

Welcome

We voluntarily unite as one to govern each other in promotion of our shared virtues and values of joy, truth and life, loving care and peace, and in protection of our liberties. As a school of fish splits and joins together as stripes in the sea, we divide and unite naturally as allied intentional communities. Our virtues and values are the Rainbow Rock philosophy. Our civilization is a harmony of economic and social participation.

Let there be genuine civilization, more than just a veneer of polished stone, we shall voluntarily unite as one people on our foundation of virtue and value, for civility, security, and vitality. Caroasi people secure the foundation of natural rights on the Rainbow Rock philosophy, upon which civilization may exist and exercise our liberties in full. We tolerate all expression, as the truth shines the brightest. We include love for all as unconditional care, uniting with intentional community. Peaceful pathways and the principle of non-aggression shall enable us to live and let live with freedom. Protections of our life and liberty shall enable our joy and prosperity. We adopt Rainbow Rock and further develop our tenants in correspondence as this writing details.

Our road shall be a path illuminated by diverse minds of many philosophic stripes to achieve a civil world of liberties and open exchange. A well developed set of virtues and values offers a solid foundation for a path of harmony as the Rainbow Rock philosophy. The Rainbow Road is a path to not just one but many civilizations that can agree to disagree in separate intentional communities. We sacrifice to build and maintain our path, so enabling a dance along the path in liberty and prosperity, together as we the Caroasi.

Civilization is oppressed!

Distant powers as kings on chessboard have no interest in listening to their pawns, leaving the people without a voice.

Oppressive sanctions and censorship by corporate elites, including corrupted false government, against minority views!

Corporate elite push their agenda while punishing, suppressing, and vilifying people who hold contradictory views. Division of people into collective groups to exploit victimhood of others! The corporate elite pit race against race, gender against gender, community against community.

Justice is reserved for the rich as the poor are abused! The ruling classes have special rights nobody else is allowed! They lie to spy in the name of national

security. They cheat in the name of emergency and immunity. They steal in the name of taxation. They kill in the name of war, while these offensive acts of violence are done by personally uninvolved and unrisked lives of the elites!

Call to Action: Please Consider:

Defend against oppressive sanctions by large corporations, including corrupted false government, by banding together in intentional communities and form competing businesses unaffected by corporate structure but restrained instead by strong civil contracts, mediation, and arbitration. Remove incentives for people to be divided into groups that are then victimized, by shifting people's primary civic participation from voting to solving problems with their own abilities and community development. Empower minority and "lesser" classes to ascend humanity into a classless society though voluntary and peaceful means, with power earned by matching responsibility. Disobey false authority. Disobey unethical or immoral orders. Be the change you wish to experience.

We resolve to protect and defend our self against violation by the privileged elites! We will solve these issues with resolved reason and measured steps to civilization. We will shift to a society of voluntary unity and equality of opportunity. We will shift to a civilization with accountability, and with cooperation. We will shift to a society where the individual has the same rights and responsibilities as their collectives they are part of. For these goals, we propose a system of civic duty and civil contract to replace the system of oppression and corruption we have now.

Civilization is a complex issue that requires time and energy. If your participation in civics is just voting, your life is under threat because you are neglecting your civic responsibilities! A voting booth is incapable of delegating your problems to other people. Civilization is not easy. It takes explicit efforts. Human civilization will take sweat, blood, and tears to accomplish. But more than sheer will power, it requires virtue and intelligence to be adapted carefully. Civilization is like a complex living organism of many behaviors. The ideas of Democracy and the Republic, as first spread by people like Plato and Socrates, and then first generally adapted by Americans, are new ideas in the perspective of human history. These ideas are presumed to be mature, but that is false. Models of governance should be carefully adapted and tuned into a set of shared virtues and values within each culture it intends to be part of. All this requires both mindful scientific reasoning and heartful focus on virtue and value. This careful balance requires society to mature and tune itself.

We now network together to have improved governance models with expanded dialog, and put a stop to violence while we work through these issues. We wish to cooperate not by

force of weapon but rather by strong consensual contract. Our participants all have a voice. When we see a problem, we work with others to fix it. We don't wait unless there is a good reason to wait. We will help develop systems of governance including mediation, arbitration, and civic enforcement social contracts that collectively form a civilization. We now network together to mature systems of governance that will minimize oppression and corruption while maximizing harmony.

Caroasi Mission:

Caroasi (CARI) are people who resolve to spread our joy by leading the world by example of a virtuous, intelligent, and strong community based on the Ladder of Civility described by the Rainbow Rock philosophy. Caroasi (CARI) resolve to protect each other's lives for our natural freedoms including freedom of belief, freedom of expression, freedom of labor, freedom of travel, freedom of trade, freedom of association, freedom of assembly, and freedom of choices. Caroasi (CARI) resolve to protect each other's life with our civic rights including equal authority, defense rights, caregiving rights, property rights, justice rights, and investigative rights, creating an environment of equal opportunity for all. Our way of governance is voluntary consensus. Our foundation of Philosophic Cooperation of the Rainbow Rock philosophy guides these liberties as our civic mission.

Caroasi Highlights

- Civil and Civic Cooperation
- Societal Participation
- Civil Economic Participation
- Civic Division Motion and Actions
- Civic Responsibility and Exercising Authority
- Social Harmony Challenges
- Limited Use of Force
- Fighting
- Civic Development
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 - Prongs of Civic Alignment
 - Definitions of Civic Harm
 - Civil Development
 - Caroasi Membership
 - Civil Analysis
 - Caroasi Participation Guide
 - Rainbow Cooperative (Rainco)

Civil and Civic Cooperation:

Summary We encourage morality and ethics. We adopt the tenants the Rainbow Rock Natural Society, Civic Freedoms, and Civic Rights. Authority by fear is enslavement. Authority by love is civilization.

Liberties We protect all civic freedoms as our freedoms. We protect and exercise all civic rights as our rights. We protect and exercise natural freedoms as our freedoms. Our liberties stop only where other liberties begin. The safety, security, and prosperity for all classes of people given such liberty has futile competition, but we encourage the challenge of alternative ideas and welcome social study of such effect. Liberties work in theory and flourish in practice. While we may never create the perfect world, hope for a better future demands we try.

Civil Unity Our unified world view of virtue and values forms our bond. People who declare they broadly agree with and behave according to Rainbow Rock virtues are automatically part of us, and may leave as easily. So, time is the test of loyalty for this bond. Voluntary agreement forms unity, and unity leads to compounding strength.

Civil and Civic Duties (Ref. Rainbow Rock: Philosophic Living: Ladder of Civility)

Governance by Individual Consent Individuals may unite in a voluntary social contract, sacrificing certain freedom for certain security, but only to be able to divide again and reclaim freedoms for full independence. This is part of the Rainbow Rock philosophy that is the foundation for our governance model.

Societal Participation:

Civic and Civil Action

As detailed by Rainbow Rock we encourage Civil Trade Contracts and Civil Market Contracts participation, civil mediation, civic arbitration, Dispute Resolution Organizations (DRO), civil escrow. We adopt civic social pressure, civic force, and defensive force. To apply force for community protection we join discipline as civic enforcers and militia members.

Definition of Harm. Our definition of harm is both asserted in this guide and further includes a local consensus agreement of what causes physical damage to others as the definition of harm. Physical type of damage is implied unless otherwise stated or required in context.

Damage Resolution Above a certain threshold of harm defined locally by a consensus of peers of Caroasi, damagers are expected to directly compensate victims for actual damages. Without specific damages, but damages that are statistically likely to occur over time to unspecific victims, compensation is a negotiation among the hazardously behaving person and a trusted organization mutually chosen to compensate possible future victims as agreed. These potential claimants may have a trustee when mutually agreed upon by Caroasi members to be transparently operating their finances in public.

Civil Social Participation

As Rainbow Rock details we encourage volunteering, experience sharing, honor and shame, content signaling,

and private (personal) civility.

We encourage generosity. We encourage both paying it back and paying it forward. When someone does you a favor, don't just do them a favor, but do another person a favor too.

We encourage the creation and development of decentralized peer-to-peer networks such as Zeronet (ZNET) for replacement of power structures that act in bad faith. Systems tend to be created by the few for the many. Development participants have enormous advantages in any system constructed or developed. Naturally the temptation is to exploit systems of the many to benefit the few creators. This is why everyone who considers them selves having a sense of civil duty, is expected to spend efforts to participate and keep such temptations in check. If you are not participating in solutions, then you are likely participating in problems.

Contract

A contract is an agreement among people.

The strongest possible contract is:

Formalized and signed in writing.

With a delegation of support including mediation and arbitration.

With civic enforcement of any breach.

Has participants with equal negotiating power.

With participants having influence over terms and conditions.

With all terms and conditions carefully considered.

With is maximum possible unity including shared philosophy.

Social Contract A social contract is an agreement among people about the delegation and distribution of authority including physical force.

Civic Unity Motions and Actions As Rainbow Rock details we support intentional communities by networking, trading, and traveling openly and seamlessly in friendly places. We encourage family and friendship relationships. We encourage modeling organizations according to the Rainbow Cooperation (Rainco) model. We encourage civil and civic charter organization which include resolutions diplomacy. We encourage spark start, critical mass initiatives, and Civil Trade Union organizations (ref Rainbow Rock for details on these proposals). We encourage using cooperative methods of life, so climb the Ladder of Civility to reach a Mesa of Cooperation where cooperative alignment with diplomacy and negotiation increase harmony.

Civil Economic Participation:

As Rainbow Rock details we encourage virtue incentives, commercial civility, commercial offerings, offering review incentives, certification development incentives, implied policy incentives, civil awards incentives, civil rewards incentives, civil commercial partnerships, and awareness of push-pull balance.

Collective Property Stakeholders People may intentionally

organize as a collective having transferable collective shares (like corporate stock), by decree, with an exclusive pledge of allegiance of highest loyalty to Rainbow Rock virtues and values. We favor associating with people of such a collective structure over others that oppose our virtues and values, or violate morals or ethics. Property owned by such a collective, with shares avoiding approval by others for transfer of ownership, is a limited ownership property. In forming such a collective, owners submit their property as subject to force required to maximize and respect natural rights and freedoms of the collective, as stewards of civilization.

Market Leverage Diffusion Market size limits are encouraged on a voluntary basis for leverage diffusion. Considering local sources first helps prevent market leverage. A civil shopping practice is that after an offering provider has more than 20% of a given market (or another number as a participant believes to be the best balance of security and economy), the offering provider is discouraged from being selected. The participant is expected to drop the provider from consideration for at least three months from each limit breach. Particularly valuable and effective offering providers are then incentivized to split into multiple organizations with the type of offering that enabled economic growth. We encourage people to recommend alternatives to others in our web of trust, create public evaluations of market alternatives, and trying less popular offering sources. Alignment of virtues and values are factors to keep in mind (in addition to economic factors such as value, quality, and convenience), when choosing an offering provider. This process including civil shopping is one part of a theme of decentralization to increase opportunities for people to create an impact by reducing and navigating around barriers such as the network effect barrier to entry. (Related: Rainbow Rock:Philosophic Cooperation:Civic Cooperation:Civic Responsibility and Authority:Local Governance).

Civic Division Motion and Actions:

Summary As Rainbow Rock details we support peace in separation, travel freedoms, rules of land, and separation by principles.

(from Rainbow Rock:Philosophic Cooperation:Rainbow Civics:Civic Property Challenges)

Communal Civic Space means open and wild terrain (roughly yelling distance away from any designed structures), public or collective fluidly owned outdoors land and paths, and paths of travel among places of different owners. Communal civic space is places away from dangerous places including military equipment stations, military fortifications, and areas accepted to be used for hazardous purposes. In such space, any attempt to sacrifice a civic liberty is expected to be unenforced, as such sacrifice by contract or land owner's rules is not expected to be honorable.

(end source)

Civic Space Civic Freedoms and Civic Rights are expected to be supported in full in communal places but are limited to agreement with private terrain and structure owners because of their option to forcibly, with minimal violence, remove trespassing people for absolutely any reason or no reason whatsoever.

Civil Place means communal civic space and places delegated on private places to respect and honor maximum liberty. Places marked "civil" are claiming to have rules that honor personal freedoms of emancipated visitors and refrain from unfairly discriminatory practices.

Hostile Civic Space means a geographic space where our civic freedoms and civic rights are dishonored by a majority of direct neighbors as other living space owners or residents.

Friendly Civic Space means a geographic space where our civic freedoms and civic rights are honored by a living space owner and also a majority of direct neighbors as living space owners or residents.

Protective Civic Space is a friendly civic space where civic freedoms and civic rights are being well protected.

Neutral Civic Space means a geographic space where our civic freedoms and civic rights are honored by the living space owner or resident but not a majority of direct neighbors as other living space residents, or dishonored by the living space owner but honored by a majority of direct neighbors.

Non-Interference With humility we acknowledge other people want other ways of life, so we tolerate people who reject their own natural rights and so the natural rights of others, leaving them alone in hostile civic spaces to the degree we are left alone. We care for these people and hope for positive outcomes for their lives. We have no desire to force our ways of life on others. We lead by example and positive reinforcement.

Open Intentions We don't attempt to secretly subvert the will of foreign people outside our local space and expect the same in return. This means allowing the world to divide into different tribal stripes, some of which enable freedom while others fail to do so. We save free people from the damages of hostile civic space mostly by helping them to avoid that space. We may intervene with force if people are harmed in neutral and friendly civic space from neighboring hostile space. Should someone enter hostile space and be damaged, we may spend some effort to help them return to preferred civic space, but using little to no violence to accomplish that.

Civic Responsibility and Exercising Authority:

Emancipation is a complex determination of the level of independence of a person. We defer definition of emancipation to the mode of local customs for such definition. Likewise, capacity for sexual consent.

As Rainbow Rock details we adopt personal responsibility,

legitimacy of authority, definition of law, definition of ostracism, decentralized governance, and the duty to disobey wrongful commands. We encourage due diligence of law and both active and passive responsibility. We demand kindness to restrained people.

Civic Property Challenges As Rainbow Rock details, we adopt objective property rights, tribal stripe, and transferable collective shares. We encourage capital to character, land rights, and inheritance.

Local Civics Local means for one person less than four hours away without the aid of any personal private transportation items that make the journey faster. Or for a collective, local means people less than an hour away with the aid of transportation equipment if that extends the distance traveled. The difference is that collectives are expected to have more access to transportation equipment when needed while specific people may not have that option. So, for a collective, locality represents a larger geographic area.

Traveler Pollution People may be demanded to follow the standards of pollution control as determined by local customs. People may be forcibly banished from travel in such places should they fail to meet these standards in the modes of transportation which they have failed. Local customs could lift the banishment such as by compensation for damages paid as agreed. The traveler may not be forced to pay money for the banishment and any forced ejection.

Polluting property may be forcibly removed to outside of the locality, where its owner may retrieve it at a cost only to the people ejecting it.

Ownership Disputes People are expected to resolve property disputes by the Staircase of Resolution (ref Rainbow Rock:Philosophic Cooperation:Cooperative Alignment:Staircase of Resolution). People are expected to first attempt to resolve property disputes individually. If that fails, then a mutually trusted friend or neighbor is expected to be consulted. If that fails a mutually trusted mediator is expected to be consulted. If a mutually trusted arbitrator may be entrusted and agreed to make a final decision. A mutually trusted enforcer is expected to use physical force to assign the property to the most justified owner upon a verdict by the arbitrator. If all disputing people are member to the same tribe or alliance, they may be expected to provision a judge and enforcer with the tribe's help. If both people are of different tribe or alliance, then the same process is expected to repeat as needed at a more expansive collective level. Should that fail, the dominating people of the location are expected to provision a judge and enforcer, though this is considered a partial failure of justice. If dominance is unaccepted, then attrition or war decide the outcome. Might may not make right, but it can make peace.

Land Boundaries Factors in land boundary locations in general order of priority are homesteading claims, the energy invested in a property including by maintenance,

usage over time, and evidence of land development. Open wild terrain ownership is generally limited in honor to yelling distance from land fixtures and body length from land structures. One cannot simply own open land honorably by wanting it or claiming it. One must earn ownership by investing resources in it. And, ownership is limited to such investments and credible prospects of future investments. Carefully consider all of these factors for maximum harmony.

Natural Resource Collection Natural resource collection most often occurs in open wild terrain. Resource collection may be forced to be done in methods honorable and honored by local customs of the population most local to the resource in ways that ensure environmental protection.

People of closest proximity are expected to otherwise halt the resource collection by force without sufficient environmental respect. People attempting to re-locate or harm the local people in retaliation for their environmental protection efforts are expected to be rebuked and may be forced to justice upon any harm. Upon discovery of a resource, people may lodge their discovery claim by public decree for a discovered resource. If the claim is sufficiently honored by people of the location, the prospector is then provisionally the owner of extraction rights if not already owned. Local customs are then expected to assign a time limit for resource extraction on which the extraction rights expire. The owner is required to meet minimum time requirements as defined by local customs, or the resource is released to the public domain. Public domain resources are expected to be a first come, first serve basis. Each rightful allocation of capital for resource extraction in the public domain entitles the capital provider to an amount of land and time according to local customs. Resource extractors of non-renewable resources are expected to develop agreement on sustainable extraction quotas using a public venue accessible to the local population. These extraction quotas may be forced with support of the local population, or nearest to local population for sparse areas.

Property Abandonment Local customs set limits for abandonment of property. When physical property is not maintained or used according to a maximum time limit, it is considered abandoned and may be collected as a natural resource. A minimum value limit is expected to determine whether the property has enough individual or collective value to justify an effort to notify the previous owner, so they have a better chance to recover the property. If so, the abandoned property is then expected to be advertised. Such an advertisement is expected to be in a format that the world at large can easily distribute. If the recovery offer fails and the property remained on owned land after abandoned, the land owner becomes the new owner. Otherwise, the property owner becomes the first person who declared the property abandoned and accepts the new ownership. As Rainbow Rock says, "We give some honor to property

ownership where the property is not being used. However, it is our challenge to decide the amount of honor that is best given before considering the property abandoned.".

Nature Preservation

Nature preservation responsibility and influence is naturally proportional to the distance to the nature being protected as measured from people's home location. All forms of life that don't threaten to exterminate our existence as a whole are expected to be given a chance to survive. Local customs provide a way to declare a life form to be protected from complete destruction of habitat by technology, tools, faulty logical decision of eradication, or other destruction considered "unnatural" or "unacceptably unfair", and then may defend that life form as they defend them self. Local people then may declare them self caretakers of that general life form. Because people have a right to use wild and open land for almost any purpose, nature preservation is a challenge. People are expected demonstrate evidence of care through resource allocations, as doing so justifies ownership as outlined by the Rainbow Rock philosophy. People are expected to record their acts of protection. People are expected to surround the area under preservation with poles, statues, or decorative art acting as a border with minimal travel interference, that are no more than yelling distance apart. The poles are encouraged to incorporate the likeness of the nature being protected such as with totem poles to make their purpose clear and promote such a purpose. This protection is expected to be widely advertised for a time determined by local customs before any physical force is used as protection. So, for preserving nature, invest energy in its security by tangible expressions like dedicated art, displays, educational structures such as buildings, and totem poles in an amount according to land values in that location, and maintain those totems over time and token resource investment over time each season. Alternatively or in conjunction with totems according to local customs, each year, people may be expected to surround the nature area under protection at yelling distance from one another (so one person for each totem) in a publicly evident ceremony as evidence of investment. So, at least three people are required for their protection of land to be honored by all.

Property Defense Theft is taking someone's property without permission of the owner. Being on or near someone else's land does not give them permission to use or take your things. Being a collective such as a government also does not give permission to take or use other people's things without their express permission. Broken promises are never theft.

Social Harmony Challenges Our first way to social harmony is focus on effort to cooperate by voluntary consensus for

every means and end. In alignment with Rainbow Rock text:
We encourage limits on use of force including by the limits
defined by (Rainbow Rock:Philosophic Cooperation:
Civics:Civic Rights:Right to Defense). We define civic harm
as physical damage to a living body such as by physical
violence. We encourage transparency of accounting,
transparency of management, and liberation. We discourage
reckless behavior. We adopt civil disobedience.

Limited Use of Force:

Caroasi people limit our use of violent force to the
following justifications:

1. To stop wrongful physical immediate violence including theft of attended property (like mugging and robbing) by escalated and strong force. Stopping unprovoked wrongful violence may be done in an overwhelming but not unreasonably harmful as cruel way (like drop-kicking a toddler). Minimized force is demanded when one's verbal taunting or accidental physical damage to the physical aggressor is immediately before the attack. We (may) force people to avoid physically harming others who initiate force on others after violence is stopped and reasonably restrained. All other justifications as listed require careful force such as minimized force, like for unspecific threats.
2. To restrain or relocate someone who is likely to damage others or their property. While we may not punish others for expressions by violence, we do forcibly stop intention to be violent. So if someone says they are going to be dangerous, we take their word for it and restrain them as believed needed to maintain safety of our selves and others not as a restriction of speech but a restriction of violence. If someone cannot be reasonably restrained or relocated, then any higher but minimized level of force to end the threat is justified.
3. To stop civic excessive violence. Civic excessive violence means additional physical damages after an offensive attacker is obviously stopped by a successful defender. Restraining the attacker is encouraged after the threat is obviously stopped, using minimized force, not to pummel them after reeling down, restrained, or especially unconscious.
4. To stop physical theft or property damage of unattended property. We force return of stolen items and stop theft.
5. Forceful entry to a suspect property taking to return property to its rightful owner, by people with an honorable justice record.
6. Forceful entry to a suspect property taking to retrieve expected evidence of an act of violence, by people with an honorable justice record.
7. Forceful entry to property suspected to have evidence of violence for retrieval, transfer compensation due to a victim of physical violence, or monitor for any wrongful behavior by trustees of entrusted property. For

example, a Caroasi (CARI) member may have property with trustees who belong to a Caroasi public civic organization. Such public civic property could have been voluntarily placed in the trust by a signed written contract. That property may be accessed by Caroasi members until transferred to other(s) or abandoned by the organization.

