent and intuitive questions lead to intelligent answers. Competent, talented and intuitive questions are necessary to "see through" this process, which will lead to an effective and productive result. The development of such questions is not as easy as it might seem. Perhaps this starts with a simple, innate curiosity by suggesting that it gives us the opportunity to see "beyond our usual cultural framework". Everyone on the team is an inquiring member, and in many ways everyone assists in all role functions.

Consultant - is also a volunteer in the Team, a person who will be a "visionary" (as looking far ahead), offering the Team a strategic perspective in accordance with the initial intention, to support the **Facilitator** and help the Team see how their project fits into their eco-community for progress towards social sustainability over the centuries.

The advantage of team tactics over individual work has two arguments:

First, Design Teams provide a means of access to the individual and collective intelligence, wisdom and creativity of several people. The creative synergies that develop in a team can lead to results that are much more creative and more complete than working alone. Compared to individuals working alone, teams can:

- Generate many new ideas and innovative developments;
- Motivate each other by offering ideas to each other;
- Provide a brainstorming method of work;
- More risk in their innovation;
- Develop a comprehensively educated "individuality" of the team, which more accurately reflects the social "persona" of society;
- It is easier to follow the course of the task — to support the group process both socially and fruitfully, having at hand the intended goals; and
- Create a synergy of personality, skills, work style and team-role interaction, inaccessible to individuals working alone.

Secondly, the main goal of the group is to develop sustainable social processes, organizational structures, and, for example, politics in any activity. In order to create sustainable social structures that have a potential duration of 50 ... 1000 years, the underlying weaknesses inherent in the thinking of society that undermine its longevity must be identified, determined and verified, to determine whether they can be justified by three core values (Quality of Life, Growth and Equality). When there is a **dialogue** procedure that generates this result, the team's design intent will have a much greater guarantee of sustainability in the long term.

The flaws inherent in the thinking of society come from the beliefs and underlying assumptions that were learned when the researcher was still a child, when for him they became unverified assumptions about everything external. It happens very rarely when a person has skills that allow him to isolate and determine the assumptions underlying his beliefs or thinking. A team of individuals will **be able** to better disclose these assumptions because members are "outside" the belief system and assumptions of the other participant. It takes the inquisitive hard work of a team of individuals to question, test, and verify the beliefs and assumptions of those proposals generated by the Team to create social projects that are sustainable.



And one more thought about the advantage of team tactics over individual work. In modern society, in all countries, voters always associate their hopes with finding the most "right" candidate for government, naively believing that "power above" can solve all their problems by "listening" to the voice of the people, which corresponds to the stereotype of thinking: "Well, we have elected you, and now come on, make everybody happy", and then everybody comes back to their daily routine, approximately as in relation to the washing machine — I turned it on and forgot, and it will do the whole cycle of washing itself. The experience of many decades and centuries shows that it does not work to expect something better from one person. Do you want a better life? Then all together, **be active**, like the group intellect of a "flock of birds," and turn on **YOUR** ingenuity without relying on someone.

▪ Design Team Process

The Design Team process is very similar to the process of developing evidence in a high school classroom in a geometry lesson, except that there are several people work together. Evidence is a written report of completed thought processes that were used to reach a conclusion. Each step of the process is supported by previously verified axioms, postulates, theorems, corollaries, hypotheses, theories, and definitions, or evidence of social sustainability. If there is no earlier evidence, the team will have to develop it in the first place.

The best way to find out how the Design Team Process works is through experience. The Design Team process is an extremely educational environment where participants learn more about **HOW** to think, rather than **WHAT** to think about. Participants who were trained to work in the Design Team noted that their listening skills have become more receptive and their thinking more perceptive and recognizable. The best result is that team members are trained to ask convincing, even intuitively sharp questions that lead to clarity in discussions, within the Team or beyond.

The "Flow" of the Command Process. When the team is in the flow of its work, it is as though time stands still. The flow of the team process takes on a character and "glow" of its own so that the serendipity of insights and participation of the team members occurs when it is needed. There is an underlying awareness among the team members that they "know" the way ahead and their work is on target, useful, and effective.

It is advisable for all participants to have a Schematic in front of them, on laptop computers or paper, so that it is filled with relevant data for everyone, which will help the team anticipate what needs to be

added or changed Schematic as new input data is developed. Then other participants can change their own thinking, seeing new data to consider.

In addition, it is useful to have additions and visible changes when other members work in parallel in other places, which supports Team members to “keep abreast”, or when they participate in research via the Internet. For this, there should be a united Internet portal for receiving the final research results from hundreds of thousands of Design Teams from around the world, as a classified knowledge base.

▪ Sources of knowledge and wisdom

Sources of knowledge and wisdom used by the Design Team include:

- Use of what Team members know;
- The study of historical and modern social research;
- Search in the archives of wisdom on the Internet and in libraries;
- Immersion into deep reflection, when everyone must reach inside and find the Source, so that He can guide them to those ingenious, happy conclusions that did not exist before.

The work of hundreds of Design Teams around the world, when they send their proven evidence of social sustainability to the Library of Wisdom on a united Internet portal, this evidence will have a cumulative effect to build a base of proven wisdom for social sustainability for all races, cultures, ethnic groups and floors.

▪ About the method of storing and submitting information

The Library of Wisdom, in order to be effective in use, must be created in such a way that the information stored in it is not in a passive form, like a repository of text information files, but in an active, programmed state.

The passive state of information is when you go into a regular library with dozens of shelves of paper books, and you see that there is a lot of information here, but it will not become **active** until you read what you need. The reading process takes a lot of time and requires hard work, perseverance, which often is not enough for everyone, because not everyone by nature are researchers and thinkers, but ordinary people who need to quickly find the answer to an urgent problem.

As you study book after book or textbooks on a chosen topic, the process of information processing is going on in your head, and over time you actually establish a *network of logical links* between various concepts, semantic concepts and facts. Then, after this long study and analysis of the topic, the required information takes an active form — as an understanding of the large amount of information held in your active memory, where logical links have already become activated, linking together diverse information to each other — which you can now use for various applications. For example, it may be the theme of woodworking, with all its subtleties, or the construction of a house.

Therefore, simply accumulating and storing information with hundreds of thousands of developed social sustainability cards is not enough, and a well-thought-out template is needed to enter information from many Design Teams, and an output form for a simple consumer. The input form should have sections and classifiers for the initial sorting of cards and, for example, a large dictionary of taxonomy. It is necessary to create a search engine to display the query with the most relevant output. The final result of all this great work should be the creation of a knowledge base that works as an **expert system**. The expert system should offer a number of questions to an inexperienced user, answering which he can come to the necessary group of information and do a search in it (as an example, since the methods of information output are being actively improved).

The output of the stored development results from many Design Teams should be easily accessible for mass use via the Internet, with an intuitive interface and visual for analysis, comparison, outputting charts, statistics and so on — this is the main final part of all the work done by Design Teams. Once again: The banal storage of information is a profanation of all the total work — there should be an active base of wisdom.

These proposals for information processing are just a push for reflection, so that talented minds can develop precisely the intellectual base of wisdom (and not a warehouse with texts, what the Internet is), which ordinary people from all over the world will turn to whenever they need to consider any social change or development, no matter where it comes from.

At the end of this section, it can be said that making decisions using the seven core values will be a slow process *if there is no prospect of learning from lessons learned*. But, if you combine the seven core values with the intention to become a **learning organization**, to eliminate the recurring failures and tragedies of the past, then there will be confident social progress, which becomes very fast. Then social **evolution** will also progress rapidly.

13. Antiworld

As you know, many things have front and back sides, light and dark, visible and hidden, Yin and Yang, as the greatest separation of two opposite properties or infinite energy of movement, transition from one to another. Therefore, after reading and learning a lot about the seven basic human values, many readers can ask a very obvious question:

"Well, if these seven values are embedded in the structure of human DNA, then why do we have such an unfair world? Why do we see so much violence in the world, so much corruption spreading like an epidemic? Why are more and more people trying to deceive each other to improve their personal quality of life? What is the reason? Don't these values work in a positive way?".

First of all, in order for the seven values to work effectively for peace and social stability, people must **know** about them. And when you know them, then you can meaningfully use them as tools for regulating social life. This is a conscious process. Secondly, of course, seven values act, they act constantly, every second, and in every person for their benefit. The only question is **HOW** do they act if their influence on us is subconscious? The answer is the following: Violence and corruption in the world occurred as a result of the non-harmonious, fragmented impact of the seven values, their abuse, which has come from from the erroneous and undeveloped public morality and ethics. Let's consider this in detail:

1. **Life** is a value, when it acts without the other six values, it works only for the biological maintenance of the body, without meaning and purpose in life. This is manifested in people who have "lost" themselves in their worldview, vagrants, homeless people and hermits. It is also a "philosophy" of criminal justice to keep people in prison, just like breathing organisms, without the possibility of internal growth of the individual.
2. **Life and Quality of life** — acting without the other five values, become the ideology of idle people who want only a lot of money and a lot of pleasures. These are "life-burners" who want to "take everything from life", because "life is given only once". These are rich nouveau riche, who have dedicated their life to the pleasures of their bodies.
3. **Life, Quality of Life and Growth** — acting without the other four values, become the ideology of criminals, the use of military action to achieve the quality of life and its growth at the expense of other people. This is survival at all costs, without regard to being humane.
4. **Life, Quality of life, Growth and Equality** — acting without the other three values, become the ideology of today's capitalism: This is a modern business, in any field that formally demonstrates equality in the distribution of income — but in its essence, it is an immoral competition that moves on

the heads of others. This is the production of counterfeit products that are harmful to health, it is commercial medicine that makes money on people's suffering, this is machine building that creates disposable coffee grinders or mixers, and so on.

5. Life, Quality of life, Growth, Equality and Empathy — acting without the other two values-emotions, become the psychology of a passerby who can sympathize with a person in trouble, but pass by. At best, he will stop to record a "curious" video on his smartphone, and share his "sympathy" on the Internet.

6. Life, Quality of Life, Growth, Equality, Empathy and Compassion — acting without generalized "Love" really awakens our feelings and makes us think deeply about the fate of a person who is in trouble, a stranger, there are really a lot of emotions, but *practical actions* that they move a person from a "dead point" to reach out a hand of selfless help, begin with a true "Love", in which all her loving human qualities are manifested. It is Love that is selfless, that initiates, opens hearts and is generous. These six values alone are not sufficient for parents to raise their child fully.



Why is corruption so indestructible, is the deception in trade steadily expanding, becoming more sophisticated, and so on in other areas of modern life? Why, no matter how rich a person is, is he still short of money and ignores charity? The answer is still the same: The value of "Quality of Life" dominates human behavior at the DNA level, generating a sense of stinginess that constantly strangles him from the inside.

For reference: Scientists see DNA as a twisted spiral of molecules, but in reality it is an energy-informational matrix connected with human consciousness. Many already know that DNA is sensitive to thought, sensitive to patterns of behavior, and DNA is constantly being corrected throughout our lives. It is also in correction at the quantum level, as well as through the thoughts and energies of others where we live and in our surroundings. The consciousness of the race of humanity affects the individual, just as the individual has an effect on the consciousness of humanity through this quantum interaction at the DNA level. It is known that the attributes of one generation can go to the next, and, as a rule, appear among grandchildren, and so on. To improve your health, this is done through positive thinking, thinking without fear, boldly and being confident in yourself, inspiring yourself with positive thoughts that displace negative ones.

There is a two-level epigenetic process, where the main purpose of the first reading of DNA is to grow from us a mature person capable of producing offspring. The second epigenetic process is to write into our DNA those extraordinary experiences that are significant, which absorb life, or destroy life, or save a life that we will never forget in our life, and thus are recorded in a temporary memory cache, which is then passed on to our offspring. Then our descendant receives copies of two sets of information: One is the DNA of our species, and the other is a record of the DNA cache of this person's experience, which was significant. For example, if you were once burned by a flaming fire, then you probably will never do it again, and this is a reminder of some past experiences that our ancestors learned that fire can destroy you. This is a quick update of past experiences. Animals have the same process.

Now, it is not difficult to understand that in the epigenetics of man throughout history many defective influences have been inherited, passed down from generation to generation, recorded through a culture that was in the past, and that deepens today, — through horror films and the violence of computer games. It distorts DNA, and the random mix of individuals that have defective genes reproduce it in their children. Then, in these families you can find children with elements of schizophrenia, having Charcot's disease, Tourette's syndrome, psychosis, bipolar disorder and many others. This gives rise to abnormal people who have various character flaws in their physiology, and in their mental abilities, emotional abilities and their sociability. Therefore, it will take self-discipline in millions of people to determine their genetic defects, and then refrain from reproduction of their children, or change the reproductive cell of DNA so that they become healthy.



We are part of living nature, and therefore we have the same main inherited features: Preserve life, strive for the quality of life and its growth. These features were given to us by the Creator, through a single matrix of harmony of the Universe, which we can partially observe as the “golden ratio” or “golden proportions” that permeating all living things. The Creator gave us these traits for our pursuit of self-improvement, internal development and the ability to preserve our species. Without them, we would not have survived for millennia. But, we also need to know that the three secondary values define your humanity.

When we observe the animal world, the unconscious behavior of newborns, we see the same three basic values, but it is the harmony of all seven universal values that makes the social world able to become peace-loving, merciful, cooperating and supporting each other. In the meantime, we live in its opposite — the anti-world, with a society that balances on the edge of the abyss, making sharp movements — a society of gigantic contrasts, contradictions and militancy. This is a world of self-destruction.

Will there be rapid changes in people's thinking when everyone learns about the seven values and immediately become more humane and human to each other? Of course, the next morning people will not wake up transformed, because the stereotype of behavior that has become a *culture* has been developed for many decades. Any good exhortations, persuasion attempts and beautiful phrases are completely useless, as human history shows. Under ordinary conditions of a regular life, it will take a whole generation to change in order to inculcate better rules of life, from our grown children who have received a new upbringing. But, there is an obvious idea that the transformation of the social culture of people will happen very, very quickly, in a few years, where intense cataclysms unfolding today, with their diverse nature of actions, which will put humanity on the very brink of survival, will become a catalyst for people's thinking. A new, surviving society will be literally forged under the powerful blows of these cataclysms, like a red-hot blade on the anvil, and only then will there be a steel strength of social survival, where everyone will hold on almost clinging to each other, going to a whole new level of awareness — from personal survival to the survival of societies, — and egoism “me first” will dissipate like a ghostly morning fog, giving way to a bright sunrise of the united harmony of seven basic human values.

Chapter 3 Eco Community Life

14. On the principles of eco-community life organization

▪ **The principle of equality and cooperation**

Every person in the eco-community has equal rights. At the same time, the value of an individual for a community is different, which depends on the personal abilities of the individual and their current demand. This creates motivation for internal growth, training and the most useful use of their abilities for the benefit of all.

There is a value of the individual who performs voluntarily assumed functional duties necessary for the life of the whole community. The individual can be a worker, technical specialist or process facilitator who has assumed responsibility in a personally chosen field of activity for the needs of the community. Each person in the eco-community has the lifelong employment required for the life of the entire eco-community, as an organization. Could a single cell in the body be more important than a neighboring cell? Can one leg be more valuable than the other for the full functioning of the entire body? Each cell of a large organism acquires its value only in the **unity of the whole**, without being distinguishing by anything special and without requiring more attention to itself than to its neighbors. Therefore, the dominant principle of the organization of work is the principle of cooperation and mutual assistance,

which corresponds to the third Basic Principle of the life of the eco-community — the functioning of the eco-community as a single organism.

Honors, awards and titles in eco-settlements should be absent completely, as well as any competitions and contests in labor activity, with the awarding of the titles "The Most ...", "The Best ..." and so on. Do any orders, awards and honorary titles make sense, for example, within a family where everyone knows each other well and just values relationships? Did any husband have a chance to reward his spouse with an honorary certificate "The Most Outstanding cook"? This can only be perceived as bad humor, because she expects sincere feelings, not formal awards. For the eco-community, *functionality*, common sense, mutual support and cooperation, which enhances the survival of this large, *extended family*, working as a cohesive mechanism, are of greater importance. To look at the past and have an assessment of one's merits, of course, is pleasant for ego, but *survival*, as a process, is always in the present time "here and now". Your performing abilities should always be on top, and you yourself should be in shape, taut and energetic, "here and now". The distinction, even conditional, on the best, average and "bad", contributes to the development of selfish inclinations, feelings of inferiority or superiority over others, which acts destructively for the whole. The sustainability and stability of the eco-community — social, industrial, educational, managerial and so on — lasting for millennia, — are not jerks and accelerations in striving for something or someone to surpass or be ahead of, not at all, but it is reliability in the results, confidence in actions, steady uniform steps (like a camel's tread in the desert) of fulfilling their duties and a very small increase in profit, which is *stable*.

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Why is equality among members of the eco-community so important? In addition to the fact that a sense of equality is embedded in human DNA, which is an internal driving force, it is also important to enable each person to realize his inner potential to the maximum extent possible, *as much* as any other person could. Then the individual gets the opportunity to best fulfill his chosen functional responsibilities, for the benefit of the entire community. Everyone has different abilities, the value of the work performed is different, the demand for someone's abilities can change, but everyone occupies a niche in the duties for the community, which is equally needed for the unity of the whole. With regard to abilities, in any field of activity, the whole community is highly interested in the most highly skilled and hardworking specialists working in their eco-settlement, performing their work at the highest level, and increasing their creative level in continuous education.

Can there be competition between professionals offering similar services? From the consumer's point of view, the specialist who performs the job better is usually preferred (there is no payment for work and services within the eco-community). But from the point of view of the specialists themselves, it is best for them to cooperate in order to most fully and efficiently meet the needs of an eco-settlement for their field of activity, which are constantly growing due to the need for an increase in the *quality of life* in an environment that, in essence, is their expanded family — everyone works for themselves. Then, the quality of life of these specialists will only grow, because their creative abilities will be satisfied through the exchange of experience, the growth of abilities, the development of the required technologies and more free time, because their services will be performed more fully, faster, better, and they will be able to replace each other in some situations. Satisfaction of creative abilities is always a driving incentive in your work.

Changing the working attitude from competitiveness to collaboration and complementing each other, increases the *survival* of the eco-community and contributes to the *quality of life* of everyone. This means that in this functionality the needs of the entire eco-settlement are most fully satisfied, and the acquired ability can be transferred to other areas of life, for training and helping other people. If you, for example, are an extra-class specialist in the field of applied electronics, then in your free time you could study agricultural techniques in order to have diversity in your physical activity, expand your thinking, create new technologies, combining these two areas of activity, and increase personal value for eco-community survival.

Each member of the eco-community provides some of its services for the benefit of all. This service, as *servicing* more people, increases everyone's survival — the more people you can provide your

services, the more valuable they are and greater your ability to survive. Thus, not good calls to be kinder and more generous will create a culture of a spiritually developed society, but total *interdependence* on each other in survival, through *service* to everyone.

Multifunctionality, interchangeability, knowledge sharing and learning new things is the main trend in the professional/functional growth of eco-community members. There is no point in hiding any of your professional secrets, because your life activity is subordinated to the general task of *survival* and improving the *quality of life*. The more you give for the benefit of everyone, the more it comes back to you personally in the form of social sustainability of the entire eco-community and a growing quality of life.

▪ The principle of choosing priorities in decision-making

We have already talked about the choice in making decisions. This principle of prioritization is quite simple and is presented in the illustration below.



Sustainability of species is always paramount. Which tool most effectively affects species sustainability practices? Of course, this is **culture** — as a set of *generally accepted* practices and actions (in a particular eco-community).

Then, what exactly, what elements should this culture include to maintain the sustainability of the species?

- **The first is genetics**, whose efforts are aimed at identifying defective genes in reproductive couples, long before conception. Only the healthiest children with healthy DNA should be born in the eco-community. If this is not respected, the community, and the people will gradually degenerate, starting with a decline in their ability to survive as a whole.

Genetic selection should start from the time people are selected for membership in the eco-settlement. Some people have hereditary diseases, someone tend to have bad habits, and so on, in a word, there should be a thoughtful approach, since it is people who are the foundation of the eco-community on which the future is built. It is necessary to be very aware that people will be replaced by other people from generation to generation, but inherited genetics will remain. Then, **what kind** of genetics do you want to see? This question must be taken into account from the first steps, and it is a question of survival and your quality of life.

- **Birth management**, which is determined from the given/calculated population of an eco-settlement, which takes into account many factors that are a balance between the risk of overpopulation and available material resources (and other factors). In wildlife, when a species becomes too dominant and widespread, it dominates its environment, and kills itself due to too much.

The total number of people also affects the establishment of interpersonal relationships. Members of the eco-community must know each other well (!), or at least have a formed opinion — who is who

and who is worth what. To establish these interpersonal relationships, in addition to working relationships, it is good to carry out cultural and sports events that bring people together. Therefore, as an option, the optimal number of eco-settlements can be in the range of 500 ... 800 people, considering the age balance.

● **Healthy lifestyle.** Any harmful addictions, such as alcohol, any drugs or tobacco, should be completely and categorically excluded from the eco-community. Education for a healthy lifestyle should begin from early childhood, so that the inner culture of a growing person prevents poisoning himself.

● **Education of high moral values and spiritual level.** Spiritual growth can only occur through service to others. Spirituality brings up the best qualities of a person and makes the community strong and whole. Since human DNA is directly connected with human consciousness, it responds with internal changes according to the attitude and worldview that aspires to the Creator of all creation — DNA is programmed by consciousness. A separate chapter, "Spiritual Growth and Morality," is devoted to the education of spirituality and its significance for survival.

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The following example illustrates the choice of priorities. What should health care be like in an eco-settlement? Is it necessary to build a traditional polyclinic or, perhaps, use another form of health maintenance, to determine what treatment directions should be, and on what principle should their doctors work? Here, we need to ask ourselves: "What do we want to be like: predisposed to diseases, having unhealthy habits, passing on diseases to our children through genes and personal harmful examples, using tobacco and alcohol, or we need to create a *culture* of healthy lifestyle and thinking. Will we be treated for the fact of the disease, or think in advance about our health"? Then, medical practice becomes, first of all, preventive and diagnostic, which studies the *current lifestyle* of community members: physical activity, proper nutrition, positive thinking and spiritual growth. Yes, it is spiritual growth as well as psychotherapy, that should become part of a higher level medicine. From this perspective, the specialist studies both the patient and his habits, and, having revealed at an early stage a predisposition to any health problem in a particular person, prescribes him, first of all, not a chemical drug, but an adjustment of his lifestyle: a well-thought-out regimen of the day, thoughtful nutrition, specific exercises, therapeutic procedures and so on. Radical methods of treatment are fading into the background, as emergency intervention, and such cases are already becoming a community problem that needs to be solved at the system level to exclude this kind of disease. If we take an even earlier step, we need to take into account that health begins with healthy thinking, positive thinking, and how it is formed. This is already top-level healthcare, and this is a great job for physicians and physiotherapists.

What is the responsibility of the above-mentioned "specific person" who is prescribed a given healthy lifestyle? Yes, he will be provided with comprehensive assistance for his health absolutely free, BUT (!), there is a big "but" here — his health does not belong to him personally, but to the entire eco-community. This person cannot say: "What I want, I will do with my health, it is my personal", that is, be careless about my health and not follow the prescribed health procedures. Such an attitude is *categorically* unacceptable. This weakens the whole, like a cancer cell, and it must be rejected by the body at the earliest stage. When you live alone, you are free to do anything and whatever, but when you enter into a relationship with the community, you must take into account the interests of this community. Living together in a community, you give up your personal rights and freedom of action to the entire community, each, as a whole.

Then, the higher the culture of a healthy lifestyle is implemented, the less medicines, hospital wards and necessary expenses will be needed, and the doctors themselves will gradually become health specialists, rather than doctors for some diseases. When the next generation is fully brought up on a healthy culture and healthy genes, the disease will become extremely rare, and the medical specialists of the eco-settlement, due to the almost complete absence of patients, will constantly increase their level in promoting health practices.

▪ **The priority of the family in the development of the eco-community**

Looking at the picture "Priorities in decision making ..." it is clear that priority goes from the individual to the family level. The sustainability of individuals generates sustainable families, and the eco-community relies on sustainable individuals and families, whose task is to harmoniously integrate the interests of its families in the form of a single sustainable and healthy organism of the eco-community. In principle, of course, in large-scale cataclysms, we can survive as a biological species, simply by reproduction, without a family or with a family, but the family is the basis for the social evolution of communities, States and all civilization; and the family provides a social basis for the development of society, it provides an environment for the growth of all individuals. If personalities do not grow, then your eco-community will not grow, and eventually wither and die.

In developing an eco-community, it is important to understand well what priorities contribute to a future movement that is stable and sustainable. In this, the *main priorities are the areas of family and education*. Only through family and education can we develop moral and selfless individuals who can become leaders in various fields of activity of the eco-community, be responsible, and see far ahead, being perspicacious. Therefore, by investing in the *morality and ethics* of the family, in an *education* system based on love and lively mutual communication, as in a close-knit family, such an eco-community will receive an increased contribution, the return from which will only increase from year to year.

The central pivot around which all the activity of the eco-community revolves is the seven core values that we talked about above. But, the good question is **HOW** to deliver these values to their destination, so that they work among the masses, and not only among the first enthusiasts who understand their value and share these views. There must be a delivery system, and this system is a *family* where a new generation begins to receive an education about these seven values.

On the basics of reproduction and upbringing of children

The future of eco-communities, their comprehensive progress, depends entirely on their next generation, what *qualities* they will be brought up and *what culture* they will learn. The future is children, and therefore their upbringing is a *strategically* important activity so that they are genetically healthy, well developed physically and spiritually, have high moral standards, are intellectually erudite and have skillful hands. Children should grow up to be more advanced people, spiritually and intellectually than the previous generation — their parents. This applies to *every* generation.

Parenting is a joint venture so that children receive the maximum wisdom to reveal their inner potential, based on the best world parenting techniques. Young parents, as a rule, do not have practical experience of raising children and often have little knowledge about it and even less practice, and on the other hand, people after 55-60 years of age already have *vast* experience, knowledge and educational potential, but this experience is not always in full demand.

Upbringing of children in the eco-community is the care of the older generation, who have reached the age of 55 or more, and are inclined to it, education and skills for this. Education in the eco-community itself is a much more demanding and responsible process than usual, where we need to get a predictable and targeted result. Therefore, this process should be carried out on a professional basis, where there are positions of teachers-educators in the activities of the eco-community, as an enterprise/company.

The process of educating a child begins even before it is conceived by a reproductive couple, and future parents should obtain all the necessary information, strictly comply with the necessary instructions, so that the child is eventually born completely full and healthy. What could be the basic requirements?

This is a mandatory testing of a couple for defective genes, which is very useful in advising the couple whether they can have children or not. Such counseling makes sense even at the very beginning of

the relationship between young people. Genetic analysis should be completely free to access, strictly required before conception, and stored in the information database of the eco-community.

It is useful to do a deliberate genetic analysis and evaluation to find those pairs that are able to have optimal gene structures, and the best. The genetic flow of the eco-community must be improved by conscious reproduction, through educational processes and social sustainability training. Members of the eco-community who have these dormant recessive genes, which when combined lead to child distortion, will have this understanding in advance.

Parents, as sources of future generations, bear a huge responsibility to their children and for the sustainability of the entire eco-community, its *survival*. If we want the best for our children, then we need to make sure from the very beginning that we will have the best children. The conscious conception of children with disabilities is selfishness, it is immoral, as on a personal level for yourself, and it is a moral disability that is given to your children, and this is an extremely immoral decision and situation for all other members of the eco-community. Such a flagrant and extremely backward situation for the eco-community should be ruled out in a **category form** that cannot be tolerated, because here the basic principle of the eco-community, for which it was created — **survival**, is grossly violated.

If there are socially inadequate individuals who reproduce themselves and reproduce even more socially inadequate children, then such a society, and as a culture, simply commits a slow suicide. Therefore, issues related to the reproduction of children should be decided by an expert group (Design Team), which evaluates and takes into account all the factors affecting the eco-settlement as a whole organism. It is important that those who marry take much more deliberate and conscious efforts, those who come together to produce children, so that they do so with the thought of perfecting the human **species**.

The educational process of the couple is necessary long before the conception of the child, using the best world practices so that the child is as healthy as possible — this includes healthy nutrition, physical education, spiritual practice, counseling the young couple on various issues with their future caregivers who will deal with their child when parents are at work. It is important that the individuals of the eco-community, all children who come to reproductive age, are educated about the choices they make regarding their partner, and with whom they mate in order to create a huge positive impact on their community, and should have an analysis of their genetics, and be fully aware of the dominant and recessive genes that can cause problems in the next generation.

