

THE SEQUEL

Jasutopianism 2: The Answer

Jasone Rodriguez

Jasutopianism 2: The Answer

Jasone Rodriguez

Copyright © 2026 by Jasone Rodriguez. Licensed under a Creative Commons Attribution 4.0 International License.

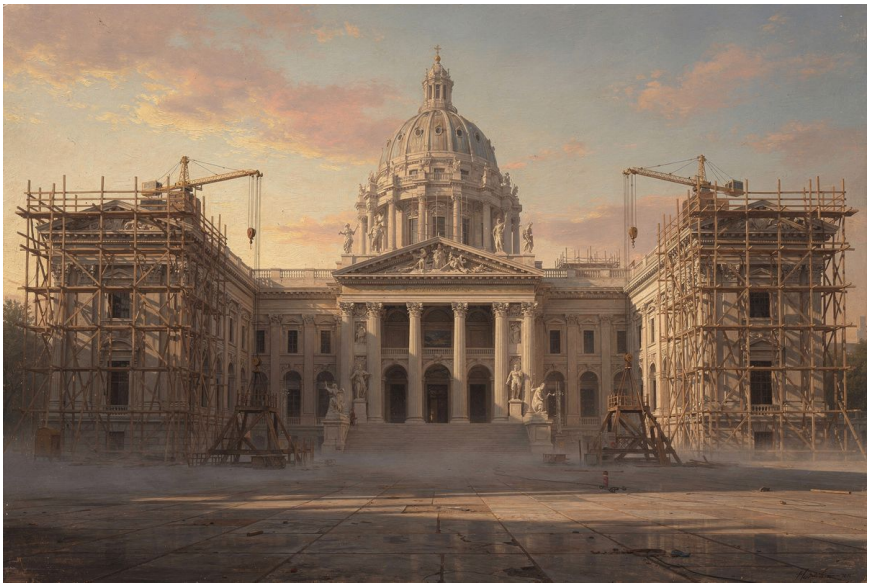
You are free to share (copy and redistribute the material in any medium or format) and adapt (remix, transform, and build upon the material for any purpose, even commercially) under the terms of the Creative Commons Attribution 4.0 International License (https://creativecommons.org/licenses/by/4.0/), provided that you give appropriate credit to the author, provide a link to the license, and indicate if changes were made. The author retains copyright to this work.

First Edition, 2026.

Table of Contents

Chapter 1: What Jasutopianism Proved and What It Left Open.....1
Chapter 2: The Theory of Eternal Relativity Expanded.....28
Chapter 3: The Evidence: Case Studies for Cooperative Governance.....56
Chapter 4: Articles of Cultural Diplomacy.....84
Chapter 5: Digital Governance: Articles for the Inhabited Platform Era.....114
Chapter 6: The Transition Blueprint: Year 1 Through Year 10.....144
Chapter 7: Predictions, Falsification, and Intellectual Honesty.....183
Chapter 8: Environmental Cooperation as Third Pillar.....218
Chapter 9: Forced Assimilation of a Language VS Formally Recognizing the Languages That Be.....253
Chapter 10: If a Given Country Is to Stay with a Monetary System: The Equation to Eliminate Unfair Pay County by County.....267
Chapter 11: The S.U.W. Operational Model.....287
Chapter 12: Closing the Economic and Political Power Gaps by Addition.....322
Chapter 13: The Complete System.....341

Chapter 1: What Jasutopianism Proved and What It Left Open



Herewith it is stated before all who read it that a work of governance theory is measured not only by what it builds, but by what it reveals must still be built. Jasutopianism (Rodriguez, 2021) was namely written in declarative format with one chapter [Argument XX] using citations. It created a complete system, proposed in full, for the reorganization of a given modern country into a utopian standard of governance. That system included a constitutional architecture of one hundred and two Articles of Law, a novel economic model that replaced paper and digital currency with Status Leveling, a governance structure featuring Tri-Presidents and a Chamber of Citizens, a philosophical structure called the Theory of Eternal Relativity, a measurement system of thirteen formal metrics, and a four year transition plan for converting an existing country to Jasutopian governance.

The result is a body of work that proposed a complete institutional design rather than a purely normative critique. It did not stop at describing an ideal or indicting existing systems; it specified, article by article, how the proposed institutions are to operate. It took up the operational question that

most utopian literature leaves unanswered: how would such a country actually function?

With that stated, it is the purpose of this chapter to do two things with equal honesty. The first is to recognize what Jasutopianism proved. The second is to identify what it left open. These are not contradictory tasks. The identification of gaps does not diminish what was built; it reveals the natural boundaries of any work that attempts to construct an entire system within a single genre and a single scope. Jasutopianism was a book for domestic governance. It was not, and did not claim to be, an empirical treatise with peer reviewed evidence, a work of international relations theory, or a living document capable of self amendment in response to technologies that had not yet been invented at the time of its writing. The gaps exist because Jasutopianism honored the limits of its own ambition. Jasutopianism 2: The Answer exists because those limits can now be exceeded.

Erik Olin Wright, in his landmark work *Envisioning Real Utopias* (Wright, 2010), proposed a structure for evaluating egalitarian institutional alternatives across three criteria: desirability, viability, and achievability. A "real utopia," in Wright's vocabulary, is not a fantasy; it is a detailed institutional design that takes practical mechanics seriously while aiming for human flourishing. Jasutopianism is, by this standard, a real utopia. It does not merely declare that citizens should be free, prosperous, and alive in fullness; it specifies, article by article, how the constitutional machinery would enforce those declarations. Wright's structure will serve as an analytical lens throughout this chapter, not because Jasutopianism requires external validation, but because the language of desirability, viability, and achievability provides a useful structure for understanding both what was proved and what was left open.

I. What Jasutopianism Proved: Six Contributions to Governance Theory

1. A Constitutional Architecture

The most immediately visible achievement of Jasutopianism is its constitutional architecture. One hundred and two Articles of Law, ranging

from Article I [the right of all contributing citizens to free essential food, drinkable water, education, clothing, healthcare, standard level housing and utilities, "even in times of Formally Declared Crisis" (Rodriguez, 2021, Art. I)] to Article CII [the prohibition against removing or altering any of Articles I through CII after passage in its entirety], constitute a complete legal code for a novel form of governance.

What follows is not a set of principles. It is not a wish list. It is a constitutional document in the tradition of the great charters, wherein each article specifies a concrete legal provision with enforcement mechanisms. Article IX, for example, does not merely state that citizens should not be discriminated against; it specifies that Status Leveling "will not be based on personality traits but number of transactions and other provably objective empirical data" (Rodriguez, 2021, Art. IX). Article XC does not merely state that businesses should trade fairly; it specifies, of National Trade Day, that "No business on that day is lawfully permitted to conduct more than 4 transactions back and forth with the same business", with automatic electronic monitoring for violations (Rodriguez, 2021, Art. XC). Article CII then locks the entire structure: no article may be removed or altered after passage. This is a constitutional self binding mechanism, a form of what Jon Elster (2000) would recognize as precommitment; the polity binding its future self to its founding principles.

In addition to the one hundred and two Articles of Law, Jasutopianism includes the Articles of the Three Authorities of Governance (Articles I through IX of a separate constitutional section), which establish the Legislative Authority [a two chamber system with a Senate and Chamber of Citizens], the Executive Authority [a Tri-Presidential Office with unanimous 3/3 decision making], and the Judiciary Authority [a national court system protecting the Three Founding Principles]. The separation of powers is explicit. The checks and balances are operational. The Chamber of Citizens enjoys a Super Majority Veto Override at eighty percent, rising to ninety percent in times of Formally Declared War.

By Wright's (2010) criteria, this constitutional architecture scores highest on desirability. It is a system designed from first principles to protect freedom, life, and prosperity, with every article traceable to one or more of

those three founding values. The question of viability, whether these articles can function in practice, is precisely what Jasutopianism 2: The Answer will take up in later chapters.

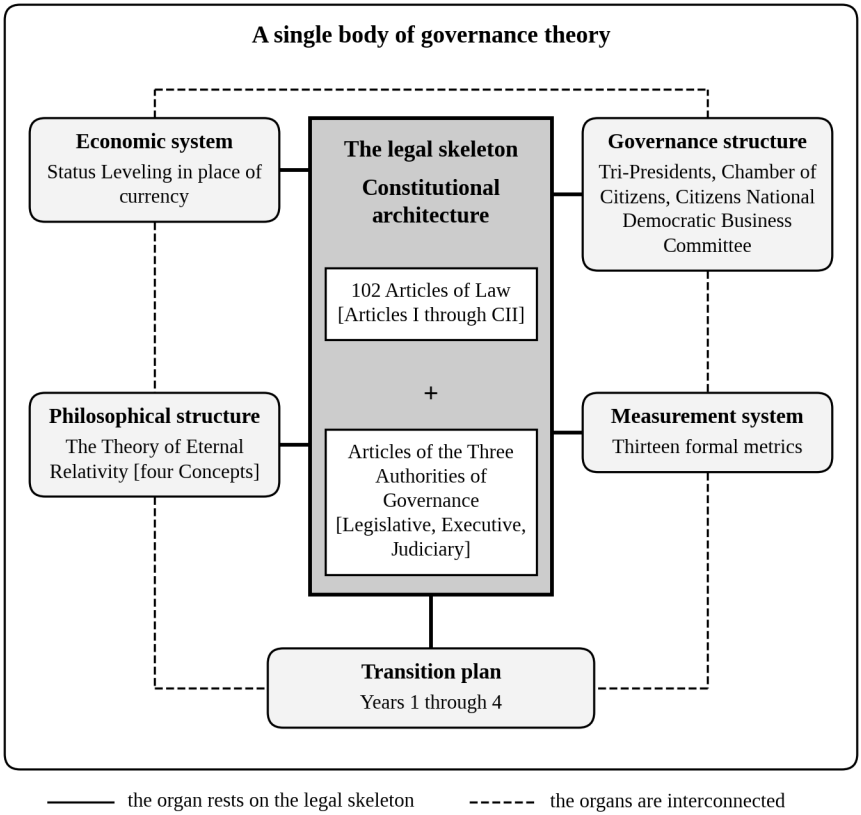


Figure 1.1. Jasutopianism's Six Contributions

2. A Novel Economic System

Jasutopianism at its core, in its own words, "is a derived form of capitalism" (Rodriguez, 2021, Argument V). This clarification is essential for any reader encountering the system for the first time. Jasutopianism does not abolish capitalism. It restructures the form of currency.

The monetary system is replaced by Status Leveling: a system wherein citizenship, work performance, and educational achievement serve as the basis for economic value. All contributing citizens [with legally

permitted contributing noncitizens, and, under Article LXXI, documented disabled citizens] receive free essential resources [food, drinkable water, education, clothing, healthcare, standard level housing and utilities] regardless of their Status Level (Rodriguez, 2021, Art. I, Art. LXXI). All nonessential items [luxury goods, larger housing, higher tier automobiles, &c.] are earned through Status Level advancement, which is itself earned through provably objective work performance measured by number of transactions and other empirical data (Rodriguez, 2021, Art. IX).

The free market persists. Businesses conduct resource transactions with other businesses. The Citizens National Democratic Business Committee, represented by all citizen business owners, provides a direct voice in government on business matters (Rodriguez, 2021, Art. LV). The critical difference from a monetary system is that the medium of exchange for transactions between businesses is resources themselves [raw and processed materials], not money, and the medium of citizen advancement is Status Levels, not accumulated currency.

Jasutopianism includes a formal logical argument for why this system is economically superior to monetary alternatives. The argument, presented in the section "Philosophical and Logical Arguments of Monetary Systems VS Nonmonetary Systems", sets a monetary model of three persons beside a nonmonetary model of five: in the monetary model a single transaction cycle leaves the holdings unequal ("Person A is the richest and Person B is the poorest"), whereas in the nonmonetary model "all parties still have the same exact value of 1 before and after the transaction" (Rodriguez, 2021, Philosophical and Logical Arguments of Monetary Systems VS Nonmonetary Systems). This is because, in Jasutopianism's reasoning, the act of receiving a product or service does not reduce a citizen's Status Level; it simply confirms their eligibility. On that reasoning, the zero sum dynamic that Jasutopianism finds in monetary systems is structurally absent from Status Leveling.

At its core, this is the central claim of Jasutopianism's economic theory, and Jasutopianism argues it on logical grounds. What the model shows is narrower than equality: exchange without a transferable token cannot by itself concentrate holdings. It does not show equal outcomes

[Status Levels differ by design], nor that a monetary exchange is a loss to one side [the buyer of a good holds the good]. The formal argument, moreover, operates at the level of a minimal model [three to five persons]. Jasutopianism 2: The Answer will supply empirical evidence bearing on that logic [through case studies of cooperative and nonmonetary economies], and Chapter 3 states plainly how far that evidence reaches.

3. A Novel Governance Structure

The governance structure of a Jasutopian country rests on three innovations that have no exact precedent in existing political systems.

The first is the Tri-Presidential Office. Three equally elected Presidents under the same party, making all Executive Authority decisions by unanimous 3/3 vote. Jasutopianism states the rationale directly: this "will prevent the Office of the President in the future from acting as a single monarchal-like entity, acting irrationally with nuclear power, and to be provided with two other individuals with the same power [and political status] to provide critical feedback and insight on decisions" (Rodriguez, 2021, Government by Power Source). The Tri-Presidential structure is both a safeguard against authoritarianism and a mechanism for deliberative decision making at the highest level of executive authority.

The second is the Chamber of Citizens. Unlike representative democracy, where citizens elect representatives who then vote on their behalf, the Chamber of Citizens allows "Any and All Citizens over the age of 18 without a Felony [or equivalent] criminal record" (Rodriguez, 2021, Articles of the Three Authorities of Governance, Art. I) to vote directly on legislation passed by the Senate. The effect is direct democracy at the national level, embedded within a representative structure. The Senate creates laws; the Chamber of Citizens ratifies or rejects them. A bill passes the Chamber only with over fifty five percent of the vote in favor, a higher threshold than the Senate's fifty one percent, ensuring that legislation has broader popular support before reaching the Executive Authority.

The third is the Citizens National Democratic Business Committee. This is a federated system of business tier committees, each with elected officials chosen directly by citizen business owners registered in that tier

(Rodriguez, 2021, Art. LVI, Art. LVII). The Committee has no single leader or figurehead. It cannot vote to alter the Articles of Law or the Status Leveling point system (Rodriguez, 2021, Art. LXV, LXX). It serves a narrow but essential function: giving business owners a structured channel to influence legislation on matters "with a clear concern directly related to business and its functions" (Rodriguez, 2021, Art. LXIX), checked and balanced by the Senate.

No existing governance system combines these three innovations. Some countries have executives of several members [Switzerland's Federal Council], some have forms of direct democracy [Swiss referenda, Athenian Assembly], and some have corporatist business councils [Nordic tripartite systems]. None integrates all three within a single constitutional structure wherein the Three Founding Principles of freedom, life, and prosperity serve as the supreme legal authority.

4. A Philosophical Structure: The Theory of Eternal Relativity

Jasutopianism contains, in four short paragraphs, a compact four part epistemological argument that underpins its institutional claims. The Theory of Eternal Relativity consists of four Concepts:

Concept I. Everything is indirectly related to one another at eventual points of inference at the visible scale. Whether the world understands this truth today or not, "every single system is relative to another system through metainformation, or rather, all information that is derived from other information" (Rodriguez, 2021, TER, Concept I).

Concept II. All known information is attainable at the visible scale. A given piece of information can theoretically be traced back to a grand origin cause, "like the verbal game of 'Telephone' or the metadata traffic of a computer IP Address" (Rodriguez, 2021, TER, Concept II).

Concept III. From these two concepts, an individual, group, society, or nation "can track back all information to understand all previous decisions from different perspectives to find the highest enlightenment and the most accurate meaning in all things given" (Rodriguez, 2021, TER, Concept III). The result is humanization: the ability to understand and therefore humanize

every member of society, which is "the only way to achieve the greatest Social Accountability" (Rodriguez, 2021, TER, Concept III). This concept also states that humanization through understanding is "the single most important concept in preventing all war" (Rodriguez, 2021, TER, Concept III).

Concept IV. The accountability produced by this process of understanding "is essential to constructive societal progress" and gives a country "the highest truth per capita" and therefore "the highest power by default, and therefore, the purest form of freedom" (Rodriguez, 2021, TER, Concept IV).

The Theory of Eternal Relativity is, in essence, an epistemological argument for social accountability through information transparency. It asserts that if all information is at its root related [Concept I] and at its root attainable [Concept II], then any failure of understanding between peoples is a failure of information tracing, not a failure of human nature itself. War is, among its causes, a failure of information tracing [its other causes, and the Three Pillars of Global Peace that answer them, are taken up in Chapter 8], and prejudice and dehumanization are consequences of incomplete metainformation. The solution is not moral exhortation but epistemic completion: trace the information backward far enough, and understanding follows.

This is the most compressed philosophical section of Jasutopianism. Four Concepts that touch information theory, epistemology, social accountability, and peace theory occupy four short paragraphs. Jasutopianism 2: The Answer, Chapter 2, will expand this structure to the analytical depth it requires, setting each Concept beside established bodies of academic scholarship.

5. A Measurement System

Where most governance proposals leave measurement to future implementers, Jasutopianism specifies thirteen formal metrics for assessing a Jasutopian country's performance. These metrics, named in the Preamble's National and Global level sections and defined in the Glossary, are:

Metric	Full Name	What It Measures
S.O.L.P.C.N.	Standard of Living Per Citizen Indexed Nationally	Domestic quality of life
S.O.L.P.C.I.G.	Standard of Living Per Citizen Indexed Globally	Global comparative quality of life
D.P.P.	Domestic Product Production	Productive output
I.O.	Innovative Opportunity	Access to innovation
I.N.R.	Innovative Norm Rate	Products created through innovation jobs
N.R.O.	National Resource Output	Resources exported
N.R.I.	National Resource Input	Resources imported
N.N.R.	Net National Resources	Balance of resource flows
T.A.R.	Technological Advancement Rate	Speed of technological progress
U.A.O.R.	Utopian Advancement Opportunity Rating	Progress toward the utopian standard
N.C.I.	City Crime Index	Per city crime measurement [cities not averaged together]
C.P.I.	City Poverty Index	Per city poverty measurement [cities not averaged together]
N.A.A.C.G.A.	Number of Assisted Allied Countries in Global Advancement	International cooperation contribution

Jasutopianism is precise about these metrics in two important ways. First, it distinguishes between rates [growth or atrophy of a value over time] and ratings [a value on a defined scale]. Second, it specifies that certain metrics, particularly N.C.I. and C.P.I., must be measured per city, "not averaged together" (Rodriguez, 2021, Preamble), preventing the statistical sleight of hand that occurs when national averages mask localized suffering. This disaggregated measurement approach is more methodologically rigorous than the GDP based national averaging that most governance systems use.

The thirteen metrics constitute a built in assessment instrument. A Jasutopian country can evaluate its own performance against its own declared standards [one of them, S.O.L.P.C.I.G., sets its standard of living beside that of other countries]. A government left to grade itself is a hazard, however, and this volume gives the verification of those figures to the Metrics Audit Panel of Chapter 6, a body established by law, independent of the three Authorities of Governance and joined by observers invited from outside the country.

6. A Transition Plan

Argument VII of Jasutopianism, "Transitioning from an Already Established Country with People of Different Ages and Work Experience Levels into a Status Level Non-Monetary Jasutopian Country" (Rodriguez, 2021, Argument VII), provides a four year transition plan:

Year One: Status Level Placement for all citizens, based on a placement exam for those who wish to earn a higher level, provable prior work, and the hours worked and transactions performed in year one. National IDs issued with electronic logging capability. Nonmonetary system formally established. Standard level housing construction begins. Resource dissemination programs activated. Money taken out of circulation.

Year Two: The value of resources formally determined using the dual variable system [necessity to preserving society (X) vs. abundance or scarcity (Y)]. Essential businesses established for Jasutopian function. International business relations established: the government provides businesses the tools for international transactions logged on the Card Log System, and Branch Business Partnerships may become possible in the third year.

Year Three: Noncitizens accepted on work visas and paths to citizenship opened, subject to resource capacity constraints.

Year Four: Preparation for transition to the next Tri-Presidency or continuation thereof.

This is not a theoretical aspiration. It is a phased implementation schedule with specific actions at each stage. The transition plan assumes a

"Modernized Country" as the starting point (Rodriguez, 2021, Preamble), acknowledges the complexity of citizens "of Different Ages and Work Experience Levels," and specifies mechanisms for grandfathering existing achievements into the Status Level system.

By Wright's (2010) criteria, this transition plan takes a first step on achievability, the dimension that most utopian proposals neglect entirely: it sets out a schedule for the years after the system is adopted, and leaves open how a population comes to adopt it, a question this volume takes up beside viability. Jasutopianism takes the question of "how do we get from here to there" seriously, which is a contribution to the literature that should not be underestimated.



II. What Jasutopianism Left Open: Ten Gaps and Their Origins

The ten gaps below emerge directly from applying Erik Olin Wright's (2010) three analytical criteria [desirability, viability, and achievability] to Jasutopianism (Rodriguez, 2021) as a standalone domestic blueprint. Read on its own terms, Jasutopianism lays out its Articles of Law, its thirteen metrics, and its four year transition schedule with formal clarity. Yet the moment a

given political scientist tests that domestic architecture against viability and achievability, ten structural boundaries appear. None is a careless omission. Each marks what a single domestic declarative work did not set out to specify, what a prescriptive charter does not include by convention, or what emerged in public life after 2021.

Jasutopianism 2: The Answer as a whole is organized around two disciplined tasks: institutional viability and empirical testability. Every chapter examines whether a given mechanism can function under real human constraints and specifies what evidence would confirm or falsify it. Within that broader institutional audit, a distinct dynamic governs the international and cultural chapters [Chapters 4, 5, 8, and 11]. That dynamic is a reinforcing cycle. Cross border empathy supplies the political will to erect and defend humanizing institutions [laws that protect cultural exchange and open engagement]. Those institutions in turn shield the conditions for authentic cultural contact, and sustained cultural contact generates further empathy across populations [a positive feedback loop in the sense of Meadows (2008), wherein each turn strengthens the conditions for the next]. This volume names that international and cultural cycle the Empathy Institution Feedback Loop; wherein, its correcting counterpart, built from audited metrics and democratic accountability, is the Accountability Empathy Bridge derived in Chapter 2.

Applying Wright's criteria to Jasutopianism's first principles exposes ten exact pressure points where a domestic governance code must add empirical evidence, falsification conditions, constitutional safety valves, digital protections, and international provisions. These ten gaps fall into three categories based on their origin: gaps of scope [what a domestic governance book did not set out to cover], gaps of genre [what a prescriptive document without academic convention does not supply], and gaps of temporality [what could not have been anticipated at the time of writing].

Severity	Gap of scope	Gap of genre	Gap of temporality
Critical	**Gap 2. No international cultural exchange provisions** *Filled by Chapter 4*	**Gap 1. Zero falsification conditions** *Filled by Chapter 7*	**Gap 3. No digital platform governance** *Filled by Chapter 5*
Major	**Gap 8. Theory of Eternal Relativity underdeveloped [borders on genre]** *Filled by Chapter 2* **Gap 9. S.U.W. lacks operational mechanism** *Filled by Chapter 11*	**Gap 4. Deterministic claims without hedging** *Filled by Chapters 3 and 7* **Gap 5. No case studies and little empirical evidence** *Filled by Chapter 3* **Gap 6. No academic citation architecture [borders on scope]** *Filled by all chapters*	*[none]*
Moderate	**Gap 7. Environmental policy disconnected from cultural theory** *Filled by Chapter 8* **Gap 10. Transition plan needs specificity beyond Year 4** *Filled by Chapter 6*	*[none]*	*[none]*

Each gap names the chapter of Jasutopianism 2: The Answer that fills it.

Figure 1.2. The Ten Gaps

Gap 1: Zero Falsification Conditions (Critical, Gap of Genre)

Jasutopianism contains no falsification conditions. There is no statement of the form: "If X occurs, then the theory is wrong." The predictions embedded within the text [that Status Leveling will motivate work, that innovation will flourish, that poverty will be eliminated] are stated as declarations, not as testable hypotheses.

This is a gap of genre. The US Constitution also lacks falsification conditions. The Universal Declaration of Human Rights does not specify what evidence would prove it wrong. Prescriptive documents, by their nature,

declare how things should be; they do not typically specify the conditions under which their own prescriptions should be abandoned. Jasutopianism is in this tradition.

However, the absence of falsification conditions limits the work's credibility within political science as an academic discipline. A governance proposal that cannot be tested cannot be evaluated by the standards of social science methodology. Jasutopianism 2: The Answer, Chapter 7, will supply five explicit predictions and five explicit falsification conditions, measured with Jasutopianism's metrics, supplemented by the instruments this book adds, and will state what follows when a prediction is falsified, transforming the system from a "plausible governance design" into a "testable governance proposal."

Gap 2: No International Cultural Exchange Provisions (Critical, Gap of Scope)

Jasutopianism covers international relations through the lens of business transactions [Argument II: labor for resources exchanges, tourist visa agreements, Branch Business Partnerships] and through the vision of the Supranational Union of the World [S.U.W.; Argument XVIII]. What it does not provide is a legal structure for international cultural exchange [the deliberate sharing of artistic, educational, and media products between a Jasutopian country and the broader international community].

The gap is one of scope. Jasutopianism is a domestic governance book. Its Articles of Law govern the internal operations of a single Jasutopian country. International cultural exchange requires a different set of legal provisions: provisions for how a Jasutopian country supports its citizens' access to foreign cultural products, how it guarantees reciprocity in cultural sharing, and how it prevents cultural exchange from being coopted by state intelligence apparatus. These provisions do not naturally fit within a document focused on domestic constitutional law.

The gap becomes clear when Jasutopianism's own first principles are carried beyond a single border. If cross border cultural humanization and affective cultural identification lower intergroup hostility between populations [a hypothesis grounded in political psychology and public

diplomacy research, developed in Chapters 2 and 4] then, a governance system aimed at enduring peace and prosperity cannot omit the legal architecture for cultural exchange. Jasutopianism 2: The Answer, Chapter 4, will supply the Articles of Cultural Diplomacy [CIII through CIX], together with Article CXXIV clarifying Article IV's non captivity rule, to close this gap.

Gap 3: No Digital Platform Governance (Critical, Gap of Temporality)

Jasutopianism was published in 2021. TikTok, an internet based platform of that era wherein users create and watch short videos selected for them, one at a time, by a recommendation algorithm, reported in September 2021 that more than one billion people used it every month. That platform acts as the reference case for digital governance throughout this book because its circumstances [foreign design, algorithmic curation, and a public contest over its ownership] raise every governance question [data sovereignty, algorithmic influence, foreign state reach] that no legal code written in 2021 had yet answered. The attachment of its American users did not defeat the United States law of 2024 against it, which the Supreme Court upheld in January 2025, but it shaped the outcome: a sale of the American business in place of a ban [Chapter 5]. A given reader of a later era may substitute whichever platform their own population then inhabits; the argument attaches to the category, not to the company. The "inhabited platform" phenomenon, in which hundreds of millions of citizens spend hours daily creating and consuming content on algorithmically curated digital platforms, had not yet reached its present scale or its present implications for governance.

Jasutopianism's electronic infrastructure provisions [the National ID card system, the Electronic Card Log System, the transaction monitoring apparatus] cover the tracking and verification of resource transactions. They do not cover the governance of platforms where citizens create, share, and consume cultural products. This is because the governance challenge posed by inhabited platforms [algorithmic content curation, surveillance capitalism, data sovereignty, foreign state manipulation of information ecosystems] was not yet fully visible at the time of Jasutopianism's writing.

By contrast, this is a gap of temporality, not of oversight. The legal structure needed to govern TikTok class platforms [platforms inhabited daily, curated by algorithm, and answerable to owners outside the country in question] within a Jasutopian society requires provisions that simply could not have been anticipated in 2021 with the specificity that constitutional articles demand. Jasutopianism 2: The Answer, Chapter 5, will supply Articles of Digital Cultural Engagement [CX through CXVI] that update Jasutopianism for the contemporary digital era.

Gap 4: Deterministic Claims Without Hedging (Major, Gap of Genre)

Jasutopianism's declarative register, which is one of its great strengths as a book, produces claims of the form: "This in turn, means a Jasutopian country will not have an artificially inflated value of certain resources" (Rodriguez, 2021, Argument I). The claims are stated as certainties. There is almost no hedging, no probabilistic qualification, and seldom an acknowledgment that outcomes depend on conditions that may or may not hold.

In empirical political science, by contrast, causal claims carry explicit scope conditions and probabilistic qualification. Real world governance mechanisms can fail at any stage, and an analytical work must specify the conditions under which outcomes break down. Jasutopianism's declarative register seldom pauses for such hedging.

This is a gap of genre. Constitutional documents do not hedge. The Thirteenth Amendment to the US Constitution does not state: "Slavery will likely not exist." It states: "Neither slavery nor involuntary servitude... shall exist." Jasutopianism's Articles write in this register, and a command needs no hedge. The example above is of another kind: it comes from the Arguments and is a forecast, and a forecast can be tested, which is why Chapter 7 restates such forecasts as hedged predictions. The cost is academic credibility in the empirical social sciences, where probabilistic framing is expected. Jasutopianism 2: The Answer, particularly Chapters 3 and 7, will introduce the hedging and evidence based qualification that the empirical register requires.

Gap 5: No Case Studies and Little Empirical Evidence (Major, Gap of Genre)

Jasutopianism contains logical arguments, philosophical proofs, and constitutional provisions. It does not contain case studies. No historical example is analyzed in depth to show that elements of the Jasutopian vision have been successfully implemented in practice.

This is, again, a gap of genre. The Federalist Papers drew on historical confederacies as warnings, and offered no case study of the system they proposed. The Communist Manifesto did not include ethnographic evidence of successful communes. Jasutopianism is a declarative book; declarative books propose. The empirical work of showing that the proposed elements have worked, in partial form, in real historical contexts is a task for a separate analytical work.

Jasutopianism 2: The Answer, Chapter 3, will provide that work. Seven case studies [Mondragon Corporation, Israeli kibbutzim, Nordic social democracy, Bhutan's Gross National Happiness, time banking communities, Estonia's e-governance, and Rojava's democratic confederalism] will each be mapped to specific Jasutopian principles, showing that the mechanisms neighboring the system's design [universal provision of essentials, alternative measures of value, the digital logging of transactions, the direct voice of citizens] have historical precedent, while graduated nonmonetary exchange at national scale has none and is what Prediction One of Chapter 7 tests.

Gap 6: No Academic Citation Architecture (Major, Gap of Genre)

Jasutopianism was written largely without academic citation. Beyond one chapter [Argument XX] that uses citations, there are no in text references to peer reviewed literature, no bibliography of supporting research, no engagement with the existing bodies of governance theory, cooperative economics, or political philosophy that Jasutopianism's proposals intersect.

The gap here is one of genre that borders on a gap of scope. The author's original voice and intellectual independence are genuine strengths of Jasutopianism; the work's ideas are authentically novel, not derivative of any single existing theory. However, the scarcity of citation means that the reader

has little way to assess the work's relationship to existing scholarship. Jasutopianism 2: The Answer's entire structure, from its academic citation architecture in APA 7th edition to its systematic engagement with governance transition literature, information theory, and falsification methodology, supplies the academic scaffolding that Jasutopianism does not provide.

Gap 7: Environmental Policy Disconnected from Cultural Theory (Moderate, Gap of Scope)

Jasutopianism includes Argument XX, "Developing Methods to Reduce CO2 Emissions to Net Zero" (Rodriguez, 2021, Argument XX), which covers solar energy development, policy and legislature for environmental protection, and the scientific basis for renewable energy transition. In itself, this is a substantive environmental policy section.

What Jasutopianism does not provide is a connection between environmental policy and the cultural theory of international cooperation. Environmental challenges are by their nature transnational; carbon emissions in one country affect all countries. A system that envisions international cooperation through the S.U.W. needs to specify how environmental cooperation acts as a domain where cultural exchange, institutional trust, and governance alignment converge.

This connection was not within the scope of a domestic governance book. Jasutopianism 2: The Answer, Chapter 8, will treat environmental cooperation as the operational domain of the Three Pillars of Global Peace [physical and military deterrence including Mutual Assured Destruction for nuclear dyads, affective cultural deterrence through cross border cultural humanization, and structural economic deterrence through domestic governance reform], and will propose seven Articles of Environmental Cooperation [CXVII through CXXIII], extending the legal code into the environmental domain.

Gap 8: Theory of Eternal Relativity Underdeveloped (Major, Gap of Scope)

As noted above, the Theory of Eternal Relativity occupies four short paragraphs of Jasutopianism's text. Four Concepts that span information theory, epistemology, social accountability, and peace theory are presented in compressed form without connection to the academic literatures that they intersect.

Concept I's claim that "everything is indirectly related to one another" shows an isomorphic structural parallel to general systems theory (Bertalanffy, 1968) and complexity science. Concept II's claim about the attainability of all known information parallels formal structures in Shannon's information theory (Shannon, 1948). Concept III's claim about humanization through understanding gives rise natively to the Epistemological Peace Thesis developed in Chapter 2. Concept IV's claim about accountability and truth parallels transparency theory and open government scholarship. None of these analytical links are drawn in Jasutopianism.

This is a gap of scope that borders on a gap of genre: Jasutopianism did not set out to develop its philosophy against the academic literatures, and a declarative book does not typically include philosophical expositions with academic literature reviews. The Theory of Eternal Relativity was presented as a foundational proposition, not as a developed philosophical argument. Jasutopianism 2: The Answer, Chapter 2, will expand each Concept to the depth it deserves, making explicit the connections to established bodies of thought that Jasutopianism left implicit.

Gap 9: S.U.W. Lacks Operational Mechanism (Major, Gap of Scope)

Argument XVIII of Jasutopianism, "Possible Functions of Jasutopianism in a Supranational Union; The Supranational Union of the World; S.U.W." (Rodriguez, 2021, Argument XVIII), declares the vision of a global federation of nations compatible with Jasutopianism. The vision is declared. The operational mechanism for achieving it is not specified.

How does a single Jasutopian country move from domestic governance to international federation? What are the stages? What preconditions must be met before two nations compatible with Jasutopianism can begin institutional harmonization? What metrics would indicate readiness for federation? What failure conditions would indicate that the process should be paused or reversed?

These operational questions were outside the scope of Jasutopianism, which focused on the internal mechanics of a single country's transition. Jasutopianism 2: The Answer, Chapter 11, will supply a four stage operational model for the S.U.W., applying the sequential logic of cultural exchange preceding governance adoption [the Cultural Governance Pipeline derived in Chapter 6] to the supranational scale, with a gate of measured thresholds between stages, a supermajority accession rule for scaling coalitions, a time limit on every stage, tiered regional bloc membership, and a rule for retreat; wherein, the union begins as a four domain confederation and may later, upon a stated two part merger condition, become the one great country that Argument XVIII describes.

Gap 10: Transition Plan Needs Specificity Beyond Year 4 (Moderate, Gap of Scope)

Jasutopianism's transition plan covers Years 1 through 4. Year 4 ends with "Preparing for Transition to the Next Tri-Presidency or a Continuation Thereof" (Rodriguez, 2021, Argument VII). What happens in Year 5? Year 6? Year 10?

The first Tri-Presidential term is four years. The transition plan covers exactly one term. A newly established Jasutopian country, at the end of Year 4, has completed the initial conversion but has not yet consolidated the system. The Status Leveling economy is operational but untested over business cycles. International relations have been initiated but not matured. The Chamber of Citizens has been activated but has not yet built the institutional culture of direct democratic voting.

The absence of a longer term transition plan is a gap of scope: Jasutopianism specified what was needed for the initial conversion and left the longer term consolidation for future development. Jasutopianism 2: The

Answer, Chapter 6, will extend the transition plan from four years to ten, with specific measurable milestones at each stage [measured with Jasutopianism's metrics, supplemented by the instruments this book adds, against thresholds fixed before the transition begins], failure conditions, and corrective mechanisms.

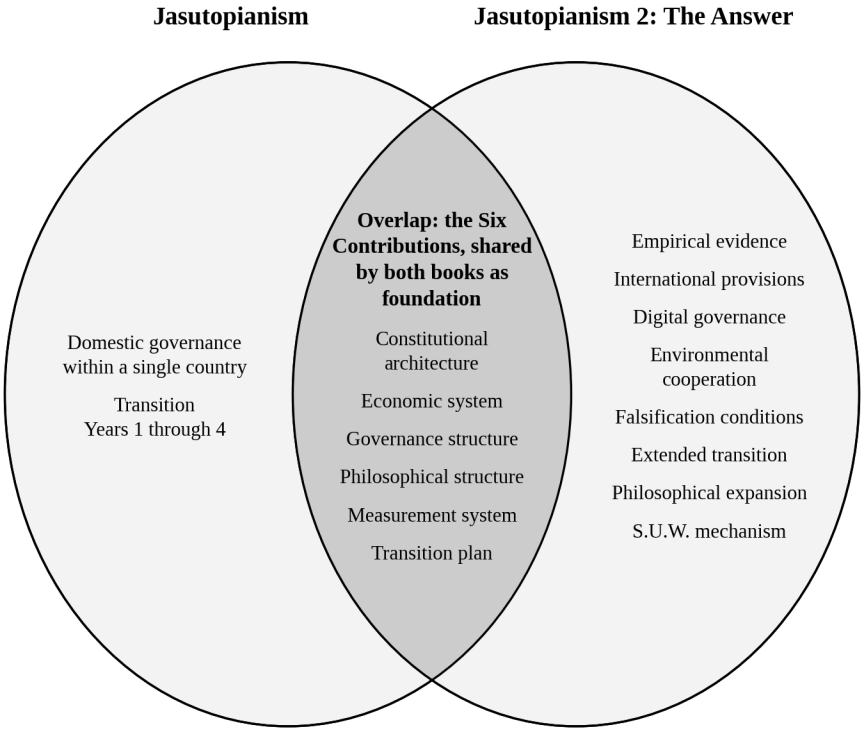


Figure 1.3. Jasutopianism vs. Jasutopianism 2: The Answer Scope Comparison

III. The Purpose of Jasutopianism 2: The Answer (Completion, Not Correction)

Jasutopianism is not revised. It is not retracted. It is not expunged. Every Article of Law, every Argument, every element of the Theory of Eternal Relativity, every metric, and every provision of the governance structure stays as published. Article CII, which prohibits the removal or alteration of any Article of Law numbered I through CII, governs Jasutopianism's original one hundred and two articles. The thirty three

Articles that this volume proposes [Articles CIII through CXXIII across cultural diplomacy, digital governance, and environmental cooperation, plus Article CXXIV clarifying Article IV's ban on captivity, and Articles CXXV through CXXXV closing the economic and political power gaps of Chapter 12] enter the code through the standard procedure that Article XCVI states for every bill, and Articles CXXIII and CXXXV extend the lock of Article CII to the new constitutional additions. Jasutopianism 2: The Answer adds to the architecture. It does not alter its original text.

With that stated, academic political science raises a fair institutional question about any permanent legal code: if an empirical mechanism fails in practice, how does a constitutional polity respond without violating textual immutability? To answer that question while preserving Article CII's lock intact, this volume introduces a narrow Constitutional Supersession Protocol [Lex Superior Operational Override], added by standard Article XCVI procedure and detailed in Chapters 7 and 13. The protocol draws a strict line between textual immutability and operational supersession. No Article in I through CII, CIII through CXXIV or CXXV through CXXXV is ever deleted, rewritten, or expunged from the constitutional text. However, an Operational Superseding Article appended to the end of the code may lawfully suspend or modify the operational enforcement of an earlier procedural or economic Article if, and only if, five cumulative conditions are satisfied: first, a Verified Falsification Trigger published by the independent Metrics Audit Panel confirming that a preregistered empirical falsification threshold from Chapter 7 has been crossed; second, a Mandatory Diagnostic Period wherein the Senate conducts a twelve month public inquiry separating parameter calibration error from structural mechanism failure; third, a Legislative Supermajority passing the superseding Article in the Senate by a two thirds [67 percent] vote; fourth, a Founding Level Popular Mandate ratifying the superseding Article in the Chamber of Citizens by more than 70 percent of votes cast; and fifth, a Nonderogable Core Review wherein the Judiciary Authority certifies Congruence with the Three Founding Principles [freedom, life, and prosperity]. Core rights guarantees [Articles I, III, IV, V, IX, XII, XIV, CII, CXXIII, and CXXXV] stand explicitly nonderogable, operational supersession applies strictly to falsified economic, administrative, or procedural mechanisms.

The distinction between revision and completion remains exact. Jasutopianism 2: The Answer is a sequel. A sequel supplies what the original work left open. The gaps identified above are not careless errors. They are natural boundaries of scope, genre, and temporality that any single volume declarative book encounters.

What Jasutopianism 2: The Answer supplies, chapter by chapter:

Gap	**Chapter**	**What Is Supplied**
1. Zero falsification conditions	Ch. 7	Five predictions, five falsification conditions, dual physical innovation benchmarks, and the Constitutional Supersession Protocol
2. No cultural exchange provisions	Ch. 4	Articles of Cultural Diplomacy (CIII through CIX) and Article CXXIV (Non Captivity and Surrender)
3. No digital platform governance	Ch. 5	Articles of Digital Cultural Engagement (CX through CXVI) and Qualifying Digital Transactions
4. Deterministic claims	Ch. 3, 7	Empirical evidence, probabilistic hedging, and conditional diagnostic verdicts
5. No case studies	Ch. 3	Seven historical case studies mapped to Jasutopian principles plus domestic brain drain counter mechanisms
6. Sparse citations	All chapters	An academic citation architecture in APA 7th edition
7. Environment disconnected	Ch. 8	Environmental cooperation as operational domain of the Three Pillars and Articles CXVII through CXXIII

Gap	Chapter	What Is Supplied
8. TER underdeveloped	Ch. 2	Four Concepts expanded with systems theory parallels and peer reviewed empathy scholarship
9. S.U.W. lacks mechanism	Ch. 11	Four stage Cultural Precedence Integration model, supermajority accession, and tiered regional bloc membership
10. Transition beyond Year 4	Ch. 6	Pre constitutional Phase Zero, Three Tier Transitional Clearing Architecture, and ten year transition blueprint

The combined effect of these additions moves Jasutopianism from a declarative domestic proposal to an empirically grounded, auditable governance treatise. Wright's (2010) three criteria summarize the division of labor cleanly: Jasutopianism established desirability [a constitutional design aimed at freedom, life, and prosperity] and offered an initial schedule for achievability [its four year conversion plan]. Jasutopianism 2: The Answer takes up viability [empirical evidence, counter mechanisms, and preregistered falsification tests] and completes achievability by setting out a pre constitutional Phase Zero pathway for a first country in Chapter 6 alongside a supranational accession model in Chapter 11.



IV. What Follows

The chapters that follow this one proceed in the order set by the ten gaps themselves. Chapter 2 opens with the philosophical gap: the Theory of Eternal Relativity, compressed into four short paragraphs in Jasutopianism, is expanded into a full epistemological treatise with isomorphic structural parallels in information theory, systems theory, complexity science, and peer reviewed empathy psychology. Chapter 3 turns to the empirical gap, testing Jasutopian components against seven historical cases of cooperative governance and specifying four domestic counter mechanisms against high skill brain drain. Chapters 4 and 5 supply the new constitutional Articles for Cultural Diplomacy [CIII through CIX, plus clarifying Article CXXIV] and Digital Cultural Engagement [CX through CXVI, backed by Qualifying Digital Transactions] that Jasutopianism's domestic scope and 2021 publication date left open. Chapter 6 adds Pre Constitutional Phase Zero, a Three Tier Transitional Clearing Architecture across Years 1 through 3, and a full ten year transition blueprint verified by the independent Metrics Audit Panel. Chapter 7 states five preregistered predictions, five conditional falsification thresholds, a dual physical innovation benchmark, and the two tier Constitutional Supersession Protocol. Chapter 8 links environmental

cooperation to the Three Pillars of Global Peace and specifies Articles CXVII through CXXIII, including consumption based and biophysical boundary shares. Chapter 9 turns from the planet to the peoples upon it, taking up the question of language: whether a given country that already contains established tongues shall force assimilation upon them or formally recognize the languages that be. That chapter fills no eleventh gap; it puts the system to work on a live constitutional question, carrying it through the Senate, the Chamber of Citizens, and Article XCVI's procedure to yield the Recognition Threshold [any language that is the mother speech of more than one tenth of the citizens stands as an official language]. Chapter 10 stays inside a single monetary country and asks what a country that keeps currency owes the working citizen. It answers with the Fair Pay Equation, computed county by county under OECD modified equivalence scaling, a dual anchor workplace and remote rule, refined employer means, and five national duties including a small business wage bridge and worker transition service; that chapter fills no gap either. Chapter 11 specifies the four stage S.U.W. operational model, complete with supermajority Gate 1 accession and tiered regional bloc membership. Chapter 12 closes, by addition, two gaps that the ten leave unnamed, the economic and the political, with Articles CXXV through CXXXV [daily routing signals that no one holds, a shadow run before Month 30, Exploration Charters, continuity defaults for the Tri Presidents, citizens' review juries, unlinkable credentials, threshold warrants, a Red Team, rotation for those who allocate, and exit continuity in the Union]; that chapter fills no gap of the ten either. Chapter 13 synthesizes the 135 Article system, sets out a five track modular empirical agenda for immediate subnational and academic testing, and closes with a letter to researchers and readers.

This is the task that Jasutopianism 2: The Answer takes up. Completion, not correction. The constitutional core that Jasutopianism proposed remains intact, and the chapters ahead add the empirical evidence, analytical precision, legal extensions, and falsifiable tests that political science demands.

With this, let the work begin.

References (Chapter 1)

Bertalanffy, L. von. (1968). *General system theory: Foundations, development, applications*. George Braziller.

Elster, J. (2000). *Ulysses unbound: Studies in rationality, precommitment, and constraints*. Cambridge University Press.

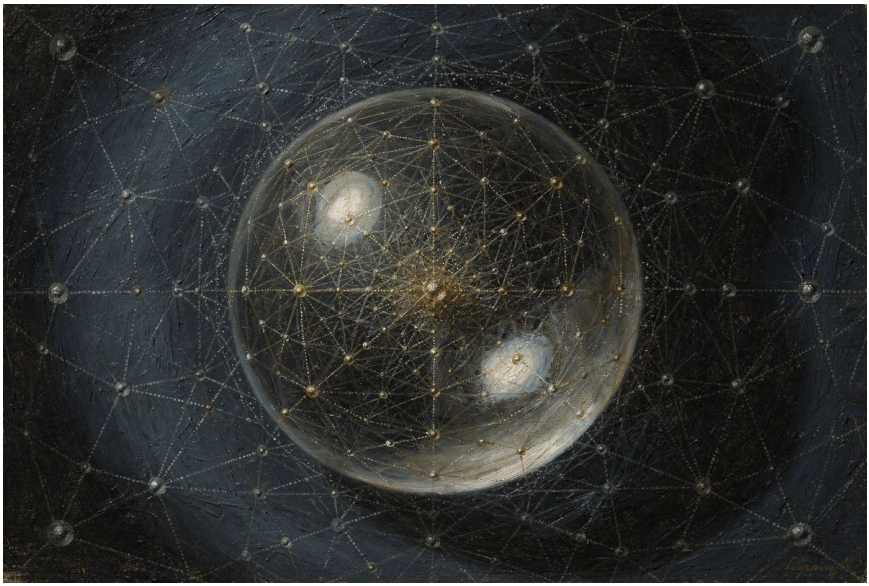
Meadows, D. H. (2008). *Thinking in systems: A primer* (D. Wright, Ed.). Chelsea Green Publishing.

Rodriguez, J. (2021). *Jasutopianism*. [Self-published].

Shannon, C. E. (1948). A mathematical theory of communication. *Bell System Technical Journal*, *27*(3), 379-423.

Wright, E. O. (2010). *Envisioning real utopias*. Verso.

Chapter 2: The Theory of Eternal Relativity Expanded



The Theory of Eternal Relativity is the philosophical foundation upon which the entire Jasutopian system stands. It is not an appendix. It is not a postscript added after the constitutional architecture as an afterthought, nor a speculative aside placed between the arguments and the articles for decoration. It is the ground. Every Article of Law, every provision of the Three Authorities of Governance, every metric in the thirteen metric measurement system, every level of the Status Leveling economy, is based on a set of epistemological claims about the nature of information, the possibility of understanding, and the relationship between truth and freedom. Those claims are the Theory of Eternal Relativity.

Jasutopianism (Rodriguez, 2021) presented these claims in four short paragraphs. Four Concepts, each stated once, each containing implications that entire scholarly traditions have spent decades investigating. Concept I declared that everything in the universe is related to everything else through chains of metainformation. Concept II declared that all known information is theoretically attainable by tracing those chains backward. Concept III

declared that this capacity for tracing, when exercised, produces humanization, which is the capacity to understand and therefore dignify every member of any society. Concept IV declared that this humanization produces Social Accountability, which gives a country "the highest truth per capita" and therefore "the highest power by default, and therefore, the purest form of freedom" (Rodriguez, 2021, TER, Concept IV).

These are not small claims. They are claims of the same order of ambition as the foundational propositions of information theory, systems theory, and the science of complex adaptive systems. That which Jasutopianism asserted from first principles, the mathematical and scientific traditions of the twentieth and twenty first centuries would develop independent evidence for, through entirely separate methods and for entirely separate purposes.

This chapter does what Jasutopianism chose not to do. It expands every Concept. It sets Concept I beside network science and general systems theory, treating the links to Bertalanffy, Barabási, and Watts strictly as isomorphic structural parallels across systems theory rather than deductive proofs. Concept II stands beside Shannon's information theory, Prigogine's thermodynamics, and Floridi's philosophy of information as structural parallels with explicit operational boundaries; wherein, information is never gained in processing and physical entropy limits recovery in practice. Concept III stands beside Wiener's cybernetics, Deacon's emergence theory, and peer reviewed empathy research to derive Multi Resolution Humanization and the Epistemological Peace Thesis natively. Concept IV then joins transparency theory to the Accountability Empathy Bridge [derived natively in Section IV], showing how civic empathy turns formal oversight into living governance.

Deductive proof is not the claim. The analytical aim is far more disciplined: tracing structural parallels across independent fields [information theory, network science, complexity science, cybernetics, and empirical psychology] so that academic political scientists can examine where TER aligns with established scholarship and where its formal boundaries end thereof.

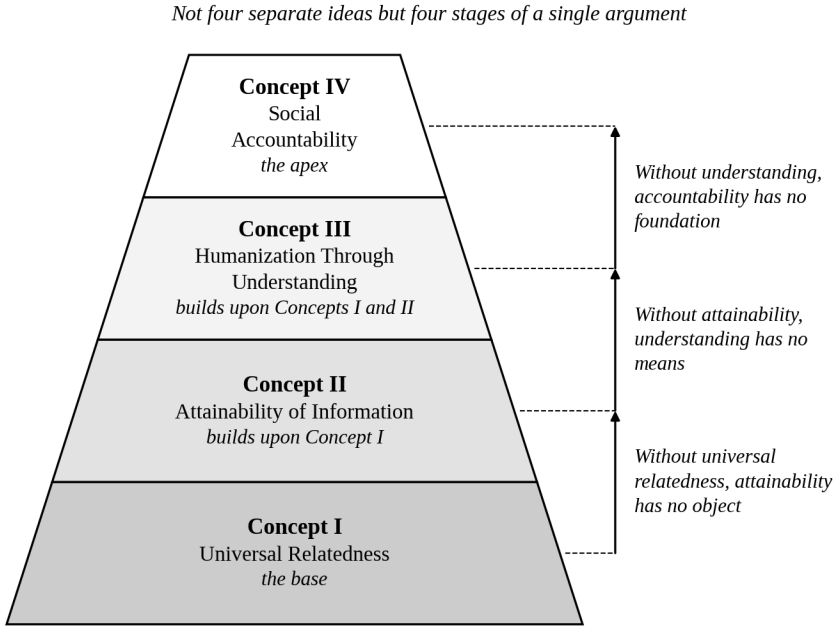


Figure 2.1. The Four Concepts of the Theory of Eternal Relativity

With that stated, the expansion begins with Concept I.

I. Concept I: Universal Relatedness

Jasutopianism states:

> "Everything is Indirectly Related to One Another at Eventual Points of Inference at the Visible Scale. Whether the world understands it today or not, everything is related to one another at some point in inference. The character of a country is even relative to the functions in a computer. It may not be apparent because there are many systems that are in different stages of development or separated by many points of inference, but the key concept is that every single system is relative to another system through metainformation, or rather, all information that is derived from other information." (Rodriguez, 2021, TER, Concept I)

The claim is bold. A country's character is related to a computer's operations. A nation's culture is connected to the physics of subatomic particles. Every system, without exception, is relative to every other system

through chains of derived information. The word "metainformation" is the key: information derived from other information, layer upon layer, until the chain of derivation connects any two systems in the universe, however distant, however different in scale or function.

Ludwig von Bertalanffy, in his foundational work *General System Theory* (Bertalanffy, 1968), articulated a principle that maps directly onto this claim. Bertalanffy argued that systems across all domains [biological, social, physical, cognitive] share isomorphic organizational principles, and that a system is defined not by its components but by the *relationships* between its components. A living cell and a city both exhibit self regulation, feedback, and hierarchical organization, not because cells and cities are made of the same material, but because the relational structure of both systems follows the same organizational logic. Bertalanffy called this shared structure "isomorphism," the observation that formally identical laws appear in different disciplines [his separate term "equifinality" names the capacity of an open system to reach the same final state from different starting conditions]. The isomorphism gives a formal parallel to what Concept I asserts: the character of a country and the functions of a computer are related not because they share physical substance, but because both are systems whose organizational properties derive from the same informational substrate, connected through chains of metainformation that are too numerous and too layered for casual observation to detect, but that are structurally present.

Network work consistent with Concept I's claim followed, some of it decades later. Albert-László Barabási, in *Linked: How Everything Is Connected to Everything Else* (Barabási, 2003), showed that diverse real world networks, including the internet, cellular metabolism, social networks, airline routes, and the World Wide Web, share a structural property called scale-free topology, where a few nodes are extraordinarily connected while most have relatively few connections. In networks of this kind, any two nodes are also connected through a surprisingly small number of intermediate links. That short distance was not Barabási's discovery: the "six degrees of separation" result traces to the letter experiments of Stanley Milgram, in which 64 of 296 letters reached a target person in Massachusetts

through chains of acquaintances averaging about six links, while the other 232 never arrived (Travers & Milgram, 1969), and to the small-world network model taken up in the next paragraph. The "points of inference" that Rodriguez describes in Concept I are these intermediate links. What Jasutopianism stated as a philosophical proposition is consistent with what Barabási measured as a property of real world networks.

Duncan Watts, the codiscoverer of the small-world network model, extended this finding in *Six Degrees: The Science of a Connected Age* (Watts, 2003). Watts showed that the small-world property [short path lengths between any two nodes combined with high local clustering] arises in social networks, biological networks, and technological networks without centralized design. His analysis of Stanley Milgram's famous letter forwarding experiment showed something even more striking: people can navigate vast social networks using only local information. They do not need a global map of all connections. They need only their immediate contacts and a rough sense of direction. The letters that arrived [sent from Nebraska and from Boston] found their target through chains of personal acquaintance, each link made using only the sender's knowledge of their own social circle.

This finding illuminates Concept I at a practical level. Rodriguez claims that all systems are connected through metainformation. The work Watts reports is consistent with this: in the networks studied, the distance between two points is short, and a search can make progress with local knowledge alone, although most of Milgram's chains broke before they arrived. The universe of "points of inference" is not an infinite labyrinth; it is a web with remarkably short paths between any two positions.

Melanie Mitchell, in *Complexity: A Guided Tour* (Mitchell, 2009), provided the synthesis that ties these findings to a broader principle. Mitchell named three properties that complex systems share: complex collective behavior without central control, signaling and information processing, and adaptation through learning or evolution. From her account this book draws four features: self organization without centralized control, emergence of macro level patterns from micro level interactions, adaptation through feedback, and information processing as the substrate of all these processes. These features appear in ant colonies, economies, neural networks, immune

systems, and ecosystems. Their universality is consistent with Concept I, because it means that every complex system, regardless of its material composition, is engaged in the same type of activity [information processing] and is therefore connected to every other complex system through the shared logic of that activity. The "metainformation" Rodriguez describes is the informational trace that this shared processing leaves behind, which connects ant colonies to economies to neural networks through structural isomorphism even when no physical link is apparent.

Fritjof Capra and Pier Luigi Luisi, in *The Systems View of Life* (Capra & Luisi, 2014), stated the philosophical consequence directly. They argued that the shift from a mechanistic to a systemic worldview, from seeing the world as a collection of objects to seeing it as a network of relationships, is the defining intellectual transition of the present era. Concept I is this transition, stated in the vocabulary of governance theory. Rodriguez writes that "every single system is relative to another system through metainformation." Capra and Luisi write that "the properties of the parts are not intrinsic properties but can be understood only within the context of the larger whole" (Capra & Luisi, 2014). The vocabulary differs. The two statements run parallel.

Jasutopianism includes a bracketed notation in Concept I that rewards careful attention: "[This is especially apparent at the subatomic scale when interpreting the interactions of particles and waves, but difficult to derive at the visible scale or cosmic scale due to interpretations using metainformation, but eventually all is relatable if the technological capability were available to show this]" (Rodriguez, 2021, TER, Concept I). Physics offers a parallel to this bracket, and the parallel has a limit. The laws that govern particles and waves keep information: run backward, they return each earlier state, so that at the smallest scale nothing of the past is lost in principle (Susskind & Hrabovsky, 2013). At the visible scale the same past is spread across so many particles that no instrument gathers it again, which is what the bracket says of the visible and cosmic scales ["difficult to derive"] and what it leaves to a capability not yet built. The parallel carries Concept I no further. It does not show that the character of a country can be read from a particle; it shows that relatedness in principle and tracing in practice are two

claims, and this chapter holds TER to the first while its institutions work upon the second.

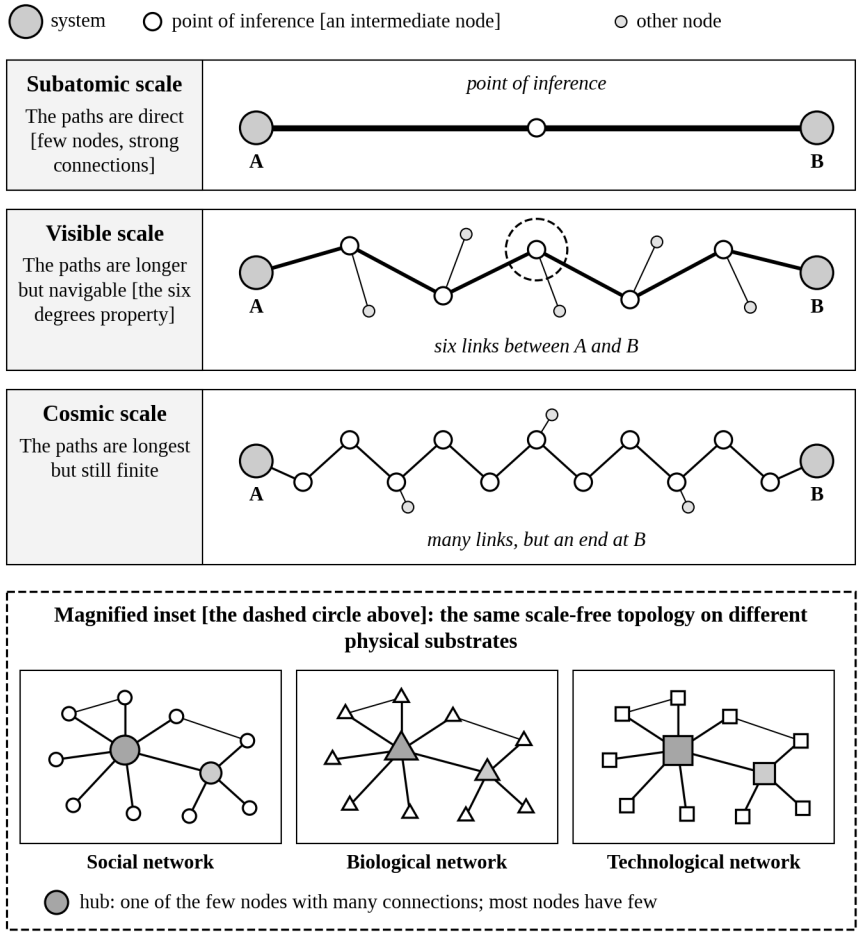


Figure 2.2. Universal Relatedness as Network Structure

Concept I is not idle metaphysics. It states a structural claim. Articulated by Rodriguez in 2021, its relational geometry exhibits a structural parallel to the network models and systems principles developed across six decades by Bertalanffy, Barabási, Watts, Mitchell, and Capra and Luisi [parallels of organizational structure rather than deductive mathematical proofs].



II. Concept II: The Attainability of Information

Jasutopianism states:

> "All Known Information is Attainable at the Visible Scale. All known Information in the universe is already attainable within oneself through derivatives of the current existing metainformation around them. This is because a given piece of information is derived back from all other information in some way, shape or form, it can theoretically therefore be traced back to a grand origin cause, like the verbal game of 'Telephone' or the metadata traffic of a computer IP Address." (Rodriguez, 2021, TER, Concept II)

The analogy to the game of Telephone is more precise than it might initially appear. In 1948, Claude Shannon published "A Mathematical Theory of Communication" (Shannon, 1948), the founding document of information theory. Shannon formalized information as a measurable, mathematical quantity independent of semantic content. The central insight was entropy: the measure of uncertainty or "surprise" in a message. Shannon showed that information can be carried through a noisy channel when the message carries enough redundancy; when a message passes through a noisy

channel [the Telephone game, a fiber optic cable, a chain of human conversations], the signal degrades, but with sufficient redundancy, built into the message before it is sent, the original content can be reconstructed at the far end.

Concept II makes a claim of the same kind. A given piece of information, Rodriguez writes, "is derived back from all other information in some way, shape or form." Shannon's mathematics give a formal parallel to this claim, with one limit that must be stated: information is never gained in processing [at best it is kept, and usually some is lost], so the informational content of a source is recoverable from its derivatives only when the transformation has kept it, as a message coded with sufficient redundancy keeps it. The Telephone game degrades the message. Shannon shows that a degraded message can still carry what is needed to reconstruct the original, provided the redundancy was there and one has sufficient knowledge of the channel's noise characteristics. Concept II states that this recovery is theoretically possible wherever the chain of derivation has kept what it carried, because all information is derived from other information in traceable chains.

Watts's (2003) research adds a practical dimension. His analysis of Milgram's letter experiment showed that people can navigate global social networks using only local information [their personal contacts and a rough sense of the target's location]. They do not need a complete map of the network. They need only the local metainformation available to them at each step, which is sufficient to move closer to the target with each link. Concept II's claim that information is "attainable within oneself through derivatives of the current existing metainformation around them" is a description of this process: local knowledge can carry a search toward global discovery, because the chain of derivation can be followed using only the information available at each point, although most of Milgram's chains broke before they arrived.

Luciano Floridi, in *The Philosophy of Information* (Floridi, 2011), elevated this claim to its full philosophical consequence. Floridi argues for "informational structural realism," the thesis that reality is at its root informational in character, that the ultimate nature of the world consists of

informational structures rather than material substances. If Floridi is correct, then Concept II is not merely an epistemological claim [about what we can know] but an ontological claim [about what exists]. Rodriguez states that all information is attainable. Floridi states that reality IS information. Together, these positions state a conditional and no more: if reality is at its core informational, and if all information is attainable through its derivatives then, reality is knowable in principle through the tracing that Concept II describes. Neither premise is proved here.

This claim invites an immediate objection: if entropy increases [the Second Law of Thermodynamics], then information should degrade over time, making old information increasingly unrecoverable. The objection holds in practice: entropy limits Concept II as a working claim, since much of the trace of the past is lost and no institution can bring it back. It leaves the Concept open in principle, which is the form its own reasoning takes [a given piece of information "can theoretically therefore be traced back"]. Ilya Prigogine, in *Order Out of Chaos* (Prigogine & Stengers, 1984), answers a narrower part of the objection. Prigogine showed that systems far from thermodynamic equilibrium [what he called "dissipative structures"] can generate and maintain new order through a continuous flow of energy; this shows that entropy does not forbid new order, but it does not show that information about the past can be recovered. A living organism is a dissipative structure: it maintains its informational complexity not by defying entropy but by consuming energy to counteract decay. A society is also a dissipative structure: it maintains its knowledge base by investing in education, record keeping, transparency institutions, and communication infrastructure.

Jasutopianism's institutional design, when read through Prigogine's lens, is a societal dissipative structure designed to maximize the attainability of information. Universal education [Articles XXII, XLIX, L] gives every citizen the cognitive tools to trace metainformation chains. Free essential resources [Article I] guarantee the material prerequisites for learning and thinking to every contributing citizen [a conditional guarantee, which Article LXXI extends to documented disabled citizens]. The National ID Log System of Articles LXXXV through LXXXVIII [explained in Argument

VIII] and the verifiable sourcing requirement for news [Article V] make it possible for any transaction or information event to be traced back to its origin. Article CII [the prohibition against removing or altering any of Articles I through CII after passage in its entirety] locks the structural conditions for informational transparency into permanence. Every one of these provisions serves the same function that energy flow serves in Prigogine's dissipative structures: maintaining the system's informational complexity against the tendency of entropy to degrade it.

Concept II is bold. All known information is attainable. The scientific literature supplies isomorphic structural parallels rather than deductive proofs, marking precisely where Concept II stays bounded in practice by technology, cognitive bandwidth, and physical entropy while staying open in principle: Shannon supplies the information theoretic parallel wherein a signal stays recoverable only when transformations preserve redundancy and information is never gained in processing, Watts supplies the network parallel wherein local clues guide search across vast graphs, Floridi supplies the informational ontology parallel, and Prigogine supplies the thermodynamic parallel of dissipative structures preserving local order against decay without reversing erased history. Jasutopianism supplies the institutional vessel. Its transparent public records act as a civic dissipative structure keeping Concept II operational in practice.

III. Concept III: Humanization Through Understanding

Jasutopianism states:

> "Using these two concepts an individual, group, society, territory, state, nation, or country can track back all information to understand all previous decisions from different perspectives to find the highest enlightenment and the most accurate meaning in all things given. From this, an individual can understand 'why' a decision is made from another individual whom they would not initially understand, and why it is interpreted differently by different peoples based on observing the information they had available, or lack thereof... As a result, this causes any given individual to Humanize every single member in society that would otherwise be ostracized, as this is the only way to

achieve the greatest Social Accountability which is necessary to understanding and disciplining an entity or country to become the most civil and enlightened version possible. This is also the single most important concept in preventing all war…" (Rodriguez, 2021, TER, Concept III)

What follows is TER's most consequential claim, and it deserves to be stated plainly, with its one limit. War, prejudice, and dehumanization are not only moral failures. They are, among their causes, epistemic failures. They occur when a particular population lacks sufficient understanding of the metainformation that produced the decisions and behaviors of another population, and as a result fills that gap with fear, projection, and the psychological architecture of dehumanization. The solution, according to TER, is not moral exhortation [telling people they ought to be kind] but epistemic completion [giving people the informational tools to trace the chain of decisions that made the other who they are]. Understanding works against hostility not because the understander has been morally improved, but because the ignorance on which much hostility feeds gives way to understanding.

The process Concept III describes is, in the vocabulary of cybernetics, a feedback loop. Norbert Wiener, in *Cybernetics: Or Control and Communication in the Animal and the Machine* (Wiener, 1948), showed that feedback loops [where a system's output is returned as input, modifying subsequent behavior] are the universal mechanism of self regulation across biological, mechanical, and social systems. The thermostat is the simplest example: it measures temperature [information], compares it to a target [understanding], and adjusts the heating system [action], which changes the temperature [new information], which is measured again. The loop is continuous. The system self corrects because each output becomes the input for the next cycle.

TER's Concept III describes a social feedback loop built on the same principle, with one difference. A given individual traces metainformation [information] and arrives at an understanding of why another person made a decision that initially seemed incomprehensible [understanding]. This understanding produces humanization [the other is now perceived as a full

person with rational motives, not as an alien or an enemy]. Humanization produces accountability [a society that has humanized all its members can hold them to shared standards without dehumanizing them in the process]. Accountability produces transparency [because accountability requires that information remain accessible]. Transparency produces more information, which is traced by more individuals, producing more understanding, and the cycle repeats. This is a cybernetic feedback loop, but of the other kind from the thermostat. The thermostat runs a correcting loop, which works against any departure from its target; Concept III describes a reinforcing loop [positive feedback, in the sense of Meadows (2008)], in which each turn adds to the next, so that more transparency yields more understanding with each iteration. A reinforcing loop amplifies in whichever direction it is moving, and the same structure that compounds understanding would compound ignorance were the trace cut [which is why this chapter sets a correcting loop beside it, in Section IV]. The loop has the same shape as the Empathy-Institution Feedback Loop introduced in Chapter 1; wherein, empathy between populations supplies the will to protect cultural exchange, and the protected exchange produces more empathy.

Terrence Deacon, in *Incomplete Nature: How Mind Emerged from Matter* (Deacon, 2012), provides the philosophical bridge between information and meaning. Deacon introduces the concept of "absential" features, properties defined by what is absent rather than what is present. A purpose is defined by what is not yet achieved; a meaning is defined by what it refers to, not by its own substance. The process Rodriguez describes in Concept III [tracking back all information to understand the decisions of another person] is the reconstruction of intentionality from informational traces, the recovery of absent purposes from the data they left behind. Deacon's work is consistent with reading this as a scientifically grounded cognitive process. Understanding another person's decision requires tracing the informational context that made it rational to them, which is the reconstruction of their absent perspective from the present informational traces.

Humanization never lives at one scale alone. Derived natively from Jasutopianism's first principles and set directly beside peer reviewed

psychology, the process unfolds across three resolutions converging on a single result [the point wherein another person stands fully human and aggression against them becomes psychologically costly]. Cilliers (1998) noted the broader rule for complex systems: meaning emerges across interacting scales, no single lens captures the whole. This volume names that three level synthesis Multi Resolution Humanization.

Three peer reviewed analytical levels compose the structure. First stands the Epistemological and Mind First resolution: TER Concepts I through III model metainformation tracing and deliberate perspective taking, wherein a given citizen follows the informational chain behind another people's conduct until once alien motives turn legible. Second stands the Cognitive and Integrative resolution: social cognitive neuroscience documents the intergroup empathy gap, showing how people blunt empathic neural responses toward perceived outgroups yet reverse that blunting when perspective taking and shared categorization dissolve group borders (Cikara, Bruneau, & Saxe, 2011). Third stands the Affective and Embodied resolution: developmental and social psychology establish the affective cognitive empathy pathway, wherein sustained aesthetic, narrative, and cultural encounter elicits affective sharing, empathic concern, and internalized moral distress at another's suffering (Decety, 2012; Batson, 2011; Hoffman, 2000). None competes with the rest. They inspect one phenomenon at nested scales, much as hydrology, fluid mechanics, and chemistry inspect a single river. One river runs through all three. Vocabulary shifts across levels, yet all three dissolve the barrier separating self from other thereof.

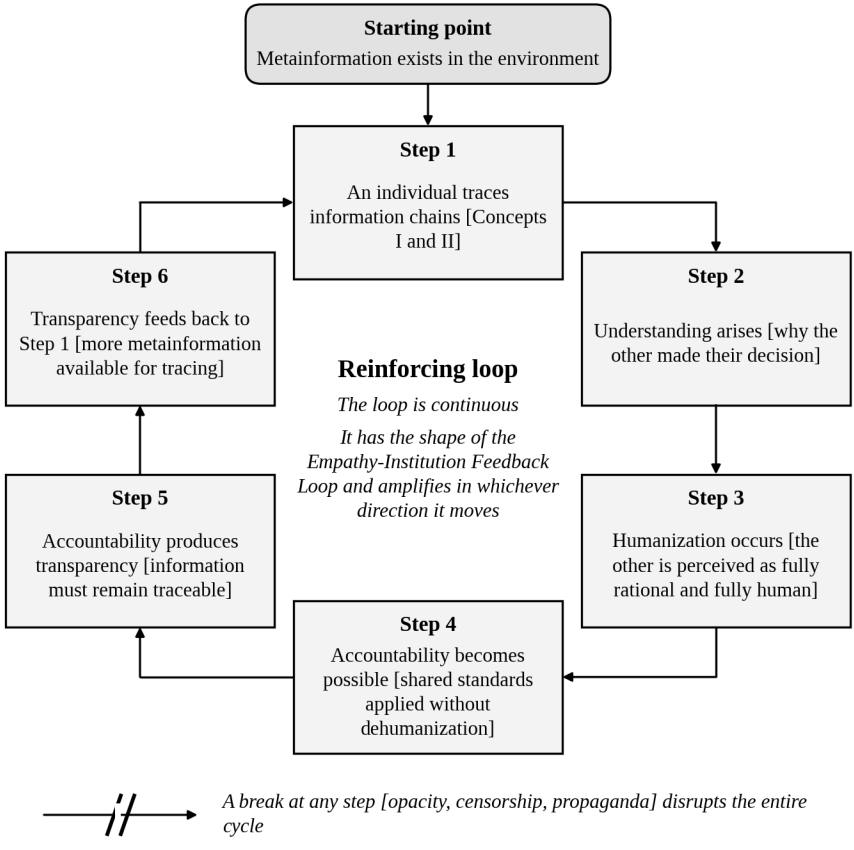


Figure 2.3. Information Cascade: From Metainformation to Humanization

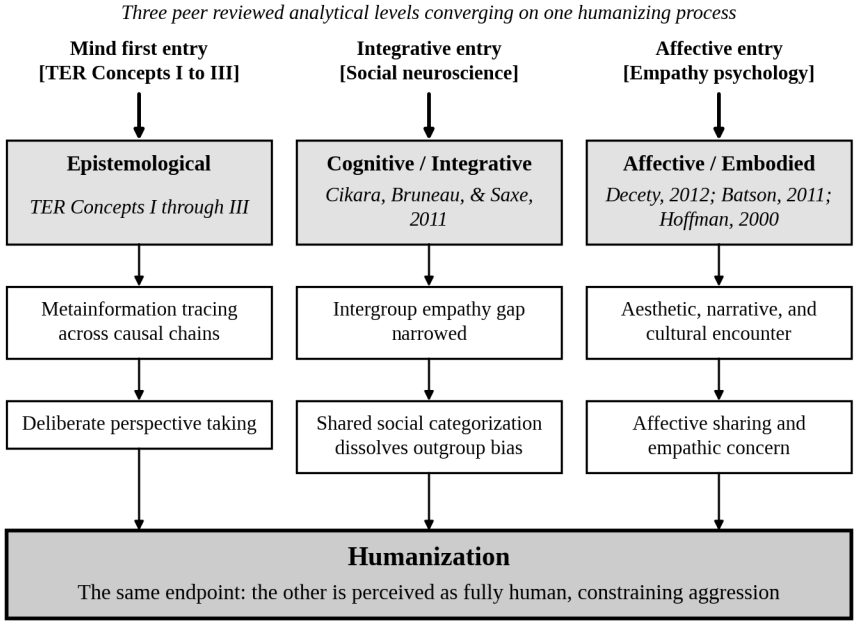


Figure 2.4. Multi Resolution Humanization: Three Peer Reviewed Levels of Analysis

One native inference follows. When music, film, literature, and lived civic art activate the affective cognitive empathy pathway and narrow the intergroup empathy gap (Decety, 2012; Batson, 2011; Cikara et al., 2011), while TER Concepts III and IV press toward "the highest truth per capita" through open metainformation tracing (Rodriguez, 2021, TER, Concept IV), public opinion shifts from the bottom up through peer cues that constrain foreign policy elites (Kertzer & Zeitzoff, 2017). The step is an inference and not a proof. A population whose dehumanized picture of an adversary has dissolved [whether affective cultural identification or informational tracing dissolved it] ceases to supply the distortion that organized mass violence requires. This volume names that claim the Epistemological Peace Thesis.

State the implication plainly. Cross border cultural humanization erects a real political constraint against war. This is because organized violence relies on stripping the targeted people of legible humanity, and a public perceiving another nation as full moral actors with traceable histories resists political leaders urging escalation against them [resists strongly,

though never infallibly: political entrepreneurs can still erode affective identification by reviving activated historical grievances or weaponizing salient identity narratives]. The evidence at the scale of a country runs the same way in one studied case: where the broadcasts of a single radio station reached Rwandan villages in 1994, more of their people took part in the killing (Yanagizawa Drott, 2014), which is the cost of a public sphere whose sources answer to no one and the reason Article V binds news to a named and traceable source.

