Redesign ~~Everything~~ EVERYTHING

Manuscript Version 1

Introduction

What do I mean by "Redesign Everything"?

In order to redesign any part of the social world, we have to imagine redesigning all of it.

The social world is made up of feedback loops and circular reasoning that are so tightly knit, it's taken me about twelve years to untangle. A lot of our reasoning that keeps us stuck in these systems is based on mistaken feedback loops and the language that traps us in them.

Every society and every person has a foundation, and if we acknowledge that foundation, we can see where those feedback loops are coming from and birth a solution to our surface level problems.

We just need to free our imaginations.

I always ask myself "what is the difference between how we feel and think now, and how we can feel and think in a way that transforms the foundation of society?"

And I hope that together we can edit this manuscript to bring about that difference. This is a work in progress and I've taken it as far as I can go by myself. I need your participation to make it what I hope it can be. I think we can communicate liberation to a wider and wider audience, because everyone has a stake in it.

Liberation is a global win-win, and I hope I can convey the confidence I feel about making it a reality.

The impact on reality that I want this book to have.

I want to create a domino effect of emotional and imaginative and social transformation, starting with you and me. I want this book to contextualize and describe our social experiences, while imagining comprehensive solutions that are a relief to people's everyday struggles.

I hope to help us collectively laugh at ourselves in terms of the power dynamics that are shaping us. And through that, we can loosen our defenses about maintaining ourselves and this world the way it is. It should help all of us heal and transform.

It takes a while to build up to my final conclusion, so you can think of this book as house, and first the 15 pages or so, I'm just talking about each brick. Each brick has a little bit of insight, and after a laying a few of them, I'll spread some mortar on them with review sections. It'll all build up to a cute little house of liberation. :P

So please read through!

Again, I hope to create a domino effect of emotional and imaginative and social transformation. As manuscript readers, please help me re-write this book to have that effect. Let me know if it has that kind of effect on you.

Pop quiz! What is the effect that I want this book to have?

Part One:
Social Reality and
Social Possibility

Hi.

Social reality and social possibility play together in an interesting way, that this book reflects. We'll be zooming in and out of possibility and reality, and after some time, I should get the desired effect of explaining how everything is made up and how we can make the whole thing up way better.

Social Reality

Social reality: What's the point?

Oh the world. So much of it seems pointless, doesn't it? You might have had a job as an administrative assistant, or a construction worker, or a dancer, or a tax preparer, or a teacher, or a driver, or a student. At that job you might have been bored or mistreated or told to do something you had no reason to believe in. And there was probably some foolio in the office doing nothing and getting treated better than you. This is probably the time when you asked "what's the point?" And I have an answer! The answer is, that for most of our activities in this particular social reality, there is no point. This isn't just a claim about humanity *in general*, but a quality of our society *in particular*. Our society wasn't designed with intention. Our society evolved out of a bunch of maladapted mancubs who grew up to have big swords and horses. This is what it looks like when that happens.

That's why I have to ask "what's the point?" all the time.

But just in case you can't relate, have you ever been to a strip mall? Strip malls definitely get me asking that question because what do you see at a strip mall? Tax accountants, a copy shop, a nail shop, and maybe a smoothie bar. When you go into the copy shop, what are they copying? Advertising for more strip malls. Then you go to that strip mall, and what are *they* doing? Making copies to advertise for all the other strip malls. Where's the fun in all of this? What's the point?

These are the kinds of questions I ask when I walk around in a metropolis.

Intrinsic value

Intrinsic value is the answer to the question "what's the point?". It's what makes life worth living. Whatever special moments you might have had with your friends in the parking lot of the strip mall is intrinsic value. Whatever special moments you could have had if the world of strip malls never existed is also intrinsic value. The thing about intrinsic value is that it's tricky. We can be delusional about it. We can also examine it and be creative about it. And because of that, *instrumental* value is just as tricky. Let's break it down.

Instrumental value

Whatever the point is, instrumental value is supposed to help you get there. So each store in the strip mall ultimately should arrive at some kind of point, something that makes the strip mall worth it. The copy shop is instrumental to spreading the word about something. That might be a party—worth it. Or a smoothie—worth it. Whatever leads to something that's "worth it" is instrumental value. Instrumental value is the way to get to the worthwhile thing.

Intermission

So we just talked about jobs, strip malls, instrumental value, and intrinsic value. Why did I bring this up? Because I wanted to ask the question "what's the point?" Intrinsic value *is* the point, instrumental value *gets us to* the point, and jobs and strip malls do neither! Just kidding, supposedly they're instrumentally valuable to something. I doubt it though. I mean, it can all be collectively replaced from the foundation up.

Intrinsic value again

What makes life worth living in this particular world is different than what makes life worth living in any possible world. In a different possible world, what makes life worth living for you might not be available to you in this world, or even exist in this world. It's like when your friend showed you a new song you never heard before. Your menu of what made life worth living just expanded.
What I mean is, we can come to appreciate many things that make life worthwhile that we didn't even know were possible. But this doesn't always happen. Sometimes we just stick with what's familiar and the perspective of intrinsic value that comes with it. This is where I need to talk about games, and how they sculpt our perception of intrinsic value.

[My computer really doesn't want to let me get rid of this giant ass gap. Just turn the page.]
Games

We all grow up as a certain kind of player in certain kinds of games. By "games," I mean social settings that for the most part resemble games in the familiar sense. Let's use an example of a game I like to call "the man game." In "the man game," the kind of player you are depends on your body type. To start off simply, if you have manly features, you're a certain kind of player, and if you don't, you're a different kind of player. For the first kind of player, there's a way to "win" in the man game, and many ways to "lose." You win by being a "man" in the eyes of other "men". You lose by being whatever a man is not supposed to be within the definition of the man game. A man is supposed to be tough, and anything that's not tough means losing the man game. Crying or being soft in anyway is not tough, so crying means losing. Since everyone knows that everyone else knows the rules of the game, they each play the dominant strategy: be tough. Not playing that strategy means getting beat up, getting shamed, and all kinds of other stuff. You win the man game by scoring man points. You can get points by having sex with women, but if you care about women, you lose points because that's not tough. You can also get points by beating someone else up. This is a competitive game, or a win-lose game. For you to win, someone else has to lose. In order for you not to lose, you have to be in perpetual competition with others who are playing the man game. As you play it more and more, the emotions that make you lose the game start to get worn away. Emotions like sadness, empathy, vulnerability, and compassion. In their place come the emotions that help you win: anger, domination, and indifference to others. That kinda sounds like a shitty game to be honest.

Now I'm gonna tie it back to intrinsic value, or what makes life worth living. In this kind of game, or social emotional setting, you want to feel like a winner, which is defined by the game itself. Feeling like a winner makes life worth living, because the alternative, getting beat up or shamed doesn't make life worth living. If I were to ask you what made life worth living for you, while you were balls deep in the man game, you would say getting laid and getting paid.

What I'm trying to point out is that what we interpret as what makes life worth living is largely shaped by what it means to win in a game, that is, to survive in a social emotional setting. The game also influences our sense of intrinsic value by the emotional strategies that are built into the game. If the best strategy is being tough, then the emotions that enable that strategy—such as anger, domination, and indifference—are the only ones available to us when we try to feel what makes life worth living.

 That's feedback loop #1: values and games.

Intermission again!

I said a lot there. Let's review. We first started the book with "what's the point?" and the answer is, whatever makes life worth living (intrinsic value). We then moved on to show that our sense of intrinsic value is hugely shaped by the games we play and what kind of player we are in those games. There are emotional strategies embeded in the game, and we tend to value what our emotional strategies allow us to.

But...

Games are made up and can be changed

The man game is a made-up game that can be changed if everyone recognizes it. If everyone who played the man game were to say at the same time "what is this game we're playing?" then they could change the rules or eliminate the game altogether. This is kind of what a truce is. It's a collective agreement to stop playing a certain kind of game.

How can games be changed?

It can start when someone asks, "what's the point?" Beause, seriously, what kind of bullshit game is the man game? The only way that game could make sense to you is if you're in it. That is, if you're in the emotional and value warp field of the game itself. Remember when I asked, what's the kind of situation that makes you say "what's the point?" I could imagine all kind of opportunities for that in the man game. And if you're a man, you're might be too young to remember when you first questioned it. The other thing that could get someone to want to change a game, or to stop playing it, is to travel without the other players. That means that they would be in a whole different game, and would have to adopt different emotional strategies for that social emotional setting. That would open their emotional and value feedback loop, and they would see from the outside what kind of game they were born into. Another reason someone might want to stop playing a game is because they have experienced a winwin game that better answers the question "what's the point?" Because if there's any point to a win-lose game, it's only the winners who are getting it. If there's any point to a win-win game, everyone is getting it. Win-win games are appealing alternative to win-lose games, especially when you get to experience them firsthand.

Recap!

There's circular reasoning that happens between games and the values embedded in them. We justify games by what we value, and what we value justifies the game itself. So in order to escape that trap, we have to experience new possibilities or make them up. Games can be changed by recognizing there's a win-win outside of the game. There's a way to convert a win-lose to a win-win.
This brings me to my next point..

Social possibility!