On child-rearing practices

Children are a blank sheet of paper on which parents can write whatever they want. It is the previous generation that is responsible for exactly what the next generation becomes. The eco-community is a favorable environment for the nurturing of a more progressive, comprehensively developed generation than their parents.

It is known that the whole world around us is vibrations — like energy, matter and spirit. An infant needs vibrations of love, and not just maternal food, so he needs to be constantly fed by these vibrations - to communicate, play and talk with him **as an equal**, without distorting your normal speech. The child should *feel* your sincerity, based on the connection of love, on the fluctuations of the Creator's love. Initially, the Creator gave every intelligent being free will, which the infant feels from birth. For this reason, communication with him should be as an **equal partner**, and not like a child who should always obey the requirements of his mother or father just because he is a child. Such a proprietary point of view on the child, as a thing, can destroy the child himself, since it does not at all provide for the upbringing of his free will, adoption of independent decisions by him, and fulfillment of independent actions by him. And then, in such a family where the child was raised without the vibrations of the Creator's love, a rebellion of the child is inevitable, unless his free will was completely subordinate to the will of the parents, and this would already be a complete violation of the free will given by Heavenly Father, and then, sooner or later such parents in the family would have big problems.

Therefore, you should never break the free will of your beloved child, but bring him up as a son or daughter of the Creator Father, develop him not as a selfish, but as an altruistic character, communicating with him as an equal with an equal, all the time allowing the fluctuations of Father's love and sincerity to manifest rather than your aspirations and goals. It is in such communication that the upbringing of the child consists, and when there is no longer such an upbringing that is exhausting, then only the exchange of their experience remains.

On the number of children in one family

In the minds of many parents there is an opinion that the birth of a large number of children is a wonderful thing and it is good for future children and their parents themselves. Let's look at the factors that influence this opinion, but only in relation to the practice of living in an eco-community.

- *Parents believe that more children will help them in their old age.*

The eco-community is the **next step in the development of family relations**, where a culture of universal unity, as a single organism, must be developed, which creates its survival. This is your extended family, not formally in words, but functionally, practically. There are no "hidden" privileges, everyone has equal opportunities in disclosing their inner potential, and therefore this culture provides an incentive to improve their quality of life, and not any workarounds.

- *The desire to increase the number of children creates inequality* between generations now, and future generations, if the family is not able to help their children to reach their potential and find a full life. It is selfish and historically blind to the future life these children will have. The ratio of the number of ages should be harmonious for the internal processes of the community. For example, if the number of young people increases sharply to 80-85%, then the community will lose in the experience of life, and decades later it will be a "big wave" of a very old generation, where the potential for survival may decline dramatically.

- *When a person is brought up without regard to his value*, he thinks that he is not worth anything; he thinks he has no value; that he has no purpose in life. Independence begins with instilling **confidence** in the individual, and begins with how the culture is inculcated in him. This is a matter of education, because when there are too many children in the family, then the children receive less time from their parents and are evaluated at a "lower value" by their parents, although parents can love them immensely and equally, however, parents have less time for each child, as they are born more. This reduces the ability of parents to instill in their children's culture and love them, and spend time with them that **teaches** the child that they are very valuable to their parents, the culture that they learn and understand, that they value themselves, and that their independence begins, first of all, with their acceptance as a valuable person in the family and society.

- *The resources of the eco-community* are within a certain limits, beyond which you cannot cross, if you really want to have centuries of stability, material and social. Each new child unplanned by the eco-community proportionally reduces the total resources and quality of life of all its members. Consider unborn children as the personnel reserve for the future, which you plan for years to come. You must prepare all the circumstances related to the upbringing and future activities of the new member of the community.

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Do interracial marriages affect genetic development and community progress? It is easy to predict that many founders of future eco-communities will adhere to the "purity of the nation", the dominance of their nationality and culture. This can be said as follows: The effect is not the mixing of races, but the degenerative genes available in each nation. All individuals of any race are guided by the same seven values as in any other. Whether they are a yellow race, a black race, a white race or another race, there is no difference in that sense.

If you take the children who have just been born and place them in a safe environment, then they will begin to trust, and they will begin to develop their innate qualities of *empathy*, *compassion* and *human love*. But, if newborns and young infants are exposed to situations in which they are not safe, where they are not fed, hugged, and cared for, then individuals with limited access to empathy, compassion, and human love will be generated in this environment. The potential of any individual in any race is enormous.

As regards the preservation of national culture, only those features inherent in any nation that support the principles of survival should be preserved: hard work, diligent attitude to duties, self-control, composure, ability to keep one's feelings under control, observation, flexibility of thinking and other character traits. The cultivation of national customs and culture is a look to the ancestors, to the past. This is definitely a trend that will hinder the development of the eco-community and bring dissonance among its members of different nationalities. Emphasizing their national features and characteristics — in clothing, customs, language and writing — this will create invisible borders between members of the eco-community, those who are "we and they", "with us and with them". This is a time bomb, which will one day work in the most destructive way, in years and decades. The ideal is one culture, one language, one writing and one mixed race.

All of the above-mentioned principles and postulates, such as the seven core values, Design Teams, Choice of Priorities in Decision-Making, the Moral Compass of sustainability, the three Basic Principles of eco-community life, the genetic and other rules, all their efforts come down to only one and only vector — the development of **CULTURE**. A new, life-affirming, unified culture of the eco-community should be grown and formed — the culture of social sustainability. This is CULTURE, as a way of thinking, a worldview, generally accepted standards of behavior, and decision making, and the fulfillment of one's duties, and attitude to each other. It should become a lifestyle that is firmly rooted in the blood of every member of the eco-community.

For **such** a CULTURE, any restrictive laws, artificial rules, enforcing directives and any punishments become redundant. The more developed the culture of a community that is present within people, the less external restrictions on behavior are required.

▪ Principles of Enlightened Education

Education is the working mechanism that paves the way to the future, on which the quality of this road depends, and along which other social mechanisms will move. Everyone knows that education plays an important role, but not everyone can formulate the question itself - "why". Why is education necessary and vital? What is the vision/intention of education from early childhood to post-doctoral education, and in particular, to the period of graduation from secondary and technical schools? Without this answer, it is impossible to target curricula and plans.

For this, it is necessary to look again at the priority selection scheme, which shows that all efforts of families, communities, societies, and economies are aimed at ensuring the sustainability of species, where reproduction and introduction to the *culture* of each next generation is the family's responsibility to maintain the survival of the species — the family is fundamental institution for civilization. *Education should educate people to the understanding that their existence* is to help support human species, and at the same time they must have a functional and sustainable family dynamics within the family that teach cultural acceptance of social sustainability principles.



The intention of education should be focused on educating individuals and families, in how to socialize children and bring them to *culture* so that they can provide for themselves, provide for their family, and support their cultures. Without this, our civilization will perish.

The intention of education should take into account the potential that a person brings to life, and his preferences about how he finds meaning and purpose in his life. The intention of education should be to **prepare people for survival**, and then for existence, and then for maintaining their existence, and for becoming self-sufficient, socially stable and peaceful — in that order. The purpose of education should be directly related to the *seven core values* of our humanity, so that children become socialized, and connected to culture, and educated, and trained, so that these values become central to their existence.

The purpose of education is also to improve the **quality of people's lives**, and by doing so, it collectively improves the quality of life of the eco-community as a whole, and then, by doing so, it gives people the opportunity to explore the potential that exists in them that helps them improve their quality life, as well as natural resources, good welfare and the growth of human society. This can only happen through the development of a person's innate potential, through which we have social progress, technological progress, industrial progress, and commercial success.

Education is a public responsibility; it cannot be canceled, delegated, transferred, or replaced with anything else.

The purpose of any type of education is to improve and ensure the preparation of a growing person for life in society, and to introduce to the culture the skills and knowledge that people need in order to function in a complex society. A growing person must acquire socialization skills, which are usually unknown to family members in order to raise their children in this way, therefore, this requires separate efforts of the eco-community. Children should become familiar with the culture in such a way as to be able to leave the family culture and enter the social culture, and act and function in a productive way.

Therefore, there must be intentional curricula that consciously apply the *principles of social sustainability* to gradually introduce children to this culture. The family is the main institution for familiarizing with the culture, where there is education as an auxiliary institution. The family should help children grow and develop in the potential that each person brings to his life. It can be said more that the *principles of sustainable social development* will ultimately become invested in all major social institutions, starting with the family, and further on in education, the economy, justice, governments and so on. They are the main institutional foundations of a **functional** society. It is quite obvious that the economic/financial sector of the society is significantly skewed in its functions to help societies and civilization survive, therefore it is important to learn the principles of social sustainability *at all levels*.

Seven core values are the foundation of all things, and they must be understood, must be studied before entering the first grade of the school. They should be taught at home; they should be studied in pre-school institutions and be embedded in reading materials for children. The education system should develop children **for the benefit of the totality**, not the individual. This corresponds to the

third Basic Principle of the life of the eco-community — the functioning of the community as a single organism, which in turn ensures survival, as the first principle.

Therefore, *education* is a much broader concept than the now traditional formal attendance of a school with classrooms, but should be a practice of life itself, with forecasting and focus on the future, where children get satisfaction from the results obtained and solving feasible practical tasks, like applied training, — intellectual, physical and spiritual.

Such upbringing and training of children takes place in the environment of the current tasks of the eco-community, where children function as an integral part of their learning. They look at what adults are doing, can take part, performing feasible tasks, for the mind and body — they themselves experience everything that a child of his age should experience. He should participate in all this activity as a partner, and not as a kid. Parents or other adults must explain what you are doing here at this particular moment in a sincere and understandable way and to let him or her participate. And it doesn't matter that he doesn't immediately succeed in performing any action the way you wanted. That is why there is parental, paternal and maternal love, so that you *with divine patience* teach all the actions that are within his reach and give him respectful attention. Such attention and sincerity is this living connection on which love is based. Thus, children in the practice of life must feel and explore the aspects of their potential in order to independently determine the direction of their development.

Education is a highly oriented value and it needs stable, unwavering values that are inherent in the human species. Previously, there were no organizational criteria that could help the community become focused in their efforts and energies to support themselves, and to provide for themselves and generations in the future. It is the seven core values that give these answers "*why education is necessary?*", because social sustainability is social, is civilizational, and is individual and family. The orientation of social sustainability is directed towards the future, but in order to fulfill this future, the present must be organized around agreed *criteria* to answer questions of social problems and social problems that arise.

▪ **Development of rules and culture within the eco-community**

An important task of the eco-community is the development and consolidation of an **internal culture** that is accepted by all. What kind of culture is this? This is a *culture of survival* — the rules of behavior accepted by all, ways of action, established and respected by all relationships that are considered useful and valuable to increase the ability to survive, as well as contributing to the quality of life and unity within the eco-community, as a whole organism. The most valuable findings and rules should be adopted as steadfast laws, which should be the easiest to understand and follow. It is known that the first flight instructions were written in the blood of dead pilots, and if accidents happen now, then in 95 percent of cases this is due to a human factor — non-compliance with the rules. Therefore, the rules of social survival must be found, established for execution and adopted as laws.

To develop simple laws for an advanced society, it is necessary to rely on factors that are common to all people. What are they who have supported the human species for so long? They are those that are very strong and consistent, universal and timeless, and irreducible among all people, and that are common among all races, cultures, all ethnic groups, nations and genders. When laws are developed from *this* nature of humanity, then you can see their homogeneity, even among different nations. This homogeneity is the result of the values that have supported the human species throughout its history. They are the *seven core values* of social sustainability, and these values will create **morality** based on value, a universal morality, a universal way to make consistent decisions among all races, all cultures, all ethnic groups, and all peoples at all times.

Then, in this light, attention is paid to the behavior of individuals, as to whether their behavior violates the *quality of life* of another. Does their behavior violate the abilities and capabilities of the other so that he *grows* in his inner potential? Does the individual violate the same *equality* of others? And if there is a violation, then what should I do?

At present (2019), modern rules and various laws are based on the assumption made in advance that a person will violate the established rules, and therefore they are built on a prohibitive basis. But in the eco-community, they must be incentive. In what?

- In the socialization of people, the eco-community should not be too large, so that everyone knows and often sees each other.
- Motivate people to create a sustainable living environment.
- There should be a spiritual education from childhood (should not be confused with a religious one, where a grown-up person must make a choice for himself).
- Absence of bad habits, which is achieved through cultural education.
- The absence of poverty, which is aimed at the internal policy of the eco-community.

The basis of social development of people is their introduction to **CULTURE**, created within an eco-community, which is each person's way of thinking, worldview, set of rules that operate within a person, attitude to actions, way of doing work, attitude to what is happening, motivation for one's activity. This culture is developed through the social policy of the eco-community, the rules found and the adopted internal laws based on seven universal values. In such a culture, punishment is not necessary.

Punishment for misconduct

Punishment is an antique way of forcing, coaxing, persuading, and bringing to reason individuals to follow good social behavior. All known human history shows that punitive measures do not guarantee obedience, do not guarantee moral behavior. Therefore, as a matter of principle, there should be no punishment in the eco-community. Deprivation of liberty takes away society's resources to support people who refuse to comply with the morals of this society.

Then the question arises: "Where to start, so that the eco-community can start eliminating punishment, as a necessary?" First of all, it starts with the responsible education of individuals. This requires a complete change in the paradigm of culture, which should become an advanced paradigm of social behavior. It begins with individuals; it begins by informing potential parents; it begins with puberty, when individuals are children involved in the moral culture of their advanced society. The very *first element* of initiation into this culture and social education is the **acceptance of personal responsibility for behavior**.

Each member of the eco-community needs to learn how to manage themselves in order to become responsible for their behavior, and act accordingly, and teach their children how to live in a socially sustainable society. Many freedoms will have to be given up, and they will no longer exist, because people will want to give them up. What will be in return during this transitional era of the emergence of a new culture? This will be what people see as hope in an ever-improving *quality of life*. This does not mean that there will be a steady increase in consumption, bigger and bigger houses, and more expensive things, and so on. No, the point is stability, sustainability, a constant growth in the quality of life and a beneficial social environment, where there is a confident future.

This will mean that people in the eco-community will ultimately have their own place of residence that is suitable for their needs. It will also mean that everyone has the opportunity to grow, in the infinite potential of his mind, throughout their life; that educational self-development continues from generation to generation, meaning that when an individual begins to learn, he will have the opportunity to learn and grow throughout his life. The eco-community will propose that people grow in the potential that they "want" to become. It must be understood that our potential does not end when we graduate from high school or college, or at the age of 55 or 65 years. Through the constant expansion of our inner potential, we can remake ourselves again and again, in positive and constructive ways, and by doing so, we will make more and more positive contributions to our community. Finally, we will have *equal* opportunities to improve the *quality of our lives* and *grow* in our potential, just as other people do, or how they could do it.

Such a concept as "punishment" is usually associated with the concept of retribution, revenge and payback. Punishment and revenge do not contribute to survival and social stability, as well as the quality of life of those who punish.

It must be understood that people are not so much angry as afraid, and this fear can lead people to great anger. This is mainly because they want their fear to change, even if they can change the fear in anger, because at least it is not experienced as naked fear. Very often people flee from themselves, and in doing so they accept an attitude that temporarily relieves them of fear. But in fact it is false, and it is not a true deliverance. The only refuge where people can find relief from fear is only where there is *love*. Only love can completely expel fear, and with this fear related emotions such as anger, hatred, fanaticism and intolerance will be expelled. People often hold on to their fanaticism, their hatred, almost like consolation, almost like a refuge from fear.

Evil cannot be eradicated through evil, hatred, revenge and intolerance. To stop doing evil, one must learn to do good. Goodness begins with forgiveness, and people need to learn to forgive in order to break this vicious circle of hatred and get out of it in their thinking. It is more important to understand the causes of harmful behavior than to give some kind of punishment, and then take care to prevent such actions when a stumbling person realized his mistakes and recognized them. This is a process of establishing and strengthening a moral culture, where there is a **joint analysis of the misconduct** and its consequences, which are moral, ethical, material, how they affect the survival and quality of life of the entire eco-community, after which the individual must very clearly see, understand and *feel the objective* picture of what was done.

Each person usually has his own internal system of values, which he accepts as the right one, and therefore he adheres to it, and he is guided by it when making decisions. Therefore, a joint analysis of the misconduct is aimed specifically at the *internal value system* of this person, which is **subjective**, which ultimately must be synchronized with the **objective** system of values of the eco-community, with the core values of social sustainability. The recognition of one's own mistakes (but not formal ones) is the path to personal, inner growth. An individual can only change if he personally admits his mistakes to himself.

What made a person do that? Understanding motives is the main thing that you need to deal with. Is it a material factor in possessing certain things, emotional from relationships with someone, or is it moral, based on an internal system of views? Or is it a mental disorder and some kind of illness? It is necessary to understand these motives and offer the person a way of rehabilitation, to give a credit of trust if he is aware and accepts the arguments of objective research.

Further, if this person admitted his misconduct, then he is forgiven, and therefore his conscience should always remain clean.

Full personal forgiveness occurs when there is no more resentment or hostility against this individual, that there is a complete acceptance that he is a child of God who made the wrong decisions in his relationship with God, even if these decisions may have had a harmful or negative effect on others people. It is simply an acceptance of the other as oneself, but not being indignant at the actions that the individual took in the past.

The extreme measure that can be taken is to push this individual out of the eco-settlement so that he can live in accordance with his ideas about life and his life philosophy.

The path to the social sustainability of the eco-community lies through the personal decisions of all its members to accept patience, tolerance, forgiveness, love and other positive relationships. The expression of all these wonderful values leads to the personal peace, family peace, community peace as well as global peace.

Rights of members of the eco-community

We can see that the internal social environment of the eco-community, necessary for the creation of an advanced society *culture*, will be formed. This environment will undoubtedly be different from the external social environment with which members of the eco-community will interact. Just like any good company that cares about its employees, the eco-community should take legal and juridical guardianship of its members who delegate their rights or part of them to the eco-community.

In what matters? The essence is that any person living in an eco-community should not single-handedly solve their problems on the "mainland", spend personal time and effort, but have full-featured social and legal protection in the person of an eco-community as an organization. The specific issues that will be addressed should be determined by the members of the eco-community themselves, depending on the needs, current situation and opportunities. First of all, there should be a common decision on the existing pension payments, as the eco-community takes on all social care for its members, from birth to the end of life. Obviously, there will be a step-by-step delegation of their rights to the eco-community, as the trust, sustainability of life support and social internal trust in each other, to the organizers and the leader of the eco-community will grow.

It can be assumed that in solving individual social and legal issues of the members of the eco-community, common interests will be found for a whole cluster of eco-communities that will support each other, to strengthen the joint survival potential.

15. Eco-community management system

▪ Leadership

Leadership is essential for societies to survive. Leadership is an important facet of the constancy of our world. Therefore, the topic of leadership here needs to be explored in more detail. Many nations, large societies and communities have emerged and left the stage of history without a trace. Why? If we look at the mistakes and problems of those societies that collapsed, was this due to a lack of food? Or due to lack of housing? Was it due to lack of employment, education or religion? No, not for these reasons, they are only the smallest part of a self-sufficient society. Many researchers have noticed that one of the main reasons for the collapse of societies in the past was due to the failure of leadership. And those societies with good leadership continued to exist.

Leadership is essential to progress. Wisdom, discernment and foresight are essential for the sustainable existence of nations, societies and communities. True danger hangs over society only when capable leaders begin to disappear. The proportion of such wise leaders never exceeded one percent of the population.

What is good leadership?

First of all, selfless devotion to greater concerns for the group is required, bypassing the individual selfish needs of the leader. A secondary reason for the breakdown of communities due to inadequate leadership exists when there is a lack of control over leadership. This means that in such a community there is no self-monitoring process for continuous monitoring of management or there is no process for receiving complaints from community members about deteriorating leadership. Therefore, the control system should be with feedback, and then, such a system becomes self-learning and improving.

It must be well understood that the intention to create an eco-community is to be stable and sustainable under any external and internal influences for many thousands of years. So, there should be an objective and stable management system, **independent of the subjectivity of the person**, the leader of the eco-community. This is important, since there may be hundreds of thousands of eco-

communities; accordingly, there will be as many of their leaders, but all of them must *objectively* and sustainably lead people into the future.

You can have a leader who created a community, with his good intentions, that has become good; and often occurs when something happens in the head of this leader, which deviates him from the initial selfless dedication. He probably lost his motivation, he became bored, and he put himself on a self-destruction program, or because of power, exaltation, sexual disorders that violate the boundaries of the family and relationships, collects something material at the expense of others, established differences in the prerogatives between the leader and community members, such that a caste system is established between the leader, his/her family and the rest of the population.

If we examine the belief system of these people, who were once good leaders, you will find that they have become corrupt, lazy, and have lost their dedication and commitment. Therefore, it is important to know that a successful community does not fully depend on food, housing, employment, location, geography and so on, and it is supported by something immeasurable and intangible. It is about higher values, which should always be the driving force.

If we take the other extreme, where the community has very high ideals, then they become draconian, they become very strict, and the soul and spirit of individuals dry out, as well as creativity and change among people. There is nothing good in that either. This does not provide the opportunity for self-expression of a person in the variability of his growth and personality development. Therefore, a successful community should include a wide range of all positive behaviors, thoughts, beliefs, practices of individuals and families. Great freedom in the community gives a great opportunity to reveal your soul and abilities. The best is a leader who coordinates more and controls less.

You should always distinguish between the direction where you are led. If a leader leads you into the dark, then you will surely see these signs in advance. If he self-aggrandizing, then you will also see it. It is necessary to distinguish between what is evil and what is light. At the same time, the world will not survive without leadership, and will undoubtedly fail. The arena of leadership is thorny, and it requires individuals who would step forward. Perfect governance is a system of representative power in which leadership is based on ability.

What does leadership look like in a deliberately created eco-community?

This community can be imagined as an ocean ship, it is an armada of ships of many communities that moves in a given direction, having a common course. Each ship has a team in which everyone knows the scope of their duties and is responsible for them. And each ship has different departments/sections and work areas, and each of them has a leader who knows what they should do in their respective area.

In the best armadas, each sailor knows the way, function, mission and destination of its ship, and its fleet and its armada. Everyone has the same vision or understanding of the situation. And if something happens to the head of the section of that sailor, then he could take over his functions. And if the Executive officer or First Mate found that the Captain of the ship for some reason cannot fulfill his duties, then they can continue the course of this ship. Each ship is an eco-community, and each eco-community is a ship that needs a captain, otherwise the ship may go astray, crash on invisible pitfalls, and its uncontrollability during a storm will quickly lead to death.

Everyone knows the form of political leadership well, but this is only one form, and the most complex form of leadership. Military leadership is also known as the concept of leadership, which has its own difficulties. But military leadership offers us many parallels to guide the eco-community:

- It is the need to share all the goals of the leader with each member of the community,
- These are well-established lines of authority or through delegation, and everyone knows this, everyone follows them.
- This is end-to-end awareness and established communication channels, all are trained in their use; and it works well.

On the other hand, there is a chain of authority in a military organization that requires subordination, submission to the *individual goals* of those in the organization. And also, when captains, generals and admirals lose their way, subordinates rarely, if ever, criticize these leaders.

The business model also provides an excellent opportunity to study leadership processes, and, importantly, participation. Military organizations succeed because the goals are known, the lines of power are clearly established, the delegation of authority is unquestionable and clear. They do not approach their missions from the point of view of the board or committee, but from the point of view of working together, where the lines of power and communication provide everyone with the opportunity to participate. In the business community, its success lies in the fact that the lowest member has the opportunity and ability to exchange thoughts to provide ideas that complement and expand the product or scope of business services. And therefore, each participant is given more recognition, as they provide more opportunities to do business.

However, the business model also lacks many things. The personal lives of its leaders are often separate and different from business. And what a person does in his free time may be completely incompatible with what he does in his business life, and yet he can succeed in business. In an intentional community, a spiritually advanced eco-community, where spiritual goals and results are pursued, and where people strive to help themselves and help the community for everyone, there are completely different opportunities for leadership.

And the responsibility for leadership is as weighty as that of the average person and the leader, whether it is the leader of the eco-community acting politically, economically, religiously, socially — at any level — **each individual in the community is responsible for the leadership in this community**. In these eco-communities, everyone strives for consistency, coherence and logic. There is no place for mediocrity, but there is a uniformity of the highest results of moral and ethical standards in which leaders are respected, because they are consistent and give wisdom in leadership at all stages of their lives.

This is achieved not because of an oath or oath, not because of official duties, but because of dedication to our intention to serve the Supreme Source of the universe, the Creator God, and the good of all who are concerned. These are not commitments made, but opportunities for service, opportunities for growth at this level.



The leadership we are talking about contradicts the leadership we have seen recently in our economy, politics, and in our churches. These eco-communities require leadership that pulls, and pulls, and pulls, and pulls, and pulls them into the future, safely, reliably, confidently. This is impossible to do when leaders have their own agenda for their position of power, their position of respect. Their agenda should always be for **survival**, for growth, for the maintenance and enhancement of higher values and beliefs that serve other people the same way they serve them. Self-interest, selfishness, isolation, arrogance, feeling “better than” others, “needing” more than other people in different material ways, more influence, more power, more control, more narcissism — these are all temporary things, it’s not sustainable, both for the whole eco-community, and for the personal life of such a leader.

In a sustainable eco-community, there should not be a loss of individuality in a group. This is not the idea of a hive or a colonial mentality, where among many the unique value of a person is lost. The eco-community is designed to develop precisely the value, uniqueness of each person, which gives the intentional eco-community its considerable and greatest support.

This kind of community is rather difficult to imagine in modern society, and in our world, however, it is not offered as an ideal, but as something we can strive for, and this is how our leadership will develop. It will develop through the participation of individuals who have similar, or related intentions and desires. It does not require sacrifice of its life, but willingness to participate with its own strength and abilities in a higher social environment. In this environment, you will never see the soulless

usurpation of power or the power of an individual, but always **opportunities for growth**, always opportunities to make individual decisions.

The management system that is required within each eco-community is a leadership that is selflessly. In this leadership model, the leader behaves without being authoritarian, and gives each person an individual opportunity to make decisions, to grow the soul, to participate or not. This means leading without explicit authority, but with the powers that are given to individuals to participate or not. And in this submission, each person will offer help, guidance and leadership in areas where he thinks the group can go in the wrong direction. Therefore, leadership must begin with a person — each individual — and leadership must begin with a leader. The circle of leadership is one where everyone takes part in the circle of authority. Every vote counts. It would be a big mistake if the individual did not share his thoughts, opinions and his wisdom with his leadership.

Such an attitude where each person shares his ideas and wisdom contributes to the growth of his soul. It is known that the opportunity for soul growth comes from the adoption of moral and ethical decisions. And it is also known that the *growth of the soul goes through service*; and as the soul grows, service to people becomes a wider and more familiar practice. But the *leadership of a service* that is held in itself, which is not shared with others, keeps the person from being able to grow in the growth of his soul, participating and sharing their thoughts. This does not lead to chaos, or leadership, which is based only on the opinion of the majority, but rather on leadership through consensus and discovery, which is confirmed by a wide range of views and opinions.

Most are not always right when at times it seems that the solution is obvious. One person is *able* to see and understand the right decision, and at critical moments, if this person is remain silent, then this can be a tragedy, both for the community and for himself personally. Therefore, in this model of managing the eco-community, the leader provides all the conditions for a free exchange of ideas among all people. A true leader does not require obedience, but provides everyone with an individual opportunity to make decisions, opportunities for growth, for voluntary service and participation.

The management system from the very beginning of the building an eco-community should be based on the *seven core values* of social sustainability, as a topic or means for making the right decisions that affect the benefit of all concerned. Therefore, the leader of the eco-community must well understand and use these criteria that are eternal. If the leader and followers think in terms of these seven decision-making guidelines as criteria for establishing harmony, balance and stability in their community, then enormous progress will develop. It is in the values of social sustainability that answers can be found to questions of all social and social problems that arise, because social sustainability is social and civilizational, is individual and family, whose orientation is towards the future, but in order to fulfill this future, the present should be organized around agreed criteria.

This value system, embedded in the DNA of every person, is consistent and contains all decisions, large and small, whether made by individuals, families, public organizations and large international corporations and associations of associations on a planetary and global level. Without such a stable and consistent base of decision-making values, a social shift will continue that exalts the lesser nature of a person, and then those people who are aggressive, become influential, and deform social institutions and the value system for their own purposes, which ultimately leads to destruction societies on which they began to parasitize. Thus, the management system should be based on objective values, and not subjective assessments of decision-making.

How to find a true eco-community leader, or how to grow him?

First of all, becoming a leader begins in the family. When a leader comes forward, they should be supported, not offer cynical advice about their potential to manage people in any area. The worst thing to do is share your cynical perspectives with young adults. Leadership is a product that is always needed, always in demand, which is always present, and always very individual for the community and society that is looking for it. If you tell your children that it is impossible to become a great leader, then they will not come forward and take advantage of the opportunities that life offers. It is

more useful to encourage them, to give hope and understanding of the mechanism when leaders are required.