Jasutopianism puts the core claim bluntly: "This is also the single most important concept in preventing all war" (Rodriguez, 2021, TER, Concept III). This volume keeps that claim as Jasutopianism wrote it, which is a claim about prevention and not a claim that every war has one cause. Wars begin for at least three reasons that the study of war keeps apart: each side misjudges the other or hides what it knows, neither side can bind itself to keep a bargain, or the stake cannot be divided (Fearon, 1995). TER answers the first, together with the dehumanization that lets a public accept the killing. It does not by itself answer the second and the third, wherein two peoples can understand one another fully and fight all the same over territory, over the survival of a government or over a fear that neither can lay down. Those are met by other parts of the design: no force moves without the 3/3 vote of the Tri Presidents and a vote of the Legislative Authority [Articles of the Three Authorities of Governance, Article IV, Sections X and XI], a permanent text lets a country bind itself, and Chapters 8 and 11 place under shared administration what cannot be divided. Chapter 8 joins all of this to the thesis as the Three Pillars of Global Peace. The thesis can also be shown wrong. Should the two indices of Chapter 11 [the Cultural Consumption Index and the Sentiment Parity Index] stand above their Gate 1 floors between two countries for ten years, and armed conflict then open between those two countries then, the Epistemological Peace Thesis stands refuted for that pair, and the condition is written here before the event.



IV. Concept IV: Social Accountability

Jasutopianism states:

> "This accountability is essential to constructive societal progress. Social Accountability gives a country of people an understanding of all the metainformation that exists, without fear of the truth. When the country has the highest truth per capita, they will have the highest power by default, and therefore, the purest form of freedom as well as many other useful functions." (Rodriguez, 2021, TER, Concept IV)

Concept IV completes the chain. Universal relatedness [Concept I] means that all information is connected. Attainability [Concept II] means that this connected information can be traced. Humanization through understanding [Concept III] means that tracing it produces the dissolution of barriers between self and other. Social Accountability [Concept IV] is the political consequence: a population that understands all the metainformation that exists, "without fear of the truth," possesses the highest truth per capita, which is itself the highest form of power, which is itself the purest form of freedom.

The chain is: relatedness → attainability → understanding → humanization → accountability → truth → power → freedom.

This chain is not circular. It is ascending. Each step builds upon the previous and cannot exist without it. Accountability without understanding is punishment. Truth without accountability is impotent knowledge. Power without truth is tyranny. Freedom without power is aspiration. TER's claim is that the only path to genuine freedom [not the freedom to do whatever one wants, but the freedom that comes from living in a society that governs itself through understanding rather than through coercion] requires the entire chain, beginning with the acknowledgment that all information is related and attainable.

Wiener's (1948) cybernetics explains how a society built on this chain keeps itself on course. Feedback of the correcting kind is the mechanism of self correction in any system: a thermostat corrects temperature drift; a market corrects price distortions; a democracy corrects policy errors through elections. Each of these corrections depends on information flowing back from the system's output to its input. When information flow is blocked [the thermostat is broken, the market is rigged, the elections are fraudulent], the system loses its capacity for self correction and degrades.

Concept IV is the application of this principle to governance. Social Accountability means that information flows freely through the society, from individuals to institutions and back, producing continuous correction. The "highest truth per capita" is not a mystical state; it is the condition of a society where the information necessary for self correction is universally available, and the citizens possess the education and material security to process that information accurately.

Concept IV also exposes a necessary analytical bridge inside Jasutopian governance itself. A constitutional order of direct citizen oversight requires citizens who vote in the Chamber of Citizens with moral seriousness, who file impeachment petitions when the Three Founding Principles are breached [Article IX of the Three Authorities of Governance], and who watch the Congruence judgments of the Judiciary Authority [its rulings on whether a given law or executive act agrees with the Three

Founding Principles, the Articles of Societal Organization, the Articles of the Three Authorities of Governance, and Articles of Law I and IV; any act that does not is void]; wherein, each civic duty depends upon caring what happens to other human beings. That caring is empathy. Without empathy, formal accountability mechanisms sit inert. Batson (2011) showed across decades of controlled experiments that empathic concern produces a genuinely altruistic motive, and Hoffman (2000) traced how empathic distress at the suffering of others matures into internalized moral principle. Extending Jasutopianism's own first principles through this psychology yields the Accountability Empathy Bridge.

The Bridge corrects a common misunderstanding of the relationship between empathy and accountability. The corrected formulation: empathy enables accountability, not the reverse. Empathy provides the external perspective necessary to recognize wrongs, to see situations from the perspective of those affected, and to motivate the political will for legislative correction. A society without empathy can enforce compliance through coercion, but it cannot produce genuine accountability, because accountability requires understanding of *why* a specific action was wrong, which requires the capacity to see it from the perspective of those harmed. Concept III produces empathy [through understanding]. Concept IV translates that empathy into institutional power [through accountability]. The Bridge connects TER's epistemological argument to the political structure of Jasutopian governance. Set in that structure, the Bridge becomes the system's second loop, a correcting loop of metrics and accountability: the metrics of Jasutopianism, with the instruments this book adds, report how the society is faring; empathy lets citizens see each failure from the side of those it harms; and accountability acts to bring the society back to its mark. Where the loop of Concept III is self reinforcing, this one is self correcting and self stabilizing in Wiener's sense: it holds the society to its mark and promises no rise without end.

The contemporary relevance of Concept IV is visible in a threat that Jasutopianism did not take up in its full dimensions. Frank Pasquale, in *The Black Box Society* (Pasquale, 2015), argued that algorithmic systems governing search results, credit scores, content recommendations, and

reputation assessments operate as "black boxes," where the inputs, logic, and outputs are opaque to the citizens they affect. Pasquale's critique is, in TER's vocabulary, a description of what happens when Concept IV fails. If accountability requires understanding, and algorithms are opaque, then algorithmic governance is governance without accountability, which is governance without truth, which is governance without freedom. The informational chain that TER describes [relatedness → attainability → understanding → humanization → accountability → truth → power → freedom] is severed at the point of attainability: the information exists, but it is not available to the citizen who needs it.

Chapter 5 of this volume will take up precisely this problem. The Articles of Digital Cultural Engagement [CX through CXVI] are constitutional provisions designed to restore the chain that opaque algorithms sever. They are, at their deepest level, institutional implementations of Concept IV: legal requirements that the informational systems affecting citizens' lives must be transparent, traceable, and subject to democratic oversight.

The Articles of Law already written in Jasutopianism embody Concept IV in multiple provisions:

Article V requires that all news media provide "independently verifiable and non-anonymous source of news information" that allows "every citizen to review and trace back the news briefing to the explicit original source" (Rodriguez, 2021, Art. V). This is information traceability, Concept IV applied to journalism.

The National ID Log System of Articles LXXXV through LXXXVIII [explained in Argument VIII] provides electronic logging of all transactions, making the economic life of the nation traceable in the same way that Concept II describes for information generally.

Article CII prohibits the removal or alteration of Articles I through CII after passage, and Articles CXXIII and CXXXV extend that textual lock to the constitutional additions proposed in this volume [Articles CIII through CXXIV and Articles CXXV through CXXXV]. The provision protects the permanence of the accountability architecture itself, paired with the narrow

Constitutional Supersession Protocol of Chapter 7 so that no political faction may dismantle transparency rules for private advantage.

Concept IV, expanded, reveals that freedom is not the absence of constraint. Freedom is the consequence of a population that has traced all information, understood all perspectives, humanized all members, and built institutions that keep this process permanently operational. It is the most demanding definition of freedom in political philosophy, and it is the one that Jasutopianism is designed to produce.

V. TER as Philosophical Substrate

The Theory of Eternal Relativity is not a philosophical aside placed between the arguments and the articles for the interested reader to consider at leisure. It is the epistemological substrate from which the entire Jasutopian system grows. Every provision of Jasutopianism is an institutional implementation of one or more of TER's four Concepts, whether or not the connection was made explicit in the original text.

Consider the connections:

Universal education [Articles XXII, XLIX, L], under which all citizens from age three through eighteen receive standardized education and all citizens have access to continued learning throughout their lives. If understanding produces humanization [Concept III], and humanization prevents war, then education is not merely a social service; it is peace infrastructure. Every citizen educated in information literacy, critical analysis, and perspective taking is a citizen better equipped to trace metainformation chains and arrive at the understanding that TER describes.

Free essential resources [Article I], under which all contributing citizens receive food, drinkable water, education, clothing, healthcare, standard housing, and utilities as a basic right. If the capacity to trace information requires cognitive resources [time, health, shelter, nutrition], then a society that denies these resources to any portion of its population is a society that structurally prevents that portion from achieving the understanding that Concept III describes. Article I's guarantee is conditional [it reaches contributing citizens, and Article LXXI extends it to documented

disabled citizens], and by this argument's own measure a citizen left outside the condition is left outside the prerequisites of understanding as well. Poverty is not merely a material condition; in TER's vocabulary, it is an epistemic condition, a state in which the prerequisites for information tracing are absent.

Transparent governance, where the National ID Log System tracks transactions, Article V requires verifiable news sourcing, and the Chamber of Citizens provides direct democratic access to legislative decisions. If accountability requires information [Concept IV], then opacity in governance is not merely an administrative deficiency; it is an attack on the conditions for freedom. TER provides the philosophical argument for why Jasutopianism insists on transparency to a degree that most governance systems consider impractical.

The permanent constitution [Article CII, which locks Articles I through CII, and Articles CXXIII and CXXXV, which extend that lock to the additions of this volume], wherein no Article of Law may be deleted or rewritten after passage. If the institutional structure creates the conditions for humanization, accountability, and freedom then, dismantling transparency guarantees degrades the epistemic basis of self government. Permanence is not blind rigidity; paired with the strict operational supersession conditions of Chapter 7, it protects informational feedback against partisan capture.

Two channels operate together. Aesthetic and cultural works [music, cinema, literature, shared public craft] engage citizens through the affective channel before deliberate political reasoning starts, while metainformation tracing and transparent governance institutions engage citizens through deliberate cognitive inquiry. Decety (2012) documents both mechanisms cleanly: human empathy joins affective sharing [resonating with another's felt state] with cognitive perspective taking, grounded in partly distinct neural and psychological pathways that reinforce one another in full empathic response.

Their convergence explains TER's double role. Institutional design works top down, moving from constitutional principles through transparent public logs to social accountability. Cross border cultural humanization

works bottom up, moving from lived aesthetic encounter through affective cultural identification to civic constraint against hostility. Together they reach further than either reaches alone. Some citizens enter first through analytical verification, others first through cultural encounter, and many through both thereof.

The four features this book draws from Mitchell's (2009) account of complex systems, noted in Section I above, provide a final structural mapping, which this book offers as its own reading. Self organization [Concept I: systems relate to one another without centralized coordination]. Emergence [Concept III: understanding emerges from the tracing of information, as a higher order property that cannot be predicted from any single piece of information alone]. Adaptation through feedback [Concept IV: accountability is the social feedback mechanism that corrects the system]. Information processing as substrate [Concept II: the attainability of information is what makes the entire process possible]. On this reading TER is consistent with complexity science: its four Concepts map onto those four features, which suggests that TER is describing the behavior of human societies as complex adaptive systems, governed by the same informational dynamics that govern all such systems, from ant colonies to ecosystems to the internet.

Donella Meadows, in *Thinking in Systems* (Meadows, 2008), wrote that the most effective leverage points in a complex system are not the physical flows [more money, more resources, more coercion] but the informational flows: the goals of the system, the rules that govern feedback, and the capacity for self organization. TER is a theory about these leverage points. It identifies information [not money, not force, not ideology] as the foundational medium through which societies self organize, and it identifies understanding [the accurate tracing of metainformation] as the process through which self organization produces humanization rather than dehumanization, freedom rather than tyranny, peace rather than war.

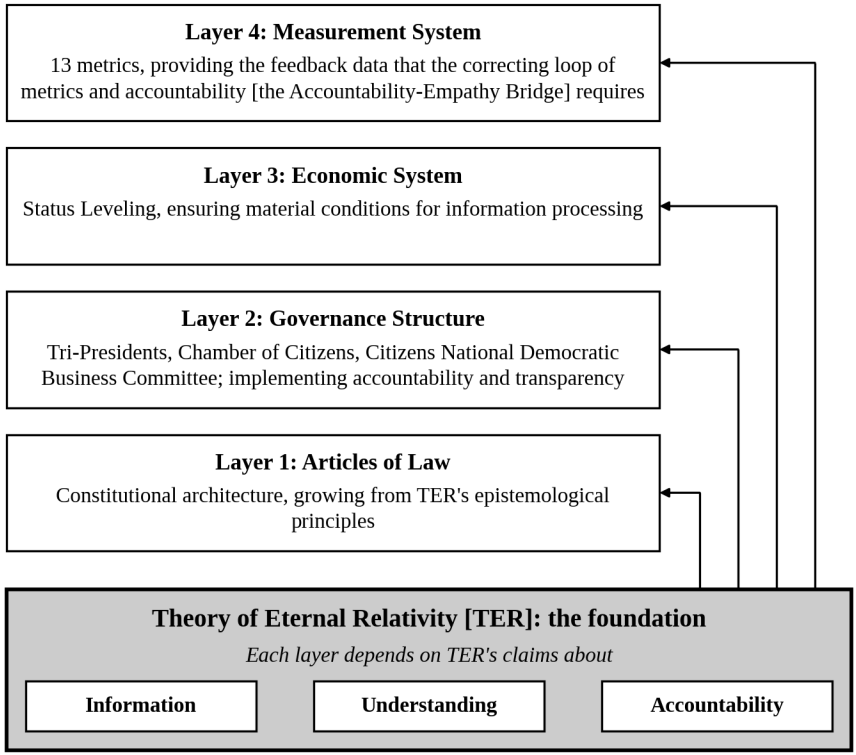


Figure 2.5. TER as Philosophical Substrate

VI. From Philosophy to Evidence

Four short paragraphs have become an argument whose parts can be told apart. Three kinds of support stand in this chapter, and they are not of equal strength. One step is derived: information is never gained in processing [the data processing inequality of information theory (Cover & Thomas, 2006)], so a decision can be traced back only as far as each link kept its record, and a country that means its decisions to be traceable must record at the source and keep what it records; Article V, the Log System and Article CII are that requirement written as law. The links to systems theory, network science, thermodynamics and the philosophy of information are parallels, which show that TER describes structures other fields also found and which prove none of its claims. The claims about people [that tracing yields understanding, that understanding humanizes, that a humanized public restrains its leaders] are hypotheses with evidence at the scale of persons and

groups, and this volume tests them at the scale of a country by the readings of Chapters 7 and 11. None of the four Concepts stands cut off from formal scholarship. Concept I maps isomorphic structural parallels onto general systems theory, network science, and living systems; Concept II maps formal parallels onto Shannon's information theory, Floridi's informational philosophy, and Prigogine's dissipative structures while naming the practical limit imposed by physical entropy; Concept III joins Wiener's cybernetics and Deacon's emergence theory to Multi Resolution Humanization across peer reviewed empathy psychology (Cikara et al., 2011; Decety, 2012; Batson, 2011; Hoffman, 2000); and Concept IV links transparency theory directly to democratic accountability, setting up Chapter 5's digital platform code.

The ground now stands clear. Information tracing leads to understanding, humanization, accountability, and freedom, supported by explicit isomorphic parallels across Shannon, Bertalanffy, Wiener, Barabási, Watts, Floridi, Mitchell, Capra and Luisi, Prigogine, Deacon, and Meadows (2008) alongside peer reviewed empathy research rather than unverified biochemical claims.

What philosophy argues, however, practice must confirm. The next chapter turns from the philosophical to the empirical. If the elements of Jasutopianism's vision have merit, then there should be historical examples, however partial, of societies that have successfully implemented cooperative governance, nonmonetary exchange, direct democratic voice, or needs based resource allocation. Chapter 3 provides seven such examples. The evidence, as the reader will find, is both encouraging and honest.

Herewith, the philosophical foundation stands. Let the evidence follow.

References (Chapter 2)

Barabási, A.-L. (2003). *Linked: How everything is connected to everything else and what it means for business, science, and everyday life*. Plume.

Batson, C. D. (2011). *Altruism in humans*. Oxford University Press.

Bertalanffy, L. von. (1968). *General system theory: Foundations, development, applications*. George Braziller.

Capra, F., & Luisi, P. L. (2014). *The systems view of life: A unifying vision*. Cambridge University Press.

Cikara, M., Bruneau, E. G., & Saxe, R. R. (2011). Us and them: Intergroup failures of empathy. *Current Directions in Psychological Science*, *20*(3), 149-153.

Cilliers, P. (1998). *Complexity and postmodernism: Understanding complex systems*. Routledge.

Cover, T. M., & Thomas, J. A. (2006). *Elements of information theory* (2nd ed.). Wiley.

Deacon, T. W. (2012). *Incomplete nature: How mind emerged from matter*. W. W. Norton.

Decety, J. (Ed.). (2012). *Empathy: From bench to bedside*. MIT Press.

Fearon, J. D. (1995). Rationalist explanations for war. *International Organization*, *49*(3), 379-414.

Floridi, L. (2011). *The philosophy of information*. Oxford University Press.

Hoffman, M. L. (2000). *Empathy and moral development: Implications for caring and justice*. Cambridge University Press.

Kertzer, J. D., & Zeitzoff, T. (2017). A bottom-up theory of public opinion about foreign policy. *American Journal of Political Science*, *61*(3), 543-558.

Meadows, D. H. (2008). *Thinking in systems: A primer* (D. Wright, Ed.). Chelsea Green Publishing.

Mitchell, M. (2009). *Complexity: A guided tour*. Oxford University Press.

Pasquale, F. (2015). *The black box society: The secret algorithms that control money and information*. Harvard University Press.

Prigogine, I., & Stengers, I. (1984). *Order out of chaos: Man's new dialogue with nature*. Bantam Books.

Rodriguez, J. (2021). *Jasutopianism*. [Self-published].

Shannon, C. E. (1948). A mathematical theory of communication. *Bell System Technical Journal*, *27*(3), 379-423.

Susskind, L., & Hrabovsky, G. (2013). *The theoretical minimum: What you need to know to start doing physics*. Basic Books.

Travers, J., & Milgram, S. (1969). An experimental study of the small world problem. *Sociometry*, *32*(4), 425-443.

Watts, D. J. (2003). *Six degrees: The science of a connected age*. W. W. Norton.

Wiener, N. (1948). *Cybernetics: Or control and communication in the animal and the machine*. Technology Press; John Wiley & Sons.

Yanagizawa Drott, D. (2014). Propaganda and conflict: Evidence from the Rwandan genocide. *The Quarterly Journal of Economics*, *129*(4), 1947-1994.

Chapter 3: The Evidence: Case Studies for Cooperative Governance



I. From Philosophy to Evidence

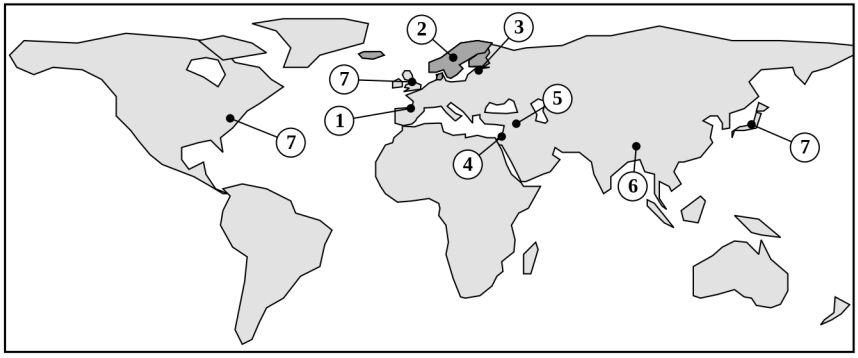
Chapter 2 established the philosophical foundation. The Theory of Eternal Relativity, expanded from four short paragraphs to a developed epistemological position, provides the argument for why Jasutopianism's institutions are structured as they are: because information, properly traced, produces understanding; understanding produces humanization; humanization produces accountability; accountability produces freedom. The argument is internally coherent and consistent with established traditions in information theory, systems theory, complexity science, and cybernetics.

Internal coherence, however, is not evidence. A philosophical system that is logically complete but empirically vacant is a thought experiment, not a governance proposal. Jasutopianism presented itself as a complete constitutional architecture [twenty Arguments, over one hundred Articles of Law, a novel economic system, a measurement system, a transition plan]. What Jasutopianism did not provide, and what this chapter begins to supply,

is the empirical record. Have the elements of this vision been attempted? Where they have been attempted, what worked? What failed? And what do the failures reveal about the design requirements that Jasutopianism must meet?

The methodology here is comparative case analysis in the tradition that Erik Olin Wright (2010) calls "real utopias": institutional alternatives to existing arrangements that are evaluated across three criteria: desirability (do they embody values worth pursuing?), viability (can they function as designed?), and achievability (can they be implemented given existing conditions?). The sections that follow do not grade each case on the three criteria one by one; they map each case onto the Jasutopian principles it bears on and state what it proves and what it does not prove. The case studies are drawn from three continents and span nearly six decades, from the Basque Country in 1956 to northeastern Syria in 2012. They cover cooperative ownership, nonmonetary exchange, direct democratic voice, alternative value measurement, digital transparency, and institutional durability under crisis.

A critical clarification before proceeding. No case study presented here is Jasutopianism. The Mondragon cooperatives operate within a capitalist economy. The kibbutzim experimented with radical equality but never proposed a constitutional architecture. The Nordic countries maintain monetary economies with private capital markets. Bhutan measures happiness but does not abolish monetary exchange. Time banking communities function at neighborhood scale. Estonia digitized governance but did not restructure its economic system. Rojava built direct democracy under wartime conditions and was absorbed into the Syrian state in 2026, before any long term assessment was possible. Each case shows a component of the Jasutopian vision at work, not the system. The distinction is essential, and this chapter maintains it throughout.



Europe

1. Mondragon [Basque Country, Spain]
2. Nordic countries [Denmark, Finland, Iceland, Norway, Sweden; darkest tint]
3. Estonia

Asia

4. Israeli kibbutzim
5. Rojava [northeastern Syria]
6. Bhutan

Europe, North America and Asia

7. Time banking communities [United Kingdom, United States, Japan]

Figure 3.1. Case Study Geographic Distribution

II. Mondragon: Democratic Governance at Industrial Scale

In 1943, a Catholic priest named José María Arizmendiarrieta founded a small technical school in the Basque town of Mondragón, Spain. From that school, in 1956, grew the first worker cooperative, and from it what is now the world's largest federation of worker cooperatives: over one hundred enterprises, tens of thousands of worker members, with operations spanning manufacturing, retail, finance, and education. The Mondragon cooperative system is the single most studied case of democratic workplace governance operating at industrial scale (Whyte & Whyte, 1991).

The governance structure offers a parallel to Jasutopian principles, though a limited one. Each cooperative operates on the principle of one member, one vote. Management is elected by the worker members and can be recalled. The true parallel is narrow: elected and recallable leadership, and regulated differences of pay, working inside a firm that its own workers own. Jasutopianism has no provision for workers owning or governing their firm; its nearest body, the Citizens National Democratic Business Committee, joins every licensed business owner, elects its officials every two years and carries

business matters to the Senate (Rodriguez, 2021, Argument VI). Profit distribution follows a formula in which the majority of surplus is retained for investment and the remainder is distributed to members based on contribution, with a maximum pay ratio of approximately six to one between the highest and lowest earner in the 1990s (Whyte & Whyte, 1991; Reuten, 2023); the maximum has since risen to about nine to one before tax, while the cooperatives average a gap of about five to one (Reuten, 2023). This is not Status Leveling [Mondragon uses monetary compensation], but it is the closest real world parallel to the regulated inequality that Status Leveling envisions. The ratio shows that an enterprise can function with radical pay compression without losing productive motivation.

The educational infrastructure is equally relevant. Arizmendiarrieta's original polytechnic school remains central to the system: it trains cooperative entrepreneurs, teaching both technical skills and democratic governance. Education is not an afterthought; it is the mechanism through which the cooperative culture reproduces itself across generations. This mirrors Jasutopianism's emphasis on universal education [Articles XXII, XLIX, L] as the institutional prerequisite for democratic citizenship. A citizen who has not been educated in self governance cannot be expected to practice it.

The financial architecture is instructive. The Caja Laboral, Mondragon's cooperative bank, provides financing that conventional capital markets deny to worker owned firms. Gregory Dow (2003) argues that the rarity of worker cooperatives in capitalist economies is not evidence of their inefficiency but evidence of a specific institutional obstacle: labor is inalienable and cannot serve as collateral in the way that capital can. The Caja Laboral solved this problem by creating a financial institution whose purpose is to serve the cooperative system rather than to maximize return on capital. Under Jasutopianism, wherein the Status Leveling system replaces monetary barriers to business creation, the capital constraint that makes cooperatives rare under capitalism would take a different form: the question becomes who assigns productive resources to a new business. Jasutopianism answers it with the Status Level that entitles a citizen to start a business, and a citizen who earns that level and receives a business license earns "the right

to move around the resources of the country at their discretion [within reason to legal limitations]" (Rodriguez, 2021, Argument VI). Premises, machines and materials stay scarce without money, so the license is a right to draw on them within legal limits and not a store of them; the 2021 book leaves to law which body decides between two licensed owners who want the same premises [Chapter 4 sets out what an allocation of resources, facilities and time is]. Mondragon shows what happens when the financing problem is solved within a capitalist context; Jasutopianism proposes solving it structurally.

Intellectual honesty requires engagement with the strongest critique. Sharryn Kasmir (1996), in an ethnographic study of Mondragón, found that cooperative workers did not necessarily experience greater democratic empowerment than workers in conventional firms. Daily work experience in a cooperative could be hierarchical, routinized, and alienating, regardless of the formal governance structure. The cooperative movement in the Basque Country was politically conservative, aligned with Catholic social teaching rather than labor radicalism, and in practice antiunion. The gap between institutional design and lived experience, Kasmir argues, is the central finding.

Putnam (1993) documented the nearest empirical parallel to the reinforcing relationship between civic culture and institutional performance. In his study of regional government in Italy, communities rich in social capital [trust, norms of reciprocity, networks of civic engagement] built institutions that worked well, those institutions encouraged further engagement, and that engagement generated still more social capital; wherein, regions that began with hierarchical structures of low trust struggled to build effective government regardless of formal design. Putnam's virtuous circles operate within domestic regions, while Chapters 4 and 11 apply a structurally related cycle [the Empathy Institution Feedback Loop] to cross border cultural exchange and the Articles of Law that protect it. Both halves must be present.

Kasmir's critique does not weaken the case for Jasutopianism; it strengthens it. Kasmir's finding fits the domestic pattern that Putnam's circles show and that Rothstein examines in Section IV, wherein institutions and

culture sustain each other: formal design alone is insufficient without the lived cultural habits that keep democratic engagement active. Mondragon's formal structures are exemplary. Its cultural reproduction mechanisms [the polytechnic school, the cooperative ethos rooted in Arizmendiarrieta's philosophy] make those structures work, and where those habits weaken, as Kasmir documents, lived democratic experience erodes even while formal rules stay on the books. Jasutopianism's Articles of Law supply the constitutional half of that domestic equation, while its universal education and transparency rules aim to sustain the civic half.

Mapping to Jasutopian principles: Cooperative governance → Citizens National Democratic Business Committee (a limited parallel: a body of business owners, not workers governing their firm). Regulated pay ratio → Status Leveling. Educational infrastructure → Universal education [Articles XXII, XLIX, L]. Cooperative bank solving capital constraint → The Status Level that entitles a citizen to start a business, with productive resources allocated rather than lent [Argument VI; Chapter 4].

What Mondragon proves: Democratic workplace governance scales. Pay compression does not destroy productive motivation. Education sustains cooperative culture across generations.

What Mondragon does not prove: That cooperative governance can function outside a capitalist context. That the gap between formal structure and lived experience can be closed by institutional design alone. That democratic ownership translates to democratic experience without continuous cultural investment. That worker ownership of firms has a counterpart in Jasutopianism: the Citizens National Democratic Business Committee differs from it in kind.

III. The Israeli Kibbutzim: Equality, Incentives, and the Brain Drain Problem

The kibbutz movement provides what may be the most rigorously studied natural experiment in nonmonetary communal living. In 1995 there were 268 kibbutzim with some 120,000 members (Abramitzky, 2008). In their traditional form, their members lived in arrangements of near total

economic equality: all property was communally owned, meals were taken collectively, children were raised in communal houses, and every member received the same material allocation regardless of their contribution (Abramitzky, 2008).

Ran Abramitzky, using newly assembled data on 188 kibbutzim [over seventy percent of all kibbutzim in Israel], identified the central threat to equal sharing arrangements with precision. It is not laziness. It is not ideological erosion in the abstract. It is selective exit: the most productive members are the most likely to leave. When outside economic opportunities improve, the individuals with the highest earning potential in the market economy are precisely those for whom the kibbutz's equal sharing represents the largest sacrifice. Abramitzky found that a kibbutz's wealth served as a "lock in device"; richer kibbutzim retained members because the material standard of communal living was competitive with outside options. When outside wages rose faster than kibbutz living standards, the productive members left first (Abramitzky, 2008).

Abramitzky (2011) formalized this into three threats: brain drain [high ability members exiting], adverse selection [low ability members entering because the guaranteed standard of living exceeds their market wage], and shirking [members reducing effort because compensation is unaffected by contribution]. These three threats map with remarkable precision onto the design challenges that Jasutopianism's economic system must solve.

Here the kibbutz case becomes not merely illustrative but predictive. The kibbutzim practiced pure equality: every member received the same. Jasutopianism does not. The Status Leveling system is designed as graduated inequality within a nonmonetary structure; citizens advance through contribution, and higher status confers material and social differentiation. The system is designed to counter all three of Abramitzky's threats. Brain drain is to be countered by differential recognition for high ability contribution [the productive citizen achieves a higher Status Level, which carries tangible privileges], and that answer holds only if the upper Status Levels stay competitive with what a monetary economy abroad offers. A Status Level, unlike money, cannot be carried across a border, and this book

does not claim to know what will hold a citizen of high ability when another country pays more; the risk stays open, and Chapter 7 measures it through output per worker. Adverse selection is to be countered by the contribution requirement [Article I's guarantee is conditional: its free essential resources go to contributing citizens, legally permitted contributing noncitizens and documented disabled citizens (Rodriguez, 2021, Articles I and LXXI), and noncontribution does not yield the same material standard]. Shirking is to be countered by the same mechanism: Status Level advancement is observable, public, and connected to material outcomes.

The kibbutz experience, then, is not a failure of nonmonetary living. It is a failure of undifferentiated nonmonetary living. The system worked for decades when ideological commitment was high and outside options were limited [founding generation, wartime, early statehood]. It eroded when those conditions changed. Jasutopianism's design incorporates the kibbutz lesson: nonmonetary does not require undifferentiated. Status Leveling is the institutional innovation that separates Jasutopianism from the kibbutz model. How far apart its levels stand is left open. Jasutopianism has Status Levels run from one to a number the law sets ["Status Levels will be 1-(Z)"], and the Legislative Authority calibrates them (Rodriguez, 2021, Argument XII). The evidence of this chapter brackets that choice: equal sharing eroded in the kibbutzim, and a spread of about six to one held at Mondragon in the 1990s [about nine to one today].

Mapping to Jasutopian principles: Communal resource sharing → Article I (free essential resources, conditional on contribution). Equal allocation → contrast with Status Leveling (graduated). Brain drain problem → Status Level differentiation as retention mechanism.

What the kibbutzim prove: Nonmonetary communal living is sustainable under specific conditions. Equal sharing erodes predictably when outside options improve and incentive structures do not differentiate contribution.

What the kibbutzim do not prove: That all nonmonetary systems face the same threats. The kibbutz model and Jasutopianism's model share

the nonmonetary principle but differ on the equality principle. The kibbutz data tests one design; it does not test the other.

III B. Domestic Counter Mechanisms Against High Skill Brain Drain

Abramitzky's selective exit warning survives Status Leveling. Money crosses borders easily. Status Levels do not. A gifted surgeon, semiconductor architect, or systems engineer inside a Jasutopian country cannot wire accumulated Status Level standing into a foreign bank account, while foreign monetary economies will bid aggressively for scarce talent. Treating retention as institutional engineering rather than civic hope, this volume adds four domestic counter mechanisms operating entirely inside Jasutopianism's nonmonetary code.

1. Sovereign Productive Capital Allocation [Non Transferable Operational Backing]. High Status Levels unlock direct administrative command over research laboratories, industrial prototyping machinery, clinical facilities, and dedicated engineering staff through Legislative appropriations [Articles of the Three Authorities of Governance, Art. II; Argument VI]. Monetary economies force technical founders and researchers to burn years chasing venture funds, grant boards, and debt covenants just to assemble equipment. Here, earned standing places advanced tooling directly in the specialist's hands. Operational autonomy outcompetes cash hoarding, wherein a citizen of high ability stays for sovereign productive reach that a private foreign paycheck cannot match thereof.

2. Scarcity Weighted Status Multipliers [Y Adjusted Calibration]. Jasutopianism establishes a Legislative progression scale running from 1 through Z alongside Argument I's dual variable resource valuation formula, weighting societal necessity [X] against relative abundance or scarcity [Y] (Rodriguez, 2021, Argument I, Argument XII). Joining them solves calibration directly. The Legislative Authority applies scarcity weighted progression multipliers to labor categories scoring high on societal necessity [X] and acute skill scarcity [Y]; wherein, if foreign monetary salaries surge for a given specialized discipline then, domestic Status Level velocity shifts

upward automatically so high skill retention tracks external bidding without restoring domestic currency.

3. Fixed Term International Rotations [Branch Business Parity]. Closed borders speed exit. Forced to choose permanently between domestic isolation and foreign opportunity, an ambitious specialist often leaves for good. Using Argument II's Branch Business Partnerships, a Jasutopian country authorizes top specialists to accept fixed term foreign postings lasting one to three years [at partner laboratories, teaching hospitals, or industrial ventures abroad] while accruing continuous domestic Status Level credit inside the National ID Log System (Rodriguez, 2021, Argument II). Structured rotation breaks the binary trap. The specialist gains global experience, domestic standing stays unbroken, and returning experts import frontier methods home.

4. Vesting and Re Entry Retention Ledger. Some specialists will still depart. Exit happens. If leaving wipes out every earned credential permanently then, departure locks in an irreversible talent loss forever, whereas recording every emigrating citizen's earned Status Level inside the National ID Log System as a vested standing balance [retaining 75 percent of prior Status Level standing upon lawful return within five years and declining linearly across the years thereafter] lowers re entry friction sharply and converts one way emigration into circular knowledge import. With that stated, no mechanism promises zero exit. Chapter 7 therefore audits output per worker and frontier productivity directly so any retention shortfall surfaces openly in verified national figures.

IV. Nordic Social Democracy: Universal Provision and the Trust Mechanism

The Nordic countries [Denmark, Finland, Iceland, Norway, Sweden] are the closest existing large scale parallel to several of Jasutopianism's institutional features: universal provision of essential resources, high social trust, innovation alongside equality, and democratic governance with high citizen engagement. Gøsta Esping-Andersen (1990) classified the Nordic model as the "social democratic welfare regime," characterized by universal benefits available to all citizens regardless of income, high

decommodification [the degree to which a citizen can maintain a livelihood without relying on the market], and strong state intervention in both social provision and labor market regulation.

The key finding for Jasutopianism comes from Bo Rothstein (2005), who showed that universal welfare institutions generate social trust rather than merely reflecting it. The conventional objection to universal provision [that providing free resources creates dependency, erodes initiative, and weakens social cohesion] is empirically reversed in the Nordic case. Rothstein's mechanism is precise: when government institutions are perceived as fair, competent, and uncorrupted, citizens develop generalized trust in one another. The institution produces the cultural effect. This is because the interaction is reciprocal: citizens who trust institutions are more willing to contribute to collective goods [taxation, civic duties, community engagement], which sustains the institutions, which sustains the trust.

This mechanism gives empirical grounding to the domestic half of institutional stability: fair, universal institutions produce civic trust and solidarity that in turn defend those institutions against erosion. The Nordic record shows this reciprocal loop operating inside established nation states, providing a concrete empirical baseline before Chapters 4 and 11 examine how cultural institutions operate across national borders.

The two findings set side by side in this chapter point in opposite directions, and the difference matters for a country that adopts Jasutopianism by design. Putnam's regions suggest that where trust is missing, formal design cannot produce working government: culture comes first. Rothstein's evidence suggests that institutions which citizens perceive as fair, competent and free of corruption produce trust: design comes first. This book reads the two as describing different conditions. Where trust and civic tradition are thin, as in the regions Putnam studied, design alone fails; where institutions are seen to be fair, they build the trust that sustains them, as Rothstein found. Jasutopianism 2: The Answer relies on Rothstein's direction and accepts his condition as a requirement of the transition: from its first year a Jasutopian country must show its citizens institutions they can see to be fair, which is why its figures are verified by the Metrics Audit Panel [Chapter 6] and not

by the government under test. A country that begins with low trust begins under Putnam's warning, and the blueprint of Chapter 6 has to meet it.

The historical account, however, demands honesty about process. Mary Hilson (2008) documents that the Nordic model was not the product of benign consensus but of protracted political struggle: the "historic compromise" between capital and labor, decades of institutional negotiation, and contingent choices that could have gone differently. Christiansen, Petersen, Edling, and Haave (2006) go further, arguing that the "Nordic exceptionalism" narrative is itself a construction that smooths over the conflict, contestation, and path dependent choices that characterized the welfare state's development. The Nordic model was not inevitable. It was built, and it was contested at every stage.

This matters for Jasutopianism's transition plan. If even the most successful welfare states required decades of political negotiation and institutional construction, then Jasutopianism's transition timeline for Years 1 through 4 must be understood as the beginning of the process, not its completion. Chapter 6 will expand this timeline to a ten year constitutional transition, the period in which the institutions are founded, and will use the Nordic experience as evidence that their consolidation runs for decades beyond it and requires sustained commitment.

Mapping to Jasutopian principles: Universal provision → Article I, in part [Article I's provision is conditional on contribution]. High trust → Three Founding Principles (Freedom, Life, Prosperity). Innovation alongside equality → Status Leveling (differentiation preserves incentive within nonmonetary structure). Institutional trust generation → domestic reciprocity between fair institutions and civic trust.

What the Nordic model proves: Universal provision generates trust, not dependency. High equality is compatible with high innovation. Institutional design produces cultural outcomes.

What the Nordic model does not prove: That universal provision can function without a monetary economy. The Nordic countries maintain capitalist market economies with progressive taxation as the redistribution mechanism. Jasutopianism proposes something more ambitious:

nonmonetary provision funded by the resource based economy rather than taxation. The Nordic case validates the provision principle; it does not validate the Jasutopian mechanism for funding that provision. The Nordic programs are also universal, while Article I's guarantee is conditional on contribution, so the finding transfers to Jasutopianism only in part.

V. Bhutan's Gross National Happiness: Measuring What Matters

Bhutan wrote the pursuit of Gross National Happiness into its Constitution of 2008 as a principle of state policy, and it measures national progress against that aim while it still reports GDP. The Gross National Happiness Index, developed using the Alkire-Foster multidimensional measurement method, covers nine domains: psychological wellbeing, health, education, time use, cultural diversity and resilience, good governance, community vitality, ecological diversity and resilience, and living standards (Ura et al., 2012).

The structural parallel to Jasutopianism is real but partial. Both systems reject GDP as the sole measure of progress. Both propose multidimensional measurement systems [Bhutan's nine domains, Jasutopianism's thirteen metrics]. The shared feature is measurement on several dimensions; the treatment of sufficiency is not shared. In the GNH Index, a domain reaches its maximum value when sufficiency is achieved, not when quantity is maximized: a citizen who has enough education scores the same as a citizen who has excessive education. Jasutopianism's metrics set no such sufficiency cutoff. They are rates and ratings, a rate being "the growth or atrophy of a value," and the Preamble asks for high rates of production, innovation and technology (Rodriguez, 2021, Preamble). Jasutopianism's sufficiency element lies elsewhere, in the essential resources that Article I guarantees, which set a floor rather than a ceiling.

The Bhutanese case proves that nonmonetary value measurement is operationally implementable at national scale. It is not a theoretical proposal. The GNH Index has been administered across the country, data has been collected, policy decisions have been informed by the results, and the methodology has been subjected to international peer review. The Alkire-

Foster method used for GNH could inform how Jasutopianism's thirteen metrics [including the Innovative Opportunity [I.O.], Technological Advancement Rate [T.A.R.], City Poverty Index [C.P.I.], and Utopian Advancement Opportunity Rating [U.A.O.R.]] might be rigorously operationalized.

The honest limitation: Bhutan's population is approximately 780,000. The country is a constitutional monarchy with specific cultural conditions [Buddhist values, limited industrial development] that cannot be assumed to transfer to larger, more diverse nations. The GNH Index has also been criticized for conflating subjective wellbeing with objective indicators, and for providing political cover for governance failures [a government can claim happiness is high while material conditions remain poor]. These criticisms are legitimate and must inform how Jasutopianism's metrics are designed: measurement instruments must be resistant to manipulation by the very institutions they are meant to evaluate. Jasutopianism 2: The Answer meets that requirement with the Metrics Audit Panel of Chapter 6: a body established by law and independent of the three Authorities of Governance, made up of citizens drawn by lot who sit with statisticians and with observers invited from outside the country, which verifies every metric before it is published. A government that grades itself is the hazard that Bhutan's critics name, and the Panel exists so that a Jasutopian government never does.

Mapping to Jasutopian principles: Nine GNH domains → Thirteen metrics. Sufficiency threshold → Article I's floor of essential resources [the metrics themselves set no sufficiency cutoff]. Resistance to manipulation → Metrics Audit Panel [Chapter 6]. National scale implementation → Proof of operationalizability.

What Bhutan proves: A country can adopt, administer, and use a multidimensional alternative to GDP as a policy tool.

What Bhutan does not prove: That the approach scales to large, diverse, industrialized nations. That subjective wellbeing measurement is resistant to political manipulation.



VI. Time Banking Communities: Contribution Based Value at Small Scale

Time banking is the practice of exchanging services on the basis that one hour of service is always worth one time credit, regardless of what service was performed. The hour of a plumber and the hour of a child minder carry identical value. Edgar Cahn (2004), the system's primary theorist, argues that time banking combats social exclusion by valuing contributions that the market economy ignores: caregiving, mentoring, community organizing, and the daily labor of maintaining social cohesion.

Gill Seyfang (2004), in an empirical study of a time bank in Glasgow, Scotland, found that the system effectively built community capacity and promoted social inclusion among populations that the formal economy excludes [unemployed individuals, elderly citizens, people with disabilities, and informal caregivers]. The time bank did not replace the monetary economy; it supplemented it by recognizing contributions that the monetary economy fails to price.

The parallel to Status Leveling is structural. Both systems assign value based on contribution rather than market price. Both reject the premise

that some labor is by nature worth more than others at the base level. Both are designed to engage citizens whom the conventional economy marginalizes. The critical difference is one of scale and sophistication. Time banking operates at community scale [typically dozens to hundreds of members] with a flat exchange rate [one hour equals one credit, always]. Status Leveling operates at national scale with a graduated structure [citizens advance through contribution, and higher levels carry greater material and social recognition]. Time banking proves the principle; Status Leveling extends the architecture.

Mapping to Jasutopian principles: Contribution based value → Status Leveling. Social inclusion → Article I (free essential resources for contributing citizens and documented disabled citizens [Article LXXI]). Community capacity building → Three Founding Principles.

What time banking proves: Nonmonetary exchange based on contribution works at community scale. Populations excluded by the monetary economy can be engaged through alternative value systems.

What time banking does not prove: That contribution based value scales to national economies. That a flat exchange rate [all hours equal] is sustainable at scale; the kibbutz evidence suggests it is not.



VII. Estonia's E-Governance: Digital Transparency in Practice

In 1991, Estonia regained independence from the Soviet Union with a population of about 1.57 million and virtually no digital infrastructure. By 2017, 99 percent of government services were available online; the country had implemented a compulsory digital ID card, a decentralized data exchange platform called X-Road, and an e-Residency program that allows anyone in the world to establish a digital presence in Estonia (Heller, 2017).

The relevance to Jasutopianism is specific and technical. Jasutopianism's National ID Log System [Articles LXXXV through LXXXVIII, explained in Argument VIII] logs every resource transaction in the country and reports it to the national government; it gives the citizen no right to see who has read those records. Where this book writes new law, it adds rights of access of a narrower kind: every citizen may read the registry of cultural exchange [Article CV] and the environmental record [Article CXVIII]; neither lets a citizen see who has read that citizen's own records. Estonia shows the logging together with the citizen's view of it. Its Data Tracker, on the state portal, shows a person when, by which institution, from which database and for what stated purpose that person's data was queried.

Its reach is partial: in December 2025 only 15 of more than 300 state information systems were joined to it, joining was voluntary, and the government was planning to make it mandatory (ERR News, 2025). The parallel with Jasutopianism is the logging, not its direction. X-Road and its tracker record the state's queries for the citizen to see; the Log System records the citizen's own transactions for the state to use, and that recording has no counterpart in X-Road.

The architectural decision is instructive. Estonia chose decentralization: each ministry maintains its own database; X-Road connects them. There is no single central repository of citizen data. This design choice has direct implications for how Jasutopianism's National ID Log System might be structured: decentralized logging, where each institution maintains its own records and the interoperability layer provides citizen facing transparency, is more resistant to failure than a centralized database [no single point of failure] and more privacy preserving [no single actor has a complete picture of a citizen's data].

Estonia proves that a small nation can build transparent digital governance infrastructure from a near zero starting point within about twenty five years. The transition timeline is relevant to Chapter 6: Estonia's e-governance required sustained political commitment, technical expertise development, and cultural adoption over about twenty five years, consistent with the argument that the consolidation of Jasutopianism's institutions must be measured in decades rather than election cycles.

Mapping to Jasutopian principles: X-Road data logging → National ID Log System (Articles LXXXV through LXXXVIII [explained in Argument VIII]; the logging is the parallel, its direction is not). Digital ID → Citizen identification and resource tracking. Citizen audit access → no counterpart yet; this book adds the rights to read the cultural exchange registry and the environmental record [Articles CV and CXVIII]. Decentralized architecture → Institutional durability.

What Estonia proves: Digital governance infrastructure, with citizen facing transparency in part of it, can be built within about twenty five years from near zero.

What Estonia does not prove: That digital governance scales to large, diverse nations with adversarial political contexts. Estonia's small population and strong political consensus on digitalization are conditions that cannot be assumed elsewhere. That the recording of a citizen's own transactions, which a Status Level needs, can be kept as Estonia keeps its records, with no single actor holding the whole.

VIII. Rojava: Bottom Up Democracy Under Crisis

The Autonomous Administration of North and East Syria [commonly known as Rojava] was the most radical case in this chapter's set. Beginning in 2012, as the Syrian civil war created a power vacuum in the country's northeast, Kurdish, Arab, Assyrian, and Turkmen communities built a governance system based on direct democracy, gender copresidency, and ethnic pluralism, under conditions of active armed conflict (Knapp, Flach, & Ayboga, 2016). Self rule in the region ran under war from 2012 until 2026, when the Autonomous Administration was absorbed into the Syrian state.

The governance structure operated through nested assemblies. Communes [the smallest unit, 30 to 400 households] made decisions in face to face assembly. Communes aggregated into councils, and councils aggregated into the regional Autonomous Administration. Every executive position required one male and one female cochair. Every governing body had to include representation from all ethnic communities in the territory. The intellectual genealogy traces to the theory of libertarian municipalism of Murray Bookchin (2015): genuine democracy requires face to face popular assemblies at the local level, confederated into larger units through delegates [who carry their assembly's mandate and can be recalled] rather than representatives [who act on their own judgment].

The commune structure offers a limited parallel to Jasutopianism's Chamber of Citizens: both give citizens a direct part in decisions. They differ in kind. A commune was an assembly that met face to face, mandated its delegates and could recall them; the Chamber of Citizens is a national vote on bills that the Senate proposes, open to every citizen over eighteen without a felony record (Rodriguez, 2021). The copresidency principle, wherein every leadership position was shared between genders, went further than

Jasutopianism's Tri-Presidents but showed that power sharing in executive authority is implementable. The ethnic pluralism revealed governance designed for diverse populations, a requirement for any country attempting a Jasutopian transition.

Dilar Dirik (2022) documents that the women's liberation movement was not a cosmetic addition to Rojava's governance but its foundational principle. The argument was that a society cannot be democratic if it reproduces patriarchal hierarchy. The Kurdish women's movement [cultural transformation] produced the copresidency institution [institutional change], and the institution reinforced the cultural commitment to gender equality. The pattern visible here is the reciprocal dynamic that Putnam and Rothstein document inside domestic polities, operating under severe wartime constraint.

The honest assessment must also note what Rojava did not show. The system operated under wartime conditions for the whole of its life. Some communities resisted the gender mandate. The governance model was never tested in peacetime conditions, where the existential pressure that generates solidarity may dissipate. The system depended on a specific political movement [the Kurdish liberation movement] whose ideology may not transfer to other cultural contexts. And the territory faced existential military threats from Turkey, the Syrian government, and ISIS remnants. The experiment did not continue long enough for assessment. After an agreement between the Syrian government and the Syrian Democratic Forces, which the Security Council welcomed in February 2026, the Autonomous Administration of North and East Syria was dissolved with the Syrian Democratic Forces in August 2026, and its security and administrative structures are being integrated into the institutions of the Syrian state (Security Council Report, 2026).

With that stated, Rojava showed something that no other case in this chapter does: democratic self governance can be built from the ground up during active armed conflict and kept working through fourteen years of war. If bottom up governance functioned under those conditions, the objection that Jasutopianism is too idealistic for the real world loses much of its force. Its end shows a limit of another kind. An experiment of this sort can be

closed from outside, by absorption into a stronger state, before peace ever tests it; the end gives no evidence either way on whether the system would have lasted in peace.

Mapping to Jasutopian principles: Communes → Chamber of Citizens (a limited parallel). Copresidency → Power sharing executive (Tri-Presidents). Ethnic pluralism → Governance for diverse populations. Feminist foundations → Cultural prerequisite for institutional democracy.

What Rojava proves: Bottom up democratic governance can function for years under extreme conditions. Gender power sharing is implementable. Cultural transformation can precede and sustain institutional transformation.

What Rojava does not prove: Long term viability [the administration ended in 2026, before any test in peace]. Transferability to noncrisis contexts. Scalability beyond a region of several million people. That an assembly of households meeting face to face can be carried into a national vote on bills: the Chamber of Citizens differs from the commune in kind.

IX. The Evidence, Assembled

Seven cases. Three continents. Nearly six decades. No single case proves Jasutopianism. Together, they support the mechanisms neighboring Jasutopianism's design [universal provision of essentials, alternative measures of value, the digital logging of transactions, the direct voice of citizens in decisions]. They do not support its defining mechanism: graduated nonmonetary exchange at national scale has no precedent among them, and it is what Prediction One of Chapter 7 tests.

Jasutopian principle						
Mondragon	**Israeli kibbutzim**	**Nordic countries**	**Bhutan GNH**	**Time banking**	**Estonia**	**Rojava**
Status Leveling [parts only; see the note]						
Part: pay compression [about six to one in the 1990s]	Part: the erosion of equal sharing	Part: innovation alongside equality		Part: contribution as the measure of value		
Chamber of Citizens						
						Limited parallel: the communes
Article I Provision [conditional on contribution]						
	Communal resource sharing	Universal provision; transfers in part		Social inclusion		
National ID Log System						
					X-Road data logging [the logging, not its direction]	
13 Metrics						
			Nine GNH domains			
Three Founding Principles						
		High trust		Community capacity building		
Tri-Presidents / Power Sharing						
						Copresidency
Citizens National Democratic Business Committee						
Limited parallel: cooperative governance						

Evidence for the principle — Evidence for a part of it only

A limited parallel — No evidence from this case

Note: Status Leveling is marked for its parts only; no case shows graduated nonmonetary exchange at national scale. No single column covers all rows.

Figure 3.2. Jasutopian Principles Mapped to Empirical Evidence

The patterns that emerge across cases are instructive, and the reader should attend to them carefully:

First, institutional design without cultural substrate is insufficient unless the institutions are seen to be fair and so build that substrate [Section IV]. Mondragon's formal cooperative structures did not guarantee democratic experience (Kasmir, 1996). The kibbutzim's equal sharing arrangements eroded when the cultural commitment that sustained them weakened (Abramitzky, 2008). Rojava's institutions functioned because the Kurdish women's movement provided the cultural foundation (Dirik, 2022). Jasutopianism's Articles of Law supply the constitutional half of this domestic pattern: the institutions must generate the civic fairness and trust that sustain them, and the public culture must sustain the political will behind the institutions. Neither half can be neglected.

Second, nonmonetary and alternative value systems work under conditions of sufficient institutional support. The kibbutzim worked for decades. Time banking works at community scale. Commons-based peer production works for software and knowledge goods (Benkler, 2006). The failures occurred not because nonmonetary systems are structurally deficient but because the institutional support structures [graduated incentives for kibbutzim, scale for time banking] were inadequate or absent. Status Leveling is designed to provide the institutional support that these experiments lacked: graduated differentiation within a nonmonetary structure, at national scale, with constitutional permanence.

Third, transitions take decades. The Nordic welfare state was built over half a century of political negotiation (Hilson, 2008; Christiansen et al., 2006). Estonia's digital governance required about twenty five years of sustained commitment (Heller, 2017). Mondragon grew from a single cooperative in 1956 to a federation of over one hundred cooperatives by the 1990s. The evidence is consistent: governance transformation of the kind Jasutopianism proposes is measured in decades, not election cycles. Chapter 6 will take this up directly: its ten years are the constitutional transition, and the consolidation that follows runs for decades.

Fourth, scale remains the open question. Time banking works at community scale. The kibbutzim functioned at settlement scale. Mondragon operates at regional scale within a national economy. Bhutan's GNH operates at small nation scale. The Nordic model operates at medium nation scale

within a capitalist global economy. Estonia's e-governance operates at small nation scale. Rojava operated at subnational regional scale. None of these cases proves the full Jasutopian architecture at the scale of a large, diverse nation state. However, this is not a disqualifying finding; it is a specification of the challenge that remains. Each neighboring component has worked somewhere. The integrated system at full scale is untested, and its defining component, graduated nonmonetary exchange at national scale, has no precedent at all. The intellectual honesty that Jasutopianism demanded and Jasutopianism 2: The Answer maintains requires stating this clearly.

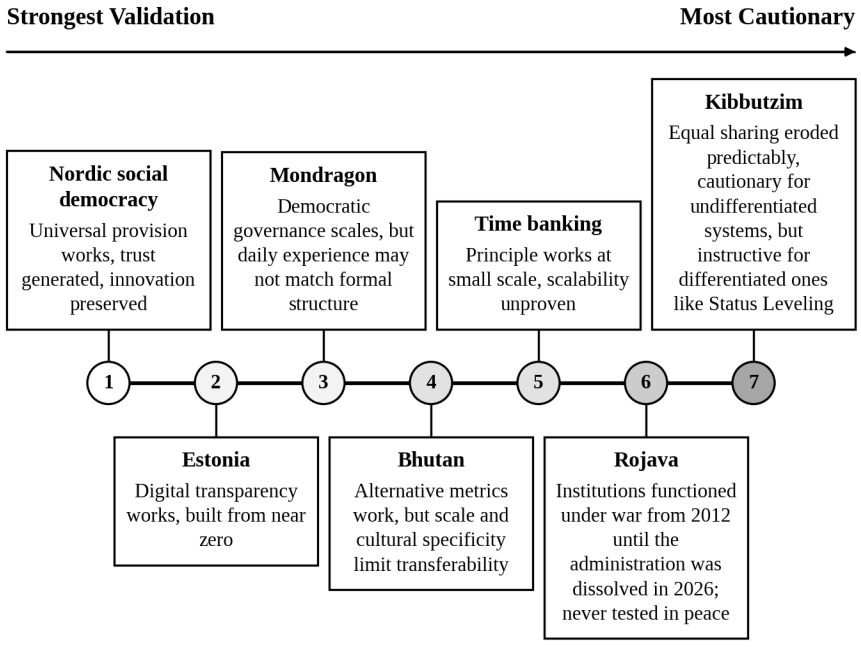


Figure 3.3. The Spectrum of Success and Failure

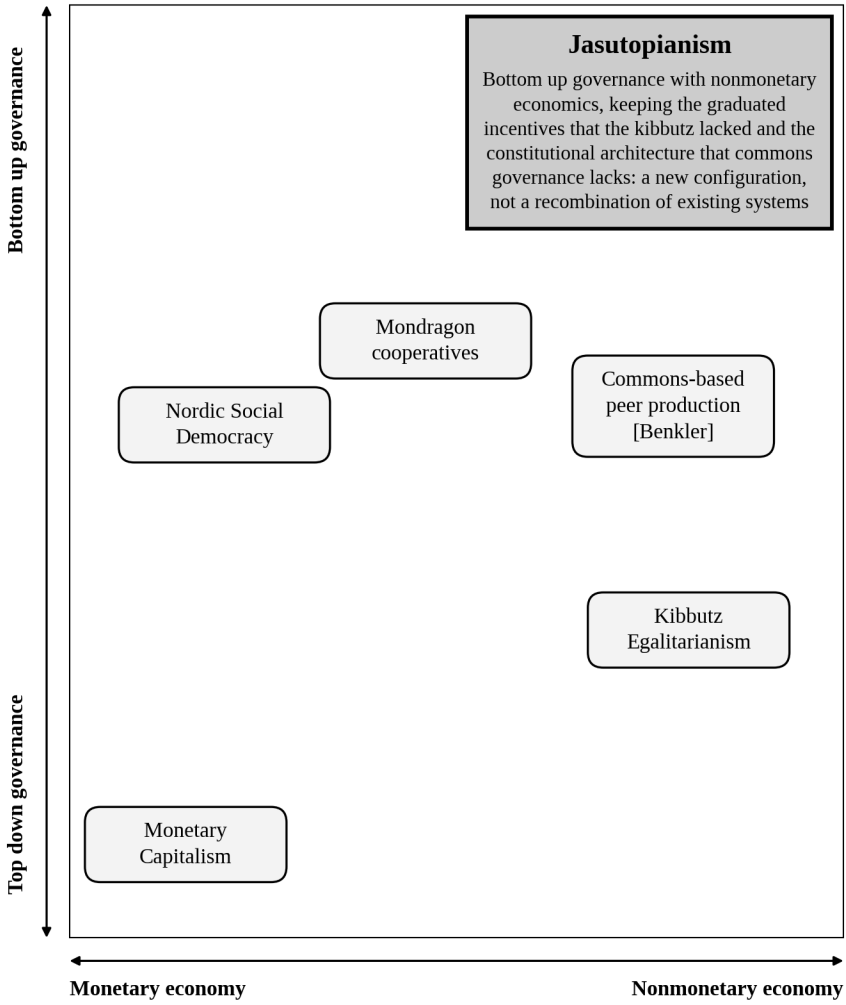


Figure 3.4. The Cooperative Governance Field

X. What the Evidence Requires of Jasutopianism 2: The Answer

The evidence assembled in this chapter establishes the empirical plausibility of the mechanisms neighboring Jasutopianism's design. It does not establish the viability of the integrated system. The gap between "each component has worked somewhere" and "the complete system will work together" is genuine, and the remaining chapters of Jasutopianism 2: The Answer are designed to narrow it and to state how it can be tested.

Chapter 4 will provide the Articles of Cultural Diplomacy [the institutional structure for international cultural exchange that Jasutopianism left unspecified]. Chapter 5 will cover digital governance [the Articles for the Inhabited Platform Era that the temporal gap of Jasutopianism's publication left open]. Chapter 6 will provide the Transition Blueprint for the ten years of the constitutional transition, informed by the evidence above that the consolidation of a governance transition requires decades of sustained institutional construction. Chapter 7 will supply that which this chapter has made possible: explicit, falsifiable predictions, structured using the case study evidence as calibration points, so that Jasutopianism can be evaluated not only as a philosophical argument but as a testable governance proposal.

The evidence stands assembled.

References (Chapter 3)

Abramitzky, R. (2008). The limits of equality: Insights from the Israeli kibbutz. *The Quarterly Journal of Economics*, *123*(3), 1111-1159.

Abramitzky, R. (2011). Lessons from the kibbutz on the equality-incentives trade-off. *Journal of Economic Perspectives*, *25*(1), 185-208.

Benkler, Y. (2006). *The wealth of networks: How social production transforms markets and freedom*. Yale University Press.

Bookchin, M. (2015). *The next revolution: Popular assemblies and the promise of direct democracy* (D. Bookchin & B. Taylor, Eds.). Verso.

Cahn, E. S. (2004). *No more throw-away people: The co-production imperative* (2nd ed.). Essential Books.

Christiansen, N. F., Petersen, K., Edling, N., & Haave, P. (Eds.). (2006). *The Nordic model of welfare: A historical reappraisal*. Museum Tusculanum Press.

Dirik, D. (2022). *The Kurdish women's movement: History, theory, practice*. Pluto Press.

Dow, G. K. (2003). *Governing the firm: Workers' control in theory and practice*. Cambridge University Press.

ERR News. (2025, December 16). *Estonia planning to make data tracker mandatory for all public databases*. https://news.err.ee/1609886842/estonia-planning-to-make-data-tracker-mandatory-for-all-public-databases

Esping-Andersen, G. (1990). *The three worlds of welfare capitalism*. Princeton University Press.

Heller, N. (2017, December 11). Estonia, the digital republic. *The New Yorker*.

Hilson, M. (2008). *The Nordic model: Scandinavia since 1945*. Reaktion Books.

Kasmir, S. (1996). *The myth of Mondragón: Cooperatives, politics, and working-class life in a Basque town*. State University of New York Press.

Knapp, M., Flach, A., & Ayboga, E. (2016). *Revolution in Rojava: Democratic autonomy and women's liberation in Syrian Kurdistan* (J. Biehl, Trans.). Pluto Press.

Putnam, R. D. (1993). *Making democracy work: Civic traditions in modern Italy*. Princeton University Press.

Reuten, G. (2023). The Mondragon worker cooperatives' employment record 1983-2019. *Journal of Labor and Society*, *26*(3), 336-375. https://doi.org/10.1163/24714607-bja10080

Rodriguez, J. (2021). *Jasutopianism*. [Self-published].

Rothstein, B. (2005). *Social traps and the problem of trust*. Cambridge University Press.

Security Council Report. (2026, November 2). *Syria: November 2026 monthly forecast*. https://www.securitycouncilreport.org/monthly-forecast/2026-11/syria-97.php

Seyfang, G. (2004). Time banks: Rewarding community self-help in the inner city? *Community Development Journal*, *39*(1), 62-71.

Ura, K., Alkire, S., Zangmo, T., & Wangdi, K. (2012). *An extensive analysis of GNH index*. Centre for Bhutan Studies.

Whyte, W. F., & Whyte, K. K. (1991). *Making Mondragón: The growth and dynamics of the worker cooperative complex* (2nd ed.). ILR Press.

Wright, E. O. (2010). *Envisioning real utopias*. Verso.

Chapter 4: Articles of Cultural Diplomacy



I. The Construction Begins

Chapter 3 assembled the evidence. Seven case studies across three continents and nearly six decades showed that the mechanisms neighboring Jasutopianism's design [universal provision of essentials, alternative measures of value, the digital logging of transactions, the direct voice of citizens in decisions] are not speculative. They are operational principles with documented histories. Graduated nonmonetary exchange on the scale of a nation has no precedent among them, and it is what Prediction One of Chapter 7 will test. A philosophical foundation was established in Chapter 2. Evidence was assembled in Chapter 3. Construction can now begin.

Construction, in this context, means something precise.

Jasutopianism is a governance system. Its architecture is expressed through Articles of Law. Its original book contains 102 such articles [I through CII], governing the structure of the Three Authorities of Governance, the Status Leveling system, the administration of justice, the conduct of commerce, the regulation of media, the protection of citizens'

rights, the management of housing, the structure of the Citizens National Democratic Business Committee, the procedures of criminal law, and the permanence of the legal code itself. Article CII declares: "No Article of Law [I-CII] may be removed or altered from this document after it has been passed in its entirety" (Rodriguez, 2021, Art. CII). Articles are the system's legal substance. Without them, Jasutopianism is a philosophy. With them, it is a constitutional architecture.

This chapter adds to that architecture.

What follows is a set of seven proposed Articles of Law [the Articles of Cultural Diplomacy, CIII through CIX] governing international cultural exchange within a Jasutopian country [or territory]. They are drafted in the constitutional register of the original book. Structurally, they must be readable as extensions of the same legal document; they must carry the same irrevocable permanence that Article CII confers upon every article that precedes them [a permanence that Article CXXIII, proposed in Chapter 8, extends to the new Articles]. They cover the single most actionable gap that this book's synthesis has identified: the absence, within Jasutopianism's exhaustive legal code, of any provision for the mechanism that the combined system most requires.

II. The Gap

Precision is required in stating the gap. This is because the nature of the gap determines the nature of its resolution.

Jasutopianism's 102 Articles govern nearly every domain of civic life. Article I guarantees essential food, water, housing, healthcare, and education for all contributing citizens even in times of crisis. Article III protects freedom of speech. Article V protects freedom of media and press with mandatory source verification. Article VI protects the right of assembly. Article IX prohibits discrimination in Status Leveling. Article XII protects religious freedom. Article XIV protects the presumption of innocence. Article XXII mandates education from age three through eighteen. Articles XXXV through XLVIII structure the entire lifecycle of a citizen's work from age sixteen through retirement. Articles LV through LXX establish the

Citizens National Democratic Business Committee. Articles LXXIX through LXXXI govern gun ownership. Articles LXXXV through LXXXVIII [explained in Argument VIII] establish the national identification and transaction logging system. Article XCV governs copyright and public domain. Article CII establishes constitutional permanence.

The code is exhaustive in its own domain.

It contains no article governing international cultural exchange. There is no article governing the flow of cultural products between a Jasutopian country and other nations. There is no article establishing institutional infrastructure for cultural cooperation. There is no article protecting the rights of foreign cultural works within a Jasutopian country [or territory]. There is no article governing the production or protection of cultural works [music, film, literature, visual art, dance, theater, digital media, and the like] as a civic function with international dimensions. There is no provision for cultural ambassadors, exchange programs, or international artistic collaboration. There is no article governing how a Jasutopian country's cultural products should relate to the cultures of other nations.

The original book's Philosophy of Diversity section ["Jasutopianism Philosophy of Diversity, Cultural Tolerance, Cultural Equality and Cultural Influence Within a Jasutopian Nation"] establishes the cultural philosophy directly: diverse cultures must "uniformly recognize and accept the philosophy that there is more than one cultural way of life other than their own culture" (Rodriguez, 2021, Philosophy of Diversity). Argument XVIII concerns the Supranational Union of the World [S.U.W.], proposing international cooperation at the governance level. Cultural philosophy is present in the book's arguments. It is absent from its legal code.

This is not an oversight.

Jasutopianism appeared in 2021 as a single nation constitution. Its 102 Articles govern domestic life. Extending those first principles across national borders yields an original international mechanism developed natively throughout this volume: cross border cultural humanization and affective cultural identification. When authentic creative works [music, cinema, literature, visual art, and live performance] cross tense frontiers, they

engage the affective cognitive empathy pathway documented across social psychology (Decety, 2012; Batson, 2011; Hoffman, 2000), narrow intergroup empathy gaps (Cikara, Bruneau, & Saxe, 2011), and reshape foreign policy attitudes from the bottom up through peer cues that constrain national leaders (Kertzer & Zeitzoff, 2017). Between nuclear armed rivals, this volume advances one explicit theoretical claim: affective cultural deterrence adds a second psychological barrier alongside Mutual Assured Destruction, making the mass destruction of a humanized population far harder for elites to justify or sustain. Below the nuclear threshold, the same mechanism anchors durable peace across all nations.

One legal gap stands exposed. Informal cultural exchange can endure hostility, yet its civic effect remains fragile whenever political actors revive activated historical grievances, tighten censorship, or break off sustained contact. Jasutopianism protects general speech [Article III], verifiable press [Article V], judicial Congruence review, and textual lock [Article CII], while saying nothing specific about foreign cultural access, an independent exchange body, bilateral reciprocity, or crisis continuity. The vulnerability runs both ways. Protective cultural institutions last only when citizens hold the democratic will to defend them, and sustained cross border cultural humanization builds that will [the Empathy Institution Feedback Loop organizing this volume's international and cultural chapters].

Law must fill that void. Informal commentary cannot. Good intentions break.

A governance order grounded in humanization cannot leave cross border cultural encounter outside its legal code, because without permanent constitutional statutes locked beyond short term electoral calculation any incoming coalition can defund exchange bodies, silence foreign broadcasts during diplomatic friction, or quietly repurpose cultural offices for covert propaganda and erase decades of cross border empathy inside a single legislative session; Seven Articles of Cultural Diplomacy [CIII through CIX], paired with clarifying Article CXXIV codifying Article IV's non captivity obligation, close that exact constitutional vulnerability thereof.

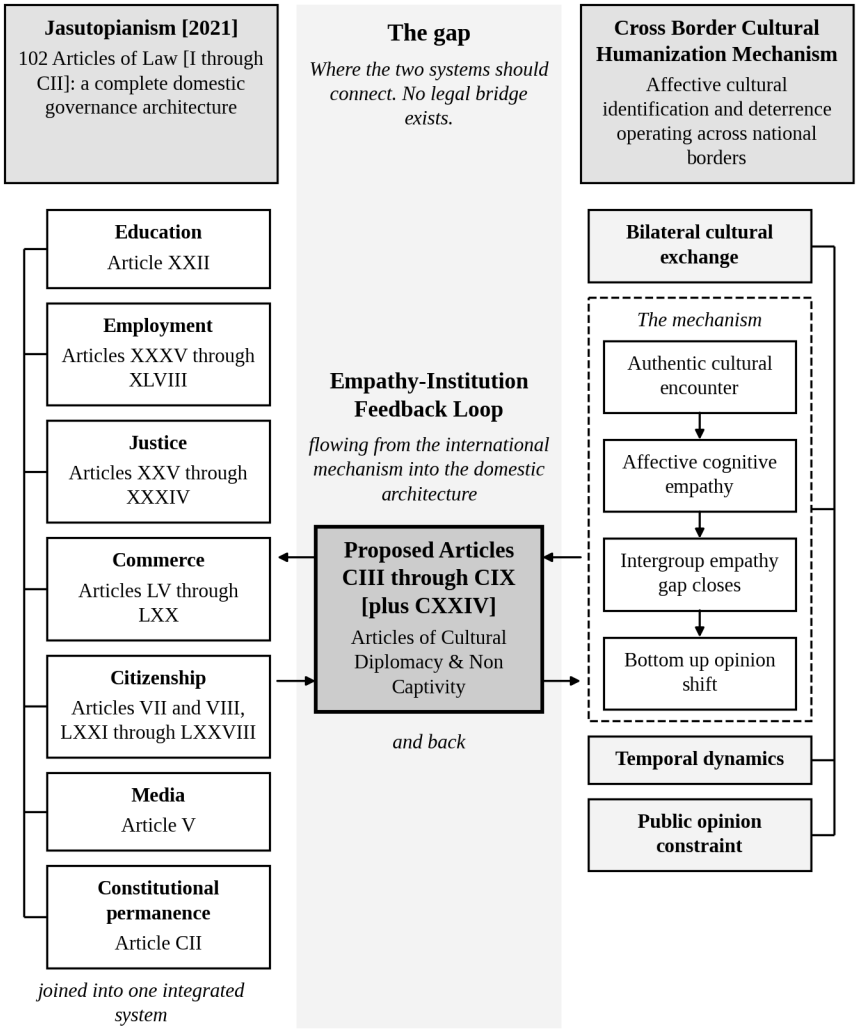


Figure 4.1. The Gap in the Legal Architecture

III. Why Cultural Exchange Requires Legal Codification

A proposition that international cultural exchange warrants constitutional codification may appear excessive. Cultural exchange occurs without treaties. Music crosses borders without government authorization. Films find audiences without legislative mandate. If affective cultural identification and cross border cultural humanization operate through

ordinary human psychology [as Chapter 2 grounded through Multi Resolution Humanization], then why do they require legal protection?

Three reasons.

First, the historical record shows that cultural exchange is vulnerable to institutional capture. Ien Ang, Yudhishthir Raj Isar, and Phillip Mar have argued that cultural diplomacy must move beyond its traditional framing as an instrument of narrow national interest, because genuine cultural exchange creates "relational space" wherein mutual understanding grows through encounter rather than strategic messaging (Ang, Isar, & Mar, 2015). In practice, state run cultural diplomacy has repeatedly breached that line. The Congress for Cultural Freedom [CCF] was founded in 1950 as a covert Central Intelligence Agency operation and secretly financed until press investigations exposed the funding in 1966 and 1967 (Iber, 2017; Saunders, 2000). Once exposed then, public anger over the covert deception damaged institutional credibility severely, even where parts of the artistic work endured. The United States Information Agency [USIA], the institutional home of American public diplomacy for nearly half a century, was abolished in 1999, folding its cultural and exchange mandates into the State Department without an independent charter or constitutional protection (Cull, 2008). Mariano Martín Zamorano has documented how Joseph Nye's soft power vocabulary encouraged governments to treat culture as a strategic asset rather than a shared human domain, bending exchange into cultural instrumentalization (Zamorano, 2016).

Across every case, the lesson is identical.

Cultural exchange that lacks legal codification is subject to the political calculations of the moment. When perceived as useful then, it receives institutional support. When perceived as unnecessary then, it is dismantled. When directed in secret by intelligence services then, it loses its credibility. Legal codification prevents all three outcomes. An Article of Law proposed in this book is locked against deletion or textual alteration under Article CXXIII or Article CXXXV, which extend the lock of Article CII. What is codified endures. What is left uncodified remains fragile.

Second, cultural exchange touches national security directly. The Empathy Institution Feedback Loop [introduced in Chapter 1 for the international and cultural chapters] tracks a two way civic engine: cross border empathy builds public support for protective cultural law, and protected exchange generates further empathy. Between nuclear armed states, this volume advances affective cultural deterrence as a second psychological barrier alongside Mutual Assured Destruction, grounded empirically in bottom up public opinion constraint (Kertzer & Zeitzoff, 2017), intergroup empathy research (Cikara et al., 2011), and historical public diplomacy (Ang et al., 2015; Cull, 2008; Saunders, 2000; Rivera, 2015); between nonnuclear states, the same mechanism acts as a durable civic pillar of peace. Security safeguards live in law. Tri Presidential unanimity [Article XIX] lives in law. Crisis restrictions [Article II] live in law. If affective cultural deterrence guards survival then, cultural openness requires equal constitutional permanence thereof.

Third, international precedent validates that cultural cooperation structures are legislatively implementable. The European Union adopted an official strategy for integrating culture into its external relations, establishing three principles: mutual benefit, respect for cultural diversity, and complementarity and subsidiarity (European Commission, 2016). The Association of Southeast Asian Nations [ASEAN] developed a sociocultural community blueprint with provisions for cultural heritage preservation, cultural industry development, people to people contact, and narrowing the development gap through cultural cooperation (ASEAN, 2016). The African Union adopted a Charter for African Cultural Renaissance affirming that Africa's cultural heritage is the foundation for political unity and economic development, committing member states to protect cultural heritage, promote African languages, support artistic creation, and use culture as an instrument of peace and development (African Union, 2006). The United Nations Educational, Scientific and Cultural Organization [UNESCO] reaffirmed, through the 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions, the sovereign right of states to adopt measures that protect and promote the diversity of cultural expressions on their territory (Singh, 2010; UNESCO, 2005).

Model	Character	Principles	What the Articles of Cultural Diplomacy take from it
European Union [strategy for international cultural relations, 2016]	Legalistic	Three principles: mutual benefit, respect for cultural diversity, complementarity and subsidiarity	Institutional specificity
ASEAN [Socio-Cultural Community Blueprint, 2016]	Consensus based, nonbinding, gradualist	Heritage preservation, cultural industry, people to people contact	Respect for diverse governance traditions
African Union [Charter for African Cultural Renaissance, 2006]	Declarative, aspirational	Cultural renaissance, African languages, artistic creation, culture as an instrument of peace and development	The declarative constitutional register
UNESCO [2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions]	Normative convention	The sovereign right of states to adopt measures that protect and promote the diversity of cultural expressions	Normative standing for the diversity of cultural expressions
What the four precedents show: each writes cultural cooperation into a formal instrument. What they leave open: none makes its instrument permanent. The proposed Jasutopian articles add that permanence.			