8. To transfer caregiving status from someone who physically damages their cared to a less violent person.
9. To eat non-understanding game animals having no civil caregiver (Ref. Rainbow Rock:::Game-of-Life).
10. To control the behavior of unemancipated people that we are caregiver for while avoiding any lasting damage or marks.
11. To gain direct access to someone in captivity or restraint who needs help with their basic needs such as food, temperate clothing, sanitation, or shelter.
12. Any further limits as individually explicitly voluntarily agreed to by social contract.

Fighting:

Caroasi loyalties are the virtues and values of the Rainbow Rock philosophy. We protect the weak against offense by the strong. We protect local communities against bullying by more global conglomerates. We defend against offensive raids designed to plunder goods and land, or destroy a culture. Our defense proves success by as being at peace for a strong majority of time. Organizations in a state of constant fighting are in a state of constant failure, dishonor, financial bankruptcy, and likely moral bankruptcy as well.

Fighting Heuristic Fight to win. If you can't win a fight, don't fight. Getting more damaged than your opponent doesn't always mean you have lost. Winning against a bully often means doing any substantial damage at all to your opponent, as bullies generally are after nothing less than total domination. An empty threat is worse than no threat at all, because not only do you demonstrate weakness but also dishonesty.

Fight Justification Disagreement of definition of harm may cause conflict. Forceful action for justice of the rightful boundaries is a justified fight. If a conflict is not solved by persuasion it may be that the only available harmony (or least discord) is found by physical fight. Furthermore, this reason is valid justification for fighting, but is only justified with the more correct (or less incorrect) people.

Fight Considerations While one person can attempt to fight for justice on their own, one may lose alone against physically stronger people. There is compounding strength in numbers, and so there is weakness in isolation. And so, a pure unruly anarchy of vigilante justice may be a losing fight, whether righteous or not, as a group of cats will watch their neighbors fight without participation. So people may find more success with a tribal system where

fighting may be done in pursuit of greater harmony when justified. Outside of pacifism where peace is the highest value, others might be hurt for principles of virtue when a situation is deemed a sufficient threat to life that can be best resolved by act of fighting. Great care must be taken because in our history at the time of this writing fights are started by offensive actions for unjustified reasons that have bred more fighting and suffering. Only fighting that leads to harmony is acceptable. In today's world, the best path to peace is peace. Only a well proven pending physical attack is justification for initiating aggression, though such claims are demanded to be considered with discerning care. Care of bias reduction could involve comparison of two fighting organizations with two fighting individuals.

Peace Offering At all times, especially in fighting, the path for opponents to achieve harmony and peace should be developed and communicated. A public offering of peace should be openly known.

Crimes Against Humanity People are expected to meet the same standards of morality both in conflict and in peace. People are responsible for their specific actions both individually and individually on behalf of any collective they act for.

Pillaging. Taking other people's (in another group) items using physical force against their body or the threat of that with others is pillaging and plundering. The people who do this are considered pillagers. This activity is morally wrong and should be discouraged. Anything of value seized from opponents in conflict is expected to be re-distributed to others in distant and generally unassociated places who are victims of wrongful action, except for regular supply items such as food and supplies needed for the deployment.

Domineering. When a collective of people damages or threatens the lives of others for intimidation purposes in a display of force, which has been referred to as "shock and awe". This is typically done for extortion demands of tribute or resources. Such a cause is immoral behavior should be stopped. This is generally done to attempt to justify large military spending, train or otherwise test a military, and increase fear levels of opponents for higher levels of submission. Domineering is bullying done by one collective to another.

Prisoners Kindness is expected to prisoners of fighting as with all other people in restraint. Specific speech regarding secret information, as such secrets endanger people of the restraining force, may be restricted by force during war. So, "please break me out of here", "it would be justified to have my captors executed by judgment of court", would still be protected speech. It's already expected a prisoner of a fight wants to break out and force their version of justice on the other side. Furthermore, duty of care for prisoners of war is equal to that of the local friendly forces rather than the local population.

Civic Development:

As Rainbow Rock details, we adopt the Ladder of Civility as rungs of goodwill to achieve cooperation with civility. A ladder of civility is encouraged to be used to reach a mesa of cooperation. (ref Rainbow Rock: Philosophic Cooperation: Cooperative Alignment: Ladder of Civility:)

Civic Development: Organizational Control and Development:

Legitimate Authority As detailed by Rainbow Rock (such as ref Rainbow Rock: Philosophic Cooperation: Civil Participation: Civilization) we establish and demand legitimate control roots. We encourage civilized control. We use fluid collectives to our advantage.

Organizational Cooperation As (Rainbow Rock: Philosophic Cooperation: Rainbow Civics: Civic Resolution) details we adopt example setting, and respect stakeholders. We encourage consensus building and civic resolution. We encourage reinforced Behavior. See ":Rainbow Cooperative (Rainco)" for additional decision-making structures.

Organizational Development We encourage Philosophic Perspective Matching and Hierarchy of Unification as described in those "Rainbow Rock: Rainbow Cooperation" sections in formation of organization that advance our civilization.

Stakeholder A stakeholder is any person who has an interest in the organization enough to be involved in any, including as an interested spectator, except as an opponent or competitor as that would be a disinterest. All supportive stakeholders are encouraged to participate in development or reinforcement of organizational missions, goals, virtues, and values.

Civic Development: Government Challenges:

Government Modeling Challenge. It is generally accepted that today's government systems strongly differ from best forms. Furthermore, there may be different forms best for different people. Civic differences for humans are often based on social classification, level of intelligence, attractiveness, height, physical strength, and agreed level of financial wealth. However, most factors are deemed generally unhelpful factors when used as factors for governance or social expectations. The factors more likely to be helpful for government models include classification as a person, human, animal, and the level of intelligence and financial success of a person. These classifications can help determine for example who needs more help and who needs less help, and in what ways help can be offered.

Democratic Government Challenge. Government is challenging to be formed where all members maintain equal political status on a set of metrics observed to be "fair" for all participants, with fair being the consensus judgment under an optimal Game Theory environment for residents and other participants.

Conflict Resolution. Civic Property Challenges are a

common nexus of conflict (for interpersonal relations). The subjective nature of interpersonal relations is not known to be reducible to identical game theory rules for all participants because of unequal starting points for all people. There is currently not a specific accepted optimal set of variables for such property ownership, nor is there established political science, despite the central role these rights play in global scale conflict. There is also no accepted set of scientific study for such ownership systems. So, careful social study based attempting to use lower bias metrics for contemplating these challenges is encouraged.

Civic Development: Mesa of Cooperation:

Rings of Social Alignment A mesa of cooperation is formed as civil and civic participation rings to achieve civil and civic cooperation by consensus.

Cooperative Republic

In a Cooperative Republic, each person assigns any person to directly represent them which may be them self. People assigned authority may re-assign authority to any others until ending with a diplomatic leader.

Caroasi are encouraged to unify and organize together by the Cooperative Republic model of governance.

Cooperative Republic Authority Flow Civic authority is emergent from individuals having opportunity of equal authority, who voluntarily unite together as we the people. A Cooperative Republic claims only explicit voluntary individual consent is valid consent to a government. People having strong principles of integrity of virtues and values (rather than popularity) are encouraged to be selected as representatives, and in doing so respect the natural Authority of Principle (ref Rainbow Rock:Civic Analysis:Root Authority:Authority of Principle). People of principle and goodwill have a natural duty to bond together because there is also natural Authority of Strength such as strength in numbers, and those people with principles provide the goodwill and civility that make for a good civilization. People with philosophies of principle in turn have a natural duty to re-delegate their powers to those with Authority of Merit who are intelligent hard-working people who can solve societies needs.

Cooperative Beneficiary Alignment

Summary People may better cooperate for civilized benefit of each other by networking together. We can do so by matching and aligning our perspectives together, formalizing our network of trusted people such as by Web of Trust, interacting with people for the specific purpose of civil cooperation, and interacting with people for the specific purpose of civil accountability.

Perspective Matching (Ref. Philosophic Cooperation:Cooperative Alignment:Philosophic Perspective Matching)

Web of Trust A Web of Trust is a networked together

group of people trusted as honest. A Web of Trust is a highly effective method of cooperative alignment with others. Cooperating people may accept delegation with specific types of trust so that their agreements and decrees can have strong impact on how they cooperate in society, including governing decisions on what is permitted and restrained for their society. This group of people can help guide their alignment of virtues and values with others, including cooperative beneficiaries, for civil cooperation. For example, these people could determine which civic duties require attention at the time (Ref. Rainbow Rock:Philosophic Cooperation:Civic Cooperation:Civic Responsibility and Authority).

Guide Interactions Guiding people, including from one's Web of Trust, may agree to specifically help guide or lead them in civil cooperation. Cooperative people are encouraged to delegate a guide who acts as a mentor for the purpose of participation in society. This could be in many forms. For example, just as people can have a coach who helps their physical fitness, they can also have a coach who helps with their civil cooperation such as deciding what the needs of their community are for improvement in any way from roads in needs of maintenance to elderly neighbors in need of help preparing food.

Cohesor Interactions A cohesor is someone for accountability who is to act independently as an observer to offer information about personal or organizational metrics, performance, and interpersonal or interorganizational conflict resolution. A cohesor is comparable to sports referee for a sports team, though focused more on business. Beneficiaries of civilization are expected to hold each other accountable for participation in civil society. This can be done in part by people who specifically accept cohesor roles including judges, auditors, or independent accountants.

Guider Delegation Alignment Society has shown it can better function when there are different roles for different people including the basic functions of legislation of law, judging people according to law, and doing public services. Furthermore, different people can help with different aspects of social alignment. Guider Delegation Alignment is mostly for Cooperative Republic governments. Civic alignment works more intuitively or naturally for Cooperative Republics than other government forms. A Cooperative Republic is a type of pure democracy, without emphasis on voting, in which emancipated people delegate any person or people of their choice to represent them for all civic issues. People are not naturally talented at knowing who can help them best, so ongoing education in selecting help will better civilize a population.

Diplomatic Envoy Most people don't have the time or expertise to solve societies issues alone, but it a responsibility of those who want to be helpful and

participate in civilization. Furthermore, negotiating agreements among people with many disagreements is often better accomplished by people with better communication skills. So, people may delegate their governing authority to diplomat(s) who represent them for social contract formation.

Legislative Diplomats are people who negotiate the rule of law as definitions of civic harm and prescribe consequences for such harm.

Judiciary Diplomats are people who are delegated authority to determine honor of judicial authority.

Judicial authority is the satisfaction of qualification of people in justice. Such people determine whether specific actions meet such definitions of civic harm and match specific consequences to those actions as a resolution of justice. This is expected to be done in part by certification of judiciary people by Judiciary Diplomats.

Executive Delegation are people hired as civil guiders to organized, manage, or otherwise perform civil services. The executive delegates plan, organize, and manage the people needed for such services. People of society, as civil beneficiaries, have a duty of civil society to delegate such as by hiring civil service providers.

Cohesor Delegation Alignment Firstly, a cohesor measures how well aligned behaviors are to goals or standards.

Secondly, a cohesor them self should have some degree of alignment with goals or standards of such society. Common cohesor jobs include accountants, judges, and auditors.

Cohesors role is to ensure organizations are being accountable to beneficiaries while operating according to their professed virtues and values. As mentioned above in Cooperative Beneficiary Alignment, "A cohesor is someone for accountability who is to act independently as an observer to offer information about personal or organizational metrics, performance, and interpersonal or interorganizational conflict resolution."

Cohesor Certification Alignment of cohesors may be done by honor as certification by one's diplomat representatives. People who wish to participate in conflict resolution, transparency, and accountability of civilization or as a civil service can become certified by the people who they wish to serve. This type of alignment is less personal and more organizational alignment compared with beneficiary alignment and guider alignment, because a cohesor does not need to personally be as full in agreement with a rule or account to declare facts, measurements, or judgments about it. For example, a judge might rule according to the law without being in agreement with the law's existence. An accountant believe a certain financial statement to be mostly a distraction but still offer the service of calculating the financial statement.

Judiciary Delegation are the people expected to be hired, including through guider delegates, to be judges in a civil society. Judiciaries align others to a specific set of standards that they agree with as part of society, especially law.

Auditing Delegation are the people expected to be hired, including through guider delegates, for accountability and transparency in a civil society.

Auditors measure alignment to rules or standards and may assist in suggesting standards to align to.

Representative Republic vs. Cooperative Republic In a Representative Republic, the voting block with the most votes is tasked to represent all people of a specific area, including the people who voted specifically against them. Any objections to organization policies by people who disagree may be ignored though. In a Cooperative Republic, one chooses any person to be their representative so they are always represented. A Cooperative Republic doesn't need explicit geographic boundaries because it is formed by voluntary pledge to a set of principles, though could adopt a limited form of geographic boundaries by neighbor alliances. Unlike a Cooperative Republic, a Representative Republic implication is that the government is able to force other people who don't specifically consent to their system to sacrifice rights or freedoms by traveling within specific boundaries. A Cooperative Republic requires specific consent for any sacrifice of rights or freedoms in exchange for security. Neither system resolves disagreements of harm such as, for example, circumstances in which abortions are allowed or restrained. However, a Cooperative Republic tends to encourage disagreements to be solved by local culture norm setting including common law judiciary, while a Representative Republic tends to encourage disagreement to be solved by national or state voting, though does set some issues resolved by common law or supreme court law judiciary as well. Both systems claim some authority over others who are not in their system at all in limited form as self-defense allows by the non-aggression principle (NAP). So, people may use violent force against harmful others to protect their human rights in both cases. However, only a Representative Republic uses violent force to protect entitlement privilege such as the "right" (privilege) to other people's money (within their boundaries) for their roads and education. Both systems inviting of split or dual loyalty, by which one person is a member of both a Representative Republic and a Cooperative Republic, however, a Cooperative Republic explicitly requires allowance of free association to any and all other governments without any overt association penalties of any kind as part of the cooperation aspect.

Civic Development: Jurisdictions:

Jurisdiction is a domain of conflict resolution assigned to an organization to handle for specific people or locations.

Interjurisdictional Challenge occurs when someone believes they have been harmfully violated by another person, but the other person is under another government under which there is no violation acknowledged. The difficulty of interjurisdictional challenge appears as a major weakness of Cooperative Republic form of governance. However, all such challenges are actually addressing what otherwise come already manifests as systemic injustice, in which a law is considered immoral or otherwise wrongful, and considered to result in harm. A weakness only actually exists if interjurisdictional issues are handled poorly, and otherwise an ability to handle what could otherwise be injustice, is a strength rather than a weakness. The primary solution is to avoid them in the first place via civil duties, while the secondary solution is negotiations. A final resort could be use of force by one jurisdiction over the other as an assertion of dominance, though that is not necessarily a moral solution.

Duty of Intentional Community People have a civil duty to form intentional communities and do business preferentially with allied people, while having a civil duty to avoid communities and businesses which contradict their principles. The reason this duty exists is that people with some contradicting principles cannot peacefully coexist. This doesn't mean that when together, they must fight, but rather that at the very least there is potential for conflict as an ongoing tension of conflicting virtues and values. When people adhere to their duty of intentional community, Interjurisdictional Challenges are reduced.

Duty of Contract Compromise People set rules for their own lands and their own businesses. When someone does interact with someone of another conflicting jurisdiction by forming a contract or visiting their land, they have a duty to compromise violations by that person against them by sacrificing certain freedoms that would otherwise be enabled by force. However, contract terms of wrongful monopolistic leverage (typically meaning unrelated benefits are packaged together) do not have such duties of compromise. This is because reasons including that people have freedom to rule their own land and property. No such compromise applies to land for public travel or traveling rest areas. Contract negotiations should consider designating a jurisdiction for conflict resolution. When people adhere to their duty of contract compromise, interjurisdictional challenges are reduced.

Duty of Cooperative Engagement, Duty to Negotiate Interjurisdictional challenges are reduced with people who participate with cooperative engagement, especially as negotiations such as predicting possibilities of conflicts and negotiating resolutions.

Harm Prevention Involvement When someone is involved in a situation of civic conflict, there is a civic duty (as prevention of harm) to engage in negotiations which include involvement on the proper governing people if such people are called upon for conflict resolution.

People being harmed have a duty to stop the people harming them from further harm.

Ongoing Civil Dialog Regularly addressing issues with personal participation rather than hoping they are solved by others or letting them fester and hope they go away is an excellent method of cooperation. Bringing such issues up with many others such as friends and neighbors can expand cooperation. One could organize meetings for a more formal resolution.

Social Engagement When there are conflicts among people one cares about which involve the potential for harm, a social duty exists for neighbors (and any caring person) to participate in bringing conflict resolution to other neighbors, and furthermore to bring a resolution that pressures peaceful cooperation and social harmony. When others are being harmed in a community, it is a duty of each person in the community to stop further harm.

Mandated Negotiations If there are conflicting jurisdictions involved, there are expected negotiations by the people in conflict to agree upon who is in authority to resolve the situation, as harm is expected without negotiations. There may often be a conflict of interest in such decision-making as a jurisdiction will often be more favorable to one side of the conflict. However, the selection of mutually trusted person is expected to be honored. A failure of one side of the conflict to claim candidate authorities other than their self for resolution favors selection by the side that does present candidates.

Duty of Unfair Bias Risk Reduction People are expected to be cohesor (ref :Rainbow Cooperative:Ringer-Cohesor-Guider Model:Cohesor) of situations where they are expected to less favor one person over another in their evaluations. The more important fairness is for a situation, the more important it is to ensure that unfair bias risk is reduced. All personal interactions introduce unfair bias risk. Unfair bias factors range from the lowest bias risk by such as regularly passing each other on a path to the highest bias factor such as a parent-child relationship.

Recusal If someone is judging opposing people, they are expected to avoid and defer judgment to another person if they are at risk of bias to one person over another. Positions for recusal considerations include arbitration and mediation. A cohesor may be asked about whether they have a pre-existing relationship or know those involved in a conflict and if so, they should volunteer to Recuse them self.

Negotiation Moral Strength Positions based on moral principles will tend to have the highest available confidence of belief and therefore offer a factor of strength for negotiations. This includes scenarios that have elements of justice with a sense of right and wrong.

Negotiation Majority Strength Being in the majority means little from a perspective of being morally right or wrong because humans may accept wrongful propaganda, but it is a point of strength. In negotiations, saying "our governance model is favored by 90% of the population and therefore we will determine what you can and cannot do" is a point of negotiations based on strength rather than virtue or values. It is a logical fallacy to believe something for a reason that other people also believe it, so voting or a supermajority is insufficient to establish right and wrong. Because of interdependence of humans and equal opportunities of all, any small group of elite's power is often limited to that enabled by a majority, so in situations where a small but powerful group is asserting dominance, they are still in check against the majority.

Independent Majority as Strength Warranted listening occurs when someone has explored a topic independently, having a mind to reduce bias, with substantial amount of time dedicated to the exploration. When a supermajority or consensus of such independent people arrive at the same conclusion, there is a high level of earned confidence in the conclusion. Such Independent Majority conclusions are a factor of strength for negotiations.

Strength Factor Negotiations There are circumstances where physical strength of a jurisdiction is important. The first condition for relevance is that resolving a conflict is important to reducing societal harm. Next, as the disparity of confidence between one jurisdiction over another increases for conflict resolution, physical strength of jurisdiction becomes increasingly relevant of a factor. If a jurisdiction has a high level of confidence in their ability to offer resolution is combined with confidence another alternative jurisdiction would fail to resolve a matter, that is a factor for forcing selection of jurisdiction. Next, the people of the jurisdiction are expected to have honored the jurisdiction offering protective justice prior to the instance of harm for potential selection of jurisdiction. The primary reason for that is it shows the person is not using circumstantial convenience to virtue signal virtues or values they don't genuinely subscribe to, and are expected to actively participate in civics by honoring jurisdictions of high authority. A second reason for this recommended condition is that it encourages smaller (in number of supporters) but highly confident organizations of justice to choose their conflicts more wisely to people who support the organization.

Jurisdiction Negotiation Process The alleged victim or their representative are responsible for asserting a jurisdiction for resolution. The accused then is responsible for either agreement or asserting an alternative jurisdiction. There are expected to be situations where there is no agreement on jurisdiction. If both jurisdictions claim authority over the conflict, they are expected to enter negotiations over which is more

appropriate. Primary factors of competing considerations include Duty of Intentional Community and Duty of Contract Compromise. If those factors cannot help the situation, then strength factors may need to be considered in avoidance of physical fighting or failure of justice.

Strength factors to consider are expected to include Moral Strength and Independent Majority. As it stands today, dominance of one jurisdiction over another is independent of confidence of right and wrong and instead based on financial economics and geopolitics. However, if a jurisdiction based their domination on moral principles supported by voluntary consent and social contracts, while also participating in negotiations with active listening, then a failure of negotiations could justly result in the jurisdiction choice to be physically forced by strength.

Judgment of the Law One of the injustices of current legal systems is that the law presumes itself to be good. The Jurisdictional Negotiation Process offers a blockade against bad laws. The first step of any conflict will actually involve judgment of the law itself before any resolution begins rather than to offer overbearing force of might as a first step as a way of sweeping such injustices under the rug.