Opportunities for leadership often come in tragic ways, when circumstances dictate and demand, and then a call for leadership of higher caliber arises. History shows that lower-quality leadership fails in the long term, it is a way of self-destruction. And although a leader can successfully complete his term, the results of his forms and leadership styles, which do not contribute to constancy, but to self-aggrandize, greed and protect his interests and power groups, lead to decline and ultimate social failure. Then people of high moral and ethical perspective should come forward, those who are ready to serve for the benefit of all.

It is necessary to develop leadership in a conscious community from the first years of a person's life. Children need to know that there is a way to become a leader, that there must be an opportunity or chain of ascent, a chain of achievements or development that leads to higher and higher levels of responsibility. The leaders in these intentional eco-communities are also spiritual leaders. *They may not necessarily be religious leaders, but they will be spiritual leaders*, those who live their lives, seeking and maintaining the highest level of ethical, moral and social achievements. And their life will be easily and clearly visible to be cleared of all the circumstances of illegal actions. It is not necessary to look for leaders with an absolutely clean record, but those who have shown and demonstrated a tendency to positive, constructive service in relation to their community, who learn from their mistakes, and are associated with those who teach them well and good things.



When you have an initiative group to organize a new eco-community, you will be puzzled to twist your head, looking at your friends and thinking who best fits the role of a leader. In this case, you do not need to look for a perfect ideal, but pay attention to those who can set modest, but achievable tasks, and implement them. A large house is being built brick by brick, it is a sequential process where skill is required so that the wall is even and strong, and not a demonstration to behave confidently, and fascinate with its eloquence. Work together, come to a consensus, and the practice itself will reveal who is the leader at the moment.

Followers

It must also be said that leadership is impossible without followers. Only followers make leadership possible, who are conscientious, thoughtful, and supportive followers, and who have responsibility under that leadership to move society or their group forward to solve pressing problems.

This is not leadership by force or coercion, but leadership as a curator; leadership is powerful that contributes to the resources of people and the factors in which they live. It is not about vile dictatorial leadership, but a humane, jointly responsible relationship between leaders and followers to support the good of everyone. It is necessary to put forward for leadership those who are not conceited, who do not seek decorations for their own ego, or self-praise, or special privileges that power can provide.

Obviously, in addition to the leader, there must be very capable and competent followers who have the courage to step forward with this leader to help in this process.

Who is the leader?

Perfect governance is a system of representative power in which leadership is **based on ability**. What kind of personality traits should an eco-community leader have? There is no doubt that not every member of the eco-community can think strategically, think ahead all the development options, make plans and persistently pursue an internal policy subordinate to the given criteria, unite and lead people forward. You need to be able to see a capable person.

There are some differences between those who are the leaders of modern society in politics, religion, economics, and so on, and the leader who is needed to guide the eco-community. In modern society, as a rule, people enter the leadership stage under the following conditions:

- This is a famous person (from the world of sports, cinema, business and so on),
- Has oratorical abilities, or is able to make template speeches for a long time,
- Makes many promises to solve various problems,
- Has financial provision for nomination, has patronage from above.

Can all of these conditions of nomination help the **survival** of an autonomous eco-community and its long-term social sustainability? Make a conclusion yourself.

The leader of the eco-community or its units can be any resident of the eco-settlement. His spiritual qualities are the main *input* criterion for this role, after which all his other abilities are considered. This person should be able to think in terms of the *seven core values* of social sustainability, live through them and make decisions based on them.

His consciousness is not dualistic: Those who are inclined towards social stability will not think in terms of either/or, positive or negative, black or white, acting or not acting. There are gradients among all of these options, and a true leadership mind is open to those gradients.

The intrinsic characteristics of truth and great leadership are vision. The leader has the vision of the future, a way of organizing current activities, so that it contributes to the future achievements of this vision. A true leader is passionate about seeing a mission that exceeds individuals' ability to achieve. But, as a group of individuals, driven by a person who has perseverance, patience, tolerance, and persuasion skills, can in many ways be completed by individuals and groups. A leader is one who is able to see the community of all people in a group that contributes to the future.

Also, we are talking about an *inclusive* leader who has a sense of participation, where his sense of individualization is much less than that of an exclusive leader. An inclusive leader understands that each person comes with the mind and their culture in the background, a mindset, education, training and experience in organizations that cannot be used if these people do not become an authorized participant in the team environment. Everyone has equal authority. It is about attitude, that the leader should be one with all the others, and not be exceptional, or separate, or the best. This is not about what is better or worse, good or bad, but what works. Exclusive leadership practice does not work; it has an end date; it has an expiration date that will eventually come.

With inclusion, in the team work, the continuity process already exists, as team members become more and more experienced in various roles on the team. By participating, they learn the skills of other members and, ultimately, will move up in the situation to take on the roles of other positions. However, with an exclusive leader, these sequence processes often end very abruptly and traumatically, and are inherently destructive. Such a leader is focused on his ego, not on participation; instead of being one of many, he is alone in himself. The model portrayed by the exclusive leader leads to more and more exclusion, and then to more internal conflicts.

The seven core values have a bipartite aspect and move from individualized exclusivity to inclusion and participation. The first four values: *Life, equality, growth* and *quality of life* help us survive: grow and develop our talents, and with that, to survive as a human species. The three secondary values, *empathy, compassion* and *a generalized love* for humanity give our species its ability and opportunity to become civilized, social beings living in moral and ethical families, communities and societies.

A detrimental individuality, a predilection for unique personal dominance to the full extent that most men demonstrate, proceeds from the first four values; they cause separation from others, and it is no longer useful for maintaining society and interaction for the survival of peoples. Three secondary emotions motivate us to integration, and inclusion, and provide the possibility of social existence.

The potential for leadership lies in many people who will never become obvious leaders. What is needed in a leader is that they see something that needs to be done, and they initiate actions to do it. However, leadership is much more than initiating action. At the heart of this, there is confidence within the individual, which is independent of external circumstances, how they can affect all those circumstances of the external environment, whether social, economic or financial. They continue anyway. They evaluate and recognize situations to help others see their point of view. This is how leadership begins when more than one person joins the person who initiates the action.

The main task of management is to determine the proper, legal and fair settlement of class differences, as well as creating *equal* opportunities within the law.



On the issue of leadership among eco-communities, great hope is objectively assigned to **women**. By the present time of human development, the borders of our world have already been conquered. Men of aggressive mentality, strong will and strong body had to overcome the difficult challenges to conquer these boundaries; they cultivated the land, chopped trees and did the hard work. Now the social internal work of families and communities should be transferred to women — women of a softer nature, more sociable and socially integrated, rather than disengaged and individualized men.

Best of all, of course, is the union of two characters, and their ability to self-government, and their unification for the benefit of each person, because for each society there is a need for both qualities, and the capabilities of both sexes. The intuition of a woman who is able to subtly feel the current situation and foresee the consequences in the future could be supplemented by the logic of a man who is able to calculate many possible options. This would be an ideal situation for leadership and management, where in this union there would be complete unity, mutual understanding, agreement of opinions and mutual trust, where everyone could speak on behalf of both.

Nevertheless, traditionally, men dominate only because they can show great anger, raise their voice, and bang on the table, and so on, to move their own way. This creates separation and fear in other people, which is sometimes useful, but not useful in a developed society.

In managing the eco-community, more secondary qualities of social sustainability are needed — a sense and feeling of **empathy** for other people and their situations, and then a desire to keep in touch with them and take care of other people the way you would like you to be treated others, who see your situation through their own empathy, and would turn to you out of compassion. These are the attributes of a well-balanced female personality. Women will put forward values that will support families, and help the entire community grow in its entirety with transparency, following effective sustainability criteria. These value emotions are innate in the human form, and now is the time to move them forward.



The integration of two leaders, a man and a woman, is embedded *in the very nature of the seven values*, and this union creates an integrated management system that is self-observing and self-correcting. As mentioned above, the structure of the seven human values consists of two parts related to the mind and heart, logic and feelings, meaning that any organization should take into account relationships with people through the mind and heart:

1. The three core values, the search for improved **quality of life, growth** and **equality**, are those basic aspects that will help us to have a fair society, one that can have a *rational basis* for its social programs; these three core values provide *moral* criteria for the functioning of our social institutions;
2. The secondary values of **empathy, compassion**, and **"love"** provide heart-related values that encourage the eco-community to have mercy in enacting a justice law, along with a linear, logical process and rationale for developing social programs. There must be a deeply personal, *empathetic* connection between those who govern and those are governed, which

allows citizens to express their needs from their hearts and from their lives. These three secondary values provide an *ethical* basis for criterion of assessing whether social programs being developed are laws or policies, or charters, or traditions.

Thus, we see with these six values, which are united by the value of "Life", that we have a category of *morality* and a category of *ethics*; we have a category of *meaningfulness*, and a category of *heart connectedness*. Today's social institutions and democracies have long been associated with a masculine character, and a male tendency to linear thinking, and so on. Seven core values offer the possibility of a direct connection between male and female temperament, values and choices that they make. Our societies **cannot survive** as tribes of leaders and warriors; we must also have women's participation in social, political and economic processes to support societies for centuries to come.

We need women leaders who are frank, who are honest, capable, and who are rational, ethical, moral, and heart-oriented. A woman's bond with the family are important during the hours of caring and feeding our societies, starting with the person who has just come into the world as a newborn child, and so on, having families, communities and societies. Women's tenderness, gentleness, and persuasiveness are important for the sustainable development of an advanced society, now and in the future.

The dyad between the feminine and the masculine provides a natural consideration of what is logical and rational, and which is sympathetic and compassionate.

Leader's term of office or union of leaders - men and women

The notion of tenure loses its meaning if, firstly, management is very successful and fruitful, and secondly, if leadership is not accompanied by any privileges, priority "to me first" and embellishment of one's ego, but one of the many who do their job responsibly. Thus, the leader's authority can continue indefinitely while he/she is achieving positive results, because the ultimate goal is *survival*, after which everyone strives for a *quality of life*, acting as a *single organism*.

At the same time, there should be a procedure for changing a leader, if it becomes clear that leadership is losing its effectiveness and there is a loss of quality of life and further survival. As a rule, the struggle for power becomes acute when the leader has excessive privileges and unlimited power. The leadership mechanism should not be based on formal laws, but on people's recognition of his authority and the apparent wisdom, backed by positive results. Formal laws are not dogma, they cannot live on their own, but are subordinated to the three Basic Principles of the life of an eco-community, under which lies the foundation of the seven values of social sustainability embedded in human DNA.

In addition to the leader of the eco-community, there should be heads of various working units (construction, production, agriculture, education, medicine and so on) who are elected to better manage these units. You have to honestly choose from ordinary people, and choose those who can achieve the best results. They will have a limited term of office, and very often elections will be held to replace individual leaders. There must be a dynamic presence in the application areas in order for development to proceed vigorously. Rotation is needed: If the manager showed himself well in one area of management and received stable positive results, it would be useful to transfer him to another area of activity. This rotation of elected leaders allows them to gain work experience in all economic areas, which will give them a better understanding of the problems/tasks in other departments, and this ensures better integration of the entire economy of the eco-community.

The work of a leader should be transparent to everyone and have open feedback.

Feedback management

The most effective control is possible with feedback. Just as there is a nervous system in a living organism that signals local or general ill-being by sending pain signals, so in an eco-settlement there

should be a system for collecting and analyzing messages from all members of the community. This is vital, because without it, without a streamlined flow of information, survival would be extremely difficult. Importantly, this message flow should function outside the censorship of managers, as an open source of information for all and completely independent.

What kind of messages are these? They can be about everything that happens inside the eco-settlement and in its environs: Suggestions for improvement in some area, an open discussion of relationships and controversial situations, notes on the work of a service, planned work, and more — all that is considered significant, attracts attention and requires public attention. There must be some kind of information system for the eco-community, from the simplest possible to the most technically advanced. Members of the eco-community must become the “eyes and ears” of their organizational organism, so that it objectively responds to various internal and external influences.

In this, special attention should be paid to the analysis of the work of the eco-community leader, since the fate of all members of the community depends on the effectiveness of his work. This information should be freely available to everyone, coming from everyone, best of all on an internal computer network, be objective and impartial, above any emotions and resentments. The goal is to improve the management system, where all members of the eco-community share responsibility for the management results. The leader must know all the objective information about the results of his actions, have a “social response” about his work, to constantly learn and develop his leader’s potential.

Very often, people emotionally perceive information that describes the results of the work of their personality, it hurts their ego and makes them worry. Such a touchy perception is characteristic of favorable life situations, when nothing threatens you, but the main task of the eco-community is survival, and it is *always objective*. For the survival of the whole, the entire eco-community, objective information is vital, coming from everyone, devoid of emotional evaluations, and should contribute to the growth of the leader’s personality, working skills and *stimulate* his self-improvement, and, ultimately, contribute to greater community survival.

Organization of message processing. At the initial stage of creating the entire economy, regular meetings can be held to identify which issues require special attention, and then start a written journal of notes and suggestions, divided into different topics where anyone could record at any time. A more developed option could be an internal computer information system adapted to internal needs or create a forum in the internal information network. It is important that all information is open to everyone and classified into sections, and the results of improvements, applied technologies and work done should be stored as a knowledge base.

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Concluding the topic of leadership, we can add this thought. If someone has a question: “What about other forms of governance, representative power in the eco-community, such as the Coordinating Council, meetings, voting, committees to resolve many organizational issues”? The answer could be approximately as follows: Various forms of management are possible, depending on your needs, but the main point is not in the forms, but in the content, in understanding the processes of effective management. To do this, you have an unveiled leadership theme, decision-making priorities based on seven core values, which include the SCHEMATIC, the Moral Compass and the Design Teams. You must gain your management experience that cannot be replaced a written description.

16. Spiritual growth and morality

I think everyone will agree that a person is not a morally insensitive biological robot that can satisfy only the needs of his body. The spiritual component of a person is the same active, constantly active energy, as well as his mental abilities. *The driving force* of even the most material aspects of a society with a high culture consists in the least material social achievements. If the mind can control the mechanism of society’s activity, and wisdom can guide it, then creating a socially developed

community is impossible without *spiritual idealism*, which is the *energy* that really elevates and promotes human culture from one achieved level to another.

Development is possible only when part of us is not satisfied with life. Evolution is possible only when you strive to serve that which is higher than your thoughts, higher than your emotions, higher than your body. **It is necessary to be connected with something higher**. If this is not so, then you automatically serve something lower.

If a society is socially undeveloped, then it has corruption, bureaucracy, a high crime rate and social disunity in its environment, which means a lack of ability to survive. Therefore, it is the moral and spiritual impulse of a nation or community that largely determines the pace of development of the culture of this society, its social progress, economic progress and political well-being.

The ideals of the race are the main support and guarantee during the critical period of the transition of civilization from one level to another.

Our intention, as progressive-minded people, is to create a socially sustainable society, and therefore striving to become a highly developed society. This is a high goal. But in order to become a highly developed society, it is extremely important to develop moral ideals in your environment and to have progress in spiritual growth, by the whole community. Then, where can we get spiritual ideals that would unite and consolidate all layers of society, regardless of educational level, nationality and cultural differences? We have already talked about three auxiliary values-emotions in the seven core values of social sustainability: **Compassion, Empathy** and **the generalized "Love"**, which play a crucial role in *making decisions* that affect the *survival* of the entire eco-community. For the community to survive, these value emotions must be nurtured from early childhood and further developed in adult life.

Thus, we have come to the most important and fundamental aspect —religious/spiritual, — which is actually one of the key issues for maintaining or destroying, or, ultimately, the demise of the community, as some people think that it "should" be this way, or "should" be that way. Therefore, you need to find answers to the questions: How will religion develop in this intentionally created community? What place will religion have? What interfaith requirements will be required to maintain an autonomous, self-sufficient, and intentional community? It is impossible to ignore the spiritual aspect, even if you decide to create a completely secular community, deliberately excluding religious issues from its life.

Many church organizations have internal doctrines and beliefs that are opposed to a society that can *survive*, which do not allow the divergence of beliefs and freedom of thought. So, when you come up with the design of the intentional eco-community that you plan to create, you will need to consider a broader set of beliefs.



First you need to figure out what religion is in modern times, and what is it in objective reality?

Throughout the history of mankind, people have always thought that some enormous power exists in the cosmos, that there is some greater mind-energy, which creates harmony among the stars and in earthly nature, and thus some idea of the Creator and the invisible spiritual the world was formed, which was present in one way or another for every nation, in the form of culture, and society gradually moved towards greater understanding of its existence, in terms of God the Father — for believers, the Creator, as immutable cosmic laws the universe — for science, and the original root Cause — in philosophy. But, when it comes to churches, as organizations that speak of the highest and ultimate, this path has been lost. Churches have lost their way, and all modern established religion is an archive collection of religious thought of the past, which has become ossified and turned into rituals, rites, ceremonies, solemn processions, and so on. All this makes no sense and does not make any contribution to people. Yes, for some people it raises their state of reverence, which is very wonderful, a state of tremendous worship. But for the vast majority of people who come to church,

they have an internal aversion with this performance. It's just "too gorgeous" to believe God is imprisoned here, and that they represent God's simple presence in their lives.

Existing religions should not be confused with spirituality, they rarely grow sages and people, later called saints, but more often they are the cause of most wars and hatreds on our planet. Human relationships based on violence and infringement of others lead to terrorism and enslavement of people, as well as identifying oneself with race, religion and nationality. Religions have long lost all connection with reality and most forms of spirituality. Spirituality is a living connection with the Creator God in your soul when you mentally communicate with Him through your heart, the Source of reality, higher morality and unconditional love. Without contact with what is real, we are nothing, our life has no meaning or foundation for existence. It is necessary to be connected with someone or something that is really **real**.

From a historical and cultural perspective, such semantic concepts as "God", "religion" and "church" in the minds of people have become deeply interconnected, so much so that when someone begins to mention the word "God" in a conversation, they will certainly ask him what religion or denomination they belong to. Nevertheless, God and human religions are two completely opposite things, like heaven and earth, where on the one hand it is a universal, objective **reality**, and on the other hand, it is a historical, **subjective** representation of a person about this reality. The Church, as a social institution, does not want to develop the idea of objective reality, placing believers in the Procrustean bed of its petrified teachings. Such a historical failure in spiritual development could not help but create a huge army of people who call themselves "unbelievers" or simply see their lives **exclusively** in material terms, and this is almost 97% of the world's population. This thinking, inclined to material things, has formed a certain culture of worldview in cinema, medicine, science, philosophy and other aspects of life, where you "live only once" and "have time to enjoy life" to the fullest extent, and the final phase — death, is the inconsolable outcome of all turbulent life, and all its final meaning, it turns out, leads to a logical impasse. Moreover, many people in communication declare themselves categorically that they are "unbelievers", as if they had already kneeled down an oath of loyalty to a certain party, and this oath is inviolable for life. But, in reality, this is just a question of **knowing** the world around you, how far you have advanced in its knowledge, what step of internal development you are standing on: Is your knowledge limited only by your life, or by your people, or by the planet, or have you thought about the meaning of your existence? Such a biased attitude to yourself deprives a person of the ability to have an open mind in cognition of the purpose of his life and inner spiritual development, as the basis for the growth of morality.

As a result, the moral and ethics of society is steadily declining, and it has become very different from morality even in comparison with 50-70 years earlier, and violence, murder, theft, corruption and even local wars have become commonplace, which has already come to life as a everyday background.

The internal contradictions of the organized religion, which literally divided it into many thousands of creeds, led to a confrontation with science and, together with it, — the most educated part of the population. Speaking about science, even its **theoretical** denial of the Creator led to a one-sided and deadlocked development, as a result of which mankind still uses fossil energy sources, extracting it by the method of destruction: combustion, fission, decay, oxidation, explosion, and so on, while the energy of the entire universe is **harmony**. Many people have heard about the energy of the "zero point energy" generated from the "void". Our whole world and the universe consists of energy, and it does not need to be "mined". Moreover, man himself consists of energy and is a source of inexhaustible energy, thousands of times greater than hurricanes of any power. Just to "master" it, you need inner spiritual growth.

Modern scientific knowledge about Creation is very at odds with the truth. Science only gains weight when a scientist relies on the Creator God, as the Source and Cause of all phenomena of energy expression. When a scientist explores any expressions of energy vibrations that he may call biology, chemistry, physics and astronomy, but ignores the reason and the source itself — the Creator God — then such a science can never lead a person to the light of true science, so that a person understands The Cause-Source and Consequence, and all this would combine into a system. Even when scientists boast of their achievements in "conquering" nature, as the outstanding fruits of the human mind, even

in this, a person is not the owner of his mind, because his brain works like a radio receiver, only using the universal contours of the mind created by the Divine Spirit for its life. Since scientists do not know anything about the effect of the Cosmic Mind on our mind, they think that the abilities of our brain are the only reason that develops our civilization. Such naivety does not give the ability to answer the most significant question – Who are we anyway? What is this our life and what do we live for? Without answering this question, it is impossible to become wise, which means that (so far) there is no ability to make wise decisions and live a wise life. And, in the end – to survive, as a community and society, for many generations.



We are far from being alone in the universe, and in the historical past there were revelations from above, sacred teachings were received, with the purpose of giving standards of morality and moral behavior, to educate a person to be kind, generous, compassionate, and loving his neighbor as himself, which were formed in the Holy books, but people, the Church hierarchy, began to manipulate them for their political purposes, and, over time, little remained of the original teachings in these texts. In addition, the great weakness of ancestor worship is that it contributes to the development of a philosophy that is facing the past. For all the wisdom that can be extracted from the past, it is a mistake to consider it the *only* source of truth. Truth is relative, it develops; it lives in the present, reaching a new expression in every generation of people – and in every human life. So, the **revelation continues**, it is always **there** for every generation, for every time.

How can books called scriptures, which have been written by people for many centuries in the past fit the soul of today's creative and seeking person? And, can any book remain forever spreading God's Truth, if a person himself sees more and more aspects around him/her? God the Creator, the First Cause of creation, which is boundless and whose manifestations are endless, is something absolutely difficult for the human mind to understand, which generally exists in our earthly life and in the universe. This is something that is completely incomprehensible throughout eternity, but, paradoxically in modern society, in established religions, the concept of God the Creator has frozen for many centuries.

Whatever ideas about the universe prevail among the overwhelming majority of the population of our planet, one of the trillions of other inhabited planets, the universal reality, despite this, exists in itself, it simply **IS**, which we observe in the night sky as an immeasurably vast space, where there is a meaning, purpose and plan, regardless of whether we believe in it or not. Also, there are universal rules and laws that work every moment, acting unmistakably and without fail, even if we do not know anything about them.

We cannot prove the existence of God, nor can we refute it. The fact is known in science – being inside the system, it is impossible to determine the parameters and the influence on the system of what is outside the system.

Thus, we approach the pragmatic action of spirituality as a source of morality in an evolving society, meaning that our spirituality, our spiritual practices are not separate from social, political or economic practices.

Source of ethics and morality

From the moment of birth, a person has all the qualities of kindness, benevolence and a positive attitude towards the world around him, which, with proper upbringing, develop into a philanthropic morality, humanity and ethics – all this is embedded in human DNA. And this is not an accident in the history of the origin of man: Life comes only from life, higher ideals come from the highest, and the source of natural love is the Creator who grants love to all living things.

- Ethics with its origins and goals goes into material and economic needs, this is one of the main ways of regulating human actions in society with the help of norms.
- Ethics – is a regulatory function of human behavior.

- Ethics — is the assumption of responsibility for your actions.
- Morality is a set of unwritten norms of behavior established in a given society that govern relations between people. Unlike morality, ethics presupposes that a person has an internal ethics regulator.

The fact that **God is love** must be thoroughly comprehended, fully understood to study this in details, and have a full and comprehensive view, otherwise it is impossible to assimilate and embody the basic principles of **survival** as a person, as a community, and as a society on the whole. The spiritual component of man is the foundation of his survival, therefore, an attempt will be made here to reveal only that **God is love**. It should be remembered that the definition of love is the desire to do good for others.

The existence of God the Creator cannot be proved by scientific experiment or logical inference. It is known in science that while inside the system, it is impossible to determine the parameters and influence on the system of **what** is *outside the system*. For example, if you put on virtual reality glasses, then you have no way to determine the algorithms on the basis of which you operate, the program code, or the developer programmer who wrote these algorithms for you. This is a matter of *faith*.

Nevertheless, there is the greatest truth of all time that the Creator can only be comprehended in the field of human experience, with the contact of the human mind and the divine presence of the **God Particle**, — the gift of the Creator dedicated to man, which has settled in mortal intellect. This is precisely the great paradox of our life, in which people try to find God with some "scientific" evidence, while He is already in every normal human mind, giving him a part of Himself. Through the particles of His Spirit, the Creator Father maintains a direct connection with His children — creatures and created universes.

Faith — is something that cannot be proved. We cannot prove that God exists, and no one can prove that God does not exist. Only you can know if you believe in God. If you believe that God exists, then think of God as an idea. And if someone says that God does not exist, it is like when they say that you have no idea in your head, when you know that you have it! Any thing that you have at home, like the house itself, was once an idea, even you yourself.

God is like our ideas. You cannot measure your idea or see it, but you know that it is, and you can create many things with your ideas. Therefore, we can say that God probably exists in the same way as our ideas. Ideas have the potential that is revealed through action. The potential of eternity is an unsolved mystery.



The first thing that is important to understand in the formula "**God is love**" is that there is only one God the Creator— this is the only God. If there were two, three or more gods, then who created them? Do they have a mother and father? Then who would bring this mother and father into existence? It makes no sense. God has always existed throughout all eternity, and to us, as creatures of finite origin, it is rather difficult to imagine. God the Creator is not a man or a woman — God, this is not a man, this is not "he" or "she", but really "It". In fact, God does not have a body. Also, God is not living, in the sense that we live. And, without being alive, God is also not dead. The concept of "living/ dead" is associated with the human idea of life, but It simply **IS**.

The love of God the Father is not emotional love, because God is not human. Not being human, God does not have human emotions. We simply interpret God's love for us in terms of kindness, unity, honesty, truthfulness, respect, fidelity, recognition, approval, patience, forgiveness, sincerity, support, care, tenderness and much more. These qualities illustrate the best of one person's lasting love for another.

By nature, God is perfect in everything; It **IS** perfection itself. The concept of perfection implies development rather than stagnation, therefore dynamics is always present in it, and it arises from curiosity working as an engine. God is *curious* to cognize Himself, to explore His infinite potential from

which ideas arise. Even a human being, if he has an internal potential, then this potential always generates ideas, and from the ideas, as we know, all the things that we use in everyday life were created.

Like an idea, God is pure energy, which we call the Spirit. God is Spirit. God existed before time and before the creation of the universe and space. And once in eternity, It came up with the idea to know Himself in practice, through *experience*. Yes, It is perfect, but It never had any **experience** of becoming perfect — what it is like to become perfect, through experience. Therefore, It created the Universe as a way to know Itself better. Another part of why It created the Universe is that It wants to express and know Its possibilities. Although God is whole and complete, the only thing God does not have is *experience* of Himself. Experience is when you try to do something that you did not do before, enjoying the *process* and enjoying the result. This is the way we explore ourselves.

But, having created an infinite material universe of time and space, God needed a continuous, *ongoing* process to gain experience. After all, it is clear that even if It created more and more universes, It would simply repeat the same experience. Therefore, reflecting on Its situation in the eternal universe, It must have come to the conclusion that It had to duplicate Itself in such a way that It could experience a continuous process of life.

Thus, we have come to the point of why we exist and what is the **purpose** of our life. Actually this answer is pretty simple. God wants to be partners with us so that He can experience the life process by interacting with those who are like Him as we live our lives. It is similar to the fact that when children appear in your family, and they grow, become adult, then your life is filled with new meaning, care for them, about their upbringing, you participate in all the steps of their growth, which gives so much joy and experience, you want to give them the best that you have, and then when they become adults, then you, as a parent, communicate with them **on equal** terms, experiencing satisfaction from the fruits of your upbringing and the long labor of everyday care. And then, seeing that your children have achieved a lot, become completely independent, then you want them to choose their occupation *on their own*, because there are so many different tasks. But your concern, as a parent, does not end there, because you are always one step ahead, and you see and understand much more — you have the wisdom of life, ready to share it when the children turn to you.