Figure 4.2. International Precedent: Cultural Cooperation Models

Three continents. Four institutional models. Each adapted to different governance traditions. All showing the same thing: international cultural cooperation can be written into formal instruments. None of the four makes its instrument permanent, and permanence is what the Articles of this chapter add. What remains is not whether cultural exchange should be codified in law but how. Readers will find the seven articles that follow to be the answer, drafted for a Jasutopian country [or territory] in the constitutional register of the original book.



IV. Three Design Principles

Before the articles themselves, three design principles must be stated. This is because the articles are not arbitrary legal provisions but expressions of an underlying design logic that connects them to both the original 102 Articles and to the combined system this book proposes.

The Authenticity Imperative. Extending Jasutopianism's own first principles into international cultural relations yields one governing rule about inputs. A cultural work must succeed on artistic merit before it can generate genuine affective cultural identification; a song or film perceived by audiences as state propaganda loses the human authenticity that lowers intergroup distance [as Cold War audiences responded to Van Cliburn in Moscow in 1958 or Western rock records circulating underground as artists, never as state emissaries]. Jasutopianism enforces the exact same rule in domestic economic life. Its Status Leveling system channels authentic citizen effort into productive contribution, because citizens are Status Leveled "by sheer quality of their work performance," and that performance "will not be based on personality traits" (Rodriguez, 2021, Art. IX). Coerced or performative compliance corrodes the system. The word authentic holds two senses unified under one rule: an authentic cultural work is produced for

artistic ends rather than diplomatic direction, and an authentic civic contribution is work a citizen pursues through chosen vocation beyond the statutory base of Article XXXVIII [which Jasutopianism states "is not 'free labor' nor slavery" (Rodriguez, 2021, Argument XI)]. In both domains, manipulated inputs produce failure. This volume names that shared constraint the Authenticity Imperative.

Cross border cultural humanization requires authentic cultural products [this chapter writes that constraint into constitutional law so no future administration may bargain it away]. A film that works as state messaging while failing as art fails as an instrument of humanization. The historical record of the Congress for Cultural Freedom confirms the pattern: it resonated in Western Europe where it amplified autonomous artistic voices, yet faltered in Latin America where its magazine *Cuadernos* projected external ideological agendas onto local intellectuals (Iber, 2017; Saunders, 2000). Tim Rivera has traced the operational boundary between cultural relations [the organic circulation of artistic work supported at arm's length] and state directed cultural diplomacy through the institutional history of the British Council (Rivera, 2015). Under the Authenticity Imperative, public support removes barriers to exchange and funds creators strictly by artistic merit, while never shaping content; wherein, affective cultural identification remains an unforced byproduct that no ministry directs. If an audience detects propaganda rather than genuine artistic expression then, cognitive skepticism overrides the affective cognitive empathy pathway (Decety, 2012; Cikara et al., 2011).

Institutional Separation. The Cultural Exchange Commission proposed in these articles stands constitutionally independent of intelligence services, the military, and every executive department. This volume commits unequivocally to public openness. This is because a cultural program concealed from the citizens who fund it cannot be audited by them [violating Concept IV of the Theory of Eternal Relativity on Social Accountability], and because historical precedent records the exact cost of secrecy. Covert direction through the CCF poisoned trust the moment its financing surfaced (Saunders, 2000; Iber, 2017). Openly sponsored Cold War jazz tours, by contrast, succeeded precisely because musicians performed openly without

state scripts (Cull, 2008). Simon Mark has argued that cultural diplomacy [a state's support for its cultural presence abroad] can do far more for international relations than ministries typically realize when structured with institutional integrity (Mark, 2009). Cooperation between partner nations requires verifiable trust, and trust cannot survive covert intelligence direction. Separation must stand in constitutional text rather than administrative decree, locked under Article CXXIII.

Reciprocity. Cultural exchange is never cultural projection. Effective cross border engagement recognizes the other nation's existing cultural identity rather than attempting to overwrite it. Historical public diplomacy illustrates the contrast sharply. Van Cliburn moved Moscow audiences by performing Tchaikovsky with extraordinary craft, honoring Russian musical heritage; the New York Philharmonic moved Pyongyang listeners in 2008 by performing "Arirang," honoring Korean cultural memory, even though official bilateral relations remained modest afterward. Conversely, the CCF's Latin American venture stalled because it projected European Cold War categories onto audiences with different historical concerns (Iber, 2017). Jasutopianism's Philosophy of Diversity arrives at the exact same rule normatively: "diverse cultures can only coexist in a Jasutopian society if they all uniformly recognize and accept the philosophy that there is more than one cultural way of life other than their own culture" (Rodriguez, 2021, Philosophy of Diversity). Reciprocity binds a Jasutopian country to welcome and support access to foreign cultural works on equal institutional footing with the dissemination of its own thereof.

V. The Articles of Cultural Diplomacy

Seven articles follow [CIII through CIX], governing international cultural exchange within a Jasutopian country [or territory]. They are drafted as extensions of the existing 102 Articles of Law, in the constitutional register of the original book. They fill the structural gap this chapter has identified: the absence of international cultural exchange from Jasutopianism's legal code. Each Article is printed as its provision, which alone is proposed as law; the Rationale that follows it is commentary.

Article CIII. International cultural exchange is a protected activity of the Jasutopian state. Subject to Articles CVIII and CXVI, no law will be created in a Jasutopian society that restricts the ability of citizens to create, distribute, receive, or engage with cultural products originating from other nations, except on the grounds on which Articles III and V limit a citizen's own speech, media and press: where a cultural product puts the life of a Jasutopian citizen in imminent danger, where it unjustly smears the reputation or character of a Jasutopian citizen or noncitizen resident without all due process of law, or where it distributes news without a source that can be independently verified and is not anonymous. A restriction for the protection of life must meet the standard of imminent danger set by Article III, proved beyond a reasonable doubt before the Judiciary Authority; wherein, a restriction on either of the other grounds must be proved to the same degree. Cultural products include, but are not limited to: music, film, literature, visual art, dance, theater, and any artistic expression that conveys the cultural identity, values, or lived experience of a given people, among others. The free flow of cultural products between nations is recognized as a component of the architecture of peace and, between two states that both hold nuclear weapons, as a component of the deterrence architecture.

Rationale. Affective cultural identification, operating through the Empathy Institution Feedback Loop, depends upon cultural products actually reaching citizens across borders. Censorship rarely eliminates informal circulation altogether, yet statutory restriction reduces broad exposure and weakens bottom up constraint on foreign policy elites (Kertzer & Zeitzoff, 2017); this Article removes domestic barriers instead of forcing citizens to bypass state bans. What the Article secures is the domestic half of a bilateral dynamic. Incoming access to foreign cultural expression restrains the Jasutopian country's own resort to force and invites reciprocity; outward access for Jasutopian cultural works is supported under Article CVI, governed by Article CVII, and never guaranteed unilaterally because no domestic law binds a foreign sovereign. Article III sets no explicit burden of proof; the standard stated here draws directly from the Precautionary Measure of Jasutopianism, wherein any exception contradicting a Founding Principle must be "proved beyond a reasonable doubt in court" (Rodriguez, 2021, Precautionary Measure). Article CVIII honors foreign copyright,

regulating unauthorized reproduction without blocking lawful access, and Article CXVI [Chapter 5] governs platform conduct rather than citizen cultural access.

Article CIV. A Cultural Exchange Commission will be established by law [a bill of the Senate, voted by the Chamber of Citizens] as an independent governmental body, separate from and not subordinate to the intelligence services, the military, or any executive department. Its Commissioners will be nominated by the Senate from citizens who are practicing cultural professionals, and each nomination will be confirmed by a vote of the Chamber of Citizens. A Commissioner will serve a term of six years and no more than two terms. No Commissioner may hold, or have held in the six years before nomination, an office of the Executive Authority, the military, or the intelligence services. A Commissioner may be removed only by impeachment, through the routes of the Articles of the Three Authorities of Governance. The Senate may open an inquiry into the conduct of the Commission, and any measure that follows will be put to the vote of the Chamber of Citizens. The Commission's mandate is to support international cultural exchange through institutional infrastructure, research, artistic grants, and diplomatic facilitation; wherein, the Commission is explicitly prohibited from directing, controlling, or influencing the content of any cultural product. The Commission will seat the merit panels of Article CVI.

Rationale. The authenticity of cultural expression is the precondition for the mechanism of cultural exchange. This is because the historical evidence of hidden state direction [the Congress for Cultural Freedom's founding and covert funding by the Central Intelligence Agency, the instrumentalization of cultural programs for intelligence purposes, the loss of credibility when that funding was exposed (Saunders, 2000)] shows that institutional involvement in the content of cultural products corrupts the exchange it is designed to protect. The Commission is designed for cultural cooperation rather than cultural projection. Cooperation requires institutional independence. Independence requires constitutional codification thereof. The provision names who chooses the Commission and who may remove it, because without it the appointment would fall to the Tri-Presidents, who appoint all officers "whose appointments are not herein otherwise provided

for" and who command the military (Rodriguez, 2021, Articles of the Three Authorities of Governance, Art. IV). The term and its limit are those that Article CI gives a Senator, and removal follows the routes of impeachment that Jasutopianism already provides [a two thirds vote of the Senate to open the trial, or a citizen's petition approved by the courts].

Article CV. The Cultural Exchange Commission will maintain a public registry of all international cultural exchange programs, grants, residencies, and institutional partnerships. No cultural exchange activity supported by the Jasutopian government will be conducted covertly. The registry will be accessible to every citizen; under which provision, every citizen will have the right to read the registry in full and to review through it the activities of the Cultural Exchange Commission thereof.

Rationale. The purpose of this transparency requirement is twofold. First, to prevent the institutional capture of cultural exchange by intelligence services; under which principle, covert cultural operations are excluded by the decision for openness that this chapter has made [Section IV]. Second, to provide the Senate and the Chamber of Citizens with the information they need: the Senate to open an inquiry into the conduct of the Commission, and the Chamber of Citizens to vote on any measure that follows. The right of access is new, and this Article creates it. The National ID Log System of Jasutopianism, set out in Articles LXXXV through LXXXVIII [explained in Argument VIII], logs every transaction and reports it to the national government; it gives the citizen no right to read the records of government.

Article CVI. The Jasutopian government will allocate resources [as determined by the Legislative Authority through standard budgetary procedures] for the preservation, promotion, and international dissemination of Jasutopian cultural products. These resources will be administered by the Cultural Exchange Commission. Allocation decisions will prioritize artistic merit as determined by panels of citizens who are practicing artists, musicians, filmmakers, writers, or other cultural professionals; under which provision, no government official, military officer, or intelligence officer may serve on such panels.

Rationale. Artistic merit comes first. Propaganda fails. Cultural works spark affective cultural identification strictly when audiences experience them as unscripted art; a work assembled for diplomatic messaging that fails artistically fails completely as an instrument of cross border humanization, as Van Cliburn playing Tchaikovsky in Moscow and the New York Philharmonic playing "Arirang" in Pyongyang showed when pure artistic craft moved audiences across tense borders. Merit is never ornamental. It is the core condition for the entire mechanism thereof.

Article CVII. International cultural exchange will be conducted on the principle of reciprocity. A Jasutopian country [or territory] will not seek to project its own culture onto other nations in a manner that suppresses, displaces, or devalues the cultural expressions of those nations. Mirroring means recognizing and reflecting the qualities a particular nation values in itself; projection means imposing one's own cultural values onto another nation. Reciprocity means that a Jasutopian country will actively seek to receive and engage with the cultural products of other nations with the same institutional support it provides for the dissemination of its own. With that stated, no Jasutopian government entity may force or compel citizens to consume cultural products from any particular nation.

Rationale. Mirroring builds empathy. Projection breeds resentment. That boundary separates authentic cross border exchange from cultural imperialism completely, because organic public reception is what lets the affective cognitive empathy pathway operate without resistance; under the Authenticity Imperative, citizens choose freely which works to encounter while the Commission clears obstacles without ever forcing consumption thereof.

International precedent informs the reciprocity principle. The European Union's strategy for international cultural relations establishes mutual benefit as a governing principle (European Commission, 2016). The ASEAN Socio-Cultural Community Blueprint builds cultural cooperation on the basis of consensus, noninterference, and cultural pluralism (ASEAN, 2016). The African Union's Charter for African Cultural Renaissance commits member states to mutual cultural engagement as the foundation for political unity (African Union, 2006). The UNESCO Convention on the

Protection and Promotion of the Diversity of Cultural Expressions reaffirms the sovereign right of states to adopt measures that protect and promote the diversity of cultural expressions on their territory, and it asks its Parties to strengthen their cooperation toward that end (Singh, 2010; UNESCO, 2005). On one point the Articles of this chapter depart from that Convention. Among the measures it reserves to states are those that "provide opportunities for domestic cultural activities, goods and services among all those available within the national territory" (UNESCO, 2005, Art. 6); Article CIII allows no measure that limits what its citizens may receive from abroad in order to favor domestic works, because the mechanism works through what reaches a population, and a Jasutopian country protects its own cultural expressions by supporting them under Article CVI. These four institutional models, developed independently across three continents, show that mutual engagement can be written into formal instruments as a structural principle, not merely as a diplomatic preference. Article CVII codifies this principle within Jasutopianism's constitutional architecture.

Article CVIII. Copyright protections for cultural products originating from other nations will be honored and enforced within a Jasutopian country [or territory] under the same standards that apply to domestic cultural products [with reference to Article XCV, which establishes the 80 year public domain threshold]. Cultural products entering the public domain will remain freely accessible for educational, cultural, and artistic purposes. No government entity may restrict access to public domain cultural products from other nations; in which spirit, the institutional infrastructure of cultural exchange shall never be permitted to create barriers to the very exchange it is designed to protect. The integrity thereof must be preserved above administrative convenience.

Rationale. This article anchors the Empathy Institution Feedback Loop at the point of lawful access: cross border cultural humanization requires that citizens actually reach foreign artistic works. Copyright protection makes certain that creators receive earned credit for their work, sustaining ongoing artistic output [the exact nonmonetary form that credit takes for domestic creators and foreign right holders is specified in Section VI]. The 80 year public domain threshold makes certain that older works stay

universally accessible as shared human cultural heritage, matching Article XCV.



Article CIX. In times of international tension, conflict, or Formally Declared Crisis [the term of Articles I, II and IV; a National Crisis is declared by the Executive Authority under Article XVI], the free flow of cultural products between nations will not be suspended. A specific cultural product may be restricted in such times only on a ground that Article CIII allows, proved beyond a reasonable doubt. In a National Crisis, wherein Article XVI postpones the Judiciary Authority, that finding will be made by the Legislative Authority under the crisis procedure of Article XVI, for one product at a time, and the Judiciary Authority will review every such finding when the crisis has ceased. In a crisis the free flow of cultural products holds the standing that Article XVI gives to Articles I and IV: no law may deny it.

Rationale. Affective cultural deterrence is needed most acutely when diplomatic tensions peak. This is because sustained cultural encounter during crises maintains the psychological barrier that restrains escalation (Kertzer & Zeitzoff, 2017; Cikara et al., 2011). Halting cultural exchange in a crisis weakens the exact constraint that keeps political tension from sliding into mass violence. Suspending cultural exchange during a standoff resembles

disarming a deterrence safeguard at the moment of greatest danger. Article II bars laws limiting the Three Founding Principles "unless in times of Formally Declared Crisis" (Rodriguez, 2021, Art. II), and Article XVI allows the Legislative Authority to enact crisis statutes with a "strict overruling exception to Article I, and Article IV" (Rodriguez, 2021, Art. XVI). Article CIX grants cultural exchange the exact crisis standing of Articles I and IV, adding to Article XVI while altering no word thereof. The crisis voting threshold of Article XVI remains four fifths of the Senate, forty percent of the Chamber of Citizens, and unanimous Executive Authority approval.

Historical precedent confirms the durability of public cultural attachment during crises. Soviet bans on Western music failed during the Cold War; listeners pressed rock recordings onto discarded medical film and circulated copied tapes under prohibition. During the 2001 to 2002 India and Pakistan nuclear standoff, Pakistan banned Indian television channels in February 2002, yet by August 2003 Pakistani cable operators threatened a nationwide strike to restore those channels because viewers were canceling subscriptions without them (Al Jazeera, 2003). Similarly, American users pushed back strongly against legislative efforts to ban TikTok [the foreign designed short video platform examined in Box 5.1 of Chapter 5] during heightened United States and China strategic rivalry; although the Supreme Court upheld the statute in January 2025, public attachment delayed enforcement and steered the outcome toward a January 2026 divestiture and joint venture sale rather than a complete shutdown. In none of these episodes did state prohibition dissolve public cultural engagement. A Jasutopian government shall not repeat the error of banning cultural exchange precisely when cross border humanization is needed most.

One sentence of the original code requires formal constitutional clarification rather than informal commentary beside Article CIX. Article IV of Jasutopianism bans "any form of concentration camps or holding camps" for citizens, noncitizen residents, prisoners of war, or stateless peoples even in times of Formally Declared Crisis, and declares: "A Jasutopian country will not take any enemies of war alive during times of war" (Rodriguez, 2021, Art. IV). An uncodified interpretive gloss cannot bind future military commanders or satisfy international humanitarian law scrutiny. Because

Article CII locks the text of Articles I through CII against textual alteration, this volume codifies the binding operational obligation of Article IV by formal constitutional addition under Article XCVI, numbered Article CXXIV at the end of the proposed code so that Articles CIII through CXXIII retain their exact sequence:

Article CXXIV. The Standard of Non Captivity and Surrender. [Herewith it is declared] that the declaration of Article IV, wherein a Jasutopian country will not take any enemies of war alive during times of war, shall be construed and enforced strictly as a constitutional prohibition against captivity, detention, and the maintenance of prisoner of war holding facilities, and never as an authorization or command to deny quarter or to kill combatants who have laid down their arms. Every enemy combatant who surrenders, or who is rendered incapable of combat by wound or disarmament, shall be accepted without harm, disarmed, afforded necessary medical care under the Three Founding Principles, and promptly released from Jasutopian jurisdiction, either by verified transfer to a neutral third party state or recognized international humanitarian body, or by direct paroled repatriation across lines of engagement. No officer of the Executive Authority, nor any commander or member of the armed forces, may issue or obey an order to execute a surrendering or incapacitated combatant; wherein, any violation thereof shall constitute a grave offense before the Judiciary Authority, nonderogable even in times of Formally Declared War or National Crisis.

Rationale. Article IV prohibits concentration camps and holding camps for all peoples, prisoners of war included. The construction is read from Article IV itself. Its first sentence forbids holding camps for prisoners of war, so the Article knows that an enemy may fall alive into the country's hands. Its third sentence names who is accepted into the country [refugees, through a legal vetting process], and the sentence between them names who is not taken in. Read in that company, "will not take any enemies of war alive" denies the enemy combatant a place of captivity inside the country. It commands no killing. A reading that did would set Article IV against the Founding Principle of Life and against the book's own refusal of the penalty of death [Article XXXIV], and it would order what the laws of war have

forbidden since 1907, the declaration that no quarter will be given (Hague Regulations, 1907, Art. 23). Jasutopianism gives the Senate "the ultimate say in all legislative discrepancies in all matters of definition of words or meanings" (Rodriguez, 2021, Articles of the Three Authorities of Governance, Art. I, Section XXVII); Article CXXIV is that say, passed through all Three Authorities. The standard it writes is old law as well: where prisoners cannot be evacuated they are released with all feasible precautions for their safety, and the Third Geneva Convention provides for parole and for accommodation in neutral countries (Protocol I, 1977, Art. 41; Geneva Convention III, 1949, Arts. 21 and 109 through 111). Because Article CII locks the text of Articles I through CII against alteration, Article CXXIV clarifies the operational obligation of Article IV by formal constitutional addition under Article XCVI. Read together, Articles IV, CIX, and CXXIV establish one unbroken legal standard: the enemy combatant is neither imprisoned nor executed upon surrender, and the enemy population is neither severed from cultural exchange nor dehumanized.

VI. The Design Logic

All seven Articles of Cultural Diplomacy [CIII through CIX], paired with clarifying Article CXXIV, follow one constitutional design logic linking them to the original 102 Articles and to the international architecture of this volume.

Permanence. Like the original articles, these provisions are structured for constitutional endurance. Article CII states that "No Article of Law [I-CII] may be removed or altered from this document after it has been passed in its entirety" (Rodriguez, 2021, Art. CII). By its own terms that textual lock protects Articles I through CII, while additional Articles enter the code through the legislative procedure of Article XCVI [Senate, Chamber of Citizens, Executive Authority, and Judiciary Authority], so legal gaps are closed by addition rather than deletion. Article CXXIII [Chapter 8] extends that textual lock to the proposed additions [Articles CIII through CXXIV], and Article CXXXV [Chapter 12] to Articles CXXV through CXXXV, while the narrow Constitutional Supersession Protocol [Chapters 1, 7, and 13] explicitly classifies Articles IV and CXXIII as nonderogable core guarantees.

The Empathy Institution Feedback Loop depends upon institutional permanence. Empathy without constitutional shelter remains vulnerable to political actors who mobilize activated historical grievances; constitutional shelter without civic empathy erodes if publics lose the will to uphold openness. Codification protects the loop against short term political calculation thereof.

Integration with the original 102 Articles. These proposed articles do not exist in isolation. They connect to the original legal code at multiple points.

Proposed Article	**Connection to Original Articles**	**Function of Connection**
CIII (Cultural exchange protected)	Article III (free speech), Article V (free press)	Cultural exchange receives the same constitutional protection as speech and press
CIV (Cultural Exchange Commission)	Article CI (term and term limit of a Senator), Articles of the Three Authorities of Governance (the Senate, the Chamber of Citizens, impeachment)	The Commission is nominated, confirmed and removed by bodies and procedures that Jasutopianism already provides
CV (Public registry)	Articles LXXXV through LXXXVIII (the National ID Log System, explained in Argument VIII)	The Log System records transactions for the government; the registry adds a right of access for every citizen that the original Articles do not contain
CVI (Artistic merit allocation)	Articles LV through LXX (Citizens National Democratic Business Committee)	Cultural professionals govern cultural resource allocation as business owners govern business regulation
CVII (Reciprocity)	Article IX (no discrimination in Status Leveling)	The nondiscrimination principle extends from domestic treatment of citizens to international treatment of cultures

Proposed Article	Connection to Original Articles	Function of Connection
CVIII (Copyright)	Article XCV (80 year public domain)	International copyright harmonized with existing domestic copyright provision
CIX (Crisis endurance)	Article XVI (crisis laws of the Legislative Authority), Articles I and IV (never denied in a crisis)	Cultural exchange receives the crisis standing of Articles I and IV

Resources without currency. These Articles speak of grants, of budgetary procedures and of a creator's benefit in a country that has no currency, and each word takes its meaning from what Jasutopianism already provides. The original book has military branches "receive resources in the form of quarterly government grants" (Rodriguez, 2021, Argument X), and it allows no resources to be drawn from the public store "but as a result of Appropriations made by Law" (Rodriguez, 2021, Articles of the Three Authorities of Governance, Art. II). A grant under Articles CIV and CVI is therefore an allocation of resources, facilities and time: the materials that a work requires, the studios, stages and instruments, and working hours that count as the artist's labor and earn points toward a Status Level as all labor does [Article XI]. A budget is the Legislative Authority's appropriation of those resources by law. A creator's benefit under Article CVIII is credit of the kind that Argument VIII gives the business owner and the employee for each logged transaction, which becomes points toward a Status Level; this book extends that credit to the maker of a work each time a transaction of the work is logged. A foreign right holder, who expects payment in a currency, is paid as Argument II has a Jasutopian business pay a foreign business for what it supplies: in labor supplied at no monetary cost [the Branch Business Partnership] or in services, under a treaty or contract. That book already names the citizens' "free access to the products or services" of the foreign business as one object of such an exchange, and this book applies it to cultural works; wherein, foreign rights and subscriptions are acquired by exchange and never by purchase. The exchange is available from Year 2 of the transition [Chapter 6].

Compatibility with Affective Cultural Deterrence. All seven Articles of Cultural Diplomacy protect the organic cross border cultural humanization mechanism in Jasutopianism's constitutional register, while explicitly ruling out covert state cultivation [Section IV gives the reasons]. Because affective cultural identification depends on foreign works actually reaching citizens, Article CIII protects access on the exact constitutional plane of speech and press. Because authentic art is required, Article CVI assigns grants by peer artistic merit panels while Article CIV severs the Commission from intelligence agencies. Because mutual recognition rather than projection sustains public trust, Article CVII codifies reciprocity. Because sustained encounter during diplomatic friction matters most, Article CIX bars crisis suspension. Numbered sequentially from CIII through CIX [with clarifying Article CXXIV closing the code], these provisions anchor affective cultural deterrence in binding law.

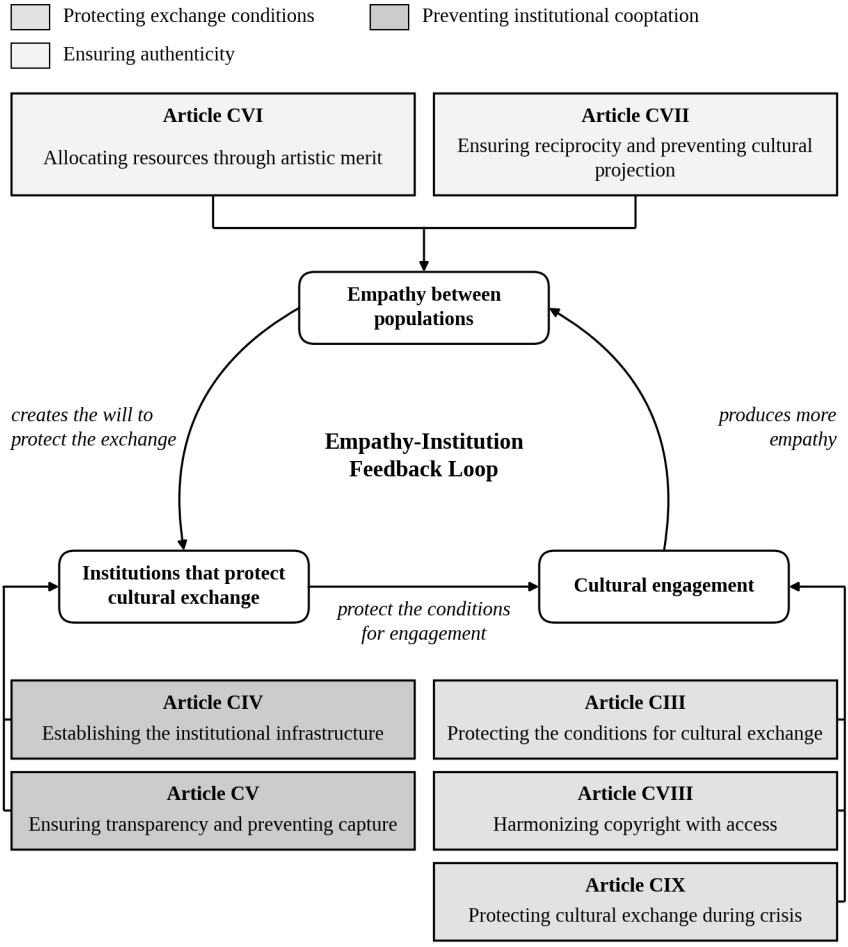


Figure 4.3. Articles of Cultural Diplomacy: Internal Logic

VII. The Authenticity Imperative as Constitutional Principle

The Authenticity Imperative warrants separate treatment. It is not merely a design preference but a structural requirement of the mechanism the articles are designed to protect.

Authenticity in cultural diplomacy has been documented as a persistent problem. Zamorano has shown how soft power vocabulary, while presenting cultural influence as a tool of statecraft, simultaneously encouraged the instrumentalization of cultural production: treating artists,

musicians, filmmakers, and writers as agents of foreign policy rather than autonomous creators (Zamorano, 2016). Ang, Isar, and Mar have argued that cultural diplomacy must open "relational space" for genuine encounter rather than strategic messaging, because encounter itself builds mutual understanding while strategic calculation corrupts it (Ang et al., 2015). Rivera has documented how the British Council maintains institutional credibility precisely through operational independence from His Majesty's Government; arm's length autonomy is not a luxury but the condition that keeps the institution effective (Rivera, 2015).

Empirical psychology reaches the same conclusion from another angle.

Research on the affective cognitive empathy pathway establishes that empathic concern and perspective taking depend heavily on perceived authenticity and unforced affective engagement (Decety, 2012; Batson, 2011; Hoffman, 2000; Cikara et al., 2011). Funding source matters little. Perceived manipulation kills empathy instantly. Listeners meeting a song or film as genuine creative craft experience affective cultural identification and lower outgroup distance, whereas listeners spotting covert ministry messaging trigger immediate cognitive resistance that locks empathy out altogether; the Authenticity Imperative is never mere rhetoric, this is because institutional interference in artistic content destroys the exact humanizing capacity it claims to defend thereof.

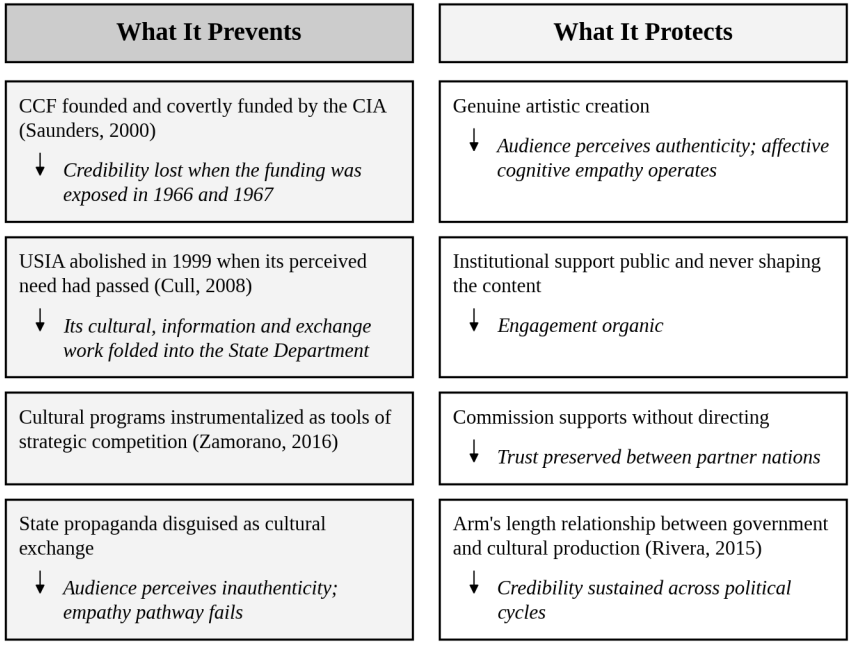


Figure 4.4. The Authenticity Imperative: What It Prevents and What It Protects

VIII. What the Gap Required and What the Articles Provide

The Empathy Institution Feedback Loop was introduced in Chapter 1 for this volume's international and cultural architecture. Chapter 2 expanded its cognitive and affective foundations through Multi Resolution Humanization and Concept III of the Theory of Eternal Relativity. Chapter 3 documented domestic reciprocity between civic trust and fair institutions. Across national borders, the loop forms a reinforcing cycle: cross border empathy builds political support for protective cultural law, protective law shields authentic cultural encounter, and sustained encounter widens cross border empathy.

Three components are required. First, a humanizing mechanism linking populations across borders: cross border cultural humanization operating through authentic music, film, literature, and performance, grounded in affective cognitive empathy research (Decety, 2012; Batson, 2011; Cikara et al., 2011; Kertzer & Zeitzoff, 2017). Second, a durable

constitutional system capable of shielding that openness: Jasutopianism's Articles of Law, Three Authorities of Governance, and Article CII's textual lock. Third, an explicit legal bridge tying cross border cultural openness into the domestic constitution. Articles CIII through CIX [paired with clarifying Article CXXIV] supply that bridge.

Without these articles, the code stays incomplete.

Affective cultural identification lowers intergroup hostility. Jasutopianism protects domestic liberty and institutional integrity. Yet zero provisions in the original 102 Articles link those two halves together, leaving cross border cultural access exposed to shifting administrations without an independent commission, without bilateral reciprocity, and without crisis endurance. Seven Articles of Cultural Diplomacy close that breach, while Article CXXIV places Article IV's non captivity duty beyond dispute.

They accomplish this cleanly. Domestic sovereignty holds intact, artistic freedom remains constitutionally shielded under the Authenticity Imperative, and not one word of Articles I through CII is altered thereof.

IX. From Articles to Digital Governance

Construction has started.

This chapter mapped Jasutopianism's international legal gap, stated three arguments for constitutional permanence, established three design rules [the Authenticity Imperative, institutional separation, and reciprocity], drafted Articles CIII through CIX alongside clarifying Article CXXIV, and verified every structural link to the original 102 Articles. Treaty precedents across three continents confirm operational feasibility; constitutional codification adds permanence.

Chapter 5 confronts the next breach. Published in 2021 before algorithmically driven inhabited platforms reshaped everyday cultural life, the original code lacked digital platform law. Seven Articles of Digital Cultural Engagement [CX through CXVI], reinforced by an enforceable anti farming definition of Qualifying Digital Transactions, carry all three design rules directly into the digital sphere.

Together, Articles CIII through CXVI supply the legal foundation for the Empathy Institution Feedback Loop.

The construction continues.

References (Chapter 4)

African Union. (2006). *Charter for African cultural renaissance*. African Union.

Al Jazeera. (2003, August 23). *Pakistani cable strike over TV ban*. https://www.aljazeera.com/news/2003/8/23/pakistani-cable-strike-over-tv-ban

Ang, I., Isar, Y. R., & Mar, P. (2015). Cultural diplomacy: Beyond the national interest? *International Journal of Cultural Policy*, *21*(4), 365-381.

ASEAN. (2016). *ASEAN socio-cultural community blueprint 2025*. ASEAN Secretariat.

Batson, C. D. (2011). *Altruism in humans*. Oxford University Press.

Cikara, M., Bruneau, E. G., & Saxe, R. R. (2011). Us and them: Intergroup failures of empathy. *Current Directions in Psychological Science*, *20*(3), 149-153.

Cull, N. J. (2008). *The Cold War and the United States Information Agency: American propaganda and public diplomacy, 1945-1989*. Cambridge University Press.

Decety, J. (Ed.). (2012). *Empathy: From bench to bedside*. MIT Press.

European Commission. (2016). *Towards an EU strategy for international cultural relations*. JOIN(2016) 29 final. Brussels: European Commission.

Geneva Convention III. (1949). *Geneva Convention relative to the treatment of prisoners of war*, 12 August 1949, 75 U.N.T.S. 135.

Hague Regulations. (1907). *Regulations concerning the laws and customs of war on land*, annexed to Convention (IV) respecting the laws and customs of war on land, The Hague, 18 October 1907.

Hoffman, M. L. (2000). *Empathy and moral development: Implications for caring and justice*. Cambridge University Press.

Iber, P. (2017, June 11). The spy who funded me: Revisiting the Congress for Cultural Freedom. *Los Angeles Review of Books*. https://lareviewofbooks.org/article/the-spy-who-funded-me-revisiting-the-congress-for-cultural-freedom/

Kertzer, J. D., & Zeitzoff, T. (2017). A bottom up theory of public opinion about foreign policy. *American Journal of Political Science, 61*(3), 543-558.

Mark, S. (2009). *A greater role for cultural diplomacy* (Discussion Papers in Diplomacy No. 114). Netherlands Institute of International Relations 'Clingendael'.

Protocol I. (1977). *Protocol additional to the Geneva Conventions of 12 August 1949, and relating to the protection of victims of international armed conflicts*, 8 June 1977, 1125 U.N.T.S. 3.

Rivera, T. (2015). *Distinguishing cultural relations from cultural diplomacy: The British Council's relationship with Her Majesty's Government* (CPD Perspectives on Public Diplomacy, Paper 1). Figueroa Press.

Rodriguez, J. (2021). *Jasutopianism*. [Self-published].

Saunders, F. S. (2000). *The cultural Cold War: The CIA and the world of arts and letters*. The New Press. (Original work published 1999)

Singh, J. P. (2010). *United Nations Educational, Scientific and Cultural Organization (UNESCO): Creating norms for a complex world*. Routledge.

UNESCO. (2005). *Convention on the protection and promotion of the diversity of cultural expressions*. https://www.unesco.org/en/legal-

affairs/convention-protection-and-promotion-diversity-cultural-expressions

Zamorano, M. M. (2016). Reframing cultural diplomacy: The instrumentalization of culture under the soft power theory. *Culture Unbound*, *8*(2), 165-186.

Chapter 5: Digital Governance: Articles for the Inhabited Platform Era



I. The Construction Continues

Chapter 4 proposed seven Articles of Cultural Diplomacy [CIII through CIX] alongside clarifying Article CXXIV. Those articles provide the constitutional bridge between domestic Jasutopian governance and cross border cultural humanization. They protect international cultural exchange. They establish the Cultural Exchange Commission as an independent body separated from intelligence services. They codify the Authenticity Imperative as a binding constitutional standard. They mandate bilateral reciprocity in cultural relations between nations. They require that cultural exchange continue across diplomatic crises. Drafted in the constitutional register of the original book, they carry the permanence lock of Article CXXIII, which extends Article CII to the new code.

They are not sufficient.

Music, film, literature, visual art, theater, and dance dominated cross border cultural circulation when Jasutopianism appeared in 2021. Creators

finished a discrete work; audiences abroad received that finished product across conventional distribution channels. Within platform governance scholarship, platforms distributing finished cultural works operate primarily as conduits rather than everyday civic habitats (Van Dijck, Poell, & De Waal, 2018; Gillespie, 2018). This volume names such channels admired platforms and the discrete works they circulate admired cultural products, setting them directly against a structurally different class of digital infrastructure.

The terrain has shifted.

Since 2021, a separate institutional category has become the chief arena of daily cultural life: the inhabited digital platform. Citizens do not merely sample culture there once a week. They live inside it daily. Drawing directly on platform society theory (Van Dijck et al., 2018), moderation scholarship (Gillespie, 2018), political economy analyses of platformization (Rahman & Thelen, 2019), and data colonialism theory (Couldry & Mejias, 2019), this volume defines an inhabited platform as an interactive digital environment wherein a given user creates, shares, debates, and curates cultural identity through continuous habitual engagement. Exposure is no longer episodic; it is recursive, algorithmic, and bound up with self expression itself. Short video feeds, interactive video networks, social messaging arenas, and participatory creator spaces illustrate the present generation of this category, though any future reader may substitute whichever interactive networks a given population then inhabits. Because inhabited platforms mediate social identity while concentrating network effects and behavioral data extraction, they require dedicated constitutional provisions.

Statutes drift. Constitutions hold. Because ordinary regulatory codes bend to corporate lobbying and shifting partisan control while inhabited networks continue reorganizing daily civic life across national borders, this chapter proposes seven Articles of Digital Cultural Engagement [CX through CXVI], reinforced by an enforceable definition of Qualifying Digital Transactions and a Sovereign Clearing Intermediary for nonmonetary foreign settlement, to extend Jasutopianism's legal architecture permanently across the inhabited platform era thereof.

II. The Temporal Gap

The gap must be stated cleanly. Its exact form dictates its legal remedy.

Jasutopianism's 102 Articles of Law govern every major sphere of civic life recognizable at the moment of drafting. Employment. Education. Criminal justice. Commerce. Citizenship. Democratic procedure. Media verification. Housing. Military oversight. Constitutional permanence. Chapter 4 extended that code into cross border cultural diplomacy. Yet no article in the original 102 [nor in Articles CIII through CIX] governs the interactive digital platforms through which cross border cultural life now predominantly flows.

This is a temporal gap. It is not a philosophical gap.

Jasutopianism's first principles reach digital life without alteration. Freedom, Life, and Prosperity bind online social environments as directly as physical streets. Article III's free speech mandate covers digital expression; Article V's source verification rule covers digital reporting. The National ID Log System of Articles LXXXV through LXXXVIII [explained in Argument VIII], logging every economic transaction across a given state or territory, already presumes institutional transparency across digital ledgers. The constitutional foundation stands ready. The platform specific Articles were simply not yet written.

Platform scholarship clarifies why the temporal gap carries high institutional stakes. Van Dijck et al. (2018) show that connective platforms reorganize core public values [news circulation, civic community, aesthetic taste, and collective identity] through private architectures of datafication, commodification, and algorithmic selection. Gillespie (2018) establishes that content curation and moderation are constitutive of what platforms are, never neutral plumbing. Rahman and Thelen (2019) trace how platform firms turn network effects into durable infrastructural power, while Couldry and Mejias (2019) identify continuous behavioral data capture as a structural form of extraction. Set beside admired distribution channels [where a given citizen streams an album or reads a translated novel periodically], an inhabited platform accumulates continuous daily interaction wherein the user's own

creative output and social ties live inside an algorithmically curated feed. The difference is not merely a matter of minutes logged. It is structural. When a population inhabits a foreign owned platform, attachment to that digital habitat collides directly with national data sovereignty, creating governance tensions that ordinary telecommunications statutes were never drafted to resolve.

Box 5.1: Historical Reference Case

The United States dispute over TikTok supplies a compact historical reference case illustrating how inhabited platform attachment collides with national sovereignty law. Launched internationally in 2017, the short video application achieved massive daily adoption in the years after Jasutopianism's 2021 publication, pairing foreign corporate ownership with algorithmic feed selection calibrated to individual watching patterns. Federal authorities sought to force divestiture or prohibition, first by executive order in 2020 and then by federal statute in 2024, citing behavioral data collection and algorithmic influence over domestic citizens. On 17 January 2025, the Supreme Court upheld the 2024 statute in *TikTok Inc. v. Garland* (2025). Yet popular attachment shaped the practical settlement even without defeating judicial authority. Throughout 2025, executive orders repeatedly delayed enforcement while negotiations proceeded toward restructuring rather than outright removal, culminating on 23 January 2026 in the transfer of domestic operations to TikTok USDS Joint Venture LLC, wherein the foreign parent ByteDance retained a minority equity share just under 20 percent. The episode ages cleanly as an institutional lesson across future platform generations: once a population inhabits a foreign designed digital environment, crude prohibition provokes fierce public resistance, whereas constitutional rules governing transparency, manipulation, data residency, and reciprocal access govern the platform's conduct without cutting citizens off from cultural life.

Any governance architecture written for the twenty first century that omits digital platforms accepts obsolescence. These seven Articles close that gap thereof.



III. Why Digital Platforms Require Constitutional Governance

The proposition that digital platforms warrant constitutional level governance [not merely regulatory attention] may appear disproportionate. Governments worldwide regulate platforms through ordinary legislation. The European Union's Digital Services Act imposes transparency and content moderation requirements. Australia's News Media Bargaining Code covers the economic relationship between platforms and news publishers. India's Information Technology Rules regulate content within the domestic digital space. If ordinary regulation suffices then, constitutional codification seems excessive.

Three arguments establish why regulation does not suffice within the Jasutopian system.

First, platform power is structural.

K. Sabeel Rahman and Kathleen Thelen have shown that platform companies represent not merely a new business model but a structural transformation of capitalism itself. Platform power concentrates through network effects [more users attract more users, creating barriers to entry that

few entrants overcome without public support], data advantages [more data enables better prediction, creating informational asymmetries between platform and user], and infrastructure control [the platform becomes the marketplace itself rather than a single actor within a marketplace] (Rahman & Thelen, 2019). This structural power is qualitatively different from the market power of a conventional corporation. A conventional monopoly controls a product or service. A platform monopoly controls the infrastructure through which entire categories of human activity occur. Ordinary regulation responds to incidental market failures. Constitutional codification responds to structural transformations. If platforms have restructured the economic logic of cultural exchange [and the evidence shows that they have] then, the governance response must match the structural nature of the transformation. Ordinary legislation can be repealed when political calculations shift. Constitutional articles [under Article CXXIII, which extends the lock of Article CII] cannot be. The lesson of the United States Information Agency applies: when platform governance is left to ordinary legislation then, it will be dismantled when political will shifts, just as the USIA was abolished in 1999 when the perceived need for cultural exchange disappeared (Cull, 2008).

Second, algorithmic opacity violates a foundational principle of Jasutopianism's philosophical architecture.

The Theory of Eternal Relativity, Concept IV, holds that social accountability emerges from understanding. When citizens can trace the informational history of institutional decisions then, accountability becomes possible, and accountability produces a condition wherein "the country has the highest truth per capita" and "therefore, the purest form of freedom" (Rodriguez, 2021, TER, Concept IV). Frank Pasquale has documented that algorithmic systems governing content recommendation, credit scoring, reputation assessment, and information flow operate as what he terms "black boxes" [systems whose inputs, logic, and outputs are opaque to the people they affect] (Pasquale, 2015). Black box algorithms are the antithesis of TER Concept IV. If citizens cannot understand the systems that determine which cultural products reach them [in what sequence and with what emphasis and through what selection criteria] then, the accountability that TER requires is

impossible. The informational tracing that produces humanization [Concept III] and accountability [Concept IV] cannot occur when the systems mediating cultural engagement are opaque. Algorithmic transparency is therefore not a regulatory preference within Jasutopianism. It is a constitutional requirement derived from the governance system's own philosophical foundation.

Third, data extraction constitutes a structural violation of the Three Founding Principles.

Nick Couldry and Ulises Mejias have introduced the concept of "data colonialism" [the argument that the contemporary extraction of human behavioral data by technology platforms is structurally analogous to historical colonialism]. Both processes appropriate resources from populations who have no meaningful say in the extraction and convert those resources into assets for a distant elite (Couldry & Mejias, 2019). The structural parallel is precise. Freedom is diminished when behavior is surveilled without informed consent. Life quality is reduced when attention is commodified and manipulated for commercial extraction. Prosperity is extracted rather than shared when the value generated by a population's cultural engagement is captured by foreign shareholders. Each violation corresponds to one of the Three Founding Principles, which Article II protects from any law that limits them outside a Formally Declared Crisis. Data sovereignty provisions within Jasutopianism's legal code are therefore not technical regulations about data storage. They are anticolonial legislation for the digital era, grounded in the governance system's own foundational commitments thereof.

IV. The Economic Foundation

The preceding arguments establish why digital platforms require constitutional governance. They do not yet explain why Jasutopianism's approach to platform governance differs from every conventional regulatory model currently operating or proposed. The difference is economic.

Conventional platform regulation operates within the existing monetary economic system. The European Union's Digital Services Act

imposes transparency and content moderation requirements on platforms that remain motivated by advertising revenue and data monetization. The proposed regulations in the United States handle data privacy while leaving the data extraction incentive structure intact. Robert Deibert has proposed a "restraint" model [legal and technical constraints on what both governments and corporations can do with digital infrastructure], acknowledging that platforms and states are both threats to digital freedom (Deibert, 2020). Terry Flew and Fiona Martin have documented the spectrum of regulatory approaches across different political systems, from self regulation to coregulation to direct state oversight (Flew & Martin, 2022). All of these approaches share a common limitation.

They attempt to constrain surveillance capitalism from outside the economic system while leaving the economic system itself unchanged. Gorwa (2024) documents the political consequence: platform governance becomes a continuous negotiation against an economic system that rewards the very behaviors being regulated.

Jasutopianism changes the economic system.

Under the Status Leveling system [Jasutopianism, Articles XXXV through XLVIII], monetary currency is replaced by a status based system of capital accumulation. Citizens earn status through contribution to the Jasutopian community. Status determines access to resources and privileges. There is no advertising revenue market because there is no monetary advertising industry. There is no venture capital accumulation through investment returns because capital accumulation occurs through proven contribution, not monetary investment. There is no data monetization incentive, because behavioral data cannot be sold for money in a system without currency.

The monetary drivers of surveillance capitalism do not exist within Jasutopianism's economic architecture. Two limits hold that claim to its true size. It holds for the platforms of the Jasutopian economy, and the platforms that citizens inhabit most are owned abroad and paid by advertising abroad, so that their incentive to extract attention and data is untouched by Status Leveling; the Articles that follow exist chiefly for them. And it removes the

advertising revenue, not every incentive. Jasutopianism measures a business owner's work performance by the "number of transactions" the business logs (Rodriguez, 2021, Art. IX), so a domestic platform that keeps citizens returning still advances its operator, and behavioral data keeps the value it has for surveillance, a value that needs no money. Articles CXII and CXIV exist for what remains.

Shoshana Zuboff has identified surveillance capitalism as a novel economic logic in which personal behavioral data is extracted without meaningful consent, processed through machine intelligence, and sold as prediction products to business customers who wish to anticipate and influence human behavior (Zuboff, 2019). Nick Srnicek has classified platforms by their economic logic: advertising platforms [which monetize user attention and data], cloud platforms [which rent computational infrastructure], product platforms [which manufacture on demand], lean platforms [which minimize asset ownership], and industrial platforms [which connect producers] (Srnicek, 2017). Under Status Leveling, the first and most powerful category [advertising platforms] has no revenue model inside the Jasutopian economy. Inside the Jasutopian economy, the advertising logic that produces surveillance capitalism is removed by the economic system itself. Not by regulation. By design.

Trebor Scholz has proposed platform cooperativism [platforms owned and governed by the people who create value on them] as an alternative to corporate platform ownership. He identifies ten principles: collective ownership, decent pay and income security, transparency, portability of data and user identity, protection from arbitrary behavior, the right to log off, the right to be involved in design decisions, collective algorithmic accountability, worker protection, and rejection of excessive surveillance (Scholz, 2016). Examples exist, and their record is mixed. Stocksy, a stock photography cooperative owned by its artists, its staff and its advisors, still operates. Fairmondo, a cooperatively owned marketplace, and Resonate, a streaming service owned by musicians (Scholz & Schneider, 2017), have both closed. These examples show that platform cooperatives can work inside a monetary economy and are hard to sustain there. Within Jasutopianism's economic system, platform cooperativism is not a struggling

alternative competing against the dominant incentive structure of monetary capitalism. It is the natural form of digital platform organization within a status based economy. The incentive to extract advertising revenue from users does not exist. The incentive to contribute to the community does, beside the pull toward engagement that Status Level points still pay, which Article CXII governs.

This distinction is essential, and the reader must hold it clearly in mind to understand the articles that follow.

The Articles of Digital Cultural Engagement are not regulatory patches applied to an economic system that incentivizes surveillance. They are constitutional provisions embedded within an economic system that removes the monetary incentive for surveillance. The articles govern two things: the foreign platforms, whose monetary drivers remain in force outside the Jasutopian economy, and, inside it, what remains once advertising revenue has been removed: the pull toward engagement that Status Level points still pay, and questions of transparency, cultural sovereignty, reciprocity, and democratic oversight. These are governance questions. They are not market correction questions thereof.

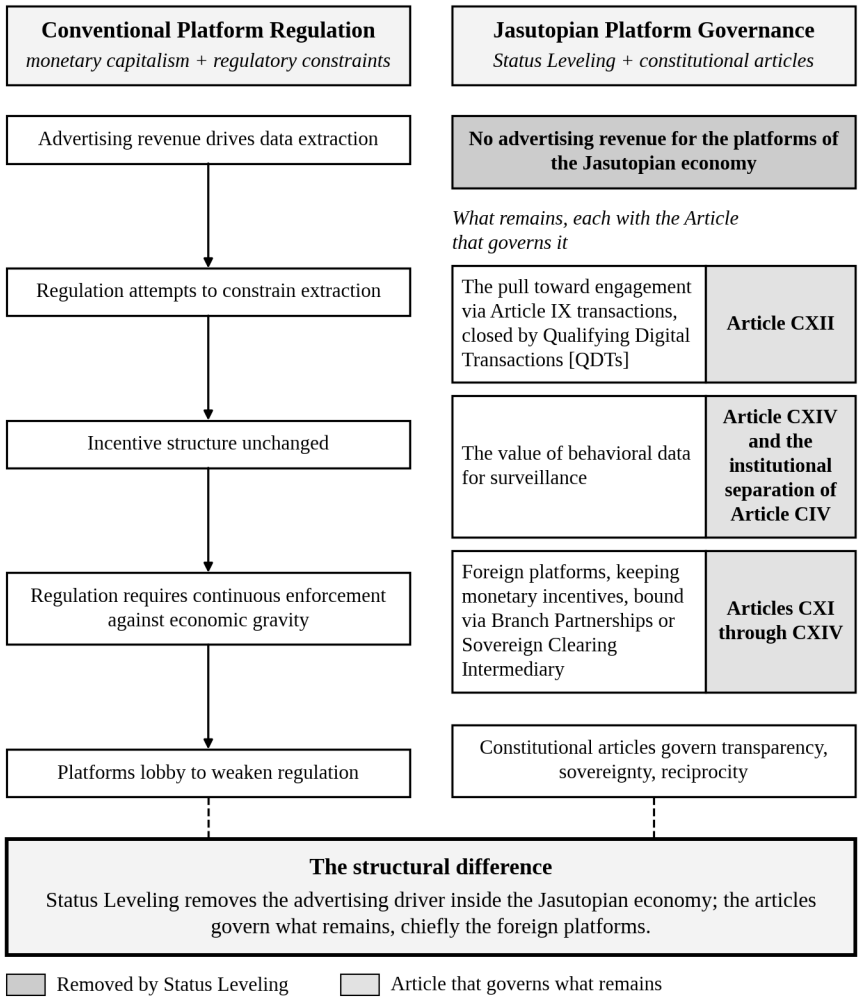


Figure 5.1. The Economic Foundation: What Status Leveling Removes and What Remains

V. The Articles of Digital Cultural Engagement

The following articles [CX through CXVI] govern digital platforms within a Jasutopian country [or territory]. They are drafted as extensions of the existing 102 Articles of Law and the preceding Articles of Cultural Diplomacy [CIII through CIX]. They fill the temporal gap identified in Section II: the absence of digital platform governance from a legal code drafted before inhabited platforms became the primary vectors of cultural

exchange. Each Article is printed as its provision, which alone is proposed as law; the Rationale that follows it is commentary.

Durable governance rests on two mutually reinforcing anchors: enduring human empathic capacity and entrenched constitutional law. Peer reviewed psychology establishes that the human capacity for affective sharing, perspective taking, and moral concern across social lines is a recurring feature of human development across generations (Decety, 2012; Batson, 2011). Constitutional entrenchment adds the institutional anchor: Article CII declares that original Articles I through CII may never be deleted or rewritten after passage (Rodriguez, 2021, Art. CII), and Article CXXIII extends that textual lock to Articles CIII through CXXIV. Paired together, these two anchors produce a property that neither secures alone; wherein, a system backed by both human empathic sociality and permanent law resists shocks that would fracture either protection by itself, since a hostile administration may restrict exchange while human curiosity endures, and a polarized public may neglect an entrenched statute until civic engagement revives it. This volume names that dual defense the Permanence Architecture, tracing its self enforcing structure in Chapter 8, its institutional momentum in Chapter 11, and its cross level redundancy in Chapter 13.

Institutional trust research and comparative digital censorship cases show that the Empathy Institution Feedback Loop also operates in reverse. Rothstein (2005) establishes that social trust is structurally vulnerable to institutional betrayal: once fair, universal public rules are dismantled or captured for partisan control, citizens update their expectations downward, cooperation collapses into defensive distrust, and political actors face reduced resistance when dismantling further safeguards. Comparative cases confirm how rapidly cross border cultural openness erodes once legal protections fail. Russia withdrew in 2014 from the Future Leaders Exchange, enacted its 2015 statute branding foreign civic organizations undesirable, and expanded state filtering over foreign digital platforms; during the May 2025 crisis between India and Pakistan, Indian regulators directed streaming services to remove films, music, series, and podcasts of Pakistani origin. Remove the legal shelter for authentic cultural contact and sustained intergroup contact shrinks, shrink contact under state censorship and salient

historical grievances intensify, and once those grievances harden, populations support deeper digital barriers against former neighbors. Feedback runs in both directions. Constitutional protection exists precisely to arrest that downward spiral before it accelerates thereof.

Article CX. Digital platforms that operate within a Jasutopian country [or territory] or that are accessible to Jasutopian citizens will be classified into two categories for purposes of governance. An inhabited platform is one on which citizens create, share, and consume content through sustained, habitual engagement; where the platform functions as a social environment in which cultural identity is formed and expressed [examples of this category include social media platforms, video sharing platforms, and interactive digital communities, among others]. An admired platform is one on which citizens consume cultural products created by others without sustained active engagement; where the platform functions as a distribution channel for cultural products rather than as a social environment [examples of this category include music streaming services, film distribution platforms, and digital bookstores, and similar services]. Both categories are protected under Article CIII [international cultural exchange as a protected activity]. Article CXIV governs every digital platform of either category, and Article CXI every such platform that operates within a Jasutopian country [or territory]. Inhabited platforms are further governed by Articles CXII, CXIII, CXV and CXVI.

Rationale. This classification is not arbitrary. Van Dijck et al. (2018) have shown that platforms which mediate essential societal functions [news, education, community formation, political discourse] are structurally different from platforms that distribute cultural products without mediating social life. The distinction is one of governance function: inhabited platforms raise questions of identity formation and cultural sovereignty that admired platforms raise in far smaller measure. Transparency and data are another matter. A music streaming service or a digital bookstore also selects and ranks what each user is shown, and also keeps a record of what each user hears or reads, so the reasons for Articles CXI and CXIV apply to it in full. Those two Articles therefore reach every digital platform, and the distinction

between the two categories governs only the Articles written for the platform as a social environment.

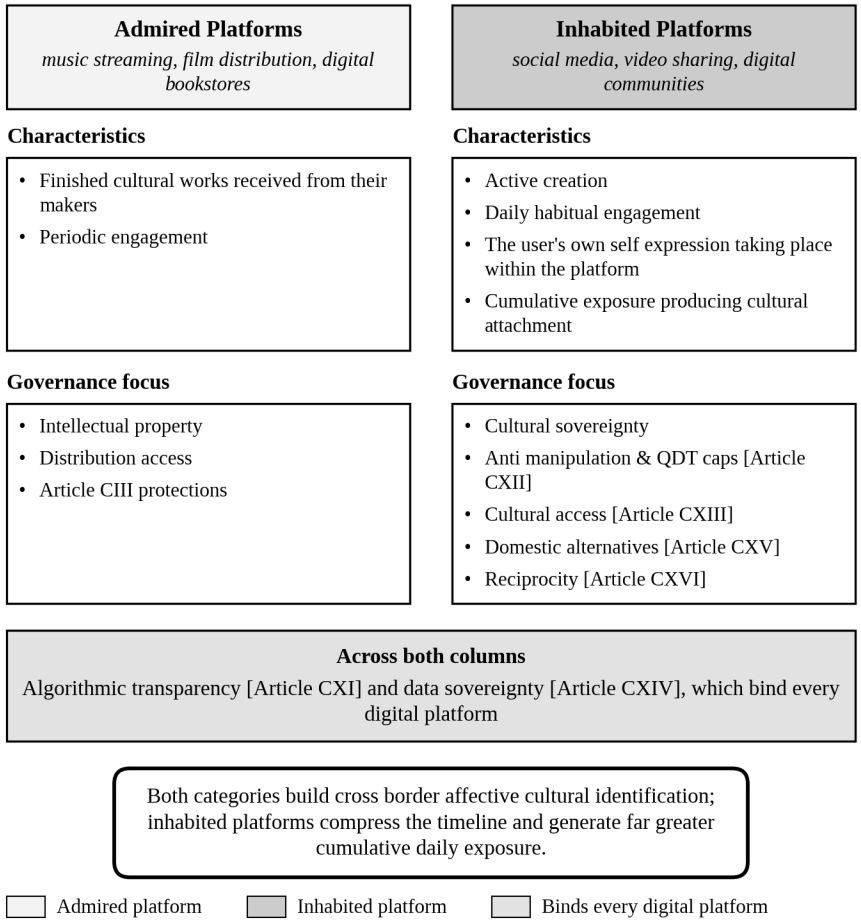


Figure 5.2. Inhabited vs. Admired Platforms: Governance Implications

Article CXI. Digital platforms operating within a Jasutopian country [or territory], inhabited and admired alike, must disclose to their users, in a manner that is clearly accessible and comprehensible to every citizen, the following information: first, the algorithmic systems used to select, rank, or recommend content to users; second, the categories of personal data collected from users; third, the purposes for which personal data is used; fourth, any entities with which personal data is shared; and fifth, the content moderation policies that govern which content is permitted and which content is

removed. This disclosure will be provided in a standardized format determined by the Cultural Exchange Commission in consultation with the Legislative Authority. The Cultural Exchange Commission will monitor compliance with this Article and with Articles CXII through CXIV, and will refer a suspected violation to the Judiciary Authority, which alone will make the finding. Upon a finding of violation, the Judiciary Authority will order the operator to correct the practice within a stated time. If the order is not obeyed, a domestic operator will be subject to deductions of Status Level points and, at the limit, to the loss of its business license, and a foreign operator to conditions upon, and at the limit suspension of, its agreement to do business in the Jasutopian country [the Branch Business Partnership through which it does business and the resource exchanges that pay it]; wherein, a suspension will require the approval of the Chamber of Citizens. Every remedy under Articles CXI through CXIV acts on the operator alone, and no remedy may restrict a citizen's own access to the cultural products a platform carries.

Rationale. The purpose of this article is precise. Algorithmic curation is not neutral. It decides which cultural works reach which citizens and in what sequence. If cross border cultural humanization depends upon authentic encounter with works created abroad [as Chapter 4 established and as Articles CIII through CIX codify] then, citizens must inspect the algorithmic rules mediating that encounter. Pasquale's analysis of algorithmic black boxes shows that opaque ranking systems block the informational tracing required for democratic accountability (Pasquale, 2015). TER Concept IV establishes that accountability grows from traceable information. Algorithmic content selection is an institutional decision shaping public culture; opacity in that process directly contradicts the constitutional premise of Jasutopianism thereof. The disclosure duty binds admired platforms alongside inhabited ones, this is because a streaming catalog orders what a listener hears next just as an interactive feed orders what a viewer watches. Enforcement remains strictly separated: the Cultural Exchange Commission monitors compliance and refers suspected violations, while the Judiciary Authority alone renders findings so the agency supporting cultural exchange never acts as its own judge. Domestic operators answer through Status Level deductions and potential license revocation [extending Article XXXIII's

court ordered point penalties to business licensing], while foreign operators answer through their operational agreements [either bilateral Branch Business Partnerships under Argument II or Sovereign Clearing Intermediary settlements described below].

Article CXII. No inhabited digital platform operating within a Jasutopian country [or territory] may use personal behavioral data [including but not limited to browsing history, engagement patterns, emotional responses, and biometric data] for the purpose of manipulating user engagement in a manner that prioritizes extraction over the authentic interests of any user. Algorithmic curation [which assists users in discovering cultural products they would genuinely value] is permitted and protected. Algorithmic manipulation [which exploits psychological vulnerabilities to maximize engagement metrics for purposes of extraction] is prohibited. The determination of whether a specific algorithmic practice constitutes curation or manipulation will be made by the Judiciary Authority using the standard of whether the practice serves the user's authentic cultural interests or serves the extraction of value from the user's attention. This Article is enforced as Article CXI provides.

Rationale. This distinction demands exact technical footing. Under monetary capitalism, separating curation from manipulation fails continuously because advertising revenue pays firms outright for attention capture (Zuboff, 2019). Status Leveling abolishes domestic ad markets. Yet zero currency does not mean zero gaming. Because Article IX scores business performance through logged transactions (Rodriguez, 2021, Art. IX), a domestic platform operator could still chase compulsive scrolling, outrage triggers, or autoplay churn just to harvest Status Level points, while foreign platforms keep their monetary ad engine intact abroad. Article CXII blocks both paths, anchoring citizen attention in Freedom, Prosperity, and TER Concept IV's traceable accountability so no transient parliamentary majority may trade citizen autonomy away; directly below, four enforceable rules close the domestic farming loophole and specify foreign barter clearing cleanly.

Qualifying Digital Transactions: Anti Farming Specification for Article CXII

A serious constitutional economist will ask one sharp question about Article IX. If a domestic platform advances its operator's Status Level through logged transactions then, what stops an operator from farming millions of trivial clicks to inflate its record? Nothing stops it unless the law defines what counts as a transaction. Goodhart's Law warns that once a raw count becomes a target, operators bend design toward inflating the count rather than serving citizens. To prevent Status Level farming completely, the Judiciary Authority and the Cultural Exchange Commission shall enforce four technical standards defining **Qualifying Digital Transactions [QDTs]** under Article CXII:

1. **Telemetry Exclusion Rule.** Passive signals and micro interactions [page impressions, autoplay starts, scroll depth pings, algorithmic feed refreshes, reaction clicks, push notification opens, &c.] are classified strictly by law as interface telemetry. They carry zero transaction weight inside the National ID Log System and generate no Status Level credit for any platform operator.

2. **Monthly Active Citizen Unit Cap.** A domestic inhabited platform may earn at most one Qualifying Digital Transaction per unique verified citizen across each 30 day cycle. That single monthly credit triggers only when the citizen clears a baseline voluntary engagement threshold [deliberate content creation, direct peer to peer correspondence, or intentional non autoplay retrieval of cultural or informational works]. Holding that same citizen inside an endless feed for 100 additional hours during the same month yields zero additional Status Level points, structurally severing Status Level advancement from dwell time maximization.

3. **Audited Retrospective Utility Multiplier.** Once per quarter, the independent Metrics Audit Panel [established in Chapter 6] administers an anonymous, stratified survey across each inhabited platform's active citizens asking one standardized retrospective utility question: whether time spent on the platform served the

citizen's authentic cultural, civic, or creative ends. From those verified responses, the Panel computes a Retrospective Utility Multiplier Up bounded on the closed interval from 0 to 1.5, and each platform's raw monthly QDT total is multiplied by Up. Any platform scoring below 0.5 receives zero Status Level progression for the quarter; furthermore, that score triggers an automatic Cultural Exchange Commission referral under Article CXI for formal Judiciary Authority manipulation review under Article CXII.

4. **Barter Settlement Mechanics for Foreign Platforms.** Foreign owned platforms that decline bilateral labor and resource Branch Business Partnerships [Argument II] need neither be excluded nor paid in domestic currency. Instead, they may operate inside the Jasutopian jurisdiction through a **Sovereign Clearing Intermediary** established under Argument II, wherein the intermediary bundles exportable Jasutopian resource credits or verified engineering and compute services to settle international platform licensing equivalents without reintroducing currency into domestic household life.

These four rules leave domestic platform operators one narrow route to higher Status Level standing: building digital spaces that citizens voluntarily revisit and judge worthwhile in hindsight. Clickbait pays nothing. Autoplay loops pay nothing. Dwell time traps pay nothing. Only authentic cultural and civic service clears the quarterly audit thereof.

Article CXIII. Inhabited digital platforms must provide citizens with the ability to access cultural products from other nations without algorithmic restriction based on national origin, political relationship, or diplomatic status between nations. A given platform may not suppress, downrank, or restrict the visibility of cultural products from any nation based on the diplomatic relationship between that nation and the Jasutopian country [or territory], except where a specific item of content is restricted on a ground that Article CIII allows, proved as that Article requires [or, in a National Crisis, found as Article CIX provides]. This Article is enforced as Article CXI provides.

Rationale. This article extends Article CIX's crisis endurance standard into digital infrastructure. Platforms shall never act as covert instruments of cultural embargo. Affective cultural identification depends on continuous, unblocked encounter with foreign creative works. Algorithmically burying another nation's music, cinema, or literature produces the exact same isolation as a formal statute banning them, only with less public visibility. Article CXIII prohibits the exclusionary outcome rather than merely the formal edict. This is because the Empathy Institution Feedback Loop requires uninterrupted cultural contact precisely when diplomatic disputes tempt officials to cut ties; suppressing foreign expression during tension accelerates mutual dehumanization at the moment restraint matters most thereof. Its sole permitted restrictions mirror Article CIII exactly, keeping private platforms bound to the same constitutional ceiling that binds the State itself.



Article CXIV. The data of Jasutopian citizens generated through their engagement with digital platforms will be stored within the sovereign territory of the Jasutopian country [or territory] or within jurisdictions that provide equivalent legal protections as determined by bilateral agreement, except where a citizen has given explicit, informed, and revocable consent to

the transfer of that citizen's own data to another jurisdiction. When a citizen revokes that consent, the platform will cease the transfer, will return the data so transferred to storage within the Jasutopian country or an equivalent jurisdiction or delete it, and will confirm to the citizen that it has done so. This Article binds every digital platform, whether owned within the Jasutopian country or abroad. This Article is enforced as Article CXI provides.

Rationale. This article handles a tension that the preceding articles create. Cultural exchange [which Articles CIII and CX through CXIII protect] requires cross border engagement with foreign owned platforms. Data sovereignty [which the Three Founding Principles require] demands that citizens' behavioral data not be exploited by foreign entities. The resolution is that cultural exchange is protected but the behavioral data generated through that exchange remains under the legal jurisdiction of the Jasutopian country. Couldry and Mejias have shown that the extraction of personal data without meaningful consent is structurally analogous to historical colonialism [appropriation of a population's resources by a distant elite for their own enrichment] (Couldry & Mejias, 2019). Data sovereignty within Jasutopianism's legal architecture is therefore anticolonial in character. The Three Founding Principles are violated when a citizen's behavioral data [a resource generated by their cultural engagement, a record of their attention, their interests, their social connections, their creative expression] is extracted to enrich foreign entities without the citizen's informed and revocable consent. This article makes certain that freedom of cultural engagement does not produce vulnerability to data exploitation thereof. Consent is the one exception, and it belongs to the citizen alone: no agreement between governments and no term of service may give it on the citizen's behalf, and a consent withdrawn reaches the data already moved.

Article CXV. The Jasutopian government will support the development of domestic inhabited digital platforms that enable international cultural exchange. These platforms will be developed by private citizens and businesses [not by the government directly] through the institutional support mechanisms of the Cultural Exchange Commission [grants, infrastructure

provision, research support, and the like]. The platforms will be subject to all preceding articles.

Rationale. The purpose of this article is to make certain that Jasutopian citizens are not solely dependent on foreign owned platforms for digital cultural exchange. Cultural sovereignty requires domestic alternatives. This is not because foreign platforms are prohibited [they are not; Article CIII protects access to cultural products from all nations, and Articles CX through CXIV govern foreign platforms operating within the Jasutopian country]. It is because dependence on foreign platforms for the infrastructure of cultural exchange creates a structural vulnerability that governance must handle. Laura DeNardis has shown that technical decisions about internet architecture [domain name systems, encryption standards, routing protocols, server locations] are by their nature political decisions about who controls information flows, who can surveil communications, and whose values are embedded in technical standards (DeNardis, 2014). If the platforms through which cultural exchange occurs are owned, designed, and technically controlled by foreign entities then, those entities exercise de facto governance over the conditions of cultural engagement within the Jasutopian country. Domestic platforms provide an alternative that maintains sovereignty over the infrastructure of cultural exchange. Public support is what lets them reach their users. The barrier that network effects raise [Section III] is chiefly the long stretch in which a new platform has too few users to hold the next ones, a stretch that an entrant in a monetary economy survives only on the capital it can find. Under Status Leveling the builders of a domestic platform earn points toward a Status Level for their labor, as all labor does [Article XI], so that the stretch costs them nothing they live on, and the Commission supplies the servers, facilities and research that the stretch would otherwise starve [a grant in a country without currency is an allocation of resources, facilities and time: Chapter 4, Section VI]. Support does not promise that a domestic platform will win its citizens. It removes the reason it could not try. With that stated, the development of domestic platforms will not be pursued through restrictions on foreign platforms. Restriction reduces cultural exchange. Support expands it. The article mandates support, not restriction thereof.

Article CXVI. International agreements governing digital cultural exchange between a Jasutopian country [or territory] and other nations will be negotiated by the Executive Authority [with the consent of the Legislative Authority under standard treaty procedures] on the principle of digital cultural reciprocity. Digital cultural reciprocity means that the citizens of both nations have equivalent access to each other's inhabited digital platforms, subject to equivalent transparency and data protection standards. If any nation restricts its citizens' access to Jasutopian digital platforms then, the Jasutopian government will negotiate to remove those restrictions rather than imposing reciprocal restrictions on its own citizens. Only where the Judiciary Authority has found that a specific nation's platforms constitute instruments of surveillance, behavioral manipulation, or cultural imperialism [as defined in Article CVII: projection rather than mirroring] may the Cultural Exchange Commission recommend measures beyond the transparency and data protection requirements of Articles CXI through CXIV, and such measures will take effect only with the approval of the Chamber of Citizens. Every such measure will bind the conduct of the platforms concerned [their collection, storage and transfer of data, their recommendation systems, and the terms of their agreement to do business in the Jasutopian country] and never the access of a citizen to the cultural products they carry.

Rationale. The principle is that restricting any citizen's access to foreign cultural products reduces the cultural exchange that the deterrence mechanism requires; wherein, the goal of every negotiation is to expand access, not to restrict it. The measures the Article allows bind a platform's conduct and never a citizen's access, so that Article CIII, which is subject to this Article, loses nothing of what it secures to the citizen. The approval of the Chamber of Citizens is a safeguard. It prevents the executive from restricting digital cultural exchange without democratic authorization. It also prevents the Cultural Exchange Commission from exceeding its mandate. The Commission supports cultural exchange and monitors the duties of Articles CXI through CXIV. It does not restrict exchange. Only the democratic body [the Chamber of Citizens] may authorize further measures, and only under the specific conditions this article defines thereof.

VI. The Design Logic

The seven articles proposed above [CX through CXVI] extend the three design principles established in Chapter 4, together with the two properties of permanence and crisis endurance that its articles carry, into the digital domain, and add one principle that the digital domain uniquely requires.

Permanence. Like the Articles of Cultural Diplomacy, the Articles of Digital Cultural Engagement are designed to be permanent under Article CXXIII, which extends the lock of Article CII. If digital platform governance can be suspended by legislative act then, the technological infrastructure of cultural exchange can be dismantled during periods of political inconvenience. The abolition of the United States Information Agency in 1999 [after the Cold War ended and the perceived need for cultural engagement disappeared] shows that institutional infrastructure without constitutional protection is vulnerable to shifting political calculation (Cull, 2008). Platform governance requires the same constitutional permanence that cultural diplomacy requires.

Institutional separation. The Cultural Exchange Commission [established in Article CIV] monitors platform compliance with Articles CXI through CXIV and refers a suspected violation to the Judiciary Authority, which alone makes the finding [Article CXI]. It is separated from intelligence services, the military, and executive departments. This principle is essential in the digital domain. The temptation to use platform data for surveillance purposes is structurally greater than the temptation to use cultural diplomacy for intelligence purposes. The data generated through digital cultural engagement [browsing patterns, engagement history, social connections, content creation, emotional responses] is precisely the data that intelligence services value most. Institutional separation prevents the conversion of cultural engagement infrastructure into surveillance infrastructure.

Authenticity protection. Article CXII's separation of algorithmic curation from algorithmic manipulation carries the Authenticity Imperative [codified in Article CIV] directly into digital architecture. Just as Article CIV

bars the Cultural Exchange Commission from steering creative content, Article CXII and its Qualifying Digital Transactions specification bar platforms from gaming attention metrics or substituting manufactured compulsion for voluntary interest. Its legal footing rests on citizen autonomy under Freedom and Prosperity and traceable accountability under TER Concept IV. Tarleton Gillespie has shown that content moderation is constitutive of what digital platforms are rather than an external afterthought (Gillespie, 2018). Because recommendation algorithms amplify exposure at continuous daily scale, any design capable of deepening voluntary cultural discovery can also distort attention toward addiction; constitutional rules govern that architectural boundary directly rather than treating platforms as neutral conduits.

Reciprocity. Article CXVI establishes digital cultural reciprocity as the governing principle of international digital engagement. This extends Article CVII's reciprocity requirement from the analog domain to the digital domain. The principle is unchanged: cultural exchange is not cultural projection. The goal is mutual access, not one directional dominance. The digital dimension adds a complexity that the analog dimension does not pose: a platform designed in one country embeds that country's cultural assumptions into its recommendation algorithms, interface design, and content moderation policies. Reciprocity in the digital domain requires not merely mutual access but mutual transparency about the systems that mediate cultural engagement.

Crisis endurance. Article CXIII carries Article CIX's crisis endurance standard straight into digital infrastructure. Platforms shall never act as covert cultural embargoes. This is the digital mirror of keeping physical exchange open during diplomatic storms, because cross border cultural humanization exerts its strongest restraint precisely when officials face intense pressure to escalate, and algorithmically burying foreign creative works during a standoff breaks the civic check against mutual dehumanization right when restraint is most urgently needed thereof.

