POLI-SYNTONY

The Future of Politics without 'politics'

A participatory governance system in a merit-weighted, information-infused, networked configuration of power and decision-making for the ongoing resolution of local and global challenge-opportunities

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1. Introduction - Concentric to Omnicentric

We live in times of profound transformation of almost every kind of world system, and accompanying human thought. This is partly necessitated by the various crises that we seem to be beset by, and partly fuelled by the evolutionary human drive to greater truth, goodness, and beauty; arguably the former holds greater sway today. We envision the transformation fuel to slowly switch towards the latter, wherein the former remains a factor but wanes in relative salience.

Ethics and Politics are the two foremost *normative* domains of human thought, i.e. those which deal with how things ought to be, both in terms of moral principles and organization of human relations for the effective functioning of society. Needless to say, without a collective (i.e. a society of more than one individual), the normative domains have no significance. Across the history of humanity, various thinkers and doers have dealt with the often-conflictual relationship between the well-being and welfare of the individual and the collective. Yet, we seem to be struggling with this question as much, if not more, than ever.

The world is beset with "wicked problems"- we all intuit, perhaps wickeder than ever. Upon close examination we see that Politics, the institutional system that is supposed to address our toughest and most intractable problems, is paradoxically actually the weakest and least equipped to do so, and coded differently from other social systems like Business and Education. The *wickedest problem, then, is the very mechanism* to (re)solve the (other) wicked problems; and only if we see that wickedest problem as arguably our biggest Challenge-Opportunity do we stand a chance to transform it.

This paper is an attempt in that direction – it couples philosophical thought with system design so that theory and practice are inextricably linked and mutually feed-backed and feed-forwarded through *reformative* and *confirmative* loops (termed 'negative' and 'positive' in cybernetic parlance).

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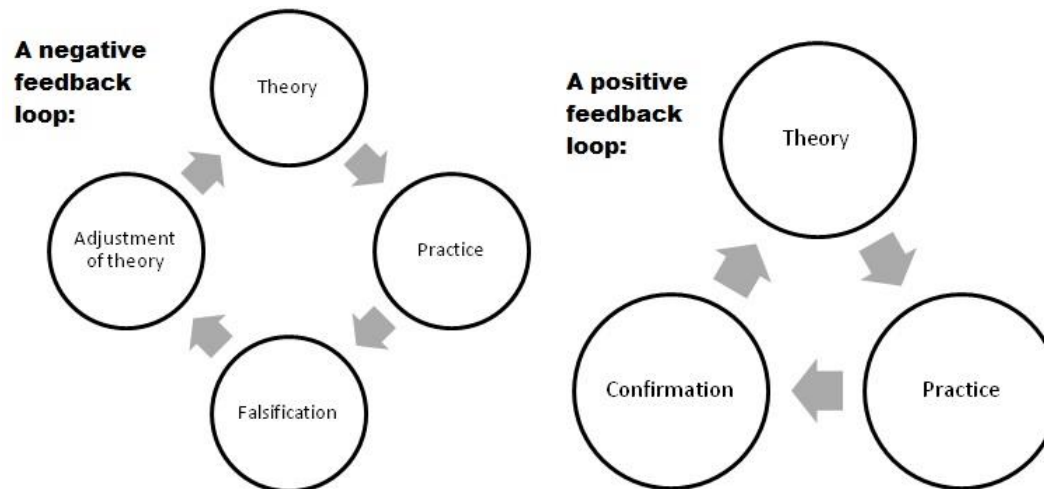
The organization of individuals into collectives on some suitable basis has been a vexatious challenge throughout history. Various experimental bases have been tried - geography, language, jurisdictional expediency, economic homogeneity - all of which have eventually failed. Human organization till the beginning of the 21st century has largely been *concentric* in nature. This means that various collectives or groups have almost always clustered around a particular center such as Priest, King, Noble Lord, President, Dictator, Prime Minister, depending on the domain of operation. That center has almost always been the external authority from whom directions have been taken and followed. Organized religion, familial monarchy, feudal nobility, nation state, autocracy, and parliamentary democracy, all have the concomitant political systems of concentricity. The power centers have used various tools to retain their power and insure social obedience/ compliance for the sake of order: divine injunctions, kinship, moral narratives, charismatic persuasion, rule of law, quid-pro-quo, wilful imposition, and brute force. *Structure was privileged over function*. Anarchism as a structure-busting mechanism to solve the *agent-structure problem* was neither sustainable nor fruitful without a new kind of consciousness and a new and versatile systemic design.

As society moved from the nomadic to horticultural to agrarian to the industrial to the information age, knowledge or mental power became progressively more important than physical strength. We have thus also seen how the centrifugal forces of differentiation and autonomy tended to undermine the centripetal forces of concentrism and political manoeuvre. The externalist imposition of a facile and superficial unity has very little intrinsic power of cohesion among an increasingly differentiated and hence heterogeneous citizenry of the information age. In the age of digital (rather than political) globalization, this unity can spontaneously emerge on the basis of psychological attunement and motivational vectors of creative resonance that transcend the restrictions of national boundaries. This is a supple and flexible unity that honors diversity and allows for a dynamic reorganization of individuals in multiple 'we-spaces' with porous boundaries. The platform economy allows that new configuration of aggregates where the community is an organically emergent rather than an imposed *fait accompli*. It is the society-economy on a service-oriented architecture, wherein 'service' has both a technical and an ethical import. That architecture tends towards the *omnicentric* from the concentric, in which every human being authors his/her path to harness full potential through his/her signature *infinite game*, and has the experience of being directly instrumental in the simultaneous emancipation of the self and the world without being controlled, ruled, or manipulated by anyone else (which is the feature of a concentric civilization).