Civic Development: Prongs of Civic Alignment:

Summary Align with others for civic goal achievement. These methods are strategic and tactical prongs of diplomacy, campaigning, and force, for gaining cooperation with others.

Civic Diplomacy Civic diplomacy is a negotiating boundaries of initiation of force among people. Civic diplomacy is required to minimize unjustified physical force of violence and defend one's rights. Communications that help in building mutual trust and understanding is an important factor of diplomatic success.

Communications It is an important civic duty to communicate when one is being wronged or otherwise harmed. All people are expected to communicate their boundaries for acceptable behaviors to others at the very least to the person doing wrong or harm. Conflict is frequent when people enter agreements without a good level of detail, so communication of details of agreements and getting them in writing avoids conflict. Regular positive and open communications ensure that people are still happy with their civic interactions.

(Ref: Rainbow Rock:Philosophic Feelings:Communication)

Negotiations Negotiations are about ensuring others are aware of one's strengths of one's own position, and the weaknesses of the other's position. Listening to others with humility is important to being certain of one's position. After evaluating the positions of the people involved, one should still communicate one's full desires even if they cannot achieve them.

This is known as "the big ask". Then, they should offer a pledge or promises of exchange based on this

combination of position and desire. Compromising on principles is discouraged, while seeking win-win arrangements is encouraged. Most situations of negotiation can have all sides benefit. People who accept a deal shouldn't get negative surprises later on which were known about by the person offering the deal, so not only are one strengths important to communicate but the weaknesses which will later be discovered in the offer are important to communicate as well.

Public Messaging Public speeches to others regarding civics alignment is highly effective for public messaging of civics. Usually prior to any such public speech one will communicate with ones own friends and family regarding civics to start with a more gentle audience. Prominent display of certifications is one common public messaging regarding civic alignment. Other messaging includes flying flag(s), public pledges of loyalty, singing an anthem, and celebration of holidays. A public pledge of loyalty is the most specific declaration of virtues and values. However, in an event where the focus is not that specific civics, and furthermore where people will be ostracized for non-participation, there is actually no specific meaning to any of the messaging other than the group virtue signaling to a set of virtues and values that may or may not actually be believed or adhered to by audience members. Other public messaging includes bulletin locations, press releases, mailers, media advertising, and campaign tables.

Boundaries Reinforcement Learning is a process where boundaries of behavior are established as standards and rules. In the context of civics, people may suffer prescribed consequences for wrongful violations.

Avoiding crime generally isn't prescribed a reward but instead has natural rewards of honor as one is more trusted and respected for inclusion such as being a friend or coworker. Clear boundaries that are reliably responded to with a negative consequence are expected for effective civics. There is also the idea of "setting an example" such that even a possibility of reward or punishment will have some effect, but not as much as with a consistent response.

Rewards While civic boundaries focus on punishment rather than reward, it is possible to have rewards for good civic behavior, such as a certificate of good standing, security clearances, or preferential access to resources. Honor of good behavior builds civic trust.

Consequences Civic violation consequences are expected to focus on restitution to repair damage done by the violation. Jail, prison, levies, compensation payments, and restraining distance orders are common consequences for bad civic

behaviors.

Mutual Trust Helpful and respectful behavior over time build mutual civic trust. Proving shared virtues and values is highly beneficial to building mutual trust for civic cooperation. Claims of virtues and values are a hint, but are expected to be reinforced by actions before being a basis of trust. So, trust is to be earned rather than assumed. As mentioned in this section, honor such as by certification, review, or reporting positive behaviors can all help build civic mutual trust.

Campaigning Campaigning is important for making new progress in civilization advancements. People may naturally gravitate towards the path of least resistance, which is to shirk responsibilities hoping that other people take responsibility on their behalf and hope others step up in their place of the natural human laziness of energy conservation. That is what makes campaigning an important part of civics. The idea is to remind people of their civic duties, ask others to participate, and education of others as to how they can participate in civics. Regular and special education and meeting events are encouraged for such purposes.

Education The most important civic education is that which encourages everyone to participate in civic behaviors. Important aspects of civic education include awareness of freedoms, rights, duties, and methods of participation. Additional aspects include, knowledge of history, geopolitical environments, and methods of organization and intentional community.

Meetings While society functions by people who get things done, people can get things done better when they communicate with each other about what it is they are doing and how they are or could be doing things better. One can talk about what they are doing too much or too little, so finding a balance of communication is helpful.

Rallies The main purpose of rallies is for like-minded people to get motivated about what it is they are doing and get an awareness for the level of support or resistance to what it is they wish to accomplish. Rallies also help to raise awareness about important civic issues to others. However, rallies are often belittled by people in power who may feel threatened by social changes, so may minimize the awareness aspect. People may underestimate their power to change the world through rising up to action with each other as a result.

Protests Rallies are more positive events than protests and so should be done more often as a result, but certain events may necessitate rising up and saying no to particularly bad civic behaviors. Protests also help like-minded people get motivated for their cause, while building resistance against bad cause.

Civic Resolution Flows

Words to Actions Gentleness is the virtue underlying

the Porcupine Principle, Noble Gas Rule, and Carbon Rule. Those three rules together generally define when violent action is justified, but since violence is not part of civil society, words are always preferred for civil society. So, civic duty is to offer words as a peace offering before resorting to violence, also considered a fair warning. Nonthreatening requests before a final warning are better when circumstances allow for gentleness, such as for people who have not worn out all their requests already recently. If words should fail, then actions should proceed.

Litigation Hold Order When someone wrongs you, and you believe the matter might be needed to be public and brought to court, a formal demand for the evidence against you to be held is important. Without that, your opponent may claim it fair to have destroyed any evidence without such an expectation.

Military Military is people of one group organized to physically fight against other group(s) who are using weapons. In most military conflict, there is a dramatic difference in strength. History shows nearly all military against military conflict to be domination of the strong against the weak for the purpose of plundering resources. With military conflicts, the winning side is in position of power over information distribution networks to control the narrative as to why the war occurred. Civilizations are challenging to build and easy to ruin. Humans have extreme dependencies that level the fighting ground. When analyzing the full chain of dependencies there are thousands of ways one can completely ruin a civilization with uncivil attacks such as ruining the water supply. Such paths of mutual destruction are only one reason why diplomacy is the only path to civilization rather than war. Critical factors for military include propaganda, economy, and logistics.

Diplomacy of Peace, Stalemate, or Fighting Diplomacy is most often needed for negotiation of limited resource usage or contested resources, but is also important for understanding the virtues and values of others. Civil people are expected to be able to understand other perspectives as if they were their own perspective whether or not they agree with the perspective. Even small conflicts deplete one's energy, so feuding people benefit to have in mind conditions their opponents could meet that could end the conflict, and regularly remind their opponents of such an offer. Peace allows full enjoyment of one's time when one reaches terms that are healthy and sustainable. Unless one comes to terms with another person who can survive conflict, the conflict is likely to reach a stalemate which may drain energy over time on both sides. The side that contemplated the conflict and underlying virtues and values more is the side more likely to be right, as being right is a difficult challenge requiring intelligent contemplation.

Furthermore, the opponents who are weaker are more likely than not to be (morally) right, as they are the ones who are more likely to lose the conflict. Diplomacy involves being able to gauge the strength of both one's opponents and their allies. If you are not forming good relations with neighbors, notice that your opponents may be making good relations with those neighbors instead. Good relationships are not just done for fuzzy feelings, but are important support when facing hostile opponents. So, get to know your neighbors! Much of diplomacy is connecting with others for win-win interactions.

Threats to Fight or Submission/Flight A threat may be a diplomatic statement to someone. If someone is threatening to do something, they may be claiming they will avoid doing something unless their boundaries are crossed or a test of strength is failed. The person being threatened should contemplate their reaction of either asserting their power to cross the boundary, or submit to the demands, or escape the situation entirely such as by moving away.

Cease and Desist When someone is doing wrong, others are obligated to tell them to stop. When they may or may not cooperate, then a polite letter in writing with potential to be published for all to see may help stop bad behavior.

Non-Aggression Pact A non-aggression pact is where people agree to accept a compromised definition of harm that is expanded to fit the broader definition of harm, allowing people to continue without conflict.

Minimized Force to Reasonable Force to Excessive Force
Might may bring resolution, but the resolution may be miserable. Might makes blight without being right.

Philosophically physical force to bring resolution is a last resort because physical strength is not strongly correlated with moral strength. And for the same reasons when physical force is used it is expected to be usually minimized to the force needed to stop the threat. For urgent issues, reasonable force is used instead of minimized force to ensure the threat is stopped as soon as possible. When excessive force is used, everyone including their friends and allies has a duty to call out the excess as unwanted. Reasonable is a challenge to define, but a good starting point is based on the Golden Rule... what force would one expect others to use against one's self if one's self were behaving badly?

Localized Force to Globalized Force Personal actions almost all have highly localized impact, while very few have global impacts. There are a few actions that have potentially global impact and those few actions have better arguments for globalized force. Certain organizations operate over much larger geographic regions than others, and those organizations have a clear argument for a scale of force that matches their geography and power. While the general concept of

fairness tends to be universal, the boundaries or what is considered tolerable behavior varies greatly by culture, and culture in turn varies greatly over time. Furthermore, cultures tend to be cluster in specific geographic areas. Authoritarian-leaning people tend to want more global force so as to increase their power or control, while libertarian-leaning people tend to want more local force so as to increase their options of lifestyle which would include options for more freedoms and protected rights. Localized force allows populations across the world to learn by example who can adopt uses of force that go well. Globalized force makes mistakes of force more difficult to identify because there is no comparison group, and furthermore leaves people who feel victimized by badly done force no escape. All this considered, local force is preferable by default while circumstances and expansive organizations necessitate corresponding expansion of force to encompass and place limits as checks and balances against any abuse of their power.

Restraining Distance to Restraining Devices to Caging
One has a natural freedom to travel, but violating the freedoms of others diminishes one's freedom in proportion to severity of the abuse. In prevention of further violation there is justification in restraining the violator to the degree of the risk of further violations. To the degree a freedom violation is a certainty determines what sort of restraint is enabled.

Civic Due Process Flow

Detainment is when someone is forcibly stopped for investigation of their person or carried property upon reasonable suspicion of committing or intent to commit a crime. One is expected to be able to communicate their evidence before detainment. This is sometimes called a stop or seizure.

Jail An arrest is where is deemed as likely dangerous and brought to jail for containment pending further investigation and/or trial.

Trial If there is enough evidence to suggest a guilty verdict is deemed likely for a trial, a review may determine whether the person is safe enough for release. This may finally lead to prison for someone who is found guilty of a violent crime by trial and deemed too dangerous to be released.

Due Honor People who restrain for justice are expected to have an honored record of justice, or when provisionally done such as a beginning record, at least a lack of dishonor.

Due Speed Civic due process is forcibly demanded to be done quickly. Investigators and judges are expected to be available at least most of the time for urgent matters to detained people, if not at all times when feasible.

Due Care Restraint is forcibly demanded to be done with care for the health of the people being

restrained, and furthermore any cared orphaned by the restraint should be placed under new care. Stopping immediate civic harm against a person is expected to be done with avoidance of unreasonable harm as cruelty, and minimized force for other situations.

Restitution When one has been declared by rightful authority upon due process to have done a wrong resulting in damages to another, they may by detail of the declaration lose property rights in the amount of the damages to be transferred to the victim of the wrongdoing. The property should then be transferred according to the agreed social contract of the people involved. Property refused to be transferred may be levied.

Fines are prescribed punishments for violations of laws. Currently, fines are typically fixed price items that punish the poor much more than the rich. The money from a fine typically goes to a government agent rather than the victim of the offense.

Furthermore, many fines are speculative of potential rather than actual damage. Each and every one of these current features of fines makes such a punishment unethical. Many fines also tend to have a lack of substantial due process.

Levies are a court-ordered transfer of property from one person to another. If someone fails to pay restitution, the court which ordered the restitution can then order a levy. A levy allows court-authorized people to take property owned (either directly or through an organization) by the restitution payer by force.

Restitution Inheritance Restitution is to be treated as any other financial debt. Inheritors of a victim essentially have caretaker rights to receive restitution or other victim compensation.

Restraining Order When someone is maliciously threatening others, there is a civic duty to order them to stop. It is then justified to order them to keep a safer distance from the person under threat according to the seriousness of the risk of violation.

Definitions of Civic Harm:

Consent Consent means without permission of either the person otherwise harmed, or if unemancipated, then the permission of their caregiver.

Defensive Justification Stopping initiated physical violence against a person at peace.

Offensive Justification Stopping a well proven intention to initiate physical violence against someone at peace.

Consensual Justification Consent among all people of an action or behavior that would otherwise be wrongful.

Investigative Justification "Evidence of guilt reduces privacy rights to the degree that civic harm may be suspected by the evidence." (ref: Rainbow Rock:Philosophic Cooperation:Civics:Civic Rights) Failure to follow expected

the due process of a formal and consistent investigation removes justification of the associated activity.

Person Person, people, someone, one, and ones are treated as the same word in this section for practical purposes.

Reference "Rainbow Rock: Philosophic Thinking" for more definition of 'person'.

Crime is unjustified and intentional civic harm against another person according to a valid rule.

Misdemeanor is a crime with moderate damage.

Felony is crime with high damage.

Civic Neglect is unjustified but unintentional harm of another person against a valid rule. Such acts are resolved differently than with crime.

Illegal Prohibited by a dominant law of a given place.

Attempted Crime The attempt of an action is considered to be equal to the action itself in terms of the level of wrong done by the instigator.

Intentional Property Damage

Vandalism Damaging or depreciating one's property.

Sabotage Physical force which halts or slows economic activity or an offering.

Theft Taking another person's property without their permission. Considered robbery when property was attempted to be secured.

Fraud Theft by claiming to transfer value but failing to do so, or a transfer of value while claiming not to have done so.

Killing

Slaughter Ending the life of a naturally living being or eradication of any living species. Local customs determine the circumstances of wrongful harm.

Petslaughter Ending the life of a naturally living animal without a caregiver's consent.

Murder Ending another person's life.

Manslaughter Ending another person's life by accident.

Local customs determine the circumstances when this is a crime.

Restraint Physically restraining someone's movement.

Kidnapping Physically forcing someone to another location.

Assault Using physical force against someone either directly with their body or indirectly with an item.

Physical Assault Physical force to harm one's body.

Minor Assault A physical attack that doesn't do bodily damage.

Mutilation A physical assault that damages someone's long-term appearance.

Battery A physical assault that causes long-term damage to one's body including bruising.

Poisoning Adding a toxic substance that harms one's body.

Slavery Physically forcing someone to provide services.

Mugging An assault intended to deprive someone of their property.

Sexual Assault People may only consent them self to

sexual actions, never consenting others.

Molestation Reproductive organ contact either directly or indirectly.

Rape Reproductive action.

Pedophilia Sexual relationship with someone before puberty by a person after puberty. Local customs determine whether consent of some or all caregivers justifies the action.

Nymphilia Like pedophilia except regarding an adolescent person who is going through puberty. Local customs determine when physical development is sufficient for sexual activity.

Vernaphilia Sexual relationship with an unemancipated person, but with the permission of one or more caregivers. Local customs determine circumstances for this to be a crime.

Malicious Threat Expressing intention of wrongful violence against another person.

Unconditional Threat A threat without a condition.

"I'm going to hit you" is considered an unconditional and offensive threat. "I'm going to hit you if you hit me first." is considered a conditional threat. If a threat conditional and defensive, then the threat is tolerable as not a civic harm.

Extortion An offensive threat for the purpose of theft.

Stalking Physically following someone over time and distance through multiple locations with hostile posture or expression.

Personal Invasion Moving in to less than a person's armpit to elbow length away (standing still), except as otherwise assigned such as for transportation.

Trespassing Being on another person's land. Handling property without permission of its owner(s).

Harassment

Pollution Releasing toxic substances expected to contribute to bodily damage to others.

Disturbing the Peace Exceeding limits of noise or light pollution set by local customs.

Torture Inflicting physical pain by physical methods, or inflicting mental pain while a person is restrained.

Uncivil Harassment (Ref. :Violations of Civil Morality:Uncivil Harassment)

Pardon Harm In some local cultures, especially cultures without the Rainbow Rock philosophy, some harm has different definitions than expected. In this case, the criminal act is formally pardoned to some degree. People of a local culture are pardoned when doing such violent harm to others in their local culture, but if people of a local culture do such acts to foreigners or travelers without such a culture, it is not considered pardonable.

Civil Development:

Organizational Support Networking Suggestions

Note Supporting another person or organization is not an endorsement or honor of a person. It is an offer of

hope and help.

Primary Supporters

Mutually Trusted Philosophers

Mutually Trusted Social Groups

Mutually Trusted Mediators

Mutually Trusted Arbitrators

Mutually Trusted Civic Enforcers and Militia

Secondary Supporters

Mutually Trusted Governing Jurisdiction

Mutually Trusted Evaluation Analysts

Mutually Trusted Broadcasters

Mutually Trusted Resource Manager, Market Analyst, and/or Purchasing Agent(Who gets market prices of an offering where they can be readily calculated).

Mutually Trusted Contract Managers

Organization Framework Suggestions

Virtues, Values, and Objectives Organizations are encouraged to publicize their virtues, values, and objectives, for improved networking, but all these should also be assessed independently by their actions.

Mission Statement Organizations are encouraged to formally establish goals with a statement targeted at all participants for improved networking. Goals of the organization are for participants to judge based on it's behaviors more than the statements made.

Control Distribution Model

Individual <-> Partnership <-> Fluid Collective

Individual The organization is fully controlled by one independent individual. Control is delegated by individual will. Organization is top-down hierarchy where one person is in maximum central control over the organization.

Partnership A partnership is where a group of specific people are in control of the organization. Membership to the group as a partner is exclusive. Partnership roles are generally transferred only with permission of at least a majority of other members. Control levels may be unequal but generally expected to be equal. The designated leader generally rotates through the partners on a regular basis over time when ownership level is equal, so titles are considered a superficial designation. Multiple partners organize as an exclusive hierarchy. Each partner is assigned one seat.

Fluid Collective A collective of two or more participants where organization authority is "fluid" in that authority generally may be regularly transferred from one controlling participant to another person at any time. The level of authority of any specific person may also be fluid in the same way. Specific people have authority over the organization only through performing a designated role, which may change over time. With less transfer fluidity among

controlling participants, the organization is more of a partnership than a collective. Each participant could have equal authority and delegate authority to designated roles, to which they may decide with equal authority who shall perform each role. Organization is expected to be controlled unequally by easily transferable shares, but each vote is equal in authoritative power. Each share holder is expected to be assigned fractional ownership shares that signal a proportion of control.

Incentive Model

Profit <-> Social <-> Civil

Profit Incentive

An organization may focus on economic value exchange, without specific efforts to reduce profits for social or civic reasons.

Social Incentive

Organization may make a conscious decision to reduce profits in certain areas for social reasons.

Social Hybrid Organization

Organization may split efforts to both collect donations and make a profit. This may require the highest level of executive skill for success. The standard model for this type is to allow one resource unit of profit for each resource unit of donations.

Civil Incentive

Organization may collect its resources primarily from donations. Leadership does not draw any salary or profits from the organization, though minimal personal subsistence expenses may be compensated.

Encouraged Organizational Designation Model

Leading Number

1: For Individual Leader

2: For Exclusive Group Leaders Ownership is negotiated on an individual basis by multiple owners such as partners.

3: For Inclusive Collective Leadership Ownership is fluidly transferred by an owner to anyone else, such as by stock certificate.

Profit Distribution Designation Letters

U: Undisclosed. The organization financial structure is private or anonymous.

P: Profit Maximizing Organization. Maximum growth and economy of scale through profit motives. Individuals may seem either generous or selfish with their earnings. May be considered good as a way to grow the economy at large in a way that may benefit everyone.

S: Profit Social Organization. Similar to a for-profit only, but expected to attract additional customers shopping ethically and socially. Each

organization is expected to publish their minimum social requirement of generosity for the organization's leadership.

D: Donation Charity.

Social Contribution Designation

Summary Donation charities are expected to distribute all donations to their designated social cause as pledged in their charter, with minimal salaries to organization leaders. Profit Social organizations are expected to distribute a fraction of their income to their pledged social cause, and may also require leadership to distribute a fraction of their earnings to their social cause of social causes in general in two different designations.

Designation There are two profit distribution numbers published each year as two one-number digit from 0 to 9 or a dash "-". The first digit is the fraction of annual profits redistributed to social causes in the previous accounting year from 0/9 to 9/9. For donation charities, the first digit is a dash "-" to reflect that all donations are all distributed to a social cause. The second digit is the same accounting fraction as with the first digit and reflects the organization leadership's accounted contributions to social causes as a fraction from 0/9 to 9/9. Each percentage of markdown of leadership salary from market rate also counts as half a social contribution percentage because that number can otherwise be overstated too easily by over-estimating the market value of wages if counted in full. Market metrics include organization person count, asset value managed by the organization, and annual revenues or donations of the organization. Note if an organization has no profits to redistribute, then their most recent contribution amount is used instead. Or, if no profits have ever been made, the organizations pledged donation percentage.

Organization Designation Table:

0U Undisclosed Financial Structure.

1P Profits go entirely to one owner. Charity distributions are non-guaranteed and unknown or low.

2P Profits go entirely to a group of partners as exclusively negotiated. Charity distributions are non-guaranteed and unknown or low.

3P Profits go entirely to a collective with inclusive and fluid ownership. Charity distributions are non-guaranteed and unknown or low.

1S## #% Social Contribution and #% of leadership earnings redistribution.

2S## #% Social Contribution and #% of partner leadership earnings redistribution.