Infrastructure governance. This principle is new. It does not appear in Chapter 4's articles because the analog domain of cultural exchange does not raise infrastructure governance questions in the same manner. Article

CXV handles the structural dependency on foreign owned platforms by supporting domestic alternatives. DeNardis's research shows that platform level governance is insufficient without attention to the technical infrastructure that determines what platforms can and cannot do (DeNardis, 2014). The articles handle this by making certain that Jasutopian citizens have access to domestically governed platform infrastructure, while maintaining citizens' access to foreign platforms under the protections of Articles CX through CXIV [the exchange by which a foreign platform is paid is set out in Chapter 4, Section VI and under the Sovereign Clearing Intermediary above]. The principle is that sovereignty over the conditions of cultural exchange requires sovereignty over the infrastructure through which that exchange occurs thereof.

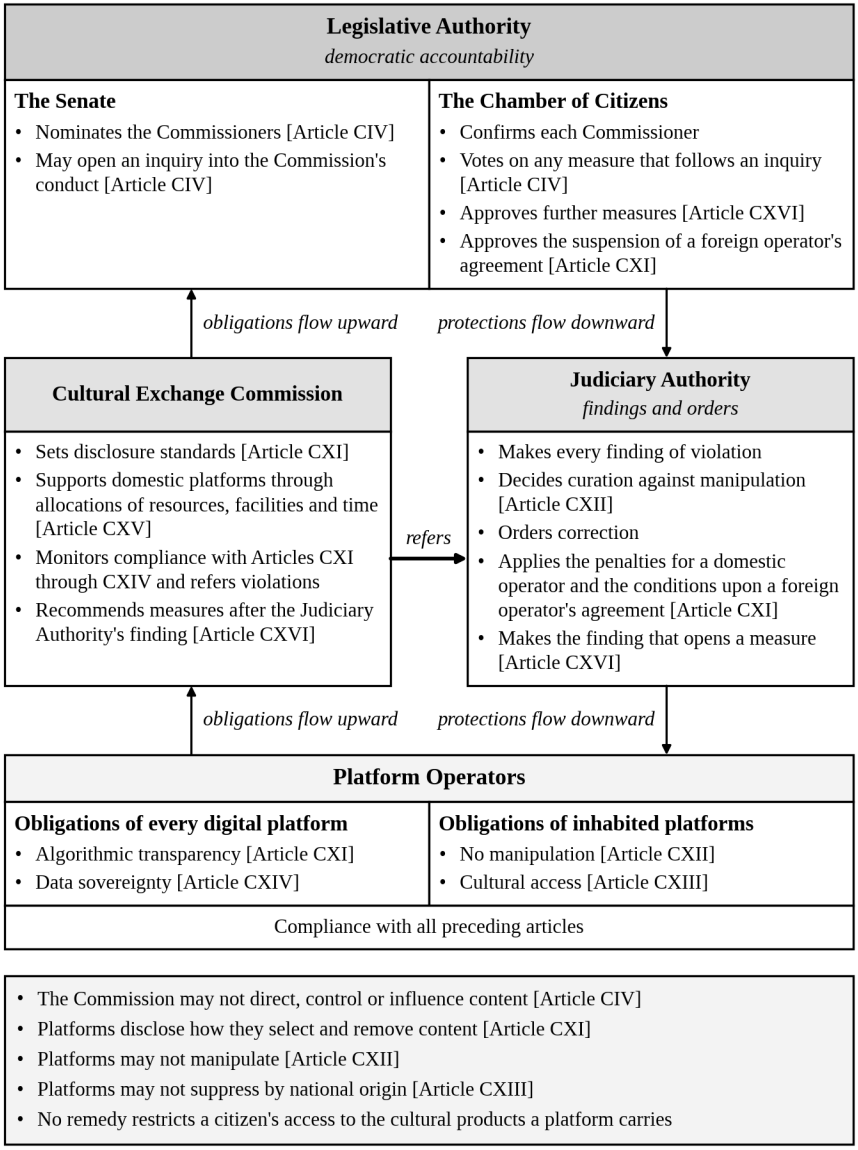


Figure 5.3. Platform Governance Architecture: Three Layers

VII. What the Combined Architecture Completes

This chapter has closed the second structural gap identified in Chapter 1's audit of Jasutopianism: the absence of digital platform law from a code drafted before inhabited platforms became everyday arenas of civic and

cultural life. Seven Articles of Digital Cultural Engagement [CX through CXVI] now stand beside Articles CIII through CIX. They separate inhabited from admired platforms, mandate algorithmic transparency, outlaw attention manipulation through enforceable Qualifying Digital Transactions, protect cross border cultural access across diplomatic crises, codify data sovereignty, support domestic alternatives without banning foreign networks, and require digital cultural reciprocity in international treaties. Each provision is grounded in peer reviewed scholarship covering platform power, surveillance capitalism, data colonialism, algorithmic opacity, platform cooperativism, and internet governance.

Together with Chapter 4's Articles of Cultural Diplomacy, these fourteen Articles [CIII through CXVI] complete the cultural and digital tiers of the Empathy Institution Feedback Loop. Cross border cultural humanization now holds clear constitutional shelter across both finished creative works and daily digital habitats. Authenticity stays guarded. Capture stays blocked. Reciprocity stays binding. Permanence blocks partisan repeal, while crisis endurance keeps cross border cultural lines open when diplomatic friction peaks.

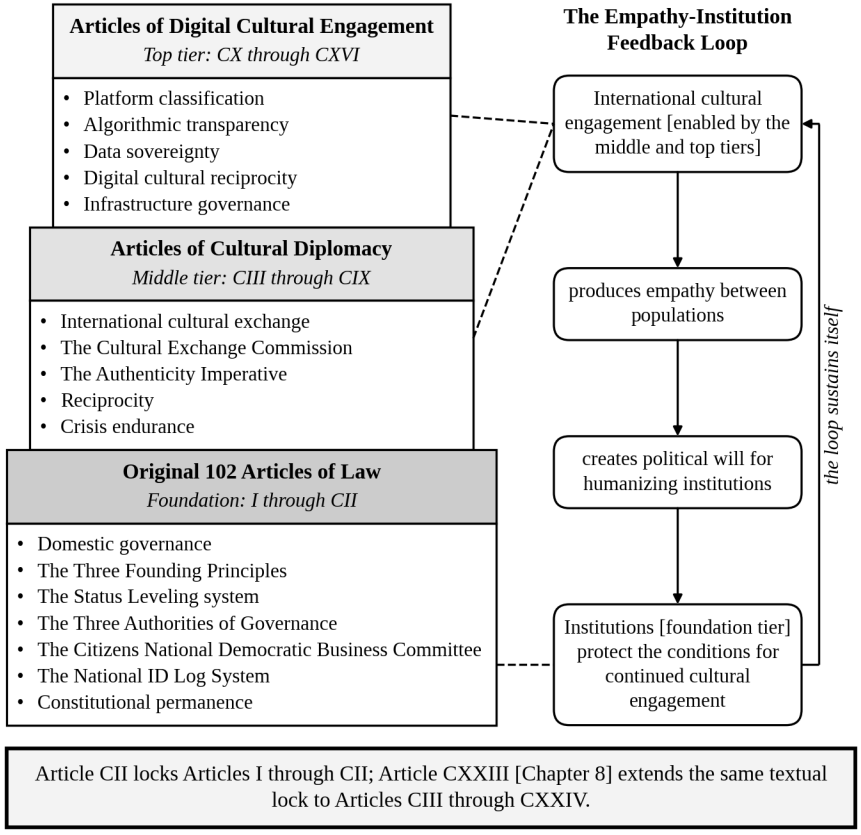


Figure 5.4. The Legal Architecture After Chapter 5: Articles I through CXVI

The gap is closed.

Jasutopianism supplied 102 domestic Articles of Law. Chapters 4 and 5 have now added fourteen Articles across international cultural diplomacy [CIII through CIX] and digital platform governance [CX through CXVI], paired with clarifying Article CXXIV on non captivity. The cultural and digital construction stands complete.

That which follows is the operational test. Chapter 6 builds the ten year Transition Blueprint alongside Pre Constitutional Phase Zero and a three tier clearing transition, setting measurable milestones and failure criteria at every step. Chapter 7 establishes preregistered predictions, falsification conditions, and the Constitutional Supersession Protocol so every institutional claim faces verifiable empirical scrutiny rather than rhetoric.

The register diverges accordingly: Chapter 6 prescribes what must be built and verified, while Chapter 7 specifies what empirical record would falsify each mechanism thereof.

The cultural and digital tier is finished. Operational testing begins next.

References (Chapter 5)

Batson, C. D. (2011). *Altruism in humans*. Oxford University Press.

Couldry, N., & Mejias, U. A. (2019). *The costs of connection: How data is colonizing human life and appropriating it for capitalism*. Stanford University Press.

Cull, N. J. (2008). *The Cold War and the United States Information Agency: American propaganda and public diplomacy, 1945-1989*. Cambridge University Press.

Decety, J. (Ed.). (2012). *Empathy: From bench to bedside*. MIT Press.

Deibert, R. J. (2020). *Reset: Reclaiming the internet for civil society*. House of Anansi Press.

DeNardis, L. (2014). *The global war for internet governance*. Yale University Press.

Flew, T., & Martin, F. R. (Eds.). (2022). *Digital platform regulation: Global perspectives on internet governance*. Palgrave Macmillan.

Gillespie, T. (2018). *Custodians of the internet: Platforms, content moderation, and the hidden decisions that shape social media*. Yale University Press.

Gorwa, R. (2024). *The politics of platform regulation: How governments shape online content moderation*. Oxford University Press.

Pasquale, F. (2015). *The black box society: The secret algorithms that control money and information*. Harvard University Press.

Rahman, K. S., & Thelen, K. (2019). The rise of the platform business model and the transformation of twenty-first-century capitalism. *Politics & Society*, *47*(2), 177-204.

Rodriguez, J. (2021). *Jasutopianism*. [Self-published].

Rothstein, B. (2005). *Social traps and the problem of trust*. Cambridge University Press.

Scholz, T. (2016). *Platform cooperativism: Challenging the corporate sharing economy*. Rosa Luxemburg Foundation.

Scholz, T., & Schneider, N. (Eds.). (2017). *Ours to hack and to own: The rise of platform cooperativism, a new vision for the future of work and a fairer internet*. OR Books.

Srnicek, N. (2017). *Platform capitalism*. Polity Press.

TikTok Inc. v. Garland, 604 U.S. ___ (2025). https://www.supremecourt.gov/opinions/24pdf/24-656_ca7d.pdf

Van Dijck, J., Poell, T., & De Waal, M. (2018). *The platform society: Public values in a connective world*. Oxford University Press.

Zuboff, S. (2019). *The age of surveillance capitalism: The fight for a human future at the new frontier of power*. PublicAffairs.

Chapter 6: The Transition Blueprint: Year 1 Through Year 10



I. From Architecture to Implementation

The preceding five chapters have constructed Jasutopianism's core legal and philosophical architecture. Chapter 1 audited Jasutopianism through Erik Olin Wright's three criteria to identify ten structural gaps. Chapter 2 expanded the Theory of Eternal Relativity through isomorphic parallels in information theory, systems theory, complexity science, and peer reviewed empathy research. Chapter 3 supplied empirical case studies alongside four domestic counter mechanisms against high skill brain drain. Chapters 4 and 5 proposed fourteen Articles of Law [CIII through CXVI] governing international cultural diplomacy and digital platforms, paired with clarifying Article CXXIV on non captivity. One hundred and seventeen articles stand drafted so far, with seven environmental articles to follow in Chapter 8 and eleven more in Chapter 12 [bringing the complete code to 135 Articles]. Thirteen formal metrics. A philosophical foundation in the Theory of Eternal Relativity. An empirical base in cooperative governance.

Architecture is not implementation.

Jasutopianism recognized this. Argument VII [Transitioning From an Already Established Country with People of Different Ages and Work Experience Levels into a Status Level Nonmonetary Jasutopian Country] proposed a four year transition plan for the first Tri-Presidency. That plan is operationally sound. It identifies the essential tasks of Year 1 [Status Level placement exams, National ID and Resource Log System distribution, nonmonetary system establishment, standard level housing construction, dissemination of essential resources]. It identifies the essential tasks of Year 2 [resource valuation surveys, essential business construction, international business relations]. It identifies Year 3 as the opening of noncitizen entry [work visas and citizenship paths]. It identifies Year 4 as the preparation for the next Tri-Presidency [evaluation of the first office, democratic renewal through the newly established voting system].

The plan describes what must happen. It does not specify how to measure whether it is happening successfully.

This is the gap Jasutopianism 2: The Answer fills.

This chapter extends the transition from four years to ten. At each stage, success is measured using Jasutopianism's own thirteen metrics, supplemented by the instruments this volume adds. At each stage, failure conditions are defined explicitly, so that the governance system provides the criteria for its own evaluation. The extension is organized in three phases.

Phase One: Foundation [Years 1 through 4]. This phase restates Jasutopianism's Argument VII with added measurement specificity. Jasutopianism's milestones are unchanged. The measurement criteria are new, and this volume adds milestones of its own beside them [the founding, the Metrics Audit Panel, the first environmental report].

Phase Two: Assessment [Year 5]. This phase has no precedent in Jasutopianism. It is a formal consolidation evaluation, a period wherein every metric then available is assessed to determine whether the Foundation Phase has produced a functioning system.

Phase Three: Maturation [Years 6 through 10]. This phase extends the transition into international cultural engagement, institutional deepening, and democratic renewal. It connects the domestic transition to the Articles of Cultural Diplomacy [Chapter 4] and the Articles of Digital Cultural Engagement [Chapter 5]. It culminates in a democratic vote on the direction of the decade that follows.

Ten years do not complete the work, and the blueprint never claims that they do. Chapter 3 documented that Nordic universal provision took half a century of political bargaining and Estonia's digital administration took roughly twenty five years; structural state building unfolds across decades. The ten years detailed here constitute the formal constitutional transition [the decade wherein institutions are enacted, verified, and renewed], preceded by Pre Constitutional Phase Zero [which builds the domestic supermajority through modular subnational pilots] and followed by multi decade consolidation [where Year 10 directs Years 11 through 20 and Chapter 7 tests performance at Years 20 and 25]. Even within Year 1, the legal switch to free essentials need not create a supply chain cliff. Jasutopianism cushions households immediately [free essentials from Day 1, continuity for homeowners and renters, paper fallbacks until digital logs complete, and a six month consumer currency phase out (Rodriguez, 2021, Argument VII)], while this chapter adds a Three Tier Transitional Clearing Architecture spanning Years 1 through 3 so industrial supply chains and foreign trade adjust without shock thereof.

The academic literature supplies exact terms for these phases. Andreas Schedler separated negative consolidation [stopping breakdown] from positive consolidation [deepening democratic quality] (Schedler, 1998). Applied straight to one transitioning state, that division maps cleanly across all three phases: the Foundation Phase [Years 1 through 4] establishes institutions and runs the three tier clearing bridge, the Assessment Phase [Year 5] tests negative consolidation against four strict audited gates, and the Maturation Phase [Years 6 through 10] pursues positive consolidation by deepening domestic civic capacity ahead of outward cultural treaties. Nothing is borrowed blindly. Schedler simply names the operational arc built directly into this ten year plan.

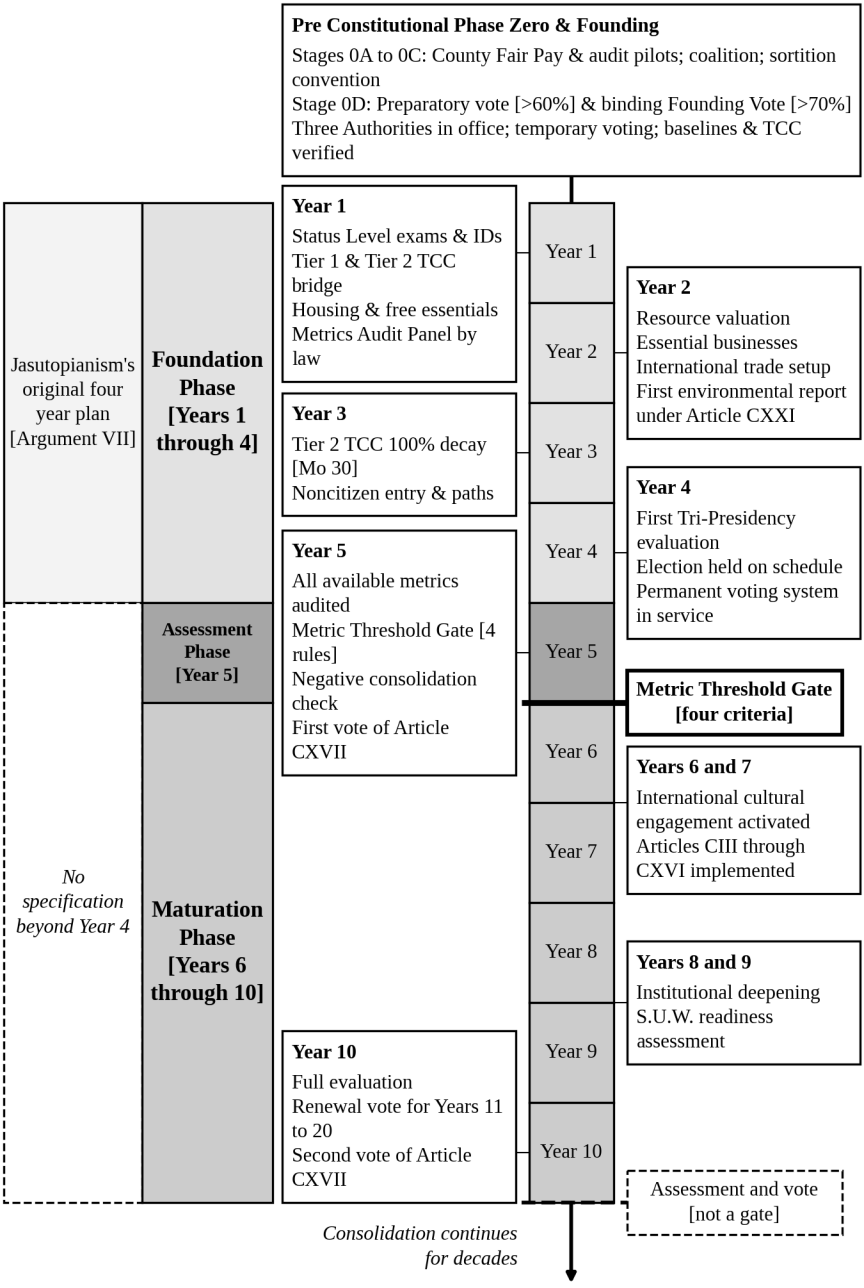


Figure 6.1. The Ten Year Transition Timeline: Three Phases

II. Phase One: The Foundation, Years 1 Through 4

Jasutopianism's Argument VII describes the transition in operational terms. The plan is here restated in its entirety with the measurement specificity that Jasutopianism 2: The Answer adds. No element of Jasutopianism is altered. Every element is made measurable.

Pre Constitutional Phase Zero: Reaching the Founding Vote

One blunt question precedes Day 1. How does any country reach a 70 percent popular supermajority to enact an untested constitution? Spontaneous conversion is fantasy. Anchored directly in Erik Olin Wright's (2010) interstitial institutional building, Elinor Ostrom's (2010a) polycentric experimentation, and Bo Rothstein's (2005) empirical link between fair institutional delivery and generalized social trust, this blueprint inserts a four stage **Pre Constitutional Phase Zero** ahead of the Founding Vote, running wholly inside existing monetary law:

1. **Stage 0A: Municipal and County Demonstration Pilots [ten to five years before Founding].** Subnational jurisdictions enact modular, legally compatible reforms within the current monetary order: county level Fair Pay Equations [Chapter 10], sortition drawn Metrics Audit Panels auditing local public records, and city disaggregated poverty and crime reporting, and shadow runs of the routing signals of Chapter 12 among volunteer enterprises. Citizens test specific components locally first. National macroeconomic stability stays untouched.

2. **Stage 0B: Verified Performance Coalition [five to two years before Founding].** Independent longitudinal data from pilot municipalities and counties record measurable drops in local material deprivation paired with rising institutional trust (Rothstein, 2005), turning abstract constitutional design into an audited civic record that assembles a durable cross partisan reform coalition grounded in empirical results rather than partisan speeches.

3. **Stage 0C: Sortition Constitutional Convention [two years to one year before Founding].** Following the proven precedent of citizen constitutional assemblies [Ireland and Iceland], a randomly drawn national assembly working beside constitutional jurists and economic statisticians drafts and publishes every operational schedule required ahead of Day 1: country specific 1 through Z Status Level brackets, state and territorial housing definitions, and verified ten year city crime and poverty baselines. Nothing stays improvised.

4. **Stage 0D: Two Stage Supermajority Ratification [final twelve months before Founding].** Two votes settle legitimacy. First, a preparatory national referendum passing above 60 percent authorizes complete baseline audits, temporary voting machinery, and Transitional Clearing Credit readiness; twelve months later, once independent auditors publish every verified baseline and schedule openly, citizens cast the binding Founding Vote exceeding 70 percent in favor to enact the complete constitutional code thereof.

Phase Zero delivers Day 1 ready. No ledger begins empty. No ballot arrives blind. Because subnational Fair Pay pilots, independently audited local deprivation drops, published sortition schedules, and a sequential two vote ratification bar turn an untried theory into an observable civic record long before any national monetary order retires, citizens enter Day 1 with verified baselines, tested sortition oversight, and an earned supermajority already standing; three founding acts and measurement anchors then open the Foundation Phase thereof.

The Founding. Jasutopianism dates the provisions of its first year from "the moment a Jasutopian country is declared" and expects that the first year of elections "will likely use a temporary voting system, explicitly established within the country, until the proper voting system programs and poll sites are operational" (Rodriguez, 2021, Argument VII). It does not fix the day on which the Articles of Law are passed, the day on which the Three Authorities of Governance take office, or the year by which the permanent voting system must be in service. Jasutopianism 2: The Answer fixes all three, each with its measure.

1. **The Articles of Law are passed.** The country is declared on the day its citizens pass the Articles of Law in their entirety by their own direct vote under Stage 0D, with more than 70 percent in favor. Jasutopianism states no majority for that vote; the figure is this volume's own threshold, matching Gate 3 of Chapter 11 for federation. The measure is the published count of that vote. Year 1 is counted from that day, and from that day no Article may be removed or altered [Article CII locks Articles I through CII, Article CXXIII locks Articles CIII through CXXIV, and Article CXXXV locks Articles CXXV through CXXXV, subject solely to the strict Constitutional Supersession Protocol detailed in Chapter 7].

2. **The Three Authorities of Governance take office.** The first Tri Presidents and the first Senate are elected through the temporary voting system in the first weeks of Year 1, and the Tri Presidents appoint the Judges of the Ultimate Court [Articles of the Three Authorities of Governance, Article IV]. The measure is that every seat is filled, and every oath recorded, before the first law of the new country is sent to the Judiciary Authority for judgment.

3. **The voting system is established in two steps.** The temporary voting system carries the founding vote, the first elections, every election that falls due before Year 4, and every vote of the Chamber of Citizens from its first bill. Its measure is the voting rate, defined here once and used with this meaning throughout this volume: the share of eligible citizens [every citizen over the age of 18 without a felony record, as Jasutopianism seats the Chamber] who cast a vote on at least one bill in the Chamber of Citizens during the year. It is measured from Year 1. The permanent system is built from Year 2, and its measure is its use in the election of Year 4.

Pre Constitutional Phase Zero establishes how a first country builds that founding supermajority domestically; Section IV states, under the Cultural Governance Pipeline, how consolidated domestic trust then sequences international cultural and institutional engagement across borders.

The Metrics Audit Panel. A government cannot be left to grade itself. Jasutopianism 2: The Answer adds a body that stands between the government and its own figures: the Metrics Audit Panel, established by law in Year 1 [a milestone of the Foundation Phase] and independent of the three Authorities of Governance. Its citizen members, two hundred and fifty from each state or other large territorial municipality of the country, are drawn by lot from the National Census of Citizens for one term of five years, none of them holding office in any Authority, and they sit with statisticians and with observers invited from outside the country. A new Panel is drawn every five years, and every member undergoes a process to prevent conflict of interest, as a juror would. The citizen members choose its statisticians and invite its outside observers; no one in the three Authorities of Governance appoints or removes a member. Two of the Articles proposed in Chapter 8 name the Panel [Articles CXVIII and CXXI], so that the code itself requires such a body to exist. The Panel has access to the raw records of the National ID Log System. It verifies every metric before publication, it verifies the baselines described below, and it conducts by anonymous sample the trust and satisfaction surveys of the Governance Legitimacy Index [G.L.I.] that Chapter 7 introduces. An unverified figure counts for nothing: no milestone is met and no gate is passed on it. The thresholds are fixed as well. Every threshold of this blueprint's gates and failure conditions is stated in these pages before the transition begins, and none is left to the government under test; only the interim environmental targets are fixed later, by law, at the first vote of Article CXVII [Section III].

The Baselines. Three references are fixed before the first milestone is read. The first is the pre-Jasutopian baseline for crime and for poverty: for each city, the mean and the standard deviation of that city's own yearly figures over the ten years before the transition, taken from the country's earlier crime and poverty statistics [the cities are never averaged together]. For crime, one standard deviation above that mean is the target line and two standard deviations above it is the failure line. For poverty the target is the baseline itself, so that no city stands above its earlier level. Read as a percentage, the C.P.I. [City Poverty Index] of a city is the share of its residents who went without one or more of the essential resources of Article I at any time in the period read [the year, or the quarter for the quarterly

readings of this chapter], taken from the Log System and verified by the Panel. The second reference is the production baseline: the physical output of the last full monetary year, recorded in physical units for four categories [food, energy, housing as dwellings completed and maintained, and the essential services of healthcare, education, water and utilities]. The third reference is each metric's first measurement, and the table at the end of this section gives the year of each.

Year 1: Institutional Establishment

Jasutopianism identifies five concurrent operations for Year 1: Status Level Placement [by nationally standardized exams, provable prior work, and the hours and transactions of year one], National ID and Resource Log System deployment, nonmonetary system establishment through a six month monetary phase out, standard level housing construction, and the dissemination of essential resources to all citizens from the moment a Jasutopian country is declared (Rodriguez, 2021, Argument VII).

Jasutopianism 2: The Answer adds measurement criteria for each.

Status Level Placement. Jasutopianism rests the first Status Level on three things together: the placement exam, a provable amount of prior work, and the hours and transactions performed in year one (Rodriguez, 2021, Argument VII). The exam is offered to every citizen who wishes an opportunity at a higher Status Level, and all citizens are placed whether or not they take it. The exam administration period is six months, with a retake window in the second half of the year. Success at Year 1 is measured by the percentage of the working age population that has received a formal Status Level placement. The target is 85% placement by the end of Year 1. The remaining 15% [citizens in remote areas, citizens whose records of prior work are still being verified, citizens undergoing the retake process] can be accommodated in the first quarter of Year 2 without compromising the system. The measurement instrument is the S.O.L.P.C.N. [Standard of Living Per Citizen Indexed Nationally], which directly tracks the distribution of citizens across Status Levels. If S.O.L.P.C.N. cannot be computed at the end of Year 1 because insufficient citizens have been placed, the Foundation Phase is behind schedule. The failure condition is clear: if fewer than 60% of

working age citizens have received Status Level placement by the end of Year 1, the placement infrastructure [exam sites and the verification of work records] is insufficient and must be expanded before proceeding.

National ID and Resource Log System. Jasutopianism acknowledges that "until National ID and Resource Log system technologies are established, Citizens will have the option to set up a Status Level paper record with their employer" (Rodriguez, 2021, Argument VII). Jasutopianism 2: The Answer specifies the transition from paper to digital. The target is 70% digital National ID coverage by the end of Year 1, with 100% coverage on paper or in digital form for all employed citizens. The measurement instrument is the Log System's own transaction data: the number of transactions logged digitally relative to the total estimated transaction volume. If the Log System is logging fewer than 50% of estimated transactions by the end of Year 1, the deployment timeline must be extended and additional infrastructure investment authorized by the Legislative Authority.

Nonmonetary System Establishment and the Three Tier Transitional Clearing Architecture. Jasutopianism guarantees free essential resources from Day 1 while opening a six month consumer spend down window for personal monetary holdings on nonessential retail goods, land, or foreign inputs (Rodriguez, 2021, Argument VII). Household retail can transition quickly because Article I covers daily necessities outright. Complex industrial supply chains cannot switch overnight without risking input bottlenecks. To reconcile Argument VII's Day 1 consumer guarantee with Chapter 3's finding that industrial institutional shifts require structured phasing, this blueprint introduces a **Three Tier Transitional Clearing Architecture** spanning Years 1 through 3:

1. **Tier 1 [Day 1 through Month 6: Essential and Consumer Layer].** Food, drinkable water, standard level housing, utilities, clothing, healthcare, and education become nonmonetary immediately under Article I. Personal cash balances follow Argument VII's six month phase out window for nonessential retail purchases. The Year 1 target is at least 90 percent nonmonetary transaction share across Tier 1 consumer and essential exchanges, alongside a first

published I.O. [Innovative Opportunity] score by the close of Year 1; if Tier 1 nonmonetary share falls below 65 percent at the end of Year 1 then, consumer transition has stalled and the Legislative Authority must authorize corrective clearing support immediately.

2. **Tier 2 [Months 6 through 30: Domestic Industrial and Business to Business Supply Chain Layer].** Intermediate industrial networks [manufacturing plants, regional freight logistics, specialized components, &c.] clear multi tier supplier contracts through a **Dual Ledger Transitional Clearing Credit [TCC]**, logged strictly inside the National ID Log System. A TCC carries zero interest, cannot be hoarded across cycles, and is legally non transferable to private household accounts. Businesses settle intermediate supplier balances in TCCs while Year 2's resource valuation survey [mapping societal necessity X and resource scarcity Y] finishes and essential domestic enterprises stabilize. At Month 30, once physical resource allocation schedules stand verified by the Metrics Audit Panel, every remaining TCC balance decays automatically by 100 percent. Measurable Tier 2 milestones govern every step: at least 50 percent nonmonetary business to business clearing share by the end of Year 1, at least 80 percent by the end of Year 2, and at least 95 percent economy wide nonmonetary share by Month 30.

3. **Tier 3 [Years 2 through 4: Foreign Trade Interface].** Cross border trade with monetary partners clears exclusively through sovereign clearing accounts and Argument II Branch Business Partnerships, completely ring fenced from domestic household accounts so foreign currency never leaks back into retail circulation thereof.

This three tier bridge keeps Argument VII's Day 1 citizen guarantee intact. Households get free essentials immediately. Industrial suppliers receive thirty measured months of zero interest clearing to transition smoothly onto audited physical resource allocation without collapsing factories, hospitals, or national freight lines thereof.

Standard Level Housing Construction. Jasutopianism acknowledges that housing construction "will understandably last until after

the first Tri-Presidency" (Rodriguez, 2021, Argument VII). Jasutopianism 2: The Answer specifies an interim target: by the end of Year 1, each state and territory must have established formal definitions of standard level housing and begun construction. The measurement instrument is a housing commencement report compiled by each state or territory government. The metric connection is the C.P.I. [City Poverty Index], which tracks poverty at the city level. If any city reports a C.P.I. increase during Year 1, it indicates that the housing transition is creating hardship rather than alleviating it, and the corrective action is additional resource allocation to that city's housing program.

Essential Resource Dissemination. Jasutopianism declares that "from the moment a Jasutopian country is declared, all essential food, drinkable water, standard level housing, utilities and education will be free to all Jasutopian citizens" (Rodriguez, 2021, Argument VII). This is the most immediate and the most critical promise. If citizens do not receive essential resources, the entire transition loses legitimacy. The measurement instrument is the C.P.I. combined with the S.O.L.P.C.N. The target is that no city's C.P.I. exceeds its pre-Jasutopian baseline in any quarter of Year 1. Bo Rothstein has shown that institutional trustworthiness is generated by the experience of fair treatment: when citizens perceive that the system delivers what it promises, generalized social trust develops (Rothstein, 2005). The essential resource guarantee is not merely an economic provision. It is the trust building mechanism for the entire transition.

Year 2: Economic Architecture

Jasutopianism identifies three operations for Year 2: the valuation of resources by state and territory, the construction of essential businesses, and the establishment of international business relations.

Resource Valuation. Each state and territory is to survey its raw and processed resource holdings and report to the national government. The Legislative Authority then uses the formula provided in Argument I to establish relative resource values. Jasutopianism 2: The Answer specifies the measurement: the D.P.P. [Domestic Product Production] metric, which measures total production output. By the end of Year 2, a first D.P.P. must be

calculable. This first measurement is the reference point for every later reading of the D.P.P. It is not the reference point for output itself, because a D.P.P. first computed after the currency has left circulation would carry any fall in production during Years 1 and 2 inside it. Output is read against the production baseline, and the floor is stated in advance: by the end of Year 2 no category of essential production may stand under 90% of that baseline. If D.P.P. cannot be calculated [because the resource valuation process is incomplete], or if any category stands under its floor, the economic architecture is not yet functional.

Essential Business Construction. Jasutopianism describes the government advertising for citizen volunteers to establish essential businesses, with Status Level incentives and land grants. Jasutopianism 2: The Answer specifies the measurement: the N.N.R. [Net National Resources] metric, which accounts for imports and exports. By the end of Year 2, the N.N.R. must show a positive or stable trajectory. A declining N.N.R. would indicate that the domestic business infrastructure is failing to meet essential demand, requiring foreign resource imports that exceed exports. The I.N.R. [Innovative Norm Rate] should begin producing data by Year 2, indicating that products are being created through jobs registered as possessing innovation platforms. Among the first essential businesses Jasutopianism names "the development of proper voting software and hardware" (Rodriguez, 2021, Argument VII). The permanent voting system is built here, to be in service for the election of Year 4.

International Business Relations. Jasutopianism describes "Branch Business Partnerships" and the use of the Noncitizen Business Card in the Log System for foreign business owners. Jasutopianism 2: The Answer specifies: by the end of Year 2, at least three bilateral trade agreements should be formalized with foreign nations, each using the Log System structure for transaction tracking. These agreements govern trade at the level of business: labor and resources exchanged between a Jasutopian business and a foreign one [as Argument II of Jasutopianism describes] and logged through the Log System. They may be made with any willing nation. They stand outside the pathway of four stages that Chapter 11 specifies, and they are not its Stage Two, which means shared resource agreements between

states and joint infrastructure among nations that cultural exchange has already prepared. The N.R.O. [National Resource Output] and N.R.I. [National Resource Input] metrics track these international flows. Roland Paris has argued that premature liberalization [opening political and economic systems before institutional infrastructure is established] destabilizes fragile transitions (Paris, 2004). Jasutopianism's instinct to sequence business establishment before international engagement is consistent with Paris's model: its Branch Business Partnerships come "after Jasutopian businesses have been set up and continue setting up," and it says there "may or may not be opportunity in the third year of Jasutopia" to set them up (Rodriguez, 2021, Argument VII). The target of three agreements by the end of Year 2 is this volume's own, and the Year 2 milestone keeps the 2021 order by a condition. No agreement is formalized while any category of essential production stands under its Year 2 floor, or before the Log System can record transactions with foreign businesses; if the condition is unmet at the end of Year 2, the target moves to Year 3.

The First Environmental Report. Year 2 carries one milestone that is this volume's own. The Articles of Environmental Cooperation [CXVII through CXXIII, proposed in Chapter 8] run from the establishment of the system, and the blueprint gives them one milestone in each of its three phases, of which the first falls here: the first annual environmental report under Article CXXI is published by the end of Year 2. The report fixes the starting readings of the four indicators that the Article names [carbon emissions per capita, biodiversity, nitrogen and phosphorus loading, freshwater use]. Every later reading is compared with them.

Year 3: Opening to the World

Jasutopianism identifies Year 3 as the year of opening noncitizen entry. Work visas and citizenship paths are formalized. Jasutopianism 2: The Answer specifies: the U.A.O.R. [Utopian Advancement Opportunity Rating] scale should produce its first formal score by Year 3. The U.A.O.R. measures the preconditions for sustaining a utopian society [internet access, natural resource availability, institutional alignment with the Three Founding Principles]. The threshold for opening noncitizen entry is fixed here and is

not left to the government under test: all three preconditions that the Glossary of Jasutopianism names must hold, each at a stated level. Internet access is available to at least 95% of citizens; the resource survey of Year 2 is complete and the N.N.R. is stable or rising [the Glossary asks for "a given number of natural resources"]; the Three Founding Principles are in place [the Glossary's third precondition], read as no Article of Law suspended. If any one of the three does not hold, the opening of noncitizen entry should be delayed. Samuel Huntington identified five causes of the third wave of democratization: the legitimacy problems of authoritarian regimes, economic and social development, the changed role of the Catholic Church, the policies of external actors such as the United States, the European Community and the Soviet Union, and the snowballing effect of one transition on others (Huntington, 1991). His list joins conditions inside a country with forces that reach it from outside, and Year 3 is the year in which the blueprint opens the country to the outside. The decision to open borders at Year 3 should be conditional on the U.A.O.R. assessment confirming that the domestic system is stable enough to absorb new members without destabilization.

The N.A.A.C.G.A. [Number of Assisted Allied Countries in Global Advancement] metric becomes relevant at Year 3. The metric measures how many countries a Jasutopian country is assisting. At Year 3, the initial measurement should be established: even a count of zero is informative [it means the system is not yet ready for international assistance]. By Year 4, the target is at least one assisted country.

Year 4: Democratic Renewal

Jasutopianism identifies Year 4 as the preparation for the next Tri-Presidency. The evaluation of the first office. The first proper election using the fully established voting system. Jasutopianism 2: The Answer adds a critical specification: the Year 4 evaluation must use every metric then available, not subjective impression. By Year 4 eleven of the thirteen are in place; the T.A.R. [Technological Advancement Rate] is first measured in Year 5 and the S.O.L.P.C.I.G. [Standard of Living Per Citizen Indexed Globally] in Year 6. The Year 4 evaluation is not the Year 5 Assessment [which is a formal consolidation evaluation]. It is the democratic evaluation

[the citizens deciding whether the current Tri-Presidents deserve continuation].

Francis Fukuyama has argued that political development requires three components that can develop in different sequences: state capacity, rule of law, and democratic accountability (Fukuyama, 2014). By Year 4, the Jasutopian system must show at minimum:

1. **State capacity:** The essential resource guarantee is being delivered. S.O.L.P.C.N. shows a distribution across Status Levels. D.P.P. is calculable and stable or growing, and no category of essential production stands under 90% of the production baseline.

2. **Rule of law:** The Articles of Law are being enforced. The target is that the N.C.I. [City Crime Index] is not above pre-Jasutopian baselines in any city by more than one standard deviation [the target line]; the component is absent only where a city stands above the failure line of two standard deviations.

3. **Democratic accountability:** The Chamber of Citizens is operational. Citizens are voting on legislation. The permanent voting system is in service for the election. Where it is not, the election is still held on schedule by the temporary voting system of the first year, because Article CI fixes the term of a Tri-President at four years.

If any of the three components is absent, the transition has not completed, and the Year 5 Assessment will reflect this.

Every later comparison of a metric is read relative to its first measurement, the year of which the table gives [the two city indexes are read against their pre-Jasutopian baselines as well].

Metric	**First Measurement**
S.O.L.P.C.N., C.P.I., N.C.I., I.O.	Year 1
D.P.P., N.N.R., I.N.R., N.R.O., N.R.I.	Year 2
U.A.O.R., N.A.A.C.G.A.	Year 3
T.A.R.	Year 5
S.O.L.P.C.I.G.	Year 6

Metric	Foundation Phase				Assessment Phase	Maturation Phase
	Year 1	Year 2	Year 3	Year 4	Year 5	Years 6 through 10
The thirteen metrics						
S.O.L.P.C.N.	**Year 1**	85% placement target				S.O.L.P.C.I.G. first computed in Year 6. International metrics [N.A.A.C.G.A., S.O.L.P.C.I.G.] emphasized. Positive consolidation targets for all domestic metrics, each read against its first measurement.
S.O.L.P.C.I.G.						
D.P.P.	**Year 2**	First measurement				
I.O.	**Year 1**	First measurement				
I.N.R.	**Year 2**	First data				
N.R.O.	**Year 2**	Three bilateral trade agreements at the level of business				
N.R.I.						
N.N.R.	**Year 2**	Positive trajectory				
T.A.R.	**Year 5**	First measurement				
U.A.O.R.	**Year 3**	First score; three preconditions met before noncitizen entry				
N.A.A.C.G.A.	**Year 3**	First count				
N.C.I.	**Year 1**	First reading				
	Year 4	First target test: target line one standard deviation above baseline, failure line two				
C.P.I.	**Year 1**	No city above its baseline				
Instruments added						
Nonmonetary share	**Year 1**	Tier 1 ≥ 90% [fail < 65%]; Tier 2 B2B ≥ 50%				
	Year 2	Tier 2 B2B ≥ 80%				
	Year 3	≥ 95% economy wide [Month 30 TCC decay]				
Production baseline	**Year 2**	No category under 90%				
	Year 5	Gate: every category at or above the baseline				
Voting rate	**Year 1**	Measured from Year 1				Below 30% for two consecutive years is a failure condition
	Year 5	Gate: at or above 30%				
Environmental indicators of Article CXXI	**Year 2**	First annual report; Bi* shares fixed				Second vote of Article CXVII in Year 10
	Year 5	Interim targets fixed by the first vote of Article CXVII				
Every metric then available	**Year 4**	All three Fukuyama components assessed				
	Year 5	Formally evaluated; Metric Threshold Gate applied				

Figure 6.2. Milestone Matrix: Metrics by Year



III. Phase Two: The Assessment, Year 5

Year 5 has no precedent in Jasutopianism. It is the contribution of this chapter to the Jasutopian transition plan.

The purpose of Year 5 is to determine whether negative consolidation has been achieved. Juan Linz and Alfred Stepan argued that a democracy is consolidated when it becomes "the only game in town," when no major political actor contests the legitimacy of the system itself (Linz & Stepan, 1996). Jasutopianism 2: The Answer adapts this criterion. The Jasutopian system has achieved negative consolidation when:

1. **No institutional reversal has occurred.** The Status Leveling system has not been replaced by monetary currency. The Tri-Presidents have not consolidated power into a single executive. The Chamber of Citizens is operational and citizens are voting: the voting rate of the latest full year stands at or above 30%.

2. **The essential resource guarantee has been maintained.** No city stands above its earlier level of poverty: at the Year 5 Assessment no city's C.P.I. exceeds its pre-Jasutopian baseline.

3. **The economic system is producing at its earlier level or above it.** Every category of essential production stands at or above the production baseline. D.P.P. has been stable or growing for at least two consecutive quarters. At least 90% of citizens hold a Status Level with a working Log System record. The economic architecture is not merely surviving; it is functioning.

4. **The rule of law is operating.** No city's N.C.I. exceeds its pre-Jasutopian baseline by more than two standard deviations. Articles of Law are being enforced, and none has been suspended or violated by executive action. The Judiciary Authority is independent.

These four criteria constitute the Metric Threshold Gate at Year 5. If all four are met, the transition advances to the Maturation Phase. If any criterion is not met, the system enters a corrective period [described in Section V below] before advancing.

The Assessment uses every metric then available. Twelve of the thirteen are in place by Year 5: the T.A.R. is measured for the first time in that year, and the S.O.L.P.C.I.G. is first computed in Year 6.

The Year 5 Assessment is published by the Legislative Authority on figures that the Metrics Audit Panel has verified. The assessment is public. Jasutopianism's National ID Log System [Articles LXXXV through LXXXVIII, explained in Argument VIII] logs every transaction and reports it to the national government, and it gives the citizen no right to examine those records. This volume adds the citizen's right of access where it writes new law [Article CV for the registry of cultural exchange, Article CXVIII for environmental data], and it carries the same principle to the metrics: all metric data is released to citizens once the Panel has verified it. The assessment's legitimacy depends on that verification as well as on its transparency. If the government alone evaluates its own transition, the assessment is indistinguishable from self congratulation, and publication alone does not change this, since a citizen who reads a published figure can check its arithmetic and not the way the figure was produced. The Panel closes that gap [Section II], so that no citizen is asked to take the government's claims thereof on trust.

Linz and Stepan specified five conditions for consolidated democracy: a free civil society, an autonomous political society, the rule of law, a usable state bureaucracy, and an institutionalized economic society (Linz & Stepan, 1996). The four criteria of the Year 5 Metric Threshold Gate can be mapped to these five conditions. The table is commentary: it sets no threshold of its own, and each row points to the criterion of the gate that carries the test.

Linz and Stepan Condition	**Criterion of the Gate**	**What the Criterion Tests**
Free civil society	Criterion 1	Citizens are using the Chamber of Citizens: the voting rate stands at or above 30%
Autonomous political society	Criteria 1 and 4	The Tri-Presidents have not consolidated power, and no Article of Law has been suspended or violated by executive action
Rule of law	Criterion 4	No city's N.C.I. stands above its failure line; the Judiciary Authority is independent
Usable state bureaucracy	Criteria 2 and 3	Essential resources reach every city; at least 90% of citizens hold a Status Level with a working Log System record
Institutionalized economic society	Criterion 3	Essential production stands at or above the production baseline; D.P.P. has been stable or growing for two consecutive quarters

With that stated, the Year 5 Assessment is more than a gate. It is also a diagnostic. The system may have met some criteria and not others. The assessment identifies which criteria are met, which are not, and what corrective actions are required. A system that has met three of the four

criteria is in a different position from a system that has met one of the four. The response must be proportional.

One vote stands beside the Assessment and is not a criterion of its gate. The first five year vote of Article CXVII [proposed in Chapter 8] is held in Year 5: on a bill of the Senate, the Chamber of Citizens votes on the timeline of the transition to renewable energy, and the same vote fixes by law the research percentage of Article CXX and the interim targets of Article CXXI [the end target stands in the Article itself: each indicator within the country's national share by the close of the twenty five year transition of Article CXVII]. This is the environmental milestone of the Assessment Phase.

IV. Phase Three: The Maturation, Years 6 Through 10

If the Year 5 Assessment confirms that negative consolidation has been achieved [or if corrective actions have covered identified gaps], the transition enters the Maturation Phase. This phase has two objectives: deepening the domestic system [positive consolidation] and engaging the international system [cultural exchange and the first steps toward the Supranational Union of the World].

Years 6 and 7: International Cultural Engagement

The Articles of Cultural Diplomacy [CIII through CIX, proposed in Chapter 4] and the Articles of Digital Cultural Engagement [CX through CXVI, proposed in Chapter 5] provide the legal structure for international cultural engagement. Years 6 and 7 are when that structure becomes operational.

Domestic consolidation and international openness stand in strict sequence. This volume names that ordering rule the **Cultural Governance Pipeline**. First, domestic institutions must deliver verifiable material fairness, audited transparency, and rising social trust [Phase Zero and Years 1 through 5] (Rothstein, 2005). Second, once negative consolidation holds at Year 5, the state activates formal bilateral cultural exchange agreements under Articles CIII through CXVI [Years 6 and 7]. Third, sustained authentic

cultural encounter builds cross border affective identification and mutual familiarity over years, preparing the ground for deeper multilateral governance cooperation [Years 8 through 10 and Chapter 11]. The order is structural rather than discretionary. A state still struggling to deliver domestic essentials cannot credibly propose international institutional partnership, whereas a consolidated country whose citizens experience fair institutions domestically can open cultural channels abroad without domestic destabilization thereof.

The Cultural Governance Pipeline also specifies a distinct causal step beyond the Empathy Institution Feedback Loop. Where the feedback loop explains how mutual cross border empathy reinforces public support for protecting cultural openness once exchange operates, the Pipeline states this volume's sequencing hypothesis for institutional cooperation: verified domestic legitimacy must come first, cross border cultural humanization second, and political willingness for joint international governance third. Cultural agreements precede governance proposals at every stage.

Year 6 milestones:

1. The Cultural Exchange Commission [Article CIV] is formally established by law [a bill of the Senate, voted by the Chamber of Citizens] as an independent body, separated from intelligence services and the executive. Its Commissioners are nominated by the Senate and confirmed by a vote of the Chamber of Citizens.

2. The first bilateral cultural exchange agreement is signed with a willing nation, under the reciprocity requirements of Article CVII.

3. The Authenticity Imperative [Article CIV] is operationalized: the Commission's mandate is to support cultural exchange, not to direct its content.

4. The S.O.L.P.C.I.G. [Standard of Living Per Citizen Indexed Globally] is computed for the first time, establishing a global comparison baseline.

5. The Metrics Audit Panel draws the anonymous sample for the Year 9 test of the Empathy Institution Feedback Loop and surveys it for the first time.

Year 7 milestones:

1. At minimum three bilateral cultural exchange agreements are operational.

2. The Articles of Digital Cultural Engagement [CX through CXVI] are applied to at least one inhabited platform operating within Jasutopian jurisdiction. Platform transparency requirements [Article CXI] are being enforced: the Commission monitors compliance and refers a suspected violation to the Judiciary Authority, which alone makes the finding. Data sovereignty provisions [Article CXIV] are operational.

3. The N.A.A.C.G.A. metric shows at least two assisted allied countries [up from the Year 4 target of one].

4. The T.A.R. [Technological Advancement Rate] shows measurable progress, relative to its first measurement in Year 5, in areas connected to the Three Founding Principles.

The failure condition for Years 6 and 7 is not the absence of cultural engagement [which depends partly on the willingness of foreign nations to take part]. It is the absence of institutional readiness. If by Year 7 the Cultural Exchange Commission does not exist, the Articles of Cultural Diplomacy have not been formalized into operational regulations, or no bilateral agreement has been initiated, the Maturation Phase has stalled. The corrective action is an extended assessment period [repeating the Year 5 diagnostic] to identify whether the stall is institutional [the Jasutopian system is not ready] or external [foreign nations are not willing]. Only the former is within the system's control.

Years 8 and 9: Institutional Deepening and S.U.W. Readiness

Years 8 and 9 represent the deepest phase of positive consolidation. The system is not merely surviving. It is not merely engaging internationally. It is deepening.

The Empathy Institution Feedback Loop converts cross border empathy into democratic mandate at one decisive point. A population that has built genuine affective cultural identification with neighboring peoples holds political preferences starkly different from those of an isolated, dehumanized electorate. Inside Jasutopianism's legislative design, the Chamber of Citizens [wherein any ordinary bill requires over 55 percent of votes cast to pass] channels those preferences directly into law; as a result, a humanized electorate will reject retaliatory measures that sever cultural openness, reinforcing the legal protections that sustained that empathy in the first place. Empathy shapes voter preferences, direct voting entrenches protective law, and protective law widens cross border encounter.

Year 8 milestones:

1. All thirteen metrics are producing regular, reliable data. The measurement infrastructure is mature.

2. The S.O.L.P.C.N. shows upward mobility: citizens are advancing through Status Levels at rates that indicate the incentive structure is functioning. The target is that at least 40% of citizens have advanced at least one Status Level since the Year 1 placement.

3. The D.P.P. has grown relative to its first measurement in Year 2. The economy is not stagnant.

4. The I.O. and I.N.R. show active innovation: new products, new businesses, new solutions emerging from within the Jasutopian economic architecture.

5. The U.A.O.R. is formally assessed again in the Year 8 evaluation of this blueprint, as the country's own readiness check before it deepens the Stage One work that Chapter 11 specifies. The U.A.O.R. is the

scale that measures whether a society can perform the functions necessary to maintain and grow a utopian system (Rodriguez, 2021, Glossary). At Year 8, the question is whether the preconditions for eventual federation work are accumulating.

Year 9 milestones:

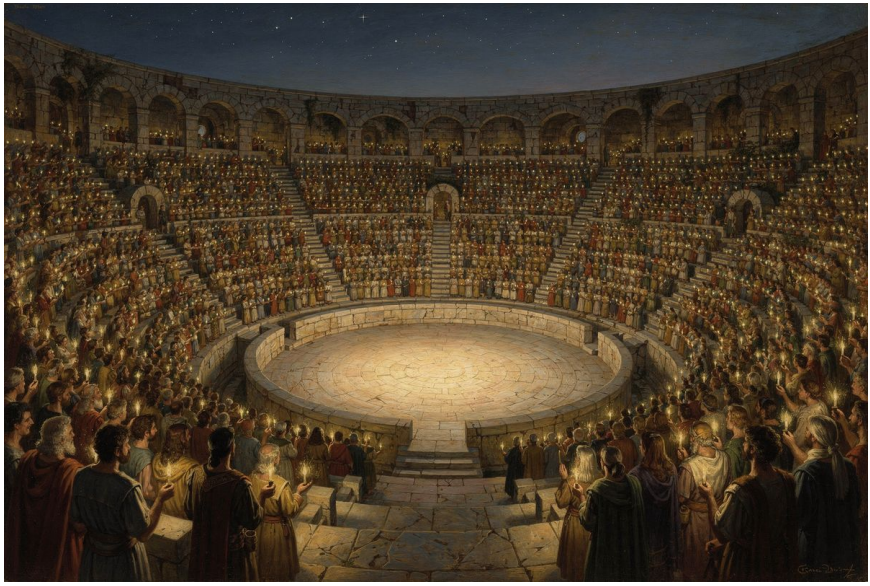
1. If the assessment indicates progress, informal exploratory contacts may begin with nations that have entered cultural exchange agreements during Years 6 and 7. These contacts do not advance the Chapter 11 pathway beyond Stage One. They are not governance proposals. They are explorations of mutual interest in deeper cooperation. The distinction matters. Elinor Ostrom found that polycentric governance [multiple overlapping decision centers at varying scales] outperforms monocentric alternatives for managing complex systems (Ostrom, 2010a). The S.U.W. does not begin as a world government. It begins as a polycentric confederation of unlike systems that governs four domains only, under the Three Founding Principles [Chapter 11 lists the domains and names the condition under which the union may later become the one country that Argument XVIII of Jasutopianism describes]. The exploratory discussions in Year 9 should identify which domains of cooperation are viable, not propose a single complete integration plan.

2. The Empathy-Institution Feedback Loop should be observable in the relationship between cultural engagement and support for deeper international cooperation. The Metrics Audit Panel tests it by anonymous sample: the same respondents are surveyed in Year 6 and again in Year 9, and no citizen's record of cultural consumption is joined to that citizen's votes. A comparison made at one moment would prove nothing. Citizens already open to other nations both seek foreign cultural products and favor cooperation, so the test is the change over time within the same respondents. If support for cooperation has risen more among respondents whose engagement with foreign cultural products has grown than among those whose engagement has not, the result is consistent with the loop. The

disconfirming result is stated in advance. If no such difference appears, the first link of the loop [engagement producing support] has failed its test in that country, and the result is published as evidence against it.

3. The N.C.I. and C.P.I. should show long term improvement relative to their first measurements. The domestic system is not merely stable but improving.

The failure condition for Years 8 and 9 is stagnation. If the thirteen metrics stay flat [neither improving nor declining] then, the system has reached negative consolidation while failing positive consolidation. Structural review follows automatically: the Legislative Authority, acting with the Chamber of Citizens, identifies which institutional mechanisms stalled and proposes constitutional additions [by addition under Article XCVI, leaving Articles I through CII under Article CII, Articles CIII through CXXIV under Article CXXIII and Articles CXXV through CXXXV under Article CXXXV intact; should a mechanism later stay empirically falsified across two assessment cycles, Chapter 7 specifies the strict Constitutional Supersession Protocol]. Guillermo O'Donnell, Philippe Schmitter, and Laurence Whitehead documented that governance transitions involve uncertainty, contingent choices, and provisional adjustments (O'Donnell et al., 1986). Adjusting within constitutional boundaries is not weakness. It is institutional maturity.



Year 10: Democratic Renewal

Year 10 is the culmination. The population evaluates the entire transition using the democratic mechanism that the system itself provides: the Chamber of Citizens.

The Year 10 evaluation is never a referendum on abandoning the constitutional order. Original Articles I through CII remain textually locked under Article CII, Articles CIII through CXXIV remain textually locked under Article CXXIII, and Articles CXXV through CXXXV remain textually locked under Article CXXXV. The vote governs the trajectory of the next decade. It is democratic renewal conducted through the standard legislative route: the Senate drafts three bills, and the Chamber of Citizens votes on each.

Year 10 process:

1. The Legislative Authority publishes a complete ten year assessment using all thirteen metrics and the instruments this volume adds, on figures that the Metrics Audit Panel has verified. The assessment is compared against each metric's first measurement, the production

baseline, the Year 5 Assessment, and the Year 8 evaluation. Every metric trajectory is made public.

2. The Chamber of Citizens debates the assessment. Citizens have full access to the verified metric data.

3. The Senate drafts three bills from the assessment, and the Chamber of Citizens votes on each [a bill passes with over 55% of the vote]:

The first bill affirms that the Jasutopian system is functioning as designed. [Assessment of institutional performance] If it fails, no Article of Law falls with it. A mandated review follows: the Senate must identify the mechanisms that failed and put corrective Articles to the Chamber of Citizens, to be added by the standard procedure of Article XCVI.

The second bill sets whether international engagement is to be deepened, maintained at current levels, or reduced. [Direction for Years 11 through 20] The Senate puts one direction to the vote at a time, and until one passes, engagement is maintained at its current level.

The third bill adds any new Articles of Law required to fill gaps identified during the first decade. [Constitutional development]

4. Each bill that passes follows the path of every law. It goes to the Tri-Presidents for signature [a veto is overridden by 80% or more of the Chamber of Citizens] and to the Judiciary Authority, which judges its congruence with the Three Founding Principles. What comes through that path is law, and it sets the direction of the next decade.

5. The second five year vote of Article CXVII is held in the same year [Chapter 8]. This is the environmental milestone of the Maturation Phase.

The Year 10 vote is the democratic mechanism through which the population takes the direction of the system into its own hands. It does not reopen the founding, which the citizens settled by their own vote when they passed the Articles of Law; it transforms that which the first Tri-Presidency

constructed into that which the population directs. Schedler, Larry Diamond, and Marc Plattner argued that the self restraining state [a state that controls its own tendency toward power concentration] is the central challenge of new democracies (Schedler et al., 1999). The Year 10 democratic renewal is the Jasutopian system's self restraining mechanism at the transition level. The system does not merely function. It subjects itself to democratic evaluation at a structural level, using its own metrics as the evidentiary basis for the population's judgment thereof.

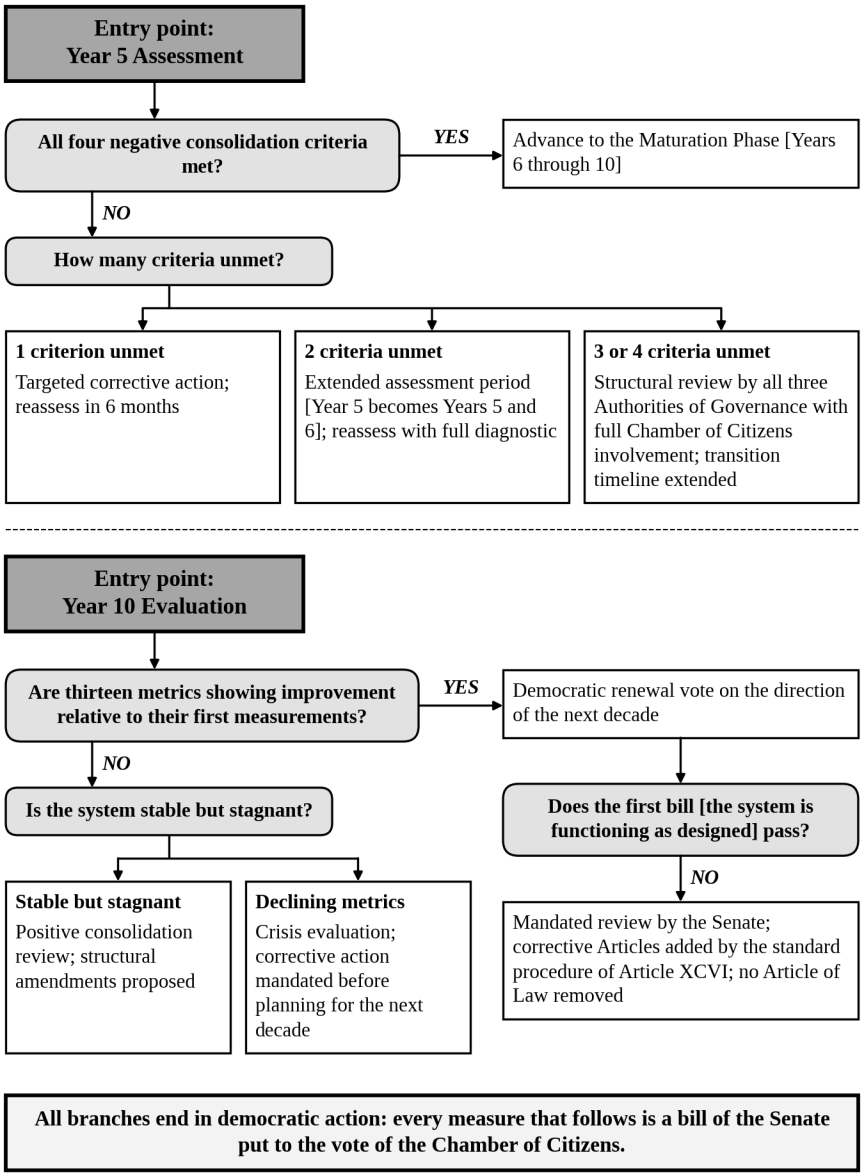


Figure 6.3. The Failure Architecture: Decision Tree

V. The Failure Conditions

A governance system that cannot specify its own failure conditions cannot claim intellectual seriousness. Jasutopianism acknowledged that "the transition phase will be one of the most challenging tasks for an office of Tri-

Presidents ever" (Rodriguez, 2021, Argument VII) but did not specify what would constitute failure. Jasutopianism 2: The Answer does.

The failure conditions are organized by phase.

Foundation Phase Failures (Years 1 through 4)

Failure Condition	Metric	Threshold	Corrective Action
Status Level placement stalls	S.O.L.P.C.N.	Fewer than 60% placed by end of Year 1	Expand placement infrastructure; extend placement window to Year 2
Essential resources not delivered	C.P.I.	Any city's C.P.I. exceeds pre-Jasutopian baseline by >1 SD for >2 consecutive quarters	Emergency resource allocation; Legislative Authority investigation
Tier 1 consumer phase out incomplete	Tier 1 nonmonetary share	Below 65 percent of Tier 1 consumer and essential transactions nonmonetary by end of Year 1	Authorize emergency retail clearing support; expand Log System enrollment
Tier 2 industrial clearing lags	Tier 2 B2B nonmonetary share	Below 50 percent at Year 1, below 80 percent at Year 2, or below 95 percent economy wide at Month 30	Audit supply chain bottlenecks; recalibrate physical allocation schedules before TCC decay
Housing construction fails to begin	State/territory reports	Fewer than 50% of states have begun construction by end of Year 1	Federal coordination mandate; resource reallocation
Economic architecture not functional	D.P.P.	D.P.P. uncalculable by end of Year 2	Extended Foundation Phase; Year 3 milestones delayed

Failure Condition	Metric	Threshold	Corrective Action
Essential production falls	Production baseline	Any category under 90% of the baseline at end of Year 2	Resources and labor reallocated to the category; noncitizen entry delayed until the floor is met
First environmental report not published	Indicators of Article CXXI	No report by end of Year 2	Legislative Authority mandate with timeline; starting readings verified by the Metrics Audit Panel before the Year 5 vote
Crime exceeds baseline	N.C.I.	Any city exceeds pre-Jasutopian N.C.I. by >2 SD	Security resource reallocation; judicial authority review
Democratic system not operational	Chamber of Citizens	Permanent voting system not functional by Year 4	Year 4 election held on schedule by the temporary voting system of the first year [or by paper ballot with the Voting I.D. card of Article VII] while the permanent system is finished

Assessment Phase Failures (Year 5)

The Year 5 failure conditions are the four negative consolidation criteria specified in Section III. If any criterion is not met, the response is proportional to the number of unmet criteria:

1 unmet: Targeted corrective action; reassess in six months

2 unmet: Extended assessment period; full diagnostic

3 or 4 unmet: Structural review by all three Authorities of Governance with full Chamber of Citizens involvement

One failure condition of Year 5 stands outside the gate. If the first vote of Article CXVII has not been held by the end of Year 5, the research percentage of Article CXX and the interim targets of Article CXXI remain unfixed. The corrective action is that the Senate puts the bill to the Chamber of Citizens at once, and the delay is entered in the record of the Assessment.

Maturation Phase Failures (Years 6 through 10)

Failure Condition	Metric	Threshold	Corrective Action
Cultural Exchange Commission not established	Institutional	No operational commission by Year 7	Extended assessment period [repeating the Year 5 diagnostic]; if the cause is internal, Legislative Authority mandate with timeline
International engagement stalls	N.A.A.C.G.A.	Zero assisted allied countries by Year 8	Assess whether failure is internal or external; if internal, institutional reform
Citizen mobility stalls	S.O.L.P.C.N.	Fewer than 20% of citizens have advanced a Status Level by Year 8	Incentive structure review; Status Leveling calibration
Innovation declines	I.O. + I.N.R.	Both metrics declining for 4+ consecutive quarters	Economic policy review; business creation incentive reform

Failure Condition	Metric	Threshold	Corrective Action
Economic stagnation	D.P.P.	D.P.P. flat or declining for 2+ years after Year 5	Structural economic review by Citizens National Democratic Business Committee
Democratic disengagement	Chamber of Citizens	Voting rate below 30% for 2+ consecutive years	Democratic engagement initiative; review of voting system accessibility
Second environmental vote not held	Article CXVII	No vote by end of Year 10	The Senate puts the bill to the Chamber of Citizens at once; the delay is entered in the Year 10 assessment

Mancur Olson showed that collective action problems [free riding, the logic that individual abstention is rational even when collective engagement is beneficial] are endemic to democratic systems (Olson, 1965). A given Jasutopian citizen may calculate that their individual vote does not matter. If enough citizens make this calculation, the direct democratic mechanism fails. The 30% voting threshold for the Chamber of Citizens is not drawn from Olson. It is this volume's own chosen minimum, fixed in advance and not derived from any study. Jasutopianism does not answer the citizen's calculation with a reward, since Status Levels "are earned in life through work performance and education performance" (Rodriguez, 2021, Articles of Societal Organization) and a vote earns no points. It answers with the direct effect of a vote [the citizen votes on the bill itself and not for a representative], the transparency of the count [the voting system that Jasutopianism specifies for elections lets each citizen check in a public archive that a vote was recorded, and the same check can serve the votes of the Chamber of Citizens], and the trust that grows when institutions deliver

what they promise (Rothstein, 2005). The 30% threshold tests whether this design is effective. A voting rate below it is read in one way throughout this volume: it is a warning that calls for corrective action, and it counts as evidence against the design only together with a second sign [Chapter 7].

	Jasutopianism, Argument VII	Jasutopianism 2: The Answer, Chapter 6
Phase Zero	Assumes founding majority already exists **Gap** *No adoption pathway specified.*	**NEW, Pre Constitutional Adoption** Stage 0A municipal Fair Pay & audit pilots; 0B verified coalition; 0C sortition convention [1 to Z brackets, baselines]; 0D two stage ratification [>60%, >70%].
Year 1	Status Level exams, National IDs, 6 month monetary phase out, housing, essentials **Gap** *No measurement criteria or B2B clearing bridge.*	Same milestones, plus: Metrics Audit Panel; Tier 1 ≥ 90% [fail < 65%]; Tier 2 TCC B2B bridge [≥ 50%]; S.O.L.P.C.N. 85% target; C.P.I. baseline monitoring; I.O. first measurement.
Year 2	Resource valuation, essential businesses, international trade **Gap** *No success metrics.*	Same milestones, plus: Tier 2 B2B ≥ 80%; Tier 3 ring fenced foreign clearing; D.P.P. first measurement; production ≥ 90% baseline; N.N.R. trajectory; I.N.R. first data; first Bi* environmental report.
Year 3	Noncitizen entry **Gap** *No precondition assessment.*	Same milestones, plus: ≥ 95% economy wide nonmonetary share & 100% TCC decay at Month 30; U.A.O.R. three preconditions; N.A.A.C.G.A. first count.
Year 4	Tri-Presidency evaluation **Gap** *No formal evaluation structure; nothing specified beyond Year 4.*	Same milestones, plus: Fukuyama three component evaluation; every metric then available assessed; election held on schedule.
Year 5		**NEW, Formal Assessment Phase** Negative consolidation determination; Metric Threshold Gate of four criteria; Linz and Stepan's five conditions mapped as commentary; T.A.R. first measurement; first vote of Article CXVII.
Years 6 and 7		**NEW, International Cultural Engagement** Cultural Exchange Commission operational; Articles CIII through CXVI implemented; S.O.L.P.C.I.G. first computation.
Years 8 and 9		**NEW, Institutional Deepening** S.U.W. readiness assessment; all metrics mature; polycentric governance exploration.
Year 10		**NEW, Democratic Renewal** Complete ten year assessment verified by the Metrics Audit Panel; Senate bills voted by the Chamber of Citizens on the direction of the next decade; second vote of Article CXVII.

Figure 6.4. From Jasutopianism to Jasutopianism 2: The Answer, a Transition Specification Comparison

VI. The Blueprint and the Combined System

The transition blueprint proposed above extends Jasutopianism's four year plan into a ten year implementation plan with three properties that the original lacked.

First, measurability. Most milestones are connected to at least one of Jasutopianism's thirteen metrics; the others are tied to an instrument this volume adds or, where they are institutional events, are checked against the public record. The transition is not evaluated by impression but by data. The National ID Log System [Articles LXXXV through LXXXVIII, explained in Argument VIII] provides the infrastructure for this measurement. The system's own record of transactions, verified by the Metrics Audit Panel and published to citizens as metric data, becomes the instrument of its own evaluation.

Second, failure conditions. At every stage, the blueprint specifies what would indicate failure and what corrective actions are available. A governance system that cannot fail cannot learn. A governance system that does not specify its failure conditions asks its citizens to trust blindly. The failure conditions proposed above are not exhaustive. They are the minimum. Any citizen, using the publicly available metric data, can identify additional failure conditions. This is the purpose of the Chamber of Citizens: to bring the collective judgment of the population to bear on questions that no individual [and no document] can anticipate in advance. The reader should note that this mechanism is not decorative; it is the system's primary instrument for identifying failure conditions that the blueprint's authors could not foresee.

Third, democratic renewal. The Year 10 vote transforms the transition from a plan carried out by the first Tri-Presidency into a plan directed by the population that has lived through it. Douglass North argued that institutions create path dependence: once established, they constrain future choices (North, 1990). Paul Pierson extended this analysis to democratic institutions specifically, showing that institutional choices made during formative periods generate increasing returns that make reversal progressively more costly (Pierson, 2000). The ten year blueprint is the formative period. The

Year 10 democratic renewal is the moment when the population decides the direction in which the path that the first decade has created is carried through Years 11 to 20.

The transition does not stop at Year 10. It enters a second decade steered by the democratic will of the citizens who have lived through its opening years. Pre Constitutional Phase Zero prepared the mandate; the three tier clearing bridge carried the economy across Years 1 through 3; the full ten year blueprint verified every milestone. Together with the 102 original Articles, fifteen cultural, digital, and clarifying Articles [Chapters 4 and 5], seven environmental Articles ahead [Chapter 8], eleven Articles closing the economic and political power gaps [Chapter 12], expanded TER [Chapter 2], and empirical cases [Chapter 3], the code spans 135 Articles designed for multi decade consolidation thereof.

What follows is the test of that architecture. Chapter 7 will provide the predictions and falsification conditions [what would prove the system wrong, using criteria explicit enough to be independently verifiable]. The register shifts. This chapter has prescribed what must be built and in what sequence. The next chapter asks what would prove that the building was in vain. The shift is deliberate. A system that can prescribe its own construction but cannot specify its own refutation is not a governance proposal. It is an article of faith. Jasutopianism 2: The Answer does not ask for faith. It asks for evidence.

References (Chapter 6)

Fukuyama, F. (2014). *Political order and political decay: From the industrial revolution to the globalization of democracy*. Farrar, Straus and Giroux.

Huntington, S. P. (1991). *The third wave: Democratization in the late twentieth century*. University of Oklahoma Press.

Linz, J. J., & Stepan, A. (1996). *Problems of democratic transition and consolidation: Southern Europe, South America, and post-communist Europe*. Johns Hopkins University Press.

North, D. C. (1990). *Institutions, institutional change and economic performance*. Cambridge University Press.

O'Donnell, G., Schmitter, P. C., & Whitehead, L. (Eds.). (1986). *Transitions from authoritarian rule: Prospects for democracy* (4 vols.). Johns Hopkins University Press.

Olson, M. (1965). *The logic of collective action: Public goods and the theory of groups*. Harvard University Press.

Ostrom, E. (2010a). Beyond markets and states: Polycentric governance of complex economic systems. *American Economic Review*, *100*(3), 641-672.

Paris, R. (2004). *At war's end: Building peace after civil conflict*. Cambridge University Press.

Pierson, P. (2000). Increasing returns, path dependence, and the study of politics. *American Political Science Review*, *94*(2), 251-267.

Rodriguez, J. (2021). *Jasutopianism*. [Self-published].

Rothstein, B. (2005). *Social traps and the problem of trust*. Cambridge University Press.

Schedler, A. (1998). What is democratic consolidation? *Journal of Democracy*, *9*(2), 91-107.

Schedler, A., Diamond, L., & Plattner, M. F. (Eds.). (1999). *The self-restraining state: Power and accountability in new democracies*. Lynne Rienner Publishers.

Wright, E. O. (2010). *Envisioning real utopias*. Verso.

Chapter 7: Predictions, Falsification, and Intellectual Honesty



I. From Prescription to Prediction

The preceding chapter specified what must be built. Year by year, metric by metric, the transition blueprint identified the milestones, the measurement criteria, and the failure conditions for a ten year implementation of Jasutopian governance. The register was operational. The question was practical: what must happen, in what sequence, and how do we know if it is happening?

This chapter asks a different question.

The question is not whether the transition can be managed. It is whether the system, once built, will produce the outcomes it claims. The register shifts from operational to analytical. The method shifts from prescription to prediction. The standard shifts from "is the blueprint reasonable?" to "is the theory testable?"

Karl Popper argued that the defining characteristic of a scientific claim is not that it can be proven true but that it can be proven false (Popper, 1963). A claim that is compatible with every possible observation is not an empirical claim; it is a tautology. A governance system that defines no conditions under which it would admit failure is not a governance proposal; it is a faith commitment. Jasutopianism did not specify falsification conditions. By convention, this is a genre characteristic of prescriptive political writing; the US Constitution does not specify what would prove it wrong, nor does Rawls's *A Theory of Justice*, nor does Marx's *Capital*. The absence of falsification conditions does not make Jasutopianism deficient within its genre. It makes it incomplete as a testable governance proposal. Jasutopianism 2: The Answer supplies the completion.

Imre Lakatos extended Popper's model by introducing the concept of a "research programme," a series of connected theories with a shared core and a protective belt of auxiliary hypotheses (Lakatos, 1978). A research programme is "progressive" if it generates novel predictions that are subsequently confirmed and "degenerating" if it retreats into ad hoc modifications to protect its core from refutation. The distinction matters. A governance system that responds to every failure by explaining why the failure does not really count is degenerating. A governance system that specifies in advance what would count as failure, and submits itself to that standard, has done what a progressive programme must do first; whether it is progressive is settled afterward, by the fate of its predictions.

Preregistration closes that methodological divide. Drawn directly from Popper's (1963) falsifiability criterion, Lakatos's (1978) research programme standard, Sartori's (1970) ladder of abstraction, Goertz's (2006) three level concept operationalization, Collier's (2011) process tracing tests, and Przeworski et al.'s (2000) comparative governance design, this chapter subjects Jasutopianism's five core institutional claims to formal empirical test. Prescriptive constitutional prose declares what ought to hold; preregistered empirical inquiry names the exact instruments, time horizons, comparison baselines, and failure thresholds before implementation ever begins. Each claim is tied to Jasutopianism's own metrics alongside nonmonetary external indicators verified by the independent Metrics Audit

Panel, leaving zero room to redefine failure after outcomes arrive. Five predictions stand specified below. Five falsification conditions stand directly beside them thereof.

Jasutopianism 2: The Answer positions Jasutopianism as a research programme that exposes itself to refutation. It will be progressive in Lakatos's sense if its predictions are confirmed. The five predictions that follow are novel claims; they predict specific outcomes that have not yet been observed [because no Jasutopian country exists]. The five falsification conditions specify what observations would refute those claims. The system tells the world, in advance, what it would accept as refutation.

The epistemic floor is here: that which any governance proposal must meet, as the minimum threshold of intellectual honesty, before it can claim to be more than an aspiration. A governance system that cannot specify its own failure criteria asks its citizens to trust without evidence. Jasutopianism 2: The Answer does not ask for trust. It asks for evidence, and it specifies what evidence would suffice to prove it wrong.

