

Stockholm Forgiveness of Responsibility: A Futures Market

Sometimes what is true is not based on what is correct, good, or right, but what is sacrificed for a state to be true

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Chapter 1

Our civilizations grew because of PJR: DUE TO? fertilizers in the rivers and winds. Our languages grew from the same causes. It may not be apparent, but our languages are in a perpetual foot race. PJR: WIND AND RACE ARE DIFFERENT METAPHORS? Languages run the relay in teams, and some pass the baton more gracefully than others. Symbols want to be written; words want to be formulated; sentences want to be expressed. An ancient dichotomy exists between philosophy and rhetoric. On one hand, truth is composed of correctness, rightness, and goodness. On the other hand, style has to be sexy otherwise we're not listening - there's PJR: ARE plenty more wise people out there. It's difficult to know which chords need to PJR: TO PLUCK be plucked in a person's soul harp to inspire action.

I compiled this book from three years of research in how the media uses language to both influence the PJR: AND INSTILL? determinism of future events as well as condition consumer values. I was partly driven by the idea that headlines were carefully engineered equations. I was also driven to generate an algorithm for summarizing poetry, constitutions, and research papers - regardless of the language. The latter drive was satiated; the prior was not. My goal in writing this book is to catch you up on some of the internetworking methods and gambling practices used today to influence our sense of responsibility. The theme of this book is forgiveness with a tinge of Stockholm Syndrome. There are two foundational perspectives I have with regards to armchair quarterbacking and idiosyncratic logic. First of all, if I were you, I would do exactly as you are doing. Second, I could not possibly have been born as anyone else but me. Probability is non-intuitive, and when arguments are formed PJR: FORM & FORM? in a hypothetical form, which PJR: THESE COUNTER: MAKE LOGICAL POINTER TO PREVIOUS 2 SENTENCES MORE CLEAR counters the previous two statements, I am dumbfounded. With regards to this tangent, not everything is relative. For the one absolute truth would have to be that "everything is relative" - PJR: IS IN ITSELF AN AFTER THE FACT a priori fallacy.

Responsibility is determined by how negligent and intentional an entity was, is, and will be. The paradigm of responsibility is limited by time. Time is limited by space. We cannot be in two spaces at the same time, for all intents and purposes. It is through transactions that we exchange data about our immediate conditions with others about their immediate conditions. It is amazing that we are able to reach out beyond the flesh which is closest in proximity to the ears of another by bringing POSITIONING a rectangular prism up to our ears and just simply talking; but, this prism is becoming a prison. Negligence and intent are very complex - especially when it comes to determining future choices. I will be utilizing the concept "entity" throughout this PJR: BOOK because this PJR: ENTITY is the broadest aggregate individual PJR: HIGHEST ORDER WORD

REPRESENTING AN INDIVIDUAL, BUSINESS, SOCIETY. PJR: MY FATHER TAUGHT ME, THAT WHICH WAS TAUGHT TO HIM THAT... greater scope, my Father taught me that “One Man’s Entity is another Man’s Attribute.” PJR: ACTUALLY, ITS ATTRIBUTE – ENTITY... CUZ ENTITY HAS ATTRIBUTES AND THAT ATTRIBUTE MAY BE A BIGGER DEAL THAN JUST AN ATTRIBUTE BUT RATHER A FULL BLOW ENTITY... What seems important to a family is merely a statistic to those responsible or accountable for the family outflow and fueling. I add to this concept that “One Woman’s Fruit is another Woman’s Root.” From a limited scope, each of us should reduce negligence. PJR: HOW ARE THE TWO PREVIOUS SENTENCES RELATED.... Through time and research, I have developed the notion that we should choose our negligences and ignorances carefully. With more money comes the trust to be more negligent. Frequent negligence does not imply that we lack responsibility. PJR: AFTER ALL, ONE CAN WILLFULLY NOT CARE, OR NOT HAVE THE TIME OR NOT HAVE THE UNDERSTANDING OF HOW TO ENABLE A DESIRED OUTCOME PER A GIVEN RESPONSIBILITY. This is not even the right question to ask. One should wonder: “Which PJR: WHAT is the ideal responsibility ratio to accomplish our objectives?” This does not mean that a wealthy person has a high potential for negligence - on the contrary! A wealthy person can afford to be driven by a professional driver. A wealthy person does not have to look both ways every time they cross the street. PJR: OK, I KNOW WHERE YOU ARE GOING WITH THIS... LETS REVIEW THE PARAGRAPH.

Do what you can, while you can, with what you are trusted with. Seek less to be sustained than to sustain. Ask not to make more money, but to be trusted with more of our resources. We need to earn the trust of resources. PJR: NICE PREVIOUS SENTENCE.. IDEAS... I admit this comes from a limited scope. A more general, actionable rule is: {the quantity of intentional people per negligent people, in a given set of people, needs to be in a ratio that fits the policy objectives of those accountable or responsible for the set of people.} Notice: intention does not need to outnumber negligence. This relationship demands a simple formula. In English, being more responsible, more intentional, and less negligent is positive. So,\

$$R = \frac{I}{N}$$

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but I and N are not so much equations as work flows designed to collect data on a group of entities in the hindsight. To determine I, we first ask: “Were there any duties?” To determine N, we first ask: “Were there any damages?” When determining both I and N at the same time, it is imperative that interdependent business units, separated by resources, evaluate each separately. One way to deal with internal evaluation is to establish independent shared services which may be relied on. The deterministic clockwork of trashmen, street sweepers, EMTs, policemen, and

public transporters sets our schedules. We are not forgiving to gas and electric during blackouts. PJR: GOOD PREVIOUS SENTENCES, LETS LIEN IT OUT SLIGHTLY. The elasticity of demand of water makes it so that we will PJR: RESULTS IN US GOING... go straight-up cannibal within days of thirst (I hypothesize and do not want to find out).

When we are systematically deprived of opportunity, we get pissed. Ethical dilemmas arise in the processes of unpooling the potentially insured. The act of considering certain demographics in the secondary markets is wrong. PJR: TIE THE 3 SENTENCES TOGETHER BETTER... WHAT IS THE TOPIC (PRIMARY INSURANCE POLICIES, ETC?) When dollars are treated as the universal allocation basis, we face the dichotomy of capitalistic love. It may seem counter-intuitive, but the stability of the dollar allows for more unconditional love than the love of a seed economy. Say you pay a dollar for a cup of coffee. You do not need to ensure the dollar will be redeemable somewhere else for the same purchasing power. But say you trade a cup of seeds for a cup of coffee. PJR... THERE IS NO GUARANTEE THAT THE SEEDS ARE GOOD, CONSUMABLE, DISTRIBUTABLE, DESIRED BY OTHERS... If you must see the whites of the eyes of the coffee vendor after consuming their product, you will be held accountable and responsible for the efficacy of the seeds. They must sprout roots and bear fruits; otherwise your honor is at jeopardy. Honor is not lost in a capitalistic society, PJR: FOLLOWING SENTENCE NOT NEEDED, OTHERWISE, BUILD AND DESCRIBE THE CONCEPT MORE. but dispensable cups and straws foster a community of people who throw away that which may be reused.

I pull PJR: LETS USE... the concept of Policy Objectives from Carl von Clausewitz. In the art of war, one analyzes the strategies of the opponent. The U.S. aims to fight psychological warfare because this is the strategy of the cold countries. The cold countries aim to respond to U.S. flexibility. A general obsesses over the opponent's strategy and, therefore, does not have a strategy of their own, but to obsess PJR: TO OBSESSIVELY (X). In military communications we find a lack of confusion and fundamental attribution error, but military communications are quite jarring to the complacent. Talks of operations, tactics, and strategy can bring about rationality; this is no fun. When the first question out of a potential peer's mouth is: "What is the communication model?" or "Which media messenger will we use?", we are forced to consider another person's time and resources; this is no fun. So, we set forth objectives which are the aim of our strategies, and we model policies to establish some sort of deterministic order so that all conditions are set, as well as possible, for our tactics to be accomplished. With steady habit our operations run smoothly. A metaphor which is much easier to understand is that of cow or bison sales. One has to set up PJR: BUILD.. hamburger stands to fund sirloin grills to enjoy selling and tasting the fine dining of filet mignon. Each cash flow cascades up into the next level. One can choose to focus on selling a few high quality steaks to a select audience, and one can choose to take the shotgun approach of selling cheap hamburgers to everyone. It is in the combination of

burger stands and steak houses that one establishes a sustainable PJR: AND STRATEGIC empire.

The aim of the empirical game is to establish as much determinism as possible. Habits and customs allow for predictable behavior. Parties involved in contractual agreements get to fall back on the judicial system for enforcement. Be it bribes, usurpations, or dark antics, an entity will insure their operations regardless of if they are in the above or below ground markets. The military grooms a homogenous set of warriors. Schools sow seeds of knowledge into the soils of those who have the privilege to attend. Standards of practice are set by corporate codes of conduct. A bell tower keeps all cogs in our celestial clockwork tight. Chimes resonate from distant spaces to strike our heart chords. With the awesome ability to engineer the chimes in our personal devices, determinism is simple to establish. PJR; GREAT...A parent may prepare a reading list for when their child reaches a certain age PJR: FOR THE CHILD TO READ.... A tenured teacher sets a curriculum and prepares lesson plans in anticipation of their students growing into a new scope. A fisherman spreads his net out ahead of where fish are swimming. PJR; NICE