To achieve this, God gave a universal mandate: "**Be you perfect, even as I am perfect**". He gave every intelligent creature free will. This law of free will means that we must *independently* realize our internal potential, independently participate in creating our own destiny, and if we need to receive help from above, then we ourselves, on our own initiative, must ask for it. Only through free will can a person develop and grow. He has *free will* to remain faithful to the Father, or to turn away from Him. No one in the universe can force you to do something, even the Creator — the decision is made by your mind, personally and by free expression of will. The free will given by the Creator is the unshakable fundamental reason for the development and growth of the universe. Without free will, the universe would be nothing more than a great field of activity for robots and automatic machines, which are in no way able to achieve something more than has already been achieved before, since an automatic machine cannot strive for something more than what is invested in it some function.

The Spirit never pushes, but only leads and points the way. For this, God the Father gave each rational creature a Fragment of Himself, indwelling in the human mind, the **Thought Adjuster**, the eternal cosmic Guide and the Mentor on the long journey of ascension in the spirit to the Creator.

All the actions of God in the creation of the universe and personalities come from great love — this is the **nature of God**. Love is the dominant property of all personal relationships of God the Father with His creations, since they are truly fatherly, and the real father, the true father, always loves his children, just as the Universal Father loves His created sons and daughters and tirelessly cares about their well-being. He gave us life itself and a Fragment of Himself — the Thought Adjuster, so that a mortal could merge with Him in the future and gain the possibility of eternal existence, ascending in his spiritual career. The Thought Adjuster is subordinate to the will of the mortal, and is for him a spiritual Mentor, a patient Teacher, invariably prompting His ward to go forward, to ever greater perfection.

Briefly, it may be added that the love of God the Creator is also a real universal force-energy, which is imprinted in the universe as a harmony that responds to the influence of the mind. Experienced psychics-practitioners are well aware of this fact that you need to feel love inside yourself in order to realize many practical actions when manipulating with matter.

The origins of an advanced society

To become an advanced society, or to move in its development to this high type of society, it must have a well-developed culture of ethics, morality and humane relationships. With the exception of the parental instinct, selflessness is not a completely natural feeling; love of one's neighbor or friendly service to him are not natural manifestations. To create an unselfish and altruistic public order, — enlightenment, morality and religious motivation, and *knowledge of God* are necessary. At its core, a unselfish social consciousness must be a *religious consciousness* — provided that it is objective; otherwise, it is a purely subjective philosophical abstraction and therefore devoid of love. Only an individual who knows God the Creator is able of love another as himself. When a person learns that his highest soul impulses, altruistic impulses, come from the spiritual forces that are in his mortal mind, this ennobles him and awakens a great energy in him.

At the same time, speaking of *objective religious consciousness*, one should keep in mind cosmic reality, and not religious practices invented by man, which have lost contact with objective reality and most forms of spirituality. Religions should not be confused with spirituality — in their history they often became the cause of most wars and hatreds on this earth, and now they have ceased to meet the needs of modern society for spiritual growth. Religions are intellectual development; it is an invention of people; they are an artificial structure designed by the human mind to organize the efforts of more than one person to participate in religious festivals, rites and ceremonies. They were not designed or invented by Jesus himself; it's just the development of people to help them understand and discern the relationship that they have with the Spirit within and without the Spirit. Human religions must move from an archaic, crystallized format of religion to a new dynamic **inner experience** of the individual with the presence of God in himself, and to know this through his spiritual connection with the Divine within himself, which a person can manifest in the fullness of his expression of life, and grow to the maximum extent of one's mind, and the potential of the Spirit, equally as Jesus did.

Each new generation is not born "believers" or "unbelievers," but begins to learn about the world from what the previous one left them, and to form their own idea of morality. Is it possible for young children to explain the love of God the Father and experience it when Jesus is shown suffering on the cross, bloodied and emaciated? Then a feeling of fear is born in the heart of a child. The child does not see love where another is suffering and shedding blood. He can see **love** only where there is a hug of mother or father of pure feeling and affection, where there is a strengthening word and help. Such a hanging on the cross causes fear, and from the youngest days it teaches the child to somehow hide from such a God so that he does not have to suffer so, and then he begins to *fear* God more and more.

Any explanation about the "atonement" cannot serve as an argument for the baby, because he feels the pain of a suffering person with his heart. Jesus brought to humanity the concept of a loving God the Father, not a frightening and punishing God. The teachings of Jesus were completely distorted, and He Himself was turned into a symbol of suffering for all mankind. Even in the so-called Holy Scripture, there is not a single hint to expose Jesus hanging on the cross in public places and to show Him how He suffers. Jesus never taught this. Also, Jesus did not teach to glorify Him and worship Him. All His teachings were focused on God the Father, and Jesus called to glorify *only God the Father* and worship only Him, as the *only* Creator God of the whole universe, and that His love for his children is unconditional, all-embracing, eternal and unchangeable. God is love itself in its ultimate expression.

Two thousand years ago, Jesus spread a very, very simple truth — the gospel to the whole world, about the **fatherhood of God and the brotherhood of all the people on the planet**. The Creator God is the Universal Father, which means that all of humanity is a single family. The path to the Father, saving everyone, is the only one — this is the path of inner belief. It is not a ritual faith, not

ritual ceremonies, but **living faith**, in *one's own* heart. The growth of the soul occurs through a *live communication with the Father*, through real and living experience that your soul would feel. Those people who truly genuinely seek to understand the meaning of their own self, who want to know the creation better, they more quickly feel the thirst for the soul to communicate with someone, who is larger and more powerful than the mind can explain. In private communication with the Father, the ultimate sincerity of a person spreads high-frequency vibrations from his soul, establishing a reciprocal connection, and with this He feels the vibration of such an opened soul, and not words uttered automatically. The spiritual vibrations of living faith reach the Father, since such a soul has already adjusted its vibrations to the high vibrations of the Father. And then, having opened in the soul to God the Father, a **living response** of the Father arises, which manifests itself as a powerful burst of energy-love. These are amazing feelings, extraordinary power! Such a unique sensation, such an interconnection and high vibrations of the soul can arise only where there is a *living connection with the Father*, and where there is no ritual and any affectation, for they lose all meaning.

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A highly developed society within itself has a harmonious relationship in solving all issues of society, and this harmony arises from the absence of internal human conflicts. Any conflicts that we see in our life, between people or between nations, arise at the inner level, moral and spiritual, because there is free will given by the Creator. In this process, free will acts as a catalyst for activity, in that matter that the person decides. Free will provides internal conditions for free expression of will, so that a person can decide what to do. Therefore, having performed an action and seeing the consequences of his action, he can change his decision in order to achieve other consequences. Despite the fact that a person, as a rule, thinks little that he uses free will, allegedly acting mechanically, or out of habit, or because of character, nevertheless, we justify each of our decisions with free will.

What is the cause of human internal conflicts? Why, when he sees the consequences of his action, does a person begin to think about them and decide to change it? The reason lies in the presence of the human animal ego, the main one for which it is itself, and the presence of the ego of his soul, which is the divine ego, or our *true ego*, for which the most important is the interests of others, the **totality**. One ego is mortal, belonging to the body, with desires associated with it, and another ego belongs to the soul, which is inspired by the Fragment of God. When a person begins to intensively think what he should do, seeing or pondering the possible consequences, then he is torn by internal *contradictions*, the conflict of these two ego — whether to give way to the desires of the animal body — pride, envy, selfishness, self-interest and feelings of pleasure for the body, or a growing soul, which becomes more significant from actions, where love for neighbors is manifested, where there is service for the benefit of all and sincere kindness.

These internal contradictions do not exist only in the mind of the most primitive person, since he completely surrenders to the instincts of preserving his life and does not think at all about the consequences that he creates for his fellow tribesmen around him. Similarly, these conflicts within a person do not arise in a spiritually developed civilization, since such a person has a harmonious relationship and internal devotion to the Father found in himself, and this relationship destroys any conditions for the manifestation of the shocks and conflicts. Therefore, when a person has inner harmony in himself, then it also manifests itself in his surrounding life, where external conflicts disappear as a reflection of internal ones. Then, in the life of a highly developed society, the tension and stress disappear, the whole life of people is filled with vibrations of benevolence and mutual support, since the ego no longer seeks personal profit at the expense of others, but tries to use its self for the benefit of satisfying everyone's interests. As a result, the material well-being of society itself is growing, and science and economics are developing, which takes into account the universal need, rather than the need of interests for the profit of individuals and groups.

Over time, this spiritual development of society allows you to replace any competition with cooperation from the bottom of your heart, driven by the Father's guidance from within. And when such a society is led by the most spiritual members of society, then this society becomes the real fulfillment of free will in love for the Father and each other, as a single family. It becomes a much higher level of life in society. For example, if we create a group of people who have already *felt* the

Father within themselves, who have already established direct communication with Him, and who have already *felt* His love within themselves, and when this group takes on some common project, even which others are already doing, then we can see that after some time the results of this group's activity will not only surpass the results of other groups, but also in the group itself there will be increased mutual understanding, coherence, a feeling of love within the group and outside of it, the manifestation of their high energy vibrations, which will add them additional strength. And soon even surrounding people will notice it.

In today's era of materialistic thinking, the search for personal gain, competition, and the desire to fool your neighbor as much as possible, for many this will seem incredible fiction, however, this can be checked, provided that all members of this group would already believe, and their free will would be dedicated to fulfilling the Will of the Father. This does not mean that they should all become priests or spiritual teachers, but simply that they believe in God, *feeling* the love of the Father *within themselves*, and not performing inanimate rituals and professing dogmas. These people will have a different point of view on work, which is not for the sake of earning, but for love, for the benefit of everyone, where personal well-being comes from the success of the well-being of the entire community. Therefore, peaceful life arises through the loss of internal conflict.

The approach to spiritual unity

Having read the above mentioned, the organizer(s) of the local eco-community can say that such an expanded view of spiritual education is most applicable today for the younger generation, and people with different faiths have already come to its large eco-community, which already has its own well-established views, and they are unlikely to change for this generation. In this situation, we can say the following: When people in the eco-community are grouped together and kept apart according to different religious views, then undoubtedly this will not contribute to the unity of the community. This is especially true when conservative religious practices prescribe strict adherence to their elaborate rituals and rules. Separation can arise not only between different groups of believers, but also believers with those who are away from religious practices.

It must also be said that without spiritual unity, not religious, but spiritual, people in the eco-community are only the sum of individuals and strangers to each other who do not have any connecting and living link that would turn everyone into a single, strong family. *Unity in spirit* allows us to build a strong economy, highly effective management with feedback, allows us to forget about corruption, to grow humanity and morality.

In this task, the most unifying goal that religious people of many religions could work on is the **nature of God**. Well aware that God the Creator is *only one* in the whole universe, you should look for the best, life-affirming that is associated with love for people in every religion. The Creator never revealed Himself through His name, but only through His properties, and for all mankind He is known by the word God. In every religion, He is called under His historically established name, however, the essence of this does not change — God the Creator is only one. But, no matter what name He is called, the name given to Him by people does not represent much significance; it is important that a person cognizes God and strives to become like Him. The Creator refuses to subjugate, force to obedience the spiritual will of His material creatures. And the best thing a person can do for God the Father is to decide to submit to the Will of the Father, which is the reality of that true worship that pleases the loving Father Creator so much. Therefore, all that He needs from us is our love, and the fraternal relationship between people that proceeds from this.

The various religious groups of traditional religions should communicate more with each other, not with the aim of convincing each other, but from their heart to share the best of their religions, which reveals the love of the Creator God. Communicating together strengthens inter-religious ties, and the common views found will create mutual trust.

For cynics and skeptics, such a joint inter-religious communication may seem like a philosophical ploy, some kind of artificial move, a process that supposedly will be held only at the expense of the enthusiasm of individuals. But, let us turn our eyes to that cosmic reality, which always gives a *lively*

and direct answer to every person who personally addresses the Creator from the bottom of his heart. It is about worshiping God the Creator, and in our case, it is the joint worship of various religious groups to the one and only God. This is the establishment of a living spiritual connection between the Father and believers, each individually and the Father, and between believers — this connection is alive and *tangible*.

In fact, the most important thing in the life of every person, as the peak of their personal growth, is the establishment of lively communication with God the Father. The worship of the Father is an expression of the love of the human soul for the Father, and for the whole creation, where the soul experiences that living and increasingly closer connection with the Father Himself, and the high-frequency vibrations of the consciousness of the soul are constantly growing and tend to feel the fluctuations of even higher frequency. The soul asks for absolutely nothing. It simply merges more and more with the consciousness of the Father, through its spirit, its Thought Adjuster, the highest and purest vibrations of love.

Worshiping the Father is a *living connection*, and not a ritual devised by the human mind. It is important to understand that God the Father is not some kind of philosophical abstraction, but He is real, giving a living answer, living interaction, and the living warmth of love, which is felt with the whole body, consciousness and soul. It is this *living experience* with the Father that is the **belief** that is so lacking throughout the world. There are many religions, but there is no belief in them. God the Father speaks only through that soul, which is fully revealed to Him, and not through invented external ritual actions. Here, the only ritual is *living communion* with the Father.

This is exactly what needs to be done to groups of believers of traditional religions in the eco-community, to get together, outdoors or indoors, and hold a joint prayer service, where the words of the prayer would not follow the written prayer book, but from the soul, from the heart. Then these sincere high-frequency vibrations will resonate in the hearts of all other people present, of all religions, and merge with the high vibrations of the Creator Father. Although in such a prayer service the number of attending participants may increase in a linear progression, the resulting energetically spiritual effect will increase exponentially. This spiritual effect helps to *open* the soul of those people in the group who have lower spiritual vibrations within themselves.

You can observe yourself after each prayer service, whether you become kinder, more merciful, more loving to other people, not only members of your material family, but also all other members of your eco-community. And if you don't feel such changes in your heart, it means that you are only performing an inanimate ritual that cannot provide a living connection with the Father, that real and living experience, that your soul would feel. It also means that such a person deprives himself of his greater internal growth.

And when such a practice of joint worship of God the Father by believers of different religions will take root, receiving a **lively response from the Father**, whose souls have awakened to a living connection with Him, then the boundaries of differences between religions will be erased, because all people will feel *spiritual unity*, feel like a single family with the strongest connections between themselves, from the Father. This is the path to spiritual unity, and through it to the creation of a special atmosphere of mutual understanding and cooperation in the life of the eco-community, in order to jointly solve the most difficult and complex tasks, which will be very much as the pioneers in creating a new lifestyle, creating an advanced community .

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Then, if the practice of a joint prayer services for groups of different faiths becomes a common practice, then what should we do next? Here it must be said once again that the essence of the joint prayer service in worship of the *one and the real Creator Father* is the most important thing, — and which answers in the heart, in the soul of every person with a living, sensed answer, with powerful energy of love, if a person addresses Him from pure heart. The inanimate ceremonial rituals do not work here. Obviously, it is necessary to move towards a single religion, a *living* Church of the Universal Father. Believers of many religions will never be able to agree among themselves until they can **find the Father** within themselves, until they are united by the Father's love, which is really

tangible within themselves and spread out to others. When people are softened by the living Father's love, pulsating inside, then they begin to look more indulgently at each other's religious practices. A common house of worship could also become a way of convergence if it was created in an eco-settlement, so that it could be used jointly, in turn, and someone would remain at a prayer service of another religion, for more knowledge not only of other religious practices, but also of each other, and such a close relationship would expand your point of view. A general supervision of the house of worship and care for it would allow you to communicate more not only during the service, but also in a more relaxed atmosphere. This is a place, an occasion, a theme and an appropriate environment for bringing people of all religions together and communicating, as well as the split sects that exist in any religion. Such a step is very difficult for religious leaders, but not for sincere and ordinary believers. These leaders will lose their former influence, but will become more free and will know each other better to sincerely share their experience.

Separation, closeness of any religious group, this is a bad way of spiritual development of the community. Mutual trust and strengthening of internal relations arise in openness, in communication and sincere attitude to each other.

For the younger generation, when a child learns the best from different religions in a family of believers, such as in a family of representatives of two different religions, then for him these two religions will not be as repulsive to each other as they would be if they were born in a family of representatives of one religion. A common house of worship would address issues of universal spiritual education.



At this point, the topic of spiritual development of the eco-community can be completed, although it is far from exhausted. You can foresee the question of the organizers of eco-settlements: "What if we create an eco-community, where only unbelievers will be intentionally selected, or even ignore the "religious issue" of the community altogether, or leave the religious side of the issue as it will develop by itself, by chance?"

The choice is always yours, which belongs to you, but it is also the responsibility for the fate of hundreds and thousands of people in your community, firstly, to survive as a community, and secondly, to have social stability for centuries. You can take care of yourself at the moment, bypassing the sharp corners and ignoring the Creator's spiritual reality, leaving the next generation to solve the accumulated problems, or assume that they don't exist, and build an eco-community without a strong spiritual foundation. You can invent and build your philosophical concept of secular justice, write your own rules and laws of morality, but you need to understand that you will live by them yourself, and you will experience their rightness and errors. Only in this process, as mentioned above, is it important to record the experience gained, positive and negative, and share it via the Internet, supplementing the knowledge base of eco-communities.

Positive attitude and thinking results

When we talk about spirituality, we must mention how it affects our lives every second. Now we are not talking about religion at all, but about the invisible laws of the Universe that appear in daily events, and why they occur.

In the original reality, if we disassemble the whole universe to the very basis of the inner content, *there is no* matter or any energy, in the traditional sense. All that we see and feel is vibrations, frequencies and pulsations. By penetrating deep into matter, electron microscopes show that electrons and atoms are clumps of vibration that rotate at a certain frequency, that is, there is nothing there. And if you look even deeper, into the quarks, then they are just clumps of frequency and rotation too. All that we observe is a continuous vibration, consisting of smaller vibrations entering into it. This was conceived by the mind of the Creator, who defined the laws, harmony, order, sequence and interaction of frequencies that *obey the mind*. Energy is a wave of orderliness, harmony, which flows in some direction, or it is a wave of destruction of ordering, flowing in the opposite direction.

Accordingly, matter is a static state of force-energy, which is inhibited, suspended and is in internal balance. Therefore, energy for consumer purposes does not need to be “extracted” or “produced”, since the whole world, the universe is energy, it is enough to understand the *laws of harmony*, and energy problems will disappear forever. This understanding can only come through spirituality. And spirituality, that is harmony.

Our thoughts, which are scrolled in everyone's head every second, are also frequencies, vibrations and energy radiated around us. Only this energy is softer in influence, but has tremendous power when it moves in a certain direction. These thoughts are largely reminiscent of an ordinary wind, which is weakly perceptible and invisible, and if it can be seen, then only by the results of influence, for example, the waving of leaves on trees. At the same time, this gentle wind fills the sails of large frigates and brigantines, leading them to a stable, powerful movement. This is the action of thoughts constantly directed in some direction. Where is the ship of thought going? The direction itself can be different, directly to a storm or in calm waters, or to underwater rocks. Then, what exactly sets this direction? This is determined by the way a person looks at the life around him — this is the philosophy of life that he has adopted, the personal views, the prevailing worldview and moral attitude — primarily to those around him. Moving further along this chain of cause and effect, one must ask: Where does this philosophy and these views come from? They arise, are born and are formed from the spiritual qualities of a particular person — who, in fact, he is. These qualities either grow like delicate beautiful flowers, or they are just sprouts, or these flowers are trampled — this is all that grows deep in the soul of a person. In order for the flowers of man's spiritual aromas to grow and smell, there must be cultivated soil of spirituality, about which we spoke a little higher and in some detail.

Thus, thoughts have a certain frequency emitted by the brain, which go into the Universe, where they resonate and interact with a similar frequency of other things, people, events and invisible forces, and therefore, working like magnets, attract them to the source. It may seem unbelievable to someone, but the world works this way — like gravity and other laws of nature. This law is impartial and does not distinguish between good and evil, it simply accepts our thoughts and returns them in the form of experiences and life events. The vibrations of mental forces have the most subtle nature, these are super frequencies, and therefore they are the most powerful in the Universe — they are able to control it.

By the way, there is one practical technique that allows you to really change the consequences of the past in a positive way. Very often, many people recall their past, and especially the time where they had strong negative emotions, reliving these events and inventing scenes of “retaliation”. But, do something else: Play in your thinking this episode of the past from the very beginning, but complete it in a positive, kind and mutually beneficial way for all parties, and do not come back to it in your thoughts. Just remember that everything was good in this episode, and you parted in a kind way.

By this, you will send to the Universe vibrations of harmony, higher frequencies, which will eventually come back to you in the form of positive events and chances.

When this law of nature begins to be understood, people are often afraid of their negative thoughts, but in reality, positive thoughts are much stronger. In this case, you need to decide for yourself that you think only positively and declare to the Universe that all your positive thoughts are powerful and all negative ones are weak. The topic of the influence of thinking on one's life has been well studied; just read the wonderful book by Rhonda Byrne – *The Secret*, or watch the movie of the same name. For us, in practical terms, it is important to pay attention to the following:

- Remember that you must gather a team of like-minded people, not only in relation to the concept of a socially sustainable eco-community, but also for people who are just as positive, inclined towards success, optimistic and persistent in carrying out their work. There must be *unanimity* that can work wonders when positive-minded people come together. By all means avoid and get rid, especially at the stage of recruitment, of those who are constantly focused on their failures in life, whining about the hardships in their lives, expecting the worst, who do not believe in the success of their plans, fearing everything and throughout. This is manifested in the subject of his speech, the words used, feelings, as well as in health. There is no inequality or injustice in refusing such a person — you must take care of the whole, not the

particular. The survival of the whole eco-community has the highest priority, and the individual must *change himself*, learn positive thinking, or live in the environment that he created with his thoughts.

For example, in Formula 1 races, high-tech teams compete, consisting of several thousand people, working at the limit of technical creativity, where the car pilot is at the very top of this pyramid. The great champions of these races, as a rule, individuals who believe in success and optimists, even defiantly kissing and caressing their cars after the finish. Surprisingly, the machines reciprocate! Yes, the cars are not alive and do not have intelligence, but they are filled with vibrations of the driver's thinking, which either lead to breakdowns, failures and collisions, or — even with significant damage, it brings the driver to victory. When a team changes the driver to an optimist, then, as a rule, the whole team moves sharply higher in results.

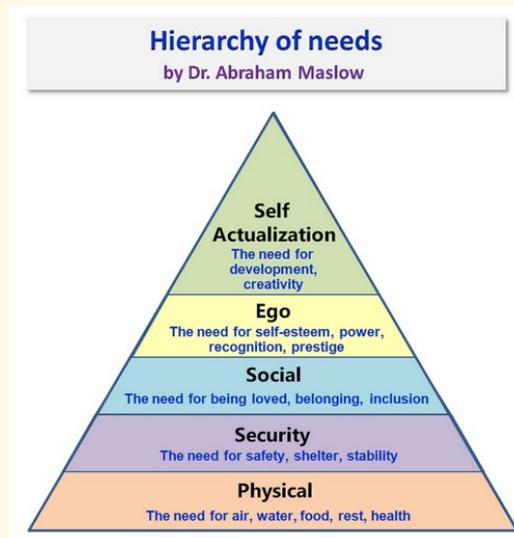
- Another point of attention is that you must firmly keep in your eco-community a given, established *atmosphere* that contributes to a positive attitude. This is a cheerful, good-natured relationship, this understanding of common goals, how and what everyone needs to achieve together — a mood of unity, this lack and rejection of the content of violence: movies, computer games and so on.

It may not seem idealistic, but when difficult times come, and the question of real *survival* comes up, soon understanding quickly comes, that computer games, films and literature filled with violence and cruelty will serve as a heavy burden for people trying to stay afloat. The results of the mistakes of moral and spiritual education, settled down like dirty foam on the consciousness of the current generation should be washed away by the pure waves of new thinking in the coming.

17.A unifying concept for creating an eco-community

The creation of an eco-community begins with a search for like-minded people, among whom you have absolute unanimity in views and they share the stated concept of the community. Then, this community will function as a single organism. What do you have in unanimity?

First, it is a firm intention to create a fundamentally new way of life that is materially and socially sustainable, independent of external circumstances, and for this to form a self-sufficient and autonomously viable eco-community. If we again turn to the illustration of the hierarchy of needs, as described by Dr. Abraham Maslow, we see that physiological needs are at the foundation of this pyramid: Providing food and water, have a healthy body, and providing energy.



The list of these basic needs can be expanded by common agreement of community members. Undoubtedly, you will find universal unanimity and a unification of efforts at this level.

The next level of "Security" will also be supported by everyone. It starts with choosing a geographical place of residence. Here, a sufficient proportion of foresight is needed to calculate all the consequences, and not everyone can see the full range of possible influences: remoteness, ground, altitude, water, climate, vegetation, soil, winds and so on. There are also social security issues that should be considered. Eco-settlement organizers should have well-thought-out solutions to these issues, so that this level of needs *confidently* supports the higher levels, and then you will have confident like-minded people.

The level above is the *relationship* that you will build with each other. What are they based on? Of course, on the seven core values of social sustainability. But does everyone share this philosophy, does everyone understand it, and are everyone ready to build their relations according to it? To achieve this understanding, you must first become familiar with and fully understand the principles of the seven basic values — only after that you will have its supporters. Yes, these seven universal values are embedded in our DNA, but in order to *consciously* apply them, you need to study and understand them. The conclusion here is simple: Training must be organized.

The level of "Self-esteem" is associated with progress, it is a qualitative (rather than quantitative) development, when you achieve success in the (correctly) set goals. This is your applied energy, a common vector of efforts, consisting of many separate vectors, in one direction. Self-esteem is confidence in your abilities, when there is a sense of satisfaction from the results that you are one, as a whole organism. What is the attitude of candidates for members of the eco-community to be united with everyone, to join efforts to achieve universal progress?

The peak of this pyramid of needs — "Self-Actualisation", — is the disclosure of the inner potential of each member of the eco-community. This is the whole essence and focus of its life: Education, parenting, distribution of responsibility, management system and *economy*. As an example, even only one person out of a thousand people can develop an idea that will make huge progress in the development of the entire community. Nevertheless, *universal survival* consists of the disclosure of the creative efforts of *everyone* in their area of work.

The level of "Self-Actualisation" can specify the specialization (or several) of a particular eco-community, which may be associated with some found idea, under which experts will be invited: It can be a technical idea, applied information, agricultural, engineering, and so on. It can be basic for the formation of an eco-community, or it will be revealed after some time, after several years of creative search. Whatever the idea, there must be like-minded people to succeed through *collaborative* efforts.

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Each eco-community can be "typical" or have some specialization in its activity, its own idea for unification, your any specifics, as it is seen by the organizers. For this purpose, the founder, initiator or initiative group should first write their own concept, which will define a specific feature, or its absence, of the eco-community and the line of development associated with it. The idea can cover a wide range of interests that unites like-minded people.

In many ways, creating an eco-community is similar to creating a new company or recruiting a large ship crew for a long voyage, where all areas of the company's activity need to be filled by employees. If the above mentioned principles of the functioning of eco-communities, the principles of organization and the seven core values of social sustainability answer the question "HOW?", then the concept of creating a new eco-community is — "WHAT?". This is your specialization, what will you do in order to have either a universal form of life activity, or some kind of developed specialization. Nevertheless, this is just an option, an option of free choice, if there are any productive ideas. The idea can be considered as an option of advantage or risk, which often occurs when creating a new company. The specialization of an individual eco-community may arise due to the idea found, existing specialists, collective experience or natural resources:

- Development and creation of autonomous energy supply systems (wind, solar, thermal),

- Creation of a production and technological base for activity in one of the technical areas,
- Developments in the field of communications and the Internet,
- Treatment practices in a particular area of healthcare,
- Programming and information technology, design engineering with 3D modeling,
- Agricultural production using innovative technologies,
- any other directions.

Speaking about specialization, you should remember that your main task is not the production of goods or services for sale outside the eco-settlement to earn money, but autonomous survival. You can offer some of your products/services only to get something you need in return. This is the beginning of interaction and creation of clusters of eco-communities.

The specifics of the eco-community can relate not only to the economic issue, but also to any other aspects of life, for example, to a healthy lifestyle, where people live without bad habits. A healthy lifestyle is related to survival, which is the first Basic Principle of the life of an eco-community. You can set these conditions for selecting people for your eco-community in advance that a healthy environment is formed in it, a culture where the use of alcohol are completely excluded, even weak alcoholic drinks and beer, smoking tobacco and electronic cigarettes. It is a universal agreement about bad habits, where the mentality, way of thinking, a healthy outlook are formed, where you do not impose restrictions on yourself, but simply live in a healthy environment in which a healthy lifestyle is generally accepted and natural. It is the union of those people who share those views. Restrictions are required for a distorted character, where bad habits have already formed. Healthy habits are usually formed in a healthy environment, which is relevant for the education of the younger generation.