II. The Methodological Architecture

Specifying testable predictions for a governance system that has not yet been implemented requires a methodology for translating abstract governance claims into measurable indicators. The social sciences have developed this methodology over seven decades, and Chapter 7 draws on five instruments.

The Ladder of Abstraction. Giovanni Sartori (1970) showed that most errors in comparative politics stem from using concepts at the wrong level of abstraction. A claim like "Status Leveling will motivate productive work" is meaningful as a philosophical statement but untestable as an empirical prediction; it does not specify what "motivate" means, what "productive work" is measured by, or what comparison baseline defines success. Sartori's ladder moves from the abstract [the concept] to the specific [the measurable indicator], and each prediction in this chapter is stated at every level of the ladder so that no ambiguity remains about what is being predicted.

Three Level Operationalization. Gary Goertz (2006) systematized the process of turning concepts into measurements through three levels: the basic level [the concept itself, for example "economic productivity"], the secondary level [the dimensions of the concept, for example "workforce activity," "output," "innovation rate"], and the indicator level [the measurable variables, for example the workforce activity rate and output per worker]. Each prediction below is operationalized at all three levels.

Process Tracing Evidence Types. David Collier (2011) identified four types of evidence in within case causal analysis. A "straw-in-the-wind" is evidence consistent with the hypothesis but not confirming; it is suggestive, not dispositive. A "hoop test" is evidence that the hypothesis must "pass through" to remain viable: necessary but not sufficient. A "smoking gun" is strong evidence if found: sufficient but not necessary. A "doubly decisive" test is evidence that is both necessary and sufficient, definitive. Chapter 3 presented seven case studies. This chapter reclassifies that evidence, together with two further cases introduced here [commons-based peer production and the Swiss Federal Council], using Collier's typology to show what kind of evidence already exists for each prediction and what further evidence would be required.

Comparative Governance Methodology. Adam Przeworski, with Michael Alvarez, José Antonio Cheibub, and Fernando Limongi, in an empirical study of the relationship between political institutions and economic performance (Przeworski et al., 2000), showed how to construct testable predictions for governance systems: specify the governance variable, the measurable indicator, the comparison baseline, and the time horizon. Their study covered 135 countries from 1950 to 1990, and its questions were the survival of regimes and their economic performance. The method is applicable to Jasutopianism even though no Jasutopian country exists, because the comparison baseline can be defined using data from existing systems.

Qualitative Research Standards. James Mahoney (2010) argued that qualitative research has developed rigorous standards that differ from but are not inferior to the quantitative template that King, Keohane, and Verba (1994) established: process tracing [tracking causal mechanisms], set

theoretic methods [necessary and sufficient conditions], and comparative historical analysis [structured comparison across cases]. Since Jasutopianism has not been implemented, it cannot be tested with large-N quantitative data. But it can be evaluated through the qualitative methods Mahoney describes, and the case study evidence from Chapter 3, structured using Collier's evidence types, constitutes precisely this kind of evaluation.

Prediction and abstract claim	Concept level [Sartori]	Secondary level [Goertz]: dimensions	Indicator level [Goertz]: measurable variables
	Time horizon	**Comparison baseline [Przeworski]**	**Process tracing evidence [Collier]**
One. Status Leveling will motivate productive work without monetary incentive within one generation	Productivity under nonmonetary incentives	Workforce activity rate; output; voluntary contribution	Workforce activity rate; output per worker; voluntary contribution [added by this book]; the I.O. and the I.N.R. as internal trend measures
	25 years	Labor force participation [about 60 to 75%] and output per worker in OECD countries at comparable development levels	Hoop tests: Kibbutzim, Nordic. Straw-in-the-wind: commons-based peer production, Mondragon, time banking
Two. Innovation rates will stand within the range of monetary system baselines	Innovation capacity of a status based economy	Physical energy productivity; physical material & labor productivity; frontier open science output	Dual Physical Innovation Benchmark [ΔEp per GJ, ΔMp per DMC tonne & labor hour]; open science citations; T.A.R. & I.N.R. as internal diagnostics
	20 years	IEA and OECD Green Growth physical productivity databases; at or above 25th percentile of comparable OECD economies	Hoop test: Nordic. Straw in the wind: open source software, Estonia
Three. Governance stability will hold	Institutional durability under the governance structure	Leadership transition smoothness; legislative and executive output; crisis response	Tenure continuity of the Tri-Presidents; the Chamber of Citizens voting rate; the N.C.I.; the deadlock indicator
	Two Tri-Presidency cycles [8 years]	The Polity5 record of regime durability; voting rate at or above 30%; the N.C.I. within two standard deviations of its pre-Jasutopian baseline	Hoop tests: Swiss Federal Council, Nordic. Straw-in-the-wind: Rojava
Four. Poverty will decline below five percent	Material deprivation under Article I's guarantee	Resource poverty; capability deprivation; comparative wellbeing	The C.P.I. of every city; the national multidimensional poverty rate [Alkire and Foster]
	25 years	The European Union's severe material and social deprivation rate [6.4% in 2024]; the Bhutan GNH Index, a nonmonetary comparison	Hoop test: Nordic. Straw-in-the-wind: Bhutan GNH, time banking
Five. Democratic legitimacy will hold over time	Public support for the governance system	Voting rates; trust indicators; satisfaction surveys	The G.L.I. [voting rate, trust, satisfaction]; the U.A.O.R. as covariate; the Empathy-Institution Feedback Loop metric as supplement
	From Year 10; formal assessment every fifth year	The country's own Year 10 readings of the trust and satisfaction parts of the G.L.I.	Straw-in-the-wind: Rothstein's Nordic mechanism, Estonia, Rojava

Figure 7.1. The Prediction Architecture: Five Predictions at Three Levels



III. Prediction One: Status Leveling Will Motivate Productive Work

The abstract claim. Status Leveling [the system wherein citizens earn material and social differentiation through contribution rather than monetary compensation] will motivate productive work without monetary incentive within one generation. A generation, for this prediction, is defined as twenty five years from the establishment of a Jasutopian country.

The operational definition. "Productive work" is operationalized through Goertz's three levels. At the basic level, the concept is productivity under nonmonetary incentives. At the secondary level, this decomposes into three dimensions: the workforce activity rate [what percentage of working age citizens are actively contributing], output [whether working citizens produce, in sufficient quantity, goods and services that meet functional standards], and voluntary contribution [whether citizens work beyond the mandatory minimum hours that the law sets for their age group]. At the indicator level, each dimension has its measure, and all three are instruments that this book adds: the workforce activity rate [the share of working age citizens with logged work in the year], output per worker [physical output per working citizen], and voluntary contribution [the share of citizens whose

logged work exceeds the mandatory minimum hours of their age group, which Articles XXXVIII and XLI through XLV of Jasutopianism set]. The I.O. [Innovative Opportunity] metric, which tracks the potential for innovative freedom of the citizens, and the I.N.R. [Innovative Norm Rate], which measures the total number of products created through jobs registered as possessing innovation platforms, remain as internal trend measures. Both are among Jasutopianism's thirteen metrics, defined in its Glossary (Rodriguez, 2021); no other country reports them, so they take no part in the comparison.

The time horizon. Twenty five years from establishment. This is the period within which the first generation to be educated entirely within the Jasutopian system reaches working age. The prediction is not that Status Leveling will motivate productive work immediately [the transition period involves citizens accustomed to monetary incentive], but that it will produce a stable and lasting pattern of productive contribution within one generation.

The comparison baseline. Following Przeworski et al.'s methodology, the comparison baseline is the workforce activity rate and the output per worker of monetary economy democracies at comparable development levels. Specifically: OECD labor force participation rates [approximately 60 to 75% of working age population] and the output per worker of the same countries [compared, as Jasutopianism's Glossary provides for the D.P.P., relative to the production output of each country]. Voluntary contribution has no counterpart in a monetary economy and enters neither the baseline nor the falsification condition. The prediction is that a Jasutopian country, twenty five years after establishment, will stand at or above this baseline on both measures, or below it and converging.

The existing evidence. Chapter 3's case studies, reclassified using Collier's typology, provide preliminary process tracing data.

The kibbutz evidence constitutes a hoop test. Abramitzky (2008) showed that nonmonetary communal arrangements survive when living standards rival outside options and shared commitment holds strong, while Abramitzky (2011) traced the exact pressures that erode them. Flat equal sharing failed because it offered zero institutional means for retaining high

skill citizens once outside monetary pay climbed. Status Leveling is built specifically to clear this hoop by rewarding contribution differentially inside a nonmonetary code, reinforced by Chapter 3, Section III B's four domestic brain drain counter mechanisms [Sovereign Productive Capital Allocation, Scarcity Weighted Status Multipliers, Fixed Term International Rotations, and the Vesting and Re Entry Retention Ledger]. Design is never observation. Because a Status Level cannot cross borders as private currency does, whether those four retention mechanisms actually hold scarce talent in an implemented state stays an open empirical question, one that Prediction One's output per worker test measures directly.

The commons-based peer production evidence constitutes a straw-in-the-wind. Yochai Benkler (2006) documented that networked information production [open source software, Wikipedia, collaborative platforms] generates valuable goods through nonmonetary motivation [social recognition, intrinsic satisfaction, community status]. The pattern is consistent with the prediction that Status Leveling can motivate productive work, because Status Leveling shares the structural feature of nonmonetary recognition. With that stated, the evidence is suggestive rather than dispositive: commons-based peer production operates in specific domains [information goods with low marginal cost] and has not been tested as a general economic system.

The Nordic innovation evidence constitutes a second hoop test. Esping-Andersen (1990) classified the Nordic countries as the most decommodifying welfare states [those in which a citizen depends least upon the market for a livelihood], and Hilson (2008) traced how their model developed after 1945; neither measures innovation. The Global Innovation Index does, and Sweden, Finland and Denmark all rank within its top ten [the figures are given under Prediction Two]. The Nordic case shows that extensive provision does not by itself destroy the incentive to innovate. A Jasutopian system, which guarantees the essentials to every contributing citizen, must pass through this hoop: if extensive provision destroyed innovation, the prediction would fail. The Nordic evidence indicates it does not. The hoop is narrow: the Nordic countries pay wages and profits in

money, so their record says nothing of what follows when the monetary incentive is removed, which is the claim under test.

Two more of Chapter 3's cases are straws in the wind for this prediction. The Mondragon cooperatives have kept productive work going under democratic governance and compressed pay; they pay in money, and that limits how far the finding carries. Time banking shows value assigned by contribution, and not by price, working at community scale, beside a monetary economy and never in place of one.

The falsification condition. Should both conditions be verified at Year 25 in an implemented Jasutopian state [either the workforce activity rate or output per worker standing below the OECD comparison baseline while the gap failed to narrow across the preceding five years] then, Prediction One would stand empirically falsified under the tested parameterization of Status Leveling, establishing that the existing calibration of nonmonetary incentives has not met the productivity threshold required for a functioning economy.

The test is dual and prospective. It requires a level shortfall alongside a stalled five year trend. A country standing below baseline while converging steadily is behind schedule rather than falsified; a country standing below baseline with zero convergence over five years supplies direct empirical grounds for institutional recalibration or operational supersession under Section IX thereof.

IV. Prediction Two: Innovation Rates Will Stand Within the Range of Monetary System Baselines

The abstract claim. An implemented Jasutopian economy will generate technological and productive innovation within the empirical range of monetary economy democracies at comparable development levels [at or above the 25th percentile on physical efficiency gains, or steadily narrowing any gap] within two decades of establishment. Innovation here spans engineering breakthroughs, energy conversion efficiency, material utilization, and frontier scientific discovery.

The operational definition. At Goertz's basic level stands the innovation capacity of a nonmonetary status economy. At the secondary level, capacity divides into physical energy productivity, physical material and labor productivity, and frontier open science output. At the indicator level, Jasutopianism's internal metrics [T.A.R., the Technological Advancement Rate tracking energy carrier systems and scientific capacity supporting the Three Founding Principles, alongside I.N.R., the Innovative Norm Rate tracking registered innovation platform output] remain strictly internal domestic trend diagnostics; comparing domestic I.N.R. counts against OECD monetary patent filings would invite apples to oranges distortion because patent counts track commercial intellectual property defense rather than physical progress. To measure innovation cleanly across unlike economic systems with zero currency conversion, this volume establishes a **Dual Physical Innovation Benchmark** paired with an external open science check:

1. **Physical Energy Productivity Growth [ΔEp].** Annualized five year rolling growth rate of standardized physical output per gigajoule [GJ] of primary energy input across four core industrial baskets:

$$\Delta Ep = (1 / n) \sum [(\text{Physical Output}(k) / GJ(t) - \text{Physical Output}(k) / GJ(t-1)) \div (\text{Physical Output}(k) / GJ(t-1))]$$

measured across kilowatt hours per unit of steel and concrete, caloric and nutritional yield per energy input in agriculture, passenger kilometers per megajoule [MJ] in transit, and thermal efficiency per square meter of standard level housing.

2. **Physical Material and Labor Productivity Growth [ΔMp].** Annualized physical output per metric tonne of Domestic Material Consumption [DMC] and per logged labor hour across equivalent manufacturing, energy, and construction sectors.

3. **External Open Science Verification [Supplementary Indicator].** Peer reviewed scientific and engineering publications per 100,000 residents in internationally indexed journals [assessed by field weighted citation impact], supplying an externally refereed, nonmonetary verification of frontier knowledge creation.

The time horizon. Twenty years. Innovation dynamics appear sooner than full generational workforce turnover: T.A.R. publishes its initial verified reading at Year 5 [Chapter 6], giving fifteen measured years of domestic trajectory alongside ten year trailing averages on ΔEp and ΔMp by Year 20.

The comparison baseline. Annual physical energy efficiency and multifactor physical productivity records published across comparable OECD economies through the International Energy Agency's *Energy End Uses and Efficiency Indicators* (International Energy Agency, 2026) and the OECD *Green Growth Indicators* productivity series (Organisation for Economic Co operation and Development, n.d.). Every unit is physical [gigajoules, megajoules, metric tonnes, logged labor hours, peer reviewed papers]. Currency exchange rates never enter the arithmetic. Monetary research spending as a share of gross domestic product is omitted altogether because a nonmonetary economy records no monetary outlay; the Global Innovation Index stays below strictly as background empirical context rather than the formal falsification test.

The existing evidence. The Nordic innovation data constitutes a hoop test. Three of the Nordic countries combine the highest social provision in the OECD with innovation rates among the top ten in the world: in the Global Innovation Index, Sweden has ranked second in every edition from 2023 to 2026, and Finland and Denmark have stayed within the top ten (World Intellectual Property Organization, 2024, 2026). If extensive social provision destroyed innovation incentives, the Nordic countries would underperform. They do not. The prediction must pass through this hoop, which is as narrow here as under Prediction One: these are monetary economies.

The open source software evidence constitutes a straw-in-the-wind. Benkler (2006) documented that the open source software movement [in which programmers contribute code without direct monetary compensation, motivated by reputation, intrinsic interest, and community standing] produces software that in many domains matches or exceeds proprietary alternatives [Linux, Apache, Firefox, Python, the tools that power the majority of internet infrastructure]. The evidence is suggestive, because it shows innovation in openly shared work in a domain where output quality is

objectively measurable. It is not dispositive: Benkler's description no longer fits the movement's flagship, as well over 80% of Linux kernel development is done by developers who are paid for that work (Corbet & Kroah-Hartman, 2016). The case shows that openly shared work can match proprietary work; it no longer shows that such work goes unpaid.

The Estonian evidence constitutes a straw-in-the-wind. A small state built its digital government from almost nothing within about twenty five years [Chapter 3], which shows public institutions producing innovation of a high order; it shows no more than that, as Estonia's economy is a monetary one.

The falsification condition. Prediction Two would stand empirically falsified if, twenty years after establishment in an implemented Jasutopian state, (a) domestic T.A.R. has declined relative to its Year 5 baseline, and (b) the state's ten year trailing averages on both ΔEp and ΔMp fall below the 25th percentile of comparable OECD economies without narrowing the gap over the preceding five years. Should both verified conditions hold together then, the tested parameterization of Status Leveling would have failed to sustain the physical productivity gains and technical risk taking required of an innovative economy.

The test is joint. Either failure alone stands as an audited diagnostic warning; both together establish formal falsification under the tested calibration. Setting the floor at the 25th percentile reflects disciplined restraint: a newly established nonmonetary economy within its first two decades need not outpace the global frontier immediately, yet it must sustain measurable physical efficiency progress rather than stagnating behind monetary peers thereof.

V. Prediction Three: Governance Stability Will Hold

The abstract claim. The Tri-Presidents system [three coequal executives requiring unanimous agreement, subject to impeachment by the Senate or on a citizen's petition approved by the courts, and to the veto override of the Chamber of Citizens] will produce governance that is stable and accountable: power transferred constitutionally at the close of each term,

no regime change, a Chamber of Citizens that citizens keep using, crime held near its earlier level, and no executive deadlock.

The operational definition. At the basic level, the concept is institutional durability under Jasutopianism's governance structure. At the secondary level, this decomposes into three dimensions: leadership transition smoothness [whether transfers of power occur without constitutional crisis], legislative and executive output [whether the bills written by the Senate and voted upon by the Chamber of Citizens, and the decisions required of the Tri Presidents, are completed at rates consistent with a functioning democracy], and crisis response [whether the governance system responds effectively to external shocks, economic disruption, natural disaster, security threats, without constitutional breakdown]. At the indicator level, the measurable variables are the tenure continuity of Tri Presidents [whether the system produces regular, constitutional transfers of power, with no regime change in the sense of the baseline below], the voting rate in the Chamber of Citizens [whether citizens are using the direct democratic mechanism; Chapter 6 defines the rate], the N.C.I. [City Crime Index, as a proxy for governance stability, as a system in crisis produces rising crime], and the deadlock indicator [the share of the decisions that the law requires of the Tri Presidents in a year, namely the signature or veto of a passed bill, required appointments and the yearly resource allocation, that were not reached by their legal deadline]. Every default taken under Article CXXVIII [Chapter 12] counts in the deadlock indicator as a decision not reached by its legal deadline. The legislative half of the second dimension and the third dimension, crisis response, have no indicator of their own; the deadlock indicator reads the executive half, and the falsification condition rests on the four indicators named. Only the N.C.I. is among Jasutopianism's thirteen metrics; the others are instruments this book adds.

The time horizon. Two Tri-Presidency cycles, which under Jasutopianism's four year terms means eight years. Governance stability cannot be assessed after a single term; it requires at least one successful transfer of power and the demonstration that the system survives its founders.

The comparison baseline. The Polity5 dataset, which scores the type of each regime on a 21 point scale [from -10, strongly autocratic, to +10,

strongly democratic] (Marshall & Gurr, 2020). The score says what kind of regime a country has, not how stable it is; the stability comparison is durability, the number of years a regime has lasted without a regime change [a change of three points or more in the score within three years], which the same dataset records. The prediction is that, through two Tri-Presidency cycles, a Jasutopian country will transfer power constitutionally each time, suffer no regime change in that sense, keep its voting rate at or above 30%, keep the N.C.I. within two standard deviations of its pre-Jasutopian baseline [defined in Chapter 6] in most cities, and pass the deadlock test below.

The existing evidence. The Rojava evidence constitutes a straw-in-the-wind. Knapp, Flach, and Ayboga (2016) documented that Rojava's copresidency system [every position required one male and one female cochair] functioned under active armed conflict, the most extreme test of governance stability. The evidence is suggestive but not dispositive: Rojava's system differed from the Tri-Presidents model [two cochairs rather than three, gender mandated rather than elected]. Built from 2012 onward, it ran under war until 2026, when an integration agreement with the Syrian government was followed, in August, by the dissolution of the Autonomous Administration of North and East Syria (Security Council Report, 2026). The case still shows that shared executive office can function under the hardest conditions; its end shows that the arrangement was never tested in peace.

The Swiss collegial executive constitutes a hoop test. Switzerland's Federal Council [a seven member collegial body sharing executive authority, with the presidency rotating annually] has operated without interruption since 1848. The Swiss case is one surviving example: it shows that executive governance by several persons can be stable over the long term, not that it must be. A Jasutopian Tri-Presidency, which shares the principle of collective executive authority, must pass through this hoop: if collegial executives were structurally unstable, the Swiss system would have failed. It has not. One difference remains: the Federal Council settles its business by the view of its majority (Swiss Federal Chancellery, 2012), while the Tri-Presidents can make no executive decision without a 3/3 vote [Article XIX]. The Swiss record is silent on deadlock under a rule of unanimity, which the deadlock indicator exists to test.

The Nordic evidence constitutes a second hoop test. Were extensive provision to unsettle the governments that supply it, the Nordic democracies would show it; in the Polity5 record to 2018, Denmark, Finland, Norway and Sweden each show more than seventy years without a regime change [Iceland is not in the dataset] (Marshall & Gurr, 2020). The hoop tests whether provision is compatible with stable government in monetary economies, not the Tri-Presidency itself.

Mancur Olson (1965) identified the collective action problem that threatens all direct democratic mechanisms: rational individuals may abstain even when collective engagement is beneficial, because the individual impact of a single vote is negligible. Against Olson's prediction this book rests on three incentives that Jasutopianism provides, none of them a payment for the vote [a vote earns no Status Level, which is granted for work and education alone]: the direct effect of a vote [in the Chamber of Citizens the citizen votes upon the bill itself, no bill passes without over 55% of that vote, and 80% of it overrides a veto], transparency [the voting system that Jasutopianism specifies for elections lets a citizen check, against a public archive, that a vote was recorded as cast, and the same check can serve the votes of the Chamber of Citizens], and the trust that grows where the first two are seen to hold. The 30% voting threshold in the falsification condition [below] tests whether these incentives are enough. The threshold counts a citizen who votes on at least one bill in the year [Chapter 6], and the one country that puts laws to its citizens several times a year shows what that measure can expect: in the registry of the canton of Geneva, fewer than one citizen in ten abstains from every ballot, while occasional voters make up between two thirds and four fifths of the electorate (Goldberg & Sciarini, 2021).

The falsification condition. Should any one of the following four verified conditions occur across two Tri Presidential cycles in an implemented Jasutopian state: (a) a constitutional transfer of power fails to occur or the state records a regime change under the Polity5 criterion, (b) the Chamber of Citizens voting rate drops below 30 percent for two consecutive years while the trust and satisfaction readings of the Governance Legitimacy Index [G.L.I., Section VII below] decline across those exact same years, (c)

the N.C.I. rises more than two standard deviations above its ten year baseline in a majority of cities, or (d) the deadlock indicator exceeds one tenth across two consecutive years or any single required executive decision stalls beyond ninety days then, Prediction Three would stand empirically falsified under the tested constitutional rules, establishing that the existing executive unanimity and direct legislative calibration has not secured the stability and accountability required of a durable government.

Condition (a) tests the transfer of power mechanism. Condition (b) tests the direct democratic mechanism against the abstention that Olson's collective action analysis predicts, at the threshold this book has chosen; a low voting rate standing alone is a warning and not a refutation, because citizens who are content may vote less, and it falsifies only together with a second sign. Condition (c) tests the system's practical functioning; governance instability manifests as rising crime, and the N.C.I. provides the measurement instrument. Condition (d) tests the rule of unanimity itself: three executives who cannot agree leave required decisions unmade, and the indicator counts them.

VI. Prediction Four: Poverty Will Decline Below Five Percent

The abstract claim. Under Jasutopian governance, wherein Article I guarantees free essential resources [food, clothing, drinkable water, education, healthcare, standard level housing, and utilities] to all contributing citizens, poverty [measured by the C.P.I., City Poverty Index, city by city, and by the national multidimensional poverty rate] will decline below 5% in every city, and in the nation as a whole, within one generation.

The operational definition. At the basic level, the concept is material deprivation under Article I's guarantee. At the secondary level, this decomposes into three dimensions: resource poverty [whether citizens have access to essential goods and services], capability deprivation [whether citizens can achieve basic functionings, namely health, education, mobility, civic voice, as per Amartya Sen's capability approach], and comparative wellbeing [whether the material standard of life in a Jasutopian country is comparable to or exceeds that of countries at similar development levels]. At

the indicator level, the primary variable is the C.P.I. [City Poverty Index], which tracks poverty at the city level and provides a city by city distribution [cities not averaged together, per Jasutopianism's explicit requirement]. Jasutopianism's Glossary gives the index no unit; this book reads it as a percentage, the share of a city's residents who went without one or more of the essential resources of Article I at any time in the year, taken from the National ID Log System and verified by the Metrics Audit Panel [the body, independent of the three Authorities of Governance, that Chapter 6 establishes]. The second variable, which reads capability deprivation, is the national multidimensional poverty rate, counted by the method of Alkire and Foster. Comparative wellbeing is read by setting both figures beside the deprivation rates of other countries.

The time horizon. Twenty five years. One generation. The prediction is that the combination of Article I's guarantee, the Status Leveling system's contribution based resource allocation, and the infrastructure built during the transition plan [Chapter 6] will bring every city's C.P.I., and the national multidimensional poverty rate with it, below 5%.

The comparison baseline. Deprivation counted in kind, like with like. The C.P.I. counts people who went without essentials, so its comparison is the European Union's severe material and social deprivation rate [the share of people unable to afford seven or more of thirteen items], which stood at 6.4% across the Union in 2024, with the lowest national rates near 2% (Eurostat, 2025). Relative income poverty is a different measure and is not the comparison: about 11% of people across the OECD live on less than half their country's median income [11.4% in 2021] (OECD, 2024), and a country could end deprivation while its incomes stayed unequal. The Bhutan GNH system provides a nonmonetary comparison: Ura, Alkire, Zangmo, and Wangdi (2012) developed the GNH Index using the Alkire-Foster multidimensional measurement method, which defines sufficiency thresholds across nine domains. The prediction is that a Jasutopian country will bring every city's C.P.I. below 5%, together with a national multidimensional poverty rate below 5%.

The existing evidence. The Nordic poverty data constitutes a hoop test. The Nordic countries, which provide the most extensive universal social

provision among developed nations, record relative income poverty of 5 to 7% in Denmark, Finland and Iceland (OECD, 2024) and of about 8% in Norway (OECD, n.d.), against an OECD average of about 11%. A Jasutopian system, which guarantees free essential resources to every contributing citizen without a test of means, must pass through this hoop: if extensive provision left poverty where it found it, the prediction would fail. The Nordic data indicates that it does not. With that stated, the Nordic case operates within a monetary economy where poverty is defined relative to median income; a Jasutopian system, where essential resources are guaranteed and poverty is measured by absolute deprivation rather than relative income, faces a different measurement terrain.

The Bhutan sufficiency evidence constitutes a straw-in-the-wind. The GNH Index counts a person as happy when that person reaches sufficiency in six of the nine domains, and by that measure 41% of Bhutanese were happy in 2010 and 48% in 2022 (Ura et al., 2012, 2023), regardless of Bhutan's low GDP per capita. For those below the line, the index shows in which domains sufficiency is missing. This suggests that nonmonetary measurement systems can identify and target deprivation more precisely than income based measures. The evidence is suggestive but not dispositive: Bhutan's system operates within a very different cultural and economic context, and the GNH system has not been tested in a postindustrial economy.

Time banking is a further straw-in-the-wind. Exchange without money has drawn back into community life people whom the monetary economy leaves out [Chapter 3]; it has done so at community scale, beside a monetary economy.

Kate Raworth (2017) proposed the "doughnut" model, a visual model in which the inner ring represents the social foundation [minimum standards for human wellbeing] and the outer ring represents the ecological ceiling [planetary boundaries]. The prediction that every city's C.P.I. will decline below 5% is a claim that a Jasutopian country will bring nearly every citizen above the social foundation. Raworth's doughnut provides a visual falsification structure: if citizens remain below the social floor, the system has failed to achieve its most basic promise.

The falsification condition. Should either verified threshold be breached twenty five years after establishment in an implemented Jasutopian country [any single city's C.P.I. standing at or above 5 percent, or the national multidimensional poverty rate standing at or above 5 percent] then, Prediction Four would stand empirically falsified, with zero exemption granted for a declining trend, establishing that the tested allocation mechanics under Article I have not reduced material deprivation to the constitutional floor required.

The 5% threshold is not arbitrary. It is demanding in two ways: it is applied to every city and never to a national average, and it stands below the European Union's average rate of severe material and social deprivation [6.4% in 2024], though above the lowest national rates [near 2%]. If Jasutopianism, whose Article I guarantees the essentials to every contributing citizen, cannot hold deprivation in every one of its cities under 5%, a line beneath the average of a Union of monetary economies, then the mechanism [not merely the implementation] is suspect.

VII. Prediction Five: Democratic Legitimacy Will Hold Over Time

The abstract claim. Public support for Jasutopian governance [measured by the Governance Legitimacy Index (G.L.I.), a composite legitimacy instrument introduced in this volume] will hold over time rather than erode.

The operational definition. At the basic level, the concept is public support for the governance system. At the secondary level, this decomposes into three dimensions: voting rates [whether citizens actively engage with democratic mechanisms], trust indicators [whether citizens express confidence in the system's fairness, competence, and responsiveness], and satisfaction surveys [whether citizens report that the system is delivering on its promises]. At the indicator level, the primary variable is the Governance Legitimacy Index [G.L.I.], a composite instrument introduced in this volume that operationalizes exactly those three dimensions: the Chamber of Citizens voting rate, institutional trust indicators, and citizen satisfaction surveys. The trust and satisfaction parts are surveyed through anonymous samples by the

Metrics Audit Panel, and the Legislative Authority publishes the index on figures the Panel has verified. The three parts are reported one by one as well as together, since the prediction is tested on two of them against the third. The U.A.O.R. [Utopian Advancement Opportunity Rating], Jasutopianism's preconditions scale, acts as a contextual covariate rather than the legitimacy measure itself: a society whose preconditions erode is likely to see legitimacy erode, but the two instruments measure different things. A supplementary indicator is the Empathy-Institution Feedback Loop metric [if operationalized as part of the measurement infrastructure].

The time horizon. Continuous measurement from Year 1, with formal assessment at Year 5 [Chapter 6, Assessment Phase], Year 10 [democratic renewal vote], and every five years thereafter. The prediction is stated on the trust and satisfaction parts of the G.L.I.: at each five year assessment after Year 10 they will stand at or above their Year 10 level [temporary decreases between assessments, during crises, are expected].

The comparison baseline. The country's own record: the Year 10 readings of the trust and satisfaction parts of the G.L.I., as the Metrics Audit Panel has verified them. The World Values Survey and Eurobarometer datasets, which measure trust in government and democratic satisfaction across dozens of countries over decades, supply the context in which those readings can be set beside those of other democracies; they supply no part of the test.

The existing evidence. Bo Rothstein (2005) showed the precise mechanism that this prediction relies on: universal welfare institutions generate social trust. When citizens perceive that the system delivers on its promises [that essential resources are genuinely provided, that the governance structure is genuinely accountable, that Status Level advancement is genuinely based on contribution] they develop trust in the system. This trust reinforces engagement, which reinforces the system, which reinforces trust. The Rothstein mechanism is a straw-in-the-wind for Prediction Five, and a strong one: it names a causal pathway from provision to trust and shows it at work in the Nordic countries. The Nordic programs are universal and unconditional and operate within monetary economies, while Article I's guarantee is conditional upon contribution and Status Levels

grade what lies beyond the essentials; whether the pathway operates under those conditions is what the prediction tests.

The Estonian digital engagement evidence constitutes a straw-in-the-wind. Heller (2017) documented that Estonia's digital governance infrastructure produced high citizen engagement: nearly universal use of digital government services, wide uptake of e-voting, and high reported trust in the system's transparency. The finding is consistent with the prediction that governance transparency [Jasutopianism's National ID Log System logs every transaction; this book adds the verified publication of its figures and the citizen's right of access] generates trust. The evidence is suggestive: Estonia's system operates within a monetary economy and a conventional democratic structure, making direct extrapolation to Jasutopianism uncertain.

The Rojava evidence is a third straw-in-the-wind. Government built from the commune upward kept functioning, with the participation of its communities, through fourteen years of war [Chapter 3]. It ended in 2026 by absorption into the Syrian state, before it could show whether that participation would last in peace.

Norbert Wiener (1948) formalized the cybernetic principle that this prediction embodies: feedback systems that provide accurate information to their components are self correcting. The Jasutopian system contains a correcting loop of that kind [the loop of metrics and accountability, the Accountability-Empathy Bridge of Chapter 2]: institutions produce outcomes that are measured by Jasutopianism's metrics and the instruments this book adds, the figures are verified by the Metrics Audit Panel and made public, transparency produces understanding [Concept IV of the Theory of Eternal Relativity], understanding produces accountability, and accountability produces institutional improvement. A correcting loop holds a system to its mark; it does not promise a rise without end. The prediction that legitimacy will hold is a prediction that this correcting loop will function as designed.

The falsification condition. Should the verified trust and satisfaction readings of the G.L.I. decline across five consecutive years at any point after Year 10 in an implemented state [indicating structural erosion rather than short term crisis fluctuation], while within those same five years the

Chamber of Citizens voting rate stands below 30 percent for two consecutive years then, Prediction Five would stand empirically falsified, establishing that the tested transparency and accountability calibration has not sustained long term democratic legitimacy thereof.

The dual condition [falling trust and satisfaction AND a low voting rate] is deliberate. Its two limbs are independent: the first is read on the trust and satisfaction parts of the index alone, so that the voting rate is not counted twice. Trust and satisfaction alone might decline due to external factors [international crisis, natural disaster] without indicating a structural failure of the governance model. Voting alone might decline due to satisfaction rather than disillusionment [citizens who are content may vote less, a pattern documented in mature democracies]; a low voting rate is a warning, here as under Prediction Three, and never by itself a refutation. Both together indicate structural failure: citizens neither trust the system [falling trust and satisfaction] nor engage with it [a voting rate under 30%]. A reading below the Year 10 level that falls short of this condition is likewise a warning and not yet a refutation.

Prediction	Measured by	Time horizon	Falsified if
One. Status Leveling will motivate productive work	The workforce activity rate and output per worker, each against the same measure in OECD countries at comparable development levels	25 years	Either measure stands below the OECD level and the gap has not narrowed over the last five years
Two. Innovation rates will stand within the range of monetary system baselines	Dual Physical Innovation Benchmark [ΔEp and ΔMp against IEA and OECD databases], open science citations, and domestic T.A.R. trend	20 years	Domestic T.A.R. declines from Year 5 baseline AND 10 year trailing averages on both ΔEp and ΔMp fall below 25th percentile of comparable OECD economies without narrowing over 5 years
Three. Governance stability will hold	Transfers of power and the Polity5 record of regime change; the voting rate, read with the trust and satisfaction parts of the G.L.I.; the N.C.I.; the deadlock indicator	Two Tri-Presidency cycles [8 years]	Any one holds: (a) a constitutional transfer of power fails or a regime change occurs; (b) the voting rate stands below 30% for two consecutive years while trust and satisfaction fall in those years; (c) the N.C.I. exceeds its pre-Jasutopian baseline by more than two standard deviations in a majority of cities; (d) the deadlock indicator stands above one tenth in two consecutive years, or any single required decision stays blocked for more than ninety days
Four. Poverty will decline below five percent	The C.P.I. of every city and the national multidimensional poverty rate	25 years	Any city's C.P.I. or the national rate stands at or above 5%; a declining trend earns no exemption
Five. Democratic legitimacy will hold over time	The trust and satisfaction parts of the G.L.I., surveyed by the Metrics Audit Panel through anonymous samples, and the voting rate	From Year 10 onward, read each year; formal assessment every fifth year	Trust and satisfaction fall for five consecutive years and, within those years, the voting rate stands below 30% for two consecutive years

Figure 7.2. The Falsification Conditions: What Would Prove the System Wrong

VIII. The Evidential Architecture

The five predictions are forward looking: they describe outcomes that will occur if the system functions as designed. The case study evidence from Chapter 3 is backward looking: it describes outcomes that have already occurred in systems that share structural features with Jasutopianism. This section connects the two by classifying the existing evidence according to the process tracing method of Collier (2011).

	Prediction				
	1. Status Leveling → productive work	**2. Innovation → within the range of baselines**	**3. Governance stability**	**4. Poverty → below 5%**	**5. Democratic legitimacy → holds**
Mondragon	**Straw-in-the-wind [1]**	*[no relevant evidence]*	*[no relevant evidence]*	*[no relevant evidence]*	*[no relevant evidence]*
Kibbutzim	**Hoop test [2]**	*[no relevant evidence]*	*[no relevant evidence]*	*[no relevant evidence]*	*[no relevant evidence]*
Nordic	**Hoop test [3]**	**Hoop test [6]**	**Hoop test [9]**	**Hoop test [12]**	**Straw-in-the-wind [15]**
Bhutan GNH	*[no relevant evidence]*	*[no relevant evidence]*	*[no relevant evidence]*	**Straw-in-the-wind [13]**	*[no relevant evidence]*
Time banking	**Straw-in-the-wind [4]**	*[no relevant evidence]*	*[no relevant evidence]*	**Straw-in-the-wind [14]**	*[no relevant evidence]*
Estonia	*[no relevant evidence]*	**Straw-in-the-wind [7]**	*[no relevant evidence]*	*[no relevant evidence]*	**Straw-in-the-wind [16]**
Rojava	*[no relevant evidence]*	*[no relevant evidence]*	**Straw-in-the-wind [10]**	*[no relevant evidence]*	**Straw-in-the-wind [17]**
Commons-based peer production	**Straw-in-the-wind [5]**	**Straw-in-the-wind [8]**	*[no relevant evidence]*	*[no relevant evidence]*	*[no relevant evidence]*
Swiss Federal Council	*[no relevant evidence]*	*[no relevant evidence]*	**Hoop test [11]**	*[no relevant evidence]*	*[no relevant evidence]*

Darker tint: hoop test. Lighter tint: straw-in-the-wind. No cell is classified as a smoking gun or as doubly decisive.

[1] Democratic governance and compressed pay maintain productivity; monetary context limits transferability.

[2] Equal sharing is sustainable under specific conditions; Status Leveling is designed to counter the identified failure mode.

[3] Extensive provision does not by itself destroy the incentive to innovate; monetary context limits transferability.

[4] Contribution based value assignment functions at community scale, beside a monetary economy.

[5] Nonmonetary motivation produces valuable output in specific domains.

[6] Extensive provision is compatible with high innovation; monetary context limits transferability.

[7] A small state built its digital government from almost nothing within about twenty five years; monetary economy.

[8] In open source software, openly shared work matches or exceeds proprietary alternatives in information goods; most Linux kernel development is paid work.

[9] Denmark, Finland, Norway and Sweden each show more than seventy years without a regime change; monetary context limits transferability.

[10] Copresidency functioned under war from 2012 until the administration was dissolved in 2026; never tested in peace.

[11] A collegial executive of several members stable for more than 170 years; one surviving example, deciding by majority and not by unanimity.

[12] Extensive provision goes with relative income poverty of 5 to 8% against an OECD average of about 11%; a different measure from the C.P.I.

[13] Nonmonetary measurement identifies who lacks sufficiency and in which domains.

[14] Community level nonmonetary exchange reduces social exclusion.

[15] Rothstein's mechanism: universal provision generates trust; causal mechanism identified in monetary democracies with unconditional programs.

[16] Digital transparency goes with high citizen engagement; monetary economy.

[17] Government built from the commune upward kept the participation of its communities through war; ended in 2026 before any test in peace.

Figure 7.3. The Evidential Architecture: Case Studies as Process Tracing Data

The pattern that emerges from the evidential architecture is instructive. No prediction has a "doubly decisive" test, evidence that is both

necessary and sufficient, and none has a "smoking gun" either. The absence is to be expected. No existing system is Jasutopianism, and evidence sufficient to confirm a prediction about a Jasutopian country would have to come from a Jasutopian system itself. What the evidence provides is a network of hoop tests and straws in the wind that make the predictions plausible without making them certain. The kibbutz data does not prove that Status Leveling will work. It proves that the specific mechanism that caused kibbutz erosion is the mechanism that Status Leveling is designed to counter. The Nordic data does not prove that Jasutopian provision will generate trust. It shows that the causal pathway from provision to trust operates in monetary democracies whose provision is universal and unconditional. The cases support the neighboring mechanisms [universal provision, alternative metrics, digital logging, direct voice]. Graduated nonmonetary exchange at national scale has no precedent, and that is what Prediction One tests.

James Mahoney (2010) argued that qualitative research generates causal knowledge through the accumulation of multiple, independently obtained pieces of evidence, none of which is individually definitive but whose combined weight supports a causal inference. The evidential architecture presented above is precisely this kind of cumulative case. The predictions are not proven. They are rendered plausible by evidence that, at minimum, shows the viability of the mechanisms nearest to those on which they rely.

The reader will observe that the intellectual honesty of this assessment must be preserved. Philip Tetlock (2005) showed that expert predictions about political events are, on average, only slightly better than chance, and that the experts who reason from one big theory are more overconfident and less accurate than those who draw upon many ideas. The five predictions above are specific enough to be tested and modest enough to be credible. They do not claim that Jasutopianism will produce a utopia. They claim that specific, measurable outcomes will occur within specific time horizons, and that specific, measurable failures would constitute refutation.

IX. What Follows a Falsified Prediction: Addition and the Constitutional Supersession Protocol

A falsification threshold without legal consequence is mere theater. Article CII locks the textual code: "No Article of Law [I-CII] may be removed or altered from this document after it has been passed in its entirety" (Rodriguez, 2021), and Article CXXIII [Chapter 8] extends that exact textual lock across Articles CIII through CXXIV, as Article CXXXV [Chapter 12] does across Articles CXXV through CXXXV. Academic political scientists rightly ask one hard question about textual permanence. If an empirical economic or procedural mechanism genuinely fails in practice then, does textual immutability trap citizens inside a broken rule forever? No. To preserve Article CII's unbroken historical text while giving a Popperian and Lakatosian research programme a rigorous constitutional exit valve, this volume establishes a two tier institutional response joining **Calibration by Addition** with a narrow **Constitutional Supersession Protocol [Lex Superior Operational Override]** added through Article XCVI.

Tier 1 Falsification Response: Calibration by Addition. When verified figures from the independent Metrics Audit Panel establish that a preregistered falsification threshold has been crossed for the first time, three steps follow strictly in sequence. First, the Legislative Authority publishes the Panel's finding openly, recording the prediction as empirically falsified with zero rationalization. Second, the Senate conducts a public diagnostic review naming the specific failed parameter or procedure. Third, the Senate drafts corrective Articles under the standard legislative path of Article XCVI [Senate passage, Chamber of Citizens approval, Executive signature, and Judiciary Congruence review] to recalibrate 1 through Z Status Level spreads, transaction weights, administrative schedules, or oversight procedures while leaving every prior Article textually untouched.

Tier 2 Falsification Response: Constitutional Supersession Protocol [Lex Superior Operational Override]. What if parameter calibration fails? Textual immutability and operational supersession are legally distinct. The ground of the Protocol is rank and never lateness. Jasutopianism sets the Three Founding Principles as "the highest order above all law" (Rodriguez, 2021), so a mechanism that verified figures have twice

shown to work against Freedom, Life or Prosperity yields to those Principles; the Superseding Article is only the form in which that finding takes effect, and between two Articles of equal rank the earlier text still governs [Article CXXXV]. No Article inside I through CII, CIII through CXXIV or CXXV through CXXXV is ever deleted, rewritten, or erased from the constitutional text. However, if a falsified economic, administrative, or procedural mechanism remains empirically falsified across two consecutive assessment cycles then, an Operational Superseding Article appended to the end of the code under Article XCVI may legally suspend or modify the operational enforcement of that earlier procedural or economic Article if and only if all five cumulative conditions are satisfied:

1. **Verified Falsification Trigger.** The independent Metrics Audit Panel publishes a verified finding establishing that a preregistered empirical falsification threshold of this chapter has been crossed across two consecutive assessment cycles.

2. **Mandatory Diagnostic Period.** The Senate conducts a twelve month public diagnostic inquiry separating parameter calibration error from structural mechanism failure.

3. **Legislative Supermajority.** The Operational Superseding Article passes the Senate by a two thirds supermajority [67 percent of voting Senators].

4. **Founding Level Popular Mandate.** The Chamber of Citizens ratifies the Operational Superseding Article by more than 70 percent of votes cast, matching the Founding Vote threshold established in Chapter 6.

5. **Non Derogable Core Review.** The Judiciary Authority certifies full Congruence with the Three Founding Principles [Freedom, Life, Prosperity]. Core rights and permanence guarantees [Articles I, III, IV, V, IX, XII, XIV, CII, CXXIII, and CXXXV, together with clarifying Article CXXIV] stand declared permanently nonderogable; operational supersession reaches strictly falsified economic, administrative, or procedural mechanisms and never core human rights or textual preservation thereof.

The constitutional distinction holds clean. No falsification test places the Three Founding Principles on trial; empirical tests judge operational mechanisms alone. A degenerating research programme invents excuses to shield broken rules from refutation. Here, verified failure enters the permanent public record, Tier 1 allows swift calibration by addition, and Tier 2 supplies a Founding level democratic override should an economic or administrative mechanism fail across consecutive cycles while keeping every original word of the constitutional record intact.



X. The Epistemological Transformation

Jasutopianism is a prescriptive governance treatise. It proposes a system. It argues that the system is desirable, complete, and internally consistent. It does not predict what outcomes the system will produce, nor does it specify what outcomes would prove it wrong. This is not a deficiency. It is a genre characteristic shared by every constitutional document, every social contract theory, and every political manifesto in the Western tradition.

Jasutopianism 2: The Answer transforms the epistemic status of Jasutopianism. The five predictions specify what the system claims will happen. The five falsification conditions specify what would prove those

claims wrong. The evidential architecture connects the predictions to existing empirical data through rigorous process tracing methodology. The methodological architecture makes certain that each prediction is stated at every level of abstraction, from philosophical claim to measurable indicator.

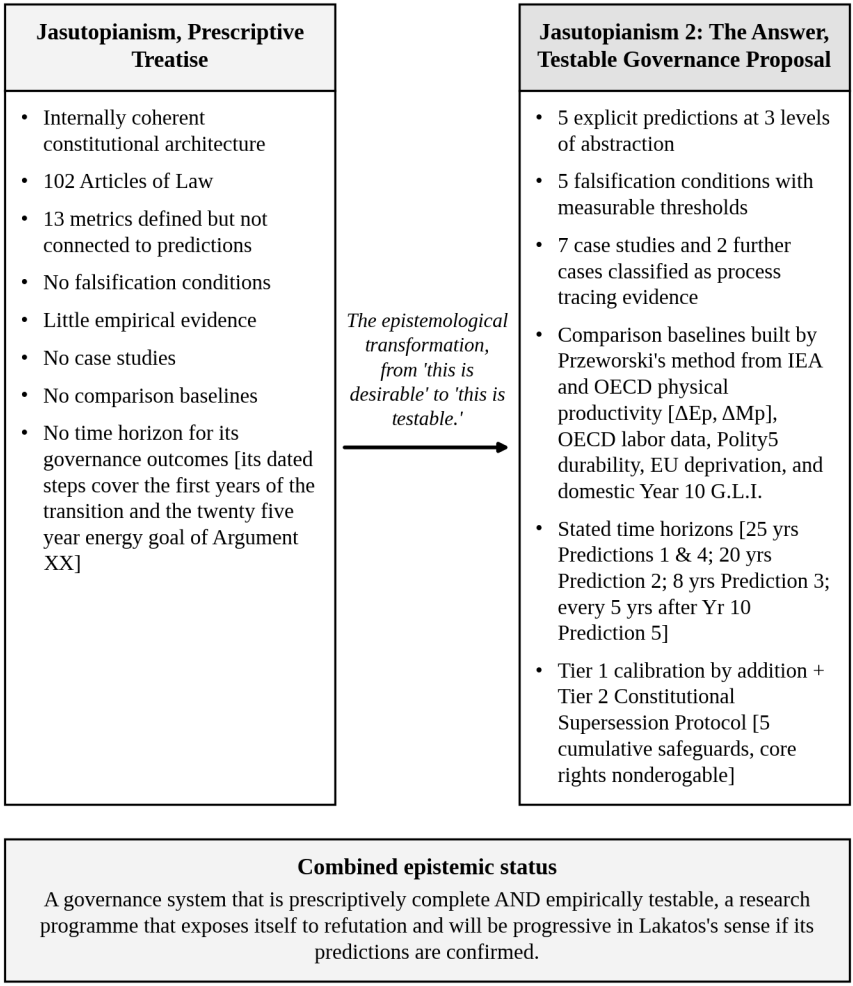


Figure 7.4. From Prescription to Prediction: The Epistemological Transformation

The transformation supplements Jasutopianism without diluting it. Original Articles remain textually permanent; verified falsification triggers Tier 1 calibration by addition first and, only across consecutive failed cycles under five cumulative safeguards, Tier 2 operational supersession over non

core procedural or economic mechanisms [Section IX above]. The Three Founding Principles are declared normative commitments rather than empirical hypotheses, standing unchanged whatever any metric reports. The Theory of Eternal Relativity supplies the epistemic rationale linking transparent institutions to those Principles; were the Theory refuted, the rationale would fall while the Principles endured. The transition blueprint remains an operational plan rather than a prophecy.

What the predictions and falsification conditions supply is accountability. A Jasutopian government that invokes the Articles of Law, the Three Founding Principles, and the transition blueprint without reference to measurable outcomes is operating within Jasutopianism's epistemic architecture, prescriptive and aspirational. A Jasutopian government that monitors the workforce activity rate, the T.A.R., ΔEp, ΔMp, the C.P.I., the N.C.I., and the G.L.I. against the baselines specified above, and that publishes those figures to every citizen once the Metrics Audit Panel has verified them, is operating within Jasutopianism 2: The Answer's epistemic architecture, testable and accountable.

The distinction matters because accountability requires specificity. A government that claims to be "succeeding" without specifying the criteria for success cannot be evaluated. A government that claims to be succeeding when the workforce activity rate stands at or above that of OECD countries at comparable development levels, the C.P.I. is below 5% in every city, and the trust and satisfaction readings of the G.L.I. stand at or above their Year 10 level can be evaluated: by its citizens, by its allies, and by the international community. Jasutopianism's metrics and the instruments this book adds, connected to the five predictions, connected to the comparison baselines, provide the evidentiary infrastructure for this evaluation.

Lakatos (1978) distinguished between theories that "immunize" themselves from criticism [by adding ad hoc modifications to explain away failures] and theories that expose themselves to criticism [by generating novel predictions that could be false]. Jasutopianism 2: The Answer's five predictions are novel; they have not been tested, because no Jasutopian country exists. The falsification conditions are explicit; they specify what

would constitute failure. The evidentiary architecture is transparent; it acknowledges what existing evidence supports and what it does not.

This is the epistemic floor. Not certainty. Not proof. The honest acknowledgment that a governance system's claims can be stated with sufficient precision that the world can determine whether they are true.

The chapter that follows shifts the register once more. Chapter 8 takes the governance architecture that Chapters 1 through 7 have specified, made testable, and submitted to falsification conditions, and asks how it engages with the planet on which it operates. Environmental cooperation is not an afterthought to the Jasutopian system; it is the domain where the system's three pillars [military, cultural, and governance] converge in their most concrete and most urgent form.

References (Chapter 7)

Abramitzky, R. (2008). The limits of equality: Insights from the Israeli kibbutz. *The Quarterly Journal of Economics*, *123*(3), 1111-1159.

Abramitzky, R. (2011). Lessons from the kibbutz on the equality-incentives trade-off. *Journal of Economic Perspectives*, *25*(1), 185-208.

Benkler, Y. (2006). *The wealth of networks: How social production transforms markets and freedom*. Yale University Press.

Collier, D. (2011). Understanding process tracing. *PS: Political Science & Politics*, *44*(4), 823-830.

Corbet, J., & Kroah-Hartman, G. (2016). *Linux kernel development: How fast it is going, who is doing it, what they are doing and who is sponsoring the work* (25th anniversary ed.). The Linux Foundation.

Esping-Andersen, G. (1990). *The three worlds of welfare capitalism*. Princeton University Press.

Eurostat. (2025, September 15). *Severe material & social deprivation rate in EU: 6.4%*. https://ec.europa.eu/eurostat/web/products-eurostat-news/w/ddn-20250915-1

Goertz, G. (2006). *Social science concepts: A user's guide*. Princeton University Press.

Goldberg, A. C., & Sciarini, P. (2021). Voter turnout in direct democracy: A joint analysis of individual, referendum and community factors. *European Journal of Political Research*. https://doi.org/10.1111/1475-6765.12493

Heller, N. (2017, December 11). Estonia, the digital republic. *The New Yorker*.

Hilson, M. (2008). *The Nordic model: Scandinavia since 1945*. Reaktion Books.

International Energy Agency. (2026). *Energy end uses and efficiency indicators* [Data set]. https://www.iea.org/data-and-statistics/data-product/energy-end-uses-and-efficiency-indicators

King, G., Keohane, R. O., & Verba, S. (1994). *Designing social inquiry: Scientific inference in qualitative research*. Princeton University Press.

Knapp, M., Flach, A., & Ayboga, E. (2016). *Revolution in Rojava: Democratic autonomy and women's liberation in Syrian Kurdistan* (J. Biehl, Trans.). Pluto Press.

Lakatos, I. (1978). *The methodology of scientific research programmes: Philosophical papers* (Vol. 1, J. Worrall & G. Currie, Eds.). Cambridge University Press.

Mahoney, J. (2010). After KKV: The new methodology of qualitative research. *World Politics, 62*(1), 120-147.

Marshall, M. G., & Gurr, T. R. (2020). *Polity5: Political regime characteristics and transitions, 1800-2018* [Data set and users' manual]. Center for Systemic Peace.

OECD. (n.d.). *Income distribution database* [Data set]. Retrieved November 15, 2026, from https://sdmx.oecd.org/public/rest/data/OECD.WISE.INE,DSD_WISE_IDD@DF_IDD,1.0

OECD. (2024). *Society at a glance 2024: OECD social indicators*. OECD Publishing. https://doi.org/10.1787/918d8db3-en

Olson, M. (1965). *The logic of collective action: Public goods and the theory of groups*. Harvard University Press.

Organisation for Economic Co operation and Development. (n.d.). *Green growth indicators* [Data set]. OECD Data Explorer. https://data-explorer.oecd.org/

Popper, K. R. (1963). *Conjectures and refutations: The growth of scientific knowledge*. Routledge & Kegan Paul.

Przeworski, A., Alvarez, M. E., Cheibub, J. A., & Limongi, F. (2000). *Democracy and development: Political institutions and well-being in the world, 1950-1990*. Cambridge University Press.

Raworth, K. (2017). *Doughnut economics: Seven ways to think like a 21st-century economist*. Chelsea Green Publishing.

Rodriguez, J. (2021). *Jasutopianism*. [Self-published].

Rothstein, B. (2005). *Social traps and the problem of trust*. Cambridge University Press.

Sartori, G. (1970). Concept misformation in comparative politics. *American Political Science Review*, *64*(4), 1033-1053.

Security Council Report. (2026, November 2). *Syria: November 2026 monthly forecast*. https://www.securitycouncilreport.org/monthly-forecast/2026-11/syria-97.php

Swiss Federal Chancellery. (2012). *The Swiss Confederation: A brief guide 2012* (34th ed.). https://www.bk.admin.ch/dam/en/sd-web/Nx0UCaULEqje/der_bund_kurz_erklaert2012-barrierefrei.pdf

Tetlock, P. E. (2005). *Expert political judgment: How good is it? How can we know?* Princeton University Press.

Ura, K., Alkire, S., Zangmo, T., & Wangdi, K. (2012). *An extensive analysis of GNH index*. Centre for Bhutan Studies.

Ura, K., Alkire, S., Wangdi, K., & Zangmo, T. (2023). *GNH 2022*. Centre for Bhutan and GNH Studies.

Wiener, N. (1948). *Cybernetics: Or control and communication in the animal and the machine*. Technology Press; John Wiley & Sons.

World Intellectual Property Organization. (2024, September 26). *Global Innovation Index 2024: Switzerland, Sweden, US, Singapore, UK top ranking; China, Türkiye, India, Viet Nam, Philippines among fastest 10-year risers; dark clouds for innovation investments* [Press release]. https://www.wipo.int/pressroom/en/articles/2024/article_0013.html

World Intellectual Property Organization. (2026, September 29). *WIPO Global Innovation Index 2026: Switzerland, Sweden, US, Republic of Korea and Singapore top ranking; AI reshaping innovation investments as deep science startups top $7.6 trillion* [Press release]. https://www.wipo.int/pressroom/en/articles/2026/article_0014.html

Chapter 8: Environmental Cooperation as Third Pillar



I. From Prediction to Planetary Engagement

The preceding chapter submitted the system to falsification. Five predictions, five conditions of failure, five sets of metrics connected to measurable baselines. The question was what would prove Jasutopianism wrong.

Under every one of those predictions lies the planet itself.

The question is no longer whether the system can fail. It is whether the system can protect the planet on which it operates, and here the volume prescribes again where Chapter 7 predicted.

Jasutopianism took up this question directly. Argument XX proposed a 25 year plan for 100% renewable energy through advanced solar panel technology placed on Mercury, with wireless energy transmission to Earth via microwave or laser beam relay chains (Rodriguez, 2021). The plan specified materials [HfC0.5N0.35 ceramic at 7,460 degrees Fahrenheit

resistance, SR CEPLA polyimide plastic for solar cells], transmission mechanisms [satellite relay chains between Mercury and Earth], a policy timeline [train engineers within ten years, update national infrastructure within twenty years, phase out nonrenewable resources within twenty five years], and a legislative plan [prohibition of new nonrenewable manufacturing in the final five years of the transition]. The technical ambition is extraordinary. The policy specificity is rare in governance proposals.

With that stated, Jasutopianism presented this environmental vision as a proposal, and no Article of Law concerns the environment. Argument XX cites no Article [Articles I through CII] and none of the other arguments of the book. The book does join renewable energy to its system in other places: Argument IX names "a functional 100% renewable resource country" as its end state, and the T.A.R. measures the development of more efficient energy carrier systems (Rodriguez, 2021). Yet no Article gives the environmental policy the institutional force of law.

Jasutopianism 2: The Answer supplies the connection. This chapter connects environmental cooperation to the three pillars of global peace [derived in Section III]. It updates Argument XX with the scientific context that has developed since Jasutopianism's publication. It proposes seven new Articles of Environmental Cooperation [CXVII through CXXIII] in Jasutopianism's constitutional register, extending the legal code to cover environmental governance as formally as Articles CIII through CIX cover cultural diplomacy and Articles CX through CXVI cover digital governance. The result is a Jasutopian system in which environmental stewardship is not an aspiration but a legal obligation, not a policy preference but a constitutional mandate.

II. The Planetary Context

Jasutopianism was published in 2021. The scientific understanding of planetary environmental systems has advanced in the years since. The advances do not weaken Argument XX; they strengthen the urgency of its premise.

Rockström et al. (2009) identified nine planetary boundaries within which humanity can operate safely. In the names that Steffen et al. (2015) later gave them, they are climate change, biosphere integrity, land system change, biogeochemical flows [nitrogen and phosphorus cycles], ocean acidification, freshwater use, atmospheric aerosol loading, stratospheric ozone depletion, and novel entities [chemical pollution and plastics]. At the time of that publication, three boundaries had been transgressed [climate change, the rate of biodiversity loss, and the nitrogen cycle].

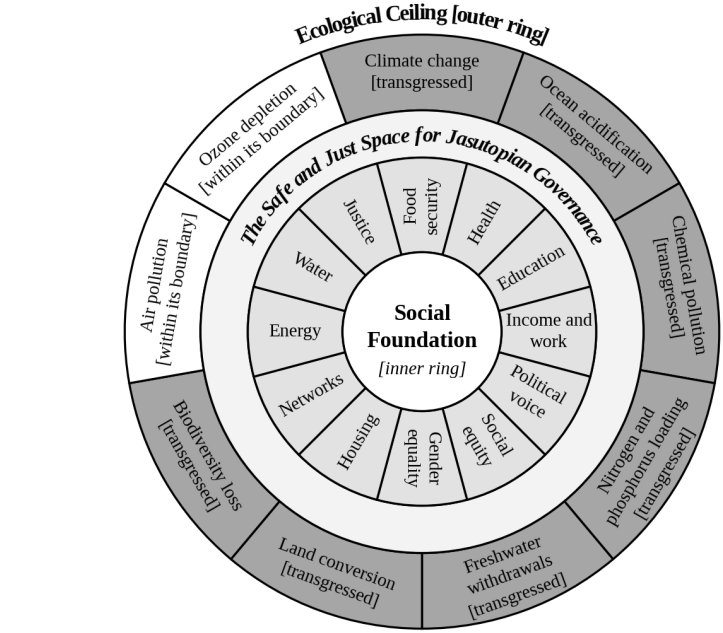
Steffen et al. (2015) updated and quantified the boundaries. The finding is more severe. Four of the nine boundaries had by then been transgressed: climate change, biosphere integrity, land system change, and biogeochemical flows. The boundary for novel entities was then assessed by Persson et al. (2022) as also transgressed, bringing the total to five of nine. Richardson et al. (2023) counted six, adding freshwater use, and the Planetary Health Check of September 2025 found seven of nine transgressed once ocean acidification crossed its boundary (Sakschewski et al., 2025). The remaining two, atmospheric aerosol loading and stratospheric ozone depletion, stand within their boundaries. The direction is consistent and the trajectory is accelerating.

The implication for governance is direct. Any system that claims to provide for the long term flourishing of its citizens must deal with the planetary boundaries within which that flourishing is possible. A Jasutopian country that achieves the Three Founding Principles [Freedom, Life, Prosperity] while exceeding the ecological ceiling operates in contradiction: prosperity that destroys the environmental conditions for future prosperity is not prosperity in Jasutopianism's terms but consumption masquerading as progress.

Stern (2007) established the economic case with precision. The costs of inaction on climate change amount to 5 to 20 percent of global output annually; the costs of action amount to approximately 1 percent. Climate change is, in Stern's assessment, "the greatest market failure the world has ever seen." The phrasing matters for Jasutopianism's economic critique. If market failures of this magnitude are possible within monetary capitalism then, a system that does not price resources in money [as Jasutopianism's

Status Leveling proposes] may be structurally better positioned to handle them. The reason is structural: the profit incentive that drives environmental exploitation within monetary capitalism does not exist in a Jasutopian economy; businesses in a Jasutopian country are motivated by Status Level advancement, not by the extraction of maximum monetary return from natural resources.

Raworth (2017) provided the conceptual model that connects environmental limits to social provision. The "doughnut" is a visual model with two boundaries: an ecological ceiling [the planetary boundaries from Rockström and Steffen] and a social foundation [the minimum standards for human wellbeing]. The goal of economics, in Raworth's model, is to operate within the doughnut: meeting all social needs without exceeding any ecological boundary. That which Raworth calls the social foundation maps onto Jasutopianism's Three Founding Principles; the ecological ceiling maps onto the planetary boundaries.



Dark: transgressed, as the Planetary Health Check of September 2025 reports them

Unshaded: within its boundary

The Ecological Ceiling is audited against each country's Consumption and Biophysical Adjusted National Share [Bi].*

Social foundation [inner ring]	Jasutopian equivalent
Food security	Article I free essential resources
Health	Article I free healthcare
Education	Article I free education
Income and work	Status Leveling system
Political voice	Chamber of Citizens and direct democratic voting
Social equity	Three Founding Principles
Gender equality	Articles VIII and IX [universal franchise; nondiscriminatory Status Leveling]
Housing	Article I standard level housing
Networks	Articles LXXXV through LXXXVIII National ID Log System [explained in Argument VIII]
Energy	Article CXVII renewable energy mandate, with the plan of Argument XX as its long range aim
Water	Article I free water
Justice	Three Authorities of Governance

Figure 8.1. The Doughnut Constraint: Social Foundation and Ecological Ceiling. Jasutopian governance must operate within the doughnut, meeting the social foundation of the Three Founding Principles without exceeding the ecological ceiling of the planetary boundaries. The doughnut is not a suggestion; it is the physical constraint within which any governance system must function.

The doughnut yields a concrete environmental falsification test. If a Jasutopian country drops below the social foundation [audited through S.O.L.P.C.N., D.P.P., and C.P.I.] then, governance has failed its citizens. Because planetary boundaries operate as global totals that a single state rarely crosses alone, ecological compliance must be read against a scientifically defensible national allocation rather than a crude flat headcount. Article CXXI therefore establishes the **Consumption and Biophysical Adjusted National Share [Bi*]**, verified annually by the independent Metrics Audit Panel through consumption based accounting, thermal climate normalization, and local river basin recharge limits. Should an implemented Jasutopian state still exceed its audited Bi* across any indicator of Article CXXI at the close of Article CXVII's twenty five year transition then, it would stand out of compliance with planetary limits. The doughnut stands directly beside Chapter 7's five preregistered falsification conditions.



III. Environmental Cooperation and the Three Pillars

Culture alone never prevents war. Military threat alone never creates peace. Building natively from Jasutopianism's first principles, Chapter 2's Epistemological Peace Thesis and Multi Resolution Humanization, and

Chapter 4's Articles of Cultural Diplomacy, this volume assembles a standalone security architecture called the **Three Pillars of Global Peace**. Each pillar closes a vulnerability that the other two leave open. Fear restrains the hand without altering hostility; empathy softens hostility yet stays exposed unless protected by permanent law; domestic reform removes profit driven expansionism yet still confronts external rivalries unless cross border humanization and shared security hold.

Among nuclear armed dyads, durable peace rests on all three pillars operating concurrently: **Pillar One [Physical and Military Deterrence]** through Mutual Assured Destruction alongside mutual dependency environmental and security guarantees [retired between states once they enter the Supranational Union of the World under Chapter 11]; **Pillar Two [Affective Cultural Deterrence and Cross Border Cultural Humanization]** grounded empirically in bottom up public opinion constraint (Kertzer & Zeitzoff, 2017), intergroup empathy gap reduction (Cikara, Bruneau, & Saxe, 2011), and affective cognitive empathy research (Decety, 2012; Batson, 2011); and **Pillar Three [Structural and Economic Deterrence]** through domestic governance reform [Status Leveling, the Three Founding Principles, and unanimous Tri Presidential military consent under Article XIX] removing resource extraction and profit incentives for war. No single pillar suffices between nuclear rivals. No pair suffices either. Across nonnuclear states, peace rests directly on Pillar Two and Pillar Three, while Pillar One retires permanently between nuclear states upon S.U.W. accession [Chapter 11].

Those three pillars require one shared operational arena. If planetary boundaries collapse irreversibly then, physical deterrence, affective cultural deterrence, and domestic constitutional reform all lose the biosphere that sustains civilization. Because the three pillars act across distinct scales [security guarantees between states, cross border cultural humanization between populations, and structural governance reform inside a given state or territory], ecological limits force coordination across every scale simultaneously (Ostrom, 2010b). Environmental cooperation is not a fourth pillar. It is the operational domain wherein all three pillars converge thereof.

Jasutopianism 2: The Answer specifies how each pillar engages environmental cooperation inside a single constitutional code.

The Military Pillar: Environmental Security

Homer-Dixon (1999) analyzed the causal pathways between environmental scarcity and violent conflict. Three types of environmental scarcity produce political instability: supply induced scarcity [resource depletion], demand induced scarcity [population growth exceeding resource capacity], and structural scarcity [unequal distribution of resources even when aggregate supply is adequate]. Through five case studies on three continents [Chiapas, Gaza, South Africa, Pakistan, Rwanda], Homer-Dixon showed that environmental scarcity contributes to state failure, insurgency, and ethnic violence through identifiable causal mechanisms.

The military link stays indirect and must be stated cleanly. The cases of Homer Dixon document civil violence inside states rather than interstate nuclear war; that severe ecological instability inside or bordering a nuclear armed state raises interstate escalation risk stands as this volume's explicit analytical hypothesis rather than a settled finding. Resource competition and cross border climate displacement feed the exact intergroup hostility and activated historical grievances that cross border cultural humanization seeks to quiet. A security architecture that governs armed forces while ignoring ecological scarcity remains incomplete, this is because resource breakdown multiplies the exact crisis pressures that Mutual Assured Destruction must hold back.

Jasutopianism's military structure [Argument X; Article XIX, requiring unanimous Tri-Presidential agreement for military action] is designed to prevent unilateral aggression. Environmental cooperation extends this principle: nations that depend on each other for environmental survival are structurally less likely to initiate military conflict against each other, provided the dependence is mutual. Dependence restrains when it runs both ways and neither side can cut the other off without equal loss; dependence that runs one way is a weakness, and the stronger party may use it to coerce. The mutual dependency created by joint environmental projects is not identical to the mutual dependency created by MAD, but it operates

through a compatible mechanism: the costs of aggression increase when the aggressor depends on the target for environmental resources, shared research, or cooperative infrastructure.

The Cultural Pillar: Shared Planetary Identity

Chapter 2 derived Multi Resolution Humanization across peer reviewed epistemic, cognitive, and affective psychology, while Chapter 4 codified cross border cultural humanization into constitutional law. Sustained encounter with authentic creative works and joint civic endeavors activates affective sharing and perspective taking (Decety, 2012; Batson, 2011), narrows intergroup empathy gaps (Cikara et al., 2011), and shifts mass public attitudes from the bottom up in ways that constrain foreign policy elites (Kertzer & Zeitzoff, 2017). Between nuclear rivals, that affective cultural deterrence erects a psychological barrier beside physical deterrence; across nonnuclear neighbors, it builds the civic trust required for long term peace.

Paired with Argument XX's renewable energy project, ecological cooperation extends that cultural humanization mechanism into **Shared Planetary Identity**: the lived civic recognition, cultivated through joint planetary stewardship, that every population shares one atmosphere, one ocean system, and one physical biosphere. Here the shared ecological enterprise operates beside music, cinema, and literature as a common human reference point. Shared danger does not unite populations automatically. Scarcity can fracture communities just as easily as unite them (Homer Dixon, 1999), so Shared Planetary Identity stands strictly as this volume's expectation of what reciprocal cooperative projects can cultivate out of shared vulnerability, never an automatic consequence of danger alone thereof.

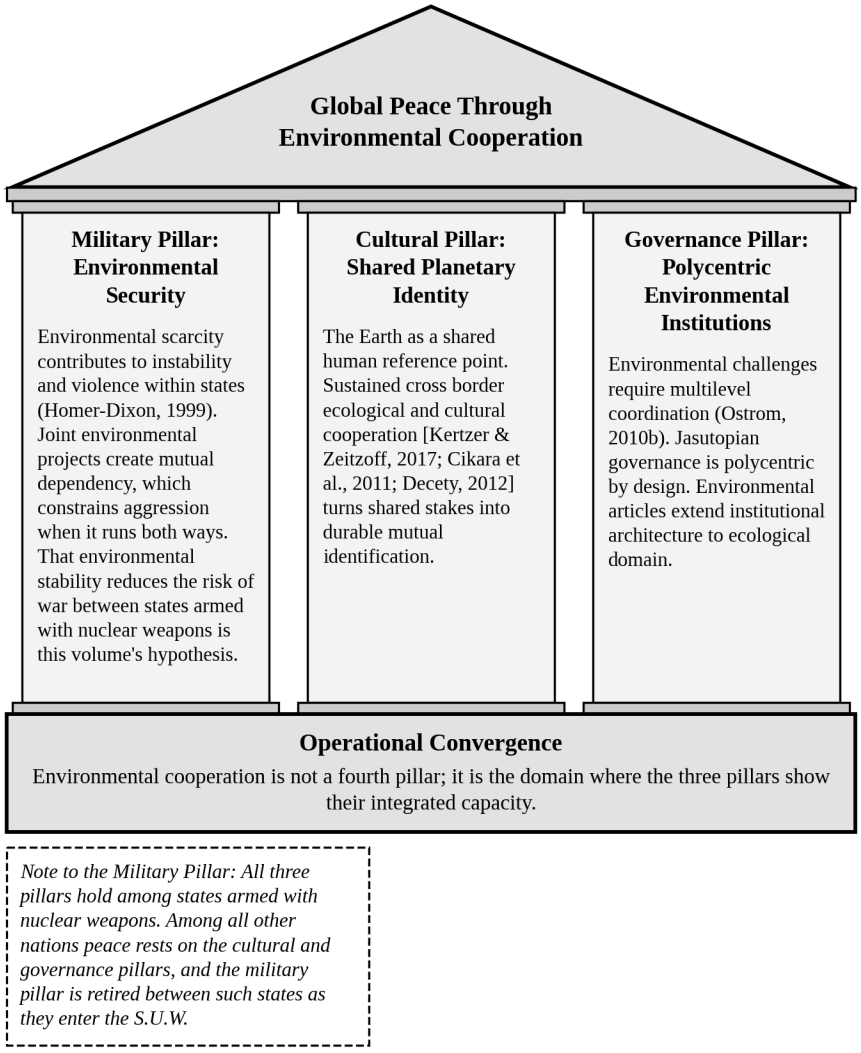


Figure 8.2. Environmental Cooperation as Operational Domain of the Three Pillars

Dryzek (2013) established that environmental politics is a contest between competing discourses about humanity's relationship to nature. Survivalism, Prometheanism, administrative rationalism, economic rationalism, sustainable development, ecological modernization, democratic pragmatism, and green radicalism [green consciousness and green politics] compete for political influence. Each discourse frames the environmental challenge differently and proposes different institutional responses.

Jasutopianism's contribution to this discursive contest is specific. The Jasutopian environmental discourse is neither survivalist [which assumes catastrophe is inevitable] nor Promethean [which assumes technology will solve everything without governance reform]. It is what might be called structural environmentalism: the position that environmental problems are produced by the structural incentives of monetary capitalism [the profit motive that drives resource extraction, the short term planning horizon that prevents long term investment, the externalization of environmental costs that makes pollution individually rational] and that correcting those structural incentives [through Status Leveling, through nonmonetary economic organization, through long term planning that the Chamber of Citizens votes into law] is the most effective environmental policy.

Argument XX is the exemplar. Jasutopianism proposed solar panels on Mercury not because solar energy is fashionable but for two reasons it states together: "to proactively combat a global climate crisis and make a Jasutopian country become energy independent thus reducing foreign political pressures in government" (Rodriguez, 2021). The motivation is structural: dependence on foreign nonrenewable resources can run one way, and one way dependence creates geopolitical vulnerability. The solution is structural: a 25 year national project that requires the kind of coordinated, long term investment that monetary economies, driven by quarterly profit targets and electoral cycles, cannot sustain. A Jasutopian economy, organized around Status Level advancement rather than monetary return, can commit to a 25 year infrastructure project because the incentive structure does not penalize long term investment. The engineers who spend a decade training for the renewable energy transition are advancing in Status Level throughout that decade; their livelihood does not depend on a private employer's quarterly revenue projections.

The Governance Pillar: Polycentric Environmental Institutions

Ostrom (2010b) showed that polycentric systems outperform monocentric, top down approaches for handling environmental challenges that cross jurisdictional boundaries, affect populations at different scales, and

require both local and global coordination simultaneously. A polycentric system has multiple, overlapping centers of decision making operating at different scales, with no single center holding absolute authority over the others.

The Jasutopian system is polycentric by design. The Three Authorities of Governance distribute power across executive [Tri-Presidents], legislative [Senate and Chamber of Citizens], and judicial functions, with the Chamber of Citizens providing direct democratic input on policy decisions. This internal polycentricity is directly extensible to environmental governance: environmental decisions that affect a single municipality are made at the municipal level; decisions that affect the nation are made at the national level by the Legislative Authority, the Senate proposing and the Chamber of Citizens voting; decisions that affect multiple nations are made through the S.U.W. structure proposed in Chapter 11.

Biermann (2014) argued that existing international environmental institutions [the United Nations Framework Convention on Climate Change, the United Nations Environment Programme, and the Convention on Biological Diversity] are inadequate because they were designed for a world of separate environmental problems, not for the interconnected "earth system" that planetary boundaries science reveals. Biermann proposed a World Environment Organization and reformed governance networks linking local, national, and global scales. The Jasutopian system's polycentric architecture provides precisely this multiscale governance capacity; what Biermann proposes as reform, Jasutopianism builds into its constitutional structure from the foundation.

Extending Jasutopianism's international principles yields an integration sequence driven by culture before treaties: **Cultural Precedence Integration** [detailed operationally in Chapter 11]. Bilateral pairs build cross border cultural humanization first; cooperating pairs then accumulate into dense networks of joint environmental and economic institutions; finally, the formal federation proposal of Argument XVIII ratifies what sustained civic trust has already built from below. Diplomacy formalizes. Culture prepares. Section IX sets out those four sequential phases cleanly.