Meet possibility. Possibility is reality's mom. Or if you want to be literal about it, reality is a subset of possibility. A lot of people forget about Possibility because Reality's over here peeing on your rug and shitting itself.

How do we talk about possibility?

Reality is not just possibility's baby, but it *is* possibility too. If something is real, then it's definitely possible. Reality is just possibility TO! THE! MAX! A strip mall is just *eXXXtreme po$$ibility*. A strip mall is just 100% possible. At some point, the strip mall was only 1% possible. But now it's at 100%. What percentage of possibility is collective liberation at? Just a thought :>

Talking about all of possibility requires us to be both <u>descriptive</u> and <u>imaginative</u>.

We can't just talk about possibility in terms of what we see in front of us. We have to talk about it a different way. We can <u>describe</u> reality all we want to, but since reality is only a slice of possibility, we are not describing possibility fully. To <u>describe</u> possibility, we have to <u>imagine</u> it. So our language has to be both <u>descriptive</u> and <u>imaginative</u>. I hope you like those underlines, cause there's more where that came from! Anyway, being both <u>descriptive</u> and <u>imaginative</u> is a hard thing to do. That's why I see more people talking about reality than its beautiful mother, possibility, who gives birth to it every day.

Let's talk about social reality again.

Social reality is born from our imaginations. Social reality is born from what we think is possible. Once our imaginations become real, like Disneyland, then that realness becomes something new to imagine from. All of social reality is made up, including the games in it. We can either recreate it by being unimaginative, or harness the imagination and reality feedback loop to make things better.

 That's feedback loop #2: Reality and Imagination.

Back to possibility!

How do we talk about all of possibility then, if we're so used to talking about only a small portion of it, which is reality? Well, we'll have to get used to some new words. We also have to drop some words. The kind of words we need to drop, I call "game-specific words." Imagine trying to design a new game with a friend, and speaking using only the words of chess. That game would look a lot like chess, wouldn't it? Game-specific words are descriptive, but not imaginative. They only describe games that exist, or something close to them. There's no way you can imagine all of possibility like that.
The same reasoning goes for terms like "alternative economics." For me that phrase feels like someone is saying "alternative chess." I don't expect someone to imagine a new game like hopscotch with that kinda language.

Let's stop neglecting possibility, and describe all of her beauty. I know reality is peeing on your rug, but we still have to take care of possibility for any new realities to be born.

Here are some phrases that help talk about possibility. They are both <u>descriptive</u> and <u>imaginative</u>.

(1) "intrinsic value", (2) "instrumental value", (3) "games," and (4) "players."

>*(1) Intrinsic value.*
>
>You can <u>describe</u> intrinsic value in terms of existing games—like the man game—
>and you can also <u>imagine</u> intrinsic value in the context of any possible game.
>"Intrinsic value" is both descriptive and imaginative. Check.
>
>*(2) Instrumental value.*
>Same as above.
>
>*(3) Games.*
>I like the word "games" as a way of thinking about social settings. It gives us flexi-
>bility around what kind of games we could <u>imagine</u>, while also <u>describing</u> what
>exists. I'll show some examples later about words that aren't as imaginative as the
>word "game." I don't want to open up that conversation now.
>
>*(4) Players.*
>All games have players in them. I like this word because it can be a human or an-
>other animal. It's not only humans who play in game-like scenarios.

These words are examples of language that we can use across all social possibilities. I like them a lot, but you can improve them or add to them if you want to. This is just one way that I can demonstrate language that is <u>descriptive</u> and <u>imaginative</u>.

If I haven't emphasized it enough, talking about social possibility should be both <u>descriptive</u> and <u>imagi-native</u>. That's how we'll express the possibilities that will birth the realities that we'll be redesigning.

Ingredients for the Imagination

What you put into that little dome of yours will largely determine what you put out. I like putting out, so sue me! See what I put in my head? Well, you'll see tonight... damn I'm spending too much time at strip malls. Okay, enough nonsense. Fill your imagination with good ingredients. There's so much crap in the world, but it wasn't always so full of shit. I like to put pre-colonial ingredients in my head. Stuff that has to do with how first peoples used to live life before colonization. I also like modern ingredients like Mathematica and Rick and Morty. But the important thing I'm trying to say, is that in the spirit of redesigning everything, we have to look back at times when all facets of social life worked differently as a *whole*. It doesn't take too much to imagine the whole thing being different. We really just have to look back a few hundred years.

Now, does that mean that we have to adopt the exact same thing that people used to do back then? No, it just means that we should keep in mind that life as a whole used to be different, and that there are In-digenous people around today trying to preserve those ways of life. We have a lot to learn from them, and we need to protect them from the nonsense of our time.

Doing this can foster a more liberatory Imagination-Reality feedback loop.

An alternative whole, not alternative parts

You want an alternative hole for your alternative part? Teeehehehheee. Anyway..

What does alternative "economics" or alternative "government" mean, without having an alternative everything else? Whatever can now be described as "economics" or "government" is embedded in ev-erything else. It's embedded in our emotions, our child rearing, our "higher education" and all aspects of life, including roads and dams and everything. So it doesn't even make sense to talk about alterna-tive parts of social arrangements. We need an alternative whole. In that alternative whole, the words "economics" and "government" wouldn't even carry the same meaning, and I suggest that they should be done away with in our imaginative conversations. Those words are merely descriptive. They are game-specific, and don't allow us to imagine all of possibility. Please take off your merely descriptive shoes before you enter the house of the imagination. Let's develop the descriptive and imaginative lan-guage I started working on a page or two ago. Help me out with this, ey?

What's the alternative whole? Many win-win games

Win-win games are where all players have the opportunity to win, that is, to experience intrinsic value. As a reminder, I'm not talking about board games; I'm talking about social settings. The first example that comes to mind is a party. The DJ makes everyone dance, the dancers resonate with other dancers, and together they transform the environment as whole. It's a positive cycle where everyone wins. It's also not a one-to-one relationship. It's a one-to-many relationship. Now, there are social realities where parties are a win-lose, but that doesn't take away from this little paragraph.

The point is to understand what a win-win is, in the closest way that's familiar to you.

Most artistic collaboration is a win-win, where inspiration and the experience of existing in a state of creativity is intrinsically valuable. It's worthwhile for its own sake, and it can be shared with others. I like the phrase "win-win" better than "cooperative" sometimes, because it allows for not necessarily cooperative, but compatible positive experiences. There could be a win-win where we're not actively making choices for shared action together, but we both can pursue our own interests successfully.

Vocabulary of social possibility

So now we are building a vocabulary of social possibility:
"Intrinsic value," "instrumental value," "players," "games," "win-win," and "win-lose." These are all possibilities of social life that can describe a variety of possibilities, whether they exist or not. Notice how the are not specific to any kind of game. Or any game. They can describe what's real and what's possible.

How do win-win games work?

I'll tell you how win-win works. By being a master of fun. I've had more fun with more people than you even knew existed. I'm having fun right now. The ability to generate your own fun is one of the best powers in the effing world. AnD It'S A poWeR I GoT! That's for dang sure. Ask my mom. Ask the boatyard. Ask my landlord. Whatever you do, don't ask my mom. Okay fine, ask my mom, see what I care! I don't give a fuck. Anyway, when you're creative, intrinsic value is right at your fingertips all the time. There's always more to appreciate and grow. I call myself a "jack of all trades, master of fun" because I'm interested so many things inspire me. I'm not the best trumpet player, but I can guarantee you I have more fun than at least 75% of them! My point here is that creativity expands the fan of intrinsic value. Like one of those little folding fans that you can open up when you're sweating. Creativity is like that.

The broader everyone's fan of intrinsic value, the more likely the compatibility. When you combine creativity with others, you can have a win-win all the time. Like imagine me laughing while I mess up on my trumpet, and you're over there dancing around like a high-class buffoon, and I'm just making all these notes and it's just a buncha nonsense and neither of us give a shit! That sounds like a win-win to me. Then we go outside and bring all the neighbors outside in their PJs. That's compounding intrinsic value. We just need to articulate the meaning of these experiences so that they translate into a systemic replacement of coercive systems by naming a more direct path to intrinsic value.

Here we arrive at the ⟳~*~feedback loop #3: creativity and care~*~~*~ which means that when we create with each other we care about each other more. That helps us reshape the social fabric as adults, and gives us confidence to allow that for kids living in freedom with one another.

But how do you get to a win-win from a win-lose? That also requires creativity. We'll get to that after the "losing side of winning" section. Remind me, manuscript readers!

Reeeecap.

This section was about social possibility as an abstract topic. Possibility is imaginative, and possibility is also real, like a strip mall. In order to talk about all possibility we need to use imaginative language that doesn't just describe what's real, but also imagines everything that's possible. This means that we need to avoid language that merely describes games that already exist. The term "game" or "social setting" or "social arrangement" is fine. And the goal is to collectively create a network of win-win games that both sustain life *and* make it worth living.

Social Reality Again

Well… the whole world is not like that, full of creativity and free time, is it? No, we live in interlocking win-lose games, all the way from childhood. And this takes a little bit of explaining and untangling. It's self-justifying in feedback loops and circular reasoning.