Futures are contracts that lock in the price of something for a later time. People agreed on today's prices some time ago. As investors charge interest to small businesses, partnerships, and sole-proprietorships, the time value of money inflates. Have you ever wondered why a box of cereal costs about the same per every few years? It would seem that with market fluctuations, the price of orange juice would change every day. Value comes from determinism, not the possibility of high return backed by capital. People tend to be somewhere on the spectrum from risk-averse to risk-loving. PJR; HOW IS PREVIOUS SENTENCE RELATED TO PREV+...PJR; NEW PARAGRAPH? People tend to have different thresholds for taking risk, and with each phase of life, people tend to shift into a new equilibrium of risk receptivity. Risk receptivity is influenced by PJR; ONES KNOWLEDGE OF...systemic, environmental, political factors. It takes effort to shift into a risk-centric mindset, and it takes PJR; REQUIRING.. persistence to maintain risk-focused communications. We may borrow from the clauses of existing insurance policies. Insurers have done much of the predictive modeling needed to determine potential loss because they take on direct responsibility by underwriting. There is an inherent bias towards negative outcome in the word "risk". So, it is commonplace in the insurance industry to use "exposure" in place of "risk". Exposure fosters a potential for negative or positive outcome. Thinking of risk management with respect to exposure frees the mind to PJR; TO PLAY CARDS WITH lady luck; so we ought to call this practice: "exposure management." To accept low return with high exposure is irrational. The U.S. bond industry sets the "risk-free" rate for the world financial markets. Interest rates on U.S. bonds tend to be around 3%. The risk-free is, ironically, not zero, because there is always the possibility for everything to come crashing down PJR; WORDING. Currently, the U.S. has never defaulted on a PJR; GOVERNMENT BACKED

loan. Because the U.S. dollar is the orthonormal basis of currency - enforced PJR; MAINLY by the oil industry being dealt in the dollar - the rest of the world has an interest in the stability of the U.S. economy. Interest rates are a great indicator of the exposure models of investors willing to take on the loans. In terms of the stock market, 7% is the average market return and 12% is rockstar status. PJR; NEW PARAGRAPH (On a sideline not, the rule of thumb for setting bounds on the freedom modeling of a multi-variable equation is to first determine if the problem is a 3, 7, or 12 dimensional problem, and then to limit the number of variables to that many. The reason being that the cross-product can only be taken with these numbers of orthonormal eigenvectors. One could harness a GPU to manage n-dimensions, but where is the elegance in that. When one aims to dive into the process of decomposing a system, one should first ask: "Is this a 3, 7, or 12 problem PJR; MATH PROBLEM?" The cross-product allows for calculating a line that never moves in the direction of the addition of a set of vectors mapped into the 3, 7, or 12 dimensional space used to model the problem at hand). An exposure manager will go into PJR; APPROACH SUCH A SCENARIO.. a scenery and abduct (a combination of induction and deduction) with Key Performance Indicators (KPI). Setting boundaries on the number of KPI allows for the freedom to model PJR: MODEL WHAT . Sometimes, the KPI PJR: KPIS...are false; sometimes, to create a complete model would cost too many resources with one specific KPI included PJR: COMPLETING A MODEL WOULD BE TOO COSTLY TO INCLUDE CERTAIN KPI'S. When one plays the lute, each pertinent string needs to be plucked with balance and tempo. PJR: IS THIS THE PROPER METAPHORE... WHAT DID WE USE PREVIOUSLY... DON'T START TOO MANY NEW METAPHORES...

Banks and insurance companies take on the responsibility of keeping track of their borrowers' behaviors because the loaning institutions share some of the PJR: DROP SOME OF THE accountability for when loans are not paid back. Loans fight poverty better than charity. The ideal charity consists of loans such that the borrower may develop credit whilst the lender has no concern whether the loan is paid back. Banks and insurers have a rational sense of the risks they are getting into because they have historical data, public information, and private consultations to rely on. Where the historical data is not sufficient for predictive modeling - based on the thresholds set by policy - the modelers must bring about PJR: NOVEL elegant solutions. Various cultures deal with usury (riba) and excessive uncertainty (gharar) in various ways. For some, high interest rates are usurious; for others, usury is the practice of charging interest to friends and family. Societal narratives which normalize the choices that ought to be made when one faces usury keep the communal clock ticking. To associate overeating with pigliness, or to couple nervousness to waterbugginess is to lock in responsibility at a future time in those who are receptive to this propaganda PJR: MAKE LESS COMPLEX/WORDY. Excessive uncertainty is compartmentalized as gambling for some countries, and promoted by others. Some tempt fate; others pay tribute to lady luck; the just pay poor-due (zakat). In the PJR: AN above-ground economy, banks and insurers work together to maintain as much determinism as possible.

Lending and assuring is ensured by habit, regardless of if the products or services are above-the-table PJR: GROUND or not. The concept of credit will extend beyond just FICO, in coming years, to apply to social and scope capital. We must forgive ourselves for the private information we will be willing to share. There are forces aiming to normalize the practice of being an open book for anyone to gawk at if they so choose to pull our scrapbook from the shelf. PJR NICE... To be comfortable being an open book with those who have not allowed for our trusts to be verified is to give up agency in the determination of creditworthiness. As long as this is explicitly agreed upon, with a PJR AS LONG AS ITS ASSOCIATED WITH AN IRREVOCABLE timestamp, this is not a problem. People will be willing to post on their social media whatever information that will promise them scope, social, or material capital - within a self-imposed exposure threshold. Remember, though, that the theme of this book is forgiveness. Forgiveness is a continual process - especially when it comes to forgiving our internal governors PJR THINGS THAT WE VALUE AND GOVERN US INTERNALLY.

Responsibility Futures are agreements that lock in how responsible an entity will be in the future, to take pressure off the accountable. A responsibility future may be codified to assist accountable or responsible parties with achieving objectives. For the accountable, the promise of low negligence and high intention in those accounted for may prevent subjective or objective death. Health insurers are incentivized to mitigate the risk of illness, and Errors & Omissions insurance aims to prevent the death of a professional service. The differences in attitude which we hold toward lifecycles creates divisions. Some may look at migrants as potential invasive species who ought to be considered as individual entities, for they may bring in diseases and potentially harmful skills. Others may look to migrants with a subjective eye, and with the aim to mitigate exposure to the same risk factors on a personalized level. Really, with exposure comes the possibility of opportunity. The difference can be thought of as: objective or subjective lifecycle management. I have noticed that people tend to lean pretty heavily to only one side of this spectrum. How personal do we want our governing agencies to be in their practices of governance? If someone goes on capital or health welfare, ought they to wear monitoring devices to ensure they are not buying alcohol with food stamps or gaining copious amounts of weight by sitting for extended periods of time? Perhaps this question can be better answered with the consideration of who is performing the governance. Would people be more or less receptive to invasive governance if the institution of governance was an insurance company as compared to a government PJR OR COMPARED TO AN INDEPENDENT CORPORATION OF SOCIAL GYMS? Insurance companies exist with real people that pick up the phone when called. There is a sort of abstract nature to the government. Perhaps it would be easier to accept a driving monitor - which checks the car for risky driving behaviors - from an abstract system of institutions rather than an insurance culture of peers who friend us on social media. Imagine at some point in the future when you get an email from your insurance company that says: "Great Job! You have had low negligence for over a year now! You earned a trip to Las Vegas! Let caution go to the wind;

you deserve it!” This will be a reality PJR IN THE FUTURE in some related form. Insurance premiums will throttle our values and habits. With choices posited as moral risks, we will have self-restraint PJR BRILLIANT. Those who can forgive THEMSELVES for letting down PJR DISSAPPOINTING their supervisors will maintain composure. I have had to slow down on going into public forums in a good mood. I only recently internalized that people may be thinking about what they had said on social media the night before PJR EXPLAIN . If I’m coming in hot, I have to be cognizant and empathic for the PJR VIRTUAL PSYCHO-WEB virtual web that people may be caught up in. Moreover, people would not use social media without some sort of capital return, and there are now focused social media (user groups) per nearly all software: the material, scope, and capital returning technologies. There is neutrality in framing one’s utilization of technology for business purposes PJR REWORD. There is a concept in sociology that many loose PJR AND DECOUPLED connections is better than a few tight connections. A wider net catches more fish than a trot line PJR TROUT I THINK. We have the freedom to run trot-lines, flyfishing poles, nets, or fish nurseries. Freedom is having a choice as to whom we are in debt (or net) to. PJR NICE

All rely, in one form or another, on the shared services in our communities; so, we are all in debt. It is in the squaring-up, embracement, and forgiveness of our lenders’ trespasses that we receive PJR THAT WE RECEIVE WHAT?. Give unto Caesar what is his, for it is his head that rolls at the transition of power. PJR AWESOME

Chapter 2

Setting thresholds of quorums for how much data must be collected regarding matters of responsibility depends on policy objectives. How much must be known about a ship of potential seaman other than their brute strength and ability to follow orders? On the other hand, copious amounts of data should be collected on Kindergarten teachers.

Elegy V: His Picture

BY JOHN DONNE

Here take my picture; though I bid farewell
Thine, in my heart, where my soul dwells, shall dwell.
'Tis like me now, but I dead, 'twill be more
When we are shadows both, than 'twas before.
When weather-beaten I come back, my hand
Perhaps with rude oars torn, or sun beams tann'd,
My face and breast of haircloth, and my head
With care's rash sudden storms being o'erspread,
My body'a sack of bones, broken within,
And powder's blue stains scatter'd on my skin;
If rival fools tax thee to'have lov'd a man
So foul and coarse as, oh, I may seem then,
This shall say what I was, and thou shalt say,
"Do his hurts reach me? doth my worth decay?
Or do they reach his judging mind, that he
Should now love less, what he did love to see?
That which in him was fair and delicate,
Was but the milk which in love's childish state
Did nurse it; who now is grown strong enough
To feed on that, which to disus'd tastes seems tough." PJR IS IT DISCUSSED?

PJR AWESOME POEM PARALLEL IN CONCEPT.

After a break-up, we love the image of who we were; I love the image of who she was. We need to work. To be a tool of what is needed of us is one of the highest fulfillments. It is in letting go that we express the greatest demonstration of love. Be the change you want to see in others (Ghandi). The state has determined it good for us to give up the best 8 hours of the day for our children to learn. Parents are the bow, and children are the arrow; the Archer sends forth children

to one day settle and become a bow (Gibran). A limited parent studies freedom; a free parent studies limitations. When we quiver together as individual strings, we embody harmonies and dissonances set forth by the Harpist. Freedom is known by those who get to choose who their Harpist is. To be a well oiled instrument is to be ready to be strummed by the most perfect musician - given the favors of fortune (Matthaeus 25:1-13).

Hey Baby

By: Stephan Marley

... Hey baby don't you worry

Even though the road is rocky

I'll be coming home to you again

Cuz if you thought that I was lost

I had to bare my cross

Now I'm free from all these Chains...