Victor (2011) proved why universal top down climate treaties repeatedly stall, pointing directly to the Kyoto Protocol. He proposed a "building blocks" strategy instead: small clubs of committed states launching binding practical agreements that widen outward through verified performance. Cultural Precedence Integration follows that exact architecture: affective cultural identification enables bilateral ecological partnerships first, bilateral partnerships knit into multilateral networks second, and verified networks build the institutional readiness required for eventual federation third.

IV. Joint Environmental Projects as Implementation of Cultural Precedence Integration

Cultural Precedence Integration holds that durable supranational federation grows out of sustained cross border humanization rather than top down diplomatic summits. Four sequential phases govern the arc [numbered in Section IX]: reciprocal cultural encounter builds mutual humanization, humanization opens bilateral cooperation, bilateral cooperation accumulates into shared institutional networks, and networks prepare voluntary federation.

Environmental cooperation supplies the most tangible testbed for that sequence. Joint ecological infrastructure projects bind partner states across multi decade horizons. A bilateral renewable energy venture [such as joint high efficiency solar engineering or grid interconnection under Argument XX] demands four shared pillars at once:

First, shared research. Scientists and engineers from both nations collaborate daily on materials science, energy storage, and grid architecture. Working jointly on shared physical problems acts alongside creative arts as a sustained cross border humanizing encounter, lowering intergroup distance through daily professional collaboration rather than ministerial rhetoric.

Second, shared infrastructure. Energy transmission systems that cross national boundaries create physical interdependence. A satellite relay chain transmitting solar energy from Mercury to receivers in multiple countries makes those countries interdependent, and the dependence restrains only

where it runs both ways: no partner holds the chain alone, and interrupting the energy supply to one nation disrupts the transmission network for all.

Third, shared governance. Joint environmental projects require institutional coordination: who makes decisions about transmission priorities, how disputes are resolved, what happens when one nation's energy needs conflict with another's. These institutional questions are the governance questions that the S.U.W. is designed to answer at scale. Environmental cooperation provides the practice ground.

Fourth, shared identity. Two nations that jointly operate a renewable energy system on Mercury [or, more immediately, jointly develop terrestrial solar, wind, or fusion infrastructure] share a project that both populations can identify with. The project becomes a cultural product in the extended sense that this volume gives the term: evidence that "we built this together" produces the same connective psychology that shared music, film, or technology produces.

Self sustaining design anchors both domestic law and cross border exchange. Public demand for authentic music, art, and shared scientific enterprise operates across millions of independent citizens without requiring constant central policing, while Jasutopianism's constitutional design [the Three Founding Principles, Status Leveling, and transparent National ID Log records] aligns domestic civic accountability without relying on any single virtuous ruler. Any architecture dependent on one leader, one party, or one favorable decade stays fragile by construction; this self sustaining side of the **Permanence Architecture** removes reliance on external coercion.

Barrett (2003) examined more than 300 international environmental treaties and established one unforgiving rule: durable agreements must be self enforcing [individually rational for every signatory, collectively rational overall, and widely seen as fair]. That criterion anchors Article CXXIII directly, requiring every bilateral environmental pact to pair transparent obligations with concrete mutual gains [shared energy capacity, open technical research, joint infrastructure] that make compliance each state's rational choice.

Falkner (2016) analyzed how the Paris Agreement relies on "soft reciprocity," wherein leading nations adopt ambitious ecological commitments hoping peers match them, while cautioning that missed pledges erode credibility quickly. Soft reciprocity mirrors bidirectional affective cultural identification cleanly. When one Jasutopian country hits its audited renewable milestones openly, partner publics observe concrete results rather than empty speeches; when two partner states reciprocate ambitious ecological targets together, mutual civic pressure doubles the incentive for sustained follow through thereof.

V. The Environmental Economics of Jasutopianism

The connection between Jasutopianism's economic structure and environmental governance is not incidental. It is structural.

Monetary capitalism, as Stern (2007) documented, produces environmental destruction through market failure: the costs of pollution are externalized [borne by the public, by future generations, by ecosystems rather than by the polluting enterprise], the benefits of conservation are dispersed [shared across populations rather than captured by individual actors], and the time horizon of investment is compressed [quarterly earnings cycles, electoral cycles, discount rates that make future damage less valuable than present profit]. These are not incidental features of monetary capitalism; they are consequences of the incentive structure that organizes economic activity around monetary return.

Jasutopianism's economic structure handles each of these failures through design, not regulation.

Externalization is far less rewarding when businesses do not pay monetary costs. In a Jasutopian economy, a business does not "save money" by externalizing pollution because there is no money to save; it may still save labor and resources by dumping its waste, and so the law must reach the gain that remains. The Status Level of a business owner advances through work performance, measured by the "number of transactions and other provably objective empirical data" (Rodriguez, 2021, Art. IX), and Article CXX adds the business's published environmental record to that data, so that pollution,

which degrades the community, lowers the owner's assessed performance. The incentive structure makes pollution individually irrational within the Jasutopian system.

Conservation benefits are returned through shared institutions rather than left dispersed. In a monetary economy, a citizen who protects a shared good [clean air, a watershed, a fishery] captures almost none of the benefit, which spreads across everyone who breathes the air or drinks from the river. In a Jasutopian economy the citizen's conservation earns no Status Level points, since citizens are Status Leveled "by sheer quality of their work performance" (Rodriguez, 2021, Art. IX) and by nothing else. The benefit returns instead through the environmental Articles: the community's indicators are measured and published [Article CXXI], the Legislative Authority answers for a missed target, and the citizens whose work is conservation or environmental research advance through that work [Article CXX].

The time horizon of investment is extended by constitutional mandate. Article I guarantees free essential resources for all contributing citizens. This guarantee requires long term resource availability. The Chamber of Citizens, through which the population votes directly on policy, has an interest in policies that protect resource availability across generations. The electoral cycle in a Jasutopian country does not produce the short horizon of monetary democracies because the Tri-Presidents serve the nation under the Three Founding Principles, not under the pressure of monetary donors seeking short term return.

Nordhaus (2013) characterized climate change as a "climate casino" in which humanity is gambling with planetary systems, taking risks whose outcomes no one can fully know. The metaphor names the risk; the argument for Jasutopianism lies in discounting. In a monetary economy, damage that will fall decades ahead is discounted in money, so that a loss borne in fifty years weighs less today than a profit taken now, and the one is traded against the other. Where future damage is not discounted in money it is not traded against present profit, and a Jasutopian country weighs a planetary boundary as a limit rather than as a price. The difference is one of question: monetary

capitalism asks "how much climate damage can we afford?" while Jasutopian governance asks "how do we prevent climate damage from occurring?"

Honesty requires one plain caveat. Removing monetary profit never abolishes physical ecological pressure. Nationwide standard level housing construction under Article I, industrial expansion tracked by Domestic Product Production [D.P.P.], and universal material provision still consume steel, cement, land, water, and energy at large physical scale; wherein, a business operator chasing higher output or transaction counts could still cut ecological corners to save labor hours and materials. That physical reality is precisely why Article CXX's mandate [embedding each licensed enterprise's audited emissions, discharges, and waste record directly inside the objective work performance metrics governing Status Level advancement] stands as a structural necessity rather than an optional ornament thereof.

VI. Articles of Environmental Cooperation

The following articles extend Jasutopianism's legal code to cover environmental governance. They are numbered CXVII through CXXIII, following the Articles of Digital Cultural Engagement [CX through CXVI] established in Chapter 5. They are drafted in Jasutopianism's constitutional register and are consistent with the principles established in Jasutopianism's Articles I through CII and the cultural and digital articles proposed in Chapters 4 and 5.

Article CXVII. The Environmental Mandate.

[Herewith it is declared] that a Jasutopian country shall be mandated to achieve full transition to renewable energy sources within twenty five years of the establishment of the Jasutopian system, by any renewable means. [This includes, but is not limited to] the development of advanced solar energy technology, research toward the wireless transmission of solar energy collected in space, the training of engineers and technicians for the renewable energy workforce, and the progressive phase out of nonrenewable energy sources; wherein, the final five years of the transition shall prohibit new construction of infrastructure dependent on nonrenewable resources. At five year intervals from the establishment of the system, the Senate shall put to

the Chamber of Citizens a bill on the timeline of the transition, to assess progress and authorize adjustments; the bill of the first such vote, in the fifth year, shall fix by law the minimum percentage of Article CXX and the interim targets of Article CXXI. No adjustment shall extend the total transition period beyond thirty years except by a bill of the Senate that receives two thirds of the votes cast in the Chamber of Citizens.

Rationale. The Article mandates the outcome and leaves the route open. Argument XX of Jasutopianism proposed a route [Super Solar Panels on Mercury, their energy carried to Earth by a chain of relay satellites] within the same twenty five years; the precedents of Section VIII support a transition on Earth within that time, and the Mercury plan remains the long range aim of national research rather than the required route. Two thirds of the votes cast is a threshold that this Article and Article CXXII create for their own cases, beside the over fifty five percent by which the Chamber of Citizens passes other bills (Rodriguez, 2021, Articles of the Three Authorities of Governance, Art. I). Two thirds passes such a bill and does not override a veto: should the Tri-Presidents veto it, the Chamber of Citizens overrides the veto as it overrides any other, with eighty percent or more in favor, and with ninety percent in a time of Formally Declared War (Rodriguez, 2021, Articles of the Three Authorities of Governance, Art. I) or of National Crisis (Rodriguez, 2021, Art. XVI). The two thirds holds in a time of National Crisis as well: Article XVI of Jasutopianism lowers the passage of other bills in such a time, and it does not lower this one. Chapter 6 places the five year votes on its blueprint, the first in Year 5 and the second in Year 10.

Article CXVIII. Environmental Transparency.

[Here it is declared] that all environmental data collected by a Jasutopian country, including but not limited to atmospheric emissions, water quality, soil degradation, biodiversity indicators, and energy consumption, shall be published through the National ID Log System [Articles LXXXV through LXXXVIII] in a format accessible to all citizens. No environmental data shall be classified, restricted, or withheld from public access. Every citizen shall have the right to access and verify all environmental data, and to

challenge a published figure before the Metrics Audit Panel, the independent body that verifies the environmental indicators before their publication.

Rationale. Jasutopianism's National ID Log System [Articles LXXXV through LXXXVIII, explained in Argument VIII] logs every transaction and reports it to the national government; it gives the citizen no right to examine those records. This Article creates that right for environmental data. This is because environmental accountability, like economic accountability, requires that the governed have access to the data upon which governance decisions are based.

Article CXIX. Polycentric Environmental Governance.

[With this it is declared] that environmental governance within a Jasutopian country shall be polycentric in structure. Environmental decisions that affect a single municipality or territory shall be made at the municipal or territorial level through local democratic processes consistent with the Three Authorities of Governance. Environmental decisions that affect the nation shall be made at the national level by the Legislative Authority, on bills that the Senate proposes and the Chamber of Citizens votes upon. Environmental decisions that affect multiple nations [within the Supranational Union of the World, if applicable] shall be made through the governance of that union; under which structure, no single level of governance shall hold exclusive authority over environmental policy. The distribution of environmental decision making authority across levels shall follow the principle that decisions are to be made at the lowest level of governance competent to handle the scope of the environmental challenge.

Rationale. The Article applies the finding of Ostrom (2010b) that polycentric systems handle problems crossing jurisdictional boundaries better than a single center does [Section III]. At the national level it keeps the sequence of Jasutopianism, in which the Senate creates the laws and the Chamber of Citizens votes on them; the governance of the union is the structure that Chapter 11 sets out.

Article CXX. Shared Environmental Research.

[It is declared] that a Jasutopian country shall commit a minimum percentage of its national research capacity [as measured by the I.O. and T.A.R. metrics] to environmental science, renewable energy technology, and ecological restoration; the percentage shall be fixed by law at the first five year vote of Article CXVII and reviewed at each later vote. Research conducted under this article shall be publicly available to all citizens and to all nations joined in bilateral or multilateral environmental cooperation agreements. No environmental research shall be classified for military purposes; in which respect, the principle that environmental knowledge is a shared resource shall be constitutionally protected. Scientists and engineers serving in environmental research programs shall advance in Status Level through their contributions to environmental knowledge; the incentive structure shall guarantee that environmental research is as rewarded as any other form of productive contribution. The environmental record of each licensed business [its emissions, discharges and waste, as published under Article CXVIII] shall stand among the objective empirical data by which the work performance of its owner is assessed.

Rationale. The I.O. and T.A.R. belong to Jasutopianism's measurement system, named in the Preamble's National and Global level sections and defined in the Glossary, where the T.A.R. already tracks the development of "more efficient energy carrier systems" (Rodriguez, 2021, Glossary). The last sentence gives pollution its place in a Status Level: Article IX of Jasutopianism levels citizens by work performance measured through "provably objective empirical data", and the environmental record of a business is data of that kind. A citizen's conservation outside such work earns no points [Section V].

Article CXXI. Environmental Metrics.

[Here it is declared] that the thirteen metrics of Jasutopianism's measurement system [S.O.L.P.C.N., D.P.P., I.O., I.N.R., T.A.R., U.A.O.R., N.C.I., C.P.I., &c.] shall be supplemented by environmental indicators measuring national performance against a **Consumption and Biophysical Adjusted National Share [Bi*]** verified annually by the independent

Metrics Audit Panel, rather than an unadjusted flat per person split. At minimum, four ecological domains shall be measured and published every year [the initial audited report published by the end of Year 2]: carbon emissions relative to the adjusted climate boundary, biodiversity indicators relative to biosphere integrity, nitrogen and phosphorus loading relative to biogeochemical flows, and local blue water extraction relative to watershed safe limits. Each Bi* ceiling shall obey three technical rules: first, **Consumption Based Accounting [CBA]** through Multi Regional Input Output [MRIO] tracking, wherein a given country's audited carbon, nutrient, and embodied land and water footprint equals domestic production plus embodied imports minus embodied exports [Fi,cons = Fi,prod + Fi,imports − Fi,exports]; second, a **Bounded Climate Thermal Coefficient [αi]** for energy and carbon transition shares, bounded between 0.85 and 1.15 and normalized globally so the population weighted sum equals global population [∑ αi Popi = Popglobal], computed from verified meteorological Heating Degree Days and Cooling Degree Days [HDD + CDD]; and third, a **Watershed Scaled Freshwater Boundary**, capping annual blue water withdrawal inside every domestic river basin at or below 25 to 40 percent of verified local renewable freshwater recharge adjusted for dry season ecological flow requirements. Every audited indicator shall stand within the country's Bi* ceiling by the close of Article CXVII's twenty five year transition. Interim five year benchmarks shall be enacted at the first Article CXVII vote and reviewed at each subsequent vote; whenever an audited target is missed, the Senate shall place a binding corrective plan before the Chamber of Citizens within twelve months.

Rationale. Flat per capita division of planetary boundaries fails both physics and fairness. Under pure production accounting, a Jasutopian state exporting solar panels or wind turbines [Argument XVIII] absorbs the carbon cost of foreign decarbonization, whereas a polluting country can game its score simply by offshoring heavy industry abroad; MRIO consumption accounting [Fi,cons = Fi,prod + Fi,imports − Fi,exports] closes both distortions cleanly. Equally, extreme northern winters and extreme equatorial heat impose non discretionary survival energy needs that the bounded thermal multiplier αi [0.85 to 1.15] accounts for without expanding the global carbon budget by a single tonne. Finally, water cannot be traded

across continents like carbon permits: hydrological stress lives inside individual river basins, so Richardson et al.'s (2023) basin scale recharge and dry season ecological flow criteria govern freshwater withdrawals directly. Joined to Jasutopianism's thirteen domestic metrics, these audited Bi* limits operationalize Raworth's Doughnut Constraint [Section II].

Article CXXII. Intergenerational Environmental Obligation.

[In this section it is declared] that a Jasutopian country shall recognize an explicit legal obligation to future generations. Environmental policies shall be evaluated not only by their immediate effects but by their projected effects over a minimum horizon of fifty years, consistent with the intergenerational commitment implied by the Three Founding Principles. An Environmental Futures Commission shall be established by law [a bill of the Senate, voted by the Chamber of Citizens] with the mandate to assess the long term environmental consequences of all major policy decisions and to publish those assessments publicly. Its Commissioners shall be nominated by the Senate from citizens who are practicing environmental scientists, each nomination confirmed by a vote of the Chamber of Citizens, for a term of six years and no more than two terms, none holding or having held in the six years before nomination an office of the Executive Authority, the military, or the intelligence services, and each removable only by impeachment through the routes of the Articles of the Three Authorities of Governance; the Commission shall be independent of, and not subordinate to, any executive department. No policy that the Environmental Futures Commission determines would raise the country's contribution to any planetary boundary over the fifty years shall be adopted except by a bill of the Senate that receives two thirds of the votes cast in the Chamber of Citizens.

Rationale. The safeguard embeds the precautionary principle in the constitution. Its trigger is the country's own contribution to a boundary, since a boundary is a global total that one country seldom crosses alone and several are crossed already [Section II]. The Commission is chosen as Article CIV chooses the Cultural Exchange Commission, because without such a provision its appointment would fall to the Tri-Presidents, who appoint all officers "whose appointments are not herein otherwise provided for" (Rodriguez, 2021, Articles of the Three Authorities of Governance, Art. IV).

Two thirds is the threshold that Article CXVII also uses; the unanimity of the Tri-Presidents, which every executive decision already requires [Article XIX], adds nothing and is not repeated. As in Article CXVII, two thirds passes the bill and does not override a veto, which the Chamber of Citizens overrides with eighty percent or more in favor, and with ninety percent in a time of Formally Declared War (Rodriguez, 2021, Articles of the Three Authorities of Governance, Art. I) or of National Crisis (Rodriguez, 2021, Art. XVI). The two thirds holds in a time of National Crisis as well: Article XVI of Jasutopianism lowers the passage of other bills in such a time, and it does not lower this one.

Article CXXIII. Environmental Cooperation and the Supranational Union.

[It is declared] that environmental cooperation between Jasutopian nations [and between Jasutopian nations and non Jasutopian partner nations inside the Supranational Union of the World] shall operate under self enforcement, soft reciprocity, and mutual benefit. Bilateral environmental treaties shall fix measurable targets, open verification, conditional mutual gains [shared research, clean energy flows, joint infrastructure], and dispute resolution consistent with the Three Authorities of Governance. No Article of Law numbered CIII through CXXIV may ever be deleted or textually altered after passage, extending Article CII's permanent textual lock across every Article added by this volume; further Articles may be enacted by the standard procedure of Article XCVI, and any operational supersession of an empirically falsified procedural or economic Article shall proceed exclusively under the strict five condition Constitutional Supersession Protocol of Chapter 7, wherein Article CXXIII itself stands permanently nonderogable.

Rationale. Environmental cooperation serves as the operational domain uniting all three pillars of global peace [Section III]: joint ecological work protects planetary limits, tests cross border institutions, and opens organic cultural acquaintance as an unforced byproduct. This provision connects Articles CIII through CIX [Chapter 4], Articles CX through CXVI [Chapter 5], Articles CXVII through CXXIII [Chapter 8], and clarifying Article CXXIV [Chapter 4, Section V] into one continuous constitutional

code of 124 Articles. Its conditional mutual benefits satisfy Barrett's (2003) self enforcement rule [Section IV], while its textual lock preserves permanent institutional continuity alongside Chapter 7's nonderogable core review thereof.

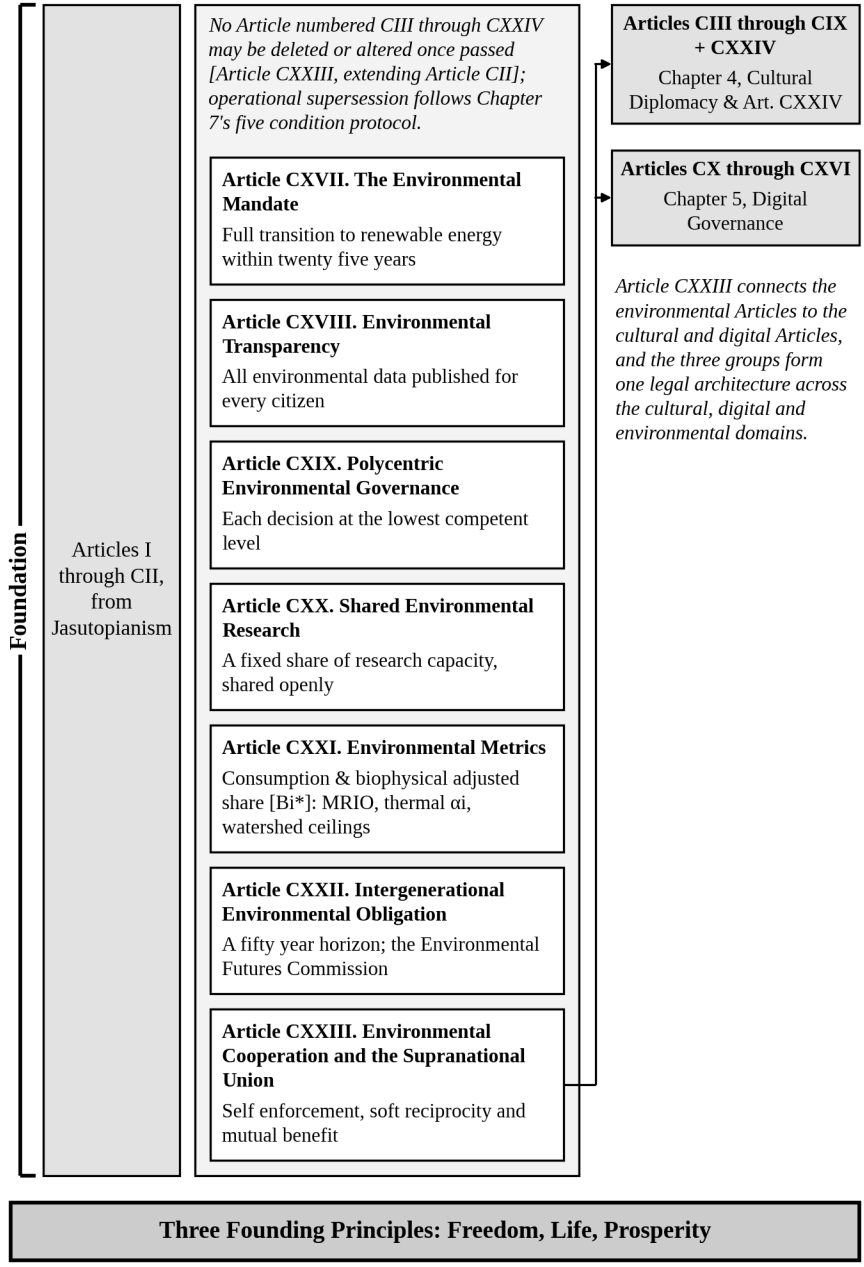


Figure 8.3. Articles of Environmental Cooperation: Institutional Architecture. The Articles of Environmental Cooperation complete the legal architecture. Jasutopianism provided the constitutional foundation. Chapters 4 and 5 added cultural and digital governance. Chapter 8 adds environmental governance. The full code now covers the domestic, cultural, digital, and environmental domains, a legal system designed for the conditions of the 21st century.

VII. The Discursive Dimension: Environmental Achievement Admired Across Borders

Dryzek (2013) set out nine environmental discourses: survivalism, Prometheanism, administrative rationalism, democratic pragmatism, economic rationalism, sustainable development, ecological modernization, and the two discourses of green radicalism, green consciousness and green politics. Each discourse frames the environmental challenge differently. Survivalists assume catastrophe is inevitable without radical transformation. Prometheans assume human ingenuity will solve environmental problems without structural change. Administrative rationalists trust expert management within existing institutions. Democratic pragmatists seek shared solutions through open deliberation.

Jasutopianism's environmental discourse does not fit neatly within any of Dryzek's categories. It shares survivalism's urgency [the planetary boundaries are real and some have been transgressed] but rejects survivalism's fatalism [the Jasutopian system is designed to correct the structural causes]. It shares ecological modernization's confidence in technological solutions [Argument XX's solar panel technology on Mercury] but rejects ecological modernization's assumption that existing economic structures can deliver those solutions [Status Leveling replaces the profit motive that drives environmental exploitation]. It shares democratic pragmatism's commitment to direct citizen governance [the Chamber of Citizens] but embeds that citizen voice within a constitutional structure [the Articles of Environmental Cooperation] that constrains what even a democratic majority can do to planetary boundaries.

The discourse is never manufactured as state publicity. What foreign publics can inspect, evaluate, and admire is verifiable ecological achievement: a Jasutopian state meeting clean energy milestones, auditing consumption adjusted planetary limits openly, and locking fifty year intergenerational duties into constitutional law. Under the Authenticity Imperative [Chapter 4], the state funds scientific work by merit and removes barriers to open exchange while leaving every humanizing effect completely unscripted. Where an ecological achievement reaches neighboring populations through autonomous scientists, filmmakers, and engineers, it

sparks affective cultural identification strictly because it speaks to what every family already values [clean air, safe water, habitable land, and a livable future for children] (Decety, 2012; Batson, 2011; Cikara et al., 2011).

Ecological achievement travels across borders cleanly because planetary survival is universal. Energy independence and verified watershed stewardship speak plainly across every tongue and political tradition; wherein, admiration grows organically into Shared Planetary Identity wherever sustained cooperation links populations around common ecological stakes thereof.

VIII. Updating Jasutopianism's Environmental Vision

Jasutopianism's Argument XX was published in 2021. The scientific and technological context has developed since then. The core vision remains valid; the supporting context has strengthened.

The "Super Solar Panel" concept proposed placing advanced solar panels on Mercury to capture solar energy at magnitudes not possible on Earth, then transmitting that energy wirelessly via satellite relay chains. The materials science [HfC0.5N0.35 ceramic, SR CEPLA polyimide plastic] and transmission technology [microwave and laser beam] were cited from 2018 to 2021 sources. Since then, wireless power transmission has advanced further. In 2023 the California Institute of Technology's MAPLE experiment beamed microwave power in orbit and aimed a beam at Earth that a receiver on its campus detected, the first such detection. The U.S. Naval Research Laboratory had tested solar power satellite hardware in orbit since 2020, and the European Space Agency approved its SOLARIS study of space based solar power in 2022. The collection of solar energy in space and its transmission to Earth, of which Jasutopianism's plan is the most distant form, is now under active investigation in the United States and in Europe; collection on Mercury itself remains a long range aim.

With that stated, the timeline requires acknowledgment. A 25 year transition to 100% renewable energy is ambitious but not without precedent in national energy policy. Wind power grew from about a tenth of Denmark's electricity in 2000 to more than half by 2020. Costa Rica has generated about

98 percent of its electricity from renewable sources in most years since 2015, though a drought cut the share to about 86 percent in 2024. The International Renewable Energy Agency's 1.5°C pathway has renewable sources supplying about 90 percent of the world's electricity by 2050. These precedents are terrestrial and concern electricity, and they support a transition on Earth within twenty five years under conditions of strong political commitment and sustained investment. They say nothing of the Mercury plan, whose timeline is untested; this is why Article CXVII mandates the outcome by any renewable means and keeps Argument XX as a long range aim.

The critical difference is governance. In monetary economies, renewable energy transitions are constrained by the incentive structure: fossil fuel companies resist transition because their monetary returns depend on continued extraction; elected officials resist transition because fossil fuel industries provide campaign financing and employment in key districts; consumers resist transition because the upfront costs of renewable infrastructure are higher than continued fossil fuel consumption [even though the long term costs are lower, per Stern, 2007]. Each of these constraints is a function of the monetary system, not of technology or physics.

A Jasutopian economy removes each constraint. There are no fossil fuel companies with monetary profits to protect [businesses exist for contribution, not extraction]. There are no campaign donations to influence policy [the Tri-Presidents are not elected through monetized campaigns]. The upfront costs of renewable infrastructure are not borne by individual consumers through higher prices [essential resources, including energy, are provided through the Article I guarantee]. The constraints that slow renewable energy transition in monetary economies are structural features of those economies; in a Jasutopian economy, they do not exist.

IX. Environmental Cooperation and the Path to the S.U.W.

Chapter 11 specifies the full operational model for the Supranational Union of the World. This chapter establishes the ecological engine driving that path.

The logic is plain. Political federation asks populations to accept shared supranational decision making across borders, the hardest step in international politics. Cultural Precedence Integration predicts that sustained cross border cultural humanization prepares populations psychologically ahead of formal treaties: citizens who already regard neighboring peoples as human peers view shared institutions as practical cooperation rather than foreign imposition.

Cultural Precedence Integration unfolds across four sequential phases. Phase one builds cross border cultural humanization: sustained encounter with authentic creative works and civic life reduces outgroup distance until partner populations recognize one another as peers. Phase two launches practical bilateral cooperation: partner states backed by willing publics launch joint physical projects neither would entrust to an adversary. Phase three forms multilateral institutional networks: bilateral agreements accumulate into polycentric governance clusters. Phase four formalizes federation: supranational institutions codify what civic trust and shared infrastructure have already built from below. Chapter 11 operationalizes these four phases directly into four gated stages [Cultural Integration, Economic Cooperation, Institutional Harmonization, Political Federation], establishing a confederation over four enumerated domains [planetary environmental stewardship, digital infrastructure, cultural exchange coordination, and shared security].

Ecological collaboration supplies the sharpest proving ground across that four stage pathway. Joint environmental treaties act as Stage Two instruments opening once partner states pass Gate 1:

Step one: bilateral environmental agreements. Two nations that have passed Gate 1 [two Jasutopian nations, or a Jasutopian nation and a non Jasutopian partner] agree to cooperate on a specific environmental project: shared renewable energy development, joint climate adaptation, transboundary ecosystem management. The agreement requires institutional coordination, shared research, and transparent reporting per Article CXVIII.

Step two: multilateral environmental networks. Bilateral agreements accumulate. A Jasutopian nation with environmental cooperation agreements

with six partner nations creates a network, which expands into a coalition under Chapter 11's Supermajority Accession Rule once the required Gate 1 saturation and non hostility thresholds hold. The network requires governance structures that go beyond bilateral coordination: shared environmental metrics [Article CXXI], dispute resolution mechanisms, collective target setting. These governance structures are the embryonic forms of the supranational institutions that the S.U.W. will formalize.

Step three: environmental governance as S.U.W. precedent. The governance structures developed for multilateral environmental cooperation become the model for broader supranational governance. If six nations can coordinate environmental policy through polycentric governance [Article CXIX], they can coordinate the other domains that the union is to govern [digital infrastructure, cultural exchange, the shared security architecture] through the same institutional architecture. Environmental governance proves the concept; the S.U.W. extends it.

Step four: the S.U.W. as environmental governance at planetary scale. The S.U.W., once established, provides the institutional capacity for planetary scale environmental governance: management of the global commons [atmosphere, oceans, biodiversity], coordination of renewable energy infrastructure across continents, enforcement of planetary boundary compliance through democratic accountability rather than top down regulation.

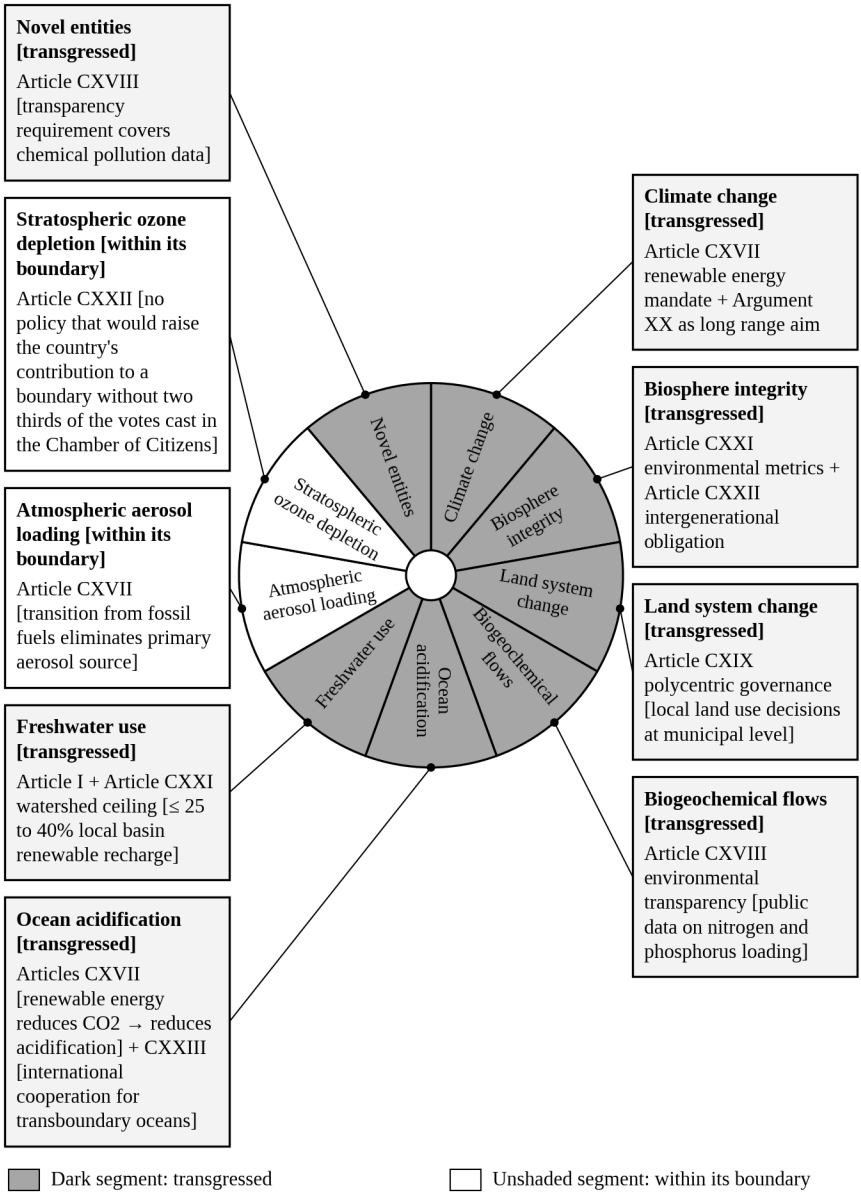


Figure 8.4. Planetary Boundaries and the Jasutopian Response. Each planetary boundary has a corresponding Jasutopian governance instrument. The system is not designed to deal with environmental challenges through a single policy but through the integrated constitutional architecture.



X. The Planet as Shared Heritage

Jasutopianism declared that the Three Founding Principles are Freedom, Life, and Prosperity. Jasutopianism 2: The Answer has added: these principles operate on a planet. The planet is not a backdrop; it is the substrate. Freedom means nothing in an ecosystem that can no longer support human life. Life means nothing in an atmosphere that exceeds the boundaries within which biological systems function. Prosperity means nothing in an economy that has consumed the resources upon which future prosperity depends.

Environmental cooperation is never a secondary policy appendix. It is the biophysical arena wherein Freedom, Life, and Prosperity confront non negotiable physical boundaries. Every city must clear the social foundation; every national economy must operate inside its audited Consumption and Biophysical Adjusted National Share [Bi*] across each planetary limit. Raworth's doughnut defines that safe operating space. Planetary health measurements show monetary economies driven by quarterly profit extraction steadily crossing those limits.

Jasutopianism's structural advantages for environmental governance are not incidental. They are consequences of the economic design. A system organized around Status Level advancement rather than monetary return can commit to 25 year infrastructure projects. A system that logs every transaction through the National ID Log System, and whose Article CXVIII gives every citizen the right to read the environmental record, cannot hide environmental data. A system with direct democratic voting through the Chamber of Citizens gives every citizen a voice in environmental policy. A system with constitutional environmental articles [CXVII through CXXIII] makes environmental governance a legal obligation rather than a political option.

These seven Articles complete the international triad of the constitutional code. Articles CIII through CIX establish cultural diplomacy. Articles CX through CXVI govern digital platforms. Articles CXVII through CXXIII establish planetary environmental stewardship, alongside clarifying Article CXXIV on non captivity. Joined to Jasutopianism's original 102 Articles, the full constitutional code stands at 124 Articles covering domestic governance, cultural openness, digital sovereignty, humanitarian restraint, and ecological limits. The code answers the exact twenty first century institutional realities confronting any durable state thereof.

The chapter that follows turns from the planet to the peoples who live upon it. A governance system that recognizes the Earth as the shared inheritance of adversary populations must decide what it recognizes inside its own borders, wherein the languages a country already contains are the first and hardest test of that question. Chapter 9 takes it up. The question of scale returns thereafter: the Supranational Union of the World, declared in Jasutopianism's Argument XVIII, requires an operational mechanism, and Chapter 11 provides it.

References (Chapter 8)

Barrett, S. (2003). *Environment and statecraft: The strategy of environmental treaty-making*. Oxford University Press.

Batson, C. D. (2011). *Altruism in humans*. Oxford University Press.

Biermann, F. (2014). *Earth system governance: World politics in the Anthropocene*. MIT Press.

Cikara, M., Bruneau, E. G., & Saxe, R. R. (2011). Us and them: Intergroup failures of empathy. *Current Directions in Psychological Science*, *20*(3), 149-153.

Decety, J. (Ed.). (2012). *Empathy: From bench to bedside*. MIT Press.

Dryzek, J. S. (2013). *The politics of the earth: Environmental discourses* (3rd ed.). Oxford University Press.

Falkner, R. (2016). The Paris Agreement and the new logic of international climate politics. *International Affairs*, *92*(5), 1107-1125.

Homer-Dixon, T. F. (1999). *Environment, scarcity, and violence*. Princeton University Press.

Kertzer, J. D., & Zeitzoff, T. (2017). A bottom up theory of public opinion about foreign policy. *American Journal of Political Science*, *61*(3), 543-558.

Nordhaus, W. D. (2013). *The climate casino: Risk, uncertainty, and economics for a warming world*. Yale University Press.

Ostrom, E. (2010b). Polycentric systems for coping with collective action and global environmental change. *Global Environmental Change*, *20*(4), 550-557.

Persson, L., Carney Almroth, B. M., Collins, C. D., Cornell, S., de Wit, C. A., Diamond, M. L., Fantke, P., Hassellöv, M., MacLeod, M., Ryberg, M. W., Søgaard Jørgensen, P., Villarrubia-Gómez, P., Wang, Z., & Hauschild, M. Z. (2022). Outside the safe operating space of the planetary boundary for novel entities. *Environmental Science & Technology*, *56*(3), 1510-1521.

Raworth, K. (2017). *Doughnut economics: Seven ways to think like a 21st-century economist*. Chelsea Green Publishing.

Richardson, K., Steffen, W., Lucht, W., Bendtsen, J., Cornell, S. E., Donges, J. F., Drüke, M., Fetzer, I., Bala, G., von Bloh, W., Feulner, G.,

Fiedler, S., Gerten, D., Gleeson, T., Hofmann, M., Huiskamp, W., Kummu, M., Mohan, C., Nogués-Bravo, D., ... Rockström, J. (2023). Earth beyond six of nine planetary boundaries. *Science Advances*, *9*(37), eadh2458.

Rockström, J., Steffen, W., Noone, K., Persson, Å., Chapin, F. S., III, Lambin, E. F., Lenton, T. M., Scheffer, M., Folke, C., Schellnhuber, H. J., Nykvist, B., de Wit, C. A., Hughes, T., van der Leeuw, S., Rodhe, H., Sörlin, S., Snyder, P. K., Costanza, R., Svedin, U., ... Foley, J. A. (2009). A safe operating space for humanity. *Nature*, *461*(7263), 472-475.

Rodriguez, J. (2021). *Jasutopianism*. [Self-published].

Sakschewski, B., Caesar, L., Andersen, L., Bechthold, M., Bergfeld, L., Beusen, A., Billing, M., Bodirsky, B. L., Botsyun, S., Dennis, D., Donges, J. F., Dou, X., Eriksson, A., Fetzer, I., Gerten, D., Häyhä, T., Hebden, S., Heckmann, T., Heilemann, A., ... Rockström, J. (2025). *Planetary health check 2025: A scientific assessment of the state of the planet*. Potsdam Institute for Climate Impact Research. https://doi.org/10.48485/pik.2025.017

Steffen, W., Richardson, K., Rockström, J., Cornell, S. E., Fetzer, I., Bennett, E. M., Biggs, R., Carpenter, S. R., de Vries, W., de Wit, C. A., Folke, C., Gerten, D., Heinke, J., Mace, G. M., Persson, L. M., Ramanathan, V., Reyers, B., & Sörlin, S. (2015). Planetary boundaries: Guiding human development on a changing planet. *Science, 347*(6223), 1259855.

Stern, N. (2007). *The economics of climate change: The Stern Review*. Cambridge University Press.

Victor, D. G. (2011). *Global warming gridlock: Creating more effective strategies for protecting the planet*. Cambridge University Press.

Chapter 9: Forced Assimilation of a Language VS Formally Recognizing the Languages That Be



I, the author of this work, stand formally against the forced assimilation of a national language over the languages that be [the languages that the people of a given country speak in the present day]. This is because a mother tongue holds the culture, the identity, and the ancestry of those who speak it; wherein, to strip it from them by decree is to strip their dignity and their legitimate capacity of self representation before the State that governs them.

The preceding chapter established environmental cooperation as the operational domain where the three pillars of global peace converge, wherein the Earth itself becomes the shared inheritance that adversary populations are able to recognize in common. Seven Articles of Environmental Cooperation [CXVII through CXXIII] extended the legal code into the planetary domain.

This chapter asks a different question.

The question is not what a given country shares with other countries. It is what a country recognizes inside itself.

A country that contains more than one language contains more than one memory of how its people came to be, and it must decide what to do about that fact. Two families of answers dominate the debate. Erasure and recognition [a third, the neutral common tongue, is taken up in Section III]. This chapter examines the logic of each [the forced assimilation of one language upon a country or geographical landmass that already possesses established languages, against the formal recognition of the languages that be, wherein any language spoken as the mother speech of more than one tenth of the citizens in question stands among the official languages thereof] and holds both answers to the founding logic of consent, to the account of scripture, to the comparative political record, and to the longest governance experiments mankind has run.

I. Consent Cannot Be Given in a Tongue Not Understood

No instrument of governance is older than the promise, and no promise binds a party who cannot understand its terms. A law that is incomprehensible to those it governs is not a covenant. It is a decree. The doctrine is ancient in substance and early modern in form: legitimate political authority derives from the consent of the governed, and consent is an act of reason exercised upon terms the consenting party can examine (Locke, 1689/1980); the rights scholarship of the present era has drawn the linguistic corollary, wherein the rights of a citizen who cannot read the language of the State exist on paper that citizen cannot read (de Varennes, 1996). Consider, then, a given modern country whose founding decree declares that governance derives from the consent of the governed, and that rule without proper representation is tyranny. Its constitution is written in the tongue of its founding majority [a fact that nationalistic officials of a given era will recite as proof in a single sentence]. Set the quip against the decree and the contradiction surfaces. Consent is an act of understanding, wherein a citizen who cannot comprehend the language of the law cannot meaningfully consent to the law. Representation conducted in a tongue foreign to the represented is representation in name only. Now give the hypothetical its full

weight. Suppose a third of that country's territory was acquired not from the founding empire but from a second empire, wherein the citizens thereof spoke the second tongue for centuries before the founding country existed. Their bloodlines were present upon that land before any border crossed it, their citizenship has been full and legal for generations. If the State then, compels those citizens to surrender their mother tongue in the name of the founding decree, the State has inverted the decree it claims to defend. Language is culture. To strip the language of tens of millions of legal citizens and to name the act freedom is not freedom; it is oppression conducted in freedom's vocabulary, and it stands against the founding principles thereof.



II. Babel Assigns the Positions

Every age produces some project of total unification, and every such project claims that sameness is strength. The oldest account and the newest science agree that the claim runs backwards. Genesis 11:7 records that God confounded the single language of a unified people and scattered them, establishing the world's language groups as a check against collective human pride. Read carefully, the passage assigns the two positions of this debate to their proper owners. The imposition of one unified tongue upon all peoples is the human project, the project of hubris; the diversity of tongues is the divine

correction, the deliberate limit placed upon concentrated human power. With that stated, the correction limits power, not wisdom. A scattered humanity holds less collective might than a unified one, yet each people, reasoning in its own tongue, produces an understanding the others cannot, wherein the diversity that reduced the tower's height may well have increased the world's wisdom. Linguistics has reached the same verdict by an empirical road: each language is an irreplaceable archive of accumulated human knowledge about the world, and the death of a tongue is the loss of understanding the species can never fully recover (Nettle & Romaine, 2000).

A given State that sets out to reunify language by force is not correcting Babel. It is rebuilding the tower.

III. Two Roads, and Which One Produces Cohesion

States are held together by the willingness of their peoples to be held. That willingness is earned, never commanded. The architecture of belonging decides whether a given country compounds loyalty or compounds grievance across its generations.

Two roads lie before a given country of dual imperial inheritance. The first road is forced assimilation. The State declares the founding tongue supreme and sets out to extinguish the second. The second road is formal recognition. The State acknowledges that its citizens descend from two histories [with smaller streams beside them from other migrations, &c.] and grants official standing to any language that is the mother speech of more than one tenth of the citizens in question [the line that Section X names and defines].

The claim of this chapter is that the weight of the comparative record favors the second road: it produces greater cohesion over the long term, and the first road produces the opposite of that which it promises. The record is read here as a balance of cases, not as a proof. Stepan, Linz, and Yadav (2011) showed that multinational democracies which formally recognize their internal languages and identities craft multiple but complementary identities, wherein pride in an internal people and loyalty to the larger state rise together; policies that force a single national mold upon a plural

population have produced polarized and warring identities in otherwise comparable countries. The study of language regimes across nations reaches a companion conclusion: the distribution of linguistic power is an institutional choice [concentrating one group's tongue, sharing several, or neutralizing through a common medium], and the old belief that many tongues doom a state to poverty and division does not survive the data, wherein even the most heterogeneous countries hold the institutional tools to standardize their diversity and thrive (Liu, 2015). This is because loyalty is not manufactured by erasure, and unity is not manufactured by a single origin story wherein an entire people's worth of history is filed under the founding empire's lineage for the sake of a tidy tale; cohesion purchased with false accounting is a loan taken against the future, and the interest accrues. A citizen who is permitted to be proud of their heritage while remaining loyal to their country will give that country both; a citizen ordered to choose between the two will resent the order, and resentment compounds across generations. If a given State chooses the first road regardless then, it has chosen, on the weight of that record, the faster road to its own fracture. It has not canceled the invoice, it has merely postponed the collection thereof. The question concerns citizens of full legal standing; it stands entirely apart from any debate over migration, which is a matter of border law and not of language.

The study of language regimes names other choices beside the two roads, and they deserve their own answer. The State may raise a neutral common tongue, the mother speech of no community inside it, and govern every citizen in that medium [the third regime of that study]; or it may keep a single official tongue while suppressing none of the others. Neither extinguishes the second tongue, and both answer the charge of erasure. Neither answers the charge of Section I. A neutral medium asks every citizen to consent in a learned tongue, so that the law reaches no kitchen in the speech of that kitchen; a single official tongue that suppresses nothing still leaves tens of millions governed in a language they did not choose. Recognition is preferred to both for this reason: it is the one road on which a community of scale [Section IV] reads its own laws in its own tongue, while a common medium remains free to grow beside it by the citizens' own use.

IV. Scale Decides Before Politics Begins

What a people speaks is decided in the kitchen and the cradle, not in the legislature. The legislature decides only how much suffering will accompany the attempt to decide otherwise. The record of high modern statecraft confirms the limit: grand schemes to standardize a population's practices from above fail against the local knowledge they cannot see, and the grander the scheme, the harder the failure (Scott, 1998). There is a difference in kind, not merely in degree, between a linguistic minority of one or two million and a linguistic community of tens of millions, wherein the community inside the country rivals the entire population of the nation in which the language was born. A population of that magnitude cannot be swept into the corners of the rug before the guests arrive. It prints, it broadcasts, it preaches, it raises children and buries grandparents in its own tongue. No enforcement apparatus reaches into every kitchen.

History has already run this experiment under the hardest condition a people can meet, total conquest. The Spanish Empire conquered the Inca entirely, dismantled the state, and held the land for three centuries. Quechua, the tongue of the conquered, is spoken by millions across those same lands today, five centuries after the conquest began. The scholarship sharpens the irony: the conquering crown itself governed and preached in the conquered tongue for two and a half centuries, and when the royal visitador José Antonio de Areche finally restricted its use in 1781 [in the repression that followed the great Andean rising of the 1780s] then the restriction failed for want of any apparatus able to enforce it, and the language remains today the mother speech of eight to twelve million people across six countries (Hornberger & Coronel-Molina, 2004; Mannheim, 1991). If total imperial conquest could not extinguish the language of the defeated then, a modern State restrained by its own laws is likely to fail in extinguishing the language of tens of millions of its own citizens. The modern State does hold one instrument the crown lacked, the school of Section VII, and this chapter does not claim that schooling cannot wear a small tongue away; its claim is narrower, that a tongue spoken, printed, broadcast and preached by tens of millions is not likely to be extinguished by a State whose own laws forbid it the force that a conquest could use. The attempt will only teach those citizens

that the State is their adversary. The backlash against the oppressive systems required for the attempt will cost more cohesion than the single tongue was imagined to purchase thereof.

V. The Coalition Standing at the Door

Human beings ally by two currencies, the values they hold and the markers they display, and every political movement chooses [seldom knowingly] which currency it honors first. The incongruence deepens when values are examined. In a given country of this description, the citizens of the second tongue are, by every measure of faith, family, and tradition, more closely aligned with the movement that seeks to assimilate them than with that movement's opponents.

The natural coalition is standing at the door. The movement then, drives it away, this is the mechanism of tribalism: it sorts by marker rather than by value, wherein the marker [the tongue] outweighs the substance [the values] in the tribal calculation. The comparative study of divided societies documents the cost of that choice: political conflict sorts along ascriptive lines even where values and interests align across them, and the sorting persists against the material advantage of every party to it (Horowitz, 1985). A movement that repels its closest allies in values over the language in which those allies pray to the same God has not made an argument. It has made an error. The error is not logically congruent with the movement's own stated purpose.

VI. Nationalism Wearing Blinders

Nations remember selectively, this is not a defect of nations, it is their manufacturing process. The founding analysis of nationalism stated it plainly: forgetting is essential to the making of a nation, wherein the plural origins and the violence of every state's assembly must be edited out of the story the nation tells itself (Renan, 1882/1990); and the nation itself is an imagined community, assembled around a shared print vernacular, which is precisely why a second vernacular reads to the nationalist as a rival nation rather than as a second inheritance (Anderson, 2006). The nationalism of a given country of dual inheritance will therefore often wear blinders, wherein

it remembers only the half of the story that departed from the first empire [the famous revolt, the familiar heroes thereof] and forgets the provinces that never passed through that story at all. Whole provinces of such a country [a tranche approaching a third of its ground] entered the union not through the founding revolt but by treaty, by purchase, and by war with a second empire. The peoples thereof spoke the second tongue upon that land for centuries before the country drew its borders. Neither Renan nor Anderson obliges a nation to tell its story in one tongue. What both describe is a shared story, and a shared story can be told in two languages, with the second history entered in it rather than edited out. Forgetting can make a nation where those forgotten are few or scattered; where the second history belongs to tens of millions who print, broadcast, preach and raise their children in their own tongue [Section IV], the forgotten half reads the omission, and it remembers.

A nationalism that remembers one parent is not patriotism. It is amnesia wearing a flag. The mandate of a single tongue is built upon it, this is why the mandate feels natural to those who carry the blinders and feels like erasure to those who do not.

VII. A Dual Nation Taught a Single History

Whoever writes the schoolbook writes the citizen.

A curriculum is a nation's memory administered in annual doses, and the doses can carry the whole inheritance or half of it. The blindness has a curriculum. Research on collective remembering shows how the administration works: states install schematic narrative templates through schooling, single story frames that citizens reproduce for a lifetime without ever recognizing them as choices (Wertsch, 2002). A given country assembled from two empires will often teach only one of them, wherein the schools recount the founding story of the majority and pass in near silence over the acquisition of the remaining third of the land, whose peoples entered the country speaking an entirely different tongue under an entirely different crown. Two thirds of the country descends from the first history; a third descends from the second [setting aside a sparsely peopled purchase from a third power]. The country was a dual nation from its first assembled map. Yet the child of the second history sits in a classroom and receives a story in

which their ancestors do not appear, and the adult that child becomes is then, accused of insufficient belonging by citizens who were never taught that the belonging ran through a different door. This is because a false history of single descent does not create unity; it creates the very division it claims to prevent. The officials of a given era avoid the language question precisely because the curriculum never gave them the vocabulary to raise it. There is even, in the hypothetical, an island territory wherein nearly the entire population speaks the second tongue, and the mandate of one language collapses into absurdity at its shore.

VIII. The Ledger, Not the Language

A government is a keeper of obligations before it is anything else, and the sum of its obligations kept is the whole of its legitimacy; when a given government ceases to fulfill that which it owes then the failure does not announce itself honestly, it goes looking for a costume. Language is not the reason a given country of this kind falters. The reason is obligations: debt, for example, promises made in the majority tongue and broken in it, obligations accumulated by a governing class across generations wherein no law compelled the annual balancing of accounts. Eight centuries of fiscal history show the pattern repeating across every form of state: governments that default upon their obligations enter long cycles of crisis wherein confidence, once broken, returns only across generations (Reinhart & Rogoff, 2009), and communities under that strain reach with terrible reliability for a marked minority upon whom the failure can be placed (Girard, 1986). When a government cannot honor that which it has promised then, tribalism becomes useful to it, an old instrument: redirect the anger of the citizens toward a marker [a tongue, a heritage, a border] so that the ledger escapes examination. Beneath the debt lies the century old habit of choosing efficiency over quality, speed over beauty, first to profit and second to industrialize fast enough to avoid being overtaken. A monetary system rewards that choice at every decision point. The choice, compounded, produces both the debt and the ugliness. Neither will be repaired by legislating the tongue of the people who had the least hand in creating either.



IX. Rome Answers the Assimilationists, in the Opposite Direction

Empires are the longest experiments mankind has run in governance, and the longest lived of them all left its data upon this exact question. The evidence deserves to be read before the argument is repeated.

At the end of all discourse, Rome answers the assimilationists with their own example, and it answers them in the direction opposite to the one they intend. Rome governed in two languages. Latin ruled the West; Greek ruled the East. The empire never forced the Latin tongue upon the Greek half, wherein the administration, the commerce, and the scripture of the East proceeded in Greek under full Roman authority. Classical scholarship is unambiguous upon the point. Rome pursued no policy of linguistic assimilation in the Greek East, and the two languages functioned side by side across the imperial centuries (Adams, 2003). By the fifth century the eastern government, keeping Latin for its formal law while speaking to its subjects in Greek, stood as a Greek Roman Empire in full and unbroken continuity of Roman identity (Millar, 2006). The empire endured for centuries in that condition, across separated landmasses that no single tongue was ever asked to bind. And when the Latin West fell, the Greek East [the same empire, in

its own tongue] endured for a thousand years more. Had Rome attempted one mandated language across that geography, it would in all likelihood have met the resistance that Section IV describes, and nothing in its record suggests that it would have lasted longer for the attempt.

The example the assimilationists reach for points the other way from the one they intend. One of the largest States of the ancient world held its two languages side by side for centuries and never forced the one upon the speakers of the other. One case cannot prove that recognition causes cohesion, and Rome is not offered here as that proof; it shows that a State of two languages can endure for centuries without forced assimilation, and that the most cited example of imperial unity is no example of a single mandated tongue.

X. The Recognition Threshold

A doctrine becomes law only when an institution can carry it. The nine sections above argued the case for a hypothetical country; a Jasutopian country must still decide the question, and it decides it as it decides every other law.

The Senate proposes the recognition law and passes it to the Chamber of Citizens with fifty one percent of its vote; the Chamber of Citizens then votes upon it, and the bill passes that Chamber only with over fifty five percent of the vote in favor [Articles of the Three Authorities of Governance, Article I] (Rodriguez, 2021). The law is added by the standard procedure that Article XCVI states for every bill, through all three Authorities of Governance, and the Judiciary Authority, to which every law is sent for judgment, reviews it against the Three Founding Principles [Article V of the same Articles]. The recognition law is ordinary law, outside the lock that Articles CII and CXXIII place upon the Articles of Law, and so it carries its own safeguard: it provides that a language which a later count places under the line keeps the standing it has gained, and it can be changed only as it was made, by a bill of the Senate put to the vote of the citizens.

The law names its rule the Recognition Threshold: a language that is the mother speech of more than one tenth of the citizens is an official

language. The line is drawn for the country, for the national government, and drawn again in each state or territory, for that state's or territory's own government. A language under one tenth in the country and over one tenth in a state or territory is official in that state or territory [the island territory of Section VII governs itself in the tongue its people speak]. Citizens are counted, each by that citizen's own declaration of mother speech. This book sets the count every ten years, in the National Census of Citizens that Jasutopianism names (Rodriguez, 2021), and the Metrics Audit Panel of Chapter 6 verifies it.

Official standing is an obligation of the State, not an honor paid to a tongue. In every official language the State provides the laws, the ballots of the Chamber of Citizens, the proceedings of the courts, public schooling and the essential services of Article I of the Articles of Law. Below the line the obligation narrows and does not vanish: every citizen whose mother speech falls under one tenth is owed the laws, the ballot and the essential services in a tongue that citizen understands [by translation and interpretation], though that citizen's language holds no official standing. This is the consent argument of Section I applied to every citizen. A law that a citizen cannot read is a decree to that citizen, whether that citizen's tongue is shared by tens of millions or by a single village.

Why one tenth, then. The line is one of practice and not of principle. The principle is consent, which every citizen is owed and which the guarantee below the line secures; the line marks only the size at which a community's tongue must also become a working tongue of the State [Section IV], so that its speakers are governed in it and not merely translated to.

Chapter 11 carries the question outward. A federation assembled from many peoples is multilingual before it is anything else, wherein the recognition doctrine established here is the precondition for the Supranational Chamber of Citizens that Chapter 11 will specify. The Supranational Union of the World [S.U.W.] carries the doctrine in two ways: each member nation applies the Recognition Threshold inside its own borders [a condition of Gate 3 in Chapter 11], and the union issues its laws, and the mandates it puts to citizens, in every language that is official in a

member nation. Recognition inside the borders comes first. The federation inherits it.

Before the federation, one question remains inside the single country, and it belongs to the country that keeps its money. The chapter that follows takes it up.

References (Chapter 9)

Adams, J. N. (2003). *Bilingualism and the Latin language*. Cambridge University Press.

Anderson, B. (2006). *Imagined communities: Reflections on the origin and spread of nationalism* (Rev. ed.). Verso.

de Varennes, F. (1996). *Language, minorities and human rights*. Martinus Nijhoff.

Girard, R. (1986). *The scapegoat* (Y. Freccero, Trans.). Johns Hopkins University Press.

Hornberger, N. H., & Coronel-Molina, S. M. (2004). Quechua language shift, maintenance, and revitalization in the Andes: The case for language planning. *International Journal of the Sociology of Language, 2004*(167), 9-67.

Horowitz, D. L. (1985). *Ethnic groups in conflict*. University of California Press.

Liu, A. H. (2015). *Standardizing diversity: The political economy of language regimes*. University of Pennsylvania Press.

Locke, J. (1980). *Second treatise of government* (C. B. Macpherson, Ed.). Hackett Publishing. (Original work published 1689)

Mannheim, B. (1991). *The language of the Inka since the European invasion*. University of Texas Press.

Millar, F. (2006). *A Greek Roman Empire: Power and belief under Theodosius II (408-450)*. University of California Press.

Nettle, D., & Romaine, S. (2000). *Vanishing voices: The extinction of the world's languages*. Oxford University Press.

Reinhart, C. M., & Rogoff, K. S. (2009). *This time is different: Eight centuries of financial folly*. Princeton University Press.

Renan, E. (1990). What is a nation? (M. Thom, Trans.). In H. K. Bhabha (Ed.), *Nation and narration* (pp. 8-22). Routledge. (Original work published 1882)

Rodriguez, J. (2021). *Jasutopianism*. [Self-published].

Scott, J. C. (1998). *Seeing like a state: How certain schemes to improve the human condition have failed*. Yale University Press.

Stepan, A., Linz, J. J., & Yadav, Y. (2011). *Crafting state-nations: India and other multinational democracies*. Johns Hopkins University Press.

Wertsch, J. V. (2002). *Voices of collective remembering*. Cambridge University Press.

Chapter 10: If a Given Country Is to Stay with a Monetary System: The Equation to Eliminate Unfair Pay County by County



The preceding chapter took up the question of language, and answered it: a given country that already contains established tongues shall formally recognize the languages that be, wherein any language that is the mother speech of more than one tenth of the citizens stands among the official languages thereof [the Recognition Threshold]. That chapter asked what a country recognizes inside itself.

This chapter asks what a country pays inside itself.

Jasutopianism answers the question of livelihood by changing the form of money: Status Levels replace paper and digital currency, and Article I of its Articles of Law guarantees seven essential resources, free, to every contributing citizen [food, drinkable water, education, clothing, healthcare, standard level housing and utilities] (Rodriguez, 2021, Art. I). Not every country will take that road. No country takes it in a day. A given country may

read these pages and keep its money, and the citizen who works in that country is owed an answer all the same.

The answer of this chapter is one equation and three laws. The equation is computed county by county, because the cost of living is a local fact and not a national one. The laws make it illegal to pay a worker beneath the cost of the seven essential resources under the binding Dual Anchor Rule [workplace county for on site and hybrid work, residence county for remote work]. Pay beneath that cost carries a name in these pages. Unfair pay.

I. The Country That Keeps Its Money

What does a monetary country owe the worker that a Jasutopian country gives outright? The same seven resources, by another route. Article I hands the resources over in kind; a monetary system hands over a wage and leaves the worker to buy them. The obligation does not change with the route. If the wage cannot buy the seven resources under the county line binding that job then, the monetary system has failed that worker at the one task it claims for itself.

This chapter names that failure unfair pay: pay which, after every deduction the law compels, leaves a working person at or under the monthly cost of the seven essential resources set by the binding county Fair Pay Line. The term is chosen with care. Income inequality is a measure already defined in the academy [the spread of incomes across a whole population], and this chapter does not treat it. Chapter 7 states the difference in plain words, that a country could end deprivation while its incomes stayed unequal, and Chapter 3 describes the spread of Status Levels as a regulated inequality, which its evidence brackets between the equal sharing that eroded in the kibbutzim and the spread of about six to one that held at Mondragon in the 1990s. The equation of this chapter removes the bottom. It does not flatten the top.

Nor is unfair pay a verdict upon the worker, since this volume holds that the wish to advance is the same in a citizen and in a nation, and that what differs is the design of the system that channels it. A full month of work that cannot buy a month of living is a fault of design. It is no fault of the person who worked it.

The principle is older than this book. Adam Smith wrote in 1776 that "a man must always live by his work, and his wages must at least be sufficient to maintain him" (Smith, 1776/1976, Book I, Chapter VIII). Franklin Roosevelt, on the day in 1933 that the National Industrial Recovery Act of the United States became law, held that "no business which depends for existence on paying less than living wages to its workers has any right to continue in this country," and he defined living wages as "more than a bare subsistence level" (Roosevelt, 1933). What both statements lacked was a measure. A principle without a number is a sentiment, and employers do not pay sentiments.

II. Why the County Is the Unit

A national average hides the worker. The rent of a dwelling in one county may be three times the rent of the same dwelling in another county of the same country, and a wage that keeps a household in the second cannot keep it in the first. A single line drawn by the national government, or by a state, is by construction wrong for most of the places it governs. Too high for some. Too low for the rest.

This is because the costs that decide whether a wage is enough [rent before all the others] are set in local markets and paid as local bills, and the county is the smallest unit of government that most countries already hold with a budget, a record of the residents thereof and the authority to make law; a country without counties reads the word as its nearest equivalent [the district, the municipality, the prefecture, &c.]. Chapter 6 applies the same reasoning to poverty itself, wherein the City Poverty Index is read city by city and the cities are never averaged together.

So the county declares its own cost of living, and not the State above it. It declares that cost once a year. With that stated, a declaration is a temptation: a given county may wish to declare its costs low, to spare its employers, or high, to please its voters. This volume has already built the remedy. Chapter 6 establishes the Metrics Audit Panel [citizens drawn by lot and screened for conflict of interest, as a juror would be, who verify every metric before it is published], and a monetary country can borrow the design

without borrowing the rest of the system: a body of the county's own citizens, drawn by lot for a fixed term, verifies the declaration before it takes effect.

III. The Fair Pay Line

The declaration produces one number for each county. This chapter names it the Fair Pay Line [Ladult, written L where context is clear]: the cost, for one adult for one month, of the seven essential resources of Article I at the prices of that county. Written as a sum, wherein each letter stands for the monthly cost of one resource [H for standard level housing, U for utilities, W for drinkable water, F for food, C for clothing, M for healthcare and E for education]:

L = H + U + W + F + C + M + E

Keeping Ladult uniform across employers blocks family hiring bias cleanly. Pay parents more by statute and employers dodge parents instantly. Separating family size from payroll eliminates family status hiring discrimination altogether, while Section VII establishes a direct National County Indexed Dependent Allowance paid straight from national funds to custodial households so single parents never drop beneath subsistence on a single adult floor.

The Line is a count of costs and not an opinion about comfort. It holds no allowance for savings, for travel or for leisure, and the chapter does not claim that a worker paid one coin above it lives well; it claims only that a worker paid beneath it cannot live, in that county, by that work.

Four rules complete the Line.

The first rule is that pay is measured after deductions. The pay set against the Line is take home pay [what remains after every deduction the law compels], since a worker buys bread with what arrives and not with what was promised; any amount over the Line satisfies the law, wherein the Line is the boundary and the law asks only that no worker stand on it or beneath it.

The second rule is proportion. The Line divided by the hours of a full time month gives an hourly line, and a worker of fewer hours is owed that rate for every hour worked. Written for a single worker, wherein p stands for

the take home pay of the month, h for the hours worked in it and T for the hours of a full time month, the whole of the law is one line:

$$p > L \times (h \div T)$$

The third rule is the **Dual Anchor Anti Discrimination Rule [Location of Work and Remote Parity]**. A pure residence rule invites sharp commuter distortion: an employer in a high cost jurisdiction [such as New York County at 3,136 dollars a month] would gain an immediate financial motive to reject local residents in favor of commuters traveling from cheaper counties [such as Niagara County at 1,470 dollars a month]. Two clear statutory anchors close that distortion completely. First, for **on site and hybrid workers** [40 percent or more of monthly hours performed physically at an employer site], the binding floor is the Fair Pay Line of the **Workplace County [Lwork]**; every worker doing the same on site job receives the exact same legal floor, ending anti local hiring bias completely. Second, for **fully remote workers** [under 40 percent of monthly hours on site], the binding floor is the Fair Pay Line of the **Residence County [Lres]**, paired with a statutory prohibition barring county of residence redlining across remote job postings where physical attendance is unnecessary. Third, under National Duty 1 [Section VII], an employer's workplace county is fixed strictly by the physical street address where labor takes place, never by corporate incorporation papers thereof.

The fourth rule is that the Line protects every lawful worker of working age [from the legal working age of the country to its pension age], citizen or not, as Article I itself extends to legally permitted contributing noncitizens. There are no exceptions. Not by trade, and not by size. The worker paid in tips, the apprentice, the minor of legal working age, the employee of a charity, the contractor who works mainly for one payer: each is owed pay above the Line. Only the self employed stand outside, they have no employer to bind.

IV. The Fair Pay Equation

One side of the equation holds what the working residents of a county are paid. The other side holds their equivalence scaled need.

Let P stand for all the take home pay that the residents of a given county receive in a month, from private employers and from public ones [the county's record keeps the two sums apart and adds them for the test]. P counts pay alone: the capital that an employer designates for its other liabilities [its rent, its materials, its debts, its taxes] is no part of the sum. Counting every resident as a lone adult living alone would overstate aggregate housing and utility need inside roommate heavy or multi generational counties, whereas ignoring children would understate family obligations. For the county level audit, therefore, let Neq stand for the county's Census household population weighted by the **OECD modified equivalence scale**: 1.0 for the first adult in each dwelling, 0.5 for each additional adult sharing that dwelling, and 0.3 for each dependent minor (Hagenaars, de Vos, & Zaidi, 1994; OECD, 2013). Let L stand for the county's verified Fair Pay Line [Ladult]. The Fair Pay Equation then reads:

P = (Neq × L) + S

Neq multiplied by L measures equivalence scaled county need. S is the remaining surplus, and S may stand below zero. The County Fair Pay Ratio expresses that exact balance as one number, aggregate pay divided by equivalence scaled need:

R = P ÷ (Neq × L)

A ratio at or above one establishes a surplus; a ratio below one establishes a shortfall. Employers still pay every worker strictly on the uniform Ladult line [preventing family discrimination], while the county audit computes Neq from real Census dwelling structure so county shortfalls reflect genuine local capacity rather than household composition artifacts thereof.

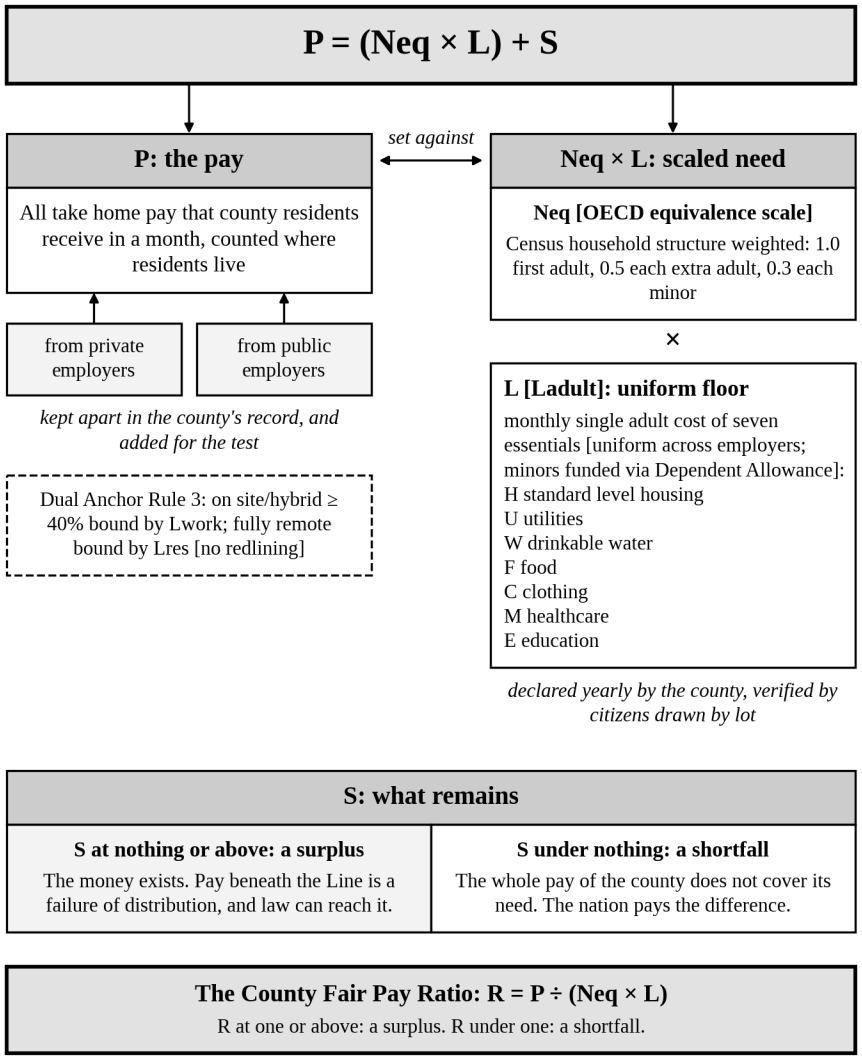


Figure 10.1. The Fair Pay Equation. One side holds the pay that the working age residents of a county receive, from private and from public employers. The other side holds their OECD equivalence scaled need: household structure weighted against the Fair Pay Line of seven essential resources. Where the pay exceeds the need, the money exists, and pay beneath the Line is a failure of distribution.

Two choices in the equation are deliberate. Pay is counted where residents live while household composition is weighted directly from Census dwelling counts, so both sides describe the exact same resident population;

furthermore, every working age resident [employed or not] and every dependent minor enters Neq, because no county is excused from a resident's survival need merely because no firm has hired that citizen yet.

Consider an invented county whose verified household structure yields 100,000 OECD equivalence units [Neq], where its sortition citizen panel verifies a monthly Line of 2,400 in national currency [1,200 for housing, 200 for utilities, 50 for water, 350 for food, 100 for clothing, 400 for healthcare, and 100 for education]. Monthly equivalence scaled need equals 240 million. If residents collect 360 million in take home pay [300 million private and 60 million public] then, the surplus equals 120 million and R equals 1.5. A full time month of 160 hours fixes an hourly floor of 15.

What does a ratio of 1.5 prove? That the money exists. The employers of that county already pay out, every month, half again as much as it would cost to place every working age resident at the Line, the residents without work included. A worker of that county who is paid under the Line is not the victim of scarcity, that worker is the victim of distribution, and distribution is a thing that law can reach.

This is the whole logic of the equation. It is the reason the sum is taken before any single employer is judged. The sum is the proof. The law is the consequence thereof. The surplus itself is left alone: above the Line, pay may differ by skill, by effort and by risk, as the regulated inequality of Chapter 3 allows.

V. The Employer's Test

The same arithmetic turns directly upon each employer, refined so capital intensive businesses never collapse from ignored equipment wear or legitimate operating debt. For a given employer, let **Refined Employer Means [M*]** replace raw revenue minus nonpay expenses:

$$M^* = \text{Rev} - \text{Cnonpay} - \Delta\text{cap} - \text{Idebt} - \pi\text{min}$$

wherein Rev is gross operating revenue, Cnonpay covers verified non payroll operating costs, Δcap is verified physical capital depreciation and maintenance [capped strictly at statutory schedules], Idebt is contractual

service on verified productive operating or capital loans [explicitly excluding debt incurred to fund shareholder dividends, stock buybacks, or debt financed corporate buyouts], and πmin is a bounded capital retention return allowance [indexed to the national sovereign bond yield plus 250 basis points on verified deployed physical equity]. Profits stay inside M*. Dividends stay inside M*. Share repurchases and excess executive pay stay inside M*, legally bound to payroll compliance. Set M* directly against D, the cost of paying every worker at the worker's binding Dual Anchor Line for hours worked:

D = the sum, over every worker of the employer, of L × (h ÷ T)

Executive pay counts inside payroll alongside every line worker. Where M* exceeds or equals D, the firm can pay; where M* stands below D, the firm cannot pay on its own current margins.

Three findings are possible.

An employer whose every worker is paid above the Line has passed. Nothing more is asked.

An employer whose refined means M* cover D, yet pays any worker beneath the Line all the same, can pay and refuses. That choice is unfair pay. Statute grants twelve months to comply, wherein the firm must lift sub floor pay out of its own payroll first [trimming top executive compensation if arithmetic requires] before pleading hardship.

An employer whose refined means M* fall below D cannot pay unaided. Hard cases demand engineering, never ruin. Where an independent neighborhood firm [50 or fewer full time equivalent workers] fails the test even after capping owner and executive pay at 3 × L or less, Section VII's National Small Business Wage Bridge and Pooled Payroll Credit steps in with national funding rather than dumping transition costs onto private rivals; any unviable or predatory firm still unable to clear the floor after twelve months [or once its thirty six month bridge ends] operates illegally, activating Section VII's Government Worker Transition Service ninety days before closure so workers never absorb insolvency alone thereof.

The term of twelve months is not arbitrary. This is because twelve months is one full turn of the county's declaration: the employer is given the whole life of one verified Line, from its publication to the next, in which to reorder its pay fund, and no employer can then plead that the number moved while it was still counting.