3S## #% Social Contribution and #% of collective leadership earnings redistribution.

1D-# Donations are allocated by one leader.

Leadership or manager earnings are reduced to

eliminated beyond minimum subsistence.

2D-# Donations are allocated by partners.

Leadership or manager salaries are reduced to eliminated beyond minimum subsistence.

3D-# Donations are allocated by a collective.

Leadership or manager salaries are reduced to eliminated beyond minimum subsistence.

Caroasi Charter Activation

Declare allegiance to the Rainbow Rock philosophy, pledge agreement to the Caroasi (CARI) social contract, and declare an up-to-date organizational designation type. Your charter is valid to the degree other people believe you based the actions of your organization.

Caroasi Membership

To join the Caroasi (CARI), declare that you are joining us to someone other than your self. To exit the Caroasi, declare you are leaving to someone other than your self. We bind to each other individually by social contract.

Each contract is encouraged to have mediation, arbitration, and civic enforcement.

Financially, we operate under unanimous consent because we voluntarily pool resources only upon agreement. Those who disagree do not participate in the activity. Where a contingent of people disagree, they are encouraged to form their own tribe or government, their own stripe of land, and their own structures. Organizationally, we operate under unanimous consent. Our unity is unprecedented, so our strength is unprecedented.

Any and all Caroasi (CARI) members are welcome to form organizations using the Caroasi name. It is up to each participant to decide on the legitimacy of any other person using the Caroasi name. The constraints or also enabling of restraining ways of this text can be adopted as a social contract by offering such a pledge, by referring to this text such as the "Caroasi Contract", committing to the definitions and constraints, or also restraining ways defined here, and as any further specified in a full contract writing, expected to be signed. The scope of the commitment as a binding contract is civic behavior and contract agreement. As the contract is accepted by other members, a tribal stripe is formed for strength and unity.

Upon any fundamental conflict, we separate into different tribal stripes and may attempt to allocate different lands for the different governance models. We have unity as harmony in division. We support neighbor stripes in humility and courage. We welcome challenges of new ways of life. We support a diverse rainbow of cultures which together might or might not co-exist well, but separately can peacefully cooperate in harmony. We are a culture of virtue and value, not a culture of skin color.

Unlike today's governments, we do not claim the authority to do wrong against people with majority rule.

We delegate authority only which we have as individuals. Today's governments commit extortion as a way of life, but we do not tolerate this activity and will defend our self against it. They call this extortion "taxation" and other names. It is our civic duty to stop this activity against us, which we prefer to halt with minimum force. Caroasi (CARI) may be considered a government with a legal jurisdiction of the authority of goodness, but only to the degree delegated by it's people. The level of goodness determines legitimacy and respect of authority. We are dedicated to govern with the highest level of intellect and virtue. If the result of your authority isn't obviously good and helpful, such as having corrupt politicians, your authority is false. You are nothing to us. Nothing on the inside, and soon enough by nature, nothing on the outside. In strategic ignorance, our opponents will dissolve into nothing.

Our mind is a hive mind, bonded by unanimous consensus of virtue and value, it cannot be attacked at one point.

Our weakest links are strong, because we are a net instead of a chain like our opponents. Our body is the swarm body, you cannot attack any one of us and expect victory. Where there is just one of us alive, our tribe is strong and independent.

Civilizations don't engage in fighting, because a fighting is a descent from civilization. Our tactic is to kill our opponents with kindness instead of bombs.

While we defend our selves with violent force when attacked, and we imprison dangerous people, this is done only to the extent it stops further likely harm. In a state of fighting, civilization is on hold until the violence ends. We avoid engaging in the 'game of thrones'. In our tactic, threats are words while actions are promises. We don't take threats too seriously because our opponents are of weak mind, but we will react to all of them and plan accordingly. Furthermore, our justice is on a personal and not collective level and so war is also not done on that collective accounting either. The game is solved. We are one. There is only love.

CAROASI CIVIL ANALYSIS:

Caroasi Civil Analysis Outline

Caroasi Civil Duty

Societal Principles Analysis (Principles on which the Caroasi are based.)

Ethical Harm Definitions and Resolutions

Social Contract Foundation

Conflict Challenges

Corrupting Models of Governance

Caroasi Civil Analysis: Caroasi Duty of Civility The

Caroasi is a civil society encouraging voluntary

cooperation while enabling strictly defensive physical

forces, by the Rainbow Road philosophy. We only use force to defend freedoms, and only freedoms which end where another's begin. Our careful civil analysis results in specific encouraged ways of governance. When one aligns them self with the virtues and values of the Caroasi, and are ready to make sacrifices for a civilization of these virtues and values, they are a Caroasi in spirit. One is a Caroasi as they declare them self loyal to our virtues and values, and honored as one in demonstration of such a spirit. We volunteer time and energy, while taking risks to our well-being, as a sacrifice to strengthen the virtues and values of civilization. This help is for a unified spiritual growth that waters the seeds of civilization.

Societal Principles Analysis:

Principle A principle is a rule of personal behavior without exceptions. Sometimes principles are forced, while other times they are voluntary.

(source: Rainbow Rock:Philosophic Living:Heuristics Foundations)

Moral is a cooperation method to avoid expectation of harm.

Universal Morals as **Moral Values** are universally preferable behaviors of cooperation such as honor that avoid consequential harm, expected of all, for individually and socially good behavior.

Ethic is a cooperation method to satisfy avoiding risk of harm or losses, including by maintaining honesty or commitments.

Universal Ethics as **Ethical Values** are universally preferable behaviors of cooperation such as respect that avoid conflict and danger, wanted of all, for at least socially good behavior.

Benevolence Civil behavior done because of a sense of internal duty to such an end, rather than external concerns like reputation.

Civility is how people can cooperate with others.

(source: end)

Principles to Practice Some people chose a set of virtues and values which result in benevolence. A consequence of virtues and values is morals and ethics. Benevolent morals and ethics result in civility by civil duty. Intuition of benevolence results in natural rules like the golden rule, the carbon rule, and the noble gas rule. Acting contradictory to benevolence may result in conflicts.

Reasoning of natural rules in context of conflict resolution involving force results in civic behavior which justifies the use of force upon other people. Such reasoning establishes principles including the self-ownership principle, non-aggression principle, and self-sacrifice principle. Benevolence is a state of being resulting in a civil society. However, benevolence is only able to be voluntary by definition.

Personal Values The end goals of a person.

Virtues The means to which end goals are accomplished.

(source: Rainbow Rock:Philosophic Cooperation:Civics:Natural Society)

Natural Rules We follow the rules of nature because that provides effective and positive consequences without any mandate.

Golden Rule Care for others at least as well as you care for your self. Do unto others as you would have them do unto you.

Carbon Rule Live and let live. Leave others alone as they leave you alone.

Noble Gas Rule Words against words, blades against blades. We limit our self to expression against wrongful expression, not force.

(source: end)

(source: Rainbow Rock:Philosophic Cooperation:Civics:Civic Principles)

Self Ownership All emancipated people are entirely the owner (as the sole proprietor) of their body as a sovereign domain.

Self Sacrifice All emancipated people may voluntarily give up part or all of their liberties, but only to be naturally reclaimed at any time.

Property Ownership People may claim previously unclaimed objects harnessed by their body as the "fruits of their labor", where such property is their exclusive domain of control. Releasing effort of energy by people to objects including land creates an earning bond of those objects to the corresponding people.

Property Claim Honor The honor of property ownership is secured to the degree it was previously unclaimed or such claims are released by one owner to another.

Homestead Property Honor The first to establish their effort of energy to an object is considered an original property owner.

Property Transfer People may transfer property ownership to any other people of their choice for any reason, and have no attached civic duties or burdens while doing so except as voluntarily done at all times. It is the responsibility of the people involved to understand the transfer agreement as the unfairness of any resulting conflict is an opinion rather than fact.

Non-Aggression Principle Also called the N.A.P. Violence is only for stopping wrongful acts of violence by others.

Aggressive (physical) force is stoppable with (physical) force, but words only with words.

Porcupine Principle Aggression is only for stopping wrongful acts of harm by others. Aggressive (physical) force is stoppable with (physical) force, but words only with words.

(source: end)

Morality and Harm Definition of morality largely depends on definition of harm.

Good vs Bad Behavior A good behavior is action causing wanted results to people, while a bad behavior causes unwanted results.

Harm

Physical Harm Reducing functionality of a person's body by physical damage.

Psychological Harm Reducing functionality of a person only by symbolic expression of thoughts.

Economic Harm Reducing resources available to a body by physical or psychological harm.

Invasive Harm Entering one's personal space without their consent.

Consequential Harm Harm which is either intentional or the result of a cause-effect relationship from which harm is expected.

Civic Harm Physical harm or economic harm which is also consequential harm.

Threat A behavior which creates expectation of harm or conditions for harm to occur.

Morality and Will Morality in civil context being depends on the wills as intention and motive of the people involved in a moral question.

Civic Morals Morals which are required by force in defense from harm.

Civic Ethics Ethics which are required by force in defense from wrongful danger of harm.

Civic Fault, Culpability Responsibility with forcible resolution for damages which are either intentional or unintentional.

Fault vs. Direct Wrong When morals or ethics are violated on unintentionally, it is considered a fault but not a direct wrong.

Morals vs. Ethics Morals are a binary yes or no question of whether a behavior is wrongfully damaging, while ethics are a risk assessment estimating a fractional value of possible damages.

Natural Law Civic morals and ethics, which are enforced according to the porcupine principle / nonaggression principle.

Justified Moral Force Aggressive force appropriate to avoid civic harm.

Justified Ethical Force Aggressive force appropriate to avoid danger of civic harm.

Just Cause Any justified cause of action which includes justified moral force or justified ethical force.

Civil Morals Civil morals include both voluntary and involuntary morals.

Civil Ethics Civil ethics include both voluntary and involuntary ethics.

Civilization Involuntary morals and ethics are well enforced, while voluntary morals and ethics are not required, yet most people follow such voluntary rules.

Ethical Harm Definitions and Resolutions:

Note Neighboring and nearby sections help to understand this section including (ref :Definitions of Civic Harm).

Hazard Placement

Environmental Pollution

Unqualified Use or Provision of Powerful Equipment

Inebriated Use

Dangerous Use

Reckless Use

Violations of Civil Morality

Lying

Uncivil Cheating

Romantic Relationship Cheating

Self Harm

Uncivil Harassment

Civil Duties of Civil Ethics

Civil Participation (ref: Rainbow Rock:Philosophic

Cooperation:Civil Participation)

Announcement of Dangers to Others

Disclosure of Potential Conflicts of Interest

Repairing Damage to Natural Environment

Being Generally Helpful

Identification of Wrongful Danger

Direct Sensation Displeasure from an experience as the result of unwanted behavior of others. This does not prove wrongful danger, but is one element which suggests it may exist.

Statistical Evidence Statistical study may identify the likelihood a certain behavior will result in certain damages.

Fallibility of Ethics Wrongful danger may be a mathematically hard problem, so careful estimates are used by fallible people.

Ethical-Moral Boundary When an action becomes more likely to cause specific harm to a specific person, or likely to cause definite harm to an unspecific person (such as by a trap), it becomes immoral in addition to being unethical, and so resolved by civic force of immorality rather than civil resolution. Causing air or water pollution would rarely be immoral but often be unethical. Statistical evidence helps to estimate whether specific results are possible or likely.

Resolution of Wrongful Danger Ethical Bond Resources the endangering person has may be forced to be held by a person of least mutual distrust in case actual damage results from the risky behavior in an amount according to the likelihood they will be needed for such a purpose. If there is a 50% chance of \$100 of damages, then \$50 may be forced in hold. Bond is released either to the claimed and proven victims if there are any, or released back to the risk-taker if no such damage takes place at such a point where the risk-taker is no in concern to create such risk.

Resolution of Tolerated Danger Civil ethics are social pressures applied to avoid ethics which cannot be forced, which includes conflicts of interest and risks to one's own body.

Social Contract Foundation:

Society and Voluntary Government Formation A society is people who live together. By some collective philosophy,

living with other people entitles those other people to control you in any way whatsoever by democratic principle of majority rule. By some individualist philosophy, people living together establishes civil duty to control others to collective benefits by specific individual consent only.

The Caroasi way is to consider it immoral to control others in ways they have not specifically consented to except as to maintain personal rights and freedoms. Rather, we have a civil duty to cooperate for justice and benefit of fellow people.

Consent No means no. If someone at any time says they do not consent, then they do not consent. When someone sends mixed signals, then the most recent signal will be accepted as dominant.

Contradictory Consent Contradictory consent is when someone means the opposite of what they say. This would be evidenced by someone intentionally putting them self in a situation where the activity they spoke against is welcomed again by personal positioning. For example, if someone is acting with a script for entertainment, they may claim to be forcing someone to provide money such as in a robbery. The actor "victim" read the script and yet took action to show up to the set where it was to take place, without any threats of violence against them. So this is contradictory consent, to being robbed for the sake of a play.

Approaching someone or living nearby someone does not consent them to anything whatsoever, though could subject them to demands of force such as to force the non-aggression principle into practice.

Contracts by Force Property rights are rights of force, where property owners can protect their property with such force. Contracts act as evidence of who is owner of which property. Contracts are formed by consensual agreement to assign or re-assign ownership of property.

Contract Honor Contracts are required honorable when value is transferred in expectation of another traded value (as reciprocity of exchange). The degree to which the contract is fair does not determine honor of a contract.

However, the degree to which the contract is considered a personal choice with an equal trading partner (rather than a requirement of subsistence with a monopolistic power) determines the degree to which there is a contract to begin with, and so in that respect fairness can indirectly affect the just force of a contract.

Civil Duty of Participation Participation in society provides civil duties (ref: Rainbow Rock:Philosophic Cooperation:Civil Participation:) including negotiation.

Civil Duty of Negotiation

Summary People have a moral and civic right to force a valid contract into being under their honest interpretation of the resulting property ownership. The type of force property rights enable is minimal force, not any force deemed most practical for the enforcer.

This is not to say its morally wrong to shoot an armed robber, as such a person may be deemed a physical bodily

threat in addition to their other wrong of theft. This forms a civil duty of negotiations among contract creators. Ignoring this duty results in a chaotic society of conflict.

Civil Duty of Mediation When people have a conflict which they find it important to resolve, it is their civil duty to consider seeking another mutually trusted person to offer a perspective of what is fair, who is minimally or entirely uninvolved with the situation to help determine a fair resolution.

Civil Duty of Arbitration When mediation fails or is considered insufficient, then it is a civil duty to consider seeking another mutually trusted person to enforce a perspective of what is fair, who is minimally or entirely uninvolved with the situation to force a resolution which is hoped to be fair.

Conflict Challenges:

Behavioral Inertia When we are confronted with harmful behavior of ours, we will usually be defensive and hesitate or entirely reject an ethical or moral principle which is inconvenient to us. We have emotional investment to believe we are a good person, and may have economic investment if we have parasitic behaviors. This is why people were slow to accept that slavery is wrong, and have not yet accepted in general that involuntary taxation is wrong. A clue to Behavioral Inertia could be that instead of responding to explain why a behavior is principled, we respond as to why it is practical or helpful to a person or group.

Easy Argument Easy argument often happens when one person argues for a statement that if accepted, would result in a loss of emotional investment, loss of lifestyle, and especially a lack of life, of the person they are delivering the argument to. The person receiving the statement may quickly come up with an argument the statement is wrong regardless of quality. An easy argument to form would typically be a response to a suggestion to someone should help another person. The reason such arguments are easy is that quality of good argument is abandoned, in favor of availability of any argument. While easy arguments are easy, the produced argument tends to be of low quality. Easy arguments are often entirely invalid such as name-calling responses or physical attack. This is not to say that an easy argument is wrong, only to say it is probably wrong without full consideration over substantial amounts of time.

Demands of Force Demands of force are not a choice and generally ignore consent. Certain morals and ethics are forced upon others when there is expected to be universal consent for the underlying principle for the force. Demands of force include the non-aggression principle, self-ownership, and property ownership. The Caroasi consider revenge, vengeance, and involuntary wealth redistribution to be outside the scope of the demands of force, even though they are natural instinct for many

people.

Non-Civility of Fighting Fighting is not an act of civilization. While at physical conflict, there is not a state of civilization. Only fighting behaviors supported by moral and ethical principles described by the Rainbow Rock philosophies are considered honorable, and any such victory valid, fair, and just. Fights are rarely justified in theory and almost never justified in practice. A similar situation applies for personal violence. Personal violence seen on a regular basis is rarely justified in theory and even more rarely justified in practice.

Corrupting Models of Governance:

Financial Dictation Corruption Resource models enabling a government to remove money from people as penalties, fines, fees, and the like are generally unethical because of the temptation to keep the money for the government agency, and so to be avoided. The most common corruption is to charge penalties for a wrong but keep the proceeds rather than distributing them to the victims. Only when done at the original direction of the victim should such ideas be considered and with specific statement by the victim as to how much of the fines and fees are fair to keep by everyone involved.

Fines Corruption Most governments have wrongfully gained the ability to take money for ethics violations or criminal violations without such money being given to the victims of those violations, and without returning the funds after an ethics violating person is no longer at risk of violations. Only actual harm should result in compensation of damages, and the victims should be the direct receivers of the compensation. Funds posted for bond should eventually be returned without such compensation. Fines disproportionately burden people in poverty.

Fees Corruption Most governments force people to make purchases of services that involve fees. The fees charged usually cost much than it costs to provide the service. This is a point of dishonesty as the government is actually levying a tax and disguising it as a fee.

Fees disproportionately burden people in poverty.

Protectionist Corruption Protectionism is a violation of the freedom of trade unless likewise individually and voluntarily negotiated otherwise by individuals under social contract. Focusing and participating for local commerce is encouraged, but cannot morally or ethically be coerced. Tariffs are currently the most common form of protectionism.

The Rainbow Rock philosophy (ref: Rainbow Rock:Civic Analysis:Resource Governance Models) describes protectionism, bread & circus, and financial dictation as resource control models of government.

Bread and Circus Corruption A common government corruption is to package social benefits into a larger system of monopolistic leverage which requires financial

dealings with the exclusive large and powerful organizations. This is done to satisfy complaints of monopolistic leverage, but the amount given doesn't approach the unfair gains the leverage created. Proceeds for food and game programs must be voluntary social contracts to be individually negotiated, not coerced, and not packaged as part of a whole system of monopolistic leverage.

Direct Income Corruption In majority vote systems, promise of more directly gained money to voters may result in people voting for a candidate for the specific purpose of gaining money. The corruption tends to cause harm when the voter prefers their candidate based on the money they or people in their family are or would be getting rather than the overall best candidate. This most impact welfare distribution situations, but also an impact on situations where someone is hired by the related governing body where people may vote for a candidate who has promised to increase their income or hire close associates (like family members).

Protection Rackets Organizations who offer protection services most easily acquire monopolistic position to use that leverage over security services such as police or military to expand into additional services. This is the primary point of corruption of power in which an organization assumes control over additional services because it may be an extraordinary challenge to force into a deleveraged state if force is necessary. Current organizations sometimes departmentalize or branch their police and military, but still use police and military to force everyone within their geographic boundaries to purchase most, many, or all their services under threat of imprisonment for those who do not pay an annual bill for a large collection of services under one organization or an alliance of a few organizations.

Monopolistic Leverage of Roads Road access is typically a primary point of corruption, as in order to use a specific road you will then be pressured to purchase all other services using the same organization as the one providing the road service. For example, in order to get school service, one needs to use a road service. Road service is a point of monopolistic leverage which may be deleveraged by force. We discourage people from allowing the owner of the roads they use to leverage into additional marketplaces like the same owner of the road also offering school service. Governing bodies can be generally independent from each other, having entirely different people involved.

People who are in charge of roads are not likely to also be good at being in charge of schools. Social contracts should be arranged differently for each service desired without direct connections. If someone setting a budget for a school also sets the budget for a road, there is a problem of monopolistic leverage.

CAROASI PARTICIPATION GUIDE:

We act to resolve conflicts in accordance with a careful civil and social analysis under the Rainbow Rock philosophies and civic writing. Details here are continued from Civil Participation (ref: Rainbow Rock:Philosophic Cooperation:Civil Participation). This may guide intentional communities to establish methods of governance. Pre-Caroasi governments have unsatisfactory written philosophic foundation, but we hope to guide a voluntary governance founded with a full philosophic world view enabling all liberties, all morals, and all ethics to be respected and honored. We want this guide to be short and easy to understand. So, the guide shall be organized and titled to easily find only the information one wishes to learn about.

Caroasi Participation Guide: Call to Action Please consider: Join us by declaring to another person you are now a Caroasi (CARI) participant. As part of a governing body, lead the world by example. Be the change you wish to experience. Build your philosophy every day to better your self by the way of Kaizen including the Rainbow Rock philosophy. Network with other Caroasi (CARI) people to accomplish what is more difficult to accomplish alone.

Participation Guide Outline

- Cooperative Conflict Resolution
- Power Disparity Conflicts
- Forcing Open Competition in Markets
- Contract Development
- Trust Factors
- Investigations

Caroasi Participation Guide: Cooperative Conflict Resolution:

Market Mediation A market mediator is a person who has the job of helping to resolve a trade conflict. When people engage in trade, they are encouraged to put good faith in a mutually trusted person. This person is expected to act neutrally and fairly to resolve any conflicts. A trade should only take place if there is the money available to pay for mediation, which could be by paying in advance to a bond agent. The best case for neutrality is that the person has no personal relationship with the people in conflict. A mediation is encouraged before taking a complaint to arbitration.