Feedback loop of adult and youth games

The adult games that we see now are so big, that they appear to be fixed. They are the games that create your social world, such as your job, where you shop, your taxes, and all the adult stuff that we do in this particular social reality. Social reality is made up, but it's very real. Adults think that since those adult games are so big and fixed and real, that they need to prepare youth for those games, so they create a youth version of the adult game. Those youth games created the socioemotional conditions that recreate the adult games, and the feedback loop continues.

⟳Feedback loop #4: Adult-child games

What if we could harness that feedback loop in another way?

What if we could allow adult life to emerge from childhood imagination, creativity, and care?

Youth games (social settings such as school) are designed to prepare youth for the adult games. Youth environments create the socioemotional conditions that recreate pre-existing adult games. The way that adult games reflect youth games is that they're based on the social emotional carving from youth. This is what I mean when I'm talking about the malapted mancubs.

If we don't carve out kids emotions, then we don't recreate win-lose adult games. If we create win-win conditions for kids (non-coercive childhood), then we can harness the creativity and care feedback loop. We can escape the negative adult-child games feedback loop, we can compoung creativity and co-operation because we are not taking the rest of the social world and its compounding pointlessness as a given.

Games for grown-ups

One of the most powerful games that we live in, that does the most social emotional shaping and intrinsic value sculpting, is the US dollar game. There are many other nation-state point games, but I live in the US dollar world. In any game with points, it's zero-sum with respect to those points. Zero-sum is like a game of basketball: if I score a point, it's the same as you losing a point. The US dollar game is more complex than that, but the points are a good place to start talking about it. A lot of our social life is based on these points. Some of these points are little pieces of paper that can change hands, and that's the best way to visualize the zero-sum part of it. If I give you a dollar, I no longer have that dollar. This dollar exchange is supposed to help with trade, which in itself is supposed to create a positive sum: if you trade, you are both better off. But this kind of reasoning can get messy very quickly. It's not that simple. Nothing about the US dollar game is simple. And that's because it bypasses the notion of well-examined intrinsic value. The US dollar game is more about the exchange of goods than it is about the exchange and multiplication of intrinsic value. And like I mentioned before, intrinsic value has more to do with creativity than anything else. And intrinsic value is positive sum; it compounds.

Games for kids

The games, that is, social settings, that we create for youth are meant to prepare them for the adult games. This only makes sense if the adult games make sense. So the kid games are meant to prepare youth for adult games, that is, the US dollar game. And the adult games can only make sense if they are designed for a win-win of what makes life worth living. And let me just tell you, they're not. The US dollar game is a win-lose game. The US dollar game is part of an international game where nations are players. What is a nation? It's a kid hiding under a table from its schoolmates. It's the powerful bully-victim that drew a line in the sand and said if you cross it I'll punch you in the face. It's a threat to protect itself from what it fears. Who wants to be in that kind of state? Ha, get it, state?!

[You'll just have to deal with these gaps. Sowwyyyy.]

Bullying is much like the man game, where there's a dominant strategy to be tough. But there's another option, which is both parties not being tough. Who needs to be in fear all the time? It certainly doesn't have to be that way. A win-win is possible, and it all starts from a healthy social emotional foundation. Childhood is the foundation of life, and what we experience emotionally determines how capable we are to create win-win situations in adulthood. If you've ever been to school in the US, you'll remember that you didn't have much power over what to do with your time or your mind. This doesn't allow you to understand or value your own mind. That's the kind of thing that doesn't allow you to love yourself or others. And it all has to do with preparing you to play the US dollar game, which is a really boring and/or deadly game.

Coercive competition

There's a difference between a win-lose game like track, and a win-lose game like the US dollar game. By the way, the phrase "win-lose" can just be replaced with competitive, but I guess I just like saying it. Anyway there's a difference between competition for fun and competition for life and death. The US dollar game is a competition for life and death. It's not direct, like a gladiator game, but indirect. I just want to be clear that I'm not opposed to light-hearted low-stakes competition, even though I really think those kind of games are just a reflection of our adult games that are relatively uncreative and based on a poor emotional foundation, but whatever. The main point that I want to make is that life-and-death competition is unnecessary and uncreative. It's the difference between running a race for fun, versus the referee shooting the losers at the end. I hope to get to the emotional and philosophical foundation of coercive competition so that we can replace it with creative cooperation.

The foundation

Sometimes we forget that individual people, as well as societies have a foundation. There was a formative period of every individual, as well as every society. In the formative period, there is a feedback loop of elements. In this book, I'll point to certain elements that I want to draw attention to. I want to point out that they are self-reinforcing. All of them make sense together. You can't just change one of them, because the other ones will change it back. But if you change all them, then the new set will make sense together. They could be all negative, or all positive, and they will all make sense together. You have to change all of them for any of them to change. And they're all in feedback loop relationship. Okay, here are two of the elements:

Feedback loop #5: Psychological beliefs and psychological reality

If I am given a lot of love, than I will believe I am worthy of love. If I believe I am worthy of love, than I will be more confident with others, making it easier for them to love me. This creates the psychological belief that people are loving, which allows me to give love more easily, which creates a more loving psychological reality. That's just a tiny bit on the feedback loop of two of the foundational elements . The main point is that every society and every person has a foundation, which is composed of a feedback loops of elements.

But if I have a traumatic experience with someone early on, then I will believe that people can't be trusted, and then I won't trust people, and they won't trust me, which reinforces my belief that people can't be trusted.

But like all feedback loops, we can shift to new ones if we recognize that they are just feedback loops.

[Mind the gap.]

Intermission! What did I just say?

I'm trying to show is that everything can be redesigned from the foundation, which is composed of feedback loops of the following kind:

- Adult-child games feedback loop
- Games and values feedback loop
- Games and psychological beliefs feedback loop
- Psychological beliefs and psychological reality feedback loop
- Reality and Imagination feedback loop

Notice how each element in the list above shows up about twice or so. It's not really like the diagram above, with a handful of independent loops making a bigger loop. It's more like the Olympics logo. But still not quite like that.. it's like if you did a magic trick with the Olympics logo, and you were like, "check it out; it's not separate rings – it's a big ass spaghetti noodle posing as a bowl of multiple noodles!"

These all create a bigger feedback loop of nonsense, and that's why there's the compounding pointlessness that we see at strip malls and businesses that serve businesses and fear and oppression and climate change.

If we imagine (and know that everyone else is imagining) positive feedback loops, then that will shape reality, which shapes beliefs, which shapes games, which shapes values, which shapes childhood and adulthood in little fractal iterations. Since that's the foundation of society, then everything that rests on it will transform too. ;)

Circular reasoning

The reasoning behind the adult games—US dollar game—has to do with the imagination and psychological beliefs of some foolio who was very scared of humanity in the 1600's. There was this one fool named Hobbes who thought that people were out to destroy each other (negative psychological beliefs). That's because he grew up in funky ass times (negative psychological reality), in the middle of a large powerful disagreement with swords (negative social emotions). So it definitely looked like people were out to destroy each other. I don't blame him. He wrote a book about how we could all kind of get along better if there were some bigger thing, kind of like a parent, to stop us from doing bad things to each other. He called that a Leviathan, a big powerful force that's made up by people, but stronger than any of them individually. It's basically a government, AKA big daddy. He didn't really believe in people that much (negative imagination). Because of that, he thought that everything should be privatized and overlooked by the big daddy. This creates the adult games that we see today (negative reality), which create the kid games we see today (schools that prepare youth for adult games–adult-child feedback loop), which then create the adult games we see tomorrow. Do you see the many layers of circularity? We can replace it all because it's just circular reasoning :D

[You know what? Fuck it… I'm printing it with all these gaps. The next version will be shorter and illustrated and not on a document that's been edited with multiple softwares and unknown mysteries of computer cognition. Don't lose hope in humanity in the meantime! Keep reading.]

Social possibilities again

The world doesn't have to be that way.

What Hobbes didn't realize is that people are what we imagine ourselves to be. If we imagine ourselves to be capable of a win-win, then we can create that win-win. That's because of the feedback loop of social imagination and social emotions. We become what we imagine, as long as we're all imagining it and all seeing pieces of that imagination grow in reality. The reality of our win-win social emotions then creates a psychological belief (based on reality) that we are capable of win-win scenarios. It all starts with non-coercive childhoods.

Social Reality yet again

In order to liberate childhood, and in order to allow more time for what makes life worth living, it's really important to see how and why so much of this society is pointless. That way we don't think that we have to mold kids to it. When we get rid of the underlying conditions leading to this social clutter, we can then use the free time to do stuff of intrinsic value, like restoring the histories, knowledge, and livelihoods of colonized people, healing from our own traumas, and connecting with each other, or just doing stuff that's inspiring for us.

Compounding pointlessness

So much of this world, and the education that reflects it, is pointless because of all the negative feedback loops that never considered intrinsic value. They collectively make a whole system that has its own needs, distinct from the needs of our emotional selves. Let me explain. Businesses are the main vehicle for the US dollar game operates, and businesses have needs. What are the needs of businesses? Marketing, accounting, office supplies, lawyers, parking lots, business suits, computers, tax preparers, financing, databases, salespeople, and more. Then we start seeing businesses that serve business needs. Tax preparation companies, sales companies, marketing companies, copy shops, coffee shops, schools that teach you how to run businesses, business law firms, which all have those needs as well. Then before you know it, you have compounding pointlessness, businesses serving the needs of businesses with intrinsic value hanging around getting splashed in the gutter, while the semi trucks speed off to deliver their shipments of 1099 forms to the accounting company.