> "There are at least two kinds of games. One could be called finite, the other infinite. A finite game is played for the purpose of winning, an infinite game for the purpose of continuing the play. . .
> Infinite players play best when they become least necessary to the continuation of play. . .
> The joyfulness of infinite play, its laughter, lies in learning to start something we cannot finish."
>
> —from *Finite and Infinite Games, A Vision of Life as Play and Possibility*, by James P. Carse

Our comprehensive framework for such a society-economy is the **Infinite Game Platform (IGP)**, a cognitive superstructure and a technological infrastructure to herald and transition towards the omnicentric civilizational system. IGP is premised upon the following four realizations:

1. The world is complex and all its complex parts are interconnected. No social problem exists in isolation from other problems and therefore all possible solutions are interdependent. Solving one complex problem involves simultaneously solving all other problems. Understanding of complexity and interdependence thus constitutes the Mind of IGP.

2. The Italian cosmologist Giordano Bruno proposed over four centuries ago that the universe has no privileged centre; that it is acentric or 'omnicentric' (rather than geocentric or heliocentric). This omnicentric celestial organization serves as the model for our terrestrial organizations of the 21st century. We propose 'omnicentrism' or 'omnicentric synergism' that completely transcends the dichotomy between collectivism and individualism. Omnicentrism constitutes the Heart of IGP.

3. The revolutionary advancement of techno-science has ushered in an entire new age of techno-human interface that will continue to transform our society and civilization. The techno-human computational integration and coordination will make actual what was unthinkable, undoable, or unmanageable before. Thus, a singular techno-human computational integration and coordination constitute the Body of IGP.

4. The Dutch cultural historian Johan Huizinga states in his *Homo Ludens*: "Civilization arises and unfolds in and as play." He stresses the importance of the play element *of* culture and argues that play is a necessary condition of the generation of (a new) culture. Further, we affirm: *Ideology and opinion divide; Play and quest unite*. Play and Quest thus constitute the Spirit of IGP.

2. Twelve Questions

Premise 1 above requires us to ask twelve questions when we think about the kind of civilization, and political organization therefrom that can support and propel the omnicentric society-economy. These twelve questions relate to the why, who, what, and how of decision making, governance, and implementation that constitute any challenge facing society which is *simultaneously* an opportunity for amelioration and improvement of the human condition:

(1) How to engage a wide cross-section of people (rather than just a few political leaders) in challenge-opportunities that may not directly affect them?

(2) How to transmute the average human state-stage of consciousness and thinking-feeling so that decisions are taken in the right state of heart-mind?

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(3)   How to actualize the unique potential of each individual to offer a full range of competencies to address the whole spectrum of challenge-opportunities that exist today and will emerge tomorrow?

(4)   How to engender a culture of life-long learning to constantly upgrade knowledge and skills required for the participation in ongoing societal development in our VUCA (Volatile, Uncertain, Complex and Ambiguous) times?

(5)   How best to identify, illustrate, and reference the entire manifold of local and global challenge-opportunities in and across the world, for the benefit and opportunity of motivated people wishing to contribute to their understanding, analysis, and resolution?

(6)   How to bring people together wishing to engage in such challenge-opportunities in the right complementary combination to unleash their ingenuity, knowledge and skill into creative enterprises with shared purpose and fulfilment?

(7)   How to measure, access, monitor, and feedback the outcomes of enterprises, decisions, and governance processes for collective appreciation and formation of purposes and goals on an ongoing basis?

(8)   How to transform the dilemma between economic growth and ecological health into a generative feedback loop so that sustainability is not sacrificed for prosperity, and vice versa?

(9)   How to facilitate the external energy-communication-logistics matrix (The New Internet of Things) and transform the internal energy quality (the psychological-physiological refresh cycle) of participation?

(10)   How to transform people's participation in global problem-solving (in various roles) into meaningful sources of livelihood in a manner in which value (created) and values (espoused) are axiologically consonant and self-reinforcing?

(11)   How to design processes and information systems that can leverage the diversity of perspectives, knowledge, capabilities, reputations, and credentials of the global population to bring to bear the *crowdsourced wisdom* to decision-making, governance, and implementation, whereby replacing the *concentric structure of politics into an omnicentric one*? (The subject theme of this paper)

(12)   How to transform this seemingly brain-heavy work into an aesthetically uplifting and fulfilling experience of enjoyment and activation, making the platform the spontaneously self-evident destination for world citizens?

The close examination of the 12 questions reveals that the political organization within the omnicentric architecture, a comprehensive solution to Question (11) above (the primary subject of this paper), requires that we address the human condition holistically and systemically, without which no single-point objective can go far enough in its functional fructification.