Thus, at the stage of drawing up the concept of an eco-community, many potential problems can be eliminated and a get a win in quality. Think ahead, do you want to fight the consequences of alcoholism and smoking? This is a decrease in the level of health of parents and their children, a decrease in mental and physical abilities, these are conflicts, accidents, additional expenditures of efforts and resources for treatment and restoration of health. Survival is a very serious matter. Do you need potentially sick people? If not, then determine in advance what environment should be in your eco-community. You either survive and raise your quality of life, or struggle with the consequences of your decisions.

Nobody imposes anything on anyone, and all that is required is to get together only *like-minded people*, even from all over the world, who want to live together according to the designated concept, a predefined culture of behavior that is already accepted in their souls, and which show a similarity in views, habits and skills to rally for the organization of a new lifestyle that contributes to their survival and the development of internal potential. You yourself search and choose, or create that eco-community that matches your natural inclinations and your like-minded people.



The peculiarity of the eco-community being created can also be expressed in the fact that the organizer/initiative group will recruit people only according to family ties based on their life ideas. Undoubtedly, this is the right of personal choice, and the validity of such a decision will be determined by the main criterion – survival. Are all the relatives like-minded people, hardworking, high-level specialists in given areas of activity? This equation is quite complicated to solve. Besides, new families will mostly be created among the inhabitants of their eco-settlement, so that in a couple of decades, most residents will become close relatives.

The age limit in the selection of people does not have any framework and meaning, since knowledge, experience, wisdom and practical abilities are needed in a wide range of issues, and this is much more important than outstanding physical abilities. It is necessary to allocate the entire range of responsibilities for the life of the eco-settlement, which should be performed, and the age composition should be harmonious, without distortions in any direction. If the organizers do not know how to effectively engage people after 60 ... 70 years, then they poorly understand the essence of the effective organization of an eco-community for its survival and the basis of social sustainability.

It is necessary to select people for their health, and above all for the absence of chronic diseases, especially those related to DNA — this is the most important point, because here the properties of the body are passed on to the next generation. Since marriage will mainly occur within the eco-community, some DNA traits will dominate over time. Will the new generation gradually degenerate, reduce overall health, or flourish? Are you like-minded in this matter?

Restrictions on the selection of people cannot be considered as some kind of infringement of human rights, since the specified selection parameters express the essence of specialization, functioning and a characteristic feature of a particular eco-community, where all people are aimed at survival and the pursuit of a quality of life together, as a single organism. If someone recruits only non-drinkers and non-smokers to the staff, then with the same success, another community can be created without these restrictions, where “moderately drinkers” can be considered the norm, and then they will fight the manifestations of alcoholism by means of prohibitions and some internal rules. This is just freedom of choice. The only question is how long such a community can last and what survival potential it will acquire in order to pass on to its young generation. Therefore, a lot depends on the initial idea of **WHAT** you want to see in your community. There are many different ideas for what you want to see in your community.



Disagreements in the environment of the eco-community which create an internal gap, lack of unity cannot be allowed. If a group is formed within the collective, living according to other principles, separate rules, then this will be similar to the appearance of a cancerous neoplasm, which over time will weaken and destroy the whole organism. That is why every eco-settlement needs a pre-written concept, which determines the selective composition of its members, and unanimity.

If over time a person or group of people ceases to share the intentions and goals for which this intentionally created eco-community was created, and there is a separation of opinions in development, then this person or group must *necessarily* leave this community in order to create their new eco-settlement that matches their chosen intentions and goals. This is not a conflict situation, but only a regrouping, according to one’s personal convictions. You cannot forcefully dissuade someone, but only provide these people with the opportunity to live according their own beliefs, but separately, far away, with like-minded people. Selfless mutual support is needed, from which everyone will ultimately benefit. Then the existing eco-community will have a new neighbor, where in the new eco-community some other specialization would be developed, beneficial in the exchange of services.

If disagreements emerge and a conflict is brewing, then you cannot allow the passions of each participant in the discussion. **Survival does not tolerate conflict**, and there should be only and exclusively mutual support, cooperation and compassionate understanding. We all make mistakes in certain decisions, and this is normal, because this is life, where we gain experience. Categorical and harsh judgments only speaks about the lack of **survival** ability of this person.

How to prevent disagreements at an early stage, especially when recruiting people to a new eco-community? This issue was discussed in detail in the chapters on working with the Design Team. In short, disagreements arise when people **do not reveal their beliefs** and **assumptions**. They should be sincerely and openly expressed by each person, and it would be useful to write them down in writing. This will help you always know them, take into account, combine and help to realize them. As already stated: *We may all have the same values, but disagreements and disputes arise because HOW we interpret them!*

18. Vital activity system of the autonomous eco-community

Main vital activity of the eco-community is guided by three Basic Principles of Life, which were mentioned above:

- Ensuring survival,

- Striving for a quality of life,
- Functioning as a single organism, supporting itself with the seven core values of social sustainability.

Survival consists of the following parts:

- **Cultural**, as a set of sustainable practices adopted by all, actions and norms of behavior, ethics and morals established in the life activities of the eco-community, contributing to survival in a broad sense. It is also a spiritual unity among all people and an inner spiritual growth of everyone.
- **Material**, consisting of the economy, to provide services to each other within the eco-community or to receive services from the outside, their own production, nutrition, health, construction and other material tasks.
- **Intellectual**, which includes the purposeful accumulation of the wisdom of life, that which works, and the consideration of that which does not work. A purposeful search should be made for the best world practices in raising children, in health care, and in training in various applied fields. The accumulated knowledge, proven by practice, is an asset of the eco-community, and people who skillfully apply knowledge are the main value, which is much higher than money. Therefore, for example, the general education school of the eco-community is a *resource*, the same as material, technical and financial resources, that is, a reserve and potential for the future. And the results of education at school will directly affect progress in the quality of life of the entire community.

It provides for the constant study, development and promote of new technologies and research in construction, ecology, agriculture, engineering and other applied fields in application both to the local eco-community and in integration with the eco-community cluster.

Survival is directly related to choosing the right place for housing, the effectiveness of cultivated land, the number of people in a particular eco-community, material and intellectual resources, available technologies, knowledge level, culture level, and other factors – this is a multitasking and interconnected equation.

▪ The number of people in one eco-community

There is a certain correlation between the number of people in one eco-community and indicators such as the size of the area of habitat, that can provide resources for a certain level of quality of life, the necessary services within the eco-community, mobility and speed of response to changes in the external situation, and some others conditions for survival. Building eco-communities, as well as an entire nation or state, people are needed. Other things being equal, a people with a larger population will always prevail over a small nation civilization. Therefore, if the population does not reach a certain level, then this prevents its full and comprehensive self-assertion, nevertheless, there is a certain limit, beyond which its growth becomes destructive. An increase in the population that exceeds the optimal level of land supply entails a reduction in *quality of life*, and then, with a further increase in the number of people, its *survival* is threatened, and then disintegration occurs, accompanied by social unrest and conflict, or the desire to immediately expand territorial limits through peaceful penetration or violent occupation, for the sake of their survival.

In a word, the population should be optimal, not higher, but not lower, and always maintained within the given framework, therefore, the birth rate in the eco-community is **strictly regulated**. Each new member of the community, above the established number level, proportionally takes away available resources from the entire community.

What determines the size of the population in the eco-community? It is determined by two Basic Principles of the life of an eco-community:

- Ensuring survival.

- Ensuring quality of life.

If we study the extreme options for the size of the eco-community, for example, in three to five families that have organized together, the possibilities of such a small team are very limited, with a large shortage of specialists, where one person has a large volume of diverse work, a large time cycle of work and limited set of available technologies (opportunities). Accordingly, the degree of survival will have a small buffer stock in extreme situations, and the quality of life will be rather low.

In the second case, if the number of people is, for example, more than 1,500 people, with an optimal number of 800 people, then the required living area increases, more significant material resources are required, transportation costs increase, and the agro-load on the surrounding land increases for harvesting, efficiency and flexibility in managing various issues decreases with feedback from community members, and all this affects survival. The optimal ratio of various factors of life of the eco-community can only be obtained empirically for a specific habitat.

There is an assumption that with the number of eco-communities within 500 ... 800 people, the most optimal internal connections and relationships between people can be established, taking into account the fact that all people have their chosen functional responsibilities, which are diverse and designed to meet the needs of the entire community. In this case, people will know each other well, and at the same time, there will be great coverage in various professions to cover all the needs for the livelihood of an eco-settlement. It should not be forgotten that the possession of advanced technologies, or their absence, also affects the number of people.

Population management is the responsibility of society. In a society that is moving towards social stability, and then to social sustainability, population management is a moral responsibility of everyone. Of all the factors that lead to the welfare of a nation, as well as to its subsequent decline and collapse, is population growth as the main factor.

DNA control. The decision to have a child in a family is accompanied by the consideration of the quality of life that the child will experience throughout his or her life. When children are born with birth defects in the DNA, the quality of life of the child, as well as their parents, will never be such a quality that grows into a potential with equal opportunities as parents with children without this genetic defect. This quality of family life is deteriorating.

Defective DNA of parents affects not only the quality of life of the unborn child, but also the survival of the entire community, which means it affects the interests of everyone. Therefore, the practice of scanning and consulting on DNA issues for each person in the eco-community is mandatory and freely provided so that everyone has this information. Then, would the reproducing couple want to have a baby willingly if they knew that their child may die of a DNA-related congenital defect at the age of 22? The emotional, social and material costs here are enormous. Giving birth to a child who has a very high probability of living with the best options for its development becomes a privilege that every parent would like to have, knowing that their child will be accepted by society and they will get the right to develop their potential.

▪ **Specialization and working activity of the eco-settlement**

Just as in an ordinary family, where everyone takes on some family responsibilities necessary to maintain the quality of life — cleaning an apartment, cooking dinner, laundry, household repairs of home or things, caring for and raising a child, and much more, — in the same way and in the eco-community, each person has his own functional role in the life support of the entire community, in order to contribute primarily to survival and further to the development of his own and universal quality of life. This kind of work activity — or rather the responsibility assumed — is the responsibility of absolutely all members of the eco-community at any age, and as an example, let us consider the following two extreme amplitudes in age:

- Children, having acquired some kind of ability (dexterity, intellectual), begin to join in some duties that are part of their educational process;
- Elderly people have their own responsibilities, which are dominated by the transfer of experience, quality control, training of people, analytical work in managing the eco-settlement, caring for and raising children, gardening and many other feasible tasks, all that they desire and know — what is the transfer of work experience, a culture of survival and the application of life wisdom in practice.

The essence of the business activity of an eco-settlement is that ideally, the eco-community should strive to satisfy 100% of all its needs, as an autonomous eco-settlement based on the three Basic Principles of the life and their development:

- What is the total number of people required to ensure the **survival** of the eco-settlement, and how to skillfully manage the available resources — natural, technological, intellectual?
- What “job vacancies” and other resources are required to ensure the **quality of life** and the development of the eco-community?
- What organizational structure is needed for a community to function as a **single organism**?

These “vacancies” are not strictly fixed and permanent, since the required tasks can end or change over time, circumstances and completeness of satisfaction of current needs. Nevertheless, each member of the local community chooses his functional duties, which he takes on his personal responsibility on an ongoing basis. In fact, it’s like working in a large company, where a wide range of specialists are required for its successful work and existence, only in this case, it is a *life-long work for yourself*, for your well-being, where *like-minded people* have united for this. Therefore, there can be no people unoccupied with actual work in the community, not a single person — everyone must determine their role, responsibilities and take personal responsibility for their implementation.

Thus, with regard to employment, eco-communities provide great opportunities for people to live in a completely new cultural way in which *responsibilities* are shared. There is no “retirement” to lie on the couch in front of the TV, and do nothing. Each person is in demand, active, has his responsibilities and has full social security: nutrition, housing, health care and being socially active in the life of the eco-community, to develop his inner creative potential, in the area where he or she wants, until the last hour of his or her life.

The work that each person performs is not measured in man-hours, not in the number of products produced, not in monetary terms — it is not measured at all, how much you have done, and all work activity is replaced by responsibility, result and fulfillment of one’s obligations. There are no such concepts as “come to work” or “leave work”, “work time” or “rest time” — a person simply lives his life, interacts with everyone in his environment, organizes and optimizes his actions, thinks about the future and develops its internal potential — *this is his life in its full expression*, and where the result of his activities from the obligations assumed is important for the entire eco-community.

The distribution of responsibility among all members of the eco-community on all issues of vital activity, positively solves the issue of management. Bureaucracy is a truly waste of resources, and management functions are evenly distributed individually, with each citizen, where everyone is responsible for the activity that he has chosen, in accordance with his abilities. The optimal balance of power, and the distribution of power, and its attendant responsibility is at the individual and family level. What is important here is that, as a result, it is established and developed, as a symbiosis of responsibilities, obligations and benefits, between members of the eco-community, its leadership, and the individual, and family. All participants in this equation of symbiosis and leadership know these factors, meaning such decision-making and policy development, which uses *seven core values* that are organic to the human species to make decisions of any kind.

In a relatively small eco-community environment, all its inhabitants are visible to each other, all their activity is transparent, where everyone's contribution is clearly visible. A free exchange of views, openness of information, will allow us to better understand each other, to adjust their actions, to regulate their obligations so that they return more profit for the benefit of all, and thus, the whole mechanism of activity of the eco-community will be self-tuning to get the best results.

▪ Organizing eco-community life in examples

Voluntarily assumed responsibilities are both broad and creative. As an example, we can consider such a seemingly simple duty as cleaning the territory from garbage, household waste and construction work related to maintaining cleanliness and hygiene.

- Does garbage removal ensure the *survival* of the eco-settlement? Yes, uncleanliness in the environment leads to disease, epidemic and moral depression.
- Does garbage removal provide a *quality of life*? Yes, in the most direct way.
- Does garbage removal contribute to the functioning of the community as a *single organism*? Yes, the constant maintenance of cleanliness favors the coordinated work of the community, creates a working spirit.

To begin with, a person undertaking this work as an organizer must evaluate the tasks, the volume and number of people required to ensure that the work is done uninterruptedly under all circumstances. This means that all work must be carried out continuously 365 days a year, 24 hours a day. The range of tasks must be as wide as possible in order to deal not with the consequences of improper actions in the life of the eco-community, but to ensure that garbage or waste is not created at all, and if this cannot be avoided yet, then they would enter into a closed cycle, and even for energy generation, and so on. Therefore, this specialist or group should conduct analytical work in order to outline an action plan, how to organize the life cycle of an eco-settlement to reduce all external emissions, even heat, to zero. For example, temporarily unnecessary materials should be classified and stored into categories; give suggestions to any activity of the eco-community, for example, to construction technology, to recycle production waste for reuse, so that waste from one production would become the starting material for another (high-density polyethylene HDPE (marker 2), can be cut into small pieces for subsequent remelting and manufacturing of new items or repair work, as an example).

Autonomy of existence means that waste should not exist in principle, everything is recycled and reused, there are always ideas for reuse. Even human waste is a valuable material if you know how to use it beneficially. If you have any kind of waste, it means that you do not yet have good ideas for good technologies, for the competent organization of life in an eco-community and culture that is civilized. Any manufactured products should initially be designed with the maximum duration of operation, with the possibility of replacing wearing parts. Now there is no need to delve into the details, since this topic is developing widely – we are talking about understanding the principles.

The higher the degree of autonomy of the eco-settlement with respect to losses and waste, the higher the degree of its survival, which is its primary goal – this is the maximum recycling of energy and materials. Therefore, even in such a “simple” duty as garbage removal, the activity of this specialist is extremely broad and creative.

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Educational and Production Center. Let's consider the practical question: How could we comprehensively solve the issue of organizing the education of children and adolescents in the eco-community so that they study scientific disciplines and gain practical experience by working with their hands and head? Such an education should smoothly integrate the younger generation to the tasks of the eco-community and determine personal preferences in the general spectrum of its activities.

One of the priorities of the construction could be the construction of an educational institution, at first as an Education Center, for children of all ages, which would serve as a kindergarten, school and production center. In this Center, children would group by age, would be under one roof, and would receive appropriate education, first as youngest children, then as schoolchildren, and then as students in production workshops that would manufacture items necessary for the needs of the eco-community. In this Center, experienced adults should play the role of more mentors, and less as teachers. The teaching process would be structured in such a way that older children would become teachers for younger children, teaching them what they themselves had learned from adult teachers. Such an interaction would create strong ties between all the children, so that they would better know each other, where they would receive teamwork skills, be able to communicate and find contacts with different people, acquire leadership skills, develop a sense of responsibility, where any theory is immediately tested in practice. The preferred age of teachers is from 55-60 years, that is, those people who comprehended the wisdom of life, whose task is to guide the learning process and achieve real, practical results.

In such a Center there is no division into "kindergarten", "school" and "production workshop", and in it everyone learns from each other and helps each other in all matters. This is not a formal visit to an educational institution, but a place to discover creative abilities, both among children and teachers. There are no grades, homework, control tasks, exams and diplomas of graduation. Here, the younger generation spends most of their time while their parents are busy with their duties, studying science and practice to maximize and explore their inner potential. What matters here is not a formal assessment of how many points a child scored in studying a subject, but his practical skills in solving any problems that life itself poses, socialization skills in society, learning moral behavior, the ability to help a weaker one, and gaining solid self-confidence, that he or she is able to cope with difficult tasks.

What disciplines should be studied at the Center? The most important and the main thing is the ability to control oneself; without this skill, further training becomes meaningless. Parents should cease to be "executors of all desires" of their children, and teach them self-discipline from the first months. Further, there is no need for deep specialization in subjects such as physics, chemistry or mathematics, because if a young person has revealed abilities and intentions, then he can quickly study any science to the required level, because in modern times any information widely available. On the other hand, adult teachers must lay the basic foundation for all disciplines, foundations that would be used in practice. To do this, they should carefully consider all areas of the life of the eco-community, so that their lessons bring practical benefits and do not forgotten from non-use. Badly thought-out training on the part of teachers leads to a loss of time, waste of potential resources and a decrease in the ability of the eco-community to survive. People are the most valuable resource in the development of the eco-community, and especially this is the younger generation. Therefore, teachers should be carefully selected, joint training planning seminars should be held — this is one of the main priorities in the life of the eco-community, which should be in the center of attention of everyone. No learning — no future.

Let's look at practical areas that could be targeted for learning, as an example:

- Ability to work with cold and hot metal. Bending, forging, casting, cutting, soldering and welding of metals.
- Wood processing. The ability to distinguish and obtain the required properties of wood, methods of connection, surface treatment.
- Work with plastic, knowledge of their types and properties. Mold melting and welding.
- Glass production technology, glass blowing.
- Forming from natural materials: clay, cement, straw, sand and so on.
- Obtaining rubber, repairing rubber products, studying its properties and processing technology.
- Renewable energy production: sun, wind, water, temperature difference.
- Theory and practice of building houses, dams, pools, bridges.
- Water purification in various application conditions, its recovery.
- Mechanization, mechanisms, machines, tools, devices. Theory and design of mechanisms, production of prototypes.

- Thermodynamics, condensation, thermal accumulators— conservation of heat and cold. Theory and practice of application.
- Biology, crop production, crop cultivation.
- Irrigation, schemes and methods of irrigation.
- Electrodynamics, electric motors, batteries, study and work with electricity.
- Heating, types of stoves, combustion theory.
- Sewing various clothes, making shoes.
- Cooking, the ability to cook healthy foods that support the body's strength.
- Studying of health techniques: Do-In self-massage, yoga, bioenergetics, special types of gymnastics, and so on.
- The study of inventions, TRIZ-technology, the golden ratio, and so on.

This list can be expanded many dozens of times, it is only important to understand that you should be able to think practically, have skillful hands and real practice with some results, positive or negative. If this is not, then what kind of survival can we talk about besides the theoretical one? Think about how many urban residents out of 1000 people have independent and practical experience in any of the three disciplines mentioned above? You will be surprised, but it may turn out that there will be no more than five of them, and for the rest all the experience will consist of visiting shops and supermarkets.

Teaching the younger generation should not be abstract, but bring real benefits to the whole eco-community. Therefore, in the Educational and Production Center, students can make the necessary products for consumption: household utensils, furniture, household appliances, auxiliary mechanisms, make improvements for the home, and so on. If cooking is studied, then this is not entertainment for experimenting with exotic dishes, but taking responsibilities to feed the entire Learning Center daily, so that the food is healthy and supportive throughout the day. If the practical lessons are used for making and firing clay or porcelain dishes, then these dishes should be in demand and practical. This means that first you need to find out the needs for the eco-community and design the product. For this, 3D modeling in CAD/CAM systems can be used, as well as finite element analysis for strength, thermodynamics and aerodynamics.

The process of training the younger generation should not be reduced so much to learning some skills and mastery, but rather to developing the ability to *be responsible* for fulfilling their obligations. If a specialist is not able to bear responsibility for the fulfillment of his obligations, then his skill is of no use. Commitment means being a living part of a whole that works in sync with the whole body. If there is no fulfillment of their obligations, then all parts of the body work differently, with destructive internal rhythms. Imagine for a moment that if a human heart would work on its own without responding to the changing intensity of muscle work. What would this lead to?? Therefore, the training of children and adolescents should in practice accustom to fulfill their obligations, rather than theoretically talk about high matters.

In fact, the Education Center should become a second home for children and adolescents of the entire eco-settlement, their social environment, a circle of daily communication, work and interesting study, which is interleaved with game activity and relaxation — study, practice, games, rest and again study, practice and educational games. In the work of the Education Center, the creative potential and experience of teachers who are able to think outside the box, and follow, and teach the principles of the seven core values of the human species are *critically important*.

In a developed society, leisure should not only consumed, but also produced, in which the highest form of leisure is free creativity, where you express your creative potential, receiving great pleasure from it.



The work of all members of the eco-community does not occur within the strict framework of official duties, the work "from and to", — and it is multilaterally integrated with others, since the goal and intentions of the eco-community are common, shared, on "the same field". Strategic and operational plans for the development of an eco-settlement should be formulated. On the basis of these plans, its

general needs, the required specializations and technologies (engineering, agricultural, woodworking, and so on) the scope of work are determined, resources are estimated, and the mutual terms of work are estimated. Coordinators, operational planners and required specialists are identified.

Thus, the eco-community is a single team, working as a whole mechanism of survival, where there are no unnecessary details, no loose, loosely screwed elements.

It may be that some people reading these pages imagined a folklore picture, where in a clean field people lead round dances in national costumes, sing songs, perform ancient rites, and cereals are harvested with a hand tool - "just like our ancestors lived". Such settlements exist that try to recreate the old way of life, referring to the sustainable life of their ancestors, where only the outer shell of this culture is actually reproduced, but we are considering a more advanced way of life, even from today's level, facing not the past, but the future, more evolutionally developed, which includes advanced scientific, technical and technological achievements that affect all aspects of material and social life, aimed at a high standard of living. Only here you do not buy new technologies at the store, but develop and implement them with your own hands.

But, the main meaning of eco-communities is not in modern technologies, but in social innovation.

This is not a peasant farm, although many will begin with this in order to create a solid foundation for their needs. Eco-communities can and will develop various sectors of the economy, information technologies, research and development, everything that contributes to the development of the eco-community itself for its survival and further development. What are the features of this economy, different from the one that exists today, we will consider in another section of the Concept.

▪ Clusters of eco-settlements

Individual eco-settlements, built as intentional socially sustainable communities, should strive to become completely autonomous, in all matters, and close the basic needs of life support. Since the main value of eco-communities is the people themselves, their creative qualities, then inevitably in each eco-settlement there will appear their own talents, which will create their own specialization, and it will begin to prevail and develop, based on the creative idea, some personal idea, available resources or new technology that will be accepted by the whole community as a priority development. This service or final product will be delivered to neighboring eco-settlements in the form of an exchange of services, and in this interchange a *unified system of survival* of the united eco-settlements will arise. The exchange of goods and services will not be the same as the usual trade now, but its goal will be integration with neighboring eco-settlements in those areas that are in demand or are not available at home.

Increasing the level of survival and quality of life is the reason why services and consumer goods will be exchanged between different eco-settlements.

The basic needs for autonomous survival are food, energy and housing — the lower level of the pyramid of needs discussed above. Having provided this level, the need for improving the *quality of life* will further develop. Even neighboring eco-settlements cannot be completely similar to each other in their functional activity, since each will have some kind of pronounced specialization, due to the difference in available specialists and ideas. This means that there will be integration between autonomous eco-settlements, as this is facilitated by the three Basic Life Principles of the eco-community, where its third principle — to live as a single organism, will gradually move towards interaction between eco-settlements. This integration will be functional, as the interaction of heterogeneous functions that form a single system. People will see a greater need for interconnected systems as a larger integration from many systems. Obviously, representatives of eco-settlement groups, ideologists and developers will come together to group among the "communities" of similar thinking, similar systems, and discuss how their one system is related to another system, and how they can improve this relationship with taking into account values, to guide the results of their development.

Initially, such a discussion will be held within a group of neighboring communities to find inner harmony, the logic of collaboration and integration, and then these functional ideologists will be asked to seek partnership with other heterogeneous systems to see how they can develop in their interconnected systems. People will already have a fundamental understanding that there is no atomistic independence, relationships go alone, that relationships will be self-sustaining, that there is a reciprocity of connectedness that seeks to find common features of all systems so that each becomes connected. Interdependence will be considered inevitable, as well as necessary and mutual, and not a means of allowing others to compete and profit from someone else's vulnerabilities. Although this interdependence may at first seem like vulnerability, it will play a decisive role in establishing and strengthening the third Basic Principle of social life – *functioning as a single organism*, and will unite people into a single, functional system. This time, it will be not only an eco-community system that works as a whole, and uniting people, but a system of systems will also be developing – a cluster of eco-communities united in what they consider necessary, life-affirming, reinforcing each other, where everyone has found their role and function. Interdependence, it is also to act together, as well as mutually support each other, work together for the common good.

Further development of eco-settlement clusters

The life-support organization of eco-communities will strive for unification and integration, as a natural development, in order to move from an individual interaction between individual eco-communities to an even larger system:

- Social unification between individuals – creation of an eco-community;
- Functional integration of several eco-communities – creating a cluster of eco-communities;
- Social and economic integration of several clusters – creating an expanded life support system and improving the quality of life among the joined clusters of eco-communities.

Being inside the cluster, each eco-community, with a population of about 500 ... 700 people, continues to remain autonomous and independent in life support, being an organization, a company, but having its own developed specialization, and the company will offer its products and services to other eco-communities, in order to receive other products and services in exchange for this, to improve their quality of life. Only in our case, it will not be the usual (for 2019) market for goods and services for everyone, but a functional association to increase survival and quality of life. The principle of social survival remains the same: The social organism of an individual eco-community, being autonomously life-sustaining, switches to a new, higher level of its survival, forming a functional union of several eco-communities in which the functions are distributed: medicine, education, engineering, transport, disposal and so on. All these functions are intended for *domestic* consumption, this is first of all, and only surpluses can be offered elsewhere. In this way, a functioning *second-level organism* – a cluster one – will be formed. Needs are determined for the whole cluster, for its operability, so that the cluster ensures the survival of its constituent eco-communities. The created systems within the cluster are *tools* that regulate the operational state of the cluster.

In the cluster organism, each eco-community will have its own place and role, will find support from other eco-communities, being not competitors, but allies, so that the cluster organism works smoothly and reliably. On the other hand, if a particular eco-community does not cope with its functions provided to the cluster, the cluster has the right to refuse its services in order to maintain its viability. Of course, first there must be support to overcome temporary failures, then there must be an analysis: What is the reason for the failures, and if the lessons are not learned, then an alternative will be sought.

The reasons for the dysfunction of a particular eco-community may be:

- Uncontrolled birth rate, overpopulation (as the most significant reason among others);
- Lack of DNA control, in which defective genes are reproduced that give rise to inferior individuals;
- Insufficiently thought-out education that does not cultivate creatively gifted people;

- Lack of training for young parents who make mistakes in raising their children, which do not allow them to reveal their inner potential and become socialized in a larger society.
- Inadequate leadership and guidance in the eco-community;
- as well as a number of other reasons, the answers to which should be decided by the Design Teams.

In the work of the cluster, as an integrator of all systems, a pattern will manifest itself: The more thoughtful the interaction of all systems as a *single organism*, the less will be the need for accounting for labor, mutual settlements and the use of finance. The number of eco-communities in the cluster will be formed depending on the required level of survival and quality of life, which will eventually reach some optimal value, after which the entrance to the cluster for other eco-communities will be closed.



What is the reason for the integration of clusters of eco-communities into socio-economic integration — a group of clusters? The analogy is the same: Like any child, he must first learn to walk independently, be able to use a spoon and a fork at the table — eat food himself, be able to dress, clean up after himself, and so on. Then the child grows up, and he learns to grow food and cook it for himself, begins to master working tools, and then acquires the skills of some applied craftsmanship. His potential grows each time, and the goods and products he manufactures become more and more complex. Since a person's desire for an increase in the quality of life is an ever-growing quantity, a combination of efforts, original ideas, practical skills and resources is required to produce more advanced, more technically advanced products.