Back to social possibility

Another way

If we get the psychological premise right, then we can get the emotional and imaginative premises right as well. We are what we imagine ourselves to be. And if we treat our youth like they are creators of shared intrinsic value, then they will become that. We just need to give them the opportunity. This opportunity arises when we keep the mindset of redesigning everything. With that mindset, we don't have to mold them to adapt to win-lose dynamics. This means that we get rid of all coercive aspects of child-rearing. No mandatory classes, no forced tests, no teaching about unnecessary social systems. We can create the emotional conditions for win-win situations to thrive from childhood to adulthood. All these situations will vary based on local conditions, and they are beyond what we can imagine now.
...Or not.

There was a time before all of this compounding pointlessness took place, and there will be a time after. All we have to do is look to the past before this all happened, while using our imaginations to see what we can use to shape the moving now. All we have to do is ask ourselves: what would a global win-win look like? What did smaller win-wins look like in the past? What conditions gave rise to them? How can we recreate those conditions? Decolonize that ass.

Just a little digression: Ethics and intrinsic value

I think that sometimes conversations around ethics miss the point. They take a certain context as given, and then they ask what behaviors are ethical to do in that context. This misses the point for two reasons: (1) contexts are made up and not given, and (2) intrinsic value is what matters. I think I've said enough about item (1). As for item (2), "intrinsic value is what matters," if we wrap our minds around what intrinsic value is theoretically, and in practice we creatively expand the fan of intrinsic value, then we are by doing so, being "ethical." I think the idea of ethics in a way itself misses the point. It's not so much about just how we treat each other in contexts that are given, but more importantly it's about being in touch with what is even good about being alive, and creating that in a way that's compatible for many others to experience their own version. A vibrant and working understanding of intrinsic value through the practice of emotional creativity in and of itself gives rise to compatible lives worth living, which is what the idea of ethics tries to achieve. Let intrinsic value flourish, and the contexts of a seemingly fixed social reality fall away.

Some of us can see how some things are made up, but we can't see how our values and emotions are made up.

When I was a kid, I didn't give any thought to how a house was made. I just lived in one. I didn't really see or think how they were made by people, in a way I could relate to. But more and more, especially with age and knowing people who made stuff, I could see that everything around me was made by people. It was something that I already knew in a way, but didn't really *know*, ya know? When my brother became a graphic designer, I really started to see the things that I would take as a given as a kid, as stuff that's made by people. Like movie posters and stuff like that. I remember walking into Subway one time and really *seeing* how everything in Subway was made by a person like me. Maybe not really like me, but I could see clearly how it was made up.

Entire cities are made up by people. And buildings, like Sagrada Familia in Spain, seem beyond comprehension. That's not something *I* could do. But generation after generation, it gets built. Architects can *see* the invention and the social construction and the physical construction better than I can. But I can know it.

What I'm trying to express is how the same social construction as Subways and churches applies to our emotions and values and conceptual frameworks. Somehow it's much harder for people to see the social construction of their own emotions. I can *see* the emotional construction of a person, of a society, of the stuff we see at the surface. I can *see* the construction of values and beliefs in the same way an architect can *see* the how a building is constructed by people.

It gets repeated generation after generation, emotional brick by emotional brick, through feedback loops of imagination, emotional carving, psychological beliefs, conceptual frameworks, and reality. They are all self-reinforcing, entirely optional, and especially, made up. They come together as sets, and can only be questioned and replaced as a set.

One purpose of this book is to do away with the rigid concepts of economics and so-called alternative economics and so-called alternative government. Using the concepts that I just listed, I'd like to say that social settings are all game-like, we are all participants who can shape and re-invent games, and those games can be various, small, large, formal, informal, and designed by the participants to create INTRINSIC VALUE – which is the point of being alive, it's what makes life worth living. We can have varied, fluid, dynamic social relations and games that are directly justified by and invented for what sustains life and makes it worth living. And we can do it better without ever referencing concepts such as "economics" and "government," which stifle the imagination and carry embedded concepts that are closely tied to this reality. We need to speak in ways that keep all possibilities – good and bad – under the same linguistic roof, so that "alternatives" can be captured in a broader and conceptually liberated form.

Teehee! :* :* :*

Shifting conceptual frameworks

We can get a little since of shifting our conceptual frameworks by turning a map "upside-down." All this means is to look in a different way than we're accustomed to. There is nothing inherent about the way the world is positioned to warrant north being at the top of our maps. The Coast Salish people would put "upriver" at the top, meaning that what we know as northeast would be at the top of the map.

Conceptual frameworks are optional and made up. They are used to help us describe reality, and some can be abitrary, metaphorical, or literal. Latitude and longitude lines are relatively arbitrary, but they do help to talk about map locations. On my map, they are labelled in 15 degree increments, but on another map, they could be labelled in 10s. Conceptual frameworks are a tool for communication. They are a way to think and talk about reality and possibility, but they are not reality itself. Longitude and latitude lines only socially "real;" they're about as real as the lines on the map. They do, however, shape reality very much. Especially if we have conceptual frameworks that describe social possibilities. If our social possibilities have concepts that limit the imagination, then we will be stifled in our social reality. The vocabulary of chess is part of the conceptual framework of chess, the way to think and talk about it. Remember what I mentioned about only having the vocabulary of chess when designing new games? Our shared imaginations would be very similar to chess, because that's the best that we can communicate. The new game we then design would be very similar to chess. That's the feedback loop of conceptual frameworks and reality.

Tying this into "redesigning everything," this means we need general terms to talk about many different kinds of games, both games like chess and social "games" as I've been using that term here.

I'll emphasize again that words like "government" and "economics" can be very limiting to our imaginations by their close association with what already exists. Phrases like "alternative economics" sound to me like the phrase "alternative chess." We need a comprehensive redesign of our social settings on emotional, philosophical, creative, imaginative, institutional, ecological, and otherwise systemic levels, which requires a vocabulary that can hold our wildest creativity, rather than mimicking existing systems that by their nature dull the imagination.

The kind of conceptual framework that I want to develop here is very much a linguistic one. Interdependences – the spectrum of social interactions. I think this contradicts people who want to use the term in a positive way, but I just want a general word for social settings.

Social settings – too tired to explain.

Omnitomy – my word for not having departments of knowledge. Rhymes with anatomy.

Game – a social emotional setting that kinda feels like a game because of the effect that it has on your behavior. I'm too tired to write these definitions.

Participant – someone who plays in a game. It could be a bacterium or a deer or a human.

Intrinsic value – yay!

Behavioral strategy – the behavior that allows you to survive in a social setting

Emotional strategy – the emotions that allow you to survive in a social setting

Value-power – the power to create intrinsic value. Contrast this with C-SPAN power; the power we usually reference. This is the power we can build and multiply and make win-lose power obsolete.

Conceptual liberation – the freedom to make up your own concepts without coercion from others. Not having violent repercussions for being conceptually creative, while also not being violent because of your conceptual creativity. Conceptual liberation is not seeing the numerals "1, 2, 3, 4, 5, 6.." as a fixed part of reality, but a moment in social history. Choosing to look at concepts, such as quantities, in your own creative way is conceptual liberation. It's being creative about how you want to map the world in the abstract. Choosing to cut a cake into a spiral rather than a hub with spokes. You know, that kind of thing. Being free to think and conceptualize and come up with alternatives to the most common way of mapping the world.

Transcendence – a feeling beyond the ordinary. This is the kind of things poets write about. Do I look like a poet to you? I don't want to analyze this thing to death. Some people use the word "spirituality", and I think they mean something similar to the feeling I get when I look at the endlessness of the ocean or the cosmos, the feeling of being humble and small and a speck of dust and life. The feeling I get when I lie on my back in the ocean, slackjawed in meditation, and a seagull comes and poops in my mouth. The chances of that are so phenomenal, it puts me in a transcendent state. The difference is that I just don't attach "spirits" to it, so the word "spiritual" doesn't work for me. I have similar feelings as you do; I just think transcendence can be a more general word that can include people like me.

That's just an offering of words that help us imagine society (and whatever we want) creatively.

I'm gonna repeat an important paragraph now.

One purpose of this book is to do away with the rigid concepts of economics and so-called alternative economics and so-called alternative government. Using the concepts that I just listed, I'd like to say that social settings are all game-like, we are all participants who can shape and re-invent games, and those games can be various, small, large, formal, informal, and designed by the participants to create INTRINSIC VALUE – which is the point of being alive, it's what makes life worth living. We can have varied, fluid, dynamic social relations and games that are directly justified by and invented for what sustains life and makes it worth living. And we can do it better without ever referencing concepts such as "economics" and "government," which stifle the imagination and carry embedded concepts that are closely tied to this reality. We need to speak in ways that keep all possibilities – good and bad – under the same linguistic roof, so that "alternatives" can be captured in a broader and conceptually liberated form.