IGP will be the 'Internet of Living', the user interface of which will be an online portal/mobile app. The business rules/platform logic will be provided by the 12 Meta-Disciplinary teams that address the 12 lines of inquiry above, plus two Trans-Disciplinary framework teams. These are listed below and described in Section 2 of the paper. (New ideas and concepts discontinuous from the existing semiotic context require a new set of vocabulary. The unfamiliar terminology used will be elaborated as we proceed.)
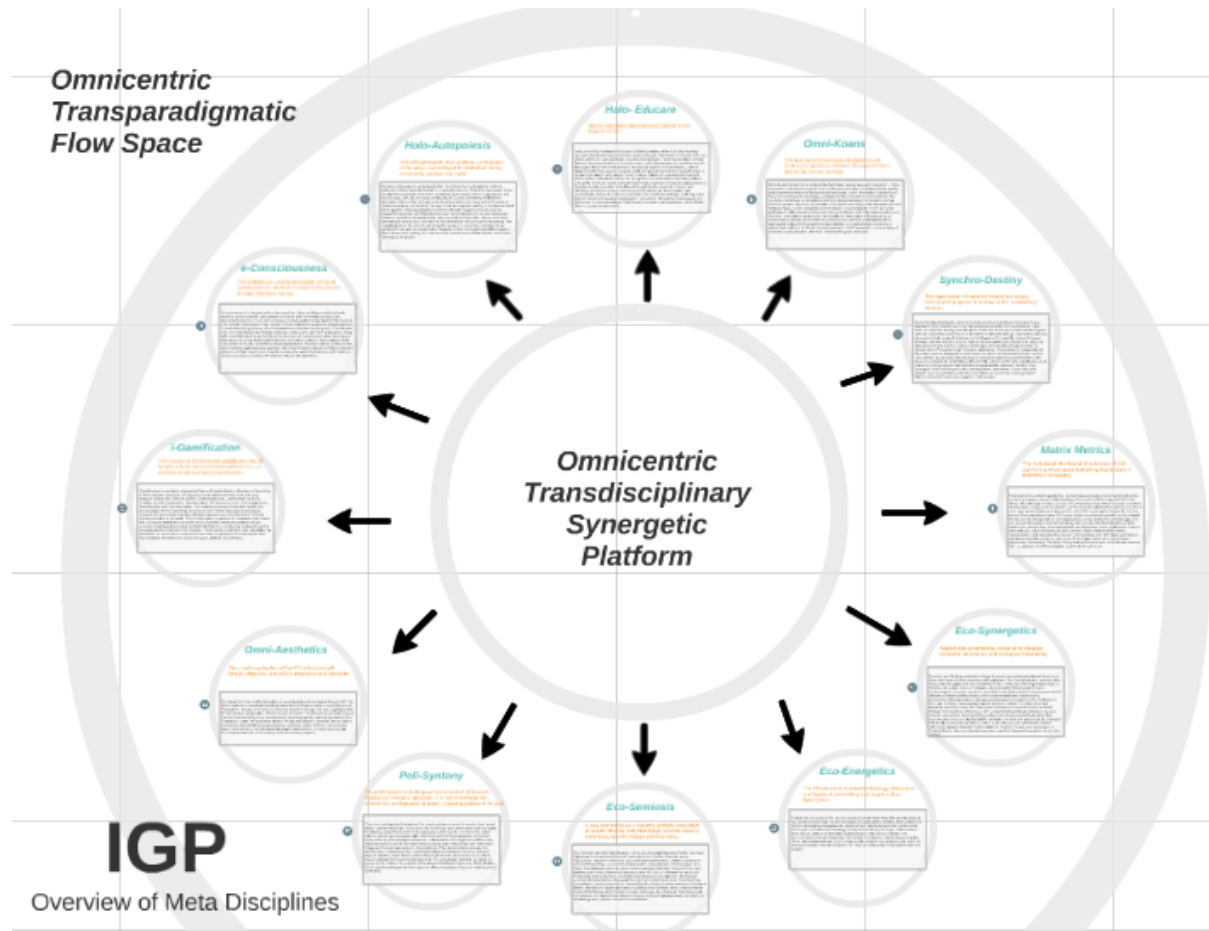
Meta-Disciplinary IGP Teamwork Clusters

(1) i-Gamification: The infusion of infinite-game playfulness into all human actions and interactions.
(2) e-Consciousness: The development in and dissemination of higher consciousness, enabled through electronic means for reach and longevity.
(3) Holo-Autopoiesis: The self-generative evolution of the totality consisting of the co-development of individuals and societies.
(4) Holo-Educare: Disciplinary and Transdisciplinary education and self-healthcare designed for and catered to the 'Market of One'.
(5) Omni-Koans: The taxonomy of the local and global unmet problems that are both challenges and opportunities (paradoxes = koans).
(6) Synchro-Destiny: The organization of creative enterprises arising from shared purpose and destiny rather than geography and history only.
(7) Matrix-Metrics: The multi-tiered dashboard of all IGP activity, including both quantitative and qualitative measurements/assessments.
(8) Eco-Synergetics: Applied eco-systemology designed to integrate economic abundance and ecological thrivability.
(9) Eco-Energetics: The infrastructure of networked energy and logistical connectivity between man and machine that supports Eco-Synergetics.
(10) Eco-Semiosis: A new economic system wherein value is commensurate with values and vice-versa.
(11) Poli-Syntony: The participatory governance system in a merit-weighted omnicentric configuration of power.
(12) Omni-Aesthetics: The creative activation of the human enterprise with artistic poignancy and plenitude.

Trans-Disciplinary IGP Teamwork Superclusters

Trans-Algorithmics: The Transdisciplinary Computational Internet Infrastructure (Software + Hardware)
Trans-Semiotics: The Transparadigmatic Cognitive Semiotic Superstructure (Meta-software or Cosmosophical Operating System)

Omnicentric Transparadigmatic Flow Space

Omnicentric Transdisciplinary Synergetic Platform

IGP
Overview of Meta Disciplines

Poli-Syntony: A Meta-Disciplinary System of Omnicentric Governance

Poli-Syntony is one of the 12 Meta-Disciplines of IGP inside the Transparadigmatic-Transdisciplinary Suprastructure-Infrastructure. It is a new system of omnicentric governance without (moribund) centralized government and a syntony-based politics without (destructive) power politics.

The term "syntony" is used in science and engineering to mean the production or the state of "resonance" existing within the (mechanical or electronic) system or between the system and the environment. Whereas centralized political power is the central source of rivalrous struggle and conflict, omnicentric or

polycentric syntony—'poli-syntony'—is the reticular formation of resonant responsibilities that engenders and sustains the sovereign integrality of the whole and its parts.