PJR: NICE

Demographics are off the table in the U.S. during PJR AS A TOOL FOR? the brokering of assets in the primary markets. The primary assets are real estate, bonds, stocks, certificates of deposit, and intellectual property. Agents sell primary assets to investors who are interested in exposing their own property to the possibility of return. Other than real property, these assets are logical agreements that the holder of the asset is entitled to the interest accrued by the asset. Interest can be thought of, in general, as value accrued in cohesion with the passing of time. This value can be of three types: material, social, or scope capital. The opportunity to partake in ownership of the primary assets is equal amongst those who meet the criteria set forth at the time PJR DURING THE PROCESS? of marketing. Previously, redlining and steering were two of the PJR SEVERAL? practices used to pool groups of people and unpool others. There is not an issue with classicism as long as class is determined by traits that are agreed upon by governing institutions AND the governed. Currently, organizations in the U.S. markets shall not discriminate on the basis of race, color, religion, sex, national origin, age, disability, veteran status, sexual orientation, gender identity, or genetic information. If I was to categorize these attributes into one class, I would call these immutable characteristics. It would follow that primary asset brokers could discriminate based on mutable characteristics. Who is to define the differences between mutable and immutable attributes other than the mutual hegemonic forces? It is commonly accepted for the trust of resources to be biased towards those with good FICO credit. With the advent of the software database, it became much easier to generate further measures of credit beyond the traditional FICO credit score. The concept of credit extends beyond just material capital. Someone can be in good faith and credit with their domestic partner. Someone can be accredited in the realm of research and academia. Events compose

credit history. It is difficult to escape credit in a system such as ours, and credit follows people around the internet-partaking world. As we return back to the theme of this book, we find relief in the built-in forgiveness technologies. One can declare bankruptcy; one can publicly apologize; and one can forget their education PJR EDUCATION?. Often, time is the ultimate forgiver - along with people's insatiable need to live vicariously (erotic jealousy). Although our material, social, and scope debts may be forgiven, we cannot escape credit. PJR GREAT/NICE...SWEET

Some do not have the privilege of owning their own credit. It was commonplace for women to only be able to leverage the credit of their husband. A woman widower ran out of credit after the funeral. Many long-term happiness customs did not allow for widows to remarry. Being able to have and to hold (habendum et tenendum) one's own credit is an opportunity and a burden. Built into the credit systems is the concept that a young adult has time to rebuild their financial credit. Childhood friend groups tend to have a gauntlet for newcomers. Universities require students to start off with prerequisites before they may pursue their concentration. To avoid being convicted of, or even being accused of, defamation of character, over an entire lifetime, one has to pass away at an early age. To make it to a position of political representation without having accrued enough malcontent to devastate family reputation is truly miraculous. Few can achieve it; we are represented by the few. Our Constitution denies the possibility of nobility PJR EXCELLENT - EXPLAIN. How, then, does one distinguish a Statesperson from a Gentleperson from a Citizen? Perhaps the practice of identifying personal traits which indicate creditworthiness is altogether inappropriate. PJR: DO THE CLOTHES REALLY MAKE THE MAN (LOOK IT UP). Credit is tied to identity; identity is tied to personhood. We personify the credit other people place in us; this is a bit Machiavellian. For truly, if I am creditworthy, and I am seen to be credit-worthless; then, I will not be trusted with debt. It was unique for the Chinese to design standardized tests to determine class, credit-worthiness, and Statesmanship. After battle, with slaves by their sides, the Greeks turned to each other and said: "How can we NOT give a vote to the men who just protected us?" PJR NICE... An inheritance tax forgives a family for their effort and sacrifices to provide for their posterity PJR ?TO PROVIDE FOR THEIR POSTERITY? . Some accomplishments require a kick start, but not all people will produce when the opportunity arises. So, ought we to elect or expect equal opportunity? Are we aiming to have a deterministic crop yield? Perhaps we should cut down on siring children? It takes three children for there to be net one. It is well known that population increase is required for the economy to grow. Ought we to stagnate for a few years until we figure out what to do about the environment? Ought credit pass on to the child? The children of the defendants of the Nuremberg trials inherited their parents' credit. Of course, we are polymorphic, material, social, and scope creatures who live simultaneously in many different threads of credit. The fabric of credit is called solidarity, and the sacrifices of war set the pace of the loom.

Some sanctions go all the way up. Most students at public universities know not what it means for their decisions to be sanctioned - for some of the responsibility to be shared by standards committees PJR REWORD. A custom goes through the lifecycle from stress test to standard. PJR BRILLIANT.. Students are exposed to examinations and homework deadlines so as to prepare them for the standard expectations of employment. Manufacturers design stress tests for their unique vehicles, and manufacturing committees are formed to generate the standard tests needed to test all vehicles for safety and efficiency. There are two approaches at innovation. One is to invent and struggle to protect the sanctioned intellectual property; the other is to create the most commonly referenced blueprint which everyone else has the freedom to utilize. Oracle released their software and documentation for no cost to the business communities - with the intention of establishing standards PJR INFLUENCING AND ESTABLISHING... When a model becomes the point of reference for tactics dependant on the model, those who generated the model end up much farther ahead, because they will have been implementing the model for longer PJR FOR LONGER ? than anyone else. The open source committee takes a different approach than the traditional practice of leveraging intellectual property. At some point, it becomes too difficult to protect our inventions, and some inventors want to be anonymous. The best example of the difference between open source and closed source is the comparison between candy bars and cooking shows. Candy bar companies PJR CONFECTIONARY ? hold on to recipes for years ahead of the intended release date. They patiently distribute the irresponsibly delicious bars of sugar and fat amongst the consumers, because if the star PJR: CAPS candy bars were released at the same time, people would get a flight of bars one time and then lack an anticipation of discovery. Cooking shows take a different approach. They teach people how to cook PJR: BAKE candy bars for themselves. The chef who designs a recipe that is cooked by many will have mastered the recipe by the time he opens his or her restaurant. People will flood through the doors in anticipation of what they have attempted to cook before, themselves. The same applies for software development, manufacturing, rhetoric, and philosophy. With regards to the latter two, people cannot wait to meet up with their buddies to discuss the most recent narratives that were freely available on the open source web. Discussion of mutually beneficially recipes creates report and leads to gains in social capital.

We must forgive each other for wanting to impose our wills. We will impose our wills, regardless of attempts at pacifying ambition. The impositions may be insignificant in the grand scheme of things; but as micro hegemonies snowball into massive avalanches, eventually our leaders will need to direct those avalanches into the peaceful valleys below. We must impose democratic-republicanism on all PJR: FREE BAKING nations of the world. Our perspectives on abortion, immunization, pharmaceuticals PJR: SPELLING, psychology, and entertainment (for entertainment has not yet been separated from church or state) need to be imperially driven into the flesh of those nations PJR: VALLEYS below. We will ask for forgiveness for our nature, and the response will be the silences of the interstellar PJR: BAKERS.

PJR: CONSIDER RETAINING ANY GIVEN RECENT THREAD OF METAPHORE. KEEP UP THE CREATIVITY IN THE SENTENCE BUT CONTINUE TO WEAVE IN THE METAPHORE... IF EACH SET OF SENTENCES IS A LOGICAL STEPPING STONE, TRY TO RETAIN AN ATTRIBUTE OF THE STEPPING STONE CONSISTENT.... THE STEPPING STONES PHYSICAL ATTRIBUTES ARE COLOR, SIZE SHAPE, THICKNESS... WHERE YOU KEEP ONE OF THOSE AS THE CONTINUES METAPHORE SO THAT THE READER FOLLOWS THE METAPHORED-STONE-ATTRIBUTE (IN THEIRS MINDS EYE WALKING TO EACH) AND HAVE THE OTHER ATTRIBUTES OF THE STONE CHANGE WITHIN CONTEXT OF YOUR IDEA... MAIN GOAL: KEEP THE IDEA AND CONCEPT LOGICAL IN STEPPING DISTANCE AND POSITION IN 3D SPACE... AND KEEP THE METAPHORE CONSISTENT FOR SUBCONSOUSE RECOGNITION THAT THE NEXT STEP MAKES METAPHORIC SENSE. (PJR 2019 😊)

BELOW, I ASSUME YOU CAN MAKE THE CORRECTIONS AND CLARIFICATIONS PER THE PARAGRAPH ABOVE. THIS IS A UNIVERSAL CONCEPT IN ANY WRITING.

I propose for Risk Receptivity to be a distinguishing factor of class. A stripper with stripper insurance has class. A wrestler with wrestler insurance has class. A truck driver with truck driving insurance has class. the common trait between them all is that they have internalized their exposures to negative risk factors well enough that they are putting their money where their mouth is by paying a premium. Premiums are set by likelihoods of loss; likelihoods of loss are set by PJR: EXPERIENCE AND... responsibility; and we can not know responsibility by anything other than the realities of choice. There is a dangerous path of least resistance which will be taken - and has been taken before - where discrimination becomes so far removed from reality that imaginations become a reason for incrimination PJR: WHAT IS THER PERTIENCE OR TIE IN OF DESCRIMINATION AND INCRIMINATION,,, TIE THIS TOGETHER FLUENTLY IN THE PREVIOUS SENTENCES. Unique choices beget the need to impose will. Who must fight for the right to choose when only one in one hundred and one agree upon the choices? Who is the military. For peace is not the state of equilibrium for a set of people - relative to our ability to comprehend the complexities of our passions PJR: MILITARY? . Having a vantage point of scope allows for hegemony in some respects.

PJR: SOMEWHERE IN HERE, YOU NEED TO HAVE A NEW PARAGRAPH FOR YOUR TRANSITION IN TO MILITARY AND THE FURTHER STEPPING STONES IN TO YOUR SPACE ODESSEY. 😊

Hegemony may be agreeable, but the same order established in one context may not create the same level of tranquility or serenity as if the hegemony was established in another context. It seems a bit naive to think that democracy is the end-all systematic framework which would work

to set scaffolding for all architectures. But dammit, we are going to spread Democracy as far as we can, and die with our honor soaked bodies along the way. We are going to package bite sized bars of democratic bullion, stack them into shipping containers, and supply chain them into distribution warehouses on the moon. Here is a passage from the NASA Transition Authorization Act of 2017. In a paraphrase, we are going to spread democracy to infinity and beyond:

“TITLE II--SUSTAINING NATIONAL SPACE COMMITMENTS

SEC. 201. SENSE OF CONGRESS ON SUSTAINING NATIONAL SPACE COMMITMENTS.

It is the sense of Congress that--

(1) honoring current national space commitments and building upon investments in space across successive Administrations demonstrates clear continuity of purpose by the United States, in collaboration with its international, academic, and industry partners, to extend humanity's reach into deep space, including cis-lunar space, the Moon, the surface and moons of Mars, and beyond”

The insurance liability coverage required for these space odysseys is astronomical in financial responsibility:

“(3) Amount of insurance.--For the total claims related to one launch or reentry, a provider shall not be required to obtain insurance or demonstrate financial responsibility of more than--

“(A)(i) \$500,000,000 under paragraph (1)(A); or

“(ii) \$100,000,000 under paragraph (1)(B); or

“(B) the maximum liability insurance available on the world market at reasonable cost.

“(4) Coverage.--An insurance policy or demonstration of financial responsibility under this subsection shall protect the following, to the extent of their potential liability for involvement in launch services or reentry services””

PJR: FOR EXAMPLE, I DIDN'T KNOW WHERE YOUR STEPPING STONES WERE LEADING TO, UNTIL I GOT HERE.... DID YOU MEAN TO DO THAT ? IF SO, KEWL.

The act goes into detail about first colonizing the cis-lunar region - the layer of the onion between the earth and the moon. Currently, there are satellites within this region. Blimps have the right-away, and military vehicles come second in line. The prospects of mining other planetoids seems lucrative, in a long-term, strategic kind of way, for some countries who can afford to wait generations to see return. The massive influx of rocks, minerals, and chemicals may throw off the economic equilibrium on earth. By that time, currency will be far removed from an appropriated resources. Musa I of the West African Islamic Mali Empire devastated economies by handing out gold during his Mecca. The same can be said of the philosophy of Marx and Hegel. We will have met 10,000 people in our lives. We can only know 100. PJR: I DON'T UNDERSTAND... MAKE IT SLIGHTLY MORE TRANSPARENT.