Teehee! :* :* :*

Deeper inspection of individual behavior

Anyone who's past the age of 25 can hopefully see that the undesirable or oppressive behavior that we might have experienced from others came from a deeper emotional place before that incident. Most of us know that emotional dispositions are formed at childhood, but I want us to also join that understanding with the player-game analysis. What kind of games shaped a person to have been emotionally carved as they were? What emotional strategies did they have to adopt, and which did they have to shed to survive in the game they were playing? What games did they have to play? These are all questions I ask myself of individuals around me or on a global stage. The main point is not to critique the individual, but to understand the social conditions that give rise to what is harming us. I found that using this on a small scale has helped me navigate some very difficult situations. I also think that the value of looking at underlying social conditions helps us to not recreate them. We spend more time scolding individuals than we do reshaping the childhood social conditions that could prevent the behavior we're ailing from.

Name the biggest asshole you know

Whoever you think is a prime time asshole, I can see myself in them. I can see some of them in me. Their assholery is just fear. I've had fear before; have you? We need to undertand each other's fears. If you understand the historical context and conceptual framework of your own fear, then you can understand them. If we all hold ourselves to this standard, then we can eliminate the fear that is underlying the systemic violence...that we all fear. If we all agree to try to see the context of history, concepts, and childhood from which our "enemies" emerged, then no one would have enemies because there would be nothing to fear. But we also have to heal first, because we can't see others until we can see ourselves. We have to undo the patterns of fear, misinformation, etc that prevents us from seeing one another.

Don't hate the player; hate the game.

No one had a choice about being born. No one had a choice about what body they were born with, or what game they were born into. It's much easier to judge someone who is a different type of player in a different type of game, but it's much better to understand them. Look at power dynamics and look at the choices they have available to them. Who is the closest person you know who has been in that type of game? What kind of pain did they experience? I think about this a lot with the man game. A lot of people who weren't a "man" in the man game are being hurt by those who are "winning" the man game. I'm one of those people. I was very much on the losing side of the win-lose dynamic of man game. Despite that, I would never want to be a "winner" in the man game, because I think I would be losing something really important to be shifting into that position. I see value in understanding the pain of being in the man game. This is also not an excuse for any kind of behavior; but that we have to see it as a bigger thing than an individual. We have to handle reponsibility on the game level, not the individual.

The losing side of winning

The thing about win-lose dynamics, is that there isn't actually a win. There's a win as defined by the game, but there's no well-examined intrinsic value. It's just game-specific value, and an emotional sculpting by the game. You lose a lot by playing win-lose games, even if you're the supposed winner. You have to adapt your emotions to what is conducive to the game, you become emotionally narrow, you lose touch with the value of what appears to be your opponent, and you don't even value what you lost. This why I say that in liberation "you don't know what you're missing." I parallel this with circumcision. When the turtleneck of your ding-dong is cut off, you don't know the sensitivity that you're missing. Same goes for your emotions in the man game.

Those who have had a win-win relationship with people of various body types and have experienced compatible intrinsic value, would not trade their win-win situation for a "win"-lose. It is ultimately lose-lose. This plays out in many ways across seemingly win-lose situations. When it comes to power and resources, those who are "winning" actually have a very narrow sense of intrinsic value, are totally deluded by the game they are playing, and mostly have fake friends who are just using them to get ahead. Their ego might be stroked by their fancy boats and excursions, but that same kind of value can be achieved directly and more easily by those who have a broader emotional range, and more access to their own creativity and genuine relationships.

Converting a win-lose to a win-win

By showing other games that are possible. And how they work. And taking someone from win-lose game and giving them molly. Teee heee.. and other options.I need to elaborate here but my eyes hurt. This really should be the best part of the book… okay real quick. Create little examples of things being better, and show how there could be more of it. Understand if there is a dominant strategy like being tough that is only being chosen by individual players in isolation. Bring people together an harness collective creativity to create a better game. There's more in the Part Two section of the book for how to put stuff into practice.

Emotions and intrinsic value go together

The broader your emotional range, the broader you can experience what makes life worth living. If you have a limited emotional range, such as only getting off on how superior you are to others (your ego), then you are trapped in a game where you try to dominate, and the satisfaction keeps getting more difficult. If you can experience being humble, being creative, crying, appreciation, beauty, camaraderie, genuine connection, laughter, awe, adventure, the joy of insight and discovery, then you have a broader range of what makes life worth living. You don't need to do all these tricks to satisfy one aspect of your being, which was carved from your young social games. Intrinsic value is abundant and easy to multiply. When we keep that in mind, we don't have to be so concerned about the nitty gritty instrumental details. A broad emotional range and continual practice of creativity is all we need.

Intrinsic value can have instrumental benefits

When we put intrinsic value first, all kinds of other benefits can emerge. From the study of origami, scientist have found ways to fold proteins and develop cures. This is just one example of the instrumental benefits of pursuing your intrinsic motivation and curiosity. Intrinsic value is by defintion worthwhile for its own sake, and this is just an example of what happens when intrinsic value and instrumental value are in right relationship with each other.

Why economics textbooks are wrong

They are partially right, but also very wrong. They are right in the sense that they kind of describe the games we live in, most popularly, the dollar game. The way that economics books are wrong is that they are merely descriptive. They don't use language that is also imaginative, that is, they don't use language that is applicable across all games. They use game-specific language, and as I have mentioned before, each game creates its own sense of intrinsic value, as defined by the game itself. For example, unexamined intrinsic value in the dollar man game is "getting laid and getting paid." But for any system to be justified, it can't be justified in terms of its own self-generated sense of what makes life worth living. Economics textbooks disregard a philosophical account of intrinsic value. They only talk about "utility," which is instrumental. It has to be grounded in a sense of intrinsic value that can stand on its own across games. It has to be intrinsic value that any game is designed for. What makes life worth living has to be examined and created and described conceptually prior to any justification of a game. Because we grow up in games that already exist, this is a bit of a challenge to do, but it's not impossible. All you have to do is recognize what kind of player you are, in what kind of games, and describe what it means to win in terms of those games. You will then see how your sense of intrinsic value has been influenced by those games, and you can start to be creative about intrinsic value independent of them.

Economics textbooks that describe the dollar game are wrong because they have a faulty psychological premise, and they take social contexts as given. For the sake of describing the dollar game, they remove the psychological variable and say that people are just playing their best strategies in the game. That's fine for the sake of analysis; it's good for talking about the game itself. But the game is made up, and what other games are possible when we understand the richness of psychology, intrinsic value, creativity, and win-win possibilities? Tons.

The textbooks talk as if the dollar game is just the way the world works. And it does work that way, but it's made up, and it's changeable. The nation-state-dollar game is not an inevitable facet of social life. It's just a relatively new compound system that is based on a few really old dead guys' fears.

Why government textbooks are wrong

Government textbooks are wrong in the same way and for the same reason economics textbooks are wrong. Government textbooks are merely describing systems that exist, and they take the contexts of "economics" and "government" as given. But with a different psychological and philosophical premise of what makes life worth living and how we can achieve it, the Hobbesian and Lockean notions that justify these systems can fall away. Toodle-oo.

What do we need as emotional beings?

That's hard to say. And the reason why it's hard to say is because we can be confused, socialized, or deluded into what we need. You might think you need a wedding ring. You might think it needs to be diamond. And this might just come from society's messages, rather than from your bodily needs or a creative need. So here are some classifications just to get started.

1. Stuff that maintains life from our **animal forms** - such as food, water, and shelter.

2. Stuff that makes **life worth living** - excitement, friendship, adventure, intimacy, discovery of nature and the universe, etc.

3. Stuff that **comes from a social setting** - you "need" a credit card, ID, business suit, etc, to operate within a privatized commercial world.

4. The **systems have needs**. And this is a huge part that a lot of people don't talk about. Your car needs tune-ups, oil changes, etc. What your car needs is different from what you need. Same goes for our social systems. Our social systems need reports, documentation of transactions, money, banking, accounting, marketing, which is different from what you need, as an emotional animal. Businesses need office supplies, lawyers, software, data entry, security cameras, fences, locks, and so on. Then there are businesses that specialize in each of those things, which *themselves* need office supplies, lawyers, software, marketing, security cameras, and so on, and it's not hard to see from there how our world is so full of blah, and we're destroying everything for it. What businesses need, or what the social system itself needs, is much different from what we as emotional beings need. If we lose sight of what we need, as animal and emotional beings, while taking the social world as a given, we end up feeding systems at the expense of ourselves. Much of our social ills can be eliminated by recognizing when the systems' needs are at odds with our own. We can then redesign social life to put intrinsic value at the forefront of our aggregate social design, and eliminate the clutter and the destruction in its name. This paragraph is a very important part of this book. Look around you for the amplified feedback loop of the monetary system's needs. Look at the fractal appendages of business systems. Every element of a business system, itself becomes a business, which needs a business system. It's a fractal manifestation of a dominant strategy in a competitive game. Hahah whoops, life is meaningless! All the clutter is emerging from the poorly-considered emotional and philosophical foundation. This is only temporary. We just have to crowd out this phenomenon with fractal intrinsic value.