Poli-Syntony powers and is powered by all other 11 Meta-Disciplines inside the IGP *Uni-Multiverse*. The problems of global governance and conflict resolution are solved and resolved in the creative process of the whole system architectonics.

As will be evident later in this paper, the institutions, regulations, decision making paths, and control mechanisms for global governance will no longer be the privilege of a select few, but both the calling and the responsibility of everyone in a merit-weighted configuration of power, operative through an actualization hierarchy (rather than a domination hierarchy) in an open, non-linear, and interconnected meta-system.

Said differently, our civilization will be managed by no one (in particular), because, paradoxically, it will be managed by everyone with the commensurate build-up of knowledge, capability, and participatory zeal (and hence not deterministically equally).

Poli-Syntony will be discussed and elaborated further in depth and details after the overview of all of the 12 Meta-Disciplines and the Supra-Infra-Structures of IGP.

The transition from the concentric to the omnicentric architecture is:

- *Necessary* because concentric structures are unable to deal with the volume, complexity, and volatility of challenges that defy simple solutions
- *Possible* because of low costs of complexity (Joseph Tainter) in the digital network with sophisticated interaction, organization, and trust protocols
- *Functional* because rating engines and feedback loops in the information network will arrest parasitic freeloading and dysfunctional anarchism
- *Desirable* because of the potential of human emancipation from control and tyranny inherent in any concentric structure

> "The evolution of social complexity concerns the change from societies that were small with few distinctions other than those based in biology, in age, and sex to societies that are large, differentiated, and highly integrated... For example, hunter gather societies tend to have only a few dozen kinds of social personalities, while in contrast, modern census recognize 10,000 to 20,000 distinct occupations" - *Joseph Tainter University of California*

> "The most basic issue for organizational success is correctly matching a system's complexity to its environment" - *Yaneer Bar-Yam NEICS*

> "The blockchain technology potentially allows individuals and communities to redesign their interactions in politics, business, and society at large, with an unprecedented process of disintermediation on large scale, based on automated and trustless transactions. This process might rapidly change even the tenets that underpin existing political systems and governance models, calling into question the traditional role of State and centralized institutions" - *Marcella Atzori, Ph. D, University College of London*

3. The Infinite Game Platform (IGP) Overview

3.1 IGP Abstract

The world's problems are represented and presented to the entire user base through a suitably gamified and aesthetically empowered interface that engages attention and stickiness. The IGP user base (eventually of 7 billion people) has access to a full range of learning and personal development tools to continuously upgrade the skill-competency base, unearth their personal sweet-spot(s), and discover like-intentioned peers across the world to envision, incubate, and execute on creative enterprises that are 'matched' with the gamified problem set. The three big E's – environment, economy and energy constitute a meta-disciplinary problem area (challenge-opportunity) each. This ubiquitous creativity-hub is connected with a commensurate governance and decision making system that provide knowledge inputs, resource mobilization, and oversight to problem resolution. The platform provides for the infusion,

sharing, and plough-back of value that drives both livelihoods and investment returns of participants. All decision and action outcomes are measured and published in multi-dimensional information dashboards that serve as feedback systems to subsequent decisions and actions. The institutions of Politics, Economics, Business, and Education are transformed and synergized into a virtuous loop that address global issues on an ongoing basis using the power of technology. We thus have a networked world dealing with itself and its challenge-opportunities in a playful and immersive environment where digital reality meets, interacts with, and influences the analogue reality. The whole world thus synchronizes its evolutionary journey seriously as well as playfully.

The *Spectator* is one of the most unique features of IGP, which by design keeps IGP as an *open system*. The user may simply choose to be a **spectator** of all that is going on, and begin by providing comments, suggestions, and viewpoints in various structured forums and learn about problem-opportunities and purpose spaces before deciding to participate actively.

3.2 IGP Trans-Semiotics: The Transparadigmatic Cognitive Semiotic Superstructure

The Cognitive Superstructure represents three (of four, mentioned earlier) philosophical principles that embody the entire platform conceptualization, design and functional direction, including the political organization of the future.

Synergy of Synergies

In *Synergetics* (1978) R. Buckminster Fuller defines *Synergy* and the *Principle of the Whole System* as follows:

"Synergy" means behavior of whole systems unpredicted by the behaviors of their parts [subsystems] taken separately [observed apart from the whole]."

"The Principle of the Whole System [signifies] that the known behaviors of the whole plus the known behaviors of some of the parts may make possible discovery of the presence of other parts and their behaviors, kinetics, structures, and relative dimensionalities."

IGP is designed on the basis of these principles of synergy and the whole systems to maximize synergies within, between, and among all 12 meta-disciplines inside the transdisciplinary framework system, operating and evolving inside a still larger universe. Thus IGP operates, functions, and continually evolves in the dynamic space of synergy of synergies.

IGP recognizes two categories of "wicked" problems or deficits: The *Actualization Deficit* of individuals not truly living up to full potential, and the *Functional Deficit* of social systems not truly being able to serve the world well.

The current paradigms dictate that efforts to make good these deficits happen mostly in silos. The dimension of real self-discovery or self-development is missing in most social-educational institutions focused on the external; conversely, most "spiritual" circles teaching "enlightenment" are focused on the internal, often dissociated from the real world, while remaining narcissistic and self-absorbed.

IGP recognizes that self-transformation and societal transformation consist in a single human developmental vector; therefore by bringing both transformations together it is possible to complementarily resolve both deficits. Recognizing that vision without action is empty and action without vision is blind, IGP is a vision-in-action for the creation of a new culture and society wherein both deficits will become things of the past.