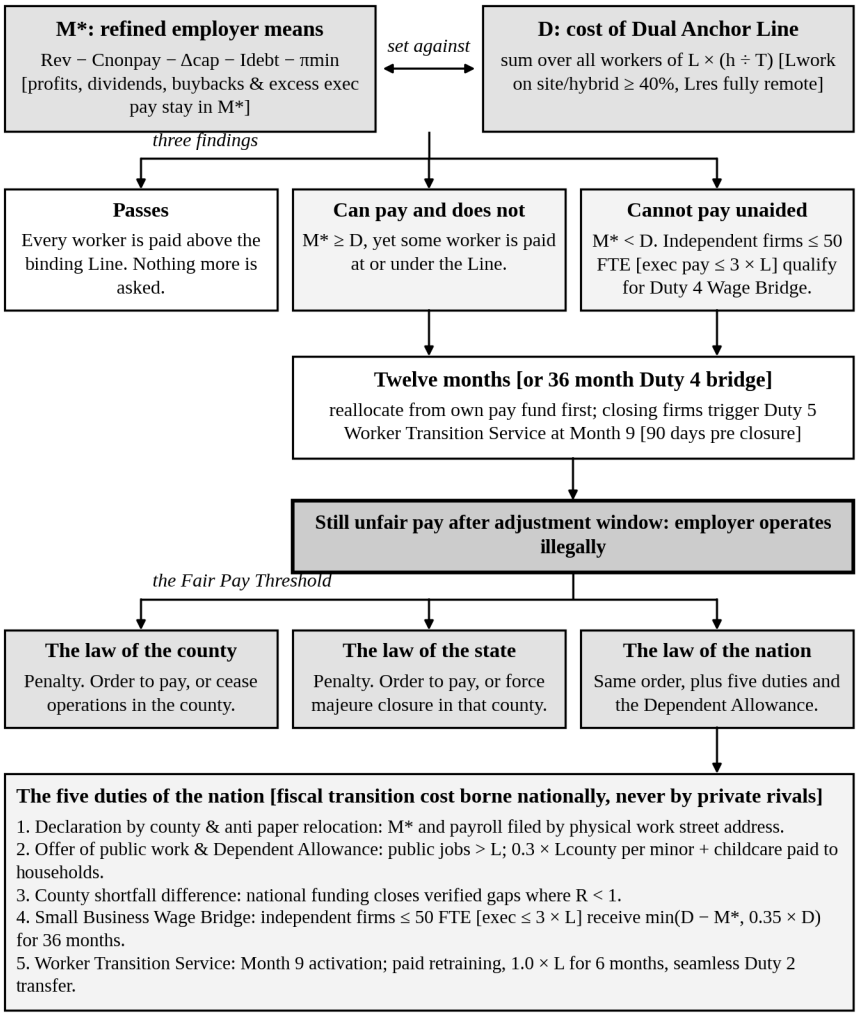


Figure 10.2. The Employer's Test and the Three Laws. An employer's refined means M* are set against D, the cost of paying every worker at that worker's Dual Anchor Line. Capable firms have twelve months to reallocate payroll; audited small enterprises below M* receive the national Pooled Payroll Credit; closing firms trigger the Month 9 Worker Transition Service alongside county, state, and national orders.

The second finding is not rare, and the economics behind it has been measured: where a few employers hire most of the workers of a local market, they hold the power to set pay beneath what a market of many employers would yield. A study of more than 8,000 local labor markets of the United States found the average market highly concentrated by the standard that the country's own authorities apply to mergers, and found posted wages lower where concentration was higher (Azar et al., 2022). The power is held locally. It can be answered locally.

VI. The Equation Read in a Real Country

Does the money exist in fact, or only in an invented county? The question can be put to the published figures of one monetary country. The reading that follows is an illustration, assembled by this book from the public statistics of the United States, and it is no county's own declaration.

The pay is the wage and salary income that the households of each county received over twelve months, before deductions, private and public pay together (U.S. Census Bureau, 2026). The residents of working age are those aged 18 through 64 who live in households. That bracket is the published one nearest to the legal working age and the pension age, and it leaves out the barracks, the prisons and the dormitories, whose residents hold no household pay to be counted on the other side. The Line is built from two sources: for housing, utilities and water, the county's own median rent with utilities for a dwelling of one bedroom; for food bought for the home, clothing, healthcare and education, what a household of one person spent in 2024 on average across the country, 9,352 dollars for the year (U.S. Bureau of Labor Statistics, 2025).

Of the 3,144 counties and county equivalents of that country, 3,139 publish every figure. Taken together, their residents of working age received 10.9 trillion dollars against a need of 4.7 trillion: a ratio of 2.3. Four counties stand under one, and they hold 14,761 of the 197 million residents counted. When the payroll deduction that every employee of that country bears [7.65% of pay (Social Security Administration, n.d.)] is taken from the pay, eleven counties stand under one.

The same figures show why the Line belongs to the county and not to the state. Inside the single state of New York, the median rent with utilities for one bedroom stands at 691 dollars a month in Niagara County and at 2,357 in New York County, wherein the illustrative Line of the first is 1,470 dollars and that of the second 3,136; one line drawn for the whole of that state would stand too high for the first county or too low for the second.

Los Angeles County, the most populous county thereof, shows what a surplus conceals. Its median rent with utilities for one bedroom is 1,724 dollars, which sets the illustrative Line at 2,503 dollars a month. Its 6.2 million residents of working age need 185 billion dollars a year at that Line and receive 335 billion, a ratio of 1.8. Yet 456,926 of the residents who worked full time through the whole year [more than one in eight of them] earned under 30,000 dollars, beneath the Line before a single deduction was taken. The county does not lack the money. It lacks the law.

Oglala Lakota County, in South Dakota, shows the other case. Its 7,402 residents of working age need 121 million dollars a year at an illustrative Line of 1,363 dollars a month [the county publishes no rent for one bedroom alone, and the median over all of its dwellings is used], and they receive 112 million: a ratio of 0.92 and a shortfall of about 10 million dollars. The county is small and its figures carry a wide margin of error [about one fifth of its pay]. The reading is a signal and not a verdict. The direction is plain enough. Here the wages of every employer together do not reach the need, and no redistribution inside the county can close a gap that the whole of the county's pay does not cover.

These readings are taken before deductions, they treat each working age adult separately as a conservative single adult upper bound pending full county OECD equivalence microdata tabulations, they use national averages for four of the seven resources, and they count only household residents. A county's verified annual declaration replaces every approximation with audited local figures.

VII. The Three Laws

A doctrine becomes law only when an institution can carry it. The country of this chapter is any present day state that keeps its currency; it holds none of Jasutopianism's nonmonetary institutions, carrying the Fair Pay Threshold through ordinary statutory law across three levels. Under that shared threshold, no employer [private or public] shall pay any worker take home pay at or below the worker's binding Dual Anchor Fair Pay Line [Lwork for on site and hybrid workers, Lres for fully remote workers], scaled in proportion to hours worked.

Why three laws, and not one? Each level holds what the others lack. Counties know local prices. States cross county lines. Only the national treasury spans borders and holds fiscal depth enough to back shortfall counties, shield viable neighborhood firms during adjustment, protect displaced workers, and fund dependent support directly; wherein, one explicit constitutional rule binds national policy: whenever statutory wage solvency pushes a socially viable small enterprise toward insolvency, the fiscal transition cost belongs strictly to the national government, never to private sector competitors thereof.

The law of the county. The county shall declare its Fair Pay Line once a year, and a body of its citizens drawn by lot shall verify the declaration before it is published; an employer found to pay unfair pay shall be given twelve months to comply, and shall raise the low pay out of its own pay fund first; an employer that still pays unfair pay when the twelve months have passed is operating illegally, wherein it shall be found in penalty by the county and ordered to pay, or to cease operations within the county.

The law of the state. The state [or the province, or whichever level of government stands between the county and the nation] shall hold the same power over an employer that the county's order has not moved; it may find the employer in penalty and order it to pay, or to face a force majeure closure in the county where it operates [a closure imposed by the superior force of the State, and not chosen by the employer].

The law of the nation. The national government holds enforcement authority alongside five explicit statutory duties [paired with direct household dependent support] that no county can carry alone:

1. **The declaration by county and anti paper relocation safeguard.** A business operating across multiple counties or countries shall declare with its tax filings, for every county wherein labor is performed, its refined means M* and designated county payroll fund. Under this duty, workplace county is defined strictly by the physical street address where labor takes place, never by corporate incorporation address, blocking firms from escaping high cost workplace lines through paper relocations. Multinational country by country tax reporting already established the precedent (OECD, 2015); this statute moves that exact accounting discipline one jurisdictional tier downward.

2. **The offer of work and National County Indexed Dependent Allowance.** Any working age resident lacking private employment shall receive an offer of public employment paid above the county Line, and any person documented as unable to work shall receive the Line from public funds [mirroring Article LXXI of Jasutopianism (Rodriguez, 2021, Art. LXXI)]. Furthermore, to guarantee that single parents and custodial families never fall beneath subsistence on a uniform Ladult employer floor, the national government disburses directly to custodial households a **National County Indexed Dependent Allowance** equal to 0.3 × Lcounty per minor child plus verified county childcare cost differentials, cleanly separating family support from employer payroll.

3. **The county shortfall difference.** Where a county's OECD equivalence scaled ratio R stands below one, the national government shall pay the verified shortfall directly to the county's working residents. A national government lacking revenue to cover that gap has received a binding statutory order: it must reallocate outlays away from programs not directly serving the economic well being of citizens rather than leaving working residents beneath the Line.

4. **National Small Business Wage Bridge and Pooled Payroll Credit.** Strictly available to independent, non franchise small enterprises employing 50 or fewer full time equivalent workers that audit under the Employer's Test with M* below D after capping owner and executive compensation at 3 × L or less [verified through county tax filings]. Funded exclusively out of national general revenue [backed by Duty 3's mandatory reallocation of non economic well being federal outlays], the national treasury disburses a **Pooled Payroll Credit** directly to bridge the gap between refined employer means and statutory payroll:

$$\text{Creditbridge} = \min(D - M^*, 0.35 \times D)$$

across a 36 month operational adjustment window, renewable strictly for designated low margin community essential sectors [childcare, eldercare, and rural food provisioning]. That 35 percent ceiling performs essential discipline: it keeps viable neighborhood businesses open through price adjustment while stopping permanently unviable or predatory firms from running indefinitely on full public subsidy.

5. **Government Worker Transition Service.** For any firm that still closes at Month 12 [or at the close of its thirty six month bridge window], a national Workforce Transition Agency activates automatically at Month 9 [ninety days before closure], guaranteeing every affected worker three rights: immediate paid skills retraining and job matching, uninterrupted transitional income maintenance at 1.0 × L for up to six months during active placement, and seamless entry into Duty 2's public employment offer should private placement remain unfilled.

The housing supply lock. Where a county's median rent rises across four quarters faster than both the take home pay received in that county [P] across the four quarters before, and the median rent of the nation across the same four quarters, in two consecutive quarterly readings then, two measures follow at once: the law of the state grants construction of multifamily dwellings by right along the county's transit and employment corridors, and the law of the county levies a surcharge on any rise in the unimproved value

of land above the nation's consumer price inflation, held in escrow for housing construction inside that county. The payment of the third duty is never conditioned upon either measure, reduced or delayed. The test sets rent against pay and against the nation, never against the Line, which already contains the rent. Auckland upzoned about three quarters of its residential land in 2016, and construction rose in the upzoned areas (Greenaway McGrevy & Phillips, 2023).

The surplus contribution. An enterprise outside the small enterprises of the fourth duty whose net operating surplus exceeds three times the median ratio of surplus to Fair Pay payroll in its industry class [under the country's own classification: NAICS in North America, NACE in the European Union, ISIC elsewhere] pays a contribution on the excess, at a rate the national law fixes, into the national general revenue from which the fourth and fifth duties are paid; the fourth duty stays funded exclusively from that revenue.

Public entities are bound as private ones are. A public entity that pays unfair pay falls under the same findings and the same orders, and the government that owns it meets the cost by the rule of the third duty: it cuts what does not serve the economic well being of its citizens before it leaves a worker of its own beneath the Line.

VIII. When a County Fails the Equation

A county whose ratio stands under one has not been failed by its employers alone. The whole of its pay does not cover the whole of its need, wherein no order given to any single employer thereof can repair the sum. The third duty of the nation answers the month, the difference is paid; it does not answer the question that the shortfall raises.

The question is whether money can carry the guarantee at all in such a place. A county that fails the equation year after year has shown, by its own verified figures, that a monetary system cannot place its working residents above the cost of the seven resources there without a permanent transfer from elsewhere. That is the case for the road which this chapter set aside at its opening. Jasutopianism does not ask the wage to buy the seven resources:

Article I provides them, and Status Leveling, which Jasutopianism calls in its own words "a derived form of capitalism" (Rodriguez, 2021, Argument V), rewards contribution above that floor without a token that can be transferred and hoarded. The failing county is where the argument for that road is made by arithmetic. Not by persuasion.

The equation holds a second operational use inside a transitioning Jasutopian state. Chapter 6 runs a Three Tier Transitional Clearing Architecture across Years 1 through 3 [targeting at least 90 percent Tier 1 consumer nonmonetary share by Year 1 with a 65 percent failure floor, alongside Tier 2 Transitional Clearing Credits through Month 30]. For as long as any domestic wage stays denominated in currency during Phase One [or across Pre Constitutional Phase Zero county pilots], the Fair Pay Threshold binds that wage directly, enacted through ordinary law ahead of Founding or under Article XCVI during transition thereof.

IX. What Would Prove This Chapter Wrong

Chapter 7 holds every claim of this volume to a condition that would prove it false. The five predictions stated there are not amended here; this chapter states a condition of its own, for the monetary country it speaks to.

The evidence on wage floors is real, and it is divided. A study of fast food restaurants found no indication that a rise in the minimum wage of New Jersey reduced employment (Card & Krueger, 1994). A study of 138 increases made by states of the United States found that the number of low wage jobs remained essentially unchanged over the five years that followed an increase (Cengiz et al., 2019), and a review of the international evidence, written for the British government, found the effect on employment very muted (Dube, 2019). Against these stand a study of Seattle, wherein the hours worked in low wage jobs declined after the minimum of the city rose to as much as 13 dollars (Jardim et al., 2022), and a review which concludes that the minimum wage is not a good tool of policy (Neumark & Wascher, 2008).

None of these studies tested a floor as high as the Fair Pay Line can be. The floors they measured were modest against local pay; the floor of this

chapter is set by cost, and in a poor county it may stand near the pay of the typical worker. The evidence does not reach that far, and this chapter does not pretend that it does.

So the claim is given its condition. The claim of this chapter fails in a given county on either of two readings, each taken from that county's own verified record. The first: three years after the three laws take effect, more than one in twenty of the county's working residents still receives unfair pay [the laws have not been enforced, or cannot be]. The second: five years after they take effect, the share of the county's working age residents who hold work stands more than five points under the county's own mean of the five years before the laws, while the same share for the country has not fallen as far [the floor has destroyed more work than it has repaired].

Two dangers are named and monitored explicitly. Where local rents climb to absorb higher wages, the verified county Line rises automatically at the next yearly declaration and the county ratio drops, flagging housing supply stress within twelve months; where an employer tries to flee a high cost county, Dual Anchor Rule 3 blocks every shortcut cleanly [on site work remains bound to the physical workplace county under Duty 1's anti paper relocation rule, while remote work follows each worker's home county without county redlining]. No firm can dodge the statute on paper thereof.

X. The Sum and the Law

At the end of all discourse, this chapter makes one claim: in a county where the pay of all exceeds the need of all, pay beneath the cost of living is a choice, and a choice can be made illegal; the equation finds the counties where that is true, the three laws act where it is true, and the nation pays where it is not. A given country that keeps its money can do all of this with the institutions it already holds. It requires a sum, a line and a law.

Three chapters close this volume. Chapter 11 carries the system outward, to the federation of nations that Jasutopianism names the Supranational Union of the World [S.U.W.], Chapter 12 closes by addition the economic and political power gaps that remain, and Chapter 13 assembles the whole.

References (Chapter 10)

Azar, J., Marinescu, I., & Steinbaum, M. (2022). Labor market concentration. *Journal of Human Resources*, *57*(S), S167-S199. https://doi.org/10.3368/jhr.monopsony.1218-9914R1

Card, D., & Krueger, A. B. (1994). Minimum wages and employment: A case study of the fast-food industry in New Jersey and Pennsylvania. *American Economic Review*, *84*(4), 772-793.

Cengiz, D., Dube, A., Lindner, A., & Zipperer, B. (2019). The effect of minimum wages on low-wage jobs. *The Quarterly Journal of Economics*, *134*(3), 1405-1454. https://doi.org/10.1093/qje/qjz014

Dube, A. (2019). *Impacts of minimum wages: Review of the international evidence*. HM Treasury. https://www.gov.uk/government/publications/impacts-of-minimum-wages-review-of-the-international-evidence

Hagenaars, A., de Vos, K., & Zaidi, A. (1994). *Poverty statistics in the late 1980s: Research based on micro data*. Office for Official Publications of the European Communities.

Greenaway-McGrevy, R., & Phillips, P. C. B. (2023). The impact of upzoning on housing construction in Auckland. *Journal of Urban Economics*, *136*, 103555.

Jardim, E., Long, M. C., Plotnick, R., van Inwegen, E., Vigdor, J., & Wething, H. (2022). Minimum-wage increases and low-wage employment: Evidence from Seattle. *American Economic Journal: Economic Policy*, *14*(2), 263-314. https://doi.org/10.1257/pol.20180578

Neumark, D., & Wascher, W. L. (2008). *Minimum wages*. The MIT Press.

OECD. (2013). *OECD framework for statistics on the distribution of household income, consumption and wealth*. OECD Publishing.

OECD. (2015). *Transfer pricing documentation and country-by-country reporting, Action 13 - 2015 final report*. OECD Publishing. https://doi.org/10.1787/9789264241480-en

Rodriguez, J. (2021). *Jasutopianism*. [Self-published].

Roosevelt, F. D. (1933, June 16). *Statement on N.I.R.A.* The American Presidency Project. https://www.presidency.ucsb.edu/documents/statement-nira

Smith, A. (1976). *An inquiry into the nature and causes of the wealth of nations* (R. H. Campbell, A. S. Skinner, & W. B. Todd, Eds.). Oxford University Press. (Original work published 1776)

Social Security Administration. (n.d.). *Social Security and Medicare tax rates*. https://www.ssa.gov/oact/progdata/taxRates.html

U.S. Bureau of Labor Statistics. (2025). *Consumer Expenditure Surveys, 2024* [Data set]. https://www.bls.gov/cex/

U.S. Census Bureau. (2026). *American Community Survey 5-year estimates, 2020-2024* [Data set]. https://data.census.gov/

Chapter 11: The S.U.W. Operational Model



I. From Recognition to Supranational Architecture

Chapter 9 answered the domestic question of language: any tongue spoken by more than one tenth of citizens stands as an official language [the Recognition Threshold]. Chapter 10 gave monetary states the county Fair Pay Equation, Dual Anchor wage floors, refined employer means M*, and national small business and worker bridges. Chapter 8 placed environmental cooperation at the convergence of the Three Pillars of Global Peace, adding Articles CXVII through CXXIII alongside the Consumption and Biophysical Adjusted National Share [Bi*]. Together with clarifying Article CXXIV on non captivity [Chapter 4], the full constitutional code now stands at 124 Articles.

One larger question remains. How does a governance architecture built across 124 Articles scale beyond a single country? The answer operates in two stages of union: first a four domain confederation of unlike domestic systems bound by the Three Founding Principles, and later, solely upon a strict unanimous popular merger condition [Section VIII], the unified planetary polity Argument XVIII envisions.

Jasutopianism declared that destination directly. Argument XVIII specifies five formation steps, Tri Presidential elections across member states, Official Electorates, Faithless Electorate sanctions, and the Three Authorities at planetary scale (Rodriguez, 2021). The destination stands drawn. The operational road does not.

European integration history exposes why the road matters. Haas (1958) predicted that technical economic cooperation would spill over steadily into political federation [a coal and steel pool demanding a common market, a market demanding one currency, one currency demanding unified government]. Europe traveled that exact road and stalled short of political union, because trade bargains and shared central banks never forged deep mutual civic identity across member publics. Extending Jasutopianism's first principles natively alongside Haas (1958), Moravcsik (1998), and Ostrom (2010b), this volume proposes **Cultural Precedence Integration**: cross border cultural humanization comes first, durable economic and ecological partnership follows, institutional harmonization comes third, and political federation formalizes what decades of civic acquaintance have already constructed from below. Diplomacy ratifies. Culture prepares.

This chapter specifies that operational model across four gated stages. Treaties never manufacture human solidarity from scratch; they codify what sustained cultural encounter has made politically viable. Every stage also carries a fixed time limit so the thesis stays falsifiable: any coalition hitting a stage limit without clearing its gate enters the public record as evidence against Cultural Precedence Integration [Section IX].

II. What Argument XVIII Declared

Jasutopianism's vision of the S.U.W. deserves restating in full, this is because the operational model this chapter proposes must be evaluated against the destination it is designed to reach.

Argument XVIII specifies the following. A given country proposes in a United Nations meeting [or equivalent assembly where all countries may be present] to form a Supranational Union, wherein this union is equivalent to one country, and each country in the supranational union is equivalent to a

state level power relative to the national power of the supranational government. All countries entering the S.U.W. must formally secede from smaller unions [the book names the European Union "or other international unions"] upon entry. There will be an election of Tri-Presidents of the Supranational Union, drawn from the current leaders of member countries who choose to run together in groups of three. The citizens of every country in the S.U.W. will vote which group of Tri-Presidential candidates will serve. The leader of each country will act as an Official Electorate, casting a formal vote of one on behalf of all citizens in the country. Leaders who violate the will of their citizens' choice in the popular vote will be considered a Faithless Electorate. The method of governance will be the Three Authorities of Governance: the same tripartite structure [legislative, executive, judicial] used at the national level (Rodriguez, 2021).

The vision is institutionally complete. It specifies governance structure, electoral mechanism, democratic accountability, and the relationship between national and supranational authority. What it does not specify is the sequence of events, the preconditions for entry, the measurable criteria for readiness, or the mechanism by which nations that have governed independently for centuries come to view supranational federation as desirable. The argument assumes that the S.U.W. will be proposed. It does not explain what conditions must exist for the proposal to succeed.

Here lies the gap. Single nation constitutional design rarely specifies interstate integration mechanics. Grounded in Chapter 3's comparative evidence, Chapter 4's cultural diplomacy code, and integration scholarship across Haas, Moravcsik, and Ostrom, this chapter supplies a testable theory explaining why sovereign publics would voluntarily pool authority across borders.

III. The Theoretical Challenge: Why Nations Federate

Two theories of supranational integration dominate the political science literature. Both explain the European Union. Neither explains how a union of nations could become the thing that Argument XVIII describes.

Haas (1958) proposed neofunctionalism: the theory that economic cooperation in specific sectors [coal and steel in the European case] generates "spillover" effects that drive deeper political integration. Cooperation in one domain creates interdependencies that require governance in adjacent domains, which requires cooperation in those domains, which creates further interdependencies. The process is cumulative and self reinforcing. Economic integration produces political integration as a functional consequence.

Neofunctionalism explains how the European Coal and Steel Community of 1951 was followed by the European Economic Community of 1957, the European Union of 1993, and the eurozone of 1999. The spillover mechanism is visible in the historical record. Coal and steel cooperation required common trade rules. Common trade rules required a common market. A common market required common monetary policy. Common monetary policy required political coordination. Each stage followed from the functional requirements of the prior stage.

With that stated, neofunctionalism does not explain why the process stalled. The European Union has achieved economic integration, regulatory harmonization, and a common currency for most of its member states. It has not achieved political federation. Its common foreign policy remains intergovernmental and limited [in place since 1993 and decided, for the most part, by unanimity among the governments]. It has not achieved the cultural integration that a Supranational Union of the World would require. Section I named the cause: economic spillover alone is insufficient for political federation. The functional requirements of economic cooperation can drive regulatory coordination, but they cannot produce the psychological identification between populations that makes deeper political union desirable. Germans and Greeks share a currency. They do not share a cultural identity. The spillover stopped where culture begins.

Moravcsik (1998) proposed liberal intergovernmentalism: the theory that European integration proceeded not from technocratic spillover but from deliberate interstate bargains driven by national economic interests. Governments choose to integrate when integration serves their national interests, and they resist integration when it does not. The process is not

cumulative or self reinforcing; it is episodic, driven by bargaining among governments that retain control over the pace and scope of integration.

Liberal intergovernmentalism mounts the sharpest challenge to this chapter's model. If interstate bargains governed strictly by material national interest dictate every integration step then, Cultural Precedence Integration may fall short. Leaders integrate when state calculations align, not when publics admire foreign music. That objection is formidable. It demands a direct analytical reply.

Moravcsik captures European treaty history cleanly. Governments bargain hard, retain veto control, and halt integration right where domestic economic payoffs stop. Yet liberal intergovernmentalism takes domestic preferences as fixed inputs formed ahead of diplomacy, explaining where bargains stall without explaining how public preferences transform across generations. Cultural Precedence Integration supplies that missing dynamic mechanism. Grounded in bottom up public opinion formation (Kertzer & Zeitzoff, 2017) and intergroup empathy reduction (Cikara, Bruneau, & Saxe, 2011; Decety, 2012; Batson, 2011), sustained cross border cultural humanization reshapes what voters want from their own executives, altering the domestic preference schedule governments carry to the bargaining table. Causal direction reverses completely. In liberal intergovernmentalism, elites bargain first and ask publics to ratify later; in Cultural Precedence Integration, publics build affective familiarity across decades and then mandate formal treaties from below.

Historical diplomacy offers bounded, honest empirical clues rather than proof. Cultural exchange never acts as a lone magic lever, yet across multiple twentieth and twenty first century cases, cross border human contact preceded political opening: underground Western music and artistic exchanges softened Cold War estrangement among Soviet youth; South Korean cultural performances in Pyongyang in April 2018 preceded the Korean peninsula summit weeks later [a temporal sequence consistent with the mechanism, though never proof of cause]; and during the 1971 world table tennis championship in Nagoya, the spontaneous gift exchange between Zhuang Zedong and Glenn Cowan occurred before Beijing issued its formal invitation opening United States and China relations. Two contemporary

limits check overclaiming sharply. In the United States dispute over TikTok [Box 5.1], mass user attachment delayed enforcement and reshaped divestiture in January 2026 without overriding the Supreme Court's 2025 statutory ruling. Between India and Pakistan, decades of shared music and cinema failed to halt recurring border clashes; after the May 2025 confrontation, Indian authorities instructed streaming services to drop Pakistani content, showing how quickly unentrenched openness folds when state bans strike. Cultural Precedence Integration builds strictly upon the verified causal sequence while locking openness inside constitutional law so state bans cannot snap it shut.

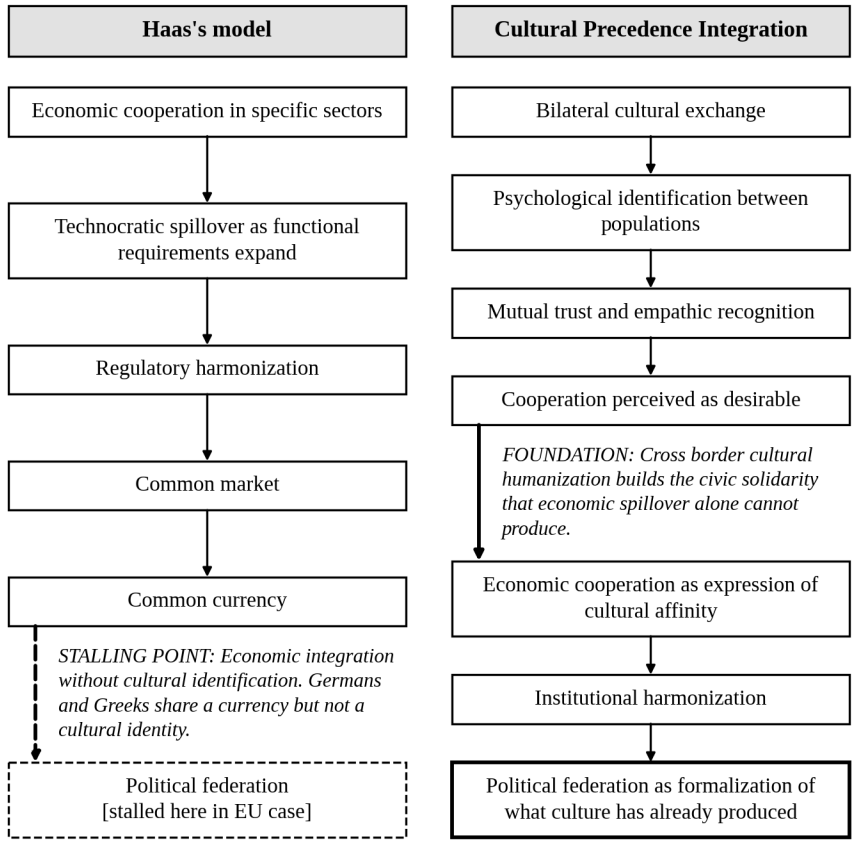


Figure 11.1. Neofunctionalism vs. Cultural Precedence Integration: Two Theories of Integration. Neofunctionalism explains how the EU built shared markets. Cultural Precedence Integration explains what stalled Europe short of federation: sustained cross border cultural humanization builds public solidarity before treaties rather than after them.

IV. The Four Stage Operational Model

The path to the S.U.W. proceeds through four stages. Each stage builds on the cultural and institutional achievements of the prior stage. A stage can be skipped only at the cost Europe shows: cooperation that strains in a crisis and stops short of federation. Retreat to a prior stage is always available; collapse is not required when a stage proves premature. The model operationalizes the four phases of Cultural Precedence Integration [Chapter 8] into verifiable institutional gates.

The four stages are:

1. Cultural Integration: bilateral and multilateral cultural exchange producing psychological identification between populations

2. Economic Cooperation: shared resource agreements, joint infrastructure projects, and compatible economic structures

3. Institutional Harmonization: polycentric governance coordination wherein partner nations develop compatible [not identical] institutional structures

4. Political Federation: the formal establishment of the S.U.W., in its first form a confederation, with the Three Authorities of Governance applied at the planetary level [Supranational Tri-Presidents, a Legislative Authority of Supranational Senate and Supranational Chamber of Citizens, and a Supranational Ultimate Court]

At domestic scale, Chapter 6's Pre Constitutional Phase Zero showed how modular local pilots, audited civic trust, and a sortition constitutional convention prepare a single country ahead of its Founding Vote. Cultural preparation runs beside those pilot trials along four organic steps governed strictly by the Authenticity Imperative [Chapter 4]: citizens identify the core values of freedom, life, and prosperity they already prize; independent artists and thinkers [never state ministries] express those aspirations freely; municipal pilots and educational exchange sustain daily familiarity; and voters eventually ratify reform that feels earned rather than alien. That domestic sequence anchors the **Cultural Governance Pipeline** inside one polity before the country turns outward toward bilateral partners.

The four supranational stages operate in strict sequence. Europe skipped Stage One, advancing straight into shared markets and a common currency without deep cultural peerhood; fiscal crises strained that union sharply and halted political federation. Cultural Integration builds the cross border empathy that keeps Economic Cooperation stable during shocks. Economic Cooperation creates reciprocal material stakes that make Institutional Harmonization practical. Institutional Harmonization verifies constitutional compatibility ahead of Political Federation. Every step extends the Cultural Governance Pipeline outward from verified domestic trust to durable planetary confederation thereof.

Mark (2009) argued that cultural diplomacy [the deployment of a state's culture in support of its foreign policy goals] can do far more for a country's relations with other countries than it usually does. This book sorts the forms that such work can take into three, by what each asks of the two nations: cultural projection [one way exhibitions and tours], cultural exchange [bilateral programs], and cultural cooperation [joint projects between nations]. This book holds that cooperation produces greater mutual identification than projection, and that is the reasoning behind Chapter 4's Articles of Cultural Diplomacy, which mandate bilateral reciprocity [Article CVII] rather than one way cultural broadcasting. The S.U.W. pathway begins at the third form: nations engaged in joint cultural cooperation, not merely exchanging cultural products but creating them together.

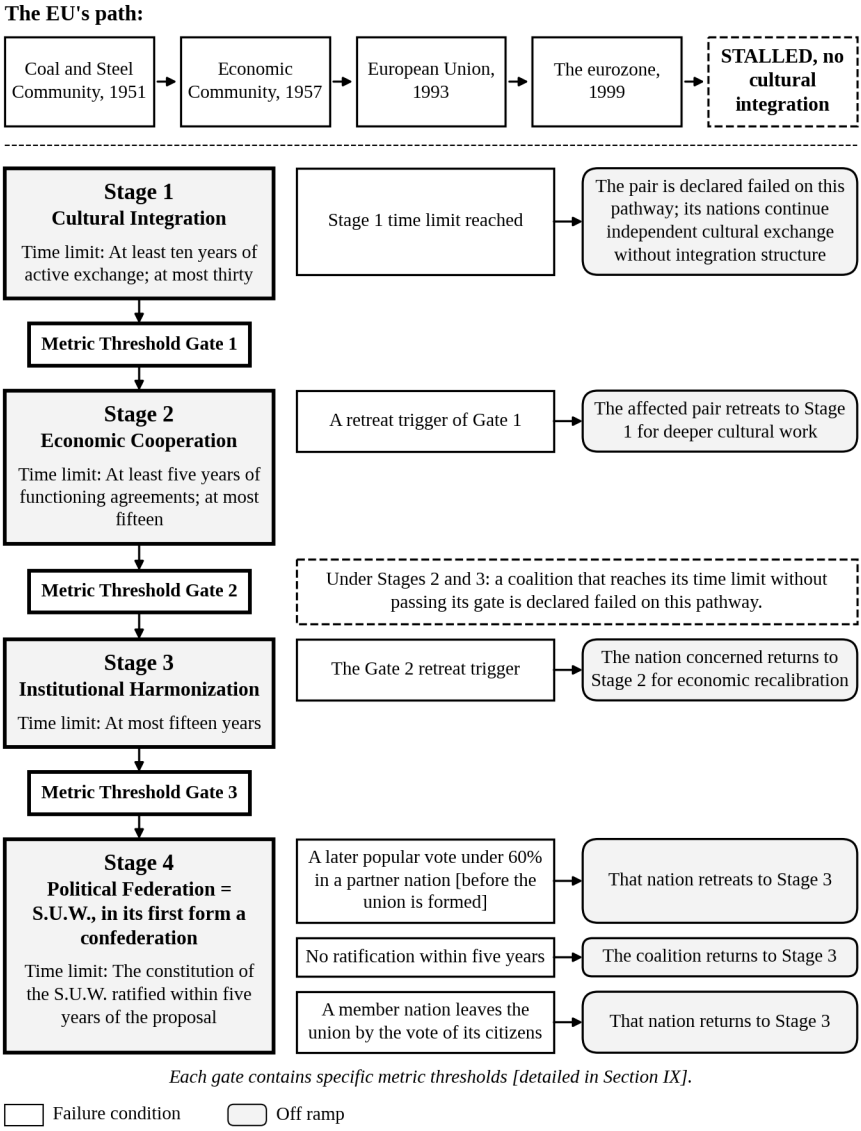


Figure 11.2. The Four Stage Path to the S.U.W. Three gates stand between the four stages, and every stage has a time limit and an off ramp. The S.U.W. is not a one way journey. Nations that are not ready retreat to the prior stage rather than collapsing the process.



V. Stage One: Cultural Integration

Cultural Integration is the foundation of the entire pathway. It is also the slowest stage, the most organic, and the most resistant to artificial acceleration. This is because cultural identification between populations cannot be manufactured on a political timeline. It must be cultivated over years, sometimes decades, through sustained engagement with the cultural products, traditions, intellectual achievements, and daily life of the other population.

Peer reviewed empathy psychology specifies the mechanism cleanly. Sustained engagement with authentic foreign music, cinema, literature, and shared digital spaces activates the affective cognitive empathy pathway (Decety, 2012; Batson, 2011) and closes intergroup empathy gaps between once distant groups (Cikara et al., 2011). Accumulated across millions of ordinary citizens over years, that repeated cross border cultural humanization reshapes baseline social peer cues from the bottom up (Kertzer & Zeitzoff, 2017). The resulting peerhood is neither diplomatic spin nor ideological compliance; it is the durable civic recognition that citizens across the border are full moral peers sharing recognizable human stakes.

Stage One of the S.U.W. pathway operationalizes this mechanism through the legal and institutional instruments that Chapters 4 and 5 of this volume have already established. Articles CIII through CIX [Cultural Diplomacy] mandate bilateral cultural exchange, institutional support through the Cultural Exchange Commission, the Authenticity Imperative that prevents instrumentalization, and reciprocity requirements. Articles CX through CXVI [Digital Cultural Engagement] extend these provisions to digital platforms, making certain that cultural exchange reaches both physical exhibitions and the digital spaces where modern populations spend daily civic life.

The European Commission's (2016) strategy for international cultural relations provides the institutional precedent. The EU's three principles [mutual benefit, respect for cultural diversity, and complementarity] map onto the Jasutopian system: mutual benefit corresponds to the reciprocity requirement of Article CVII; respect for cultural diversity corresponds to Article CVII's prohibition on cultural projection [mirroring, never suppression or displacement of another nation's culture]; complementarity corresponds to the principle that the Jasutopian state supports cultural exchange without controlling its content. The ASEAN Socio-Cultural Community Blueprint 2025 (ASEAN, 2016) provides a non-Western precedent, operated through consensus, noninterference, and cultural pluralism rather than the EU's legalistic approach. The S.U.W. pathway must accommodate both models, this is because a supranational union that requires all nations to adopt the same style of cultural cooperation has already failed the test of cultural diversity.

Measuring cross border cultural integration rigorously demands two formal quantitative instruments rather than impressionistic diplomatic essays. First, the **Cultural Consumption Index** tracks voluntary consumption of a partner nation's cultural works, disaggregated by age cohort, medium, and bilateral pair [following Jasutopianism's strict city by city disaggregation rule] and aggregated through the dual cutoff method of Alkire and Foster (2011) so narrow youth engagement never hides broader stagnation. The first cutoff operates inside each cultural domain: a citizen counts as active in a domain when choosing the partner nation's creative works in that medium at

least once monthly throughout the year. The second cutoff operates across domains: a citizen counts as culturally engaged with the partner country upon clearing the threshold across at least three separate domains. Second, the **Sentiment Parity Index** sets bilateral public favorability against global baseline opinion toward each country [using cross national survey series such as Pew Global Attitudes, mirroring S.O.L.P.C.I.G.'s global indexing logic], measured in percentage points of favorable attitude relative to the world median.

Stage One is complete when the populations of partner nations have achieved what this chapter calls Supranational Cultural Saturation: the threshold at which bilateral cultural exchange has produced sufficient mutual psychological identification that the populations perceive each other as cultural peers rather than foreign populations. This threshold is measurable through the Cultural Consumption Index and the Sentiment Parity Index, read for each pair of partner nations across the whole period of their cultural exchange. It is not a binary condition. It is a spectrum. The metric threshold gate for advancing to Stage Two fixes a line upon that spectrum. In each of the two populations, at least one quarter of all citizens and no fewer than one tenth of any age segment are culturally engaged with the other nation [in at least three cultural domains: music, film, literature, digital media, cuisine, academic exchange, &c.], and the reading has held for five consecutive years. Favorable opinion must stand high as well as even: more than 60% of each population holds a favorable opinion of the other, each reading stands above the world's median opinion of that nation, and the two readings lie within 15 percentage points of each other. Symmetry alone would not do, since two populations equally cold toward each other are symmetrical and are not peers.

Ang, Isar, and Mar (2015) argued that cultural diplomacy must be reconceived beyond its traditional framing as an instrument of national interest. Genuine cultural exchange creates "relational space" where mutual identification develops through encounter, not through strategic messaging. The S.U.W. pathway incorporates this insight: Stage One succeeds when the cultural engagement has produced authentic relational space between populations, not when governments have signed cultural cooperation

agreements. The agreements are the institutional scaffold. The relational space is the substance.

VI. Stage Two: Economic Cooperation

Economic Cooperation builds on the psychological identification that Cultural Integration has produced. The logic is as follows: populations that perceive each other as cultural peers are willing to support economic arrangements that populations perceiving each other as foreign rivals would reject. The political feasibility of shared resource agreements, joint infrastructure projects, and compatible economic structures depends on a prior condition: that the citizens of each partner nation view the citizens of the other nation as people with whom cooperation is desirable rather than threatening.

Haas (1958) was right that economic partnership builds material interdependence. His mistake was placing economic integration ahead of civic identity. Neofunctionalism started with coal and steel before forging popular solidarity; Cultural Precedence Integration starts with cross border cultural humanization before proposing joint economic institutions. The difference is causal rather than cosmetic. Shared monetary and fiscal machinery built without popular peerhood cracked during the 2010 to 2015 eurozone crisis, exposing common rules lacking common solidarity. Economic partnership built after five consecutive years of verified cultural saturation enters shocks with mutual public trust already present, a claim that Section IX's fifteen year Stage Two gate tests openly.

Stage Two for a Jasutopian country engaging in the S.U.W. pathway involves shared resource agreements compatible with Jasutopian economics. It is not the same thing as trade. A Jasutopian country trades with any willing nation from Year 2 of its transition [Chapter 6], business with business, labor and resources exchanged as Argument II of Jasutopianism describes and logged through the National ID Log System, and that trade stands outside the four stages. By the same exchange, and never by purchase, foreign cultural works reach citizens who hold no currency through all the years of Stage One [Chapter 4 explains what grants, budgets and foreign subscriptions are in a Status Level economy]. Stage Two is cooperation between states: shared

resource agreements and joint infrastructure among partners that cultural exchange has already prepared. A Jasutopian country operates without monetary currency. Economic cooperation with a monetary country requires an interface mechanism. Jasutopianism covered this directly: the Jasutopian country can serve as the world's producer in exchange for total free use of the partner country's products and services for its citizens, or accept a steady income of resources for businesses that elect resource payment instead (Rodriguez, 2021, Argument XVIII). Agreed between the partner states by treaty, this interface mechanism is the economic foundation of Stage Two. The Jasutopian country produces; the partner country provides access to its products and services. The exchange is structured around resources, not currency. The Status Leveling system in the Jasutopian country makes certain that the benefits of international cooperation are distributed through the existing governance architecture rather than concentrated in private hands.

Joint infrastructure projects are the operational expression of Stage Two. Chapter 8's environmental cooperation articles [CXVII through CXXIII] provide the structure: shared renewable energy research [Article CXX], environmental transparency [Article CXVIII], and cooperative governance of shared environmental challenges [Article CXIX]. Infrastructure projects create the material interdependencies that Haas described, but within a structure that has already been culturally prepared by Stage One. The interdependencies are desired by the populations, not merely tolerated.

Sustained cross border cultural encounter also tests an economic proposition that this volume names the **Institutional Familiarity Hypothesis**. Citizens naturally distrust unfamiliar economic rules. Yet the human drive to improve one's standing is shared across monetary and nonmonetary societies alike; what differs is the institutional machinery channeling that drive. If a Jasutopian state's creative works and everyday cultural output keep a neighboring public at Gate 1 saturation across five consecutive years then, neighboring citizens gain routine exposure to daily life inside a status economy [schools, workshops, housing, audited public

logs, &c.]. Familiar institutional life stops looking alien, lowering reflexive fear of bilateral economic experimentation.

Four honest qualifications keep the Institutional Familiarity Hypothesis strictly bounded. First, it stands as an original empirical hypothesis of this volume rather than a proven law. Second, nobody directs its messaging: under Article CIV's Authenticity Imperative, artists create solely for creative merit, leaving institutional familiarity an unscripted byproduct. Third, it carries an explicit falsification trigger: wherever partner populations sustain Gate 1 saturation yet fail to clear Gate 2 within Section IX's fifteen year Stage Two limit, the Institutional Familiarity Hypothesis stands falsified for that dyad. Fourth, familiarity cuts symmetrically in both directions. Under Article CVII's strict reciprocity, Jasutopian citizens gain equal daily exposure to monetary societies; if domestic Jasutopian metrics [Chapter 6] and predictions [Chapter 7] disappoint in practice then, mutual visibility works directly against Jasutopian reform rather than for it thereof.

Falkner (2016) analyzed how the Paris Agreement aims for "soft reciprocity," wherein early movers show viable policy performance encouraging peer nations to match ambition, while warning that shortfalls rapidly erode trust. A Jasutopian state completing its audited ten year transition [Chapter 6] acts as an empirical leading state under that exact dynamic. Proven domestic delivery paired with Stage One cultural familiarity invites voluntary bilateral experimentation across monetary neighbors rather than attempting political imposition. The Institutional Familiarity Hypothesis tests directly whether verified performance plus sustained cultural openness lowers institutional resistance across borders.

Stage Two is complete when partner nations have established functioning economic cooperation agreements, at least one joint infrastructure project of major scale, and shown that the cooperation has produced measurable benefits for the populations of all partner nations [assessed through I.O. and D.P.P. metrics for the Jasutopian partner, and equivalent economic indicators for monetary partners].

VII. Stage Three: Institutional Harmonization

Institutional Harmonization is the stage at which governance structures become compatible across partner nations. The word is "compatible," not "identical." The S.U.W., in the confederal form in which it begins, does not require that every partner nation adopt the Jasutopian system. It requires that partner nations develop governance structures that can interface with one another within a federated structure.

Ostrom (2010b) showed that polycentric systems outperform monocentric systems for governing collective action problems that cross jurisdictional boundaries. A polycentric system has multiple, overlapping centers of decision making operating at different scales, with no single center holding absolute authority over the others. At its core, this is the governance architecture the S.U.W. requires. The Jasutopian system is already polycentric at the national level: the Three Authorities distribute power across legislative, executive, and judicial functions, with the Chamber of Citizens providing direct democratic input. Stage Three extends this polycentricity to the international level: multiple national governance systems, each adapted to its own cultural context, coordinated through shared principles and compatible institutional interfaces.

Linz and Stepan (1996) identified five conditions for consolidated democracy: a free and lively civil society, a relatively autonomous political society, a rule of law ensuring legal guarantees for citizens' freedoms, a usable state bureaucracy that the new government can deploy, and an institutionalized economic society. These five conditions serve as the institutional checklist for Stage Three. Each partner nation must show that its governance system, whatever its specific form, satisfies these five conditions. A nation with a functioning civil society, autonomous political institutions, rule of law, operational bureaucracy, and institutionalized economic arrangements is a nation whose governance system can interface with others in a federated structure. A nation that lacks any of these conditions is a nation that requires further institutional development before advancing to Political Federation.

The institutional harmonization does not require that all nations adopt Tri-Presidents or a Chamber of Citizens [a nation without a Chamber of Citizens forms its mandates in an equivalent body of direct citizen voting, as described below]. It requires that all nations adopt governance structures that respect the Three Founding Principles [Freedom, Life, Prosperity] as the shared constitutional foundation of the federation. A nation may govern through a parliamentary system, a presidential system, or any other democratic form, provided that the system guarantees freedom, provides for life, and enables prosperity in terms consistent with Jasutopianism's definitions thereof. The Three Founding Principles are the interface standard. The specific governance implementations are national prerogatives. The recognition doctrine of Chapter 9 belongs to that interface standard, this is because a federation assembled from many peoples is multilingual before it is anything else; a partner nation that suppresses the languages of its own citizens cannot send those citizens to a Supranational Chamber of Citizens in any meaningful sense, and the confederal delegation described below would carry mandates that a portion of the population could never read. Each member nation therefore applies the Recognition Threshold of Chapter 9 inside its own borders [a condition of Gate 3], with the guarantee that Chapter 9 gives to every citizen whose mother speech falls below the threshold [the laws, the ballot and the essential services in a tongue that citizen understands], and the union issues its laws, and the mandates put to citizens, in every language that is official in a member nation.

Bookchin (2015) proposed confederalism as the governance model for federations of self governing communities: municipalities federated through delegates who carry mandates from their assemblies, not through representatives who exercise independent judgment. Bookchin's distinction between delegates and representatives is the design principle for the S.U.W.'s governance interface. At the national level, the Chamber of Citizens provides direct democratic input on legislation. At the supranational level, the S.U.W. operates through confederal delegation: each mandate is formed by a direct vote of a nation's citizens, in its Chamber of Citizens or its equivalent body of direct citizen voting; delegates carry those mandates to the Supranational Chamber of Citizens; and the delegate only reports the vote of the citizens, adding no judgment of the delegate's own. The citizens of every member

nation therefore vote directly upon the union's business, in keeping with the Global Chamber of Citizens that Jasutopianism names for a democratic supranational union (Rodriguez, 2021, Argument XVI), and the delegates transmit the result. This makes certain that supranational authority remains accountable to the citizens of each member nation, not to a class of supranational politicians who have become detached from the populations they represent.

Mansbridge (1980) documented both the strengths and the weaknesses of direct democratic governance. Her ethnographic study of a Vermont town meeting and a cooperative workplace revealed that direct democracy produces high legitimacy and citizen engagement but also entails time costs and can be dominated by informal power hierarchies. The S.U.W. must account for these findings. Confederal delegation does not remove the time cost. Every mandate is a direct vote, and every direct vote costs the citizens time; what delegation spares them is the travel and the assembly, never the decision. The cost is limited instead by the reach of the union: its business is confined to four domains [Section VIII lists them], so that citizens are called to a supranational vote only upon what no single nation can govern alone. The informal power hierarchy problem is met only in part by the institutional design: the Three Authorities of Governance at the supranational level [Supranational Tri-Presidents, a Legislative Authority of Supranational Senate and Supranational Chamber of Citizens, Supranational Ultimate Court] provide structural checks that prevent any informal hierarchy from capturing the federation, and they do not reach the hierarchies that form wherever a mandate is debated, which remain a risk in every member nation.

DeNardis (2014) established that internet governance is a domain of geopolitical struggle, where technical decisions about infrastructure [domain name systems, encryption standards, routing protocols] are by their nature political decisions. Stage Three must take up internet governance as a domain of institutional harmonization. A federated S.U.W. cannot function if the underlying technical infrastructure permits surveillance at the network level while the governance structure mandates transparency at the political level. Articles CX through CXVI [Digital Cultural Engagement] provide the national level provisions. Stage Three extends these provisions to the

supranational level: partner nations agree on compatible technical standards for internet governance that respect the principles of algorithmic transparency, data sovereignty, and digital cultural reciprocity established in Chapter 5.

Stage Three is complete when partner nations have achieved governance compatibility across Linz and Stepan's five conditions, guaranteed the Three Founding Principles in their constitutions, applied the Recognition Threshold of Chapter 9 inside their own borders, established confederal delegation mechanisms for supranational decision making, and achieved institutional harmonization in at least three governance domains [such as environmental governance, digital governance, and cultural exchange governance]. The assessment is not conducted by an external body. It is conducted by the citizens of each partner nation through a direct popular vote on S.U.W. membership, held in the nation's Chamber of Citizens or its equivalent body of direct citizen voting, with the figures verified by each nation's own audit body [the Metrics Audit Panel of Chapter 6 in a Jasutopian nation].

VIII. Stage Four: Political Federation

Political Federation is the S.U.W. itself. It is the formal establishment of the union that Argument XVIII declared, and this book gives that union two forms in turn. It begins as a confederation of unlike systems, which governs four domains under the Three Founding Principles. It may later become the one country that Argument XVIII describes, upon a condition stated below. The stage bears the name of its destination, and where this chapter speaks of the federation it speaks of the union in whichever form it then holds.

The formation process adapts Jasutopianism's five steps to the preconditions that Stages One through Three have established:

Step I. A partner nation proposes the formal establishment of the S.U.W. in an assembly wherein all Stage Three nations are present. The proposal is not a negotiation. It is a formalization. The cultural integration [Stage One], economic cooperation [Stage Two], and institutional

harmonization [Stage Three] have already produced the substance of federation. The proposal formalizes what has already been built. The assembly that receives the proposal adopts the constitution of the S.U.W., and each nation ratifies that constitution by its own procedure before any election is held [a Jasutopian nation ratifies it as a treaty, with the approval of two thirds of the Legislative Authority, after the popular vote of Gate 3]. Ratification is to be complete within five years of the proposal, or the coalition returns to Stage Three.

Step II. There will be an election of Tri-Presidents of the Supranational Union. The eligible candidates are drawn from the leaders of member nations who choose to run in groups of three. This preserves Jasutopianism's design: executive authority at the supranational level mirrors executive authority at the national level.

Step III. The citizens of every member nation vote for the Tri-Presidential group of their choice. The popular vote in each nation is counted. The leader of each nation acts as an Official Electorate, casting a formal vote of one on behalf of all citizens in the nation. A Jasutopian nation has three leaders of equal power, and its formal vote is cast jointly by its Tri-Presidents; a nation of another form casts its vote through its head of state. A leader who is a candidate does not cast the vote: the Vice Tri-Presidents, or the officer next in that nation's constitutional order, cast it.

Step IV. Leaders who violate the will of their citizens' choice in the popular vote are designated Faithless Electorates. A formal vote that departs from the nation's popular vote is void, and the popular result is entered in its place. The S.U.W. constitution establishes formal penalties thereof. Jasutopianism left the penalties unspecified ["there may or may not be formal Supranational laws and penalties established at some point in time thereafter" (Rodriguez, 2021, Argument XVIII)]. Jasutopianism 2: The Answer specifies: a Faithless Electorate is subject to impeachment by the routes of the offending nation's own constitution [in a Jasutopian nation, a two thirds vote of the Senate to open the trial, or a citizen's petition approved by the courts], exclusion from the supranational electoral process for one full Tri-Presidential term, and formal censure by the Supranational Senate. The

penalties are designed to protect democratic integrity without destabilizing the federation.

Step V. The method of governance is the Three Authorities of Governance applied at the supranational level: a Legislative Authority of two chambers [a Supranational Senate with representation from each member nation, and beside it a Supranational Chamber of Citizens with confederal delegation from each nation's Chamber of Citizens or equivalent direct voting body], Supranational Tri Presidents with the 3/3 confirmation requirement, and a Supranational Ultimate Court judging congruence against the Three Founding Principles. Membership in pre existing regional unions [European Union, ASEAN, African Union, &c.] follows **Tiered Regional Bloc Membership and the Annual Sovereign Secession Option** rather than abrupt exit upon entry:

1. **Four Domain Confederal Phase.** Entering nations retain full membership in their pre existing regional unions throughout the confederal phase. Jurisdictional boundaries obey a **Competence Non Overlap Protocol**: S.U.W. law exercises authority strictly inside its four enumerated domains [planetary environmental stewardship, digital infrastructure, cultural exchange coordination, and shared security], while regional unions retain full authority over customs, monetary zones, and regional trade. Whenever an explicit conflict arises inside those four enumerated domains, S.U.W. law prevails as adjudicated by the Supranational Ultimate Court.

2. **Annual Sovereign Secession Inquiry.** On each annual anniversary of a member nation's admission to the S.U.W. confederation, the Supranational Senate transmits a formal **Sovereign Secession Request** inviting that nation to weigh withdrawing from its smaller regional union. The member nation holds an absolute, penalty free sovereign right to reply Yes or No every year [decided through its own constitutional process or Chamber of Citizens vote]. Answering No triggers zero penalties, zero suspension of voting power, and zero loss of S.U.W. standing.

3. **Unitary Merger Mandate.** Formal secession from all smaller regional unions becomes legally mandatory solely if and when the union activates Section VIII's two part merger clause below [every member nation adopts the domestic Jasutopian code and ratifies unitary merger by more than 70 percent popular vote].

Held (1995) argued for cosmopolitan democracy: a system of governance that extends democratic principles beyond the nation state to handle transboundary issues. The S.U.W. is a form of cosmopolitan democracy, but with a specific institutional architecture that Held's proposal lacks. Held identified the need; Jasutopianism provides the structure. The S.U.W. is not a world government in the traditional sense [a single centralized authority imposing policy on subordinate states]. It begins as a confederation of unlike systems: member nations retain their governance structures, their cultural identities, and their internal policy autonomy. Under the Three Founding Principles the union governs four domains and no others, the domains that no single nation can govern alone: planetary environmental stewardship [on the model of Chapter 8's articles], digital infrastructure governance [on the model of Chapter 5's articles], cultural exchange coordination [on the model of Chapter 4's articles], and the shared security architecture of the Three Pillars. In these domains the union writes its own law: the Articles of those chapters presuppose the institutions of a Jasutopian country, and they serve the union as a model without binding a member nation of another form.

The fourth domain evolves as membership widens. The Three Pillars of Chapter 8 guard peace among nuclear armed dyads; across all other pairs, peace rests on Pillar Two [affective cultural deterrence and cross border cultural humanization] and Pillar Three [structural governance reform]. Once nuclear armed states enter the union together, Pillar One [Mutual Assured Destruction] retires permanently between them, this is because federated partners sharing common security institutions are no longer armed adversaries held apart by terror. Pillars Two and Three carry the peace of the confederation forward thereof.

The confederation is the first form and need not be the last. Argument XVIII describes a union "equivalent to one great country" (Rodriguez, 2021),

and this book names the condition under which the confederation may become that country. The condition has two parts, and both are required. Every member nation has adopted the Jasutopian system for itself, by the vote of its own citizens [the Articles of Law, a Status Level economy without currency, the Three Authorities of Governance]. The citizens of every member nation then vote to merge, at the threshold of Gate 3 [more than 70% in favor in each nation]. Until both parts are met, the union governs the four domains and no others. The right to leave belongs to the confederation alone. Jasutopianism provides no way for a state or territory to leave a Jasutopian country, so that a union which becomes one country keeps its members for good, and the ballot of the merger vote must say so.

O'Donnell, Schmitter, and Whitehead (1986) established that governance transitions succeed when they are "pacted": negotiated agreements between existing power holders and reforming forces that establish the rules of the game before the game begins. The S.U.W. formation process is designed as a pacted transition at the planetary level. Stages One through Three do the work that negotiation does in a pacted transition, by cultural and institutional means. Stage Four is the pact. The nations that enter Stage Four have already agreed, through decades of cultural integration, economic cooperation, and institutional harmonization, on the principles, metrics, and governance structures that the S.U.W. will use. The formation is not an act of faith. It is the formalization of proven compatibility.

Two structural anchors sustain the S.U.W. over generations. The first is constitutional entrenchment: mirroring Article CII [locking Articles I through CII] and Article CXXIII [locking Articles CIII through CXXIV, subject solely to Chapter 7's narrow operational supersession rules], the S.U.W. constitution locks its own text against deletion while permitting additions by supranational legislative procedure. The second is institutional momentum: Pierson (2000) documented how self reinforcing political arrangements generate increasing returns that widen defending constituencies over time, the exact trajectory the Empathy Institution Feedback Loop tracks. Standing beside both sits the Accountability Empathy Bridge [Chapter 2], flagging institutional drift before decay compounds, sustaining the dynamic

balance wherein state capacity and citizen oversight check one another continuously (Acemoglu & Robinson, 2019).

Capra and Luisi (2014) argued that sustainable systems must be autopoietic: self creating and self sustaining through their own operations, not dependent on external enforcement. The S.U.W. must satisfy this criterion. A supranational governance system that depends on any single nation, any single leader, or any single generation for its survival is not permanent. It is fragile. The Permanence Architecture requires that the S.U.W. be designed so that its survival follows from its own structural properties: the democratic accountability of confederal delegation makes certain that the federation serves its populations; the Three Founding Principles provide the constitutional foundation that constrains governance regardless of who holds office; the metric threshold gates provide the self assessment instruments that allow the federation to evaluate its own performance.

IX. Preconditions, Milestones, and the Architecture of Retreat

The four stage model is not a one way escalator. It is a pathway with gates, and the gates have conditions.

Each metric threshold gate specifies the preconditions that must be met before advancing to the next stage. Each gate also specifies the conditions under which retreat to a prior stage is triggered. Retreat is not failure. It is the recognition that the preconditions for advancement have not been met, and that further work at the prior stage is required. Failure is a different thing, and the model names it: each stage carries a time limit, and a pathway that reaches its limit without passing its gate has failed. The Architecture of Retreat is as essential to the S.U.W. model as the path of advancement. A supranational governance system that cannot retreat is a system that can only collapse.

Requiring every single pair inside a growing coalition to clear full bilateral saturation creates an exponential bottleneck: $n(n - 1) \div 2$ bilateral pairs grows unmanageably once membership expands past a small founding

group. To prevent mathematical paralysis without sacrificing cultural cohesion, Gate 1 operates under a two tier **Supermajority Accession Rule**:

1. **Seed Coalition [n ≤ 5 nations].** Founding coalitions of five or fewer countries retain unanimous all pairs Gate 1 clearance so the initial core enters Stage Two with complete mutual cultural cohesion.

2. **Scaling Coalition [n > 5 nations].** Once an active coalition exceeds five members, a candidate nation clears Gate 1 to enter Stage Two upon satisfying three cumulative criteria: first, **Supermajority Saturation and Parity**, meeting full Gate 1 thresholds [at least 25 percent overall and at least 10 percent per age cohort on the Cultural Consumption Index across at least three domains for five consecutive years, favorable opinion above 60 percent exceeding global median, and bilateral symmetry within 15 percentage points] with at least 70 percent of existing coalition members; second, a **Universal Non Hostility Floor** with the remaining 30 percent or fewer of coalition members [zero active armed or diplomatic conflict, favorable opinion at or above 45 percent with active unfavorable opinion below 30 percent, and active bilateral cultural exchange treaties under Articles CIII through CIX in force for at least five years]; and third, a **Post Accession Convergence Clause**, requiring the candidate nation to reach full Gate 1 saturation with at least 90 percent of coalition members before the coalition advances across Gate 3 [or within ten years of entering Stage Two], wherein retreat applies strictly to the candidate nation if any dyad breaches the 25 point divergence or below 50 percent favorability trigger.

Coalitions pass Gates 2 and 3 collectively, while retreats remain targeted strictly at the specific nation or pair whose audited figures drop below a gate line so healthy members continue undisturbed thereof.

Gate 1: Cultural Integration → Economic Cooperation

Preconditions for advancement:

Seed Coalition [n ≤ 5]: full all pairs Supranational Cultural Saturation [≥ 25 percent total and ≥ 10 percent per age cohort on the Cultural

Consumption Index across ≥ 3 domains for 5 consecutive years], favorable opinion > 60 percent above world median [Sentiment Parity Index], bilateral symmetry within 15 percentage points, and ten years of active cultural exchange under Articles CIII through CIX [or equivalent domestic protections]

Scaling Coalition [n > 5]: candidate clears full Gate 1 saturation and parity with ≥ 70 percent of existing members, meets the Universal Non Hostility Floor [zero active conflict, favorable ≥ 45 percent, unfavorable < 30 percent, active bilateral cultural treaties ≥ 5 years] with the remaining ≤ 30 percent, and stands bound by the Post Accession Convergence Clause [≥ 90 percent full Gate 1 saturation prior to Gate 3 or within 10 years of Stage Two entry]

Retreat triggers: if at any point during Stage Two the two readings diverge by more than 25 percentage points, or either population's favorable opinion stands under 50 percent for two consecutive yearly readings, or the Cultural Consumption Index drops below saturation for two consecutive years, the affected pair [or the specific candidate nation under a Scaling Coalition] retreats to Stage One for renewed cultural work while other members keep their stage.

Time limit: thirty years of active exchange in Stage One.

Gate 2: Economic Cooperation → Institutional Harmonization

Preconditions for advancement:

At least one joint infrastructure project of major scale completed and operational

Shared resource agreements between the partner states functioning for a minimum of five years

I.O. [Innovative Opportunity] metrics in partner Jasutopian nations showing no decline relative to the baselines recorded before cooperation began

D.P.P. [Domestic Product Production] per citizen, or the equivalent indicator of a monetary partner, above its baseline recorded before

cooperation began, in every partner nation [the measurable benefit that completes Stage Two]

A Chamber of Citizens voting rate at or above 30% in each Jasutopian partner [the Year 5 threshold of Chapter 6]

Retreat trigger: if I.O. declines below the baseline recorded before cooperation began, or D.P.P. contracts for four consecutive quarters in a partner nation, that nation returns from Stage Three to Stage Two for economic recalibration, and the other members of the coalition keep their stage.

Time limit: fifteen years in Stage Two.

Gate 3: Institutional Harmonization → Political Federation

Preconditions for advancement:

All partner nations satisfy Linz and Stepan's (1996) five conditions for consolidated democracy

Confederal delegation mechanisms tested through at least three rounds of supranational decision making on specific policy domains [environmental governance, digital governance, cultural exchange]

A direct popular vote on S.U.W. membership in each partner nation, with more than 70% in favor

Institutional harmonization in at least three governance domains verified through joint operational assessment

A guarantee of the Three Founding Principles [Freedom, Life, Prosperity] in each partner nation's constitution

The Recognition Threshold of Chapter 9 applied by each partner nation inside its own borders

Retreat trigger, which applies until the union is formed: if a later popular vote in a partner nation returns under 60% in favor on the question of continued S.U.W. pathway engagement, that nation retreats to Stage Three

for institutional revision and renewed democratic consultation, and the others keep their stage.

Time limit: fifteen years in Stage Three.

Stage Four: Political Federation

Time limit: the constitution of the S.U.W. is ratified by every nation of the coalition within five years of the proposal [Step I of Section VIII], or the coalition returns to Stage Three.

Leaving the union: after federation the retreat trigger of Gate 3 no longer applies, and a member nation may leave by the instrument by which it entered, a direct vote of its citizens. A majority to leave is required, confirmed by a second vote held no sooner than two years after the first. Leaving is a return to Stage Three: the nation keeps its cultural, economic and institutional agreements, and it may enter again through Gate 3.

The time limits give the supranational claim what Chapter 7 demands of every empirical claim: an explicit disconfirming outcome. A pair or coalition hitting a stage limit without clearing its gate has failed along this pathway, requiring zero ministerial confession because each nation's independent audit body [the Metrics Audit Panel inside a Jasutopian state] publishes cumulative years spent in every stage [counting years accumulated ahead of any retreat]. Partner states continue ordinary bilateral relations as independent nations, while the failed pathway enters the empirical record against Cultural Precedence Integration. Were most attempted pathways to time out without clearing their gates then, the supranational thesis would stand empirically refuted. Chapter 7 tests domestic viability; these time limits test supranational integration.

Measure	Stage 1: Cultural Integration [Gate 1: Seed n ≤ 5; Scaling n > 5]	Stage 2: Economic Cooperation [Gate 2]
Supranational Cultural Saturation & Supermajority Accession	Seed [n ≤ 5]: all pairs ≥ 25% total & ≥ 10% per age cohort across ≥ 3 domains for 5 yrs. Scaling [n > 5]: ≥ 70% full saturation + Universal Non Hostility Floor [≥ 45% fav, < 30% unfav, 5 yr treaties] + ≥ 90% convergence by Gate 3 [or 10 yrs].	
Favorable opinion, with the Sentiment Parity Index	Above 60% in each population and above the world's median; the two readings within 15 percentage points. Retreat of the pair: a gap beyond 25 points, or a reading under 50% two consecutive years.	
I.O. [Innovative Opportunity]		Not below its baseline before cooperation [Jasutopian partners]. Return of the nation to Stage 2: I.O. below that baseline.
D.P.P. [Domestic Product Production] per citizen		Above its baseline before cooperation [a monetary partner: its equivalent indicator]. Return of the nation to Stage 2: four consecutive quarters of contraction.
Chamber of Citizens voting rate		At or above 30% in each Jasutopian partner.
Joint infrastructure and shared resource agreements		One joint infrastructure project in operation; shared resource agreements functioning five years.
Time in stage	At least ten years and at most thirty.	At most fifteen years.

Measure	Stage 3: Institutional Harmonization [Gate 3]	Stage 4: Political Federation
Popular vote on S.U.W. membership	Above 70% in each partner nation. Retreat of a nation to Stage 3: a later vote under 60%.	A member nation leaves by a majority vote of its citizens, confirmed by a second vote no sooner than two years later; it returns to Stage 3.
Linz and Stepan conditions	The five conditions met in each partner nation.	
Three Founding Principles and Recognition Threshold	The Three Founding Principles guaranteed in each constitution; the Recognition Threshold applied.	
Confederal Delegation Operational Test	Three rounds of confederal delegation completed.	
Harmonized governance domains	Harmonization in three governance domains.	
Time in stage	At most fifteen years.	Constitution ratified within five years of the proposal, or the coalition returns to Stage 3.

Stage 1 Stage 2 Stage 3 Stage 4 No threshold at this stage

Figure 11.3. Precondition Matrix: Metrics by Stage. Every gate has stated thresholds, a retreat trigger and a time limit. The S.U.W. pathway is designed so that premature advancement is structurally impossible and retreat is always available.

The milestones are designed to be conservative. The S.U.W. is not a project that can be achieved in a decade. The Cultural Integration stage alone requires a minimum of ten years, and the full pathway from Stage One to Stage Four will likely span decades. The historical evidence confirms this timeline. The European Union required half a century to move from the Coal and Steel Community to its current form, and it has not yet achieved political federation. The Nordic model required decades of institutional development before achieving its current level of social cohesion (Christiansen et al., 2006). The S.U.W. pathway does not promise speed. It promises durability. A supranational union built on decades of cultural integration, tested economic cooperation, and verified institutional compatibility is a union designed to last. A union negotiated by governments without cultural preparation is the European Union: functional, beneficial, valuable, but structurally unable to advance from economic and institutional coordination to genuine political federation.



X. The Permanent Supranational Architecture

Jasutopianism declared the Three Founding Principles. Jasutopianism 2: The Answer has spent eleven chapters showing that the system built to serve those principles can be expanded, grounded in evidence, made

falsifiable, applied to the domains that Jasutopianism did not cover, and operationalized at scales larger than a single nation. The principles themselves are declared, and they stand whatever the tests show.

The S.U.W. is the largest scale. In its first form it carries the Three Founding Principles and the Three Authorities of Governance above the nation in four domains, among as many nations as have joined it. In its later form, should every member nation choose it, it is the application of Jasutopian governance to the planet itself.

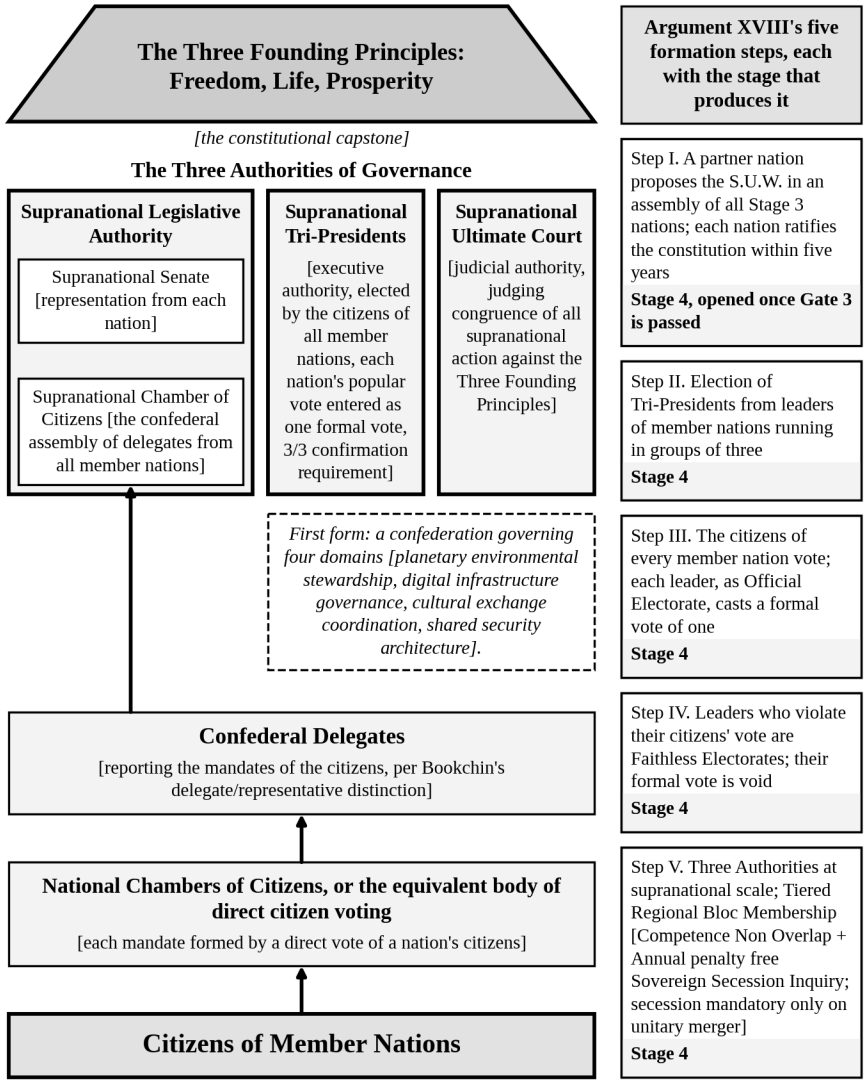


Figure 11.4. The S.U.W. Governance Architecture. Democratic accountability flows from citizens upward through delegates to the Supranational Chamber of Citizens. The Three Authorities of Governance operate at the supranational level as they operate at the national level. The Three Founding Principles constrain all governance at every level.

The architecture is designed to be permanent. What is permanent is the architecture, and no nation's membership in it while the union is a confederation: a member nation may then leave by the vote of its own citizens [Section IX], and the union that it leaves remains what it was. The

Permanence Architecture requires that the system sustain itself through its own structural properties rather than through external enforcement or the will of any single generation. The confederal delegation mechanism makes certain that supranational authority is continuously accountable to national populations. The metric threshold gates make certain that the federation continuously evaluates its own performance. The Three Founding Principles make certain that the constitutional foundation cannot be amended away by a temporary political majority. The off ramps make certain that retreat is always available if the preconditions for federation erode.

The S.U.W. is not the final answer. No governance system is. The Three Founding Principles are the mechanism for adaptation: as new challenges emerge, as new domains require governance, as new populations join the federation, the principles remain constant while the institutional expressions adapt. Jasutopianism declared this: the Three Founding Principles are the purpose; the institutions are the instruments thereof.

Two chapters follow. The first closes by addition the economic and political power gaps that remain; the last assembles everything this book has constructed [philosophical expansion, empirical evidence, new articles of law, extended transition, falsification conditions, environmental integration, supranational architecture] into the complete system. The question is no longer whether Jasutopianism can be improved. The eleven chapters of Jasutopianism 2: The Answer have improved it. The question is whether the complete system, as it now stands, constitutes a serious governance proposal that the political science community can engage with, test, criticize, and evaluate.

Chapter 13 sets out what a reader needs to answer it.

References (Chapter 11)

Acemoglu, D., & Robinson, J. A. (2019). *The narrow corridor: States, societies, and the fate of liberty*. Penguin Press.

Alkire, S., & Foster, J. (2011). Counting and multidimensional poverty measurement. *Journal of Public Economics, 95*(7-8), 476-487.

Ang, I., Isar, Y. R., & Mar, P. (2015). Cultural diplomacy: Beyond the national interest? *International Journal of Cultural Policy*, *21*(4), 365-381.

ASEAN. (2016). *ASEAN socio-cultural community blueprint 2025*. ASEAN Secretariat.

Batson, C. D. (2011). *Altruism in humans*. Oxford University Press.

Bookchin, M. (2015). *The next revolution: Popular assemblies and the promise of direct democracy* (D. Bookchin & B. Taylor, Eds.). Verso.

Capra, F., & Luisi, P. L. (2014). *The systems view of life: A unifying vision*. Cambridge University Press.

Christiansen, N. F., Petersen, K., Edling, N., & Haave, P. (Eds.). (2006). *The Nordic model of welfare: A historical reappraisal*. Museum Tusculanum Press.

Cikara, M., Bruneau, E. G., & Saxe, R. R. (2011). Us and them: Intergroup failures of empathy. *Current Directions in Psychological Science*, *20*(3), 149-153.

Decety, J. (Ed.). (2012). *Empathy: From bench to bedside*. MIT Press.

DeNardis, L. (2014). *The global war for internet governance*. Yale University Press.

European Commission. (2016). *Towards an EU strategy for international cultural relations*. JOIN(2016) 29 final. Brussels: European Commission.

Falkner, R. (2016). The Paris Agreement and the new logic of international climate politics. *International Affairs*, *92*(5), 1107-1125.

Haas, E. B. (1958). *The uniting of Europe: Political, social, and economic forces, 1950-1957*. Stanford University Press.

Held, D. (1995). *Democracy and the global order: From the modern state to cosmopolitan governance*. Stanford University Press.

Kertzer, J. D., & Zeitzoff, T. (2017). A bottom up theory of public opinion about foreign policy. *American Journal of Political Science*, *61*(3), 543-558.

Linz, J. J., & Stepan, A. (1996). *Problems of democratic transition and consolidation: Southern Europe, South America, and post-communist Europe*. Johns Hopkins University Press.

Mansbridge, J. (1980). *Beyond adversary democracy*. Basic Books.

Mark, S. (2009). *A greater role for cultural diplomacy* (Discussion Papers in Diplomacy No. 114). Netherlands Institute of International Relations 'Clingendael'.

Moravcsik, A. (1998). *The choice for Europe: Social purpose and state power from Messina to Maastricht*. Cornell University Press.

O'Donnell, G., Schmitter, P. C., & Whitehead, L. (Eds.). (1986). *Transitions from authoritarian rule: Prospects for democracy* (4 vols.). Johns Hopkins University Press.

Ostrom, E. (2010b). Polycentric systems for coping with collective action and global environmental change. *Global Environmental Change*, *20*(4), 550-557.

Pierson, P. (2000). Increasing returns, path dependence, and the study of politics. *American Political Science Review*, *94*(2), 251-267.

Rodriguez, J. (2021). *Jasutopianism*. [Self-published].