Webs of trust

We can replace one-to-one transactions with many-to-many solidarity. The trust has to compound slowly from the small scale.

Non-monetary solidarity

Solidarity works with trust, many-to-many, not one to one. Collective acknowledgement of solidarity, healthy social emotions, and a strong sense of well-examined intrinsic value contribute to its success. A goal that I aspire to achieve in solidarity is to ultimately do solidarity without transactions and the stuff we see in these systems. That is, solidarity can be done without money. It wouldn't make sense for money as we know it to exist in a comprehensively redesigned world.

Monetary solidarity

See the "put it into practice" section.

Quick recap

I hope I have made it clear that the economy as we know it and the government as we know it don't need to exist, and their emotional and philosophical underpinnings actually create the problems that they intend to curb. We have to replace these systemic socioemotional arrangements. And we can. We can create or re-create more distributed and varied social arrangements that don't have the coercive and weaponized hierarchies that we're so famliar with. This can be accomplished by self-determined child-hoods, as described in the "Land as Pedagogy" chapter in *As We Have Always Done* (for an Indigenous perspective), or in *Summerhill (*from a Western perspective, but also a liberatory spirit). What enables these healthy childhood conditions to thrive is a belief that those self-determined childhoods are nested within a society that should not create the external pressures for the children to adapt to. Instead, they allow adult society (at least in the imagination) to come into being from the development and curiosity of youth. Adult life is compatible with childhood freedom. Also, if the mainstream adult world could recognize a more direct relationship to intrinsic value, we wouldn't have all these merely instrumental institutions that we are making kids adapt to. This is why I say "Redesign Everything," because we have to think in terms of a whole different society based on better psychological and philosophical groundings than our current one in order to escape the cycle of molding kids to the adult world. If we see adult society as fixed, we will keep creating the childhood conditions that give rise to the adult so-ciety that we see as fixed. Seeing it as fixed *is* what makes it fixed.

Leanne Betasamosake Simpson's description of childhood from an Indigenous perspective

My short description of her description: Childhood is embedded in life, and life is embedded in land. There is no separate world of "education," and this is what I'm trying to say when I talk about re-designing everything. What often gets in the way of us rethinking one facet of social life, is that we think that it's swapping out a single facet of an otherwise fixed world. But in order to spark our imagi-nations for "transforming education," we have to allow for the transformation of everything else. This quote from Leanne Betasamosake Simpson's *As We Have Always Done*, describes indigenous child-hood embedded in life and land in a beautiful way:

[Binoojiinh] has already spend seven years immersed in a nest of Nishnaabeg intelligence. They already understand the importance of observation and learning from our animal teachers when they watch the squirrel so carefully and then mimic its actions. They understand embodiment and conceptual thought when they then take this observation and apply it to their own situation—by making a cut in the maple tree and using a cedar shunt. They rely upon their own creativity to invent new technology. They patiently wait for the sap to collect. They take that sap home and share it with their family. Their mother, in turn, meets her child's discovery with love and trust. Binoojiinh then takes their elders to the tree, already trusting that they will be believed, that their knowledge and discovery will be cherished, and that they will be heard.

Binoojiinh learned a tremendous amount over a two-day period—self-led, driven by both their own curiosity and their own personal desire to learn. They learned to trust themselves, their family, and their community. They learned the sheer joy of discovery. They learned how to interact with the spirit of the maple. They learned both *from* the land and *with* the land. They learned what it felt like to be recognized, seen, and appreciated by their community. They *came to know* maple sugar with the support of their family and elders. They come to know maple sugar in the context of love.

To me, this is what coming into wisdom within a Michi Saagiig Nishnaabeg epistemology looks like. It takes place in the context of family, community, and relation. It lacks overt coercion and authority, values so normalized within mainstream, Western pedagogy that they are rarely ever critiqued. The land, Aki, is both context and process. The process of coming to know is learner led and profoundly spiritual in nature. **Coming to know is the pursuit of whole-body intelligence practiced in the context of freedom, and when realized collectively, it generates generations of loving, creative, innovative, self-determining, interdependent, and self-regulating community-minded individuals.** It creates communities of individuals with the capacity to uphold and move forward our political practices and systems of governance.

pp.150-151, Simpson (bold is my own)

As I was reading this book, I almost felt like there was no point to writing my own. But I think it's important that we who grow up in metropolitan areas (like myself) communicate to others from similar backgrounds. I guess the same goes for anyone of any background. Anyway, this passage puts texture and detail to what I have believed in for years: Childhood and the rest of life are cyclical. If we allow life overall to be free and open, then childhood can be free and open as well. And if childhood is free and open, then that creates the conditions for the rest of life to reflect the emotional foundation and wisdom that the youth have acquired in that free and open setting. We need to believe that both free childhood and free adulthood are possible for either one to be possible. This is why I feel so stifled in conversations about "reimagining education:" because everything else needs to be reimagined too, so that the line between "education" and the rest of life is dissolved.

Like I said earlier, life hasn't always been as destructive and pointless as it is now. And many of us are familiar with the importance of decolonization. I hope that we can succeed in bringing indigenous concepts and respect for indigenous people, and learning from them and supporting their sovereignty, into our imaginations and our mainstream, and understandable to people who don't understand why it's important.

When I say that "redesigning everything is possible, desirable, and easier than whatever we're doing now", that's because I want your average person in the mainstream to realize that comprehensive solutions can solve their daily problems. Many American parents come home from their pointless job too tired to play with their kids. Because of the hierarchy and specialization of American life, they have to outsource the raising of their kids. They have to spend time somewhere else to pay someone to raise their kids. So many people can't imagine their way out of that situation. But what if kids and parents could have more of a relationship, especially a loving one? It's much easier not to coerce kids than it is to force them to do stuff that they hate. All of our child-rearing practices could transition to non-coercive versions of themselves, and that would make a huge difference in the lives of modern society. It also creates the ground for new social structures to emerge. But the immediate appeal is the greater ease between adults and children. This is why I say that redesigning everything is easier than whatever we're doing now. The improved relationships between adults and children could be very appealing to the mainstream.

Everyone has something to gain from liberation and from respecting indigenous sovereignty, which teaches us a lot. The more sovereignty there is in the world, the more diversity and inspiration there is to be gained. Being oppressive is not winning. Being a part of a liberated world with diversified and widespread sovereignty *is winning*.

I think the idea of cultural translation is important. I'm hoping to understand and communicate the value of indigenous life to a metropolitan world, because that's the world I'm familiar with. I hope that I can connect the daily lived struggles of metropolitan life to solutions that are indigenous.

The benefits of decolonizing childhood (and the rest of life), from a metropolitan perspective

The struggles of parenting in metropolitan life have a lot to do with disconnection. You go to work, and you come back too tired to engage with your kid. The person you're supposed to love might feel like a nuisance, even though you wish that you could express more love and engagement than your tired body allows you to. On top of that, you have to make them do their homework, which is part of an education that merely replicates the pointless work that makes you feel so disconneced from your kid in the first place. Wouldn't it be better to have more time with your kids, where your relationship is not about making them do things that someone else told them to do for some abstract reason? Wouldn't it be better to spend more time in nature, and be surrounded by people who have grown up in a self-determined, self-responsible way? If we got rid of all the pointless work, put intrinsic value first in the design of social life, and value childhood experiences as important in themselves, then we could create the psychological conditions for self-love, empathy, and self-governance to flourish. We would eliminate the psychological premise that upholds the systems that create the emptiness that you feel, daily.

Understanding the struggles of people at all levels of society

I think it's important to recognize people's struggles at all levels of society. Since I'm talking to people who already recognize the struggles of oppressed people, I think it's important to recognize the—at least emotional—struggles of privileged people. So often, we oversimplify privilege and ignore the fact that everyone has some kind of struggle due to oppressive systems. I have seen rich people disconnected from their children over legal and financial battles, while being surrounded by people who are using them for their money. This is the losing side of winning. In any win-lose dynamic, it's always covertly a lose-lose. Win-lose dynamics are unstable. You have to protect your "win" from those who are losing, which puts you at odds with everyone else. The motivation behind your desire for riches comes from an emotional insecurity, distrust in others, and lack of creativity to self-generate intrinsic value. In addition, the people around you are probably using you. Who the hell wants that? If we connect to that struggle, and point out that everyone, including the privileged, could benefit from a global win-win, then we can communicate effectively to put more power behind liberation.

In another area of society, rural whites are fearful of Latinx immigrants taking "their jobs," when those jobs don't even bring them anything worth living for. Any illusion that those jobs are worthwhile is only in the context of this game itself. Remember that games are self-justifying. It appears that "jobs" as we know them are necessary, but so much of economic life as we know it, is just the compounding pointlessness that I described earlier. Most jobs are just serving "needs" that have emerged out of businesses and privatization *itself*. Rural low-income whites are struggling financially, and I feel like we miss the point on that. We are also missing the point that much of Americans' experiences with exhaustion and depression have to do with the compounding pointlessness that is created by systems of privatization.