Actualization Deficit

Functional Deficit

WHAT I LOVE TO DO

PASSION — MISSION

WHAT I DO WELL — **IKIGAI** — WHAT THE WORLD NEEDS

PROFESSION — VOCATION

WHAT I GET PAID TO DO

$$\sum A = \sum F$$

Omnicentrism

Since the time of Plato and Aristotle there exists the explicit philosophical-ideological dichotomy between collectivism and individualism.

Collectivism holds that the collective—i.e., group, community, nation, etc.—is the valid unit of reality and the standard of value. However, collectivism always inevitably leads down to some form of *domination hierarchy* because the only way in which the collective can subjugate the human individuals is if there is a structural bifurcation into two basic classes of people: the "ruler" and the "ruled".

Individualism holds that the individual, not the collective, is the valid unit of reality and standard of value; that a civilized society is achievable on the constitutional recognition of individual rights; and that a collective as such has no rights other than the individual rights of all its participants. Individualism is essentially a moral philosophy. It requires that the individual develop true individuality (indivisible wholeness of being) and be self-responsible and in self-integrity. Individualism is a necessary condition for a functional society but not a sufficient condition.

Society consists of a network of communications partaken by individuals. The health or the integrity of society means the health or the integrity of the network as a whole and all its parts. Neither collectivism nor individualism provides society and individuals with real health or integrity. Omnicentrism (or Omnicentric Synergism) is the design principle for the 'omni-integrity' of the individual and the world. It recognizes that every occasion has both individual and social dimensions, both of which are *equi-primordial*, neither of which can be reduced to the other or elevated above the other. This sundering is a deep violation of the very structure of human experience, a cruel shredding of the fabric of the occasion of the moment, which omnicentrism heals and restores.

The paradigm of human existence and world affairs is predominantly based on ideology today. The ideological approach keeps humanity in the mode of antagonism, self-righteousness, and futile argumentation. Omnicentrism is not primarily an ideology but a methodology designed for the synergetic co-evolution of the individual and the society. Omnicentrism is the integrated and synchronized application of the scientific paradigm to social re-engineering and individual development for the evolutionary optimization of omni-integrity of the individual and the world. The scientific (but not scientismic) approach leads humanity on the path of continual improvement to discover and pursue increasingly better ways of being, living, and cooperating.

Play–Quest of the Infinite Game

The cultural historian Johan Huizinga in *Homo Ludens* (1938) expounds the critical importance of the play-element *of* culture, arguing that play is a necessary condition of the creation of civilization. ('*Home Ludens*' means 'Man the Player'.)

The playwright Gabriel Marcel says: *Life is not a problem to be solved but a mystery to be lived*. Marcel thus proposes a new possibility of living life different from that which revolves around survival, control, and problem solving.

The philosopher James P. Carse further expands the concept of play or game-playing in *Finite and Infinite Games: A Vision of Life as Play and Possibility* (1986):

> *There are at least two kinds of games. One could be called finite; the other infinite. A finite game is played for the purpose of winning, an infinite game for the purpose of continuing to play.*

The ultimate in creativity is the creativity that creates new perceptions of reality and new visions of world. It transcends and is more fundamental than any form of art. It is the highest expression of the human imagination. Imagination is the life of play; play is the font of imagination.

Humanity has thus far existed (or subsisted) inside the framework of the finite game—the finite game paradigm—of win-or-lose, of survival in scarcity, and of control-as-solution. The finite game paradigm is the mental framework and the contextual mind-set in which and out of which *Homo sapiens* has built all past civilizations including the modern western civilization.

Infinite game holds an unprecedented possibility for humanity. The infinite game paradigm, or rather transparadigm (because it is essential a model free method/approach), will be the mental framework and the contextual mind-set in which and out of which *Homo ludens* will build a new civilization, which we call the Omnicentric Civilization.

IGP is thus based on the synergetic systems principles, the scientific omnicentric principles and methodology, and the playful spirit and imagination of the infinite game transparadigm. A transdisciplinary team will hold the space for IGP functional development to happen accordingly.

3.3 IGP Trans-Algorithmics: The Transdisciplinary Computational Internet Infrastructure

The IGP meta-platform is built upon available platforms and information technologies of computation, connectivity, and communication, some of which already exist, and some of which are in the process of being created and will be invoked into functional fructification in response to the evolutionary demand of IGP in the world.

The IGP basic User Interface is an online portal and mobile app (like a Facebook), in and through which the user-base (eventually envisaged to be everyone in the world) will live life 'on the cloud' and conduct real life activities mediated by the platform (like a Meetup.com as a simple example). IGP instantiates a kind of digital globalization riding on a networked society and a platform economy.

Each of the meta-disciplinary teams will provide the equivalent of the 'Business requirements, rules, and use cases' that constitute the platform design and logic; these teams constitute an open system of interactivity, feedback, and learning with the IGP user base to continuously refine the platform through release buckets of functionality and cross-disciplinary dynamics. Each meta-discipline will either constitute a section, tab, or set of pages on the main site, or permeate the entire site as a feature or functional basket. Poli-Syntony is an example of the former, while i-Gamification is an example of the latter.

Four of the distinct but intimately interrelated technological constellations that underpin the integrative container of the IGP Infrastructure are:

A: Technologies of Meaning and Representation

The **IGP Integral Synthesis Engine (ISE)** combines the ordinary web (information), social web (people), semantic web (knowledge), and ubiquitous web (human and artificial intelligence) in order to harness the power of diversity of human perception to synthesize and coordinate knowledge and intelligence

that is otherwise scattered or lost in fragmentation. Contextual, processual, relational, and transformational movements of complex thought will be captured in *pattern languages* for efficient transmission and reception of significance.