An astronaut needs to be able to handle themselves with only the sound of silence about them. Imagine how loud their organs would resonate if there was not one living creature near. Many of us have known the womb, sleep, an airplane, and perhaps the depths of water, so we have a sense of the shuddering silences and pressures of cis-lunar space. We will set up supply chains from earth to the moon layer of our onion. We can have nightmares about thundering planes coming in at an angle from above; but we have not known the realities of projectiles coming in from directly above the above of the sky. Know that someone is dealing with the issues beyond our scopes. Forgive yourself for not having caught up yet with your role models; this is the nature of learning. PJR: SOMEWHERE IN HERE YOU NEED TO TIE BACK IN TO INSURANCE AND RISK... GETTING TOO FAR OFF OF CONTEXT ? OR TOO CREATIVE. DROP CREATIVITIES THAT ARE SUPERFLOUS. How can you expect to hit the ground running with what took us thousands of years to bring about.

Chapter 3

In the deliberative assemblies I trust, Legal tender ought to be protected; our definition of "legal tender" is adapted from 31 U.S. Code § 5103; cryptocurrency trading is considered similar to baseball card trading and is respected in the same scope. A cryptocurrency mine is a bit like a pyramid - around which order is established. There is no inherent value in decrypting a code which does not encrypt actionable information, other than for the practice or game of solving a puzzle.

2017

Crypto Mine

Thus spake the pyramid:

"drive nails not screws -

I am your screw."

And the Fathers of this land spoke in unison:

"Do not upplant us."

And the pyramid asked:

"What of you are pitchers?"

And the Mothers chimed in:

"A pitcher is but the arm of an architect,

but we have no architects in this land."

So the pyramid turned over in conception.

Then spake the pyramid:

"I would not wrench you from your place

unless you were nails -

and this is what I want."

And the Men replied:

"How can we pitch

unless we are planted?"

And the Women responded:

"How can we architect

while we are conceiving?"

So the pyramid knew children.

PJR: DOES PITCH MEAN SWAY ?

Fact Check this next paragraph

PJR: WHAT IS THE PURPOSE OR CONTEXT OF THE FOLLOWING PARAGRAPH,, GIVE MORE OF A HINT POSSIBLY ? THE PARAGRAPH IS BRILLIANT, BUT YOU HAVE IN YOUR MIND AN ASSOCIATION/RELATIONSHIP TO THE PREVIOUS CHAPTERS THAT IS TUFF TO INVISION ??

The pace of mining sets limitations on the values for which the mined material may be appropriated. A diamond is a woman's best friend because it takes about a year to mine a diamond, and about a year to fall in love. De Beers hired N.W. Ayer to run the marketing scheme for coupling diamonds with love and marriage. According to the New York Times, N.W. Ayer's game plan was to "create a situation where almost every person pledging marriage feels compelled to acquire a diamond engagement ring." The U.N. named 2019 the year of Indigenous Languages. Nuggets of language can be mined. The eskimos have many ways to talk about snow, because snow plays an integral part in their short-term, mid-term, and long-term goal achievement. Advertisers could set up language mining supply chains to extract language relating to their products. This can be accomplished by sending anthropologists and computer linguists into remote regions. Perhaps a microculture in Northern Africa has many ways to discuss the fruiting body of a date tree. Perhaps the date is essential to this culture's day-to-day life. A marketer for dates could send a team into a date tribe and wring out every drop of meaning that has ever been expressed about dates. The marketers then bring the mined language about dates back to the consumers, so that valley girls may spice up their conversations - sitting over the beach in Laguna. Some people find joy in food products with many adjectives attached. All of the customs, rituals, and efforts that it took for this date culture to generate a system of communications regarding dates - a fruit essential to this culture in this hypothetical situation - got boiled down, refined, and fermented to please the tongue of a princess, to bring the tweak of the cheek of one hapless babe. We aim to fatten up our children with nutrients, associated with abstract causes. We must forgive the marketers for driving a needle into the veins of this date culture and drawing pints of semantic petroleum PJR: BLOOD ?. For to preserve a language is to preserve a culture. But what is a microculture but a cult. Maybe the language miners can do so in a way that is similar to how a humane doctor samples only a few PJR: BLOOD drops to ensure health and wellness.

PJR: OK, NOW YOU BRING INSURANCE/INSURING BACK IN...!!

Even if these supply chains have already been carved out of the face of the earth, the markets of insuring the language mining systems may still be entered. Language miners will need to protect their assets from pirates, natural disasters, and logical viruses. As the microcultures enjoy the fruits and roots of capitalism, they will get caught up in English. Ideally, these cults may be taught eager languages before they are tainted by the lazy languages of the bourgeoisie. The date

cult will go through exogenous shocks which will hopefully not disrupt their sense of responsibility regarding the sowing and reaping of dates - the reason for their introduction into the English way: quiet desperation (Pink Floyd). To introduce some synesthesia: the taste of some clauses is more delicious than that of others. The coffee of a Martin Luther King Jr. speech (integration, not desegregation) brings about a clearing of the palate - which was needed during a time of refined sugars and enriched flour. Some semantic spices are so transformative that Kings set up spice trades across oceans. But Kings have to be careful, for they may strike radiating plutonium PJR: USE INFECTIOUS DISEASE, OR VIRUS ETC.. and not realize that what they bring back is contaminated. When you data mine, you may not like what you find, and you may not be able to unknow the traumatic flavors of some dishes. Your tastes may change once you know what honey can bring out in tea.

What is the material of the internet? Just as mushrooms bud out from an underground network in the forest, so also does the internet bud out of our televisions PJR: TELE-VICES 😊. We tap into the Great Oak Tree with a cable and lick the sap that flows. If syrup flowed freely, one could not rotate the collecting buckets fast enough to savor PJR: STORE every drop. So, ideally, there needs to be some viscosity in the syrup and bottleneck in the aperture. Our local branch of the Oak can find itself sick from a fungus, bacteria, or bug. In the world of intention and negligence, “dead baby jokes” are a logical virus that can corrode our sense of responsibility. Hans Christian Anderson was a master at balancing creation and realism in his fairy tales. The English fairy tale: “Jack and the Beanstalk” strikes fear and heroism into children without having to disturb their constitutions too much:

Fee Fi Fo Fum

I smell the blood of an Englishman

Be he alive, or be he dead

I'll grind his bones to make my bread

PJR: WHERE ARE WE GOING BELOW... STILL ON INSURANCE. ?

There are horrid accounts of people in famine making bone bread out of the dead men, women, and children about them. The issue with bone bread is that once the mortar and pestle are put to work just one time, it gets easier and easier to keep it grinding away. With division of labor, a small team forms who compartmentalize and master each individual task so as to not have to internalize the whole process in its entirety. Conspiracies and “dead baby jokes” eat away at our bone marrow. Fairy tales are meant to be read by the elder and then translated to each member of the tribe based on the elder's perception of what meaning is needed to be conveyed to the member during the phase of their life. This process has been bastardized by the Internet. It would be traumatizing to bite into the book of Genesis while I was trying to be the best damn slave I could be. A hindsight forgiveness of my new spiritual captor would sit easier on the stomach - it

would not seem forced - if I was able to settle with a family on property in fertile lands. But, I would forgive either way. This is the essence of the Stockholm Forgiveness of Responsibility.
PJR: ??? WHAT BE THAT... DANGLING..

Chapter 4

Assurers must set up stress tests with standards committees, just as manufacturers get together for car crash testing, for the explorers to come. When a spice trade route needs to be started, investors want to see who can handle being the conquistador who is needed. One of the highest fulfillments is to be an instrument of what is needed. If an instrument has the flexibility to withstand hours of implementation, the musician will love to pick it up again. We are lifecycles with sentience, so we strive for some levels of arbitrariness (aleatoire) in our utilization. This perspective is a heavy lean on the hope that the assets which we enjoy explicit appreciation. A body can maintain operations on merely acknowledgment for a pretty long time. Dignity and commitment come into play in this arena. Each person has a threshold of dignity, and a self-imposed threshold of follow-through with the commitments they externalize. One can “fake it till they make it” for a while. This approach may eat away at the countenance; but when the time is right, the path of least resistance will be to turn the facade into a fact. Put the time in here and there. Make as large of a down payment as possible into the hobbies and pet projects you want to develop into a sustainable past time. Don't be lazy, and forgive yourself for being so.

PJR: LEAN OUT THE ABOVE, OR MAKE IT STANDALONE WITH MORE INTERNAL REFERENTIAL INTEGRITY.

Look to the following prayer:

Prayer for Serenity

God, grant me the serenity
to accept the things I cannot change,
the courage to change the things I can,
and the wisdom to know the difference.
Living one day at a time,
enjoying one moment at a time;
accepting hardship as a pathway to peace;
taking, as Jesus did,
this sinful world as it is,
not as I would have it;
trusting that You will make all things right
if I surrender to Your will;
so that I may be reasonable happy in this life

and supremely happy with You forever in the next.

Amen.

But balance it out with the following:

Prayer of Saint Francis

Lord make me an instrument of your peace

Where there is hatred let me sow love

Where there is injury, pardon

Where there is doubt, faith

Where there is despair, hope

Where there is darkness, light

And where there is sadness, joy

O divine master grant that I may

not so much seek to be consoled as to console

to be understood as to understand

To be loved as to love

For it is in giving that we receive

it is in pardoning that we are pardoned

And it is in dying that we are born to eternal life

Amen

Chapter 5

For balance, we must lean towards the American Free Will, as opposed to the French Libre Arbitre. We will action into being. Our constitution does not allow for nobility. This must be because there was a need to start over with regards to class. This opportunity will never come again. The cowboy puts away ancient blood-feuds. We shoot from the hip. The plain English which supports our legal system has brought about a simple spirit of willful choice. It has also brought a natural sense of responsibility for our actions. Deeply ingrained in our natural language is activity, not passivity. We love to own our successes. We tolerate mistakes as long as long as they do not hit the pocket book. Because people have sacrificed to bring about the FDA, the SEC, the CDC, and the EPA, we are spoiled when it comes to mercy, and coddled when it comes to forgiveness. The problem arises when we lose our heads with regards to privacy.

PJR: NICE TRANSITION BETWEEN PARAGRAPHS... THIS IS A GOOD EXAMPLE OF CONSISTENCY INSIDE A PARAGRAPH, THEN TRANSITION TO NEXT...