At the same time, this union will not be just a quantitative association, in order to become larger, but it will be a functional union to form a coordinated organism, as a system of interconnected systems. Such a high-level system is initially deeply thought out, designed, having an idea, like a clockwork, where there are no unnecessary details. The direction of its development is the same:

- Ensuring **survival**.
- Development of **quality of life**.
- The functioning of a group of clusters as a **single organism**.

The intentions may be as follows:

- Improve your safety based on preparedness,
- Have confidence in the provision of food,
- Maintaining inner peace,
- Creating better conditions for the education and upbringing of young people,
- Industrial development,
- Improving working conditions.

It may seem that the goal of socio-economic integration among a group of clusters is for the sake of some material values, but this is not the case. Of course, it is necessary to strengthen material and social sustainability, at a higher level, this is something that is obvious and understandable to everyone, which includes economics, production, the development of science and research, technical developments, agronomy, medicine, and so on, but the main influence factor here there will be not some material side, but a sufficient degree of **developed culture** of all eco-communities, as a set of practices, rules of conduct, compliance with the responsibility, ethics and morality, the commitment to the philosophy of *seven basic human values* — that is, everything that is in the head, as a worldview, inner experience and education. Culture is a key element of all activity, pursuits and ongoing processes. It should be distinguished: Is all these activities artificial and forced or is it an essential part of your motivation, part of your being?! Survival does not consist of conditional rules and invented laws, but the wisdom of life, which has become part of your behavior. In severe circumstances, material values can be lost, but they are nothing if the developed culture of the eco-community is lost. Culture is the DNA of society, which allows you to reproduce society in new conditions, in a new geographical location, and become a highly developed society that can survive and then improve its quality of life, being socially sustainable. Therefore, culture and all the possibilities of growth are within you, like a spring of living water that gives life.

After creating their eco-settlement, people will soon see what their vulnerability is, in what areas it will manifest itself, and then they will begin to work on overcoming it. Their vulnerability needs to be calculated during the design phase of the eco-community, before it is created. Next is the process of **adapting to changing environmental conditions** and developing the internal abilities of the eco-community.

That is why individual eco-communities will try to integrate themselves into the system of eco-communities, and they will seek the *wisdom of other people* to overcome their vulnerability, which can become ultimately fatal if it is not overcome. And if you do not become a partner of a larger system, if you do not find mutual functionality, then the system will lose the necessary partner in this reciprocity. However, there is no competition, and people will see that they have some skills, while others have different skills and so on, and therefore they will seek to help each other in stability, their vitality, their facilitation of existence. Pragmatism and common sense will determine this relationship. In a simple example, if someone in the house does not have electricity, then these people have a lower quality of life than others, and then someone who has experience in electricity could help them. The only obligation would be a compensation for the materials. Other people may not know how to cook, and therefore there would be an eco-community cooking school for the most basic things — this is not about a kitchen that excites appetites and bizarre tastes, but about the basics of how to satiate your children with a viable breakfast to last them until noon or even until the afternoon.

Is it vital to increase survival? Does it improve the quality of life? Does it contribute to social sustainability? Does this lead to internal unity, functioning as a single organism? To all questions, the answer is Yes! This is the formation of a new consciousness, to become something else, something that is sustainable.

▪ Economics of eco-communities

To establish material sustainability, a question of great importance arises: On what principles should the economy of eco-communities be based for it to be sustainable? What should be the main thing here for long-term progress and sustainable economic development? Should this be sought in natural resources, technological and intellectual resources, or should external economic relations be widely developed? Where is the formula, that would bring sustainable material prosperity?

In the minds of most ideologists of modern eco-settlements, there is one and the same idea: What goods would have to be produced to be in demand on the external market? This means that there is a desire to make money and then buy something on them to maintain their viability. In this "Concept..." the idea of material stability is diametrically different, having a completely different approach.



History shows that the **profit economy** has become the biggest brake on the further economic development of the world. Neither gold, nor oil, nor any raw material has changed one iota — gold, as has been gold, still is the same gold; or oil, as has been oil, still is oil, but the whole world economic structure, various companies, when they are unable to survive, they raise the prices of their services, their products, unite in different transnational associations because of their fear. This fear and fright alone dictates the adoption of decisions that ultimately lead to chaos in the global economy, where no one else understands what is happening in it.

Ten years of prosperity is not an indication that there will be another hundred years of prosperity. In fact, the history of economics shows that ten years is almost the longest era in which countries can sustain their growth. But consumption growth does not mean progress in the economy, where many people tend to buy a house worth five times more than the previous one, or to buy a more expensive car instead of a used one. All this has been brought up in a culture in which people are extremely persistent to move forward with the assumption that progress will always be obvious. These errors

were many, but they are not noticed, and instead various theories are put forward about the cyclical development in the economy.

Thus, the **profit motive must be removed from economic relations** as a goal, so that it does not rush in a crazy race for its sake, trying to increase it. Then there would be much more different means for living than necessary, and therefore a working day would be shortened, where in the end three to four hours of day work would be enough. The race for profit weakens the earth from merciless exploitation, and this forces the use of artificial fertilizers to obtain over-harvest, with the desire to get more and more every year — beyond all reasonable limits. And also not the products that should have been grown are cultivated.

What should be the economy of autonomous eco-communities?

The economy of eco-communities should be one that provides what is necessary for each person to grow in their potential. The eco-community needs to know what is best to grow this expression of people's potential. This is different from when people use the economy to develop what they choose. Today's global economy is one where "the tail wags the dog", but a highly developed economy is there to help unlock the potential of individuals. A developed society fully understands that by improving and expressing the potential, inventive and creative potential, which is inherent in each individual, the whole society will be improved.

The eco-community should strive to unlock the creative potential of each of its members, and this process should begin from preparing future parents for the planning of the child and continue until the end of life at the age limit. Each person, being a lifelong employee of the company, which, in essence, is the eco-community, chooses a job of his choice and according to his abilities, which he constantly develops. This is the common vector the eco-community's efforts, on which its entire economy is based.

• • •

Regarding the production of any product — food, technical, household — it is necessary to understand such a fundamental thing that you will produce the final product and offer services **not as goods(!)** for sale, but as your contribution to the benefit of the totality, for the good of the whole, to cover the survival needs of their eco-community and their system, and not for your personal benefit. This is an extremely important psychological moment in understanding your existence as an eco-community — **you can only survive as a whole**, as a single organism, as a community, as a cluster of communities, as a cluster of clusters (or a system of systems), or you can name it a corporation — an organized community survives rather than a separate individuality and isolation. If you take care of yourself only individually, then your life will be limited. The emphasis here is not on accumulating a money supply, which will not matter much, but simply on **survival** — today, tomorrow and continue to survive in the future in order to continue to exist.

Most likely, there is a certain calculated regularity — the more selfishness and isolation is manifested, the lower the level of survival, the shorter the life support, where it also requires borrowing resources from other sources (in parentheses you can see that this is the road of criminal activity). And we are talking about the survival of an organized population and social sustainability not for decades, but for many hundreds of millennia.

Financial relationships

Generally speaking, money is that dividing line between the individual and society, between the personal interests and the interests of society. In fact, you pay for what you want to receive, and what is beyond this border, you are no longer interested in. On the one side — you have a financial system, and on the other — your product (or services), and you want this system to absorb your product in exchange for money. In the short-term commodity-money interaction, when you get what you want, these relationships are very attractive, but in the long term — they become a pathological disease of

society. Negative consequences accumulate (for example, production and export of weapons, slave labor of children, chemical poisoning in the production of food and household goods, toxic waste, etc.), gain a cumulative effect and return to each individual as a boomerang. After all, here: The main thing is to sell (!), ... either to manufacture, or to transport, or to advertise, or to extend the shelf life, and so on, by any means, regardless of ethics and morality, although observing restrictive laws, while ignoring the consequences. In such commodity-money relations, talking about the healthy needs of society, for many, they become only an annoying noise against the background of business activity.

Nevertheless, money itself is not a good or evil of modern society, since it is only a measuring tool, like an ordinary measuring ruler, and we will discuss this tool, the role and function of money in the environment of eco-communities in a separate chapter to better understand the role of money for social survival.



Financial exchange and financial relationships *between people within the eco-community* are completely excluded. It should be emphasized once again that monetary relations divide people, erect blind walls between people in human relations. After paying money for a product in a store that is now familiar, or for a service received, you usually break off ties with this store or the person who provided you the service, and you become detached, isolated from the whole system that functions for your support. In fact, you are connected to the life support system only through money. The apogee of such a relationship is modern cities and megalopolises, where each person is separated from each other, everyone lives for himself, and if you are on the street, there is no fundamental difference whether you are in a metropolis, or in an empty desert, or jungle, being abandoned and not needed by anyone.

Inside the eco-community, all people are directly *dependent* on each other in order to survive together, functioning as a single organism. It is clear here that monetary relations will serve as an obstacle, they are unacceptable — for social survival. In case of material interchange between eco-communities, financial calculations at the initial stages will be necessary in order to take into account the functional usefulness of a particular eco-community. The functional value of each eco-community is a variable that can enter the cluster as a valuable asset, but then not develop due to internal errors, organizational or otherwise, and then it will harm the cluster of eco-communities, or will cease to be in demand. This means that each eco-community must find its place in the cluster, its own development path, develop its own original ideas, and this is impossible without the right system of education and upbringing of children. At its basic level of survival — life support systems: food, shelter, energy — the eco-community must be autonomously independent, but what should be the way of further development? It is the way to joint integration, to functional interaction within the clusters of eco-communities.

If any eco-community builds its economic integration on the traditional external commodity-money market, outside the network of eco-communities, then it should be prepared for the fact that when the external economy collapses, and this is inevitable, like the change of day and night, then the material sustainability of this eco-community will also fall. Of course, it is always a personal choice whether to integrate into the economy of eco-communities or into an external economy, but the traditional modern economy has never been created with the *intention* of becoming materially sustainable. The choice is yours.

In the interaction between clusters, money will play an insignificant role in the economy of eco-communities, only for the mutual settlement of the supply of goods and services. Money will not play a funded role, and it will “age” in the same way as the goods themselves. Therefore, they will take a very modest position, whose value will become quite insignificant, as part of the tool for accounting for interchange between clusters, and at the stage of underdeveloped integration. Now, the absence of the role of money for wealth growth will be difficult for many to understand, since they have become the overwhelming part of culture, but the time of great planetary changes will require a culture of social survival, where the role of money will be far in the background.



Speaking generally about social survival, the following question is interesting: Can financial relations between neighboring eco-settlements increase mutual survival? The principle of survival is based on common sense and immediate reaction to what is happening. For example, will you negotiate a reimbursement price with a drowning person, or with a neighbor's house on fire? Usually they don't think about it and act at the behest of the heart, out of compassion. These are extraordinary and relatively rare events in ordinary, measured life, where you urgently need to help someone *survive*, so this is the place for manifestation of heroism. But if such an extraordinary event of *survival* lasts a year, five years and tens of years, against the background of the struggle of the whole world for survival, then you need not heroism, but the wisdom of life, so that you can survive as a whole, and not as a particular. In these conditions, heroism will become destructive for you, and a burden that you need to quickly get rid of.

In the "Concept ..." of a socially sustainable eco-community, the very first Basic Principle is *survival*, to which everything else is subordinated. If there is a financial system between you and the decision to survive, then it will act as a stepping stone that you will stumble over all the time. Intra-family relationships that are monetized are usually unstable. Obviously, you must adhere firmly to the three Basic Principles of eco-community life to move confidently towards a socially sustainable and stable society.

In each eco-community, as a social organization, and also in the cluster of eco-communities, as corporations of eco-communities, the seven core values must move from the ideal to the practical and pragmatic, by establishing these values in the founding documents and in the governing documents. This means that they become part of the institutionalized organism of a group of people, each community, cluster, the entire social institution, and so on. Then these values guarantee the **survival of the organization/company as a social organism** that *adjusts* and adapts to a changing environment and receives valuable experience that is not forgotten and always taken into account. These founding documents become that DNA, which, as in the human body, contains seven core values that contribute to social survival. There must be a *practical understanding* of these values in everyday life — this is the key to all implementation.

What is the purpose of financial relationships? It is probably quite difficult to understand right now, since everything in the world is monetized, that everything is equated to financial value. The whole life of people in all its aspects was monetized and focused on money, making money and earning money. In ensuring the survival process, the focus of attention will not be on money, but rather on what is necessary for a reasonable living with a good quality of life.

There will be common sense in everything. As already mentioned here, it makes no sense to have a huge house with a large area, which will become almost unsuitable for living; it makes no sense to buy an expensive car when you can have a practical, unpretentious and economical to use. There is no need for a standard of living based on everything bigger, larger or more, but rather what is needed for a reasonable living and an sufficient quality of life. Good quality of life is not associated with larger houses; not related to more expensive cars or clothes, or vacations, and so on. Higher standards of living become unnecessary and burdensome for survival. All that is necessary **for social development**, as an individual and as a society, — is a reasonable quality of life in a personal life situation, in a family situation, and in the community.

Money does not play a decisive role for sustainable living of people in a community to have a sustainable survival and then a quality of life, so they will occupy a very modest position, whose value will become quite insignificant, as part of the tool for taking into account interchange between eco-communities, and as yet underdeveloped integration.

19. The monetary system

For modern society, money is the main driving force, the axis of rotation of the world, and the incentive to initiate any action: logical or not, moral or immoral. All relationships in the world revolve only around money. Therefore, many will experience a culture shock when they learn about the concept of an eco-community that does not have an internal circulation of money. How is this even possible?

This section is devoted only to the key points of monetary relations in order to understand this issue in the life of a new type of eco-community. For a deeper study, you should pay attention to the book "Interest and Inflation Free Money" (1987), written by Margrit Kennedy (1939-2013), a German architect, professor, author and world authority in the field of complementary currencies and an interest- and inflation-free economy. She based her work on the writings of Johann Silvio Gesell (1862-1930), a German merchant, theoretical economist, social activist, where his book "The Natural Economic Order" (1916) was among the main ones.

Let's look at what money is, how it appeared, but not from the point of view of history, but the logic of their work. The farmer who raised the grain harvest needed to acquire many other things to prepare for the next harvest. Barter, or the exchange of goods for goods, is quite a complex thing to find a suitable exchange somewhere, because not always the owner, who has the right product for you, will need your type of product. Therefore, the farmer went to the local temple, and deposited some part of the grain, receiving in return a receipt that so much grain is in the temple's warehouse. Having such a receipt on hand, it was much easier for the farmer to purchase the goods he needed, since any merchant in the market could take the receipt, which was supported by the designated value, in the form of a certain amount of grain stored in the temple. This receipt migrated many times from hand to hand in trade exchanges until it got to the buyer who needed to buy this particular grain.

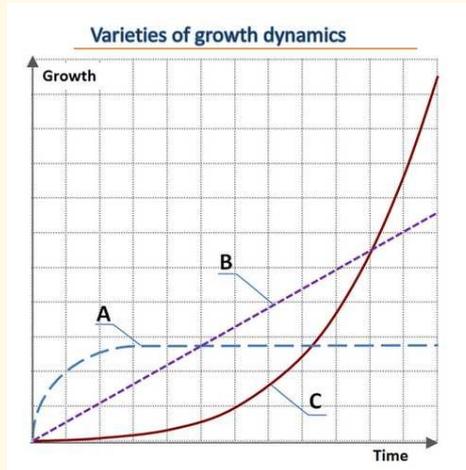
What form of money has been throughout history no longer matters — gold, paper, simple metal or electronic — this is only the outer shell, but the real intrinsic *value* that is **denoted** through this money is important. In other words, the meaning of money is to identify the product itself, to designate the value of the product through a certain amount of money. How much of a product — so much money, in some units. Thus, money represents some *value* that is *contained* in the goods. This means there are goods circulating in the market, in an amount whose value corresponds to the amount of money issued. In theory. Now we are not discussing such things as the quality of goods, supply and demand, transportation costs and so on, but we are looking at the fundamental essence. We say that the demand for money arises when there is a commodity. If there are no goods, then there is no demand for money either. Demand for money is the demand for a medium of exchange (do not confuse demand with desire). The point is that the division of labor in producing products needs money, just like plants need water for growth and prosperity.

But, in commodity-money relations, we see the following inequality: Every product always spoils over time, loses its value, while money is eternal, even paper, which can be replaced with new ones. Gold, like money, can wait indefinitely, but goods cannot wait. Another inequality is that money has began to live its own life, separate from the goods, according to its own invented rules, where they can increase many times without any goods. Currently, the amount of monetary transactions on a global scale is several dozen times greater than what is practically necessary for trade.

The main problem of today's money is that they have been assigned a function that is not natural for them — they have become a means of accumulation. Money exists only for the purpose of exchanging goods, this is their original function. Loans, interest and compound interest are money lenders' tools to make money, not even from the air, but from the void. Money alone cannot be a value, since it only *indicates* the value contained in the goods, being a measurement *tool*, like a regular ruler or scales. In fact, money is a *promise* that you will receive some value for them, in the form of goods or services. Thus, the world of finance has become a world of promises and fraud — so subtle and elegant that very few people think about it. Let's look at some misconceptions.

Basic misconceptions about the function of money

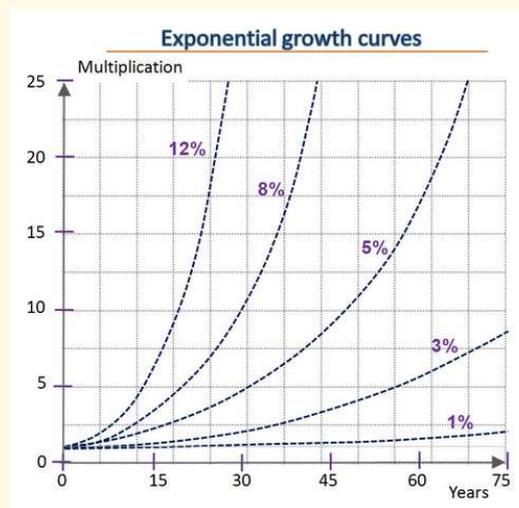
1. All over the world it is believed that in our economic indicators, the financial sphere, the production of goods and other areas, there should be only one type of growth, which is necessarily growing and usually linear. In reality, there are other curves less well known. In wildlife, there is such growth, which is indicated in the figure of the curve "A". At the beginning of our life, we grow pretty fast, then growth slows down, and by the age of 21-25 it stops, where the growth curve becomes horizontal. This flat part of the curve continues for most of our lives, which can be called qualitative growth, in which there is no quantitative growth.



Curve "B" shows a linear growth that is widely represented in our lives: More coal, more electricity, more intensification of production, more goods, more sales and so on. Every year these indicators are increasing, and plans are laid more and more increasing numbers. If there are no growth indicators in the annual report of any company, then its performance is evaluated negatively.

There is also a "C" curve, called exponential growth, which is completely opposite to the "A" curve. For the "C" curve, at first the growth is very insignificant over a long period of time, then it begins to grow steadily, and finally rushes almost vertically upward. In the living world, such growth is observed where diseases and death occur, such as in oncology, or the development of viral infections that lead to a pandemic, or this is a sharp reproduction of a species, such as locusts, after which mass extinction occurs.

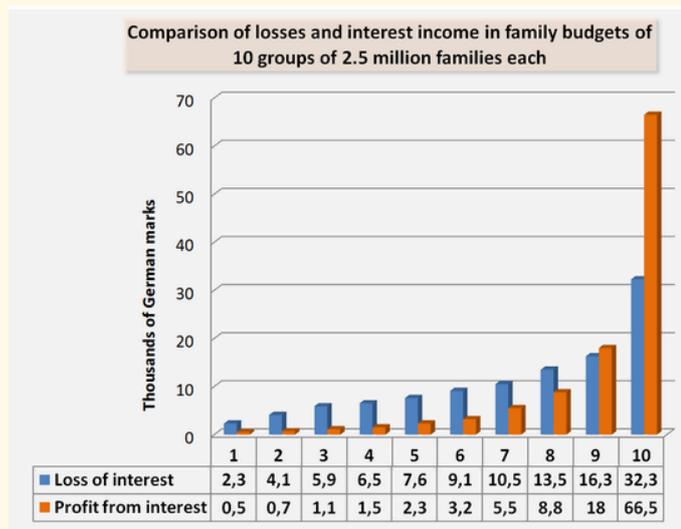
In the financial sector, due to the collection of interest and compound interest, monetary assets *double* at regular intervals, that is, they have exponential growth dynamics, which explains why in the past there were difficulties with the money circulation system at regular intervals, and why they also arise now. In fact, interest on loans is a cancer of the modern social structure.



The figure of the curves of exponential growth shows the period of time required to double the amount of money invested: At 3% per annum, doubling takes place over 24 years, at 6% - 12 years, at 12% - 6 years. Even at 1% per annum, interest and compound interest cause exponential growth to double in about 70 years. Many do not understand the impact of exponential growth in the monetary sphere. For example, if someone invested capital of 1 penny with 4% per annum in the year of Christ's birth, then in 1750 he could buy a golden ball weighing the planet Earth with the money he earned, and in 1990 he would already have the equivalent 8190 of these balls. Here it becomes clear that in the long term payment of interest, both mathematically and practically, — is impossible. Economic necessity and mathematical impossibility are here in an unsolvable contradiction. This percentage mechanism is the main reason for the need for pathological growth of the economy, which leads to environmental poisoning.

2. What is said above also helps to understand how the percentage mechanism has a disguised impact on our monetary system. Most people think that they do not pay interest because they do not take money on credit. But that is not the case, since the price of each product that we pay includes that interest part. This percentage varies for goods and services purchased by us in accordance with the amount of capital spent in the production of goods. For example, the share of the cost of paying interest on loans (capital expenditures) in the garbage disposal fee is about 12%. In this case, the percentage share is relatively low, as the prevailing expenses are wages. But, for the price of drinking water and sewage, for which the share of interest costs is already 38 and 47%. With regard to payment for the use of apartments in the housing and communal services, this share is already 77%. On average, the share of interest or capital expenditures for the prices of goods and services of daily demand is about 50%. Depending on the country, these figures may vary, but the described picture is not.

3. More and more people already know that the modern monetary system is structured in such a way that it serves the super-rich, taking money from everyone else. In the following figure, you can see an exponential curve that shows the comparison of loss and profit from interest for 10 groups of people with different levels of their family budgets, 2.5 million families in each group (from Margrit Kennedy's book "Interest and Inflation Free Money").



It shows that the first 80% of the population pays more for interest than they get, the next 10% get a little more than they pay, and the last 10% of the population get twice as much as they pay, but where do they get such profit from? This profit comes from charging interest on the 80% of the population that they have lost in the aggregate. This is a subtle and sophisticated mathematical method of robbing a large part of the population to enrich the few. And if we consider in more detail the last 10th group with 10% of the population, then within this range for the last 1% of the population, the column of interest income should be increased 10 times, and for the last 0.1% — more than 100 times.

This interest system is a means of covert redistribution of money, which is based not on labor efforts, but on the reward of the one who kept the money from circulating them in the market. Thus, there is an outflow of money from those who have less than what he needs, to those who have more money than they need. As a result, more and more sums of money flow into the hands of fewer and fewer people, and more and more people become impoverished. And this means increasing tension in society, which will invariably lead to social upheaval.

4. With regard to inflation, most people are convinced that it is almost natural, due to the fact that there are no such countries in the world that are not influenced by inflationary processes. If we look at the dynamics of various economic indicators in any country, then the debt and interest on loans in the national economy, the interest burden, is growing faster than income. This means that industrial production moves along the "B" curve of linear growth, while the interest debt of these enterprises – along the exponential curve "C". Such a disguised theft of enterprises' incomes sooner or later leads to an inevitable collapse in the economy, with an interval of 12-15 years. The industry in the pursuit of profit increases its production volumes beyond all reasonable limits, which in turn greatly affects the destruction of the environment:

- Widespread use of chemicals in growing crops, because the earth is not able to withstand such intensive exploitation; and chemicals in food production to increase shelf life.
- Increase in the production of personal cars over road capacity.
- Exhaustion of the planet's natural resources by merciless mining, its poisoning by huge volumes of garbage, industrial waste, including radioactive;
- Air pollution due to intensification of production;

and so on, since interest and compound interest actually work as an invisible destruction machine, which is now working especially hard.

Moreover, few people realize that inflation acts as another form of taxation, by applying which, the government has the ability to cope with the most difficult problems of growing debt. The government can reduce its debt by allowing issuing banks to print money. There is a vicious circle that is spinning faster and faster: More credit, more inflation, more social inequality and an increasingly destructive impact on the environment.

• • •

Of course, the described picture is more complex, where other factors are involved, so those interested can read the book **The Fourth Turning**, 1997, by authors William Strauss and Neil Howe, where the authors describe the change in social eras and moods of generations consisting of four steps (transformations). Then you can understand, we are now. In addition, those who have an analytical mind and have been monitoring weather reports around the world for a long time can understand the evolving dynamics of the situation in the world. There are also some other prophetic materials from the past. On the Internet you can find information about the Club of Rome, an organization that sponsored a research project called "Limits of Growth". Thirty years later, in the early 2000s, the data were updated, where the same materials were examined, and the same conclusion was made. The results are presented to the book "**The Limits to Growth: The 30-Year Update**" (1972), by Donella H. Meadows, Dennis L. Meadows, Jørgen Randers and William W. Behrens III. The United Nations also came to the same conclusion, on its own initiative in a study of a similar nature. This conclusion is no different from what Thomas Malthus discovered centuries ago. He saw that there was a limit to growth. Now human civilization lives beyond this limit. There were also Albert B. Bartlett, a professor emeritus at the University of Colorado who spoke about the limits of growth over the past 30–40 years, and he was absolutely accurate and true that there were limits to growth. So, there's nothing new about that.

The upward curve of the growth and development of society is very slow during the life of many people, and many have become complacent about the growth and the appearance of stability, but the downward curve is very fast and can happen within weeks and months. With such a large human population as there is now, which has so filled the planet, the decline of our societies and their stability will be the fastest. There have been societal failures in the past too, but the rhythm of life has

been much slower, and there has not been such an overpopulation of the planet that it took many years for a decline to occur, yet there was still a prospect of favourable growth, relatively very fast. Therefore, we can see many years of recession, and in just three months, all of humanity will have obvious despair. These specified few months reflect the dynamics of the beginning of the decline.

A new look at money

More than a century ago, Silvio Gesell formulated the idea of a "natural economic order", which uses the so-called "free money", that is, free from interest. According to Gesell, traditional forms of money are extremely inefficient, as they "*disappear from circulation whenever there is an increased need for them, and flood the market at times when their quantity is already excessive*". Such forms of money "*can only serve as an instrument of fraud and usury and should not be recognized as usable, no matter how attractive their physical qualities may seem*", and all this is the credit nature of money. Credit money is not interested in serving the market of traditional goods and services, and this leads to regular failures of the financial system and economy. The fundamental difference between free money and generally accepted credit is that free money not only does not bring interest, but, on the contrary, is taxed for storage. This fee does not benefit individuals, but everyone. If today interest is an expression of private profit, then the fee for using money would become an expression of public profit.

To express Silvio Gesell's thought more clearly, you can compare the money with a rented railway carriage that delivers the goods you need. When you receive the goods, then you try to quickly unload the wagon and return it back to the railway system, so that others can use it. The minimum return period is one week, and if you did not return the wagon on time, you must pay 5% per annum for a downtime, which corresponds to the average percentage of depreciation of goods. Thus, in order to return overexposed money (wagon) in circulation, you must pay tax. This, in principle, is all that we should do with money in order to eliminate the negative impact of interest.



The ideas proposed here are not any dogma, but a study to ensure social survival and subsequent social sustainability, where all people strive for a quality of life on an equal basis. Therefore, each eco-community must independently choose or work out that form of sharing the results of their work.

Then, what kind of commodity-money relations could be most effective for eco-communities? But this question, which seems obvious, is posed completely wrong, because it is looking at money, while it should look in the opposite direction, namely: What are your needs? What desires do you want to satisfy? This issue relates more to the culture of man, his inner content, who he really is. Most people strive to give a good upbringing to their children, to have a comfortable home to live in, be able to do what they love, be healthy, eat healthy and wholesome food, and have quality medical care, dress well, have time for creative leisure and their development, and, speaking in general: Have material and social stability, which gives confidence in the future, for yourself and your children. All this is what eco-communities, clusters and corporations of eco-communities are created for, in which you work *directly* for yourself, for your well-being, acting all together, and not through a system of monetary relationships, working where you have to.