The whole panoply of global and local problems will be represented in a **Challenge-Opportunity Repository and Systems Map (CORSM)** demonstrating their inter-relational nature, magnitude, critical path, and threshold using tools. This is Big Data at its biggest, with full systemic reflexivity and referentiality for participatory sense-making and response.
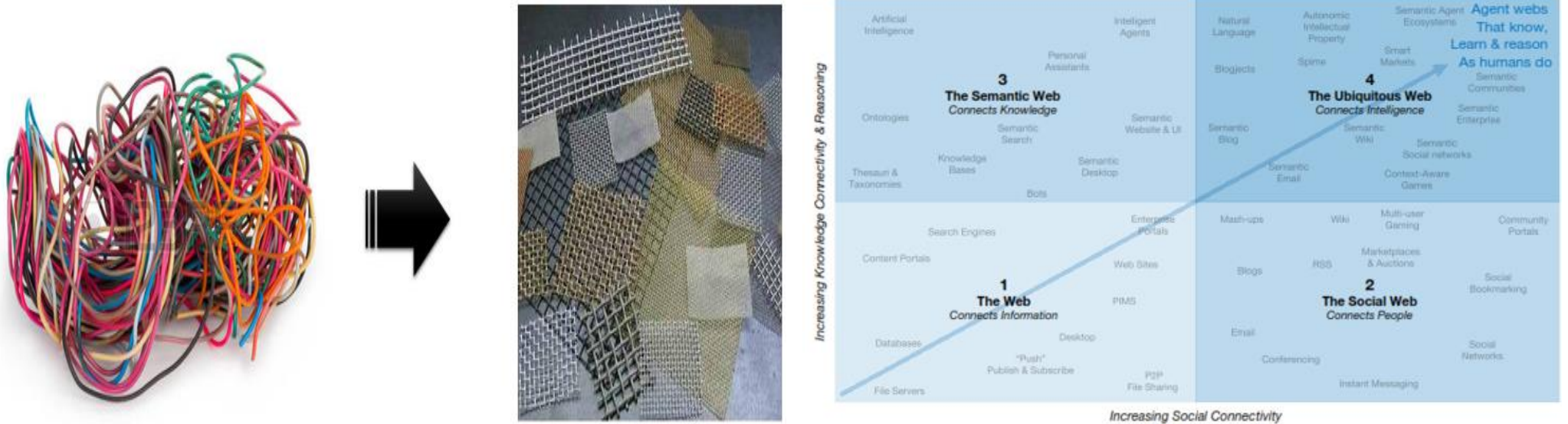
B: Technologies of Resonance and Organization

The **Purpose Constellation System (PCS)** is the integrated semiotic circuitry of four simultaneous movements in resonance through meaning-making and representation: (1) individual self-discovery (intra-psychic resonance); (2) peer-group and purpose co-discovery (inter-psychic resonance); (3) incubation of purpose-driven enterprises (creative resonance); (4) evolutionary intra-actions and inter-actions of such enterprises for synergetic collaboration through state-of-the-art business and organizational operating models and decentralized value-distribution and contract management systems (synergetic resonance).

Profiling and matching algorithms, Process Orchestration technologies with SaaS enabled workflow and distributed project management, the internet of things with distributed sensor-based coordination, the internet of money with decentralized transaction, currency and contract systems as in DAOs, are showing us how the world is becoming digitally globalized.
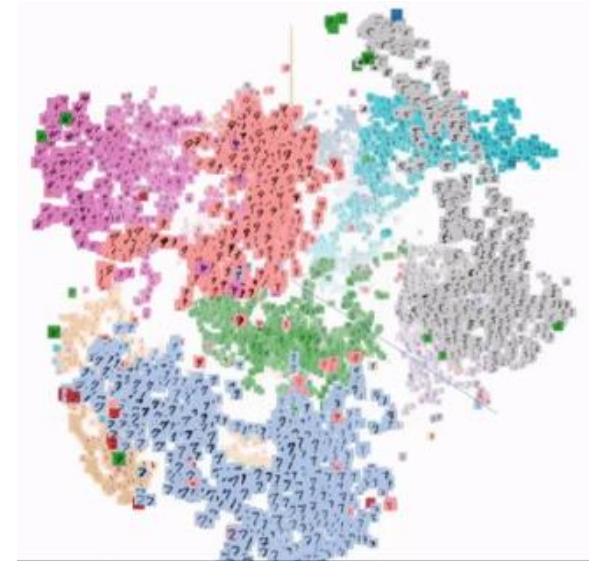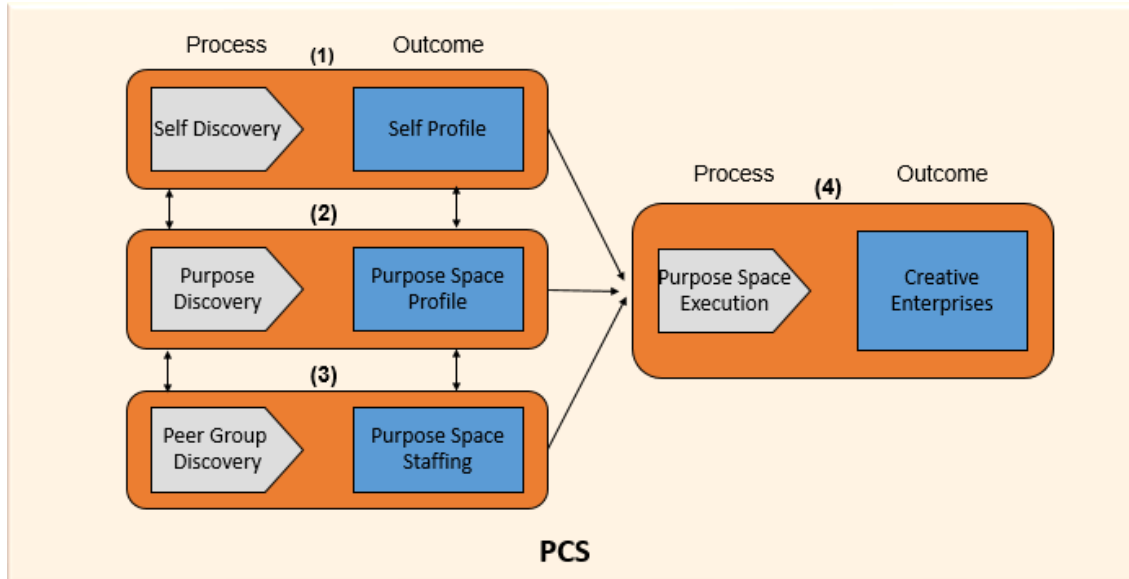
C: Technologies for Decision Making and Governance