How intensive must needs be the background checks before someone is granted a loan? Loaning and insuring institutions aim to normalize the activity of collecting personal data on daily behaviors. Lenders may incorporate into their algorithms “Pride of Ownership” - as exemplified by borrowers and their peers. We are truly guilty by association. We are who we surround ourselves with. If I am courageous and my social media shows me to be cowardly, then, for all intents and purposes, I am cowardly. Later on I discuss the Value-Habit Paradox. Essentially, how many times must I tell the truth to be considered truthful? If I lie once, am I forever no longer truthful? Frequency based sentiment analysis is extremely difficult to pull off. How does one compare “really like” with “really really like”? We can only like so much! Not to go on too much of a tangent, but we do not have the energy to care about every cause. I call this the Whole Foods Paradox. If we combine the omnivore’s dilemma with the sheer fact that every food product now is coupled with a cause (e.g. non-gmo, cruelty-free, organic), we are standing in an American supermarket. But the shelf life of our goods is unheard of in history, and our causes are great when they concern the environment and the distribution of wealth. The Millenials have tremendous amounts of energy when they quiver together. Public opinion about restaurants and the fruits of hobby brings about joy and comfort in a time of turmoil. We live in the Great Anxiety, and how better to deal with children with ADHD than to give them uppers?

PJR: THE ABOVE IS GOOD, BUT WHERE IS IT IN CONTEXT OF THE PREVIOUS PARAGRAPH, OR NEXT... I MUST READ ON 😊

How better to fight poverty than by charity? Perhaps people will live up to the expectation of paying back loans as long as loan forgiveness is built into governing functions. Loans of material capital are just one type of loan. Loans of scope capital and loans of social capital bring about order. Though social expectations can be burdens that are really not worth the trouble. When we are held responsible for Sins of Omission, we are at the whim of the hegemonic forces. When insurance policies require sanctioning from institutions of happiness, we are in the war of angels and demons. In the deliberative assemblies I am a part of, we keep in scope the separation of Church, State, and the Entertainment Industry in order to protect us against internet influence on standards of behavior; the Church deals with long-term happiness, the State deals with short-term happiness, and the Entertainment Industry deals with instantaneous happiness. I borrow this from John Locke's Two Treatise on Government - in which he argues for the separation of Church and State. Him and his associates could not have seen the impact of the Entertainment Industry on the world systems of ethos, pathos, and logos. Each of these institutions aim to set habits. The State is starting to redistribute some of their responsibilities amongst the lending and insurance corporations. The Entertainment Industry is allowing for influencers to represent communities of common interest. A danger lies in the process of Church sanctioned insurance policies; however, this is the filet mignon of Actuarial Science; this is out of my scope of accountability and above my pay grade. I don't want to break the chain of command. Though, some processes get gridlocked by meritocracy. PJR: EXPLAIN LAST 3 SENTENCES BETTER/MORE/SOMEHOW.

Naturally, we get into the Categorical Imperative, because it is well established that the most crucial social contract clause is "to not lie":

Kant's ethics focuses on the categorical imperative. Kant compared categorical and hypothetical imperatives. A hypothetical imperative is one we should obey if we want need to satisfy our desires. "Eat organic food" is a hypothetical imperative because we are only obliged to obey it if we want to be healthy.

The epigram at Delos suggests:

Justice is noblest
Health is best
But to gain one's heart's desire
is pleasantest.

(The Nicomachean Ethics of Aristotle)

A categorical imperative, on the other hand, is required of us regardless of our desires. Everyone has a duty to not lie (which is not, necessarily, saying we must tell the truth), regardless of the context and even if it will help us accomplish our objectives. Lying leads others and ourselves into horrible, recurrent, irreducible, stochastic, continuous, habitual, skeletal chains PJR: CHAINS OF WHAT... BONDAGE..?? . These imperatives are habit-based and morally binding. It is dangerous to argue the categorical imperative in consideration of rationality - other than to expect more return for taking on more risk. A successful team spreads out responsibility by having accredited doctors, lawyers, actuaries, and other agents of business decisions. In some systems, women may only assume the credit of their husbands PJR: IS THIS A REPEAT? . The captain of a ship and children may also take on the credit of their responsible supervisor. The students of public schools know not the accreditations of their operations. It takes a tribe to raise a child, but to externalize commitment within a social group requires a whole other level of intention. Unlike hypothetical imperatives - which bind us in the group or society which we owe duties to - we cannot opt out of the categorical imperative because we are held responsible for our choices. Upon entrance into a new community, we owe a duty to forgiveness by virtue of being rational agents; therefore, habit-based moral principles apply to all habitual agents at all times.}

Kant is basically saying fuck social contracts (hypothetical imperatives). But he DEVELOPED his argument. Philosophies are getting out of control with the ease of being able to regurgitate naive philosophies on social media at a moment's notice. For whom we are generating all of this content? The general format of posts on forums is as such:

“I worked for 3 years to build a [pet project]. I hope you guys like it?”

PJR: WHERE ARE WE GOING WITH THE PARAGRAPH BELOW... ?

There is a weakness in giving, and acts of benefaction lead to a healthy, courageous life. This dichotomy is difficult to come to grips with. I am concerned that WE feel a need to produce web content, and no one is listening. However, we are each alone. We may be spending too much time being lonely, rather than alone. In addition to “Necessity is the Mother of Invention”, my Dad says PJR: MY FATHER STATES “Responsibility is the Father of Accomplishment”. As is stated at the beginning of this book, sometimes what is true is not based on what is true but what is sacrificed for a state to be true. Some truths cast dispersions from what ought to be pursued. A young influencer without children knows not the responsibility of parenthood, a priori. I argue that a childless Youtube star provides less significant truth than those with responsibilities, than those with people on the pay-role. The president of Kleenex, a tissue company, must consider their dependents when generating thoughts about the good. Even

considering the perspectives of some leads to unhappiness. For the pursuit of happiness is the pursuit of pursuing, according to John Locke. Who, what, where, when, why, and how will you get into a state of pursuit? My argument lies in the requirement of accreditation before truth ought to be considered. Though, truth is the blinding sunlight which pierces through sanctions. So the abstract measures of utility come into play when we evaluate mortal truth. When Oprah bundles the ideal package of Thanksgiving foods, so that a busy host may fall back on the insight of a true interdependent, subjective promises of deliciousness are forgiven. Will I be ready for a credible sanction if I am to ever earn one? Would I be able to handle being trusted with a fortune of our scarce resources? Some accreditations are scarce - the ones that go all the way up; others are cheap. Psychology is cheap wisdom; wisdom is expensive and exhausting. Beyond cognitive dissonance and the Fundamental Attribution Error, psychology grounds out entropies of thought with dichotomies. Being comfortable with dichotomies is like having a strong lightning rod which redirects the electric narratives that do not bring justice, health, and pleasantness. Having a herd of sheep provides buffers and regulations for our passionate organs PJR: PASSION FOR FRIENDSHIP ?. There is an inherent vice in virtual friendship because both we can keep track of only 100 people and friends not in proximity reciprocate not. Apparently “it takes a tribe to raise a child”. Imagine all in proximity fostering conception. A tribe can orchestrate romanticism, distant likes cannot.

Does rationality borrow me or do I borrow rationality? In the case of the latter, I have a duty to maintain rational intention and mitigate irrational negligence; in the case of the former, I have neither duty. When we are instruments of what is needed of us, and rationality is in need, then we are borrowed for such. When we attempt to harness the attributes of rationality, we will always come up short PJR: WHY SHORT?. Demonstrating rationality to the best of our abilities may alleviate the suffering of those who do not expect high return for taking high risk. We must forgive those who borrow us for providing clarity to their excessive uncertainty. Going above and beyond is not judging those who commit usury. Those who normalize the corrosion of privacy deserve fire and brimstone. Seek less to be sustained than to sustain, and arbitrarily will with graceful transitions.

PJR: IMPORTANT... IT IS EVIDENT THAT YOU ARE USING AND REPEATING MANY PATTERNS OF CLICHÉ, TROPES, LOGIC, RULES, ETC... WHERE YOU ARE INVERTING, CONVERTING, NEGATING WORDS INSIDE THE “CONSCIOUSLY RECOGNIZED” PATTERNS.....

PLEASE, DURING THE NEXT EDIT OF THE ENTIRE BOOK, FIND, COUNT AND REDUCE THE OBVIOUS PATTERNS THAT ARE BORROWED FROM OTHERS.... YOUR STYLE AND CONCEPTS ARE PERFECT, JUST REDUCE THE AMOUNT OF RECOGNIZED PATTERNS...

Chapter 6

In *The Politics*, Aristotle argues there are two primary perspectives on what justice is in society. To some, justice is righting the equality of honor; the others justice is righting the inequality of wealth. In the American way, capital begets capital but honor does not beget honor. What is the interest earned on lended honor? The time value of honor is one where as time progresses, honor decays. An honoree must continually reinvigorate there value, dignity, and honor. The nature of journalism is one where the details of events get hashed out, and will, as a condition of choice, is stripped for choice. “It’s because he started out with a large inheritance...” or “It’s in her nature...” are two phrases which seem to decouple the agency of an honorable person from an honorable decision. To right the equality of honor is to, metaphorically, redistribute accreditation from the Kim Kardashians to the War Heroes. This can be seen as the epitome of justice. To others, stealing from the rich to give to the poor is seen as just. Let us look to Plato’s Ship Analogy to reverse engineer what Aristotle was thinking when he pitted these two forms of justice against each other:

PJR: NICELY SAID ABOVE... GREAT.

“Suppose the following to be the state of affairs on board ship or ships. The captain is larger and stronger than any of the crew, but a bit deaf and short-sighted, and similarly limited in seamanship. The crew are all quarreling about how to navigate the ship, each thinking he ought to be at the helm; they have never learned the art of navigation and cannot say that anyone ever taught it to them, or that they spend any time studying it; indeed they say it can’t be taught and are ready to murder anyone who says it can. They spend all their time mulling round the captain and doing all they can to get him to give them the helm. If one faction is more successful than another, their rivals may kill them and throw them overboard, lay out the honest captain with drugs or drink or in some other way, take control of the ship, help themselves to what’s on board, and turn the voyage into the sort of drunken pleasure-cruise you would expect. Finally, their reserve, their admiration for the man who knows how to lead a hand in controlling the captain by force or fraud; they praise his seamanship and navigation and knowledge of the sea and condemn everyone else as useless. They have no idea that the true navigator must study the seasons of the year, the sky, the stars, the winds, and all the other subjects appropriate to his profession if he us to be really fit to control a ship; and they think that it’s quite impossible to acquire the professional skill needed for such control (whether or not they want it exercised) and that there’s no such thing as an art of navigation. With all this going on aboard aren’t the sailors on such a ship bound to regard the true navigator as a word-spinner and a star-gazer, of no use to them all?”

In each stage of the lifecycle of an entity - specifically a product or service - there is not one navigator. I would like to extend the ship analogy to include the roles and responsibilities inherent in any voyage.

In the ship of life, you can be the captain, the skipper, the chef, the maid, the port authority, the source of funds, the maintenance crew, the parent/child/brother/sister of one of the former, the pirate, the security, the actuary, the poet, the spice discoverer, or the fortunate friend of the captain who gets to tag along for the journey. No one role is static and each contributes to the overall navigation. The life of Aristotle Socrates Onassis is an awesome representation of how you are able to embody any role if you are able to handle the responsibilities entailed.