To achieve these results, the life of an autonomous eco-community is based on three Basic Principles of Life (as discussed above):

- Ensuring **survival**, which is a top priority; sustainably relying on this foundation, the eco-community will continue to strive for -
- Increasing the **quality of life** as a motivating factor, and at the same time -
- Functioning as a **single organism** by the whole eco-community, guided by the *seven core values for its social and material sustainability*.

Assessing your needs, you need to answer the questions yourself: Does the use of alcohol, tobacco, idle pastime, excessive food and others for the entertainment of the body contribute to the survival,

growth of the quality of life and a unified social functionality, as well as by following poor habits? If you exclude it from your needs, you can achieve everything else together. How do you achieve that? Answer: *Using the seven core values that are embedded in the human being himself.* The conscious use of the seven core values completely replaces **any** monetary system, no matter how perfect it is. It is incredibly difficult for a modern person who reads these lines to realize these words, because the well-established culture of money and lifestyle do not allow another understanding, because the world is based on money. Nevertheless, this settled world is living out its last days, where the power of money will collapse, and there will be a strong desire to find a formula for social survival.

Money and survival

Can money, as a socio-economic mechanism, ensure the *survival* of the eco-community? Money is valid only under favorable conditions for the flow of the traditional economy, and it is also necessary at the stage of construction of an eco-settlement, with its arrangement, while the world economy is still operating normally. When the economy of many countries has experienced regular falls throughout history, with the usual period of stability of only one to two dozen years, money cannot be a guarantee of reliability, as well as various jewelry, gold and so on, which are *fundamentally* unable to ensure survival.

Social survival is a *state of activity*, thoughtful and active action, which is carried out in coordination with the entire organized community, and not alone. **No tangible items or finances can provide sustainable, long-term survival.** Survival is expressed in the duration of many thousands and hundreds of thousands of years in a state of social stability of a society, and not 10...20 years of passive life of an individual on available stocks of life supply deep underground. As an individual, you may be able to survive, but let's take another look at the decision-making infogram, where the survival of species is the foundation for the preservation and development of the whole society:



Social sustainability does not consist of minimums and maximums in economic development, nor does it consist of an effort to produce an ever-increasing gross domestic product; it is about a normal range that leads to social stability and peace. What is needed is stability and sustainability in all areas, which does not go jerkily, with deceleration or acceleration, but with a measured step, like a camel in a caravan walking in a monotonous tread through the vast expanses of the desert. Almost all governments do not know how to act in a positive cash flow situation; they will again see this positive cash flow as a means of expansion, and so on, causing more difficulties. This creates the swing of the pendulum, which consists of social, economic and, as a consequence, political changes, and when the pendulum reaches the extreme position, it will soon begin to swing back to the center, and then past the center to another extreme position.

What is necessary to achieve in the life of eco-communities is bringing the pendulum to the point of its standing in a lower position. What is characteristic of the bottom point is peace, social stability, economic and political stability, and equanimity in all social things. This gives a *quality of life*, which everyone aspires to, and isn't that what people want to get more and more money for? Only in our case, social sustainability gives the *quality of life to the whole society.*

What is needed to bring the pendulum to its complete halt is to introduce **seven core values** that exist for as long as the human species exists, which motivates human behavior and decisions that support our species, and, in fact, they spurred the human species to “progress” to the point where there is significant technological improvement in the world, and to some extent, social. Only a system of values that is embedded into the decision-making processes of social, political and economic institutions and organizations will be able to stop the pendulum from swinging, and no position of their choice will help the progressive social evolution of societies. This system of values is consistent, and contains all decisions, large and small, whether made by individuals, families, public organizations, and large international corporations, and associations of associations on the global level.

Thus, we see that the seven core values replace the monetary system more reliably in order to achieve *quality of life* at the personal level. These core values are embedded into our DNA initially by the Creator, and therefore they are present in every person, regardless of gender, age, race and social status.

That is why the “monetary system” of eco-settlements is built on the basis of seven core human values, on which our three Basic Principles of life of an eco-community are based. An autonomous eco-community is a self-contained community of like-minded people, who have united in a lifelong union, pursuing their Basic Principles of Life:

- Ensure the **survival** of all, as a species and as a community,
- To ensure the **quality of life**, having **equal** opportunities for its **growth** through the disclosure of their creative abilities, doing it the way any other person could. The quality of life is not achieved by chance and favorable circumstances, accessible only to some for some reasons, but this is the result of the consistent, total efforts of the entire eco-community.
- To function as a **single, whole organism** by the whole community, since the strength of any collective is concentrated in its unity and determination. And, moreover, the eco-community is the next step in the development of society after the family. In fact, this joint life activity within the framework of the eco-community will allow you to feel and be a single family. Words and good appeals are useless in this, as it must come through the experience and culture.

As previously mentioned, there is no internal monetary system — each member of the community works for himself through a united community, realizing the principle of serving people — serving and giving to others, you give to yourself. Spiritual growth, as an internal development of the individual, is possible only through service. The “monetary system”, which is usually designed to work for a quality of life, is actually built into the very functional structure of the eco-community, where all its members are economically interconnected and interdependent.

The exchange of consumer products between eco-communities will require “free money”, which Silvio Gesell talked about, but only in non-cash form. There will also be barter, for pre-agreed deliveries at the local level, as well as good camaraderie and fairness, which will eliminate the need for coinage of any kind. This is what can be called a **gift economy** that works much better than money ever could.

Ideally, there should be a single world currency that does not belong to any nation, and a local non-cash monetary system, if we speak on a larger scale. When this “Concept ...” becomes widely known, the population of the planet will already decrease significantly, the world will be rebuilt, where there will be no professional political class dedicated to relieve you of responsibility, and you will have to manage on your own — in all matters it will be required a lot of hard work.

In market relations of the future, managers and marketers will make decisions regarding the attractiveness of addressing another aspect of humanity, rather than to their materiality and selfishness, as well as possession of the most expensive, powerful and so on, and so on, qualities of their product, that they will strive for create products that improve the lifestyle and express the potential of each person. *Love is doing good to others, and doing good to others is love*. In other words, the motive for profit is now the desire to benefit others through the products they produce, as

well as forcing the company to continue to survive, and to exist, and flourish at a much lower level than before.

▪ Eco Community Resources

For a proper understanding of how the **material sustainability** of the eco-community works, it is important to have a clear idea of what resources are. If we keep in mind physical resources, such as food, water, arable land, trees, paper, and so on, this thought will be past the point. The resources that are available, of course, exist to turn all eco-communities into highly developed social entities with the highest economy, advanced technologies and developed applied science, which are in a peaceful state. However, these resources are not yet used in modern society, and many have forgotten that they are available. The assumption is that they supposedly do not exist.

One of the main resources that is necessary to create a sustainable economy is the human **attitude** towards materiality, and to the acquisition of those material goods, which are often presented now in terms of money and numbers on bank accounts, which are just series of numbers, which are a convention, a universal agreement. A sustainable economy, in order to have steady progress, must be based on something other than the wealth and monetization of these goods.

The resources that are available are not material; they are not goods; are not food or water; and it's not arable land. It is literally the attitude and definitions that need to be changed in the minds of people about what are resources. When you have gold, for example, you see it as a scarce commodity, and it has a high price. Similarly, when we see capable **individuals** as scarce goods, then they will be highly appreciated. *Individuals, the population, is a resource* that can be improved, whose virtues and values must be accepted more valuable. The entire aggregate social organism of the eco-community can produce significantly different results than simply producing more goods and services for money. Even just one person can give incredible results and benefits when he uses his developed internal potential, as a result of which new industries, areas of science, new types of transport can be created, and bring a higher level of survival and a higher quality of life to the entire eco-community.

The vector of development of this new culture is aimed at creating a relationship in the minds of people that they themselves are highly valued, their creative potential, which is constantly developing and applied in practice. This is the aim of the philosophy of the seven basic values, in which this creativity is not competitive, opposing, but co-creative. In fact, a socially sustainable society is not competing.

The concept of money has already been developed to such an extent that it has become something to compete for, which must be added, even after all the needs of an individual, family or community have been fulfilled and satisfied. This is a very hostile environment for sustainability of eco-communities.

▪ Evaluation and accounting of labor

Instead of money, the result of an individual's labor is evaluated and coordinated by the seven core values, where improvement in the *quality of life* is taken into account. In this system, any behavior and work of a person is measured so that it contributes to improving the *quality of life* of other people. Whatever a person is doing, you should always look for the answer to the questions:

- Does this work contribute to community survival?
- Do the results of this work support the quality of life of the entire community?
- Does this work take into account the requests of community members?
- Is this activity integrated into the unified community life system?
- Do your efforts contribute to the inner potential of another person? And so on.

It is not the volumes, weight, quantity or time spent working that are estimated, but the fulfillment of the obligations undertaken, which are the final result, fulfilled within the vital time frames. If some work is not performed, or is not performed enough for the given requirements, then this problem becomes a problem for everyone, since the whole organism, the whole system should work guaranteed without failures. For example, if an electrician did not deal with a malfunction of the bakery's stoves in time, there will be no fresh bread in the community in the morning. What can be done here? First of all, the problem should be known to everyone, through constant information monitoring within the eco-community, and this allows you to make a decision in time — to the coordinators or individually. If the priority of the required work increases sharply, then there must be a *redistribution of efforts*. Although everyone has an individual commitment to do the work, the effort must be flexible, adaptable to the current situation, in order to promote the well-being of the whole, and not just a single part of the whole system. You should always watch how the results of the work affect the whole, and not the particular.

Acts of empathy give insight to this computational process. Love for people will allow that this accounting process should continue without expecting personal gain, simply because there will be concern from others with a full expression of sympathy and compassion. In the performance of their duties, the work undertaken, each person is considered as an equal among others. Then the quality of our life will improve, and our internal potential will begin to develop.

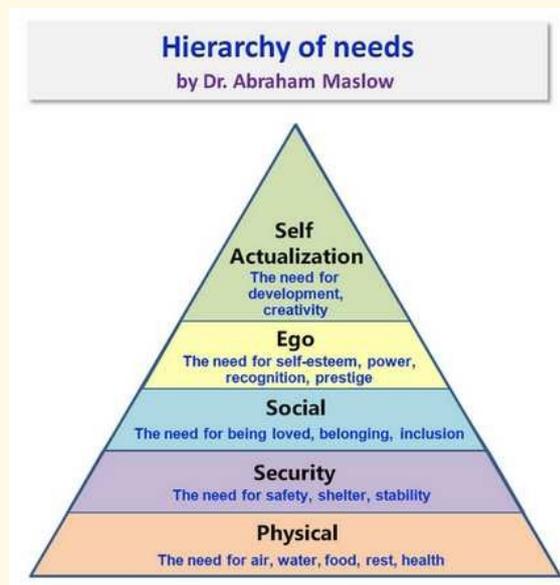
The ultimate goal of evaluating personal work and its results

There is a rather subtle point here that separates traditional methods of labor accounting from the goals of the existence of an eco-community. The highest priority is given to revealing the inner creative potential of everyone, no matter what tasks he performs. And for the development of internal potential leisure is needed. Culture never develops in conditions of poverty; for the progress of the community, as well as the entire civilization, leisure is needed. Yes, in the absence of material wealth, an individual person is able to develop a character that has moral and spiritual value, nevertheless, cultural civilization is formed only in conditions of material prosperity that favor leisure combined with ambition.

The source of social progress has always been the thoughts and plans of those peoples *who, thanks to their mental efforts, have learned to provide themselves with food at a lower cost and a shorter working day*, thereby obtaining an honestly earned and useful supply of free time.

Distribution of labor results

Each member of the eco-community receives unconditionally (i.e. without any conditions) the basic services necessary to ensure its *survival* as an individual. This is explained by the illustration of Dr. Abraham Maslow's hierarchy of needs already known to us:



- Food,
- Living space with means of life support: water, heating and electricity,
- Health care,
- Communication (mobile, internet),
- Child care and education,
- Other services related to the life support of an individual.

The list may be supplemented depending on the level of development of the eco-community and its experience. It may seem that these services are provided free of charge, but in reality they are not. Just as in a living organism, where every cell needs nutrition, the well-being of its existence, its maintenance in a healthy state, communication with others, controlled reproduction, well-being growth of new cells, and so forth, so every person of the eco-community has his own functional duties, his own work, **built into** the vital needs of the entire eco-settlement, where the sum of all efforts and works is formed by the general welfare. The well-being of each member, as a living cell of the whole organism, is **necessary** for the normal *functioning* of the whole organism. The coordinated work of the entire organizational structure, as a *whole*, ensures the universal survival of the eco-settlement, which moves further to the growth of quality of life.

Therefore, it is obvious that all the members of an eco-settlement should receive elementary, basic services for their existence on an unconditional basis.

▪ **Material and financial differences between people in the eco-community**

Will there be a *difference* in the social community in terms of social and material welfare? Undoubtedly, the difference will manifest itself, there is always a difference, because the main value of the eco-community is the people themselves, their inner qualities and how much they have achieved the *development* of these qualities, and this development is *different* for everyone. Not everyone is born with highly developed intelligence, or physical qualities, or acquired practical experience and some skills that are highly demanded in a particular eco-community. The return in the form of a result of labor and the importance of work for the life of the eco-community will be different for everyone, hence there will be a *difference in material support*, but not discrimination. Do not forget that the eco-community is highly interested in the creative development of each of its members, their skill level, which contributes to the survival and quality of life of the entire eco-community. Therefore, personal

wealth directly depends on the development of the abilities of the individual. The pursuit of quality of life, such as it is defined by each individual, is an incentive for personal inner growth.

What can be the remuneration for the results of labor, as part of the incentive to increase the abilities of people, their professionalism and hard work? It is always a matter of personal choice of a specialist, internal agreement, and the availability of what the eco-community can offer. This equation can be solved, again, through seven core values:

- Improve the *quality of life*, with the available opportunities,
- Provide more opportunities for internal capacity *growth*.

The understanding of remuneration is a variable: For each time and current situation, the form of remuneration will change as a person's need in a developed and mature society. In general, we can say this: "What is the most valuable thing that a particular person can *personally* receive?" This is a question of all questions. Obviously, this is what will **remain** in this person, will become part of him and will awaken his highest feelings. In each eco-community, this and other issues will be addressed individually, exploring with the help of Design Teams.

The equality of all who have the same income would undoubtedly create a very unstable type of economy and social structure. Then, in this scenario, it would be the support of people who do not want to work, who do not want to achieve, who decide not to be competitive, or to improve their life status. There are also other people who have mediocre intelligence and skills, but who want to live moderately and skillfully within the means that they were given to them at birth. For the successful life of the eco-community, there is an urgent need for people to grow in their potential and achieve a quality of life that is commensurate with this ability and potential, and do it like others, with the same means of intellectual competence.

No matter how humane the principles of social sustainability can be, and how rational they are, and how good they will be for everyone, nevertheless, there will still be people who are simply incompetent and unable to rise to even moderate or mediocre incomes, and quality of life, and lifestyle; there will always be those people who want to stay away and restrained, or be well visible with their wealth, compared to all others, because of their penchant for choosing their ego.

Yes, there will be rich and relatively "poor" people in the eco-community, but there should always be a higher, more developed consciousness within the main group of leaders — the core group's leadership — which will **unite** everyone together. This does not mean that the eco-community will go bankrupt by doing this; it's just an opportunity for people to get involved. Undoubtedly, there will be skepticism, and even cynicism from those who are in the lower economic ranges of the created community. They will not believe that someone has a sincere interest in their well-being without mutual benefit. The only compensation that can be demanded of them is that they *participate*. For this purpose, we have the origins of the model of unity and integrity, there is a statement that this is a community for all people, there is a third Basic Principle of the life of an eco-community — its functioning as a single organism.

All this means that the eco-community is fundamentally not divided into social layers, there are no areas inhabited by the poor, and there are no areas inhabited only by the rich — there is no social hierarchy. But there is an exchange, a social interaction of thoughts and actions between all groups — everyone lives together, works together, and discuss pressing tasks together.

Intentionally creating social layers, getting a closed community, and so on, is the beginning of solitude and isolation. Large social imbalances create crime, and even worse, internal negative tension between the social strata. To avoid this, there should be a common position among those who are rich, who would have such an attitude, as is often said — the position obliges. This was the attitude of the French and English nobility, as well as in the Austro-German principalities, where they knew that it was necessary to share between those who have and those who do not. If this is not done, then there would be, so to speak, their own ghetto or barrio, and then there will be rich people who live on the peninsula in their isolation. Then, about social sustainability for many centuries, about social well-being and survival, you can say goodbye.

The concept of eco-communities is intended for all people in which *like-minded* people unite, this is the most important thing, and material inequality is leveled out by internal social and economic mechanisms. The social environment of the eco-community is unified, where the problem of one member of the eco-community becomes the subject of concern and attention of all — this allows you to identify and resolve internal problems (economic, medical, educational — in all areas), which helps to increase the ability to survive (theoretically speaking — survival rate) for the entire community.

In order for “have-nots to have”, they should become part of the responsibility and part of the work on corporate sharing of resources at the employee level — on which all the work activity of the eco-settlement is based. The predominant feature of corporate and organizational activities should only be **survival**, to exist or not to exist, and to do everything possible to continue to exist. It is important that these corporations move from the ethics of survival fundamentals to the ethics of cooperative resource sharing, where the best owners are those who do the work.



In any society, there will always be the rich, and there will always be relatively poor, but there will be no people in the eco-community who are forced to live on the brink of survival, fighting for their existence — the whole eco-community will have a future and its stability, for which everyone's efforts are made.

20. Location and its impact on living conditions

The geographical location of the eco-settlement can be absolutely any, at any latitude, but its location on the terrain plays a huge role in its functioning and further development.

1. First of all, its location should be sought away from habitable places, where there is no local population, which already has its own culture and customs. Otherwise, you will have to adapt to this culture or it will somehow influence that it will complicate the development of your own, new. Local residents may be dissatisfied with the change in their usual rhythm and way of life, afraid of the unknown, new people and so on. In a word, an eco-settlement is characterized, first of all, by the fact that it is a community of like-minded people. But will local people be like-minded people? In addition, when you are left alone with nature, a special atmosphere is created that raises a sense of responsibility for your decisions, internally mobilizes and increases motivation to achieve the necessary level of survival.

If you create an eco-settlement near densely populated places, for example, less than 300 km away, then the construction conditions will be quite convenient, with a good material base. But, the purpose of this kind of eco-communities is to be especially sustainable and autonomous during periods of various kinds of disasters: economic, climatic and nature. This is the time when large cities are becoming a place of very rapid depletion of absolutely all resources, from where you can only flee and flee, as far as possible, and a place of social disaster, where several million or hundreds of thousands of people at the same time, sharply lost their means of subsistence. Therefore, it will be difficult to avoid the flow of refugees, a huge mass of people or somehow help them in a short time.

Therefore, you will have to start on the spot from scratch, where the places are relatively uninhabited and there is no infrastructure. All preparatory work should be carried out in advance, its organizational and material part. Perhaps you should prepare a trip to the place to study as an expedition to prepare everything you need.

2. Having determined your approximate geographical location, you should specify — where will you be built: In a low-lying valley, on a slope or on the top of an upland? It will also have the most direct impact on survival. Now the climate has entered the era of instability, which is developing not linearly, but exponentially. If we consider only the precipitation factor, then you need to know some facts.

White and fluffy clouds, lightweight at first glance, in reality contain huge volumes of water. For example, 1 km³ of cumulus clouds weighs about 1.1 million tons. And if you take into account that the height of the cumulus clouds is on average 5 ... 8 km, and the height of the rain clouds of a thunderstorm front can reach 16 km, then you can calculate this volume of water yourself, for the front width, for example, 3...4 km, which can affect you. Also, the weight of the clouds under the conditions of a hurricane can reach even 200 million tons.

In the past, these figures didn't really bother anyone, because weather changes in temperature went smoothly, and extreme precipitation was not observed. But now the mixing of warm and cold air masses has become more intense and fleeting. And this means that if a fast-moving cold front abruptly collides with saturated vapors of warm air masses, then all these hundreds of millions of tons of water will simply collapse downward, and a many-meter shaft of water will go along the ground over a wide area. These phenomena all over the world are beginning to get worse by the mass of water that has fallen, even in the equatorial sand deserts, and they will increase, which has never happened in all known history. Therefore, you should investigate the area in advance, from which surrounding area will collect rainwater, which can drain down a gentle slope to your location. This is easy to do if you make a cross-section of the terrain on the map in the Google Earth program to analyze these slopes. [You can select the obtained section, right-click and select "Cut" from the menu that appears].

Given the growing weather disasters, the most popular places for relocation will be elevations. Lowlands, and especially where the rivers flow, which are now extensively populated, will become the most dangerous place to live, from where there will be mass migration of people to highlands around the world. In this a case, such as for residents of Switzerland, it will be necessary to cut off the tops of the mountains and create artificial plateaus for housing construction.

3. Natural gas methane is found in huge unreleased reserves in wetlands, in permafrost areas, under water, such as in the Black Sea, and other places that can come out at once in large volumes to the surface due to warming. This is a very serious threat, and a methane cloud can cover entire large cities. Methane is heavier than air; in the absence of wind, methane will "creep" down the slope and along the low-lying folds of the terrain, so this should be taken into account.

4. More than 2/3 of the world's population lives along the coastline of the seas and oceans. Large tectonic shifts will produce mega-tsunamis, and then a tidal wave can go inland 200...300 km at least, depending on the terrain and up the river deltas. It is recommended to look for places to live in the depths of the continents; this is especially true for Australia.



Survival is a harsh and objective thing, where there is no place for incompetence and prejudice. The principles of survival include, first of all, foresight — it's like chess, where a deep analysis is required for dozens of moves ahead. The choice of location is just one of many factors, given here as an example that you cannot easily change, and the location will play a huge role for sustainability of the eco-community.

It becomes apparent that placing an eco-settlement on higher ground is essential for survival. It is also necessary to have a source of drinking water nearby, and it is best to have a lake rather than a flowing river. The presence of a river should be considered as a temporary phenomenon, which may dry up or become polluted upstream. If there is no natural lake, then it is necessary to dig up an artificial one with waterproofing the bottom, to fill from rainfall. Around the lake it will also be necessary to plant a dense forest, which in hot weather creates coolness on the soil, and this contributes to the rise of groundwater. More information about this can be found in the works of Viktor Schauberger.

21. Initial formation of an eco-community

Monetary relationships of the transition period

When the eco-community is just beginning to form, people from different regions come together, the necessary culture of relationships has not yet been formed, and people are just beginning to look closely at each other, then at that time there will probably be some kind of monetary relationship, until a single agreement is reached. The emerging eco-settlement should gain material resources for construction, life support, food and industrial production, so that there is where to live, produce food and produce some kind of products to strengthen the general material base. Then, at this stage of development, it is best to consider a joint type of financial settlement with the outside world for the acquisition of all that is required, with a single financial fund, transparent settlements that are available to each person, in the open access.

Perhaps many who are very well off financially will want to create the greatest material prosperity for themselves, while the external economic situation remains stable. This should not be reprehensible to others who are less well-off, since this is a matter of existing opportunities and personal will. On the other hand, if a large imbalance is created between the personal and the general, where the possibilities of the general will suffer due to any shortage in life support, then there will be a big crack in the relationship. Material support, no matter how plentiful it is in the favorable period of the external economy, becomes temporary and unstable during the crisis period of time, when the period of survival begins, and the ability to survive can only be achieved by concerted, coordinated, unified common efforts — this is the essence of social survival. When the issue of social survival as an entire group is on the agenda, then everyone is in an equal position, where everyone depends on the unity of the whole, at the expense of which they survive.

There are no internal monetary settlements, and they **must** be absent after a general agreement, which can only be for external economic relations, for mutual settlements between eco-communities, for receiving / selling / exchanging goods and services that are transferred to the general financial account of the eco-settlement. Every effort should be made to avoid monetary relations between members of the eco-community, especially in the provision of services to each other.

Each person joining an eco-community actually contributes some *personal value* to the general fund. What value is it and how can it be expressed? Obviously, the financial situation of newcomers will be different, some have a lot of money, some have little, and some have no money at all. Should we strive to ensure that each person contributes a certain amount of money when joining an eco-community, and when creating a common fund? This dilemma can be solved quite simply. The added value is both money and the qualities of the person himself, as a specialist and craftsman. In fact, here it is necessary to solve an equation that dynamically changes at every moment of time, as the survival rate of the community increases, where on the one hand the equation is the value of money, and on the other is the value of the individual as a specialist/craftsman. Money is a one-time investment in an eco-community in a favorable period of the global economy, which remains in the form of consumables, equipment and tools — a passive and expendable material part. On the other hand, a specialist constantly invests his skills and experience in the survival of the eco-community, especially in difficult periods of civilization's life — this is an active and increasing material value, as the results of labor, ideas and active participation in the work of the eco-community.

At the initial stage of creating an eco-settlement, a common financial fund is necessary for the deployment of construction works (with an external stable economy), and therefore, at this point, money is of great importance. But, as the construction is completed and the food and production process is successfully developed, the value of money will fall sharply for the life support of the community — an autonomous mode of existence is gaining strength. It is necessary to calculate the size of the required financial fund to ensure the initial launch and further life support process. If it is fully funded even by only a part of the eco-community participants, then this is enough. But the “missing” parts of the contribution to this fund should include the most in demand specialists who contribute with skillful hands, ideas, experience and wisdom in the formation of material stability, in

the form of the results of skillfully done work. Each person has something to offer for the community, and each person has something to do.

To assemble and start the self-sufficiency/self-survival engine, you need:

- Financial fund, to create the material structure of the engine, and
- Specialists, the entire staff of the eco-community — to ensure the process of its work.

Therefore, whether any specialist entering the community makes any money is not critical. When entering new members into an already functioning, not yet formed eco-community, it is only necessary to take into account the "buffer area" of production and food self-sufficiency, so that it is sufficient at the moment to provide new members.

Further, it should be understood that as the material sustainability of the community develops, the value of money will gradually diminish, due to the increasing degree of autonomy, while the value of individual skills and experience will increase. Thus, the value of the contribution of money and the value of skilled work at some point in time will equalize, and further — the value of the individual will continue to increase, with a fall in the value of money for the life support of the eco-community. Even if all the necessary buildings and infrastructure are built, the viability of the eco-settlement, its survival will not improve by 100%. In other words, the concept of autonomy includes not only the material facet, but also the social, economic, managerial/organizational, moral and spiritual facet. The autonomy of life should develop, grow, this is the **internal quality** of an eco-settlement, which is expressed through the *culture* of its members. Money in itself gives only an artificial increase in vitality, and only for as long as the "outside world" has some kind of stability. In many ways, the monetary system resembles the artificial life support system to which the patient is connected — finally, he must gain strength, recover and live independently. Therefore, the transition to autonomy is a vital issue.

In the long-term development of any eco-community, monetary relations will tend to more and more limited use, as personal needs will become more and more public. Money is not the meaning of existence in the eco-community, and the focus of efforts here is not on making money, but on improving your *quality of life*. For hundreds of millions and billions of people at the beginning of the 21st century, there is a huge amount of damage, consisting in the fact that so many people strive to reach the same material level as those who are rich and materially invested. For the sake of earning money alone, people commit crimes, compete fiercely, and act against human morality, against the viability of a society in which they themselves live. This is inappropriate, and wrong, and it acts against the personality itself, and families, and begins to degrade the function of the family, instead of contributing to the personal social, political and economic *growth* of the individual. In such a socially deformed society, money is valued, a kind of unstable convention, and not a *real person* who **creates** all the values.

Thus, money is not the basis/need for the physiological existence of each person in the eco-community, as a single, whole organism. Existence, as a species, must have **unconditional** provision, and then, the whole community seeks to improve the *quality of life*. Here again, we should recall the principle of the human body's vital activity, in which each of its cells has its purpose in this whole, just as the whole requires each viable cell, which has its own functions and responsibilities. Responsibility — means that you work as much as necessary to ensure the desired *results* (for which you are responsible) — several hours a day or almost all day. There must be a **RESULT**. If the cell is healthy, then it entirely works **only** for the benefit of the whole organism, and if selfish interests prevail, an unhealthy transformation begins.

In today's society, money is needed, as a rule, to satisfy personal needs. And what can be expressed in the personal needs of each person, as an individual cell in the life activity of the organism of eco-community? Of course, in the *growth* of his personal abilities, so that everyone can enhance them *equally*, like any other. Human needs are expressed through his interest. With healthy interests, healthy needs arise — these are hobbies in technical creativity, growing crops or the desire to craft something from the available materials, in a word, this is some process where you study, research,

create and enjoy the process and results. This comes through a culture that you should be involved with from childhood.

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The most important thing for entering an eco-settlement is not money, but the person's internal quality, which he will invest in the development of the eco-settlement, that is, to create the main value of the eco-community (as a whole) — survival. The principle of the highest level economy is to **help unleash the potential of individuals**. If we improve and express the potential, inventive and creative potential that is inherent in each individual, then the eco-community, and the whole society and the entire planetary civilization will be improved.