The **Decision Making and Governance System (DMGS)** is that integrated technologies of decision making and governance powered by both the vast memory and logic capability of computer algorithms and the deep appreciative acumen of human wisdom. DMGS is at the heart of transformation of politics into Poli-Syntony, based on the synthesis of a fully participatory ecosystem of knowledge, opinions, voting, and feedback with a decision-making, problem-solving process, and outcome assessment into a governance system Bus-type architecture. This is covered in detail in the next chapter of this paper.

D: Technologies of Healing and Learning

The **Integrated Healing and Learning System (IHLS)** is an integrated system of technology-enabled processes for personal growth, psychological healing, mental de-conditioning, and vertical and horizontal thinking that supports autodidactic learning, and also augments and complements it with on-the-job skill training and capability enhancement for professional enterprise and knowledge workers. This will eventually take the form of a peer-to-peer, disintermediated but quality assured marketplace of healers/teachers and recipients/ students, within which existing institutions will continue to operate but become less relevant and less salient.

Avatars of these and other technology themes severally support individual meta-disciplines as described below. A crack technology team will bring together and synthesize the afore-mentioned into an overall platform architecture and oversee IGP technical Development, working closely with the 12 meta-disciplinary teams and the Cognitive Superstructure team.
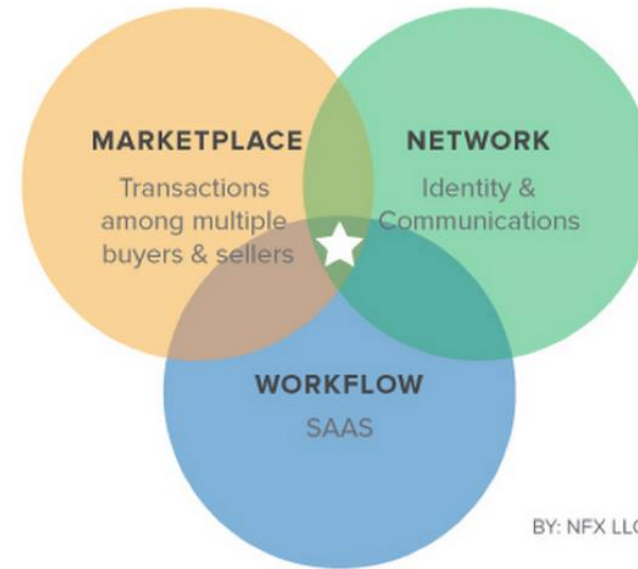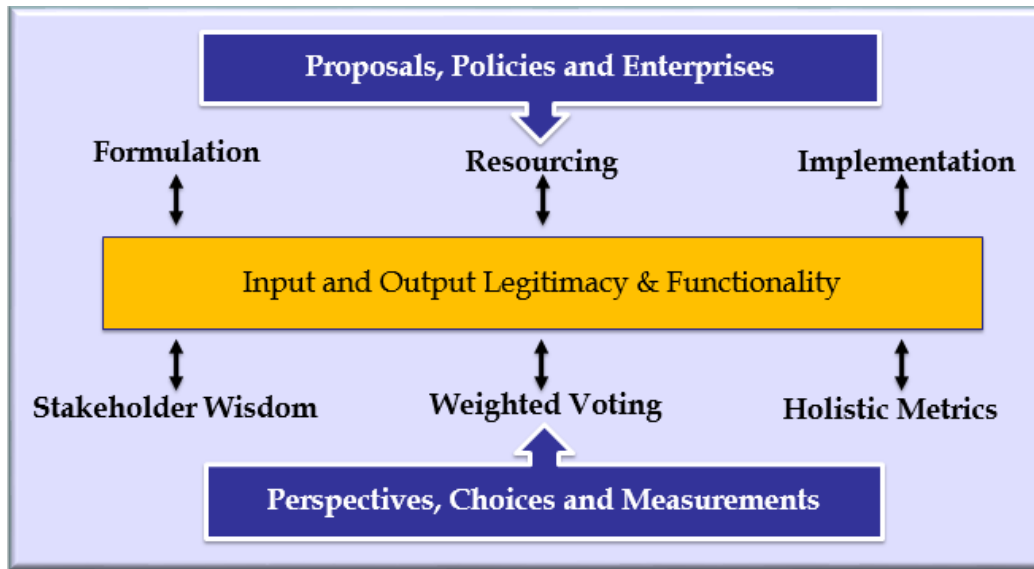

3.4 The Twelve Meta-Disciplines

The implementation of IGP, with the focus on Poli-Syntony, entails the pursuit of the 12 questions through 12 meta-disciplines in their multi-, inter-, cross-, and trans-disciplinary complexity and integrity. Each meta-discipline approaches the present from an 'imagineered' future. Such an approach enables freedom from the shackles of the past while learning from it. "The best way to predict the future is to design it."—R. Buckminster Fuller.