Market Bond A market bond is when a market participant has given money to another person to make a promise with specific consequences of failure (a guarantee) to behave in certain ways or perform certain duties. The bond is expected to be placed with a bond agent who is expected to cooperate with the decisions of designated arbitrators or governing bodies.

Market Arbitration A market arbitrator is a person who

has been delegated authority of judgment to declare a conflict resolution. An arbitrator may be considered a judge when the resolution is expected to be forced into being. People in conflict agree to accept the arbitration process to be fair and just before the delegation of authority. One arbitration activity is to sign for the release of a bond to someone who has met the requirements to receive it. Another arbitration activity is to determine releasing of items or money from escrow for resolution of an escrow complaint.

Market Escrow People involved in a contract may assign a mutually trusted escrow agent to temporarily hold money or items of a trade contract. Money payments for offerings are given to the escrow agent. In some cases, the escrow agent may also receive items of the contract, such as to evaluate them for quality or authenticity. After participants report satisfaction with performance of the contract, the funds are released to the seller. After a long time of doing business, participants might build the trust wanted to trade more directly.

Moving When a location has a population with corrupt principles, morals, and ethics, compared to other locations, the most simple and effective strategy may be to leave to the better location rather than attempting to change the population of the local area. This can be viewed as a "fight or flight" decision in regards to violations of moral and ethical values in which one is justified to use force. Factors in moving include the strength of family ties and how much family can move with, and prospects of success in the new location considering that principles are worth taking risks for, and other factors. The foundation of every culture is their virtues and values as they relate to morals and ethics. So, a culture which seems dramatically different in language and traditions may actually be more relatable and comfortable for someone when many virtues and values are shared in common. When someone nearby is behaving dangerously, and peaceful resolution is failing, then a solution of force is to force them away.

When a whole population nearby is behaving dangerously, and peaceful resolutions are failing, then a solution is to move yourself away along with loved ones willing to join you. "The most effective way to vote is to vote with your feet."

Civil Shopping When there is disagreement among a population about basic virtues or values, a way to offer support for the more preferable virtue or value is to favor to trade with people who support the "better" options. This will offer incentives to businesses that adopt such preferred ideas. Or put in a negative way, one can avoid business with people of exceptionally low basic virtues and values, which would be considered a boycott. A combination of positive and negative reinforcements will encourage businesses to behave better. "Vote with your wallet"

Ethical Market Establishment Setting up markets that reduce government revenues and selling stigmatized products

while risking personal attacks are part of ethical market participation.

Social Contract Negotiation Social contracts are capable of providing strength in numbers to achieve ambitious infrastructure and support networks for advancement of civilization. This is generally done starting at a small scale and expanding to a larger scale. So first networking with family and friends, then with neighbors and community members, and sometimes eventually a worldwide scale.

Staircase of Resolution (ref Rainbow Rock:Philosophic Cooperation:Cooperative Alignment:Staircase of Resolution).

Incremental escalation of an issue, which when done by social contract is partially cooperative.

Caroasi Participation Guide: Power Disparity Conflict: Participative Justice - Vigilante Justice Dichotomy The challenge of avoiding unfair bias while forcing others to avoid or resolve wrongful damage by others presents an ethical challenge as a conflict of interests. Differences of philosophy among people create complexities that are better resolved by involving multiple different perspectives. Participative justice is the involvement of many people in a process of justice, while vigilante justice is when a single person acts for justice.

Participative justice is encouraged including by means of civic enforcers and militia when needed, while vigilante justice is tolerable to the degree done while done according to rights of investigation. Respecting rights of others is demanded for investigation, including avoiding the use of unconditional threats. Because everyone has equal rights of opportunity including the right to investigate, everyone may participate in justice. Justice is expected to be formal and consistent, so people are expected to act according to such standards when participating in justice. People are also expected to be aware of the different roles people are better suited for, and adopt roles carefully. Learning local customs and culture to apply justice carefully is encouraged.

Civil disobedience, subversion, and stingback are three ways of resolving disputes with stronger people and their organizations who violate liberties. These types of resolution of power disparity are only encouraged after the Staircase of Resolution (ref Rainbow Rock:Philosophic Cooperation:Cooperative Alignment:Staircase of Resolution) is ending where incivility is at risk. The method chosen depends on the context and circumstances regarding the violation.

Civil Disobedience Disobedience of immoral laws which violate people's liberties is encouraged when someone strongly believes their behaviors are moral and ethical, and more preferable civil resolutions have failed. Civil disobedience is the most respectable and honorable form of asserting one's personal liberties, but often has the greatest risk of negative consequences. Civil disobedience often results in jail, and in a wide range of problems such

as increased risk of attack, being shunned, and deterioration of employment or business relationships. When someone is ready and willing to handle the negative consequences of civil disobedience, it offers a stronger resolution than subversive methods.

Subversion

Subversion can happen in circumstances where people disagree on behaviors that should be disallowed. For the subversive person, certain personal goals are against those of opponents. Subversion is to secretly achieve such goals without opponents knowledge of such actions taken. In a setting where personal liberties are being violated, subversion is a an option to restore liberties without negative responses from the ignorant people. Families, social structures, and organizations are all personal relationships where subversion may be wanted to restore personal liberties. Types of subversion include black markets, dropzone deliveries, spying, smuggling, avoiding taxes, tax evasion, subversive cheating, and subversive lying. Only methods that are moral and ethical are encouraged, such as contradicting an order or law that violates a moral principle.

Language Stacking Language stacking means using common words as another meaning which a spying adversary would be unaware of, masking the subversive conversations.

Vague Hierarchy In organized subversion, people could make their role in an organization unclear, including even to the people involved, only revealing their immediate actions, most of which when viewed alone are of little meaning. This is now used by current organizations, sometimes diguised as governments, to disguise their actual role in forced monopolies and organized crime, but additional subversion strategies can used just the same to reverse the subversion.

Stingback A bully whose situation changes to expect pain upon each fight is likely to reduce or even stop their bullying. The most common mistake with a bully is to suppose that because one should only fight to win, that it is a lost cause to fight a bully. This is not true. Bullies will generally avoid fighting a person when some degree of pain would result, even if they would win the fight. So, simply causing some pain to a bully in response to being hurt by the bully is a valid way to fight back.

Bully Confrontation It is a civil duty to follow the Staircase of Resolution (ref Rainbow Rock:Philosophic Cooperation:Cooperative Alignment:Staircase of Resolution) in confrontation of a bully. If the bully refuses and skips directly to a fight, then uncivilized methods may be required for resolution.

Stingback Escalation Measured escalation of violence is an often effective strategy to prevent bullying. If stronger than the bully, "shock and awe" tactics can be used to escalate to equal or greater violence than the bully is using. Openly choosing the same level of violence will send a message alluding to fairness.

Openly choosing greater violence sends a message alluding to a mix of anger and justice depending on the damage done compared to the damage the bully did. While any level of violence needed to stop violent bullying is justified, stepping up one level at a time when reasonable to do may reduce risks of damages to the bullied.

Uncivil Last Resort The Staircase of Resolution (reference in previous section) could fail if others fail to offer adequate support. For example, in a chaotic hostile environment, others might believe the bullies lies over yours and then wrongfully take action as if their testimony is fundamentally greater than yours rather than equal. Taking matters into your own hands could be necessary, but only do so when you have personal direct knowledge (empirical proof) of who is responsible beyond a shadow of a doubt to act against those people. Furthermore, one would then have a strong duty to be on the side of morals and ethics with certainty. Even furthermore, networking with others for support and confidence is important, though care is due to ensure they support the general ideas (including principles as ethics) of any stingback plan before sharing it. It would be better for them to offer help them self, and use their ideas rather than your own if they don't have a definite liking of yours, to avoid excessively biased solutions. A second opinion and other perspectives on resolving the situation ensure what you are doing is sensible. When you can remain unknown to the bully as the source for the stingback, it is better to remain unknown, but this may not be an option, and your identity may become known. So, take into account the risks of being identified.

Individualization of Organized Bullying When being bullied by a large organization or gang, focusing on the specific individuals responsible rather than the group as a whole helps to focus the response and avoid targeting people who may actually be on your side or at least not willing to participate in the crime them self.

Organized Bully Stingback In the context of a bullying corrupt government or crime gang, many people suppose that to fight such people, you'd need a larger army, and you must fight to the death. This assumption is almost always wrong, common minor damage is a good start instead. The bully should be clear about what behavior leads to the damage, since communication of minor damage is easy to avoid, but should not be avoided. This type of stingback may require remaining unknown as anonymous, but occasionally may be done while being known.

Stingback Procrastination Delaying responses further than what other people would expect can result in additional unwarranted stress. If you are going to plan for stingback, rather than delaying them beyond what was expected, you are more often going to be better off

abandoning your plans, unless the reasons for the delay are tactical and change the situation for the better. Its generally better to have swift stingback even when less damaging to the bully, than slow and stressful stingback that causes more of a sting, especially when it is becoming so slow as to never happen. Occasionally, time is on your side, so waiting for the right moment can be helpful. If you never get to the planned stingback, then you were bullied by the bully and also wasted your time and emotional energy on planning stingback that never happened, and so made things worse instead of better.

Tactics for Consideration

Weakness Scanning Always attack your bullies weaknesses, not their strengths. If they are psychologically weak, you could use words. If they are physically weak, you may consider physical attacks. When noticing a strength, don't become distracted by fear. When noticing a weakness, don't become lax.

Mirror Demonstration If a bully doesn't understand their harm, one could use the same wording and physical force against them as they use against others as an educational attempt.

Unconventional Strategy and Tactics A strong person has many options for fighting. A weak person has fewer options. A weaker person is encouraged to be creative to assert their will.

Caroasi Participation Guide: Forcing Open Competition in Markets:

Open Market An open market is an offering created for any person to take upon agreement of the contract terms. The more unspecific the person is that could accept the offer, the more open the market can be for that offering. Needs are encouraged to be sold at open markets. For example, since humans all need food, bread makers are encouraged to be done at an open market environment since there is a need and everyone can accept the offering.

Competitive Market A competitive market is an offering for which there are many people with substantially the same offering to others. Generally this is estimated to be at least five selling sources, though the exact number is challenging to estimate.

Contract Property Rights Contract rights and the resulting property rights are defined in part by open competitive markets.

Monopolistic Leverage Principles Contracts are all voluntary by definition, while needs may be considered involuntary. Contracts are honorable and forcible with determining property ownership to the degree they avoid leveraging away liberties or additional needs in exchange of such needs. The more a person is achieving a basic need, the more the "contract" is a false (illusory) option but still considered an offer of exchange. So, a contract for a

need is enforced with respect to such needs while also maintaining liberties. It is wrongfully aggressive to use monopolistic leverage to close a market or to constrain life or liberty. When one uses their own property to reduce other people's ability to subsist in liberty, it is then moral to force a market from a closed market status to open market status, and force a contract from leveraged gains to approach a concept of reasonable fairness, as an open competitive market would provide. Rather than breaking up monopolies as is done in a "mixed economy", monopolized contracts of necessity should be dishonored to the degree in which they are excessively unreasonable as generally determined by prices and terms of open competitive market exchange.

Deleveraging Principle Upon a business having little to no competition for them, a person might feel pressure to accept an unfair agreement which requires expansive terms often including additional agreement for a broader package of goods or services because they need to in order to continue life. Or they may feel likewise pressure to accept prices that are more than double what an open competitive market would provide after any currency price inflation is taken into account. This is sometimes because of contract leverage where there are very few sources who can offer the need. This causes financial poverty spirals. Removing this leverage as "deleveraging" is a right of careful force.

Monopolistic Leverage Identification Intentionally restricting supplies is a dominant factor to monopolistic leverage. The standard tactic of monopolistic domination is for a powerful organization to acquire power over multiple other organizations, then raise prices and add contract restrictions and terms. Because added contract restrictions and terms are a result of monopolistic leverage, an excessively lengthy contract such as when considering the market value to the contract length is a symptom of monopolistic leverage. The most common contract restriction is to require a buyer to package different products together, which presently would include purchasing car and house insurance as one offering in a private market or school service and road usage in one offering in a government market. However, monopolies can sometimes occur unintentionally and in those cases force must be used much more carefully to deleverage. People contracting in need, especially evidenced as such a person being financially poor, are more entitled to any agreed upon advantages to them, even those considered unfair. The more wealthy someone is in relation to someone else (considering their position without the contract in question), the less terms of their choice need to be enforced, with only reasonable provisions deemed honorable in force in definition of property rights. This is not to say that property rights are determined by what is fair, but that unreasonably unfair terms of a contract may be ignored and otherwise deleveraged when forcing property rights. Honoring and forcing contracts (to the implied resulting property

rights) of others should not take away necessary freedoms such as the freedom of travel.

Property Right Leverage Boundaries Each life form has needs to continue life. In acquiring items of need, contracts are honorable (in establishing property rights) to the degree they are unleveraged such as by an open competitive marketplace. People running a closed or non-competitive market for a need do not have honorable property rights on amounts vastly exceeding an open competitive market price. The disadvantaged person has claim to the excess payment, and is encouraged to attempt such collection with contract enforcers by dispute resolution methods. If a monopoly provider wants to provide a bodily need as a market exchange contract to multiple people, then any and all people are expected equal opportunity to acquire property title to the need, and may use (and so delegate) careful force to access the exchange. Currently bodily needs in all places in the world are generally heavily monopolized and in need of deleveraging.

Weak Price Controls For closed or non-competitive marketplaces for a physical need, weak price controls involving force may be warranted. The price control is expected to be weak in that prices must be allowed to strongly increase to at least double their expected open competitive market value in addition to broad market price inflation as an incentive to increase supply of a need. Price control measures do not apply to broad price inflation because of currency inflation but only to stable currency, such as measured by the prices of commodities relative to one another. Price controls as a check against currency inflation are entirely unjustified. So, if the price of most items triples in most places it is traded, there is no basis of price control. Finally, price controls only apply to markets in which the supply can increase over time. If there is no prospects for a physical need to be able to be met in the future by expanding the available supply of the item, there is no justification to restrict the price of the item. Any price controlled item is also encouraged but not required to be rationed to prevent hoarding. The careful corrective force of a supply restricted market which also has monopolistic leverage used is in forcing equal access to the same high market prices as others have.

Natural Disasters Natural disasters create accidentally leveraged markets. During a natural disaster, prices of needs are at risk to go up to meet supply and demand in an open competitive market. These supply problems are expected resolved with increasing supply rather than forcing prices flat, which only makes things worse. Natural disasters may limit the supply of a need, which is why people are encouraged to do some hoarding before it happens. Put the effort to resolve disasters before they happen rather than afterwards.

Price controls, even in a disaster, are generally invalid over-reach of force because price controls are only able to well resolve purposely leveraged markets where supply is intentionally restricted. However, as with any market of basic need with limited options, when supply is disabled across a wide geography, the market is no longer competitive, and temporary price control is expected as a tolerable force of governance, and should be specially negotiated for the circumstance but while still allowing dramatic increases in price to encourage outsiders to come in and help. Civil pressures are encouraged to dominant in a natural disaster, while civic pressures are encouraged to be moderated. A monopolized seller during a natural disaster a seller could be expected to be allowed to double the price over a fair (open and competitive) market without limiting force. And so if a seller was selling six loafs of bread for 1oz of silver, and they would otherwise run out of bread, then selling for up to 2oz of silver would be unfair but to an acceptable level. If the supplies are still going to run out despite selling at such a high price, suppliers should be asked to ration and limit the per-customer quantities, but these demands are expected to be done voluntarily on a civil basis because if people cannot do such a thing voluntarily there are no prospects of civility anyways.

Deleveraging Challenge Deleveraging force is difficult to use without violating the non-aggression principle. Most people today who claim to be using deleveraging force are restricting freedoms while claiming to increase them, reducing competition rather than increasing competition, and closing markets rather than opening them. Failed and faulty ways of deleveraging can explain many of today's economic problems, and most of them in some areas. For this reason, much is said about this topic here.

Open Market Price, Competitive Market Price Market prices are set by a marketplace of sellers and buyers. Buyers offer any price they wish as sellers demand any price they wish for an open market price. Statistical analysis then enables one to estimate a range in which one could expect to pay in an exchange. This is the market price. Market price is not set based on the energy used to create a seller's object. Market price is not set based on the amount of resources available by a buyer to acquire a product. Open market price is set based on the difference of supply and demand as negotiated and contracted. Furthermore, in a competitive market, the estimate of a range in which one could expect to pay in exchange is the open competitive market price.

Contract Negotiating Power The lower the competition in a marketplace, the higher the negotiating power of the seller. This is considered a power disparity. The more closed a market is, the more challenging it is to determine fairness of terms such as pricing. So, in a closed market, negotiating power is lower as well, both for buyers and

sellers. In a closed market, negotiating power can be lower for either the buyer or the seller.

Honor of Transfer Summary An open competitive market contract honorably transfers property rights while it remotely approaches the terms and conditions of an open competitive market contract of supply and demand. The more a market for a need is monopolized and constrained by contract leverage, the more a contract merely initiates an offering for exchange of value rather than defining an honorable agreement. Resulting property rights of such an offer may be implied by consensus of reason, with respect to estimations of an open competitive market, even against specific expression of agreement to the contrary. Force may be used to maintain liberties against leveraged monopolistic contract conditions trying to take such liberties away. Force may be used against a leveraged monopolistic market to remotely approach terms and conditions of an open competitive market contract of supply and demand.

Property Rights Conflict Handling A failed contract that requires force for resolution expects a mutually agreed social contract as arbitration or court of law for a well done resolution to take place. Without such an agreement, it is generally better to let property settle with who they are already controlled with at the time of conflict. In a monopolistic environment, careful force may be needed regardless of social agreements.

Monopolistic Leverage Negotiation Sellers with high negotiating power have a position to pressure the buyer to accept not only terms related to the offering they have, but furthermore are positioned to pressure them to accept additional contract terms that are entirely unrelated to the offering involved. Leverage may exist to the degree an offering is a need, and might be expanded furthermore to the degree to which the person in need is impoverished. Such leverage positions a seller to gain extreme control over the buyer. Because people have needs for subsistence of their life, may have to accept unfair terms of contract with sellers who have monopolistic leverage. So, a seller has more leverage with a starving person without any food than a full person who has a stockpile of food.

Monopolistic Leverage Principle vs. Non-Aggression Principle Contract deleveraging might be considered a socialist principle of force which the Caroasi consider valid as a basis of physical force. This is justified as balance on property rights in maintenance of life and liberty, protecting freedom to property exchange, as equal opportunity to needs, in place of freedom to contract terms. Deleveraging force stretches the non-aggression principle to its limit in that while leverage is aggressive in the respect that it erodes life and liberties, only in such a way that it fails to help someone who rejects the contract despite the need, rather than hurts them directly. However, the person of monopolistic leverage took specific actions to put them self in an exclusive position, where

only they can be the one to help and not others. So yes they are being forced to help, but only to the degree they intentionally placed them self to the position where only they, not others, can help. This is true even for a fairly created monopoly. Also importantly, the person being forced to help is them selves expect to benefit from the access and competitive terms they are being forced to offer, by such partially unfair contracts formed by force to their definite benefit. If the help involved a sacrifice rather than benefit such as by forcing a non-competitive price, that would then violate freedom of choice.

Deleveraging Force of Dishonor Deleveraging Force of Dishonor applies to closed or non-competitive markets for a need. Contract terms of honor are limited to the relevant price, quality, and quantity of an offering for one specific good or service by all contract participants, while unrelated terms are invalid as leverage. Terms related to such factors as ceremonial or cultural expressions or clothing would close a market to people refusing the terms if more than half of marketplaces for a specific need have such restrictions. So, if markets all in an area require a face covering, then at least one market, and at most one more than half, can be expected to be forced to avoid such a requirement. If all markets in an area required faces be clear of coverings, then most markets can be expected to be forced to allow covered faces in their market. Once most markets are open, then more markets than that cannot be forced open because it is more true than false that the market actually is open.

Deleveraging Force of Open Opportunity Forcing a leveraged market open may be done to a monopolistic market to provide needs to otherwise specifically banned people, in provision of opportunity of meeting needs. This is a civic demand of physical force rather than a social contract, as social contracts in such a market have failed to prevent the monopolistic leverage problem. Forcing a market open allows a market (exchanging with unspecified people, on specific equal terms) to exchange on such terms to any interested person, even people with social stigma. This wouldn't apply to people who steal as violating property rights reduces such property rights.

Human Necessities

Direct Necessities

Air, Water, Food

Circumstantial

Shelter, Clothing, Medical Offerings

Indirect Necessities

Travel, Logistics, Septic Service, Physical Security

Service

Circumstantial

Money, Electricity, and Internet as used to acquire direct necessities.

Natural resources used in production of a business offering, such as lumber, milk, and stone.

Human Luxury Examples

Air, water, and foods which are exceptionally purified to higher levels of purity than competing options and intended to be used for common use purposes.

Multi-room shelter, clothing with rare colors or expressions, and medical procedures which are not expected to increase longevity

Vehicles which are low efficiency than competing options, or have substantially more additional costly features such as heated chairs

Electricity used for fun and games

Contract Need Variation While people need such items as water and food, they do not need specific water from specific people, or specific food from specific people. So for fulfilling a need, one is expected to get sufficient water from at least one source when they have the sufficient resources and any necessary skill to acquire it.

Open Competitive Market Fair Price Open markets with many buyers and sellers enable price discovery of an open market fair price. The open market fair price estimation may be used to determine to what degree a given agreement is an honorable contract. An open market is an offering is not designed for a specific person, but is designed for unspecific people. So, commodities like bread may be sold to unspecific people for a set price at a store. This is considered relevant for contract honorability when a buyer is of limited resources while acquiring an offering from a monopolistic source. A competitive market has numerous sellers such as five independent sellers or more. A market with only a few sellers such as four or less is at-risk for monopolistic behavior. A market with only one seller is considered a definite monopoly.