So much of what I see on Facebook is about bashing bigots rather than realizing their fear and communicating effectively from there. Their fear is based on their lived experience that this is a win-lose world. In this win-lose world, they have to "compete" for jobs, and they don't want to lose their jobs. They're not realizing that competing for jobs *is in itself* is the problem. "Jobs," extreme privatization, and everything that comes with it, is the problem. It's not Latinos who are the problem. It's this win-lose society. Sometimes I feel like I'm the only one who tries to understand where bigots are coming from, so that we can communicate a win-win.

Many people take the social world as a given, and they're not realizing how beneficial it is to themselves if we replace our social foundation with the conditions that lead to liberation, a global win-win. Which has almost immediate benefits when put into practice.

This is something I hope to communicate in a simpler way. I also think this is much harder for people socialized as men to understand. But after a few edits of this manuscript, I hope to make it clear that *everyone* has something to gain, almost immediately, and definitely for the long-term, of birthing a social foundation emotionally developed for a win-win. Again, I'm talking about liberating youth while keeping a "redesign everything" mindset.

Liberating youth, if I were to turn on a switch right now, would just mean converting regular schools into democratic schools (that's the simple way of putting it). This is not "easy," but it's not as hard as maintaining the coercion of children and dealing with the impacts such as gun violence and bigotry and war and state-capitalism that arise from it.

Anyway, this is again why it's important to redesign everything. If rural whites can't imagine their way out of capitalism, then they can't get rid of the fear that is driving their bigotry. All the win-lose dynamics are so entangled in each other. If we take state-capitalism as a given, then in a way, we have to take racism as a given too. And like I said before, win-lose dynamics are all covertly lose-lose. I get the feeling that the white people who are the most bigoted are those who are losing from state-capitalism. Their bigotry comes from the fear they they will lose more.

Everyone has a stake in liberation

I keep repeating "win-win" because there's so much fear that gets into conversations about how society is shaped and who's positioned where within it. I think we can communicate without fear on either side if people who are fearful of what we see as a liberatory thing, as a good thing for them too. Because it is. Liberation is good for everyone. You are always safer and more inspired in a world where everyone gets to experience their own version of intrinsic value. That includes, men, white men, and rich white men. We are losing a huge opportunity, or we are not truly understanding liberation, when we say things like "what incentivizes them to step down" when we talk about people on the "winning" side of oppression. Liberation is a step up for everyone. It's just not often framed that way.

If we can understand that, than we can articulate a win-win beyond the fear. We can speak in a reassuring way about the liberated future that we can all build. We can talk about how diversified sovereignty is good for everyone. We can talk about how liberated childhood creates liberated adulthood. We can talk about how we can avoid their kid dying in the military, we can avoid their poverty and their exhaustion from working multiple shifts at different jobs, because all of it is coming from the oppression of children and taking state-capitalism as a given. Win-lose (AKA lose-lose) dynamics are made up. White allies can reassuringly explain away, to other white people, the supposed threat of Latinos, Muslims, and Black people, by understanding directly where the fear is coming from, and showing them a secure way out of that fear and into solutions that work for everyone, including them and their kids.

But the outright bigots are not my primary audience. That's the holy grail of communication that I hope can evolve out of this book. In the meantime, I want to express what's on my mind to you all, the manuscript readers, because that's still a challenge for me right now. One step at a time.
We have to put more attention to stuff that works, stuff that embodies what we believe in, and articulate how it can have a domino effect of redesigning everything. We need to communicate where we're effective at being visionary and constructive to people who want to engage in being constructive. This doesn't mean that we don't pay attention to the immediate struggles of oppression, but that in the effort to relieve it, we seek out and articulate the expansion of creative social functionings that generate liberation.

In this time of identity politics, we are vastly oversimplifying the nature of power and oppression itself. State-capitalism is still a big machine that is not itself being challenged enough. We are only challenging what it does and to whom, rather than the machine itself. We are only saying who is at the bottom and the top, without saying how the bottom and the top are constructed, and what are the emotional and philosophical conditions that support it. Everyone is losing, even if they can't tell. It is very much exacerbated by race, and started off on a premise of racial superiority. And everyone is missing out on the opportunity to live in a win-win network of games.

A reminder that everything can be redesigned

If we revisit Leanne Betasamosake Simpson's passage, we can see that children's "pursuit of Nishnaabeg intelligence practiced in the context of freedom [creates] … generations of loving, creative, innovative, self-determining, interdependent, and self-regulating community-minded individuals. [Which in turn create] communities of individuals with the capacity to uphold and move forward our political practices and systems of governance." When we create emotional conditions of freedom and self-regulation, we are thereby creating the foundation for new forms of social life to emerge, rendering existing oppressive structures and their self-justification obsolete. We are creating positive child-adult feedback loops and positive pschological reality and beliefs feedback loops.

Comprehensive alternatives. NOT just alternative "this" or alternative "that". Alternative everything.

We don't just need alternative schools, alternative economics, alternative governance, or alternative particulars. We need comprehensive alternatives that transcend the constraints implied by those words. All it requires is a comprehensive imagination and vocabulary. Here's my attempt to phrase the elements of a comprehensive alternative:

- liberatory (non-coercive) childhood communities
- strong and varied personal experiences in creating moments that make life worth living.
- emotional awareness and transformational understanding
- well-examined intrinsic value

  (a sense of what makes life worth living that is not just a value embedded in a game),
- an account of valuepower

  (how we can creatively combine our abilities to do things that make life worth living)
- a direct relationship between instrumental and intrinsic value

  (for example, if we create this rope, we can climb mountains; rather than letting instrumentality compound into strip malls and businesses that serve businesses.)
- liberatory (non-coercive) creativity around concepts
- a liberatory account of humanity's place in the animal kingdom and wider ecologies.
- a non-coercive account of the cosmos
- And based on all those above, player-designed games (social settings/institutions/groups) that vary based on:
  - formality: formal to informal,
  - size: small to large,
  - purpose: functional or just for fun, ("functional" means that it has an instrumental purpose like feeding us or providing water, and "just for fun" means it's for enjoyment of various types.

  ...and that are considered with an aggregate intention of a global win-win.

All of these taken together should result in globally compatible intrinsic value. AKA, a global win-win, or collective liberation.

That would be a comprehensive solution. Everything there in combination could replace today's oppressive systems. I'll have to work on making this more memorable. This is what we can feedback loop imagination and reality toward.

In the imagination, it's much easier to redesign all of them, to have a comprehensive alternative. We can bring it about by holding the whole in the imagination and creating small versions of it through the imagination and reality feedback loop. Redesigning everything is like inventing an airplane rather than changing a tire on your car. It's a new thing where the whole thing functions a different way than the old thing. We can't talk about car parts for airplanes, and we can't talk about win-lose parts for a win-win world.

It all has to be redesigned, and we can do it. Keep reading to see suggested practices for bringing it about.

Part Two: Put it into practice.

The Braid of Liberation

The goal of this is to create a domino effect that ultimately replaces coercive systems with a liberatory world. We have to replace coercive systems anyway, so we might as well start now. The more that we create liberation, the more that we can draw energy and attention to it, and show it to a wider audience how good it feels, and how obsolete the alternatives are. Braid these three steps together, to keep transforming and being transformed.

1. Re-child
Reshape your foundation. Understand how power dynamics during your childhood have shaped you.

2. Reconsider
Learn more and let your worldview change. See if you can improve your liberatory practice. If that works, help others heal and re-organize slowly with trust.

3. Re-organize
(…at the speed of trust, as adrienne maree brown says). Organizing very slowly and intentionally as described later will give us liberatory imagination-and-reality feedback loops.

Repeat until we can sustain life and what makes it worthwhile from a new foundation!

*lots of things on the following pages might be in the wrong section or out of order. I just can't do this by myself anymore, so here you go!

1. Re-child

Use the understanding in this book to go into a conceptual healing cocoon. You're about to re-child. Get into your cozy zone, and get away from people if you can. People are the ones with the social emotions. You don't need that right now. You need time and space to re-feel your history of social emotions, especially the painful ones. Re-feeling social emotions isn't easy when there's more social emotions whirling around. This is your cocoon phase, your time to melt. Mushrooms help with this part. Save or raise some money if you can, get your childhood photos (hypothetically), take some mushrooms and go deep! Revisit and reinterpret your pain in the context of social power. Understand how systems of domination have shaped your personal family experiences, and how they have shaped the behavior and emotions of your parents or guardians. What emotional and behavioral strategies were useful for you at your young age, in your social context? What was prized, what was not? Are those values something that you agree with? What kind of people were powerful on a small and large scale at that time?

Remember that nothing at your very young age was your fault.
Give yourself compassion. You couldn't choose what kind of player in what kind of game you were.

Allow your image of yourself to change. You might as well laugh at it all; no one's watching. The point is that you're as real with yourself as possible.

2. Reconsider

Reconsider stuffs on small and large scales after every iteration.

Look at things with new eyes.
Explore the unfamiliar. Travel alone. Revisit things you used to judge.

Allow your perspective of everyone to change.
This naturally results from giving yourself compassion in the context of social power.

Share the experience of transformation, and open yourself up to transformation by others.
What do you see now that you didn't see before? Don't focus on the past, focus on the enlightenment and open possibility of the new. Isn't it exciting? How can you share that excitement of a new emotional perspective with people of your emotional background? How can you open yourself up to what you never realized was valuable?