Greek shipping tycoon Aristotle Socrates Onassis was trusted with large quantities of wealth by building fleets of ships that carried oil around the globe. At an early age, he apprenticed with a Greek shipping magnate and studied port administration. Onassis married Jacqueline Kennedy, the widow of American president John F. Kennedy. He ended up with billions when he died in Paris, France, in 1975. Onassis proactively created his awesome reality by choosing his relationship with the ship.

PJR: SUPERBLY DONE ABOVE.

Plato depicts an ambitious crew. I argue that many desire to be the friend of the captain who gets to tag along in the ship of life. The root of Plato's sequential question comes from a perspective of justice that is not too commonplace. Plato implies that justice is righting the equality of honor; at least this is how Aristotle might respond to Plato's analogy. Does it really matter that the star-gazer and word-spinner is not given adequate honor for his responsible work? How you answer this depends on how you view justice - which depends on where you rest in Maslow's Hierarchy of Needs. Distinguishing a celebrity from a statesman from a religious figure is the least of your worries if you have not sufficient calories. Though this is not purely true. The Most Responsible one is not bound by must needs. The fact of the matter is that once our needs are satiated, we care about honor. The poor ought to care about honor equality because their representatives do, and the rich ought to care about wealth inequality because their voters do. Moreover, both may be apathetic towards justice, from time to time. Perhaps the friend of the captain who gets to tag along is the one crew member whose job it is to expose honor equality and wealth inequality to the captain; or perhaps this is the duty of the chef. But really, who should we hold accountable for maintaining justice? Is it necessary that for every ship there are judicial issues to right? Negligence is formally assigned (goes to claims or actual risk level assignment) in the case of damages; intention is formally assigned in the case of duty. Breach and causation

are the last to be evaluated. PJR: TIE THESE SENTENCES BACK INTO AN EXAMPLE ON THE SHIP..

[Alexander the Great must have had more than one role. He was Aristotle's Pupil. Historical reference. Let's get back to Plato's ship analogy because his wisdom far surpasses my own and he is Aristotle's teacher [fact check]. and Aristotle was Alexander's teacher]

PJR: OBVIOUSLY, YOU ARE DROPPING THE ABOVE PARA. !

Part of the star-gazer and word-spinner's fault is that he aims to navigate damages and disregard duty; he concerns himself with scientific causation and lives in the lofty pursuit of determination when the laws of nature are breached. Most crewman have the literal opposite drive: they aim to mitigate duty and disregard damages, they concern themselves with primordial breaches and intuitional causation. I'm not here to enumerate responsibilities; time spent well is time well spent. I am here to emphasize that it is in the few moments of diligence and kindness that happiness is successfully pursued. Though no one alone knows what it takes to get a fleet of ships safely across the oceans. To ask for but one blade of grass, and to not know what it takes to water the gardens, is to disregard PJR NOT KNOW ? the requirements of the Gardener. The grass may be greener on the other side of the hill, but the other PJR: MUST BE side be maintained. Given we are on the same hill, the neighboring gardener must be putting in more work.

\underline{The Value-Habit Paradox}

How many times, and with what frequency, do I need to act courageously to be considered courageous? Does one act of cowardice rid myself of courage? Does one act of courage rid myself of cowardice? This paradox exposes the fundamental issues with value based honor. This is not to say that there is an alternative reward system with as much value-add to society; it is more an instigation of our common sense. We ought to shift from virtue and vice based attribution of character to habit based character. Habit couples value with frequency - which allows for probability to be applied to civilian traits.

In the deliberative assemblies I promote, "choice" is defined as the union of sentient involved will, event, impact, and outcome; it is impossible to give a voice to every sentient being; for, there are societies of sentient whos on every blade of grass and in every tide pool. This implies the need for representation; but the principal-agent divide sometimes leads to marginalization. A leader may not be able to understand the intentions and negligences of their constituents. Nietzsche discusses how one who cannot commit PJR: IS A DASH NEEDED HERE? vice chastises vicious people, and vice versa.

PJR: WHAT IS THE PERTINENCE OF THE TWO PARAGRAPHS ABOVE...

////////////////////////////////////
//////////////////////////////////// I MADE IT TO HERE //////////////////////////////////////
//////////////////////////////////// SEPT 11, 2019 //////////////////////////////////////
//////////////////////////////////// TIME TO DISCUSS //////////////////////////////////////
//////////////////////////////////// METRICS: 3 HRS/10 PAGES //////////////////////////////////////
////////////////////////////////////

Friedrich Nietzsche in Thus Spake Zarathustra:

“I know the hatred and envy of your hearts. Ye are not great enough not to know of hatred and envy. Then be great enough not to be ashamed of them!”

Accordingly, envy is universal. Economically, knowing that others have it worse of contributes to more happiness. In my situation, the streets are clean. We have so little filth in this pacified community that we face few ethical dilemmas. The extent to which ethical dilemma is introduced to us is through sight and sound on hand-held screens with speakers. The medium is the message (Marshall McLuhan). I’m sure the Israelites and Palestinians, or those in the Indus Valley, have much better internal ethical processors than we do. By managing the inflow and outflow of information and resources, one can manufacture ethics; but the business applications of our technology is absolutely liberating. It is okay that my eyes and ears are harnessed like a broken horse. It is fine that I know nothing about the hardware of my phone. It is satisfactory to know that my consent is deterministic. I empathize with my captors.

You are a programmer or a programmed.; we assume each role daily. “Fair” is a concept that yields predictable crop yields in a people. But which fruit make it to the farmer’s table? Even allowing for “It’s not fair...” to be a point of argumentation caters to the horticulture of responsibility. Moreover, with our need to be instruments of what is needed comes the possibility of embodying what will bring infamy or embarrassment, or much, much worse. However, if we do not roll the die - if we do not put a coin in the coffer of lady luck - we may find complacency to be unbearable.

A man close to the edge
of tolerance
jumps.

Not out of pain
but out of contentment
or discontentment with contentment.

Res negligentiae ipsa loquitur.
The matters of negligence stand by themselves.

Res diligentiae ipsa loquitur.
The matters of diligence stand by themselves.

The only way to know how responsible someone is, is to look at how their sense of responsibility changes over time. Our goal is to determine how responsible they will be - in quantity and quality. Responsibility is determined by how negligent and intentional someone will be. In the language I use to write this small book, the more intentional someone is, with negligence standing by itself, the more responsible they are. Look to the Appendix for in depth code on how to quantify responsibility.

The study of change begins with the realization that we cannot know where something is other than by knowing where it has been and where it may go. I am about to include an excerpt from Leanard Euler's writings on velocity to let a professional physicist describe how to think significantly about change, and to introduce to us how a genius simplifies complex concepts for a queen.

Letters of Euler on Different Subjects in Natural Philosophy Addressed to a German Princess
Letter III: Of Sounds, and its Velocity
26th of April, 1760:

“... inquire in what sound consists. Whether its nature is similar to that of smell - that is, whether sound issues from the body which produces it, as smell is emitted from the flower, by filling the air with subtile exhalations, calculated to affect our sense of smelling. This opinion was formerly entertained; but it is now demonstrated, that from a bell struck nothing proceeds that is conveyed to our ear, and that the body which produces sound loses no part of its substance. When we look upon a bell that is struck, or the string of an instrument when touched, we perceive that these bodies are then in a state of trembling, or agitation, by which all their parts are affected and that all bodies susceptible of such an agitation of their parts likewise produce sound.”

How much would you charge a suicide hotline angel to insure their ears? How much would you charge a surgeon to insure their hands? We need our doctors, lawyers, and farmers to be responsible; we can hold them accountable for negligence. Do not take for granted that our

judges are trained to consider us innocent until proven guilty. The plain english used in law promotes active, radical acceptance of responsibility. The English-as-a-language culture unifies choice with outcome. Mistakes can be made, and our intentions are carefully assessed when we commit crimes; this is a privilege that not all cultures get to enjoy. Some languages cannot express freedom the way English does; English cannot express liberty the way some languages do. Modern judicial reform aims to equalize outcome over opportunity. This is accomplished by promoting “fairness” as a significant defense. A deterministic crop yield is more valuable than a few, select, delicious fruit. But which fruits make it to the farmer’s table? No one said life was fair, and no one said life was easy... until recently.

Chapter 7

Providing a brief history of insurance societies, as may be found in *A century of co-operative insurance* by R. G. Garnett, will bring about a glimpse of how insurance was considered mutually beneficial by nearly all parties involved. A blue collar worker only needed to pay a small portion of their income, and they could be protected from disasters. One of the first forms of insurance was called “Fidelity Insurance”. The insurance took into consideration personal character, nature of duties, supervision required to accomplish goals efficiently, and moral underpinnings of the potentially insured. Actuaries generated tables which mapped out a community with respect to the waves and diffusion of birth, death, marriage, disease, and resources. Group of farmers and merchants got together to determine the likelihood of losses on their farms or in their shops, and to pool resources to cover losses. These groups were the beginnings of insurance societies. Predictive modeling back in the 19th century was weak due to a lack of data about the course of affairs. Inspectors and adjusters did not have adequate technology to which factors contributed to fires, earthquakes, or storms. When it came to preventing death, sanitation, immunization, and other cleanliness factors came to the forefront of people’s cognizance. Traveling representatives would go from city to city trying to sell people on the idea of insurance. The physical act of collecting insurance premiums was no simple task. There was no ability ability to pay a premium instantaneously - as is possible now on the internet. People had to take into consideration the time it took to post their premium to the insurance society. War time impacted insurance societies by giving reason for people to insure their property. The data from war changed policies. For instance, when horseless motor carriages appeared, premiums could be calculated on a mileage basis. New legal arguments were generated, such as: “Theoretically the owner of one motor cycle could be insured by the owner of another cycle, and a quid pro quo could provide the other party with an accommodation policy.” With war came shifts in employment which lead to the need for unemployment insurance. Predictive modeling was brought into academia at the universities. The industrial depression of 1930 urged insurance companies to move into equities. One such company was quoted as considering “the possibility of transferring all industrial assurance business to a public utility corporation which would have a statutory monopoly.” In 1940, the Universal Insurance Company began.

Providing a brief outline of the basic assumptions of a liberal risk regime, as may be found in *Insurance as governance*, Richard V. Ericson, Aaron Doyle, and Dean Barry, will bring about a glimpse of how modern governance is distributed amongst insurance institutions. “First, a minimal state is possible because people have sufficient self-restraint, willingness to share, and capacity for self-governance to allow institutions beyond the state to provide social solidarity.”