Contracts for Stolen Property A contract for stolen property is null and void because only a rightful property owner can form a contract. The false owners accidentally involved are expected to split any related losses as equally as their involved neglect in the circumstances, while the thief is expected to compensate such losses.

Reduced Aggression of Property Exchange Principle When using physical force of property ownership, only terms that are reasonable are worth using physical force against property (and therefore indirectly to property owners) to accomplish. Therefore, certain business contracts, especially those involving power disparity are fragile and at risk of non-enforcement.

Contracts of Power Disparity Contracts of power disparity (including negotiating power) are fragile because they are at risk for monopolistic leverage. The more the power disparity, the more fragile the contract is. Disparity is an acceptable state of affairs, but those with massive power will not be given the same considerations to force contract terms. Nature results in a bell curve of wealth to people. Therefore, most contracts can be expected have power disparity, and so are fragile. This means that when applying physical force to enact a contract, people have a civil duty to ignore lopsided contract provisions for those

of much lower resources. The reason for this is that the greater the power disparity, the more the contract tends to cause problematic conditions for common people including privacy concerns, repair difficulties, and other inefficiencies. This simply means that what is forced as property ownership is what is considered fair rather than the actual specific words the contract contains. So, a contract with a large business with a typical person, what can be forced of the lower power person is essentially an agreement to "whatever is fair given the value expected to be exchanged", if the measured power disparity exceeds a number such as 10 to 1.

Power Disparity Residence Metric Power disparity may be broadly determined by looking at where the contracting people sleep and estimating how much their residences cost, even if they rent rather than own. If multiple people live in one residence unit, then the number should be divided into the number of people in the unit. Even a bare land outside without shelter would have some value such as a 1 gram of silver per week. Power disparity is recommended to be measured by average price residence of the owners and their agent executive officers, weighted by the business fraction owned. So, if there is one two company owners (without any agent executive officers), one owner with a residence worth 500oz silver and one owner with a residence worth 25,000oz silver, but the owner having 500oz silver owns 52% of the company, then the power disparity to the bare land owner will be considered 12,260oz to 1 gram, and so exceed a rate of 10 to 1. The disparity is considered as a maximally fragile contract when resolving contract disputes. This power disparity may focus on the expected circumstance upon completion of the contract in determining disparity, so a lopsided contract which the two company owners here trade their 500oz silver valued house residence with the 25,000oz silver house could not benefit the 500oz house owner in to such a degree upon the complaint of the formerly wealthier person if they contested such a trade before the transfer completed.

Contract with Unstable Power Disparity Enforcement Example

This unlikely example attempts to offer an extreme and complex scenario. Suppose there is a wealthy traveler who is lost in a desert, about to die of thirst. A nearby homeless resident riding a borrowed camel comes with an extra five gallons of water. He offers the water in exchange for the wealthy man's home and everything in it and all livestock. The traveler's residence with livestock is valued at 500oz of gold. A contract is signed and the water is given. The man on the camel is homeless and looks forward to having high wealth. Upon return to collect the house, the traveler refuses to relinquish anything at all claiming he was wrongfully taken advantage of. An appraisal agent determines that it would have been reasonably possible to hire someone for 6oz of silver to get and deliver such water by camel. The previous state of disparity was over 1,000 to

1. However, the traveler was expected to sleep on the sand after having transferred his home, switching the disparity entirely to the other side for over 1 to 1,000. While the average disparity of the before and after scenarios is 1 to 1, the contract completion is the focused disparity for consideration of the dispute. Contracts are allowed to be unfair to a large degree such as twice open competitive market rates, but furthermore the unfair portions may be partially honored when power disparity is small. This is not quite to say half of what is unfair should be returned to the gouged person (as the wealthy traveler), but rather what a completed contract would result in to determine what portion of what is unfair is returned at all. After monopolistic leverage is taken into account, the exceptional need of the situation could result in a forced exchange of more like 12oz of silver from the wealthy traveler to the homeless water bearer by the rule of allowing monopolistic leverage of twice the open competitive market rate. The power disparity put the camel rider at a great advantage that was different than 1 to 1. If the circumstances were reversed for the wealthy traveler and camel rider, then the camel rider could just the same be expected to owe the wealthy traveler about 12oz of silver, with any extra payment beyond that being returned to the camel rider by force upon such a complaint.

Negligent Contract Complexity Simplistic methods can be used to decide "reasonable" as fairness because more complexity requires more rules, which are them selves a burden to learn and negotiate. Results of justice are expected to be satisfactory, not precise. In the example in the nearby "Unstable Power Disparity" section, a more accurate justice system would result in a lower payment to the homeless man, maybe more like 12 oz silver to 1,250 oz gold, however calculated, the result would always be expected to be substantially more than 6oz of silver in part because of the wealth of the traveler before the contract, but substantially less than the contracted value of 5000oz gold, because of the needs of the traveler and their state of affairs after the contract in relation to the homeless person. Civic justice can be inexact and at least partly subjective, which is why civil cooperation, voluntary governance, and careful process due is important.

Leveraged Liberty Loss Elimination

Principle Dependency on a need shouldn't be used to revoke personal liberties in public owned marketplaces for such needs. Public ownership diffuses personal responsibility to virtue and value of the business, and therefore to the same degree concentrates collective responsibility to maintain virtue and value, especially as respect of personal liberties and equal opportunities for all. Public marketplace refers to companies that have fluidly owned fractional ownership or partnership seats that are likewise regularly and fluidly

transferred.

Grocery Store Example If 9 public owned grocery stores in a 50km range all collude in public to create a demand in which all customers must remove their hat and bow to them before purchasing products, that would be an act of leverage against liberties unrelated to the quality of the groceries for sale or the quality of the money given in exchange, and so that mandatory expression would be considered a civic liberty disrespect. So, that requirement may be forcibly removed. Even if the 9 grocers came to the decision independently without any contact or demands of force by an organization, that would be considered closing the market to liberty-insistent people and so a provision that can be eliminated by force. However, if most (such as five) of the grocers with competitive offerings in that area did not have such a demand, the market is then more open than closed, so further force can no longer be used. A consequence of this process is that only five of these grocers can be ethically forced to exchange groceries without the customers first bowing down to the grocer, which would be of the victims choice based on the choice of the first victim to initiate force.

Bus Route Example In the context of race relations, suppose there is racist segregation of races on a public owned bus route where one specific race of humans is demanded to sit only in the back of the bus. A critical fact of this situation is that race is not directly related to the quality of the bus service. Also critical to this situation is that bus service is a need. Racist segregation wouldn't be allowed in a city with one bus company on a route because the bus route monopolistic leverage in combination with the contract provision being off-topic to the quality of service when treating everyone equal opportunity or equal rights. If there were 9 bus companies on the route, each operated by unassociated people, and all of them independently came to the conclusion of segregation on buses, then the discrimination still be disallowed because the market would not be considered an open market. No market exists in the city for front bus seats for the discriminated race in this example. This situation would be preferred to be resolved by either civil shopping or ethical market establishment rather than force, but force is an option. However, only a majority of the bus companies could be forced to allow the race because after the point the market would be open rather than closed. Such liberties are only forced into maintenance for bodily necessities of life. Some human nature is to want to control others in every way, but some controls eliminate the ability for people to exercise freedoms and protect their rights, and those controls should themselves be forced to respect liberties. One's rights end only when another's rights begin.

Systemic Extreme Unfairness In practice this type of

extreme unfairness will almost never occur in an open competitive market and is rather the result of monopolistic leverage, most often due to a government mandate. For example, during the 2020 Covid event many governments mandated that masks be worn in all indoor marketplaces. This is a definite and clear example of leveraged liberty loss because powerful government organizations demanded a contract term of mask-wearing to be monopolized by overpowering demand influence. It is expected to be the decision of customers to wear any safety equipment though a civil duty of marketplace participants to encourage that, but the market cannot close to those who refuse such self-protective measures.

Placement of anything within someone's body including any medical item or offering is likewise generally expected or demanded to be a decision solely made by customers without any leveraged contractual demand by any organization. Wearing a mask does not change the quality of groceries at a grocery store. Some indoor marketplaces that sell basic needs in such an environment are expected to be forced to allow customers without a mask until most have no such requirement, but most cannot because the market would then be closed rather than open. Much of marketplace unfairness based on private ownership is resolvable by civil shopping and ethical marketplace establishment but not by force.

Caroasi Participation Guide: Contract Development:
Social Contracts While all the same standards for commercial contracts are used in social contracts, social contracts are all fragile. Rights and freedoms may be offered as part of social contracts in exchange for essential needs to an organization with high monopolistic leverage. Therefore, social contracts are all fragile. Extreme fear and distrust has led to wrongful bondage. No means no. Being in society is simply living around other people, and other people coming closer to you doesn't alone grant any rights or privileges over that person or vice versa. The more fragile the contract, the more it must be in writing to be honorable, and the more the writing becomes secondary in importance to the fairness as reasonableness and respectability of the contract even when such writing exists.

Voting As Social Contract Voting is a means of compromise for allocating resources, and can be effective organizational activity. The "wisdom of the crowds" can sometimes be used both for compromise on areas that are not conflicts of principle, determine whether a consensus is reached, and direct others towards certain ends including building infrastructure and spending money towards certain goals or projects. Principles of morality and ethics have very little room for compromise and have little to do with resource allocation and so generally isn't a voting topic, though morality and ethics certainly has room for negotiation,

debate, and education. A majority voting to violate the natural liberties of a minority is never moral, respectable, or honorable.

Voting Avoidance Abstaining from a vote does not convey any expression of approval or disapproval. Voting is a civil duty only to the degree that is the specifically desired social contract expression of a person. However, whether a majority is reached actually depends on gaining the support of both those who voted and those eligible to vote who didn't. So, if 1,000 people are eligible to vote, and only 400 people vote, then no majority is possible even with a 100% yes vote on an issue.

Consensus A consensus is approximately everyone, but not everyone is honest in being part of a consensus agreement. Some people are dishonest by often saying one thing they mean another thing, such as when they dislike a person or organization and so wish to be disruptive. A general allowance for such a factor in determining consensus could be a high "supermajority" determining "practical consensus" such as 23/24. However, if there is any objector, there should be attention given to the complaints or arguments of objection, and consideration for considering them as being a serious objector of genuine motivation. A "full consensus" would instead be considered a definite vote of exactly 100% agreement. Otherwise a "practical consensus" as is reached with a high supermajority of at least a number such as 17/18.

Honor to Modern Social Contracts Honor to each modern government contract is supported to the degree it isn't excessively unfair. Because current governments will have the upper hand enforcing extremely unfair contracts as a monopolistic power, this problem is only alleviated through careful correction. Current corporate governments have the most wealth known, and use it to control the roads and wild lands. They then use access to the roads and undeveloped land to force everyone into unfair social contracts where that simply to find a job people must exchange away many to most of their belongings.

Hoarding Hoarding is a healthy behavior that is encouraged. Hoarding allows people to survive a long time during times of crisis. While unfair contracts can be partially dishonored to the degree they are wrongful monopolistic leverage, contracts which do not exist at all cannot be forced into creation, as no contract is forced, and what others deem a "forced contract" is actually law. So if one person has a large amount of food while you are starving nearby, they have no civic requirement to sell any. Furthermore, they have a right to buy any and all food anyone is willing to sell them in the area. A portion of the excessively unfair price can be forced back if you make the purchases at an unfair price. If the person chooses to keep the food without selling any, then the civic duty of the starving person is to avoid theft to the point of death, even when no other options are available. There is a

moral place for sacrifice in life, and there is a place for moral sacrifice in death. Principles will almost always give life, and in rare circumstance principles will take life for the greater good in pursuit of civilization. We allow such people to die because 1) what they deserve is not for us to decide whether that be life or death, as the person dying may be evil, 2) knowing that they may die encourages people to stockpile food, which gets people through famine better, and 3) areas who have people starving to death despite having food in the area may be greedy people, and greedy people starving to death may create opportunities for new people who are generous to replace them. We expect and encourage people to be generous, but demanding it by force is a dishonor to civilization.

Abandonment Dishonor Abandonment eventually results in a complete loss of property rights of the abandoned property.

Contract Liberties Maintenance Contracts may involve a provisional sacrifice of freedom, but ongoing honor of such sacrifice is always reversible. The degree to which asking another person to sacrifice their freedoms is a voluntary choice and the request is independent, the contract is honorable. The decision of force to eliminate excessively unfair contract terms which are an unwarranted sacrifice of freedom is based on the voluntary and independent nature of the contract provision. "Excessively unfair" means a multiple such as two times the limit of what would be unfair when any number of people are presented with contract information and competitive open market information as it relates to the contract. Sacrifice of civic rights (protections of freedoms) as a contract provision is expected to be ignored as not honored.

Insisted Loss of Liberty Some people may claim higher satisfaction with less liberties for both them self and others who also agree. These people should be tolerated to be in places which dishonor such unwanted liberties, to the degree there was no monopolistic leverage involved in the disowning of liberties. However, should they want to escape, it is moral to help such a person escape that environment. It is also for this reason that land owners may create any rules of their land they wish, as consented to by its residents. This allows self-sacrifice of personal liberties and enables cultural diversity. With humility we avoid claims of absolute knowledge of what brings joy to others outside our selves. We encourage a diverse range of governance models to give people many choices of lifestyle, letting disagreements over virtue and value subsist to a degree offering a competitive open market of governance models. So, lands restricting liberties will not be honored, but to the degree anyone is welcome to leave upon a place of greater welcome, the restrictions to any extreme are respected.

Avoiding Leveraged Contracts Forming contracts with monopolistic organizations is discouraged behavior. Paying

extortion enables wrongful leverage. Negotiations with terrorist and extortionist organizations is discouraged behavior. Appeasement to unreasonable or violent demands is discouraged behavior. Each instance of appeasement to a leveraged demand may ratchet up future demands higher, rewarding bad behaviors.

Dishonorable Deleveraging Modern governments claim to force everything fair with business regulations that remove rights and freedoms. However, upon objective metrics, these regulations often achieve the exact opposite of their stated goals, because what is economically fair is most effectively determined by supply and demand in an open competitive marketplace, not the strongest minority's subjective opinion of what an item "should cost", what profit margins "should be", and so on. Fairness estimates have a margin of error that will cause damage to the degree the estimate is wrong, and so each regulation has economic damages equal to the error. So, for regulatory law books with one small fairness imperfection per page of regulations, 1,000 pages lead to 1,000 small ways of ongoing damages that add to large damages. If a business has 1 million pages of regulations determining what is fair, there are 1 million ways in which the economy is damaged to an ongoing basis. A consensus of what would be unfair can determine fairness to some level of precision, but that has limited usefulness. An open competitive marketplace well determines what is fair. Allowing substantial unfairness is important to account for mistakes in estimating fairness. This is why businesses are best regulated by more easily honorable methods described nearby that maintain rights and freedoms.

Honorable Leverage Leverage has been be used to create unfairness, but it can also be used to create fairness and reverse unfairness. Cooperation for civil shopping practices, cooperation for ethical business establishment, and cooperation for certification and reviews of businesses, result in high leverage of ethical and moral people to ensure businesses offer satisfactory quality, prices, wages, and business practices.

Inheritance Upon Death The natural order flow of property is from a person to those who care for them the most. Without specific knowledge, we suppose these people to be their nuclear family. We furthermore leave it up to each property owner to be specific about who it is that receives their property upon death. It is a local customs decision to honor a contract of service with someone who is not alive, and such a contract could be dispensed as shares to the person's inheritors who then are voluntarily tasked with managing performance of the contract. People don't have a natural right to know where other people are located or whether or not they exist other than as agreed by social contract. Whether or not someone is dead is likewise not a right. So, a government may be uninvolved in someone's family affairs upon death. Local customs are expected to have a process of property distribution of upon the owner's

death.

Stolen Property Obligations to Victims but Never to Thieves

Theft puts us in debt with the specific people from which that property was taken in the amount that the property adds to, but all without any agreement or contract with the thief. Property rights are rights whether or not they are agreed to, and so rights are not agreements, and they are not negotiations. Rather, they are demands of force. Those who accept wrongfully gained property, including government benefits gained by involuntary taxation, are accepting stolen proceeds. This forms a civil duty to recipients to attempt to return such proceeds to their proper owner, and a civic duty to cooperate with victims who demand such a return. The rightful owner has a right to remove those proceeds back to their possession by force. The rightful property owner is not then obligated to any agreement whatsoever with the thief, even if the thief is the a government agency. Theft victims have a moral right to barge in, take what is theirs, and they return to their home. Suppose someone uses government roads, government schools, and government food, government healthcare, government clothes, and government housing, all at once, funded by immoral forms of taxation. This places the recipient into debt with the people from which the money was originally taken through taxation theft, but avoids putting the recipient into any debt, contract, agreement, or obligation to the government. If a robber stole all those listed items and gives them to a friend, that friend is in debt to the people from which those items were stolen by the civil duty to return them.

Specificity of Provisions as Contract Granularity Vague contract provisions defer to whatever is both reasonable and fair. If a provision increases rather than decreases vagueness by contradiction, overshadowing or overlapping terms, or modifying terms in vague ways, it takes precedent in rendering vagueness into the contract. A contract should be as specific as needed to set all expectations that are considered important to the cooperating people. If people's spirit of cooperation is generous and strong, the contract will tend to be helpful, while if it is weak, no amount of terms may ever be enough for a good result. A provision that adds among the most vagueness is "this contract may change at any time" which largely renders the entire contract to be broad general ideas of what could happen without any specific agreement, or otherwise a highly temporary and maximally fragile contract. Contracts set expectations, while provisions that remove expectations are provisions that partly or entirely remove the contract. Put another way, an agreement to anything means a commitment to nothing. Being an excessively length contract for the amount of value being exchanged as a result of monopolistic leverage for a need also defers to whatever is both reasonable and fair to the degree the contract is excessively lengthy and the corresponding monopolistic leverage for a need. Contract text that refers to another

body of text other than to clarify definitions of terms is a sign of excessive length.

Open Provisions as Blank Check Provisions are provisions that intentionally add vagueness or open-endedness of energy requirements to a contract. However, because of the chaotic potentials of such terms, they are not bindable by force by us except as to what is reasonable and fair. So, specific contract terms do set property rights of force in terms of what is not excessively unfair as unreasonable to the people in agreement, while unspecific contract terms set property rights of force in terms of what is the most fair as reasonable outcome, especially considered as a win-win outcome.

Taxation as Utilitarian Theft Those who claim that taxation is agreed to as part of entering society are morally wrong. This wrong attitude may be because of Stockholm Syndrome or simple greed. Agreement works like this: "I Agree", "I consent". It does not work by implication when one's actions, expressions, and behaviors which suggest the opposite of the allegedly implied agreement. Majority rule is encouraged be fought against, up to and including by force, when leaving the minority as slaves, extortion victims, or the victims of theft. Society is simply people who are nearby each other, and going nearby someone doesn't imply an agreement to anything at all. Going nearby someone only reduces your choices and freedoms in the way you are forced to avoid violations other people's rights. The only person you can get permission from to take such property is that specific owner. A creative person can formulate a unique way to create any current government benefit each and every month for the rest of their life, so they may instead of using nefarious theft as means to achieve what they want, they should come up with thousands of alternatives which actually are moral and effective, then pick any one of them instead as a means to get services. They can likewise think of a way to support those in need much more effectively and much more morally by using voluntary means only.

Utilitarian Theft People who are poor sometimes believe it is moral to steal because if they did not steal they might die. Theft is always morally wrong, though may be utilitarian as personally beneficial to the thief. The reasons they are poor could be good reasons, even if kindness alleviates the situation. It is a civil duty to help the poor. Involuntary taxation wrongfully distorts the civil duty of help and replaces it with a reduced motivation to work because of the assurances that everything will be fine. There is also a reduced motive to be well behaved because people who are poorly behaved have an equal access to such welfare help. While it would be unlikely that a poor person will die because they were prevented from theft, if death did occur it is a tolerable outcome. The reasons for this include 1) because even though the poor may be a good person, they may also be an

evil person, 2) the death of the person in a selfish population means the person dying is more likely to be selfish, which adds a beneficial pressure to strengthen the gene pool with more generous people, 3) that allowing theft reduces the motivation for people to contribute to society by working and reduces motive to be well behave, and 4) allowing utilitarian theft reduces incentive for neighbors to strengthen their bonds with each other in case of hard times. If people are aware of the risk of starving to death, they may be more motivated to contribute to society. Conversely, if they will be assured of all their basic needs being met, they may be more motivated to avoid contribution to society. Morals never have exceptions based on personal subsistence needs, because morals include the a civil moral duty to help people who are needy resolve their problems. A population behaving morally has neither a large number of people who steal, nor a large number of people who die because they don't steal.

Caroasi Participation Guide: Contract Development:

Caretaking:

Origination of Exclusive Caretaking Rights Caretaking rights are derived in the same way as property rights, but the energy is applied to a life. When someone uses energy to create or support a life, that person gains caretaker rights. However, unlike property rights, caretaking rights can be taken away if someone violates the rights of a life under their care. The same way unclaimed property can be claimed as property, a caretaking right may be claimed over any living being to some gain of rights, though it is only honorable to the degree the life is helped in some way and identifiable as protected. Unlike property rights, caretaking rights have strong civil duties of care attached, so when one is a caretaker one has a duty of responsibility to enable a satisfactory life to the cared.

Precedence over caretaker rights transfers to the cared for life upon emancipation of the life as self-ownership.