Ownership and satisfaction of material needs

If you look at the long, many-kilometer slum quarters in Latin America, or the huge gloomy ghetto regions in other parts of the world, then what unites all these slums of extreme poverty? Disunity. Although the shacks are crowded tightly together, each inhabitant fights for himself, for his survival, being next to other people, but separately. These endless slums also look like a huge organism in which there are thousands of people, but this organism consists of separate, *independent* from each other individuals, like some kind of amorphous, shapeless mass. **The independence** that so many people dream of so much, is the cause of poverty, economic degradation and moral decline.

The conclusion is simple: Personal needs must be met wisely through the whole, through the community. Why does every person strive to have personal money? Obviously, to satisfy personal needs. Then what is the **QUALITY** of these personal needs? Are they for alcoholic intoxication, satisfaction of idle curiosity, computer games, a waste of time from idleness? Do they contribute to survival, spiritual growth, honing their applied abilities and skills? In short, the needs of the individual must be investigated — what is the expression of his quality of life? When you fully understand this, then the satisfaction of personal needs through the community will occur meaningfully, seeing what results it leads to. Through culture, you can instill healthy needs that contribute to survival: Developing health for the body, handicrafts, learning about nature, cooking, inventive activity and any practice that is essential for living in an eco-community. Against this background, unhealthy interests will become not only absurd and unacceptable to a healthy mind and atmosphere of the community, but also uninteresting. A balance is needed between the **personal** quality of life and the survival of the **entire** community. The value of any thing is equal to how much it contributes to survival. Ultimately, the shared pursuit of survival will lead to a reconsideration of personal needs that should become public.

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The property of the eco-community serves the main purpose — the survival of the whole, therefore, it cannot be divided in any way into separate parts (for example, houses) and belong to one person or a small, separate group of people. The autonomy of an eco-settlement is necessary to ensure survival (the main condition of life), as an independent social unit in a larger society, which strengthens the structure of the state. By ensuring the autonomy of its survival, the eco-settlement will develop further, as the demands on the quality of life are constantly growing.

All the property of the eco-settlement, which includes houses, the territory of the eco-settlement, the overall money in bank accounts received from external economic activity, construction equipment, machinery and equipment, — belongs **simultaneously** to the entire eco-community, and cannot belong to an individual in any its separate part. This should be legally enshrined in the founding documents of the eco-community as an organization. For decades, centuries and millennia, members of the eco-community will succeed each other, come and go, being born and ending their lives, for various reasons, but property always remains **universal**.

The point is that all this property is aimed at ensuring the three main goals of the eco-community, where the first item is *survival*. Here, the principle of sharing is implemented, which increases the effectiveness of the return on any thing. In any practice of using things, there must be validity and reasonable return. For example, you may have a good tool for years, and you rarely use it, but at the same time, people close to you experience difficulties from its absence, or spend additional time, materials for its manufacture — this approach reduces survival. There must be elaborated rules with which everyone agrees on sharing.

Common sense should suggest, WHAT the community should support by sharing, and WHAT is personal and individual. For example, a house is an integral part of an eco-settlement that provides physiological protection and shelter to its members so that the eco-community can be functional. The members of the eco-settlement can change — be born and die, change their place of residence, but the property of this house is public, always belonging to the entire combined eco-community, the membership of which changes over time.

Further, the resident of this house should be able to cook, relax, engage in self-education, take care of their clothes, do minor repairs, exercise, and so on. All this is a solution to survival issues, or one can say — these are the basic needs of life. Therefore, the belonging of the house (but not its resident) may be kitchen utensils, furniture, tools, equipment for accessing the Internet and internal network, and so on. This means that when new people move into the house, then it must be equipped with everything for life support of residents.

You should look for common sense in everything, develop comprehensive amenities for themselves, doing this through the community. Of course, each eco-community will solve property issues in accordance with the available opportunities, but the general principle should remain unchanged:

- Public, this is what contributes to the three Basic Principles of the life of an eco-community,
- Personal, it is that which is acquired personally or intended for individual needs.

Resource Efficiency

It is known that the efficiency of the use of resources increases with the desire to share them. Let's look at this in detail.

Any improvements in life support, practice of joint management cannot be introduced without acquaintance to demanded culture. This is the development of certain rules of behaviour which promote to joint survival and prosperity. The main difficulty here is overcoming the initial psychological barrier, since a person is by nature quite conservative, and initial actions are inculcated with great difficulty. But, having passed this psychological barrier, new habits for many become the very meaning of life.

To develop an advanced system of economic management that increases overall level of survival, you first need to analyze the functional activity of members of the entire community, such as washing clothes, repairing clothes, cooking, moving cargo, and so on, and then material resources to satisfy the most recurrent and frequently used needs to gradually shift to public use and maintenance. Thus, the most sought-after things should become publicly available. This minimizes the costs of the eco-community and closes the basic needs that are mass used. The objective of public property is to ensure the basic needs of people are met, so that the property brings maximum benefit to everyone, and there is maximum return.

The simplest example is to use public transport for agreed routes and schedules, or for a particular purpose, instead of each owning private transport or reduce the amount of transport, for example, to have such an amount that there is an optimal load of about 70...80% during the day. In the case of an eco-settlement location on a complex terrain, transportation expenditures may be less when building aboveground transport or cable cars, than building a road, bridges and maintenance of road equipment. In each case, there should be a reasonable estimate, analysis of innovative proposals and anticipation of the consequences.

Another example is nutrition. If all people of the eco-community work, figuratively speaking, on a "single labor field", should each of them think for themselves how to prepare meal for lunch or dinner? These are big expenses of the whole community in energy, expenditure of products, a large amount of waste as a total volume, and of course, time. Imagine how a large number of people begin to engage in the process of preparing food: water, energy, waiting time, quality, efficiency of spending. More logical would be centralized food, where people could come and eat quickly, where food is free for all members of the eco-community. The main task here that needs to be taken into account is the difference in tastes, personal needs and the availability of diets. It can be solved by a preliminary analysis, which takes into account all the data on people to summarize the results. And if you have a computer local network, you can keep individual records, which could be in any food facility. Cooking could be divided into two categories:

- **Basic food** that fully satisfies the physiological needs of the human body, which is completely healthy, nourishing, high-calorie and healthy. Its assortment should be analyzed by nutrition experts, and recommendations should be given on a healthy combination of dishes, cooking regimen and the elimination of excessive consumption. To a greater extent, this category *prescribes* a healthy lifestyle, maintaining vitality, and does not go about any distorted whims.
- **Optional, personalized food** that takes into account genetic characteristics and taste preferences. Since it is known that tastes are determined by individual genetics, this cannot be ignored for advanced catering, which may affect working capacity. This category covers the reasons why many people would like to eat separately and cook at home.

In the first case, the main food is a category that answers the questions of *survival*, then the second one corresponds to the issues of *quality of life*. When the conditions for the existence of the eco-community become more harsh, the second category is first reduced, and then the more calculated regulation of the first is carried out. The second category of food is a subject of discussion, taking into account personal interests, but it is additional to the first category. This means that basic food is generally accepted to maintain health and vitality, and the second category extends the quality of life, as resources allow.

Food in your home is a separate topic. They must be present in every house, because residential houses should be autonomous in life support: Store significant supplies of food, water and perform the functions of growing live food — fruit, vegetables and cereals. It is expected that people will grow at least part of their own food, and this will eliminate most of the disconnect between people and food sources, which will allow many people to explore the nature of growing for the first time in their lives and try truly healthy food.

Individual food is just as healthy, but the idea of dividing into two categories is that modern society unnecessarily stimulates and gets carried away by taste preferences, which lead to the fact that the simple physiological satisfaction required for the vital functions of the body becomes a way of life, an artificial stimulation of tastes, and this usually leads to unhealthy overeating, switching attention to the interests of their lives to secondary things. Children suffer most from this when, in the absence of control and wise parental care, they consume foods with a hypertrophied taste: chips, Coca-Cola and sweets, and then in adolescence have hormonal disorders.

Nutrition regulation is important for the development of a culture of survival, because it is the lowest level of the foundation of the consumption pyramid, sustainability of the entire eco-community, and therefore it should be free for everyone, have social redistribution mechanisms and rules of consumption developed for everyone. A healthy eating culture should be instilled since childhood. With a culture of nutrition that responds to survival issues (even consumption throughout the year), food accounting is predicted quite accurately to have reliable provision for the entire eco-community from year to year. The above is not a dogma, but only an idea for reflection in each eco-community, how you will solve one of the basic issues of survival, and a specific solution will come from the existing conditions and experience.



Regarding food, I would like to share such a long-term observation. Working in many companies, I sometimes had the choice whether to take food with me or have lunch in the canteen. The attitude of the canteen workers towards their work was always noticeable in many ways, where they either loved cooking, and did it heartily, or they had a negligent attitude. In the second case, even if you ate a full set of lunch with all sorts of additions, then after an hour and a half there was a feeling of hunger. But when I took two small sandwiches and a thermos with tea on herbs from home with me, there was no feeling of hunger even until late in the evening. Surprisingly, this has always been seen.

This phenomenon is explained by a person's attitude, whether he puts his soul into his work, where his interests are, what he thinks about, whether he cooks food with love. It may be added that even a short prayer to the Creator Father before eating fills the food with His energy, saturating it with high energy vibrations.



Sharing property increases its effectiveness for the benefit of the whole community, where many people will share their domestic and personal things. Many families often share their clothes and shoes when someone stops wearing them for various reasons.

If a residential building is a place of solitude and solving purely personal tasks, then the creation of an **Public Life Center** of the eco-community can be designed to perform household tasks for their families and teach the younger generation various practical tasks. Here, the capabilities of the Public Life Center will be far superior to those of an individual residential building.

In the Public Life Center, you can do personal work of any nature, where anyone could come to learn some skill, communicating with other craftsmen. You can put washing machines to wash your clothes, equip sewing rooms with sewing machines for repair and sewing clothes. If you put lathes and milling machines, a small CNC-controlled machining center or a 3D printer, welding equipment, this will significantly expand the creative potential of community members, the development of their abilities.

Crockery is always in demand in any home, and it would be common sense to equip a pottery workshop in the Public Life Center, with kilns for roasting, where anyone could realize their ideas. On the Internet, you can always find interesting application ideas that are suitable for your needs. The rest that is needed for creativity is materials: Wood, metal, plastic, fabrics, electronic components and so on, which can be prepared in advance at a warehouse arranged for this purpose. Used items, waste from their production, local natural resources and any other available materials can be stored there. Even rotting residues can be used to generate bio-gas to design and test a new technical installation.

Public Life Center is also a place to install servers to maintain the eco-community computer network, hosting computer classes for training or leisure. Here it would be possible to install a powerful graphic station for 3D design work, or computer resources could be provided to each house, for example, using the Nvidia-Grid technology, where the end user in each house only needs to have a monitor, keyboard and mouse, and the computing power is distributed through the network.

Such a Public Life Center could be a place for mutual assistance, learning, exchange of experiences, communication in the creative process, meetings and better acquaintance with each other in a friendly environment – for children, adolescents and adults.

The internal information network, which may include local mobile communication and a computer network, is necessary for the eco-community to be coordinated, responsive and flexible to external changes. It should be conducted to every home, and each person should have a personal means of communication.

It is also important to have an information network, because Design Teams working in each eco-settlement, solving various problems in search of the most optimal solutions, must save their answers in their common database and on the Internet. All internal information should be open, which relates to finances, economic resources, statistics on food expenditures, energy, drinking water resources and

so on. Each member of the community should see the dynamics of changes in the processes within the eco-settlement in order to better understand their participation in financial and economic activity and be responsible for its results on an equal basis with everyone.

It will be useful to say that the operational informational notification of the entire eco-settlement is vital, where each person, in fact, is an information sensor, inside and outside of their territory. Such a unified service of informing will allow people to quickly respond to any situation.



These examples try to uncover the idea that in a society striving for high internal culture and social sustainability for many years, the share of public property will steadily increase, and that of personal property will decrease, with the growth of the culture of use, due to common needs that cost the whole society cheaper and used more efficiently. With the growth of a culture of cooperation, rather than competition, the consumer boom will go down in history. Eco-communities living in a compact group of like-minded people will greatly benefit in quality of life from sanity by rethinking the use of property.

Over time, many eco-settlements with a socially stable structure will emerge in many places of the planet that will achieve a high level of internal development, and it is easy to assume that they will establish mutually beneficial economic relationships among themselves, functionally complementing each other, sharing among themselves the specialization of economic activity. Then, if full integration is achieved, then the "monetary" relationships will become even more conditional, for rapid mutual payment, and not long-term accumulation. Eco-communities will benefit more from having a reliable, strong neighbor, as a connecting link in the chain of life relationships, rather than a debtor (if something happened to him) — after all, *mutual vital interest* is most important. In the presence of clusters of eco-settlements, its members are free to change their place of residence, as an exchange of specialists, taking with them only purely personal belongings.

Here, only a general direction in the development of property issues is indicated in order to increase the efficiency of using available resources, which in turn increases the degree of survival. And when the survival rate increases, the quality of life of the entire community increases.

22. "Business plan" to create an eco-community

This section is devoted to practical steps, as an approximate action plan and a list of recommendations, relatively speaking — a "business plan" for creating an eco-community. Since this is an open project, which should incorporate the experience of many people, the most successful steps should be found. Then, please, share your experience.

I would like to say right away that here you need to think beyond your own ideas about possibilities. One may think that this task is quite difficult, but if you combine the resources, ideas and energy of several hundred people, then there will be many successful solutions. This happens in any practical business, when you do something for the first time, then everything seems complicated and incomprehensible, but for the second time all tasks are seen much easier. Therefore, the *initial thought out* of all issues, options and the sequence of actions, interaction and the role of participants is extremely important.

1. Drawing up a plan. The initiator or initiative group needs to create an initial *plan*: What is the peculiarity and characteristic feature of the new eco-community? How do you see it? — in a broad sense. Write your criteria for selecting people for the eco-community, your focus on life support, economic model and other ideas. Broad discussion is needed.

If you will gather people without any concept and planning, for example, in emergency situations, when there is little time, then you still have to think about a lot of planning issues and have group discussions.

2. Search for like-minded people. Publish your design on the Internet to find like-minded people who share your idea. Use the closed or open forum to discuss organizational issues, introduce yourself and preliminary discussion about candidates, their skills. For example, Facebook or your separate forum site can serve as an Internet platform for solving organizational issues.

With a shortage of people, under adverse external conditions, it is necessary to achieve general agreement by discussing various issues in groups, on the subject. For there to be like-minded people, there must be well-thought-out plans, goals and intentions, so that they can agree with them or refine them through discussion. All people should understand where they are going, how, and what they should do.

3. The selection of people. With a large number of applicants, you can select people according to your criteria. As discussed earlier, people are community resources with various valuable qualities. Therefore, it is necessary to think over in advance the list of jobs, the amount of these works, what is required to ensure their implementation, their development prospects, integration with other works, the list of specialists and their number, taking into account duplication, to ensure that the work is performed.

It is necessary:

- Define and set the population size, minimum and maximum projected amount, based on available natural resources, energy supply and other factors;
- Determine the list of jobs, specialties, for the main life of the eco-settlement — providing everyday life, production activities, agricultural, energy and so on.
- Choose people according to the list of jobs.

Work in the eco-community is the distribution of responsibility in the life of the eco-community. Therefore, it is important to determine the field of activity of each employee, or the specialist himself presents the developed plan of his work in the concept of eco-settlement and the vision for the development of his activity. It is also necessary to identify additional areas of work (responsibility) if the main work/specialization becomes temporarily inactive. For example, if the construction of houses is carried out by an external company, and its employees want to become members of the eco-community, then these builders must choose their field of activity in the eco-community after the completion of the construction phase.

4. Teaching people the principles of social sustainability and organizing of farming with autonomous living is *mandatory* (!). This part of the preparation should be carried out from the very beginning of the organizational work, as a discussion club, where many issues of the life of the eco-community could be resolved in a broad discussion. Here, the first Design Teams can be formed to **practically** solve any urgent issues corresponding to their interests. The skill and living practice of Design Teams is vital for *everyone's* survival. Without teaching, and a practical preliminary analysis of the vital issues of the eco-community, the **very meaning** of its existence is lost, which means it will be impossible to achieve social survival.

5. The choice of construction site and settlement plan. It is necessary to determine where you will build your eco-community. Anyone can offer their options, their capabilities and the rationale for the choice. The initiative group could first go to the place and study the situation, talk with the local administration.

How will you get settled in your new place of residence, according to what action plan? Perhaps, as an option, when developing a place that is remote from civilization, you will need to create a team for the construction of housing, creating a farm and autonomous energy supply, while other members of the eco-community can remotely deal with the logistics of construction and other preparatory issues. In what order will the new members of the eco-community arrive, and will the available resources on the spot (housing, food, energy) be able to provide arriving people? Having a sound plan reduces the risk of unforeseen situations.

5. Develop a project of residential buildings. Speaking about the autonomous living of the whole community, it is impossible to avoid the issue of the design of the house that would ensure an autonomous mode of operation and a viable existence for its inhabitants. Such a house should be resistant to hurricane-force winds, earthquakes and be protected from floods. It must generate energy itself, have protection against temperature extremes, positively affect the health of residents, contribute to the production of plant foods, generate electricity, accumulate water and naturally ventilate the premises.

What is needed here is a project of a fundamentally new type of residential buildings, the design of which makes it possible to live completely autonomously, using renewable local natural resources, whether in extreme conditions of northern latitudes or arid deserts of the south. Modern houses of traditional construction in many ways exist separately from the environment, being in many respects a foreign element in it, and therefore they require a large share of additional heat or cooling, water supply from the outside, have waste emissions and energy losses. Therefore, an autonomous house in its design should be a single integrated system where all internal processes would be interconnected: heating, cooling, condensation, evaporation, movement of water and air, as an integral recirculating heat engine, a thermodynamic machine using renewable local natural resources, and have a closed life support system.

Given the drastic climate change at the present, it must be understood that the weather swing constantly increases the amplitude of its magnitude, and this happens not linearly, but exponentially. This means that long droughts will be replaced by real waterfalls, temperature contrast, and, consequently, the increased strength of hurricanes, even in those places where they never existed, and super-hurricanes will come to replace them. It is clear that the construction of traditional houses is completely unsuitable for these conditions, as well as their traditional location, especially in lowlands and valleys — there they will regularly be flooded and destroyed by strong winds.

New homes should not have vertical walls, since it is these walls that create the pressure difference in the wind. The ideal form for this is pyramidal, especially with corners of the "golden section" at the base. At use of the 12-sided pyramid, where in the 12 edges there are power beams converging to the top, this closes the power structure to resist hurricanes. Then, vertical walls of stone or concrete should be inside, being a reliable support for the pyramid.

The so-called "smart" house should maintain its viability primarily not due to electrical appliances and sensors, the role of which should be secondary because of reliability, but due to the surrounding natural resources: Wind, solar lighting, soil temperature, humidity, gravity, temperature differences and the accumulation of natural resources. Therefore, such a house makes maximum use of all available natural resources, being simple and reliable in design, and its "high technology" refers to the integration of its functional systems.

In one autonomous residential building, not one, but several families can live, where residents independently serve all the life support systems of the house. Figuratively speaking, the residents in such a house are almost like on a ship in the open sea, where the team serves its survivability, managing its internal functions.

The options for building an eco-settlement can be different, depending on the participants in the joint enterprise once the autonomous house project is completed:

- Build temporary housing on the spot and independently engage in the construction of the main buildings.
- Work on a rotational basis, solving construction tasks on site and remotely.
- Attract an engineering and construction company to carry out the whole complex of works.
- Build an experienced autonomous eco-house and test its life-support systems.

6. Develop a project for a life support model. The first thing that is required for life in a new place is food, shelter or housing, water and energy. All these elements cannot be considered separately, and therefore there should be a single model of life support, as a closed, repetitive cycle. This model should be developed in advance, and then make sure in practice that this location of the eco-

settlement provides the level of existing survival skills. Without solving this problem, housing construction will be unreasonable.

Food supply methods should be considered very broadly, as there are various alternatives to traditional and cultural eating and cooking practices. Almost anywhere you can build an artificial pond for fish farming. As it is known, fish waste reduces the pH, and plants, on the contrary, increase, which allows you to maintain the desired balance, and therefore the fish farm can be a closed biological system, combined with hydroponic plants for growing vegetables and fruits. This saves fresh water, reduces the cost of fish production and growing crops.

Many types of algae are used as food, valuable in their nutritional composition. Traditional chicken, pork and beef can be replaced by many types of insects, the production of which is more compact and with lower energy costs. The technology of vertical farms in hydroponics is well-known, as well as new methods of growing vegetables and so on. Now there is a lot of information on this topic, you just need to keep this in mind when exploring options, since a wide approach to nutrition can give significant advantages in survival.

7. Prepare a plan, a scenario of practical actions for the deployment of an eco-settlement. It is necessary to have an understanding of the sequence of all actions so that each subsequent one is supported by the previous one. The scenario may be such as populating with a small experimental group, to analyze all the nuances, refine the construction technology and test the experimental house, first on the "big land", conduct experimental work for self-sufficiency in food, create your own construction company capable of solving a wide range of required tasks, and other actions.

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The list of actions can continue, and in each case there may be an original plan and decisions.

23. Power of survival

I am well aware that, given the current state of things, this work will go almost unnoticed, because the world so far lives, as it seems to everyone, by a "normal" way of life in which no one wants to change anything. But, the situation will change, this is inevitable, and the question of survival will come to the forefront — for those who managed to get through the main phase of cataclysms of a planetary scale, as through a wild, stormy river to the other side. Of course, there are those in the highest echelons of government and the financial hierarchy of many countries who are fully aware and foresee the impending economic collapse, and they are already storing money, goods, and livelihoods to support themselves through times of great turmoil, but they still do not see the destructive nature of the cyclic process that exists in our world, and *they have no plan to get out of it, except to just live through times of despair* to get to the other side again, and again accumulate their own wealth and material glory.

Many people realize that in such highly extreme conditions it will not be possible to survive individually, but only together, through social survival. The only possible means by which we can *survive* and further **develop** is to find our universal innate common features. These seven core universal values, which we have talked about so much above, are the gluing agent of all humanity; they are the glue of our human species, where it does not matter what color you are, what race you have, what nationality, what ethnic group, and what religion you belong to. We have all this in common. When they begin to be applied to all our social processes, social policies and social organizations, then we will see that this unity is a common feature that unites us. *When you succeed*, then others will succeed, because you look at them as equals, you want them to be equal, you need them to be equal, because when there is no equality, separation occurs; and when separation occurs, then there is isolation. Isolation leads to the need to become the only one, even if it means fighting with another person to destroy him. In the society that we have today, there is an innate desire to be the only one, and we choose the most primitive means to achieve this, and this is even the elimination

of the opposition, which is incredibly naive, incredibly primitive, and incredibly ironic and destructive. And then, this destructive cyclic process begins a new round.

The basic understanding of how to stop these destructive cyclic rounds of society is written above, and then there should be a joint accumulation of experience from all eco-communities around the world, so that there will be constant progress in the survival and growth of the quality of life. This path does not begin with reading this "Concept ...", because these are just words, but a personal transition to a new way of thinking, when there is holism, a holistic approach in which a person begins to think not about his own interests, but the interests of others. This can be called a common interest, where you need to learn how to make integrated decisions, those decisions that are considered by both parties, themselves and mutual, rather than privileged. The decisions made by individuals for their personal lives and for the upbringing of their children should include the integration or wholeness of those decisions that stem from the **seven core values** that they have for their lives and the lives of everyone else. No society will exist indefinitely if it does not include all seven values in the decision-making process.

In the light of socially sustainable values, society has a greater value to be sustainable, because society is the whole population, plus supporting organizations. In the perspective of social sustainability, *society is valued more than an individual*, because it carries a lot of their collective cultural heritage for all future generations. It is necessary to come to the understanding that society is the vehicle that carries its culture into the future. We, as people, must make decisions that actively support the sustainability of society.

A human being is a social being, and he can only evolve and develop in society, and in order to survive, he needs to be united, and universal common values must be found for unity. Any isolated life in underground bunkers, fenced-off areas in the mountains, or on the islands, can provide only a short life to those living today, without a future for their children and future generations. This is a society of consumption of accumulated reserves, where there is no development in any of the industries that currently exist — just an isolated small island community, closed on itself. This is the road to the degradation of your own personality, for the Person with a capital letter, and its human Soul can grow only through serving others, to the whole society, being social. Whether we want to admit it or not, it does not matter — this is what the Creator intended.

The power of survival consists in uniting people as a society, regulating relationships, distributing responsibility, growing people's spiritual qualities, and so on — a fully functional society. This is what the "Concept of Socially Sustainable Life" offers in the environment of autonomous eco-communities that have the potential to adapt to changing conditions, being **learning organizations**. An eco-community is a living organizational unit of society, like an assembled and functioning mechanism, a living body, where everyone is dependent on each other, because all responsibilities are distributed, where no one can hide behind someone's back and remain indifferent to what is happening, and shoddy work and refusal from liability will affect everyone, immediately or later.

■ Afterword

This work is an *open project*, and it is time to contribute to all interested people. As a person with technical education and practice, I understand that many more questions have not been studied, and therefore people of the humanitarian mindset should speak out to cover a wider range of issues discussed above. There is no copyright on my part, since the purpose of this work is to jointly create a viable socially sustainable environment for the entire human society.

You could supplement the "Concept ..." in any areas of the life of autonomous eco-communities. This might be work on how to organize effective local health care; collect the world's best parenting practices; solve issues of advanced education, both for children and adults, by giving suggestions; highlight the issues of advanced land use and agriculture for autonomous life; find your answers to catering in the eco-community and much more.

The criterion for the value of your work will be the answers to the following questions:

- Does it work or not? How effective is it for people to adopt into their practice?
- Does this work contribute to the survival of the eco-community in this issue?
- Does this contribute to the quality of life of the eco-community and the strengthening of its social unity?
- Is this work consistent with the seven core values of social sustainability?

Therefore, the value of your work consists only in practical results that help to create a materially and socially sustainable life that is realized through autonomous eco-communities. Skeptics can be invited to create something new, or, otherwise, they have the civil right to go to demonstrations and rallies to protest (or consent) with demands that someone improve their quality of life, solve social problems, and then pass a pile of these unresolved issues to their growing children, and further, to the next generation.

This "Concept ..." does not consider any form of antagonism, resistance, disagreement, overthrow, revolutions, strikes, calls for removal from power positions, moral condemnation of financial tycoons, criticism of the executive branch, and so on, since a person cannot punish himself for his desire for a *quality of life* that is innate. Those people who reached the tops of the social hierarchy, whether in politics, finance, economics, religion, or even in the criminal world, always acted from the same innate seven core values, but some values prevailed and others were drowned out, which were interpreted according to their understanding. This imbalance we discussed above. So, do not rush to throw stones at those who are richer than you or are in power offices, because you could be in this place, but with the same unseemly behavior, to one extent or another. Life itself gives us all different lessons in which someone acquires good character traits, while someone does not, due to circumstances and education, but people, their nature, are one and the same. There is no need to blame or judge anyone, because there are no ideal people in our world except Jesus, who has lived an ideal life and is perfect. Those critics and orators who denounce embezzlement, fraud, and many of the vices of modern life look very favorably on the screen, or at election rallies, gaining great popularity among large masses of ordinary people, but then, getting to the top of the power, — they continue the same vicious actions. Therefore, almost everyone who reaches the social peaks is the same person as everyone else, being far from perfect, and they will use their advantage for personal purposes, where exceptions are incredibly rare. To stop this centuries-old vicious cycle, and this magic of naivety in the "right" leader or "right" elections, you need to fight not with yourself, but create fundamentally new social conditions that are beneficial to absolutely *all* people, in which personal vices become disadvantageous to their bearer.

Autonomous eco-communities, in fact, are the social Noah's Ark, which is designed to lead its inhabitants through external shocks that will flood like economic, climatic and social whirlpools. In this unity, social unification and **interdependence**, there is a *connection between the quality of life and social progress*, that which was lost during the development of materialism, when there was no concern about the social consequences of the blatant feeling of greed and a sense of opportunity on the part of those who have the means. Materiality has become a symbol of acceptance for people and is no longer a useful tool.

Autonomous eco-communities are a social initiative at the local level, one that comes from below, rather than following a pointer from above. The pragmatism of this social innovation will be proved by real results, where people themselves will understand what it is.

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WWW.TMLIFE.ORG — "*Socially Sustainable Life*" website was created to coordinate joint actions, discuss practical solutions and accumulate experience in social survival.

Facebook: "Autonomous Socially Sustainable Eco-Communities": www.facebook.com/tmlife.org/

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