By redistributing governance, pressure is taken off the state. Insurance societies can focus resources on caring about the local issues, and can provide personalized risk mitigation. “Second, a ‘free market’ can provide security and prosperity by encouraging fragmented individuals and collectivities to participate in market relations that stimulate economic growth and address risk.” People have an amazing ability to take care of themselves in the case of economic failure. This can be seen throughout the world during many times in history: such as when Backyard Savings Clubs were started amid the Zimbabwe cash crisis of 2017 (<https://www.reuters.com/article/us-zimbabwe-economy-politics/backyard-savings-clubs-on-the-money-amid-zimbabwe-cash-crisis-idUSKBN1E81RG>). “Third, emphasis is placed on knowledge for risk taking as well as risk management.” From a certain perspective, all communications can be seen as attempts to define risks and exposures to loss or opportunity. “Fourth, the emphasis on being knowledgeable risk takers entails individual responsibility: each individual is to be her own political economy, an informed self-sufficient consumer of labour markets, personal security markets, and other consuming interests.” With the internet at our fingertips, it is difficult to argue that one did not have knowledge before getting into an investment. Ignorantia iuris non excusat (ignorance of the law excuses not). “Fifth, within a liberal risk regime of responsible risk taking, all differences, and the inequalities that result from them, are seen as a matter of choice. Conceived as choice, inequality is also seen as inevitable.” If we lived in a society where people can avoid judicial punishment by arguing that their choice stemmed only from systemic frameworks, responsibility could never be assigned. We must be held accountable. “Sixth, the state is itself posited as a risk that must be subject to vigilant monitoring and perpetual reform.” The State may promote journalists to tear them apart so as to provide rationale and justification to redistribute governance to institutions that can actually play a part in our daily lives.

What really is the product or service of an insurance policy? Insurance provides assurance. Signing an insurance policy is like passing from negligence to diligence, from liability to guarantee, and from loss to opportunity.

The maxim of responsibility is: You are negligent as I was; you will be intentional as I am.

It takes communications and reinforcement on a massive, synchronous scale to bring about a liberal risk regime. Information must be framed in language that strikes about balances between universality and personalization. The world quivers with events every second. People may think the news is biased, and news sources speak to a larger crowd than just us. The news strings together standardized event codes - they tend to not pander to local colloquialism, but rather to universal audiences. English speakers find English spoken news plain and opinionated because they are masters of the language. Non-native speakers appreciate news when it strikes familiar

chords. It is the union of rhetoric and philosophy that moves the judge or jury - not either one individually.

Kahlil Gibran wrote the following On Marriage from The Prophet:

“Love one another, but make not a bond of love: Let it rather be a moving sea between the shores of your souls. Fill each other’s cup, but drink not from one cup. Give one another of your bread, but eat not from the same loaf. Sing and dance together and be joyous, but let each one of you be alone, even as the strings of a lute are alone though they quiver with the same music.”

I propose an event code notation to aid us in representing events. An event is a set of: a set of times, a set of subjects, a set of concepts, and a set of semantic primes. This notation helps us package what happens into bite size pieces. But it is dangerous to do so, for the process of compartmentalization may lead to 128-bit thoughts - such as those on Twitter. Just as Amazon supply chains are becoming deeply ingrained into the fabric of our country, so also are the event code packagers working out the logistics of delivering knowledge to each of our minds’ doorsteps. Not every event is significant; those that are, need to reach the ears of the appropriate person at the appropriate times. This is the principle of accountability. A notification system notifies those that are accountable or responsible about an event in a timely manner. The intensity of notification depends on the frequency of business transactions a target product or service goes through.

We have selective attention - our ears are open to events which are pertinent to us and our interdependents. Purely, your consciousness is the superaggregation of interdependents who rely on you. Advertisers want our attention. Marketing encourages us to care about other causes than the causes we currently care about. I propose that we do not have enough energy to care about every cause. In addition, as William James emphasizes, some focus on the roots of events, and others focus on the fruits. Free models of the process from roots to fruits capture best systems of multivariable, partial, differential equations - for our realities are very complex. A notification system slurps up the feeds, decomposes, transforms, and recomposes the events into manageable bites, and alerts the responsible or accountable parties. But, accountability comes second to responsibility.

Chapter 8

Beauty is not solely defined by the hegemonic behemoth

What is right is not always based on what is true; what is right is often times based on what is sacrificed for the right to be implemented and maintained. For all of the writings that I mentioned to have come into fruition, time and livelihood was sacrificed. It took major sacrifice for the model citizen of the constitution to be regarded as more right than any other group's model. The same goes for the models of Einstein and Locke. In this chapter, I look to Antonio Gramsci - a man who gave his life for his models to rise to the top.

Gramsci was a writer living under Mussolini's regime in Italy. He was sent to prison because he wrote against the fascism of his governing body. Before dying in prison, Gramsci wrote incessantly - providing models for posterity. Gramsci brought a concept called "hegemony" to the micro level. He writes that just a few individuals within a mass of people determine the standards of habit and behavior expressed by the mass. The hegemonic individual creates a model that people naturally follow. According to Gramsci, as much as we strive to open up the freedom to model for everyone, only a few will determine keystone limitations.

A paradigm does not shift often. So also do the models of mathematics, language, and behavior change gradually over time. What is considered right and what is considered wrong shifts depending on the context.

The hegemonic factor that Gramsci introduces strips titles, diversifies endeavors, and frees up the privilege to model for everyone. He illuminates how a model becomes paradigmatic - through sacrifice. Even Jesus needed a star marketing team for his parables to take off. The presidential campaign manager sacrifices his time and money for his candidate to be the "right choice."

Countless freedom fighters sacrificed their lives for the "right" to be free.

A primary reason why mathematics are limited down to one language is that the paradigmatic model should be based more on what is true than the marketing involved for that model to be known. In a very limited framework, consistent trueness can more easily be achieved. Regardless, Einstein needed to set his model apart from other similar ones on top of depicting consistent trueness. Einstein needed to sacrifice livelihood to establish hegemonic dominance.

It is possible to be conquered. A conqueror attempts to establish standards of behavior for the conquered people and the future immigrants to live by.

Crazy Baldhead

Bob Marley and the Wailers

Them crazy, them crazy -
We gonna chase those crazy
Baldheads out of town;
Chase those crazy baldheads
Out of our town.
I'n'I build a cabin;
I'n'I plant the corn;
Didn't my people before me
Slave for this country?
Now you look me with that scorn,
Then you eat up all my corn.
We gonna chase those crazy -
Chase them crazy -
Chase those crazy baldheads out of town!
Build your penitentiary, we build your schools,
Brainwash education to make us the fools.
Hate is your reward for our love,
Telling us of your God above.
We gonna chase those crazy -
Chase those crazy bunkheads -
Chase those crazy baldheads out of the yown!
We gonna chase those crazy -
Chase those crazy bunkheads -
Chase those crazy baldheads out of the yown!
Here comes the conman
Coming with his con plan.
We won't take no bribe;
We've got [to] stay alive.
We gonna chase those crazy -
Chase those crazy baldheads -
Chase those crazy baldheads out of the yown.

Source: Musixmatch

Songwriters: Vincent Ford / Rita Anderson Marley

Crazy Baldhead lyrics © Odnil Music Ltd., Fifty Six Hope Road Music Ltd., Blackwell Fuller Music Publishing LLC, FIFTY SIX HOPE ROAD MUSIC LTD

A framework of behavior is useful in a new land. Hell and Brimstone philosophies ensure that settlers use the buddy system when taking a piss in the woods. The technique used by our constitutional congress was to package the most significant clauses of the constitution (e.g. freedom of speech, freedom of religion) with the loaded word “right” as the representation. The clauses act as a sort of backbone or framework for the DNA of behavior that is our personal and local constitution. It is important to distinguish our rights from our privileges so as to not fall by the inevitable faults of having a sense of entitlement.

Chapter 9

William Blackstone - "Every sale implies a price, a quid pro quo, an equivalent given to the seller in lieu of what he transfers to the buyer; but what equivalent can be given for life and liberty..."

The U.S. Constitution brought, what used to be, the rights of royalty to the lives of laymen. The First Amendment is the freedom of speech because the founding fathers knew that the only way for a government to function justly is for there to be spoken checks and balances. The freedom to model is higher order than the freedom of speech because the ftm allows for ex- pression through more than just speech. Though that is according to my interpretation of the phrase: "freedom of speech." In this concentration, I argue that a "right" is a property of an ideal citizen that has credibility only by the agreement of entendre between many people. Having others agree to your interpretation of a "right" is a privilege.

The rights of the constitution are language based axioms that comple- ment each other in the formation of a model citizen. A model citizen shapes his habits around those rights. When the founders of the constitution lim- ited the model citizen to language based rights, they did not model within a freework. When "the freedom to model" is added to the constitution, all self maintenance and preservation of the living document that is the constitution is dealt with. When the model U.S. citizens has the privilege to model freely he has an equal chance in determining what is right for everyone. Every per- son could have the potential to formulate models that help further progress in our walks of life so every person must be regarded as having the base property of freedom modeling.

The U.S. citizen does not have art to accompany each right. He does not have sound to accompany the freedom of speech, pictures to accompany the right to bear arms. When man relies on purely language based axioms to form his habits, he slaves to incomplete models.

A right, or an agreed upon entitlement, acts as the axioms of government recognized individuality. The issue with believing that rights are entitled is that the framework of a purely language based constitution is not inherently free. Just as Blackstone argued that nothing can be given for "life and liberty," I argue that no set of words alone can define an entitled property of a person. Any model short of the actual person is a mere image that the person may or may not agree to

A right has so many entendres, due to its inevitable ambiguity, that its accurateness is no longer based in truth. Language based rights are ambiguous and lack specificity by nature. A U.S. citizen is not entitled to own a rifle, he is privileged to. It does not specifically say that we can own rifles in the constitution, so to think that I am entitled to own such right is to stand by an axiom that is not based in truth. When a person owns a rifle, they are described by one of the numerous entendres of "bear arms." A man who owns a rifle in America is privileged enough to have others recognize the one entendre that he embodies from the constitution - "the right to own a rifle."

Chapter 10

“Help me Help you” is an old adage that captures the sense of the Allegory of the Midget. The allegory is as follows:

A giant walks through the desert with a midget on his back. The midget navigates while the giant carries all of the equipment and keeps a steady pace. The team would never make it to their destination without this role specialization. The desert is dry and hot. Both become parched. Although the midget can take a drink of water at any time, because he is in the giant’s backpack, it is best for the midget to serve the giant thrice for every once he takes a drink.

The criticality of the midget’s navigation skills plays a significant role; however, if the midget dies, there is a chance the giant lives; whereas, if the giant dies, the midget will most certainly die. The giant has muscles to maintain a steady pace for both him and his companion. The midget has the comfort to navigate. The desert is barren; the two are alone in their journey. To make it through barren lands, a team of wanderers must be responsible. This is not to say there must needs be more intention than negligence in a single individual. This is meant to say the quantity of intentional people per negligent people needs to be a ratio that fits the policy objectives. If the giant and the midget make it across the desert, they survive. Most of the time, survival is not rewarded. A recovering drug addict earns 1 day, 2 day, 1 month, 6 month,... tokens. But then they are not rewarded for doing what everyone else is supposed to do: survive. It is when the giant and the midget do not make it across the desert that claims are filed for the judges and juries to assign responsibility to the theatre that was the event code “giant and midget journey across the desert”. On a basic level, the physics of each moment are retraced by forensic scientists. If life is an endless string of force couples (Newton’s Laws), a group of investigators (hopefully performing independent evaluations) must stretch out the force relationships during the event code.