Caretaking Precedence The person with highest caretaking right precedence may determine all caretaking activity as what is permissible and prohibited (while still respecting civic bounds against harm). Any caretaking topic that is not expressed then may flow down one step at a time eventually to the person of lowest caretaking rights, though with a duty to get permission for caretaking actions that have lasting health impacts on the cared such as surgery. For people who have equal highest caretaking rights, permission of both (all) caretakers may be demanded for any caretaking behavior. When that system of precedence still doesn't resolve the issue, then the Staircase of Resolution (ref Rainbow Rock:Philosophic Cooperation:Cooperative Alignment: Staircase of Resolution) can be followed such as by the local population.

Marriage Contract A marriage contract is a contract for joint caretaking of offspring as parents. Humans generally

feel the most success when they go through only a few prospective partners to find a life partner for marriage. So, unless someone has a good reason to believe otherwise, this relationship type is encouraged. Furthermore, offspring are generally the most successful when their parents stay together as a family. So likewise, people are generally successful when they are married once and stay married for a lifetime. So, it is a civil duty before marriage that the people involve examine each others virtues, values, and their resulting principles. Only if these are considered in alignment should people get married. A marriage contract can also be a commitment to providing physical needs of a spouse, but that is not to be assumed and terms should be specified in full if the spouse is to get any help upon any divorce.

Divorce Cancellation of marriage contract as divorce ends a marriage. It is discouraged behavior for people who already have offspring, especially offspring who are not yet adults. Good reasons to end a marriage contract would be an inability produce any offspring, abandonment of one or more parents in participation in joint caretaking of offspring, and wrongful abuse among the contract participants. Immorality of divorce is not in the divorce but the neglect by one or both parents.

Marriage Contract Implied Seals When people engage in behavior that is expected to result in offspring, this is the first implied seal of a marriage contract, but is a weaker seal than others including expressed seals.

When offspring is gestating, this is a second and strongly implied seal in a marriage contract. When offspring is delivered to the world, this is a third strongly implied seal of a marriage contract. Unless there is a reason to believe to the contrary, the ones who reproduced together are considered joint caretakers of the offspring and so married. Each additional seal strengthens the marriage contract.

Joint Creation Caretaking When a person supplies a part of them self that is used to create a life, secondary caretaking rights of the created life are conferred to that person. However, these rights have a lower precedence than the rights of the creator as the mother because the mother spends more personal energy for the creation process.

Nest Caretaking Rights When a person expends energy to create, maintain, or rent as a specific structure as a nesting ground for the creator of a life, then that person gains caretaking rights as while the creator is a resident. A man who impregnates a prospective mother, but is not providing the housing, has secondary rights of caretaking to the mother. But if the impregnating man houses their creation partner, the man gains equal caretaking rights because both investment substantial energy to the created life.

Caretaking Contract Right Transfer By public decree one

may transfer their caretaking rights to another. Local customs would determine the points at which such contracts are bound and the circumstances in which they are unbound. These contracts include babysitting, petsitting, adoption, guardian (including godparent), relative support, orphanage, elder nursing, and medical support.

Inclusive vs Exclusive Caretaking Rights Relationships including babysitting, petsitting, elder support, and medical life support are inclusive rights of voluntary additional responsibility in which the caretaking parents of the child have not lost any control in relation to anyone else. Exclusive caretaking are parental rights, starting with standard parenthood, that caretakers maintain at all times which includes adoption, and sometimes other contracts including godparent, relative support, and orphanage.

Incapacity Guardianship In the same way property inheritance has a natural flow of property from those believed to care for a person the most, guardianship also flows to the cared for in the same way though is reversible with regaining of self-care abilities of the cared.

Public Claim of Care Absent other stronger caretaking claims, a public claim of care is honorable in establishing caretaking rights or guardianship over an otherwise uncared and unemancipated life. However, only evidenced actions of previous care are considered for strong honor of the claim. In this way, any one person could establish them self as a caretaker of any other life. A public decree to this end along with evidence of care well establishes honor for such a claim, which is encouraged to be made before an emancipated person becomes incapacitated to speak for them self. This may establish people to carry out civil processes such as controlling after-life body handling. An organization may offer a catch-all claim of care for those who otherwise have no claims of care, as implied by current governments, but honorable claims of care to a specific person are stronger claims in full replacement.

Local Claim of Care When a caretaker is away or unavailable, available people like friends, family, and neighbors, are encouraged to declare a claim of care for emergency circumstances. So, if a cared is seriously injured the caretaker can make provisional decisions and visit that life in the hospital or in captivity without extra efforts to establish permissions. If information is otherwise unavailable such as a caretaker's inclination towards certain types of medical care over others, or rejection of certain types of care, then this more available person may be trusted to convey the person's medical requirements. Such claims are fragile so should be supported by caretakers of higher precedence.

Transfer of Exclusive Caretaking Rights Transfer of exclusive caretaking rights occurs by public decree by the

giving claimant. While implied caretaking rights occur when someone contributes as a biological creator of the cared life, this is an origination rather than transfer of rights. Transfer is sealed (as finalized) by strong implication upon intentional delivery of the cared to the person to the fellow caretaker. Transfer of exclusive caretaking rights is also sealed, but more weakly sealed, upon the provision, outside of any contract of exchange, of any sort of need or assistance to the cared. The stronger the level of a seal, the higher the precedence of caretaking right a person has.

Sharing of Inclusive Caretaking Rights Generally this is expected to be done by implied contract, but could be done by expressed contract. A person transfers their cared to another person, who then helps take care of the cared life.

Maintenance of Existing Caretaking Rights

Caretaking rights are maintained to the degree to which caretakers respect civic morals and ethics regarding harm and abuse. Creation of offspring seal exceptionally strong rights of caretaking. This strength is derived from the strong natural bond derived from the creation of a life. This may be implied to some degree by distress behaviors of offspring. Crying in response to being returned to a caretaker, running away from home, and other behaviors which make such unwanted relationships abundantly clear then reduce or remove caretaking rights to the degree of underlying abuse.

Responsibility to determine such abuse upon local trial of peers, where peers are defined by the social contract of chosen society any further subculture of the caretaker as declared (especially previously declared) by the parent. Offspring have the right to maintain otherwise disrespected parental relationships, though this right doesn't prohibit the process of justice from separation of parent and offspring for evaluations and opportunities in case of extreme neglect. Even the young have some intellect, and that is respected as a factor for determining parental rights to the full degree it is demonstrated with evidence.

Circumstantial Neglect When parents themselves do not have their own nutrition and temperature needs met, then if their cared also don't have like needs met that is not by itself a form of abuse. However, if the caretaker keeps the condition a secret it may be considered abuse.

Needs outside of nutrition and temperature are for caretakers to determine, but evidence of such determination may be required if a caretaker believes for example that no medicine or medical treatment should ever be applied for any reason, so they are expected if the belief is different from local culture to make such a belief known to at least one witness who is not a caretaker so as to show positive intention. Local culture is expected to determine nutrition and temperature needs, and is dominant in determination of abusive neglect regardless of the caretaker's claims.

Abusive Neglect Only abuse, not neglect, remove caretaking rights. The reason for this is circumstantial forms of neglect are resolved by inclusive caretaking rights. So, if a cared does not have food, you can give the cared food without taking away the cared from the caretaker. But if a caretaker has food and avoids providing any while their cared is underweight, that would be abusive neglect. Conscious medical choices are never negligent including a choice to never provide any medicine or medical procedure, as such an option is considered the "survival of the fittest", which is a method that may over many generations strengthen the health of a population. The quality and quantity of food is also the choice of the caretaker, though if their own diet is or was different, then motives may be considered bad when the choice deteriorates the health of the cared.

Psychological Harm to The Caretaker Emancipated people have a civil duty and expectation to be hardened resilient against psychological harm, such as by good teaching. They also have an expectation to be able to discern lies from truth. None of this is the case for unemancipated people. For this reason, psychological harm may also cause of disrespect of caretaking rights to the degree that both local customs of the caretaker and also the caretaker are in agreement with such resulting disrespect of rights. The implied expressions of the caretaker are taken into consideration for such a decision.

Caroasi Participation Guide: Contract Development: Civil Trust Contracts:

Summary A (civil) trust is a partly social contract where a property manager manages property for another person. The property managers are called trustees. The name of the trust is expected to be any name except the name of another ownership structure. The grantor and entrustor is the person who places property in the care of the manager. The beneficiary is the person who is entitled to full benefits of all the property in the trust. The property is owned by the trust, and the trust is owned by the beneficiary, though managed by the trustees.

Moderation Trust A civil trust is often established when someone distrusts a cared for person with money. A Moderation trust occurs to limit temptation of wrongdoing with cared for people. A moderation trust is a trust of three or more participants: Firstly, an entrustor as "grantor" wishes to transfer resources to be spent in restricted ways. Secondly a treasury trustee, delegated by the entrustor to manage the property, agrees to restrict spending to the purposes defined by the entrustor and resource recipient. Thirdly, the recipient, who is named the beneficiary in this relationship acknowledges acceptance of the resources for such purposes to be considered owner of the resources. See Rainbow Civics:Rainbow Cooperative:Cohesor for additional details

regarding organizations using this Moderation Trust concept. Treasury Trustee is a trustee expected to be mutually selected by both the resource provider (entrustor) and resource receiver (beneficiary) with both people given equal negotiation power over the trustee being selected. This additional property management layer is only valid to the level of equality of personal bias. The resources can be considered to have been transferred to the degree of objectivity (as bias avoidance) by the trustee property manager. So, a trustee serving as having a 50/50 personal bias to both the grantor and the beneficiary would be considered a valid transfer, but a 1:4 or 4:1 bias could be considered a 1/4 (25%) valid transfer with the majority balance being considered in vague, undefined, or unknown ownership status and such resource management is at risk of dishonor. The transfer would only then be 100% complete only if the resources are spent as agreed in such a case. If not spent as agreed, the effective transfer was actually to the person considered the improper beneficiary of the resource transferred. The balance of unspent but biased resources would be considered in undefined ownership as the temptations of corruption could have the resources being instead transferred to corrupt purposes unrelated to the agreed contract. Such an imbalance could also occur when there are multiple beneficiaries who the trustee property manager is biased against. A beneficiary-biased trustee would be considered to enable spending that the beneficiary defines as being good but the entrustor resource provider considers bad, while a resource-provider-biased trustee might be biased in a way that disables spending considered good by the beneficiary but bad by the entrustor resource provider.

Treasury Trustee vs. Banker A Treasury Trustee is expected to transfer resources only as allowed by a contract. A banker conducts no such evaluation. Furthermore, banks are focused on money resources, while Treasury Trustees may to have full access to any and all types of property involved including land, labor, and capital. A Treasury Trustee also has no involvement of investment of resources except by instructions of other contract participants, while a banker has maximum discretion in the investment of resources in their care.

Word Usage Negotiation The Caroasi consider all of life to have equalized influence in determining written contract semantics. So, the largest number of people using a specific word are those delegated the greatest influence in determining the meaning of the word (when not defined in agreed contract). This could be a majority or a minority. While illuminated or special groups may have a better idea of how words can or should be used, their definitions only are considered dominant for negotiations when they use their perceived leadership prospects to influence the population to adapt their preferred word usage and so actually be a so-proven leader. Contradictory uses are well accepted to the degree the contradiction is well explained.

Caroasi Participation Guide: Trust Factors:

Summary Knowing who to trust is a challenge. There are more and less important factors in trust.

Honor When someone's behaviors match with principles you agree with, that is honor and is a factor for trust.

Reliability When someone does what they say they will do, this is honor and is a factor for trust.

Dependability When someone does what they say they will do for important events, this is honor and is a factor for trust.

Valor When someone takes risks to maintain their principles, that is valor and is a factor for trust.

Topical Passion What someone spends their time learning indicates they are passionate about the topic and suggests they may know more about a topic than another person. For example, if someone spends eight years in school learning about human health conditions, they may be expected to know more about how to treat a human with disease. This is also the case informally that if someone studies a topic for thousands of hours they will tend to be more trustworthy regarding the topic.

Intelligence being not only book-smart but able to solve challenging problems creatively is a factor for trust.

Unique Prediction Accuracy When someone makes a unique prediction which others are not able to make as accurately, this is both a factor of intelligence for trustworthiness. So take notice when someone makes a prediction with attention to how close it comes to being true.

Trust Building For good trust building, start by trusting someone a little and slowly build your trust over time. With a new relationship, consider that any investment of time or other resources may be lost as the person may fail to behave honorably. Avoid relying on others to decide who to trust the most, and instead use the help of others to decide who to merely begin to trust, and who to present challenges to overcome before a starting point of trust begins at all. Learn the difference by experience to separate the mercy of second chances with gullibility.

Caroasi Participation Guide: Investigations:

Freedom to Remain Silent The freedom of expression means that people have the freedom to remain silent without the silence being used to formally remove one's liberties. In that way, using silence as evidence against someone of wrongdoing by an investigator is a rights violation.

Investigation Cooperation Neutrality All cooperation in an investigation is always optional. Hostility as a result of non-cooperation is discouraged. Furthermore, non-cooperation is not the same as obstruction of justice.

Investigation Obstruction To the degree evidence-based suspicion occurs, there is investigative justification, to also the degree the investigator has an honorable investigation history. (ref: Rainbow Rock:Philosophic Cooperation:Civics:Civic Rights:Right to Investigate) If an

investigated person acts to, knowingly, willfully, and intentionally stop a justified investigation of due process can they be considered obstructing an investigation. It is then justified to reverse such stops by force. Destruction of evidence of a civic wrong during the investigation would be evidence of wrongdoing, though not specifically a crime itself because the act itself is not a direct damage to another person, and would be considered wrongful penalty stacking (ref Rainbow Rock:Philosophic Cooperation:Civics:Civic Rights:Right to Civic Justice).

Where there is investigative justification, there is also justification to remove obstructions by force.

Permissive Investigation Permissive investigation happens with the consent of the people of an investigation to help the investigator without needing formal investigative justification such as a search warrant. Both actions and words may communicate permission to an investigator.

Different parts of an investigation may get different permissions from someone of an investigation. So, if someone says "you don't have permission to be here" but there is not a no-trespassing sign, without knowing if that person has any ownership authority there should be the assumption they do have the authority to deny access, until there is reason to believe otherwise.

Investigation Property Damages Whether or not investigators must repair or compensate property damage done for an investigation depends on whether the damage done results in a guilty or liability verdict and furthermore whether it was done negligently. Damages done negligently by an investigator are always expected to be repaired or compensated by the investigator. So, an investigator has a civic duty to perform tasks like considering whether a key is available for a lock. If the specific damage contributed evidence to a verdict of guilty, the property damage is expected to be compensated by the guilty person. If general total damage contributed to a verdict of guilty, but most specific damage didn't, then a fraction such as half of damages are to be compensated as reasonable with expected mediation and arbitration. The less an investigator is wrong, the lower their repair expenses will be.

RAINBOW COOPERATIVE:

Rainbow Cooperative (Rainco): Outline

Organizational Control Foundation

Rainco Organization Development

Ringer-Cohesor-Guider Model (RCG Model)

Decision-Making by Consensus

Proposal Development

Consensus Guidelines

Summary

A Rainbow Cooperative (Rainco) attempts to maximize efficiencies of cooperation and networking with others

to enable a maximum range of collective achievement according to the Rainbow Rock philosophy (ref that section for details). This is a technical framework for organizing fluid collectives and interest groups.

Organizational Control Foundation:

Consensus We voluntary cooperate by accepting consensus.

Like a school of fish that splits and merges, a Rainco model organization expects to split and merge gracefully and quickly with other Rainco organizations and individuals as opportunities and threats emerge. Each school of fish is a group consensus. The school of fish can part ways by dividing at any time where different consensuses are followed. They can join by reforming under a new consensus.

Positive Consensus Allocations of resources in care of the organization require a positive consensus. Use of force requires positive consensus.

Negative Consensus Restrictions of behavior beyond natural freedoms on organization land and structures require a negative consensus. Rejection of resource transfer attempts to the organization require negative consensus.

Voluntary Delegation of Authority All organizational control begins with voluntarily delegating authority to others including by transfer of resources and honoring someone as a representative. General authority may be delegated to a personal representative in any way for the delegate to act either for the benefit of the organization's mission in general, or in specific to help the organization according to a perceived strength of the delegate. This allows for "provisional consensus" of a specific decision by individual delegation of authority to a voting system.

Reciprocal Delegation of Authority, Bottom-Up Authority, Natural Harmonic Delegation First authority "flows up" to delegates, then laterally with other delegates trusted more by different people, then with equality of rights respected, "back down" to participants.

Earmarked Resource A donation of resources acquired under contract may be restricted in use to purposes defined by the resource provider before the donation. A trustee may be expected to hold the resource and release it upon approval that the resource is being used as intended.

Emergent Control As participants cooperate in pursuit of a shared mission, participants form groups according to their influence, abilities, and characteristics of others.

As honor and resources concentrate to certain people a sufficient level of control may be achieved to be form associations as an organization. For a Rainco organization to validated as a cooperative, control of an organization is expected to be sufficiently fluid as a collective. When there is sufficient consensus achieved for such cooperation, the organization is formed. This is primarily accomplished by establishment of trust rank, so more trusted participants will have more organisational influence.

Delegated Control Resource investors and owners can in some cases directly delegate specific people for specific roles in allocation of their resources. They are encouraged to focus such control on certified capabilities, such as certified operation of equipment, rather than hiring of the most qualified person for a specific role.

Command Each participant is likely to have a different level of honor as participant in the organization. A chain of command begins with designation of most to least honor of other participants by each participant, formally, informally, or entirely implied. This relative and natural order of honor leads to claims of position by participants.

Claims of position are negotiated among participants in ways that re-prioritize commands as consensus is reached.

Role Because each participant has different strengths and weaknesses, authority of commands applies to the role of the position granted as delegated to each participant.

Command success depends on people in control of resources maintaining agreement with the commands, as contracts are expected to encourage and maintain with good faith by participants.

Rainco Organization Development:

Establishment People decide to share a mission as a group. When these people organize according to the Rainbow Rock system of virtues and values in accomplishment of a mission, and people agree on a fluid transfer of ownership or control, then a Rainco organization is conceived. When control is declared, the organization is established. When control is honored, the organization is validated as a Rainco organization.

Leadership Chain Delegation (LCD) Each participant delegates their authority to a chain of leadership either in general or in specific in a ranking. In a web of trust, participants may be ranked from most to least trusted given the specific organization, which may include different rankings for different roles. So, domains of trust are expected to be created for the organization for each aspect of organizational control. As people are recognized being part of the organization, their personal role is associated with the organization. This role may be in connection to a subdomain of trust regarding their strength or position.

People delegating trust to a person may detail a delegation of trust to specific domains of trust, as roles according to their personal trust judgment, or as their abilities otherwise best fit the organization.

Role Delegation An organization participant may have a specific strength they can use for an organization. Each stakeholder participant may allocate a role of trust to each person of the organization for their areas of strength. The honor system may be divided into topic domains, and topic domains may be personal organizational roles. This kind of domain of trust is an organizational role. Examples of possible strengths include resource

allocation, cleaning dirt from potatoes, and statistical analysis. A role delegation is a trust domain. As an example, a musician role could be allocated to a flute player who expresses interest in the organization. The flute player, although somewhat bad at playing the flute, had been known to be on time to all their flute sessions, causing the participant to believe they would be valuable as a flute player for the organization. So, these delegations of trust are both about what is and what should be. Each role corresponds to a web of trust role (as a domain of control) for the purposes of the organization. An organizational role as a domain of trust may be different than a personal role because the areas of control designated by the organization may be slightly different than a person's maximum expertise. So for example, a person who spends most of their time as a doctor could have a role as an auditor in a Rainco organization.

Identity Formation All people involved in an organization represent that organization in some way. Participants may designate people who may represent the organization, while people uninvolved or indirectly involved may honor or dishonor these designations as they consider valid. In such a case of dishonor the designation of representation might still be noticed as an opposing perspective. Generally, the first person to claim an association to them will receive a limited amount of honor as a representative as a first impression. All organization participants are expected to receive some honor as representatives, and this honor shifts over time as the people involved change or more information becomes available about the organization. This allows people to properly identify the organization through popularity of designations.

Nomination of Authority All participants are expected to nominate leaders, such as using a Leadership Chain Delegation (LCD). All participants may also delegate nominated roles using Zoned Trust Delegation (ZTD). Participants then accept, reject, or ignore these nominations.

Candidate Negotiations Upon acceptance of a nomination, candidates may create a proposal for their position. Such a proposal may include what they are offering the organization and what they expect in return. Participants may also designate a certain amount of resources or other conditions needed to be met before a person is honored as organization leader or member. This inclusion decision can be done as part of a critical mass initiative (ref Civic Unity Motions and Actions:Critical Mass Initiative) to represent organizational inclusion consensus.

Positional Negotiators Candidates are expected to enlist the help of positional negotiators. These people specialize in determine available support for their candidacy. Support includes willingness of other organizational leaders to accept them as a leader. This role is not unlike the role of a director on a corporate board of directors, but is more informal as negotiators are selected at the will of

organization participants. This role requires the same skill set as a mediator but doesn't necessarily involve any conflict.

Negotiation Repositioning Positional negotiators may suggest a specific re-ordering of delegation chains to candidates, or adding/removing people from their trust delegation lists. Participants change their lists as negotiated. Authority delegated to them is re-delegated to other candidates as the candidate considers alternatives who would be the best alternative to them self as a leader. This repositioning process continues until their negotiator reports a person on the participants list as having an acceptable consensus for the position.