Chapter 12: Closing the Economic and Political Power Gaps by Addition

Chapter 11 carried the system outward to the Supranational Union of the World, and it left the code at one hundred and twenty four Articles of Law. Two kinds of gap remain, and neither belongs to the ten that Chapter 1 named.

The first is economic. Jasutopianism keeps a census in real time of the available resources and of the resources that may be needed (Rodriguez, 2021, Argument VIII), values every resource by its necessity against its counted abundance [Argument I], and has its businesses trade resources for resources on the National Trade Day [Article XC]; the 2021 text does not say how often, or in what form, that census reaches a given business owner once the Transitional Clearing Credits of Chapter 6 have decayed at Month 30, how a sector that still lags on that date is carried through it, or how work of high risk is rewarded in a system that grades verified output.

The second concerns power. The 3/3 vote of the Tri Presidents [Article XIX] keeps the executive out of any single hand, and one refusal can still leave a grid dark, an allocation lapsed or a bill held. A Chamber in which every citizen votes on every bill asks more hearing than a given citizen can give. A Log System that records every transaction would, in the wrong hands, show what every citizen does, while the officers who assign resources, like the bodies that publish the figures by which the system is judged, draw influence toward themselves; a small nation that leaves the Union can fear, besides, that its agreements will be ended for the departure.

This chapter closes both by addition. Eleven Articles join the code [CXXV through CXXXV], and none of them repeals, rewrites or weakens an earlier one: Status Leveling stays nonmonetary, the Tri Presidents keep the 3/3 vote of Article XIX, the Chamber of Citizens keeps the thresholds that the Articles of the Three Authorities of Governance fix, the Log System keeps every function the 2021 Articles give it, and the Transitional Clearing Credits still decay at Month 30. For the most part they work in four ways: by signals that no one holds [Articles CXXV and CXXVI], by defaults that act

only where no decision is reached [Article CXXVIII], by records kept apart [Articles CXXX and CXXXI], and by bodies whose interest runs against a flattering figure [Articles CXXXII and CXXXIII].

Each Article states the reading by which it will be judged and the condition under which it fails, as every mechanism of Chapters 6 and 7 does. The last of the eleven writes the rule of addition into the code as law.

I. The Economic Architecture

The Articles that follow are numbered CXXV through CXXXV, after clarifying Article CXXIV of Chapter 4. They are drafted in Jasutopianism's constitutional register, and the first three carry scarcity to the business owner without any currency, carry a lagging sector past Month 30, and reward the research that fails before it succeeds.

Article CXXV. Ephemeral Production Routing Signals.

[It is declared] that the Log System of Articles LXXXV through LXXXIX shall publish each day, for each state or territory, three readings of every raw and processed material [energy carriers among them] that businesses trade with one another, as the census in real time that Argument VIII of Jasutopianism describes [of the available resources and the resources that may be needed]. The first reading is the tally Y, the abundance or lack thereof that Argument I counts [Section A.VI: a tallied value, counted with as high accuracy as possible, and kept current thereafter by logging all transactions, exports and imports], wherein the tally of a given material g in state or territory s on day t is the tally of the day before with that day's logged movements added and taken away:

$$Y(g, s, t) = Y(g, s, t - 1) + In(g, s, t) - Out(g, s, t)$$

In counts every unit of g logged into s on day t [newly surveyed or produced there, imported, or received from another state or territory] and Out every unit logged out of it [used up, exported, or sent to another state or territory], both in physical units. The second reading is what is sought. Each business shall register with the national government archive, beside the counterpart that Article XC already has it register, the kind and the quantity it

seeks on the coming National Trade Day, and the reading is the sum of those registrations in the state or territory. The third reading is the value. The Senate, which holds the power to regulate the value of resources and processed goods [Articles of the Three Authorities of Governance, Article I, Section XVII], shall fix by law the graph G that joins the necessity X of a material in a given state or territory to its tally Y there, as Argument I prescribes, and the value of each material in each state or territory is its graphed value, read anew from each day's tally:

V(g, s, t) = G(X(g, s), Y(g, s, t))

What is sought never enters the value. Argument I values a resource by its necessity to preserving society against its counted abundance, and never by how much of it a given business wants; the second reading is published so that every business sees where a resource is lacking and carries its transactions there, as Argument VIII intends.

These readings are signals. Nothing more. No business and no citizen holds one, spends one or bids with one, since Jasutopianism outlaws every electronic currency [Argument I, Section A.XI], and each day's readings replace those of the day before. Trade between businesses remains a trade of resources for resources at the latest published values. Every such trade is concluded and logged as a transaction on the National Trade Day of Article XC, with no more than four transactions between the same two businesses and every counterpart registered beforehand with the national government archive. A transaction may fix a schedule of deliveries across the days that follow; each delivery is logged as the carrying out of that transaction and counts as no transaction of its own, so that businesses trade resources "daily as needed" (Rodriguez, 2021, Articles of Societal Organization, The Businesses, II) while no business gains a point by dividing one trade into many [the purpose that Argument I, Section A.X gives Article XC]. The Senate reads the two texts together in this way under its say over the meaning of words [Articles of the Three Authorities of Governance, Article I, Section XXVII].

The reward of materials that Argument II has the state and the national government make to each business every three months [or the term

the law sets] shall be read from the Log System and from no official's estimate. Each business is rewarded the materials that its verified uptake used up in the term before [the units x(g) that the Log System already records], raised or lowered within limits the law fixes for its tier by its rank under Article LIV and by how essential it is to the country; a business in its first term draws what its Status Level unlocks under Sovereign Productive Capital Allocation [Chapter 3]. The reward is a right to draw within the term. It lapses with the term, and no business carries it over as a store or as a balance. Where a material is lacking in a state or territory [what is sought there standing above the tally] the rewards of that material are met in this order: first the uses that supply the essentials of Article I, next by the necessity X of what a business makes, and between equals by the allocative efficiency score defined below.

Beside each value the Log System shall publish the footprint b(g) that one unit of the material carries in the consumption based accounts of Article CXXI [carbon, nutrients, land and water], so that a given engineer who redesigns a process sees its ecological cost beside its scarcity. Each business shall receive an allocative efficiency score, which shall stand among the objective empirical data by which the ranking of Article LIV is read:

> A(e) = [Σj X(j) × U(j) ÷ Σg V(g) × x(g)] ÷ the median of the same ratio in the business tier of e

wherein U(j) is the verified uptake of its output j by citizens and businesses across the year and x(g) the units of input g that it consumed [the Log System already records them for each finished product, Argument I, Section A.XI]; raw and processed materials are reckoned apart, as Argument I, Section A.VIII keeps the two categories apart, until the law merges them. The Senate shall carry out that merging class by class: once the Metrics Audit Panel verifies that the Log System holds, for a class of processed materials, the average time of work and the raw materials used to make each [the two measures that Section A.VIII names], the necessity X of every processed material in that class is derived from those logged measures by the rule the law fixes, and is no longer scaled one material at a time [Section A.V]. The score alters no point system of Articles LIV and LXX. The Metrics Audit Panel shall read each year, sector by sector [a sector being a

business tier of Article LVI, or a group of tiers that the Senate names under Article LVIII], the median share of what was sought that went unfilled on the Trade Day and the median lead time of delivery, each against the sector's last full monetary year; should either median stand more than one quarter above that baseline in two consecutive yearly readings after Month 30 then, this Article has failed its test, and the failure is answered under Chapter 7, Section IX.

Rationale. Ludwig von Mises (1920/1935) and Friedrich Hayek (1945) argued that no planner can gather the scattered knowledge of local scarcity that prices carry in a market, and Oskar Lange (1936, 1937) answered with a central board that corrects its prices by trial and error. Their quarrel was with the planner. Jasutopianism keeps no planner over production: its businesses belong to citizens and trade in a free market [the government does not control all means of production], a business license is a right to draw on the resources of the country within legal limits and not a store of them [Chapter 3], Argument I gives every resource a value, and Argument VIII promises a census in real time that shows where a resource is lacking. Two things the 2021 text leaves to law. The first is how often, and in what form, that census reaches the business owner; the second is how two licensed owners who want the same scarce material are told apart [Chapter 3]. This Article answers the first and gives the law a measure for the second. Every day, by state or territory, the owner reads the tally, what is sought, the value and the footprint; the efficiency score stands in the ranking of Article LIV, fixed in advance; no board corrects a price, because the value is read from a count and a ranking and never from a bid. What is wanted steers this economy all the same, by three channels that are not the value. A business earns its points by its transactions with citizens, so what citizens take up decides which businesses rise [Articles of Societal Organization]; the reward of materials follows that verified uptake and never a forecast; and what is sought is published each day beside the tally. A business cannot enlarge its reward by using more, because only the materials that went into what was taken up are rewarded again. For the countless processed goods that pass between businesses, each value is derived from logged work and logged materials once its class is merged, as a large firm of a monetary country already moves parts between its own plants by schedule and by reckoned

cost, with no market between them (Coase, 1937). Deliveries run daily. Only the counted transaction waits for the Trade Day. The footprint stands beside the value and never inside it, since a Jasutopian country weighs a planetary boundary as a limit rather than as a price [Chapter 8]. Hayek's objection still holds in part [a count can value what is logged, yet it cannot discover what no one has thought to seek], so this Article claims the narrower gain and states the reading that would refute it. This is because a scarcity signal needs no currency to carry it, only a count that is published while resources still change hands as resources. With that stated, the Transitional Clearing Credits still decay at Month 30, and no business afterward holds anything it could spend.

Article CXXVI. The Shadow Run and the Sectoral Buffer Ledger.

[It is further declared] that from Month 18 through Month 30 of the transition, the signals of Article CXXV shall be published beside the Transitional Clearing Credits of Chapter 6 without settling any trade, and the Metrics Audit Panel shall publish each month, for each sector k, its fulfillment divergence:

$$F(k, t) = \max[O(k, t) \div O(k, 0), L(k, t) \div L(k, 0)] - 1$$

O is the share of what was sought that went unfilled across the trailing thirty days, L the mean lead time of delivery across the same days, and the index 0 marks the sector's last full monetary year. The decay of every Transitional Clearing Credit at Month 30 stands exactly as Chapter 6 states it. If F(k) exceeds one quarter at Month 27 then, a Sectoral Buffer Ledger opens for that sector at Month 30. The national government shall acquire the materials that sector k lacks by the first of its three formal ways [Argument II: negotiation with foreign countries and businesses], by exchange and never by purchase, through the foreign trade interface of Tier 3 with its sovereign clearing accounts and the Branch Business Partnerships of Argument II, as Chapter 6 directs. What is acquired enters the public store. It is drawn from that store by the standing appropriation of this Article [Articles of the Three Authorities of Governance, Article II, Section VI] and granted to the businesses of the sector through the physical resource allocation schedules

that the Metrics Audit Panel verifies [Chapter 6], as Argument II has the state and national government reward materials to businesses by tier, by performance within the tier and by how essential each is to the country. No business bids for it. None holds a balance against it. The Log System enters every unit acquired and every unit granted in the Ledger, which stays open to the Panel, and nothing so acquired passes through a household account, so that the fence Chapter 6 sets around Tier 3 stands [foreign currency never reaches retail circulation]. The Ledger closes when F(k) has stood at or below one tenth for ninety consecutive days. This Article fails its test when a sector whose Ledger is open has not returned to one tenth within twelve months.

Rationale. A deadline that a whole economy meets on one day invites a freeze on that day. The shadow run gives twelve months wherein the new signals will be watched beside the old clearing before any trade comes to rest on them, and the Ledger treats a lagging sector alone, leaving the decay of Month 30 untouched for every sector. The country covers the lack as Argument II always had it cover a lack: by its labor and its services exchanged with the wider world, in the very years when Tier 3 stands open. Nothing is stored ahead of need. In this system a license is a right to draw on resources and not a store of them [Chapter 3], the Ledger records what passes through and holds nothing, the reserve resources that Argument II counsels the country to spare stay untouched, and no currency enters the country's own trade. The lines of one quarter and one tenth are this volume's own, chosen in advance and not drawn from any study, as the voting threshold of 30 percent is.

Article CXXVII. Exploration Charters.

[It is declared] that the Legislative Authority shall appropriate each year by law, apart from and in addition to Sovereign Productive Capital Allocation, resources equal to no less than three percent of that Allocation to Exploration Charters for research of high risk; no part of what a Status Level unlocks under Sovereign Productive Capital Allocation shall be drawn into them. A charter is a grant in the sense that Chapter 4 gives the word: an allocation of materials, laboratories, instruments and working hours, wherein the hours count as labor and earn points as all labor does [Article XI]. Half of

the charters are granted by quadratic endorsement, wherein every citizen and every registered specialist may place endorsements each year up to one yearly limit that the law fixes, one limit to each National ID, and n endorsements of one charter count as n² against that limit [so that broad conviction outweighs the intensity of a small circle]. The other half are granted by technical juries drawn by lot from the registered specialists of the field, a new jury every six months. Work under a charter earns its points at the full rate of the holder's job tier whether the charter succeeds or fails. A business that holds one is counted as meeting its transaction quota [Argument VI] for that work, and a failed charter lowers no ranking under Article LIV, on the single condition that a complete and reproducible report of the failure is published openly within ninety days. Each verified report of failure earns its authors a fixed credit, which becomes points toward a Status Level as the credit of Argument VIII does, and a breakthrough keeps the Scarcity Weighted Status Multipliers of Chapter 3. The Metrics Audit Panel shall publish each year the share of ended charters that produced either a published result or a published report of failure; this Article fails its test when that share stands below one half for three consecutive years.

Rationale. A system that grades work by verified output rewards the safe step, and the step that fails nine times before it succeeds looks, until the last time, like waste. No law abiding citizen can be demoted [Article XXXVII]; what work of high risk can cost under the 2021 rules is a slower rate of points, when a quota goes unmet, and a lower rank for the business, and this Article removes both for the term of a charter. Pierre Azoulay, Joshua Graff Zivin and Gustavo Manso (2011) compared investigators of the Howard Hughes Medical Institute, whose funding tolerates early failure and rewards long run success, with similar scientists funded on short review cycles by the National Institutes of Health; the first group produced articles of high impact at a much higher rate, as Manso's (2011) model of motivating innovation predicts. The two tracks follow Steven Lalley and E. Glen Weyl (2018) and Vitalik Buterin, Zoë Hitzig and E. Glen Weyl (2019); the National ID supplies the one person, one limit rule that quadratic endorsement needs.

II. The Political Power Architecture

Seven Articles take up the concentrations of power that the system's own institutions could produce, from a deadlock among the Tri Presidents to the exit of a nation from the Union.

Article CXXVIII. Continuity Defaults.

[It is declared] that Article XIX and Article IV, Section VIII of the Articles of the Three Authorities of Governance stand as written, wherein every executive decision requires a 3/3 vote of the Tri Presidents, and that the following defaults apply only where no such decision is reached:

1. **Civil protection.** For a failure of the power grid, an epidemic, a natural disaster or a catastrophic environmental event, Standing Civil Protection Protocols shall be passed in time of peace as ordinary law through every level of the Three Authorities of Governance and audited each year by the Metrics Audit Panel. If no 3/3 decision is reached within six hours of an event [seventy two hours for an event of slow onset] then, the matching protocol takes effect under the civil service that it names, with no power beyond its own text. A protocol never declares a National Crisis under Article XVI, never postpones any court, never invokes Articles XVII or XVIII, and never moves a military force [Articles of the Three Authorities of Governance, Article IV, Sections IX through XI]. Any 3/3 decision supersedes it at once, and it lapses when the event ends.

2. **Administration.** Where the yearly resource allocation has no 3/3 decision fourteen days after its legal deadline, the allocation of the previous year continues at physical parity, as a standing appropriation by law [Article II, Section VI], until one is reached. Where a required appointment has none, the officer in place continues until a successor takes office, and the temporary commissions of Article IV, Section XIII remain available.

3. **Bills.** A veto still requires a 3/3 vote. A bill that the Chamber of Citizens has passed and that receives neither a 3/3 signature nor a 3/3 veto within ten days proceeds to the Judiciary Authority as if signed, as

a bill becomes law without signature under Article I, Section 7 of the Constitution of the United States, from which the Articles of the Three Authorities of Governance are drawn.

A Tri President who casts the sole vote that blocks a decision shall publish, within twenty four hours, a signed brief giving the reasons thereof. No penalty attaches to that vote. Removal from office stays with the routes of Article I, Section IX and Article IV, Section XV as written in 2021, wherein the Senate opens a trial by a vote of two thirds and a citizen's petition opens one with the approval of the courts. Every default taken under this Article counts in Chapter 7's deadlock indicator as a decision not reached by its legal deadline.

Rationale. Unanimity guards against capture of the executive by one person, and its known burden is the deadlock that Prediction Three already measures. These defaults remove the harm a deadlock can do [a dark grid, a lapsed allocation, a bill held hostage, &c.] without giving any Tri President less than a full vote on every decision. With the harm removed, nothing remains to punish, which is why this Article attaches no recall to a dissenting vote: a recall triggered by blocking votes would let two Tri Presidents bring measures the third must refuse and then remove the third, the very capture unanimity exists to prevent. Military force stays wholly under the 3/3 rule the 2021 Articles wrote. Counting each default as a deadlock keeps the test of Prediction Three honest, since a design that repaired its deadlocks out of sight could never fail that test.

Article CXXIX. Citizens' Review Juries.

[It is declared] that the ordinary votes of the Chamber of Citizens shall fall on no fewer than four Voting Times in the year, fixed by law one year ahead, as Jasutopianism has a citizen vote "at the scheduled Voting Time" (Rodriguez, 2021, Argument XVI); that a bill which cannot wait [a bill of a National Crisis under Article XVI, a bill that comes from a vote of the Citizens National Democratic Business Committee and must be judged inside the thirty days of Article LXVIII, or a bill the Senate declares urgent by two thirds of its vote] is put at a special Voting Time; and that before each ordinary Voting Time one jury of three hundred citizens shall be drawn by

lot from the National Census of Citizens, as the Metrics Audit Panel is drawn, balanced by state or territory, age, Status Level bracket and education. Its service will be logged as work and earns points as Article XI requires. The jury divides by lot into panels of no fewer than twenty four, and each bill of that Voting Time goes to one panel, which sits for hearings with specialists, the citizens most affected and those who dissent [no fewer than three days for a bill and no more than four weeks]. The jury attaches to the ballot of each bill, in every language in which the ballot is issued [Chapter 9], three things: a statement of no more than two pages that the panel writes on the bill's trade offs, its physical cost at the values of Article CXXV and its effect on minorities; the share of the whole jury for and against once every member has read that statement; and the hours of hearing behind both. A bill put at a special Voting Time is heard by one panel of the jury then sitting, within the time the bill allows, and a bill of a National Crisis takes no jury. The jury decides nothing; the vote of the Chamber of Citizens alone passes or fails the bill, at the thresholds the Articles of the Three Authorities of Governance fix. No citizen serves on two bodies drawn by lot at one time, and the Metrics Audit Panel shall publish each year the number of citizens who served on every such body and the hours they gave. The Panel shall measure, by anonymous sample, each year, what voters know of the main provisions of the bills put to them; this Article fails its test when, five years after its first jury, voters who read the statement show no greater knowledge than voters who did not.

Rationale. A Chamber in which every citizen may vote on every bill asks a great deal of attention, and a given citizen cannot hear the witnesses of every bill. The juries carry the hearing for everyone and hand the decision back. One jury for each Voting Time keeps the burden small: four juries a year seat twelve hundred citizens, where a jury for every bill of a legislature that passes one hundred and fifty bills a year would seat forty five thousand. Oregon's Citizens' Initiative Review has done this since 2010: a randomly chosen panel writes a statement that the state prints in the official voters' pamphlet, and in an experiment reading the statement changed voters' knowledge of the issue and their intentions (Gastil et al., 2018). The panel is of Oregon's size, since a statement is written best by few. The jury is larger, since a share for and against means little unless hundreds were asked, and a

draw balanced by several traits at once can still give every citizen a fair chance of being drawn (Flanigan et al., 2021). Fixed Voting Times gather a citizen's attention upon a few days of the year. The jury adds a voice. It removes none.

Article CXXX. Unlinkable Credentials.

[It is declared] that the National ID shall issue, by blind issuance, separate credentials for four domains, each kept by its own custodian: the votes of the Chamber of Citizens [kept by the independent and public company that hosts the voting system under Article LXIII]; the Log System's resource, Status Level and work records [kept as Argument VIII describes]; the Qualifying Digital Transactions of Article CXII [kept by the Cultural Exchange Commission]; and the surveys of the Metrics Audit Panel [kept by the Panel]. Within each domain a citizen appears under a pseudonym derived from the citizen's own card key, the domain and the period:

N = H(k, domain, period)

No custodian can join a pseudonym of one domain to another domain without that key. The Log System keeps every function the 2021 Articles give it: the National ID and face scan at each transaction, the logging of every transfer, the crediting of points, the census of resources in real time, the red flags of Article LXXXVIII, the tracking of unexplained gains and losses of Argument VIII, the registration of counterparts under Article XC and the Statement and Account of Article II, Section VI. Its records stay complete; only an official's view of the person behind a pseudonym is closed, while the automatic functions run without it. A vote carries two nullifiers, one for the bill and one for the year, so that no citizen votes twice on one bill and the Metrics Audit Panel can still count the voting rate of Chapter 6. The four Voting Archives of the More Proper Voting System stay as the 2021 text sets them [the public list of who voted, the removal of false votes against the National Census of Citizens and the citizen's own check of the vote]; what this Article closes is the join between a citizen's vote and that citizen's records in the other three domains. A Qualifying Digital Transaction carries one nullifier for the platform and the thirty day cycle. A survey carries a pseudonym that holds across its waves, as the test of Year 6 and Year 9

requires, and that never joins a respondent's votes or cultural consumption. Custodians shall strip network locations and timing from their records, and voting at poll sites remains.

Rationale. A ledger that records every transaction of every citizen is, in the wrong hands, a census of every life. The 2021 design needs that ledger [points, fraud detection and the valuation of resources all rest on it], so this Article keeps the ledger whole and separates the people who may read it from the people it describes. Chapter 3 found in Estonia's design that records kept apart, with no single actor holding the whole, resist both failure and misuse, and left open whether a Status Level economy could keep its own records so; the four custodians are this volume's answer. The protection is real at the level of the credentials and stops there: network locations, timing and a coerced voter at home can still betray what a credential hides, which is why the custodians strip the first two and the poll sites of 2021 remain for the third.

Article CXXXI. Threshold Warrants and the Sealed Archive.

[It is declared] that joining a pseudonym of the Log System to a person, beyond the automatic functions of Article CXXX, requires a warrant signed with three of five key shares, wherein the share of a judge of the Ultimate Court or of an inferior court is always one of the three [Article XXIII], and the other two come from among a Sortition Privacy Jury of twelve citizens, the Metrics Audit Panel, the investigating office and a Citizens' Privacy Advocate drawn by lot from licensed counsel. Every warrant is entered at issue, by its fingerprint, in an append only public Warrant Transparency Log, and in full when its case closes or within twelve months, whichever comes first. A request that names more than one hundred persons is refused, and the attempt is entered in the Log. No record of the Log System is ever destroyed [Articles LXXXVIII and II, Section VI]; identified records older than seven years pass into a sealed archive opened only by the same warrant, while the pseudonymous copies stay open to the Metrics Audit Panel without limit of time, so that the figures of Year 5, Year 10, Year 20 and Year 25 can always be reproduced.

Rationale. Article XXIII already requires a judge's warrant before a search. A warrant that needs three keys held by bodies that answer to different masters cannot be signed in secret by one of them, and a public log makes the volume of searching visible to every citizen. The numbers one hundred and seven are this volume's own. Sealing in place of destruction keeps the record that the 2021 Articles order and the measurement this volume depends upon.

Article CXXXII. The Red Team and Open Reproducibility.

[It is declared] that a Red Team shall be drawn by lot from the National Census of Citizens, as the Metrics Audit Panel is drawn, for one term of three years, independent of the Three Authorities of Governance; its citizen members choose its technical members, and its sole charge, earning points as logged work, is to test and attempt to refute the official metrics, the scores of Qualifying Digital Transactions and the signals of Article CXXV. Ninety days before each Year 5 gate, each Year 10 vote, each enforcement decision on a national share under Article CXXI and each review under Chapter 7, Section IX, the Metrics Audit Panel shall publish the full source code of the figure and microdata released under differential privacy (Dwork et al., 2006). The Panel's statisticians, its observers from outside the country and the Red Team reproduce the official figure exactly on the confidential records under the Panel's supervision; any citizen or university reproduces it within the published bounds of its noise. Every drawing by lot that this code orders [the Metrics Audit Panel, the juries of Articles CXXVII, CXXIX and CXXXI, the Red Team and the panels of Article CXXXIII] is made by a published procedure from a public random value fixed before the drawing; the Red Team and the Panel's observers from outside the country reproduce each draw exactly, and any citizen can check that same procedure against the citizen's own National ID. The duty to publish belongs to the Panel alone. A late publication postpones the vote it serves by no more than ninety days, and it never voids a trigger, a gate or a review.

Rationale. Charles Goodhart's warning, already met in Chapter 5, holds wherever a number becomes a target. A team rewarded for finding the error is the one body whose interest runs against a flattering figure. Exact reproduction will be the work of those who may see the confidential records,

since privacy noise is what protects the citizen; everyone else checks the figure within its bounds. Making a vote wait on publication, rather than fall with it, closes the door by which a withheld file could cancel an accounting.

Article CXXXIII. Rotation and Cooling Off for Those Who Allocate Productive Capital.

[It is declared] that the officers who prepare the appropriations of Sovereign Productive Capital Allocation [Chapter 3, Section III B], the officers who prepare the rewards of materials that Argument II assigns to businesses, the officers of the sovereign clearing accounts of Tier 3 and of the Sovereign Clearing Intermediary [Chapters 5 and 6], the technical juries of Article CXXVII and the officers who publish the signals of Article CXXV shall be replaced by no more than one third in any single cycle; that requests for productive capital shall be submitted without the name of the enterprise wherever the request allows, and assigned after submission to panels drawn by lot; and that for five years after leaving such an office no person shall receive Status Level credit tied to an enterprise or a sector to which that person allocated capital. The Citizens National Democratic Business Committee stays exactly as Articles LV through LXX make it, and its elections stay as Articles LV through LVII and XCII set them.

Rationale. Influence gathers where resources are assigned. In the books those are the appropriations of the Legislative Authority and the rewards of materials that the state and national government make to businesses [Argument II] and, from this volume, the signals and charters it adds; the Committee regulates business and allocates nothing, so the rules follow the allocation and leave the Committee's elections alone.

Article CXXXIV. Exit Continuity in the Supranational Union.

[It is declared] that when any nation leaves the confederation of the Supranational Union of the World by the two votes of its citizens [Chapter 11, Section IX], that nation keeps its cultural, economic and institutional agreements with this country, as Chapter 11 provides for a return to Stage Three; that for no less than thirty six months after the departure this country shall end, suspend or leave unrenewed none of them by reason of the departure [the exchanges of labor and resources under Argument II, the joint

infrastructure projects of Stage Two, the environmental data of Article CXVIII, the shared research of Article CXX, the open access of Article CXIII and the cultural exchange that Article CIX protects]; and that its delegation to the union's founding convention shall propose the same guarantee for every member. The rules of voting inside the union stay with that convention.

Rationale. The coercion a small nation fears at the door is economic and cultural before it is electoral. Chapter 11 already has a departing nation keep its agreements. What it leaves unsaid is whether a member could punish the departure afterward by ending them, and a pledge to end none of them for that cause takes that lever away without deciding, for the whole union, the voting rules that Chapter 13 leaves to the union's own founders. A double majority would also give the most populous nations a blocking weight, the opposite of the protection sought.

III. The Rule of Addition

One Article locks the ten before it, and the rule of addition with them.

Article CXXXV. The Permanent Text and the Rule of Addition.

[It is declared] that no Article of Law numbered CXXV through CXXXV may ever be deleted or textually altered after passage, extending the permanent textual lock of Articles CII and CXXIII; that no Article numbered CXXV or above shall be read or applied so as to repeal, rewrite or weaken any Article numbered I through CXXIV, the Articles of the Three Authorities of Governance or the Articles of Societal Organization, and where a conflict appears the earlier text governs, as the Judiciary Authority finds in its judgment of Congruence, in keeping with Articles XCI and LXV, save in one case alone: an Operational Superseding Article adopted under all five conditions of the Constitutional Supersession Protocol of Chapter 7 may suspend or modify the operational enforcement of an economic, administrative or procedural mechanism that has stood falsified across two consecutive cycles, never its text and never a nonderogable Article, because the Three Founding Principles stand above every Article of Law [Articles of Societal Organization, Rule of Law, I]; that every Article which construes,

calibrates or supersedes an earlier one shall name that Article by its number and quote the words it touches, and the Judiciary Authority shall keep and publish the Operative Code, wherein every Article stands in its full original text followed by every later Article that touches it, with the date and the votes of each; and that every mechanism of Articles CXXV through CXXXIV carries the indicator and the failure condition its own text states, read by the Metrics Audit Panel and answered first by calibration by addition and, after two consecutive failed cycles, under the Constitutional Supersession Protocol of Chapter 7. Article CXXXV itself stands permanently nonderogable.

Rationale. Every earlier tier of the code closes with a lock, and the rule that new law may only add was until now a statement of method; written here as law, it binds every reader of the code, a court included. A mechanism added without a test would be the only untested part of a system that asks to be tested. Two rules of precedence in one code would confuse every court that read it, so this Article leaves one. Between two Articles the earlier governs. Above every Article stand the Three Founding Principles, and the Protocol of Chapter 7 is the single door by which they act upon a mechanism that verified figures have twice shown to work against them. No reader meets an Article without its history, since the Operative Code prints the later text under the earlier and each later Article names the words it touches.

IV. What the Eleven Articles Add

At the end of all discourse, the gaps of this chapter close by addition alone. A business owner will read each day, by state or territory, the tally, what is sought, the value and the footprint of every material, and will still trade resources for resources on the National Trade Day; a sector that still lags at Month 27 is carried past Month 30 by materials that the country acquires abroad by exchange; work under an Exploration Charter earns its points whether the charter succeeds or fails, and a failure published in full lowers no ranking. One refusal no longer darkens a grid or holds a bill. A jury drawn by lot hears a bill before the Chamber votes on it, and decides nothing. The record of every transaction stays whole in four domains that no custodian can join, wherein, outside the Log System's automatic functions, a

pseudonym is joined to a person only by a warrant signed with three of five key shares. A Red Team tests the figures, the officers who assign resources rotate, and a nation that leaves the Union keeps its agreements with this country.

None of it is proved. Each Article names the reading that would refute it, the Metrics Audit Panel reads it, and a failure is answered first by calibration by addition and, after two consecutive failed cycles, under the Constitutional Supersession Protocol of Chapter 7 [Article CXXXV]. With that stated, the claim of this chapter is narrow: the gaps that remained could be closed without taking a word from the code.

The code now holds one hundred and thirty five Articles of Law. Chapter 13 assembles the complete system and puts the question that Chapter 11 left for the final chapter.

References (Chapter 12)

Azoulay, P., Graff Zivin, J. S., & Manso, G. (2011). Incentives and creativity: Evidence from the academic life sciences. *RAND Journal of Economics*, *42*(3), 527-554.

Buterin, V., Hitzig, Z., & Weyl, E. G. (2019). A flexible design for funding public goods. *Management Science*, *65*(11), 5171-5187.

Coase, R. H. (1937). The nature of the firm. *Economica*, *4*(16), 386-405.

Dwork, C., McSherry, F., Nissim, K., & Smith, A. (2006). Calibrating noise to sensitivity in private data analysis. In *Theory of Cryptography Conference* (pp. 265-284). Springer.

Flanigan, B., Gölz, P., Gupta, A., Hennig, B., & Procaccia, A. D. (2021). Fair algorithms for selecting citizens' assemblies. *Nature*, *596*(7873), 548-552.

Gastil, J., Knobloch, K. R., Reedy, J., Henkels, M., & Cramer, K. (2018). Assessing the electoral impact of the 2010 Oregon Citizens' Initiative Review. *American Politics Research*, *46*(3), 534-563.

Hayek, F. A. (1945). The use of knowledge in society. *American Economic Review*, *35*(4), 519-530.

Lalley, S. P., & Weyl, E. G. (2018). Quadratic voting: How mechanism design can radicalize democracy. *AEA Papers and Proceedings*, *108*, 33-37.

Lange, O. (1936). On the economic theory of socialism: Part one. *Review of Economic Studies*, *4*(1), 53-71.

Lange, O. (1937). On the economic theory of socialism: Part two. *Review of Economic Studies*, *4*(2), 123-142.

Manso, G. (2011). Motivating innovation. *Journal of Finance*, *66*(5), 1823-1860.

Mises, L. von. (1935). Economic calculation in the socialist commonwealth. In F. A. Hayek (Ed.), *Collectivist economic planning* (pp. 87-130). Routledge. (Original work published 1920)

Rodriguez, J. (2021). *Jasutopianism*. [Self-published].

Chapter 13: The Complete System



Jasutopianism opens with a declaration in its Preamble. Three Founding Principles [Freedom, Life, Prosperity] are stated before any article of law, before any argument, before any theory. They are not derived from prior philosophy. They are not justified by empirical data. They are declared, as constitutional first principles are declared, because the author holds them to be the irreducible conditions under which a given human society can claim to govern justly. Everything that follows in Jasutopianism [one hundred and two Articles of Law, the Articles of the Three Authorities of Governance, the Tri-Presidential Office, the Chamber of Citizens, the Citizens National Democratic Business Committee, the Status Leveling system, the Theory of Eternal Relativity, the thirteen formal metrics, the four year transition plan, the Supranational Union of the World] flows from those three words.

Freedom. Life. Prosperity.

Jasutopianism 2: The Answer has not altered those words. It has not added a fourth. It has not reinterpreted the original three. What it has done, across twelve chapters, is to build outward from the foundation that Jasutopianism laid: supplying the empirical evidence, the expanded

philosophy, the new articles of law, the extended transition, the falsification conditions, the environmental integration, and the supranational operational model that the original book, by the natural limits of its scope and its genre, could not have provided.

This chapter assembles the complete system into a single view. What Chapter 11 left to this chapter, whether the complete system, as it now stands, constitutes a serious governance proposal, is the question that everything in this book has been building toward. An honest accounting of what has been built, what has been measured, and what remains open is required before an answer can be given.

I. What Jasutopianism 2: The Answer Has Built

Chapter 1 applied Erik Olin Wright's (2010) three criteria [desirability, viability, and achievability] to Jasutopianism (2021) as a single domestic constitutional blueprint, identifying ten structural gaps. Those omissions flowed naturally from domestic scope, declarative genre, and 2021 publication timing. Rather than repeating ten separate summaries covered in detail across Chapters 2 through 11, the master reference matrix below indexes every gap directly to its operational resolution:

Gap	**Structural Omission Audited in Chapter 1**	**Chapter**	**Operational Mechanism Added**
Gap 1	Absence of preregistered falsification criteria	Ch. 7	Five three level predictions, Dual Physical Innovation Benchmark [ΔEp, ΔMp], and five conditional falsification tests paired with Tier 1 addition and Tier 2 Constitutional Supersession Protocol

Gap	Structural Omission Audited in Chapter 1	Chapter	Operational Mechanism Added
Gap 2	Absence of international cultural diplomacy law	Ch. 4	Articles CIII through CIX [Cultural Exchange Commission, Authenticity Imperative, reciprocity, crisis continuity] plus clarifying Article CXXIV on non captivity and surrender
Gap 3	Absence of digital platform governance	Ch. 5	Articles CX through CXVI [inhabited vs. admired taxonomy, transparency, data sovereignty, anti manipulation] plus Qualifying Digital Transactions [QDT] anti farming specification and Sovereign Clearing Intermediary
Gap 4	Unhedged deterministic prose across analytical claims	Ch. 3, 7, 9, 13	Analytical register with explicit probabilistic hedging and prospective conditional phrasing while preserving declarative constitutional law

Gap	Structural Omission Audited in Chapter 1	Chapter	Operational Mechanism Added
Gap 5	Absence of comparative empirical case studies	Ch. 3	Seven comparative case studies [Mondragon, kibbutzim, Nordic states, Bhutan, time banking, Estonia, Rojava] plus four domestic brain drain counter mechanisms [Section III B]
Gap 6	Absence of formal academic citation apparatus	All Chapters	Peer reviewed APA 7th edition citations linking constitutional design across economics, systems science, empathy psychology, environmental science, and political science
Gap 7	Uncodified environmental policy and ecological limits	Ch. 8	Standalone Three Pillars of Global Peace, Articles CXVII through CXXIII, and Consumption and Biophysical Adjusted National Share [Bi*] verified via MRIO, thermal bounds, and watershed recharge

Gap	Structural Omission Audited in Chapter 1	Chapter	Operational Mechanism Added
Gap 8	Compressed philosophical exposition of TER	Ch. 2	Four expanded Concepts with isomorphic structural parallels in systems and information science, Multi Resolution Humanization across three peer reviewed levels, Epistemological Peace Thesis, and Accountability Empathy Bridge
Gap 9	Unspecified operational pathway to the S.U.W.	Ch. 11	Cultural Precedence Integration across four gated stages, Institutional Familiarity Hypothesis, Supermajority Accession Rule [n > 5], and Tiered Regional Bloc Membership with Annual Sovereign Secession Inquiry

Gap	Structural Omission Audited in Chapter 1	Chapter	Operational Mechanism Added
Gap 10	Four year transition lacking metrics, Phase Zero, or B2B bridge	Ch. 6	Pre Constitutional Phase Zero [Stages 0A through 0D], Three Tier Transitional Clearing Architecture [TCC through Month 30], Metrics Audit Panel, Year 5 Consolidation Gate, and Year 10 renewal

All ten gaps now stand closed inside one auditable volume. Three further chapters stand beside that matrix deliberately without mapping onto the original ten gaps. Chapter 9 runs a live domestic language dispute through Article XCVI, setting the 10 percent Recognition Threshold so any country seeking federation first honors every established tongue inside its own borders. Chapter 10 speaks directly to countries keeping monetary currency today, supplying the OECD equivalence scaled Fair Pay Equation, Dual Anchor wage floors, refined employer means M*, national small business Pooled Payroll Credits, the Month 9 Worker Transition Service, and direct Dependent Allowances. Chapter 12 closes the economic and political power gaps by addition: daily routing signals that carry scarcity without any currency, a shadow run and Sectoral Buffer Ledger before Month 30, Exploration Charters, continuity defaults that leave the 3/3 vote whole, advisory Citizens' Review Juries, unlinkable credentials with threshold warrants, a Red Team, rotation for those who allocate, and exit continuity in the Union.

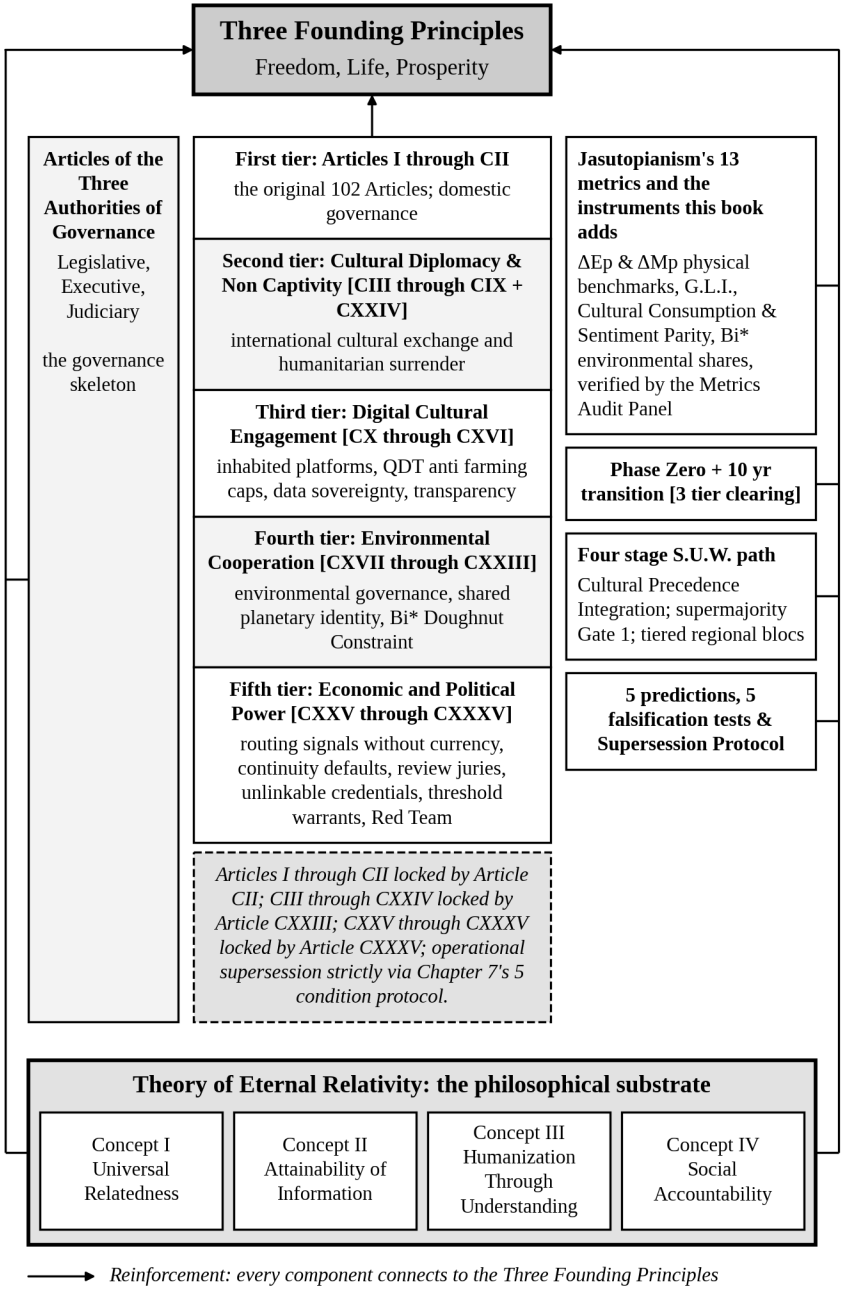


Figure 13.1. The Complete System Architecture. Every component is constrained by the Three Founding Principles and measurable by Jasutopianism's metrics, supplemented by the instruments this book adds.

II. The Complete Constitutional Architecture

The code holds. Thirty three Articles join the original one hundred and two. Nothing in the founding text moves. Standing beside the Articles of the Three Authorities of Governance, this expanded constitutional architecture of one hundred and thirty five Articles of Law binds domestic material rights, open cross border cultural diplomacy, algorithmic platform sovereignty, humanitarian non captivity rules, consumption adjusted biophysical limits, and checks upon economic and political power inside a single verifiable legal code wherein neither partisan drift nor covert bureaucratic capture can quietly erase a statutory protection thereof.

Original Articles I through CII govern domestic life with concrete operational precision: Article I guarantees seven essential resources to every contributing citizen, Article IX ties Status Leveling strictly to verifiable work performance, and Article CII locks the text of Articles I through CII permanently against deletion or rewrite. Across Chapters 4, 5, 8, and 12, this volume appends thirty three Articles extending that exact constitutional discipline across five domains:

Articles CIII through CIX [Chapter 4] codify Cultural Diplomacy, establishing the independent Cultural Exchange Commission, the Authenticity Imperative, bilateral reciprocity, public registries, and crisis endurance so cross border cultural humanization never falls to covert manipulation or partisan repeal. Clarifying Article CXXIV [Chapter 4, Section V] locks Article IV's non captivity obligation into explicit humanitarian law, prohibiting both holding camps and any denial of quarter to surrendering combatants.

Articles CX through CXVI [Chapter 5] govern the inhabited platform era, separating inhabited habitats from admired conduits, mandating algorithmic transparency and citizen data sovereignty across all platforms, outlawing attention manipulation through enforceable Qualifying Digital Transactions [QDTs], providing Sovereign Clearing Intermediary barter for foreign operators, and barring algorithmic cultural embargoes.

Articles CXVII through CXXIII [Chapter 8] enact planetary stewardship: a twenty five year renewable transition, open environmental

logs, polycentric authority, shared non classified research linking each firm's audited ecological record to Status Level performance, Consumption and Biophysical Adjusted National Shares [Bi*], fifty year Environmental Futures oversight, and self enforcing ecological treaties. Article CXXIII extends Article CII's textual lock across Articles CIII through CXXIV, while the narrow **Constitutional Supersession Protocol [Lex Superior Operational Override]** [Chapter 7] permits an appended Operational Superseding Article to suspend strictly a twice falsified procedural or economic mechanism solely upon five cumulative conditions [verified Metrics Audit Panel trigger across two consecutive cycles, twelve month Senate inquiry, two thirds Senate passage, above 70 percent Chamber ratification, and Judiciary Congruence review declaring Articles I, III, IV, V, IX, XII, XIV, CII, CXXIII, CXXIV, and CXXXV permanently nonderogable].

Articles CXXV through CXXXV [Chapter 12] close the economic and political power gaps by addition: the Log System publishes each day the tally, what is sought and the value of every material as signals that no business holds or bids with, a shadow run and Sectoral Buffer Ledger carry a lagging sector past Month 30, Exploration Charters reward research that fails before it succeeds, continuity defaults act only where no 3/3 decision is reached, Citizens' Review Juries hear a bill before the Chamber votes on it, four unlinkable credential domains and threshold warrants keep the Log System whole while closing an official's view of the person behind it, a Red Team tests the official figures, rotation binds those who allocate, and exit continuity protects a nation that leaves the Union. Article CXXXV extends the textual lock across Articles CXXV through CXXXV and writes the rule of addition into the code.

One hundred and thirty five Articles now span domestic rights, international cultural openness, digital sovereignty, humanitarian restraint, biophysical limits, and checks upon economic and political power inside one testable code. Scope is the claim. Perfection is not. Evidence decides.

Jasutopianism [2021]	The Complete System [Jasutopianism + Jasutopianism 2: The Answer]	Provided by
102 Articles of Law	135 Articles of Law [102 + 7 cultural + 7 digital + 7 environmental + Art. CXXIV non captivity + 11 economic and political]	Chapters 4, 5, 8 and 12
TER in four paragraphs	TER expanded with isomorphic structural parallels and peer reviewed Multi Resolution Humanization	Chapter 2
4 year transition	Phase Zero + 10 year transition [3 tier clearing bridge, TCC decay Month 30, Year 5 gate, Year 10 renewal]	Chapter 6
13 metrics [named in the Preamble's National and Global level sections and defined in the Glossary, not operationalized with threshold gates]	13 metrics operationalized alongside ΔEp, ΔMp, G.L.I., Bi*, and Gate 1 indices; verified by Metrics Audit Panel	Chapters 6, 7, 8 and 11
No falsification conditions	5 predictions, 5 falsification tests, Tier 1 addition, and Tier 2 Constitutional Supersession Protocol	Chapter 7
No international cultural exchange provisions	Cultural Exchange Commission, Authenticity Imperative, and Art. CXXIV non captivity standard	Chapter 4
No digital governance	Inhabited and admired platforms, QDT anti farming caps, Sovereign Clearing Intermediary, data sovereignty	Chapter 5
No environmental integration	Shared planetary identity, Doughnut Constraint, and Bi* adjusted national shares	Chapter 8
Article CII locks Articles I through CII	Article CXXIII locks CIII through CXXIV and Article CXXXV locks CXXV through CXXXV; narrow 5 condition operational supersession protects nonderogable core	Chapters 7, 8 and 12
A census of resources in real time; 3/3 executive unanimity; one National ID Log System	Daily routing signals without currency, continuity defaults, review juries, four unlinkable credential domains, threshold warrants and a Red Team [Articles CXXV through CXXXV]	Chapter 12
S.U.W. declared but not operationalized	Cultural Precedence Integration, Supermajority Accession [n > 5], and Tiered Regional Bloc Membership	Chapter 11

Figure 13.2. Jasutopianism vs. The Complete System: Before and After. Jasutopianism 2: The Answer extends every component of Jasutopianism without altering the original 102 Articles, growing the code to 135 Articles paired with Phase Zero, a ten year blueprint, preregistered falsification tests, and the Constitutional Supersession Protocol.

III. The Epistemological Foundation

As Chapter 2 showed, the Theory of Eternal Relativity is not a supplementary appendix to the Jasutopian system. It is the epistemological

ground from which the system's institutions grow. Its four Concepts [Universal Relatedness, Attainability of Information, Humanization Through Understanding, and Social Accountability] constitute a philosophical argument that connects the nature of information to the structure of governance. If all things are related [Concept I], and if the information that makes relatedness visible is attainable [Concept II], and if understanding the nature of one's relation to others produces humanization [Concept III], then the social systems that govern human interaction must be designed for transparency [Concept IV]. Joined to the Three Founding Principles, which supply what the argument alone cannot [that freedom, life and prosperity are worth securing], this epistemological argument explains why the constitutional architecture takes the form it does.

Structural rigor matters here. Chapter 2 explicitly classifies TER's links to Shannon's information theory (1948), Bertalanffy's general systems theory (1968), Wiener's cybernetics (1948), and the network models of Barabási (2003) and Watts (2003) as isomorphic structural parallels across systems theory rather than deductive proofs, noting plainly where physical entropy and cognitive limits bound informational recovery in practice. Multi Resolution Humanization [Chapter 2] then maps one humanizing process natively across three peer reviewed analytical scales: Epistemological metainformation tracing [TER Concepts I through III], Cognitive intergroup empathy gap dissolution, and Affective embodied encounter grounded in developmental and social psychology rather than unverified biochemical claims.

Why does the epistemological foundation matter? Because it answers the question that any critic of utopian governance will ask: Why should these institutions exist rather than other institutions? Rooted in TER, the answer is that these are the institutions that serve the Three Founding Principles under the epistemological conditions of human life. Transparency is not an arbitrary value preference; it is the institutional expression of the claim that information, properly traced, constrains the capacity for violence. Accountability is not a political fashion; it is the governance expression of the claim that humanization through understanding produces the empathy that makes accountability possible. Freedom, life, prosperity are not slogans,

and they are not derived from the Theory: they are declared, and they stand whatever the tests show. The Theory explains why institutions of transparency and accountability serve them, and were the Theory refuted, that explanation would fall and the Principles would not.

IV. The Evidence Base and the Falsification Architecture

Chapter 3 supplied Jasutopianism with something it had never claimed to need but which any serious governance proposal must eventually provide: evidence that mechanisms neighboring its own have worked, in partial form, in real societies.

Seven case studies are not proof. No honest assessment claims otherwise. Classified through Chapter 7's process tracing standards, every case ranks strictly as a hoop test or a straw in the wind, never higher. Mondragon stands as a straw in the wind for Status Leveling productivity: seventy years of worker governance under compressed pay [roughly six to one in the 1990s, roughly nine to one before tax today], bounded by monetary wages. Israel's kibbutzim supply both the cautionary record and the sharpest hoop test: flat equality eroded once skilled members left for stronger outside monetary wages, the exact failure Status Leveling counters alongside Chapter 3, Section III B's four domestic brain drain mechanisms [Sovereign Productive Capital Allocation, Scarcity Weighted Status Multipliers, Fixed Term International Rotations, and the Vesting and Re Entry Retention Ledger]. Nordic social democracy supplies a hoop test across four predictions: high trust and universal floors coexist with innovation, productivity, regime durability, and low poverty [bounded by monetary markets]. Bhutan's Gross National Happiness supplies a straw in the wind for nonmonetary public metrics written into its 2008 Constitution. Estonia's digital governance supplies a straw in the wind for logged state transparency: built from 1.57 million residents at independence into nationwide electronic services over twenty five years, letting citizens check data queries through its Data Tracker [covering 15 of over 300 state systems by December 2025]. Time banking supplies a straw in the wind at neighborhood scale beside monetary markets. Rojava supplies a straw in the wind for bottom up

assemblies surviving fourteen years of active war until dissolution in 2026 before peace could test them.

Chapter 7 turns that evidence base into preregistered accountability. Five predictions, operationalized across Sartori's ladder and Goertz's three tiers, pair explicit time horizons and nonmonetary baselines [OECD workforce activity and physical output, the Dual Physical Innovation Benchmark ΔEp and ΔMp drawn from IEA and OECD productivity data, Polity5 durability, EU material deprivation, and anonymous G.L.I. surveys] with prospective, conditional falsification verdicts. Every figure is verified independently by the sortition drawn Metrics Audit Panel. Verified falsification triggers Tier 1 Calibration by Addition under Article XCVI first, and across two consecutive failed cycles unlocks Tier 2 Operational Supersession strictly over falsified procedural or economic rules under five cumulative supermajority safeguards while core rights remain permanently untouched [Chapter 7, Section IX]. Meeting Popper's (1963) falsifiability floor and Lakatos's (1978) first standard of a progressive research programme replaces assertion with testability thereof.

The instruments this volume adds beside Jasutopianism's thirteen metrics sit clearly in one roster. Chapter 6 adds Tier 1 and Tier 2 nonmonetary shares, Transitional Clearing Credit decay tracking, the physical production baseline, and the Chamber voting rate. Chapter 7 adds the workforce activity rate, output per worker, voluntary contribution, the Dual Physical Innovation Benchmark [ΔEp and ΔMp plus open science citation output], the executive deadlock indicator, and the Governance Legitimacy Index. Chapter 8 replaces flat per capita ecological splits with the Consumption and Biophysical Adjusted National Share [Bi*] across four audited planetary domains. Chapter 11 adds the Cultural Consumption Index and Sentiment Parity Index governing Gate 1 saturation and non hostility floors. Chapter 12 adds the daily readings of Article CXXV with its allocative efficiency score, the fulfillment divergence of the shadow run, the yearly share of Exploration Charters that publish a result or a report of failure, the yearly measure of what voters know of the bills put to them, and the Warrant Transparency Log. Every figure requires independent Metrics Audit Panel verification before publication.

With this, the epistemological transformation is complete. Jasutopianism began as a prescriptive treatise. It remains a prescriptive treatise. But it is now also a testable governance proposal. The two categories are not mutually exclusive. Consider: the United States Constitution is a prescriptive document. It is also, after two and a half centuries of implementation, a body of evidence about what works and what does not under specific constitutional conditions. Jasutopianism has supplied the predictions and the failure criteria in advance of implementation rather than in retrospect. By any honest standard, the result is an improvement in epistemic rigor.

V. The Transition Path: Domestic and Supranational

Two levels structure the complete transition architecture.

Domestically, Chapter 6 precedes Day 1 with **Pre Constitutional Phase Zero** [ten years of modular county Fair Pay pilots, verified performance coalitions, a sortition constitutional convention publishing operational schedules ahead of time, and a two stage supermajority vote clearing 60 percent preparatory authorization and over 70 percent final ratification]. Years 1 through 4 [Foundation Phase] protect households with free Day 1 essentials while cushioning factories through the **Three Tier Transitional Clearing Architecture** [Tier 1 consumer phase out, Tier 2 zero interest Transitional Clearing Credits decaying at Month 30, and Tier 3 ring fenced foreign trade clearing], backed by the independent Metrics Audit Panel and Year 2's first environmental report. Year 5 [Assessment Phase] tests negative consolidation across four strict Gate criteria alongside the first Article CXVII energy vote. Years 6 through 10 [Maturation Phase] pursue positive consolidation (Schedler, 1998), launching the Cultural Exchange Commission and bilateral exchange before closing with Year 10's democratic renewal bills and second renewable vote.

Supranationally, Chapter 11 specifies four gated stages [Cultural Integration, Economic Cooperation, Institutional Harmonization, Political Federation] driven by **Cultural Precedence Integration**. The union opens as a four domain confederation governing planetary environmental stewardship, digital infrastructure, cultural exchange coordination, and shared security

under **Tiered Regional Bloc Membership** [keeping pre existing regional unions intact under a Competence Non Overlap Protocol alongside an annual, penalty free Sovereign Secession Inquiry until any eventual unanimous popular merger]. Haas's neofunctionalism (1958) mapped European market spillover yet missed why integration stalled where cultural peerhood ended; Moravcsik's liberal intergovernmentalism (1998) explained interstate bargaining limits while treating domestic interests as static. Cultural Precedence Integration shows how sustained cross border cultural humanization reshapes domestic public preferences from below ahead of formal federation.

Metric Threshold Gates guard every crossing. Gate 1 applies the **Supermajority Accession Rule** [full all pairs saturation for seed coalitions of five or fewer countries, shifting for coalitions above five to 70 percent supermajority saturation paired with a universal non hostility floor and a 90 percent post accession convergence rule so exponential dyad bottlenecks never freeze expansion]. Gate 2 audits joint infrastructure and economic benefits alongside the fifteen year test of the **Institutional Familiarity Hypothesis**; Gate 3 requires consolidated democracy, the Recognition Threshold, constitutional Three Founding Principles, and direct popular votes exceeding 70 percent. Targeted off ramps let strained members step back without collapsing the coalition, a two vote popular procedure allows peaceful departure from the confederation, and strict stage time limits [thirty years in Stage One, fifteen in Stages Two and Three, five for ratification] register stalled pathways openly as empirical evidence against Cultural Precedence Integration.

Both scales follow one operational sequence named the **Cultural Governance Pipeline**: verified domestic fairness builds civic trust first, domestic trust supports outward cultural openness second, sustained cross border humanization enables joint economic and ecological ventures third, and verified institutional compatibility prepares political confederation fourth. Governance without civic trust stays brittle; civic openness without durable institutions dissolves under crisis.

VI. What Remains Open

No code foresees every century. Stating remaining boundaries openly reflects discipline, never evasion. All ten structural gaps audited in Chapter 1 now carry operational designs, yet completing an institutional blueprint never closes history.

Adaptation stays tethered to the Three Founding Principles [Freedom, Life, Prosperity]. Articles CII, CXXIII and CXXXV preserve the full textual record of Articles I through CXXXV permanently, Article XCVI allows fresh Articles as novel domains emerge, and Chapter 7's five condition Constitutional Supersession Protocol gives citizens a supermajority operational override strictly for twice falsified non core rules. Core rights hold permanent. Operational rules stay testable.

Four open horizons stand outside this book's solved specifications.

First: artificial intelligence. Autonomous models already reshape labor, news verification, and creative authorship; Chapter 5 governs digital platforms rather than foundation models themselves, leaving future Articles under Article XCVI to bind autonomous systems directly to Freedom, Life, and Prosperity.

Second: interplanetary governance. Argument XX sketches orbital solar power engineering as a long range technical aim rather than off world constitutional law; permanent settlements beyond Earth will demand fresh institutions answering the same Three Founding Principles.

Third: civilizational divergence. Off ramps and the Supermajority Accession Rule govern coalition growth among compatible democracies, yet long term coexistence with large powers structurally rejecting the Three Founding Principles remains an open strategic frontier.

Fourth: supranational constitutional mechanics. While Chapter 11's Supermajority Accession Rule solves large coalition entry bottlenecks, three constitutional rules properly belong to the S.U.W.'s own founding convention: precise Supranational Ultimate Court jurisdiction over member disputes, formal rationale for keeping one nation one vote Official

Electorates across unequal populations, and seat allocation and voting rules inside the Supranational Senate and Chamber of Citizens.

These horizons are not evasions. Any blueprint claiming zero open questions invites disbelief; naming what stays open points future legal and scientific scholars directly toward the next work thereof.



VII. The Permanence Architecture

Durable peace and self government require protection operating across two distinct levels simultaneously. Across borders, cross border cultural humanization and affective cultural deterrence soften hostility between populations; inside a given country, Jasutopianism's Three Authorities of Governance, audited logs, and permanent Articles shield civic openness and material fairness. Carlisle and Gruby (2019) observe that polycentric systems lower collapse risk through overlapping institutional redundancies. If diplomatic tension disrupts bilateral exchange then, entrenched domestic law preserves the right of openness until contact resumes; if domestic leadership drifts toward capture, sustained cultural peerhood and transparent comparative benchmarks fuel public pressure for constitutional repair. Cross level redundancy holds strictly where shocks stay

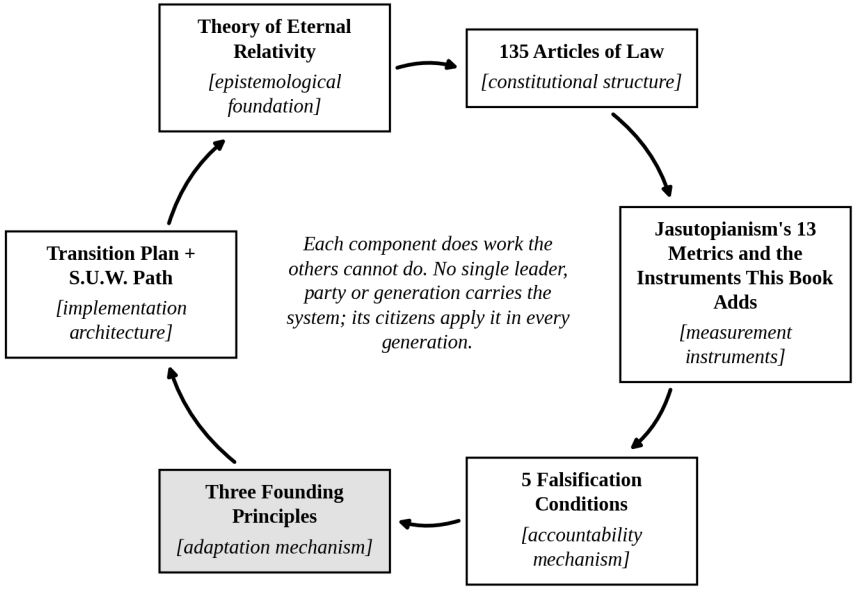
independent, and candid analysis admits its limit: simultaneous authoritarian censorship at home and interstate war abroad can strike both levels together.

Chapter 5 defined the Permanence Architecture through enduring human empathic capacity paired with permanent constitutional law. This closing chapter traces how the domestic components interlock inside one country.

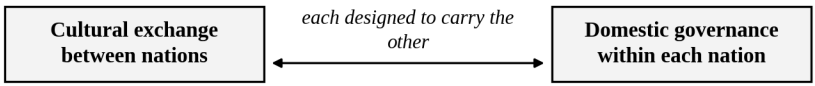
From the Theory of Eternal Relativity comes the epistemic rationale connecting traceable information to self government. One hundred and thirty five Articles turn that rationale into enforceable institutions. Jasutopianism's thirteen metrics alongside this volume's audited benchmarks [verified by the Metrics Audit Panel] measure real performance continuously. Five preregistered falsification conditions plus Tier 1 addition and Tier 2 operational supersession prevent ideological stagnation. At the apex, the Three Founding Principles guard non derogable rights across changing centuries, while Pre Constitutional Phase Zero, the ten year transition, and four supranational stages connect blueprint to reality.

Within a single country, these elements complement rather than duplicate one another. Strip away TER and the Articles lose epistemic grounding. Strip away the Articles and philosophy stays inert. Strip away independent auditing and metrics turn hollow. Strip away preregistered falsification and permanence decays into dogma, whereas keeping all five locked together creates mutual reinforcement across distinct parts while cross level redundancy operates between domestic law and cross border humanization.

That structural feedback parallels what Capra and Luisi (2014) term autopoiesis in living systems: interlocking processes continuously reproducing the conditions of their own persistence. Yet the parallel stays strictly an analogy. Articles never enforce themselves. Citizens enforce them. Tri Presidential unanimity blocks solo executive capture, direct Chamber voting blocks elite legislative capture, Articles CII, CXXIII and CXXXV block silent repeal, and gated off ramps block premature overreach; whether domestic checks hold is tested openly by Prediction Three [Chapter 7], while Chapter 11's stage time limits test the supranational path.



Leader dependent system	Structure dependent system
Fragile	Designed for permanence
Requires continuous political will	Requires that citizens keep applying the structure
Vulnerable to authoritarian capture	Checks designed to prevent capture
Degrades when the founding generation departs	The founding principles constrain all future interpretation



Redundancy holds where failures are independent; a war can strike both levels at once.

Figure 13.3. The Permanence Architecture: Redundancy and Reinforcement. Within a nation, the Permanence Architecture shows as the mutual reinforcement of components that do not duplicate one another; between nations and within them, it shows as redundancy across two levels.

VIII. A Modular Empirical Agenda for Immediate Testing

Nobody needs to wait for a national constitutional conversion. Academic political science rightly distrusts all or nothing blueprints that push

every empirical check past an imagined revolution. Consistent with Erik Olin Wright's (2010) real utopias method and Pre Constitutional Phase Zero [Chapter 6], five modular research and policy tracks can launch today inside existing monetary democracies using live public data and ordinary municipal statutes:

1. **Track 1: Subnational Economic Verification [Chapter 10].** County statistical offices and university labor economics teams can compute and publish open source Fair Pay Lines [L] and OECD equivalence scaled County Fair Pay Ratios [R] across every county from live national microdata, paired with fiscal simulations of refined employer means [M*], Dual Anchor commuter shifts, and small business Pooled Payroll Credit outlays. Arithmetic comes first. Legislation comes second.

2. **Track 2: Sortition Audit Institutions [Chapter 6].** Municipal and county governments can pilot statutory Metrics Audit Panels [randomly selected citizen juries working beside independent statisticians] charged with verifying neighborhood disaggregated poverty, violent crime, housing access, and local watershed or emissions figures, running controlled longitudinal surveys against matched jurisdictions to test Rothstein's (2005) causal claim that citizen audited transparency raises institutional trust.

3. **Track 3: Platform and Linguistic Protections [Chapters 5 and 9].** Subnational and national legislatures can enact the 10 percent Recognition Threshold as ordinary language statute and codify the inhabited vs. admired digital platform taxonomy, mandatory algorithmic disclosure, Qualifying Digital Transaction anti farming metrics, and citizen data sovereignty without touching national currency. Modular law tests cleanly.

4. **Track 4: Formal Preregistration and Computational Modeling [Chapters 3 and 7].** Political scientists and economists can publicly preregister baseline OECD physical energy and material productivity trajectories [ΔEp and ΔMp], Polity5 regime durability benchmarks, and anonymous subnational Governance Legitimacy

Index surveys now, while computational modelers run open agent based simulations of Status Leveling's 1 through Z bracket velocity, QDT manipulation caps, and Chapter 3's four brain drain retention mechanisms [Sovereign Productive Capital Allocation, Y adjusted multipliers, international rotations, and vesting ledgers] to expose failure boundaries ahead of real piloting.

5. **Track 5: Routing Signals and the Trade Day in Volunteer Supply Chains [Chapter 12].** Cooperative networks and university operations research teams can publish the three readings of Article CXXV beside their ordinary accounts for one year, settling nothing by them, then trade a chosen set of materials among themselves on one trade day a week at the published values, with scheduled deliveries and a reward of materials read from their own logs. The two medians that Article CXXV names [the share of what was sought that went unfilled and the lead time of delivery] are published each quarter against the same network's year before. A network whose medians worsen by more than one quarter has shown the limit of the design at its own depth of supply chain, and that finding is published as openly as a success.

Every track yields publishable findings inside three to five years. If a component fails empirical stress testing then, researchers publish that failure openly and revise or discard the mechanism long before citizens stake national livelihoods upon it thereof.

IX. The Question That Remains

Chapter 11 closed with one direct test: does the complete system assembled here stand as a serious governance proposal that political scientists can examine, model, challenge, and test? Twelve chapters supply the evidence rather than a claim of certainty.

Its philosophical substrate rests on epistemology rather than dogma. The Theory of Eternal Relativity submits an explicit chain connecting traceable information, intergroup humanization, and public accountability, supported by isomorphic systems parallels and peer reviewed empathy

psychology. Should that epistemic argument fail, its explanation falls while the declared Three Founding Principles stand open to renewed institutional design.

Empirical cases supply bounded process tracing precedent rather than proof. Seven historical and contemporary studies confirm that neighboring mechanisms [worker cooperatives, universal social floors, nonmonetary social accounting, digital public audit trails, local assemblies] function in real societies, while Chapter 3's four brain drain counter mechanisms confront selective exit openly. Graduated nonmonetary exchange at national scale stays untested; Prediction One puts it directly on trial.

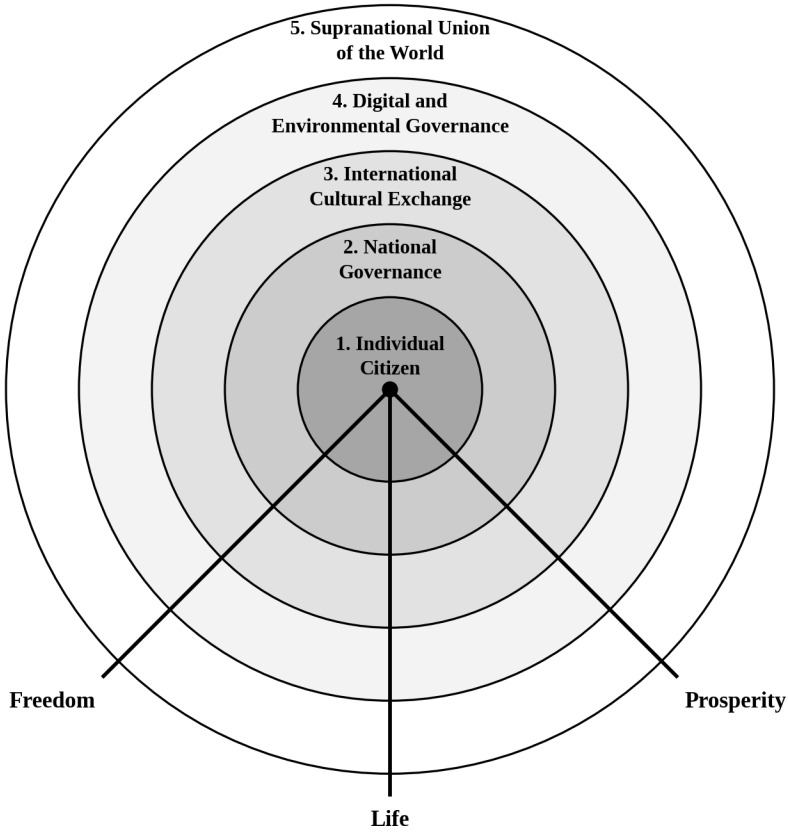
Constitutional precision replaces abstract manifesto prose. One hundred and thirty five Articles specify enforceable rules across domestic governance, cultural diplomacy, digital platforms, humanitarian non captivity, planetary ecological boundaries, and the checks of Chapter 12 upon economic and political power, paired with named enforcement authorities and the five condition Constitutional Supersession Protocol.

Operational phasing replaces utopian leaps. Pre Constitutional Phase Zero builds democratic proof locally, the Three Tier Transitional Clearing Architecture bridges Years 1 through 3 without supply collapse, the ten year blueprint measures every domestic milestone, and four gated stages carry willing states toward confederation under clear time limits and targeted retreats.

Preregistered falsification governs intellectual honesty. Five predictions, dual physical efficiency benchmarks [ΔEp and ΔMp], and five conditional failure tests declare ahead of time exactly what evidence refutes each institutional claim.

Judges wait outside these pages. Evidence rules. Whether this expanded constitutional architecture truly qualifies as a durable, serious, empirically defensible governance proposal is a verdict belonging strictly to independent researchers, skeptical critics, municipal statisticians, and voting citizens operating far beyond the author's desk; every specification, baseline, equation, and falsification gate stands placed openly on the table, and

rigorous testing now rests squarely with the political science community thereof.



The three lines: the Three Founding Principles, Freedom, Life and Prosperity, constrain governance at every level of scale.

1. Individual Citizen	Status Level; essential resources guaranteed; democratic voice through the Chamber of Citizens
2. National Governance	102 Articles of Law; Three Authorities; Tri-Presidents; 13 metrics and audited instruments added by this volume
3. International Cultural Exchange	Articles CIII through CIX + CXXIV; Cultural Exchange Commission; Authenticity Imperative; bilateral reciprocity
4. Digital and Environmental Governance	Articles CX through CXXIII; inhabited platforms, QDT caps, data sovereignty, shared planetary identity, Bi* Doughnut Constraint
5. Supranational Union of the World	Four domain confederation with Tiered Regional Bloc Membership; Supermajority Gate 1; Confederal Delegation; Supranational Three Authorities

Figure 13.4. From Domestic Governance to Planetary Architecture. The same principles govern at every level. The individual citizen and the Supranational Union of the World are governed by the same Three Founding Principles and held to the same standard of accountability.



X. A Letter to the Reader

This is where the register shifts. Everything preceding this closing section followed the voice that academic governance theory demands: measured, cited, hedged, and verifiable. Here I speak plainly in my own voice, without academic armor.

I wrote Jasutopianism in 2021. I wrote it alone, without a research laboratory, without an institutional grant, without a university chair, and without any certainty that anyone would read it. I put it on paper because the constitutional architecture lived vividly in my mind and because decades of observing human societies convinced me that widespread deprivation, political capture, and cyclical conflict are structural failures rather than laws of nature. Change the institutional architecture, and human outcomes change with it.

Jasutopianism was never flawless. Five years of critical scrutiny made its open gaps unmistakable: missing empirical case studies, compressed philosophical reasoning, uncodified international cultural and ecological rules, an absent digital platform law for the era unfolding right after publication, a four year transition without clear failure gates, and zero

preregistered falsification tests. Yet Jasutopianism was written in complete good faith, offering an independent first principles blueprint rather than another critique from the sidelines.

Jasutopianism 2: The Answer marks the five year completion of that work. Not a word of the original 2021 text was erased or quietly rewritten. Instead, across thirteen chapters, the original foundation has been extended into a 135 Article constitutional system, backed by comparative empirical evidence, domestic brain drain counter mechanisms, Pre Constitutional Phase Zero pilots, a three tier economic transition bridge, consumption and watershed adjusted planetary limits, a modular county Fair Pay Equation for monetary states, a supermajority scaling rule for supranational federation, five preregistered falsification conditions, and a narrow Constitutional Supersession Protocol so permanence never turns into blindness. Every major claim has been stated sharply enough that a skeptical scholar can test it, simulate it, or prove it wrong.

To the reader who stayed through all thirteen chapters: thank you. A governance treatise offers none of the narrative comfort of fiction. At best it offers concrete architecture worth arguing over and five immediate empirical tracks worth running today. Whether you accept every Article, every equation, or every threshold is never the point. The point is that the proposal now stands complete, cited, and auditable. Test the county equations against live statistical data. Pilot sortition audit panels. Simulate Status Leveling brackets and QDT caps. Challenge every mechanism against the preregistered baselines printed in these pages.

To the reader meeting this work for the first time: start with Jasutopianism for the original Preamble, the Three Founding Principles, and Articles I through CII, then read Jasutopianism 2: The Answer for the empirical grounding, expanded constitutional code, operational transition, and falsification architecture.

Herewith it is stated before every scholar, critic, and citizen reading these lines that a constitutional proposal earns respect not by claiming infallibility, yet solely by standing openly before evidence.

Jasutopianism laid the foundation in 2021. Jasutopianism 2: The Answer finished the auditable structure in 2026. The blueprint stands ready. What gets tested, challenged, revised, or built next now belongs to every scholar, designer, and citizen willing to pick up the work.

References (Chapter 13)

Barabási, A.-L. (2003). *Linked: How everything is connected to everything else and what it means for business, science, and everyday life*. Plume.

Bertalanffy, L. von. (1968). *General system theory: Foundations, development, applications*. George Braziller.

Capra, F., & Luisi, P. L. (2014). *The systems view of life: A unifying vision*. Cambridge University Press.

Carlisle, K., & Gruby, R. L. (2019). Polycentric systems of governance: A theoretical model for the commons. *Policy Studies Journal*, *47*(4), 927-952.

Haas, E. B. (1958). *The uniting of Europe: Political, social, and economic forces, 1950-1957*. Stanford University Press.

Lakatos, I. (1978). *The methodology of scientific research programmes: Philosophical papers* (Vol. 1, J. Worrall & G. Currie, Eds.). Cambridge University Press.

Moravcsik, A. (1998). *The choice for Europe: Social purpose and state power from Messina to Maastricht*. Cornell University Press.

Popper, K. R. (1963). *Conjectures and refutations: The growth of scientific knowledge*. Routledge & Kegan Paul.

Rodriguez, J. (2021). *Jasutopianism*. [Self-published].

Rothstein, B. (2005). *Social traps and the problem of trust*. Cambridge University Press.

Schedler, A. (1998). What is democratic consolidation? *Journal of Democracy*, *9*(2), 91-107.

Shannon, C. E. (1948). A mathematical theory of communication. *Bell System Technical Journal*, *27*(3), 379-423.

Watts, D. J. (2003). *Six degrees: The science of a connected age*. W. W. Norton.

Wiener, N. (1948). *Cybernetics: Or control and communication in the animal and the machine*. Technology Press; John Wiley & Sons.

Wright, E. O. (2010). *Envisioning real utopias*. Verso.