Individually, the midget’s eyes and ears are to be assessed. Each sensory organ contributes to the overall responsibility. Each organ is an interdependent business unit in the shared services that is our body. The giant’s muscles, heart, feet, and immune system are essential for the success of the overall operation. The winds, the temperature, the sand granularity... the materials they wear... Eventually the independent evaluators measure the “one-off” event codes. The midget or giant may had been insulted by the King’s court. The anticipation of benefits upon arrival to their target destination might had influenced their passions. The misinformation, lack of information, or false key performance indicators (KPI) might had casted dispersions. The bartender that served them right before their journey is a one-off. But the theatre that the bartender was a part

of was two-off. A well trained lawyer can argue the responsibility assignment of the $(n+1) \in \mathbb{R}$ - off\$. The independent evaluators must have the clean sensory organs, mind, and temperance to perform evaluation. Their one-offs are at risk as well. An intricate event establishes precedence; therefore, the process of precedence is the point of failure, or the critical honey of the operations, tactics, and strategy of responsibility assignment.

Perhaps the King's council gave false KPI to the giant and the midget to formulate a new event code - knowing precedence would lock in the pattern of assessment, decision trees, conditionalities - for a different purpose. Should some variables used to assess the giant-midget-desert event be off the table during independent evaluation? How about demographics?

This allegory is comparative to the in-flight instruction:

“If you are travelling with a child of someone who requires assistance, secure your mask on first, and then assist the other person.” The key distinction lies in the degree of responsibility endowed in the person who requires assistance.

A personal application of this allegory can be found in the tendency for students to agree to rent cell phones and pay a monthly insurance premium. Students need assistance with affording a modern necessity. Can students afford to use their phones while walking across the street? For most, a resultant injury would devastate their family resources. My Father always said: “You can either pay the bills, or pay attention.” Caretakers rest assured once their interdependents become sustainable in their operations (this may mean death). When a midget neglects to nourish his giant, they both raise the potential for exposure to negative outcome. It follows, then, that low responsibility raises the probability of both reward and punishment. We must not forget that risks can be rewarding.

ISO 31000, a risk management standard, defines “risk” as an “effect of uncertainty on objectives.” It is important to keep in mind that intention does not always precede outcome. Analysis is retrospective, apriori.

Chapter 11

Accuracy and precision within responsibility assignment is a matter of the of the interdependence of the evaluation shared services. Organization, order, self-restraint, communications, and management all come into play. Who sets the priorities and who works for the resources? Who manages the distribution of wealth, and who owns the capital for manufacturing? Are we each assets of a higher master? A limited man studies freedom; a free man studies limitations. Since our countrymen now rent and utilize shared pool insurance, are we no longer capitalistic?

Candidly, this is the best of all possible worlds. We have a Democratic house of the people with a diverse set of cultures and demographics. We have a Republican executive branch. We have a conservative judicial branch. The United States-Mexico-Canada Agreement (USMCA) leads to North America being a self-sustainable unit with prospects of South America as the farmland. The internet gives voices to the old and the young.

We live in some sort of new age sherbert comunapitalism given that there are so many shared services and property. This did not lead to a community of women in the way it was predicted. We ride share, bed share, and phone share. How is our responsibility ratio locked in for future events? Through a mix of Fitbit requirements coupled with free healthcare, and low interest rates for loans. Mohammad Yunus' base principle behind the Grameen Bank was that loans fight poverty better than charity. This is true when it comes to property and casualty. When it comes to subjective lifecycle risk mitigation, a heart monitor is the best way to keep people healthy because premiums can be set to each flutter.

Chapter 12

A Responsibility Future locks in, with a reasonable margin of certainty, the choices and corresponding responsibility ratios of an entity in focus. We predict these patterns in quivering events by means of the Internet of Things. We send out feelers to slurp in feeds and patiently wait to leverage embodiments of required event codes to help us further:

- Policy
- Business Value (Better, Cheaper, Faster)
- Social Movement
- Marketing Strategy (e.g. Diamonds associated with love)
- Paradigm Shift
- Psychological Warfare
 - Shift Morale
 - Morals needed for an economic transition

(Dairy farmers in Canada and USMCA. Quotas, Qurums, Robots, and Migrants “Took Our Jobs”. Not just one individually. Unemployment Insurance is a high good. Keep tabs on if people are searching for work. Look to definition of GDP)

The Thirsty Doe

A doe stands at the top of a mountain and sees a river in the valley below. She wants to take a drink. On the journey down, she must trek through the woods and eventually lose her intended path. Her goal is to take the direct hypotenuse to water, but the requirements of the landscape supercede her desire to take the path of least resistance.

Isaac Newton, *Philosophiae Naturalis Principia Mathematica*. London,

“If in a rare medium, consisting of equal particles freely disposed at equal distances from each other, a globe and a cylinder described on equal diameter move with equal

velocities in the direction of the axis of the cylinder, (then) the resistance of the globe will be half as great as that of the cylinder I reckon that this proposition will be not without application in the building ships.”

Appendix

Let us look to the legal determinants of negligence to form a set of operations which will help us predict an individual or a group of individuals sense of responsibility:

Duty: The defendant owed a legal duty to the plaintiff under the circumstances.

Breach: The defendant breached that legal duty by acting or failing to act in a certain way.

Causation: It was the defendants actions (or inactions) that actually caused the plaintiff's injury.

Damages: The plaintiff was harmed or injured as a result of defendant's actions.

These are the general steps used in the courts to determine negligence. Usually, someone is not negligent xor not negligent. Negligence is distributed amongst all parties of a dispute.

Negligence attribution occurs only when damages have been suffered. By looking at court cases, one can get a sense of the language used by judges and lawyers to administer justice. In the insurance industry, many claims go to court. Claims are filed when someone has incurred a loss which they believe will be covered by the conditions of their insurance policy. Insurance companies know, before a person is insured, most of the arguments that may be made in the case of a claim, but each case is unique. The following is a set of logical representations and order of operations to determine negligence. This is an abstract code that is intended to instruct a computer in the process of simulating court cases. Insurance companies, as well as ambitious lawyers and students, simulate court cases before they happen to improve the judicial process. The nice part about court case data is that the defendant either wins or loses (binary) the case, but not necessarily all property at stake. This leads room for logical and pathological analysis:

Notice: Consider involving three entities because could breach duty of others... But not third because plaintiff xor defendant would inherent third part within their entity... The beauty of precedence

```
public class Negligence(Damages(Causation(Breach(Duty))))
```

Properly Notated Events: $\$ \{ [Timestamps], [Subjects], [Concepts], [Primes] \} \$$

$$\forall m, n \in \text{Entities}, \exists h \in \text{Events} \text{ s.t. } \text{Damages}(\text{Causation}(\text{Breach}(\text{Duty}(m, n, h)))) = \text{not } n$$

The data type of Damages() is boolean

Interpretation: Not all attributes of one entity exist anymore in relation to two entities and one event. A loss of attributes is considered a damage, and as long as certain criteria are met, property is due unto the damaged.

and

$$\forall a, b, c \in \text{Entities}, \exists g \in \text{Events} \text{ s.t. } \text{Causation}(\text{Breach}(\text{Duty}(b, c, g))) = b - b = 0$$

The data type of Causation() is boolean

Interpretation: Where a duty is considered between all entities and one event, there no differences between each entity and itself. The order of operations for this determination is one where the attributes of each entity are compared with their prior states and their latter states, with the duty at hand as a point of reference.

and

$$\forall j, k \in \text{Entities}, \exists f \in \text{Events} \text{ s.t. } \text{Breach}(\text{Duty}(j, k, f)) = \text{not } f$$

The data type of Breach() is boolean

Interpretation: With respect to a duty, if not all the attributes exist, of the agreements set forth in the contract ensuring the events of the duty, after the alleged damages occurred.

and

$$\forall x, y \in \text{Entities}, \exists e \in \text{Events} \text{ s.t. } \text{Duty}(x, y, e) = x \wedge y \wedge e$$

The data type of Duty() is boolean

Interpretation: There truly is a duty when it is determined that there was an agreed upon set of entities and events.

An event, in this context, is an agreed upon set of sets of timestamps, subjects, concepts, and numerical or semantic primes.

The following is the reverse engineer of the operations used to determine negligence. The opposite of negligence, in the American insurance industry, is intention (as juxtaposed with diligence in ancient times). Determining intention is a complex procedure because, if damages have not been incurred, intention attribution does not occur during the claims process. The intention attribution procedure is basically the inverse of that for determining negligence. Intention must be measured at a preliminary phase in the lifecycle of an insurance policy. Insurers want to nip losses in the bud:

Public Class:

Intention(NonDamages(NonCausation(NonBreach(NonDuty(b,c,g))))))

Non Duty

$\exists x,y \in \text{Entities} \text{ s.t. } \forall e \in \text{Events}, \text{NonDuty}(x,y,e) = \neg x \vee \neg y \vee \neg e$

The data type of NonDuty() is boolean

Interpretation : All events must first be considered. If there are no duties in a person's life, we set them to the highest risk level because we cannot know if their behaviors will lead to breach of duty, causation, or damages.

or

NonBreach

$\exists j,k \in \text{Entities} \text{ s.t. } \forall f \in \text{Events}, \text{NonBreach}(\text{NonDuty}(j,k,f)) = f$

The data type of NonBreach() is boolean

Interpretation: Now we consider all events and search for a breach of some duty. Are all attributes present in any arbitrary agreed upon event? If a person has had duties but no breaches, they are at risk level 2 because we cannot know how they deal with having breached duty, and they have duties. We cannot know if they will be the cause of damages.

or

NonCausation

$\exists a, b \in \text{Entities} \text{ s.t. } \forall g \in \text{Events},$
 $\text{NonCausation}(\text{NonBreach}(\text{NonDuty}(a, b, g))) = a - b \neq 0$

The data type of NonCausation() is boolean

Interp: Does there exist a person, who has a breach of duty, who is not the cause of that breach? If the person has not been the cause of any breaches of duty, they are risk level 3. They know how to get by on the streets and they have roamed arbitrarily.

or

NonDamages

$\exists m, n \in \text{Entities} \text{ s.t. } \forall h \in \text{Events},$
 $\text{NonDamages}(\text{NonCausation}(\text{NonBreach}(\text{NonDuty}(m, n, h)))) = n$

Interpretation: Are all the attributes present in the plaintiff in the case that the defendant has caused breached of duty? This is a low risk person with respect to intention.