Leadership Delegation After negotiations are considered finalized, each participant honors the outcome as they believe appropriate. When a candidate receives sufficient honor as a candidate as determined by that honor, they accept the position. If more than one person accepts the position by disagreement of consensus, the organization may split into multiple different organizations. If different acceptors agree to merge their position as their assets may be pooled for higher strength in numbers, organizations may be joined. For differences in focus, the organizations may be separated.

Joining Decision Candidates in control of different organizations in accepted leadership roles as honored may also negotiate for a consensus to pool resources with other like-minded organizations. As when negotiations are sufficient that delegated leaders all agree on leadership roles in a joint effort, these two different organizations can then merge or reverse a previous splitting decision. Generally, a mutually trusted person will become a trustee of pooled assets from the two separate organizations.

Splitting Decision When multiple candidates detect them self as having an acceptable consensus for an organizational position, a split attempt is made if the organization isn't already split. The split occurs by resource allocators in the ringer group allocating their resources to the different treasurers chosen by the different accepting candidates on proportions suggested by the lines of support including pledges of resources, pledges of labor, and other resource commitments both past and future. The negotiations process determines which treasurers will get what percentage of existing organizational assets, and which assets those treasurers will obtain control over. Land and buildings may be re-distributed based on the decisions made by existing resource controllers. Any decision that upon disagreement could potentially result in violence such as determining which trustees shall retain control over specific land, buildings, or other capital assets is expected to be decided by mutually trusted Dispute Resolution Organizations (DRO). Such an organization may help enable seamless splits and merges.

Position Cycling As qualifications match, high level

leadership positions may shift roles to diversify.

Rainbow Cooperative (Rainco): Ringer-Cohesor-Guider Model (RCG Model):

Rainbow cooperative is an organizational control model. This division of roles focuses on a Rainbow Civics:Capital to Character distribution where people more capable to guide resource usage are given more control of those resources. Participants are first divided into ringers as resource exchangers as providers or recipients, and resource guiders. Next, a cohesion layer is added between those two called the cohesor layer. This layer is a balancing layer, which manages responsibilities, negotiations, and other accounting, as a third layer. This layer has some to a lot of independence from both guiders and ringers, and helps negotiate resource usage and exchange between resource controllers and resource providers and resource recipients. The Rainco role naming system has been selected to use unique names for roles that are considered to be different than traditional definitions, and use traditional definitions where the roles are substantially the same in definition as current alternative models. These three layers are labeled "ringer", "cohesor", and "guider" so considered the Ringer-Cohesor-Guider Model (RCG Model).

Ringer is a person who exchanges as sending or receiving resources with the organization including time spent creating and delivering the offerings of the organization, or a person who collects resources from the organization including receiving offerings of the organization. Stakeholders and contributors for this group include customers, investors, laborers, interacting well-wishers, pledgers, clerks, sales representatives, donors, share holders, recruiters, and unpaid volunteers, and other interacting stakeholders. These people are most often on the "front line" or "surface layer" of the organization. Ringers are expected to help initiate and develop organizational consensus along with those in guidance roles. The term 'ringer' is created specifically for this role title because it alludes to people being like points on a circle, conveying inclusive and equalizing opportunities of organization participation.

Cohesor is an organization role with a degree of independence from leadership in addition to ringers.

Organization cohesors are trustees managing collection and/or distribution of resources for a specific set of ringers and guiders, and organizational delegates who help determine organizational consensus as directed by people in other role categories (ringers or guiders). Cohesors duty is to ensure honorable usage of organizational resources avoiding fraud, theft, and extortion. Cohesors also measure performance metrics as set by guiders. Cohesors also are expected to minimize biases in measurement of organizational performance metrics including job performance analysis. Cohesors may also act as independent

support for people's personal needs that are not directly related to the organizational mission such as coaching and counseling. Such people include trustees, public information representatives, auditors, mediators, arbitrators, and facilitators. Also to a lesser extent includes negotiation agents, and representatives. This cohesive layer connects the guider and ringer layers. From alternative models officers and board directors may be considered cohesors. Cohesors ensure the organization's resources as provided by ringers are used as negotiated for with the guiders. In general, cohesor duties are expected to be performed by outsiders and otherwise independent people who are restricted to cohesor duties. This is intended to reduce bias. Cohesors are generally encouraged to perform their duties for multiple organizations simultaneously as to avoid being dependent on any one organization. The term 'cohesor' is created because it alludes to the concept of cohesion, which is the purpose of this organization layer as it helps connect ringers and guiders together.

Guider is a person who determines how resources should be best allocated or conserved to accomplish organizational missions such as by investing assets and creating methods of doing things in the organization. They also help determine who to cooperate with and how to network with other people and organizations. This inner organizational control layer acts as a mind of an organization to guide and lead the organization as a whole. Such people from alternative models include directors, presidents, negotiations representatives, governors, and supervisors. Guiders are expected to help initiate and develop organizational consensus with those in ringer roles. While guiders can sometimes tell ringers exactly what they must do as part of the organization such as when delegated that authority by investors, they are encouraged to offer satisfactory autonomy for ringers, including by having fixed organizational methods where guiders participate in the training process.

Resource Flows In this Ringer-Cohesor-Guider (RCG) model resources are provided by ringers to people delegated by such ringers as having organizational authority. These resources are expected to be provided directly or indirectly to cohesors as practical to do so. Guiders who also have control over resources are likewise obligated to ensure any resources they access to be kept, maintained, and distributed by cohesors. Cohesors restrict resource allocations to purposes contracted in their provision and in prevention of fraud. Guiders determine how the resources are optimally used to fulfill the mission. Cohesors release these resources as directed by guiders and meeting organizational civility requirements, and contracted by ringers. Ringers process organization resources in accordance with organizational missions and as guided by the guiders and under the approval of cohesors.

Ringer-Cohesor-Guider Model (RCG Model): Ringer Roles:
Entrustor is a resource provider who is expected to assign a resource manager (trustee) to maintain provided resources and restrict release or usage of the resources to the mission of the organization as earmarked. Entrustors are generally expected to be the primary role in initiating and developing organizational consensus. Assignment as entrustors is expected to be done for large donors to a charitable cause, investments in exchange for organizational control, or any other purpose as a person may wish to help an organization. The resource manager (trustee) selected is expected to be mutually trusted provisioner of resources by both the provider and the receiver. Any person having something considered substantial owed or otherwise expected to them may be considered an entrustor until such a balance terminates.

Grantor is an entrustor who is placing resources into an organization without explicitly requiring anything in return.

Rainco Contributor is a resource provider whose resources are officially spent or depreciated in a way that provided accomplishment of organizational mission(s). This value is expected to be recognized and recorded. Contributions include profits from any customer sales, even though nothing in specific is necessarily provided in exchange even if accounted for as a contribution.

Shareholder is a resource provider who has secured a portion of profit distributions of an organization.

Generally, shareholders are considered a type of entrustor because they are owed something by the organization.

Customer a person who provides money in exchange for an offering. Or, a person who is being provided an offering for nothing in return by a charity.

Partner is a person who provides organizational resources in exchange for more control over the organization which often includes a shares of the profits in a for-profit structure. Or, a person who exchanges resources on a regular basis not as part of the common offerings of the organization. Or, an agent of the organization acting as a division of labor who is serving the organization, but who also serves other organizations. Partners holding a positive balance of trust such as share ownership, fractional ownership, and volunteer labor (without an exchange), are considered a type of entrustor and may be called "entrusting partner".

Rainco Laborer is a person who processes organization resources for ongoing operations or who performs organization services.

Rainco Clerk is a laborer who provides work to the organization that requires little or no specialized skills.

Communications Official is a person who publishes formal organization information to the public. They may communicate with others as representative for the organization. Organizations with a Rainco Official only consider their agreements valid upon announcement by their

official. Rainco officials are expected to have strong communications skills. Officials should all be aware of a consensus of organizational missions and goals and able to communicate these effectively, especially by cooperating with cohesor facilitators. This person is welcome and preferred to focus more exclusively dedicated to the organization, especially over any competitors. This official is expected to avoid issuing commands as can be reasonably done. This official is expected to help organizational participants understand the organization structure including the three organizational roles and how they cooperate together.

Pledger is a donor or volunteer who commits to contributing to the organization and has not yet provided all agreed resources. After providing the resources the pledger converts to another role such as shareholder, partner, or donor.

Sales Representative is a person who can form individualized contracts with customers. They are expected to have maximum information about their organization's offerings. They are expected to focus on communications of such offerings to develop sales and the associated sales contracts.

Donor is a person who provides resources to the organization to help them succeed without asking for any specific resources in exchange. A donor is also a type of entrustor if they delegate a trustee to relay their donation.

Treasurer is a person who transfers organizational resources from one person to another by the directions of organization leaders. Because this role is operational at the direction of leadership, it is a ringer role. Because the treasurer may act in the best interests of the organization in favor of other organizations, the role is not considered a cohesor role despite participation in financial audits.

Civility Ringer is a ringer who minimally interacts with guidance and cohesor roles, contributes a high amount of resources to the organization as a customer or investor, has sufficient organizational honor ranking, and wants to help the organization resolve civil conflict between the guider and cohesor layers. This would be expected to be a rare event. A maxim guider could insist that specific behavior is immoral or unauthorized while a maxim cohesor insists that doing anything but that specific behavior would be immoral or unauthorized. This could happen for instance if there are two conflicting judges orders regarding who should get resources and it isn't clear which one has higher authority. Normally the cohesor determines who should get the resources in a conflict, but a guider could insist otherwise based on their conscience.

Organization participants are expected to honor the decision of the Maxim Ringer as the tie-breaking decision as to how the resources should be allocated. This role enables release of funds that are otherwise locked in

dispute or elevate to a legal problem. The role could be transient in some cases because people who are willing to participate may increase their participation over time, or improvised in as needed for conflict resolution. This is a hybrid role that could be considered a form of internal cohesor that is a final check against externalizing disputes.

Ringer-Cohesor-Guider Model (RCG Model): Cohesor Roles:

Rainco Facilitator is a person who helps establish organizational consensus while minimizing direct influence such as peer pressure. This person helps people in other role categories (Ringers and Guiders) formalize organizational missions and goals. A facilitator supervises and otherwise runs consensus events including polls, questionnaires, discussions, and meetings. This person is expected to avoid a focus on advocating their own positions and instead encourages Ringers and Guiders to advocate and develop organization consensus positions on resource allocation, organizational virtues and values, and organizational missions.

Internal Cohesor is a person who provides internal mediation, arbitration, or escrow among participants. This role better enables decentralization of chain of command as is expected to be a common objective for these collective organizations. An internal cohesor may also host organization meetings upon request to maintain order of such meetings. In doing so, they should generally avoid sharing any personal opinions during the meeting as with a facilitator in avoidance of active influence.

External Cohesor is a person who audits or reviews the organization for public reporting. This is for purposes of transparency and accounting (both financial and responsibility).

Civility Cohesor is the cohesor with the highest honor ranking who also avoids participation in guidance roles. This person has the highest authority in restraining and constraining resource flows for consensus-determined organizationally required civil behaviors, including agreed ethics, morals, and legality. While guiders determine optimal resource allocations, cohesors can ensure the allocations are done only by civil ways as a gatekeeper. This cohesor is encouraged to have the most access to organizational resource flow controls. This cohesor is an internal resolver of any vagueness in voting decisions and organizational uncertainties, though a new more specific vote could also be an option. External resolutions such as a judicial order could still be considered of higher authority, as determined by the authority having the highest ranking honor. While a Maxim guider could likely terminate a civility cohesor contract over a dispute about civil behavior such as by having a higher organizational honor ranking and the delegated authority to do so, this would be fraudulent if done wrongly such as based on a factual inaccuracy or organizational consensus on what is

and is not civil behavior. A maxim cohesor is generally enabled to fill any otherwise unfilled cohesor roles. Rainco Trustee is a Rainco trustee who is trusted to manage resources provided by Rainco entrustors seeking to help an organization accomplish its mission(s). They could also be bond and escrow agents. These resources are released only when considered beneficial to the organization as agreed by the instructions of the donor or customer. A trustee may manage these resources as a charitable volunteer or in exchange for a management fee.

Positional Negotiators (ref Rainco Organization

Development:Positional Negotiators section)

Rainco Analyst Measure performance metrics as targeted by guiders. May conduct audits. May check inventory.

Civil Representative People who represent the collective for specific civil conflict mediation.

Civic Representative People who represent the collective for specific civic conflict arbitration.

Rainco Councilor is a person who listens to personal conflict and mental well being issues, then offers advise on handling these issues. This person may also participate in measuring objective performance metrics for each participant. This is a somewhat independent role because communications with this person are generally expected to be kept private. Focus of skills should be communications and psychology.

Rainco Coach is a person whose role is to evaluate the physical and mental well-being of each participant. This person then offers advise and training to improve overall well-being.

Trust Network Analyst is a person who collected private trust information with a confidentiality agreement. This information is collated and used to determine the trust levels of the organization of other groups. That trust information is used to help organizational participants determine how to network with others, and which information the organization obtains is considered most accurate. This information is expected to be used in Web of Trust (WTR) applications. See Zeronet:Web of Trust for more details.

Ringer-Cohesor-Guider Model (RCG Model): Guidance Roles:

Guider is a person who accepts a consensus decision that they have been delegated sufficient organizational authority to consider them self an organizational leader, and furthermore that acceptance is honored with sufficient support by cohesors. A guider may help fill any or all Rainco guider roles as delegated to fill. Roles are expected to be further re-delegated to people who selected to fill them as negotiated. This guiding person should help formalize existing consensus on organizational mission and goals, and focus offerings of the organization. This person is expected to network with other organizations, help develop organization rules, and aid in decision-making such as by tie-breaking close decisions.

Delegate Representative presents and discusses the views

of a ringer to influence other ringers, and monitoring organizational activity as a biased observer. Those owning a substantial share of the organization would be more expected to have a full-time delegate representative than others. This person is expected to participate in consensus-building activities with presentations and discussion. The target audience of this person is most often expected to be organizational entrustors and prospective entrustors, though they may interact with any other role regularly. A delegate representative often agrees to directly represent the interests of an entrustor.

Allocator is a person who re-distributes control of organizational resources such as labor and capital to people in the organization who have best demonstrated ability to accomplish organization missions of the organization. Accurate long-term performance tracking is important to this role, so they may involve them self in establishing objective performance metrics. This person transfers resources as needed either directly or indirectly, under the supervision of trustees. Capital allocation and offering development are a focus of such allocators. Those receiving distributions then earmark the resources to specific purposes such as projects, operations, and investments. Allocators form consensus on budgets, compensation packaging, resource distribution, and resource flows.

Consensus Coordinator is a person who establishes helps establish formal methods of consensus building, and approves of consensus events requested by ringers. With limited resources, not all consensus development requests can be done at a formal event level so the coordinator chooses based on a perception of consensus topic importance. After the event is complete, a coordinator helps to establish the identity of the organization by requesting a perceived consensus to be universally accepted as such. So, a consensus coordinators focus is maximization of consensus building events given the available resources and time available to all involved people, while a consensus facilitator is focused on consensus event operations and analysis, and all ringer and guidance roles are expected to be involved with consensus initiation and development.

Personneller is a person who initiates and terminates organizational relationships with organization participants. This person advertises and markets relationship offerings to prospective participants. This person evaluates prospects and determines optimal roles of those participants. This person develops processes of measuring organizational performance of participants. A Personnel looks for reasons to select someone according to their own discretion, whereas a recruiter will only select based on a generally objective set of qualification rules. Despite a Personnel's ability to select based on subjective preferences, they will find more success selecting almost exclusively based on objective metrics.

Explorator is a person who develops methods, ways, means, and opportunities for the organization. They may also help determine who to cooperate with and how to network with other people and organizations. This role is divided to areas of expertise, generally limited to the number of Explorators although one Explorator could consider them self having more than one role. Examples of Explorators include finance, staff, technology, negotiations, and operations. Divisions are expected according to available resources and priorities. Such divisions can be expected to be done as a subset of Zeronet:Democratic

Communications:Group Records Exchange (GREX). Explorators are expected to be skilled at formulating organizational strategies. A person who was titled as an executive or manager will often find them self familiar with this role.

An important Explorator is a marketer, who develops access to organization offerings.

Offering Developer Develops features and benefits of organizational offerings, including research and development leadership of offerings.

Supervisor is a person who monitors labor performance, re-directs labor for higher labor efficiency, and trains laborers.

Informer is a person who trains, and otherwise educates organization participants, according to formalized organization council or advisement as it was developed. This person should generally tutor and train according to expressed interests of the participant, as education mandates can so easily fail at disinterest of the learner.

Maxim is the guider who has the highest honor ranking of the organization when one guider has the most honor. This person generally has the most responsibilities and organizational leadership. The only additional role of Maxim over other guiders is to maximize suggestions over commands in respect of the rule by consensus to increase distribution of authority as autonomy.

Leader is delegated as described in the nearby Rainco Organizational Development section. This person may fill multiple Rainco Guider roles as suggested by Personnelers and negotiated with positional negotiators. This role might be assigned if one person has expertise in multiple guider roles or if there are few guiders available to fill the desired roles. Each leader has been delegated authority by ringers. Any resources provided directly under such authority are immediately transferred to a cohesor in accordance with delegate instructions. The maxim is generally enabled to fill otherwise unfilled organizational roles, including cohesor roles that are unfilled by the Civility Cohesor.

Contract Negotiator is a person authorized to negotiate or fund major formal contracts on behalf of the organization as directed by Rainco Leaders. Contracts types are expected to include land, capital equipment, and security of such property. The type of contracts may be limited by the type of officer. This contrasts with the

cohesor positional negotiator in that negotiations for a contract negotiator are generally with people outside the organization, while positional negotiators are about organizing participants together internally.

Rainbow Cooperative (Rainco): Consensus Guidelines:
Summary Many organizational decisions, especially those involving acts of violence or resource exchange, are expected to have some certain level of support before being implemented. Such decisions are most often done by voting where a certain fraction of support by participants is needed for action to be taken, but even this is only done in peace when a consensus of people agree the system itself is valid including voluntary delegation of authority with a strong contract. So, the broadest possible consensus is encouraged for every possible decision and ideally a full consensus can be reached for societal decisions like violence and resource exchange. Organizations are encouraged to develop formal consensus-building processes. Events encouraged to achieve consensus include debates, discussions, polling, questionnaires, anonymized participation, group discussions, meetings, open invitation presentations, and voting. Further development of Zeronet (ZNET) is expected to include standardized information systems for such events. The crosslinking process is encouraged to recognize final validations. This may involve accepting the results of such processes in the form of database records that are shared by people of an organization using the crosslink consensus process (ref Web of Trust:Perspective Development:Crosslink and Metacode). A participant may for example sign a statement approving of a metacode symbolizing a consensus decision. The metacode cryptographic signature indicates the honor of an entire database of records including decision-making records of an organization.

Objective Decision-Making To objectively assess important situations including a conflict, emergency, or security problem, loyalties and biases should be noticed. Collective bias casts a collective as a person for purposes of situational assessment. This bias could at times be blinding as 'group think' which ignores important information. Group think occurs when a group of people think as one person because of one trusted person's opinion being copied without due consideration. Diversity of thought is leads to a more objective mindset for good decision-making. So, to avoid negative aspects of the pressures of unity, those outside the group who have minimized stakeholder status, should be an important factor in assessing stressful situations. People who with little to no bias are then asked to help confirm and find facts of stressful situations such as emergencies, conflicts, and security issues. Any major decision can involve listening to those having other loyalties and therefore lower personal bias.

Proposal Development

Brainstorming Session A brainstorming session allows all ideas to be offered without criticism of any sort.

Participants are expected to avoid offering any hints of any sort, either verbal or non-verbal about whether or not they like or dislike an idea.

Discussion Various methods of discussion can disseminate ideas such as from a brainstorming session. Anonymous and discussion, group discussion, facilitated discussion, and moderated discussion can analyze the ideas with various methods such as a pro and con analysis.

Survey After an idea is discussed, a series of polling and questionnaires determines how much support exists for a given proposal.

Formal Discussion A series of debates, meetings, and presentations allow participants to be fully informed on a proposal. After this point, the proposal should be developed. If not, more proposal development steps may occur. After the proposal is developed, a consensus negotiating process is expected to take place.

Consensus Negotiations

Cooperation method Participants agree one how they will cooperate. Methods may include any mix of voting, compromises, and brokered decisions.

Unanimity When a formal meeting involves all voting participants and objections are called for but none are raised, there is unanimity of consensus and so no compromise is needed.

Voting

Participants may agree that if sufficient number of votes are in favor of a proposal, the proposal will be implemented.

Vote Distribution

Votes may be distributed according to agreed methods such as one vote per participant, one vote per designated leader, or one vote per share.

Negotiations

Direct Compromise Participants directly agree on a proposal or otherwise refrain from disagreement to allow a proposal not be be obstructed on their account.

Delegated Agreement Participants delegate their authority to form agreements through a representative within the organization. Agreements of consensus are formed through representatives, who use methods of their choice which may include voting to determine implementation of proposals. If no objections or insufficient objections are made to the agreement, consensus is formed.

Consensus Failure Should consensus fail, participants can accept that the proposal has failed, or they can attempt to split the organization so that an alternative organization with partial resources will have the consensus available to allocate those resources or

otherwise implement a consensus decision.

Director is a person who develops rules and policies participants are expected to follow to better accomplish the organizational mission(s). A director may also initiate and terminate organizational participation relationships in coordination with others. A director develops organizational roles. A director is expected to fill and rearrange roles that are not filled or rearranged by recruiters. A director may also allocate organizational resources for such activities as investment, offering development, and capital allocation. Directors are not assigned a role or title in the Rainco model because doing so could be confusing.

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