Reconsider your worldview: Read indigenous knowledge, support indigenous livelihoods

It's only been a few hundred years that the world has been this globalized, high-tech, emotionally lack-luster, and out of touch with basic reality. There's definitely something wrong with our emotional and knowledge systems that's giving rise to our various crises. Learn about how things were done before this time, and about the people who are still trying to maintain those ways of life. Not only how things were done, but how things were *thought of*. It's becoming more popular to think transdisciplinarily and do complexity studies, which is great. But this is nothing new. Disciplines as we know them also did not always exist. Non-human animals had ways of behaving that were already representative of complexity. Indigenous people learn from non-human animals and the rest of nature. Indigenous people draw connections and analogies across all areas of reality. Complexity manifests in plants and animal life, including humans. It's just a matter now of harnessing that complexity for spreading a healthy social emotional transformation. That's what adrienne maree brown is saying in Emergent Strategy, and that's what we humans have been doing for millenia. It's only until recently that some people in Europe got really scared of each other and dominated everything in sight out of fear.

Monetary solidarity

If you are non-indigenous or if your people have collectively been late on paying rent to those whose land you live on, or those who have worked the land, then it's time to pay up! This is a longer way of saying pay reparations to Indigenous and Black communities.

I hope I've made it clear that our daily and global problems result from a temporary systemic explosion arising from maladapted mancubs from the 1400s and 1600s. Every culture has had their maladapted mancubs, but the European ones got their way. Solutions to your daily and global problems come from emotionally health youth, and an imagination that arises from the creativity of cultures that have been functioning before and through and despite this explosion. Listen, learn, and support.

Collectively acknowledge the possibility of redesigning everything

We all need to acknowledge it together. We need to be confident that redesigning everything is possible. It's not only possible, but it's easier, more desirable, more enjoyable, and doable right now.

3. Re-organize

Slowly build authentic and trusting relationships. Make sure that what you want to build on the large scale is embodied in the friendship. Make your intentions clear as to what your transformative vision is.

Check your motivations

Do you feel relaxed and ready to learn about the world beyond what your familiar with? Do you feel humble, confident, and authentic? Are you motivated by understanding or judgment? Are you motivated by feeling or appearing superior? Do you need external validation beyond a few intimate friendships? Make sure your actions are not motivated by ego, so you can act with integrity as you navigate through the world with new eyes.

Take stock of your values and power

What makes life worth living for you?

Get acquainted with all of who you are as a human being. All of your emotional capabilities, technical skills, abstract capabilities, physical abilities…when you are that self aware, you can show up in the world as your ever-growing self, in the co-process of redesigning everything.

And don't forget about the abstract ones that no one sees. Strengths can be emotional, like the ability to articulate your emotions, or abstract, like the ability to merge different ways of thinking. Just because no one sees them doesn't mean they're not there. You might just be oppressed.

Acknowledge internal creative power and also institutional power. Power is diverse and creative. If you have a lot of institutional power (money/access/privileged identity), turn that into healing and restorative power for people who have been hurt like you or who you have hurt. If you need more time to reflect and re-child, then please take that time, because that's the most liberatory thing you can do: come to terms with yourself in terms of power. That's the platform for you to find your liberatory calling to spread that transformation. It could be working with people of your identity to open them up to a broader value-emotional spectrum, it could be harnessing funds and resources for healing and transformation for those heavily affected by coercive power. It could be shifting narratives with your storytelling skills.

If you have kids

This is the best place for liberation. Please give them all the love, don't spoil them, and let them live in freedom if you have access. Summerhill is a good book to read, as well as the "Land as Pedagogy" chapter of *As We Have Always Done*. Democratic-free schools are based on principles of self-determination and self-governance and love of life. Connect with other liberatory parents. Provide what your parents emotionally couldn't. Keep a "redesign everything" mindset so you don't just replicate society by adapting your kid to adult games.

Try to understand others through your own work in self-compassion

Now that you understand yourself so well, try to understand others this way. Your psychological beliefs should be updated now that you know yourself so well. Can you see the social emotions, imagination, conceptual framework, play out in yourself and others? You can now communicate based on intimately knowing that shared experience, even though your experiences might have had different colors and flavors. You should now believe that other people are capable of the same transformation you're going through.

Foster a few deep and authentic relationships

Spend time with your realest self. Who are the people you can share this new authentic self with? Tell those people that you want to connect with them. Maybe no one comes to mind, which is okay. It's definitely a little scary. There are many blogs and websites where people are expressing something that you're feeling. Try to find those blogs and email them for a phone call or something.

Don't feel like you have to connect with anyone that doesn't let you be your best self. If you are growing in the direction of being more sensitive, don't spend time with people who are not going to understand that, or who might ridicule you or stigmatize you for who you used to be. The point is to be a better person. Be with people who allow you to be better and who allow your inner dialogue to be supportive of the emotional direction you want to move in.

If this book resonates with you, it might be helpful to **connect with others who have read it**. That way you can talk about your social intentions and emotions with the same vocabulary and without judgment.

Look for the liberatory nudge

The liberatory nudge is the tiny little thing you could notice, or the choice you could make, that will have a domino effect on the rest of your life and on those around you. Simply saying "no" to something that's inauthentic for you could open up all kinds of possibilities when you turn to the "yes" that you really need.

Communicating transformation

When you have successfully transformed in any way, communicate the benefits of it to someone similar to you who could benefit from that transformation. Take note of the inner dialogue, feelings, and especially timing and context in which you were able to transform, and create those conditions for a good friend of yours. Focus on the benefits. Tell your story.

Make value rather than power

Make value rather than power. The power will naturally follow from the shared creation of value. Value can be made and multiplied. Power is vast and diverse. The power to make someone laugh, the power to heal, the power to transform. Power is more than just the power to dominate. It's the power to create shared value. Power can't be talked about in isolation. Don't even think about the power part. Think about the value. Make value.

Make power, not take power.

I know I said make value rather than power, but this catchphrase is too good to pass up. Power can be made, it's not just a thing that ugly institutions have. It's not just something to be "taken," like a crown or something. Power is creative, emotional, and unlimited. Power exists in you and your friends to create what makes life worth living.

Organize around intrinsic value

Intrinsic value compounds. Organize stuff that makes life worth living. Make sure to express a liberatory and visionary narrative grounded in the history of power dynamics and your place in it. Don't just go around partying and thinking that that alone is gonna do it. Let's create transformative experiences and express a socially transformative vision.

Organizing should be organized

Everything goes so much better when you do some thinking up front. Less people get hurt, less time gets wasted, and there's more time to joke around and connect. Also, since so much is on the internet, or shared digitally, organize it. Thinking through the way you organize with people is a way to respect their time and agency. Don't just jump in; take time with the most organized people in the group to plan ahead at the project level, meeting level, conversation level. This respects people's minds and contributions. Don't just pass around a lot of information that's irrelevant to most. Be intentional about time and information. Also, reorganize your house for your emotional and liberatory priorities.

Prototype and iterate

There is always a slightly realer version of your imagination. The purely imaginative is just in your head. The little more real is talked about. The little more real is written down or drawn. The little more real is the smallest and lightest version of the real thing. As you get closer and closer to reality, you get more ideas on how the fully fleshed out thing could work.

Online communications

Keep it organized, intentional, and minimal.

Organized means having a database or spreadsheet to store the information. Take time before a project or effort to know what kind of data you will need, and set up the structures in advance. This allows organizers to put the information directly in the right place, without all the back and forth emails, being CC'ed, and all the irrelevant group texts and email threads that can make organizing confusing and draining.

Intentional means make it clear who needs what information, and send it directly to them.

Minimal means try to minimize the amount of information that people need to read. Don't make organizers feel like they always have to be plugged in just to get the tiny amount of information that's relevant to them.

Libre Software. Libre means "free" in Spanish, but free as in freedom, not free as in free beer. That's why people use the Spanish word for "free," to distinguish between the two.

And/or encrypted communications. Tresorit is an encrypted cloud storage that syncs with your computer. I've used it by myself, but have not collaborated easily on it yet. Who wants to try with me? This book was written on a Linux OS, on LibreOffice Writer with Liberation Serif font. Baaahahahah yeah libre software! Learn about it. Not before you learn about yourself though!

Get all the fractal bullshit out of your imagination!

Recognize the underlying emotional reasoning behind these systems, and allow your psychosocial imagination to emerge from your re-childed, re-considered, and re-organized social life. Repeat the braid of liberarion slowly until we fractalize intrinsic value, crowd out the nonsense, and replace it all with a varied win-win world!

Let's do this. Thanks for reading!

Love,
Vanoozle

This book is version 1.2.2.

Stay tuned for version 2. It's shorter and illustrated!

Email me at me@empathematics.com to add your skills and analysis to the next version.

You can also donate at empathematics.com

Tankieeee!!

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Feedback!

1. Does this book make you want to re-child?

2. Does this book help you re-child?

3. Does this book help you understand yourself and other people better (especially the ones you hated on)? P.S. "Understand" does not mean "approve of"

4. Can you talk about comrehensive alternatives more easily with other readers?

5. Can you imagine us collectively redesigning everything?

6. Are you my mother?