With the synergetic dynamics of 12 meta-disciplines as buckets of functionality within IGP through the cognitive superstructure and upon the computational infrastructure, the various functional deficits of the overall "we-collective" and the actualization deficits of "I-individual" are organically resolved on an ongoing basis.

i-Gamification

The charter of this meta-discipline is to gamify the platform and its constituents for enjoyment, productive engagement, and cooperative competition.

Survival of the 'Playfulest'! Playfulness has a heightened vibration and transcends the division between work and play, cooperation and competition, and compulsion and freedom. *i-Gamification* involves participants in the *gamification of life*, generating and producing a constant rewiring of their cognitive-affective-conative state and structure of thinking, feeling, and doing in the context of playing their process-oriented *infinite game* (in contradistinction with goal-oriented *finite game*).
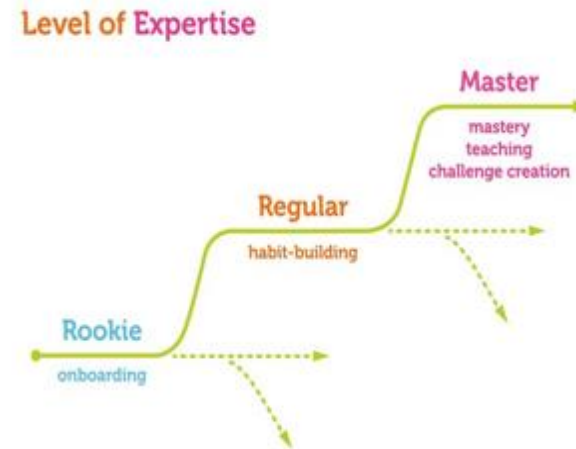
Gamification processes and technologies have been scientifically proven to evoke four key responses in 'players':

- *Urgent Optimism* – The desire to immediately act and to optimistically tackle an obstacle
- *Social Fabric* – Rapport, mutual understanding, trust, and affection amongst co-players
- *Blissful Productivity* – Happier while 'working hard' more than while idling, because of the 'playfulness' of the effort
- *Epic Meaning* – Attachment to awe-inspiring missions of planetary scale and scope

i-Gamification and its spirit and structure of infinite game will <u>engage</u> a wide cross-section of people in challenge-opportunities that may or may not directly affect them, either as interested spectators or active participants who discover synchro-destinal resonance.

e-Consciousness

The charter of this meta-discipline is to infuse consciousness-enhancing practices, tools, techniques and immersion journeys for participants within IGP, useable as per inclination and time to raise the overall vibration of the platform. This renders the spiritual-guru model less relevant but does not preclude it.

Through the use of electronic technological tools, *e-Consciousness* brings together the objective scientific and subjective spiritual dimensions of consciousness research into the awareness of participants in an ever-unfolding developmental journey that directly raises joy, vibrancy, and productivity by straddling the entire spectrum of informational and transformational learning, resulting in the continual increase of intellectual, emotional, and spiritual intelligence.

Technology-led attempts like Biofluent and Entangled are beginning to scratch the surface in this arena.

Holo-Autopoiesis

Holo-Autopoiesis signifies holistic/holonomic/whole-systemic co-development or co-evolution of the individuals and the society.

The charter of this meta-discipline is to enable every participant to self-discover his/her uniqueness and appropriate profiling so as to find partners and attract resources in and for creative ventures that address challenge-opportunities locally and globally, in conjunction with Synchro-Destiny and Omni-Koans meta-disciplines (described below).

Humanity is on the cusp of a great evolutionary leap to emerge from the external other-authority consciousness to an internal self-authority consciousness. This is the movement from the conditioned, homogenized, socialized mind to a free, individualized, and sovereign self-learning and evolving mind. Each individual enters the social field with his/her specific unique capital – knowledge, skills, drive.

Holo-Autopoiesis is the evolutionary crux of and the developmental pathway for redirecting the vector of a concentric civilization to an omnicentric one. It facilitates the actualization of the unique potentials of the individual and the collective to offer a full range of competencies needed to address the whole spectrum of global and local challenge-opportunities, and even of cosmic mystery-wonderments.

Holo-Educare

Holo-Educare signifies holistic/holonomic/whole-systemic educational process and movement.

The charter of this meta-discipline is to provide the full width and depth of customized educational, healing, training, skill-building, and leadership capabilities for every participant on an ongoing basis. The *unitas multiplex* (unified diversity/diversified unity) of *Holo-Educare* nourishes the life-long learning process of the human being in the physical, affective, cognitive, psychic, and spiritual dimensions.

Holo-Educare customizes content and context to every individual's unique autodidactic need and choice, combines theory and practice in the gamified playground, provides for livelihood through cross-participation in other meta-disciplines, and develops the curricular spectrum and constitution through a self-organizing learner network of prosumers (producers + consumers) encompassing the entire user base. A state-of-the-art eLearning platform within IHLS will constitute the engine of *Holo-Educare* for the IGP user base that will complement, but not be limited by other educational and healing institutions.

Omni-Koans

Omni-Koans (*koan* = paradox) transform the relationship that human beings have with "problems" in the orientation of faculties brought to bear, in the approach taken to address, in the quality and range of the tools and competencies harnessed, and in the solution experience of those who embrace the challenges and opportunities inherent in every problem.

The charter of this meta-discipline is to represent and attract participants to a comprehensive repository of real-world challenge-opportunities that effect the synergism between actualization and functional deficits mentioned earlier.
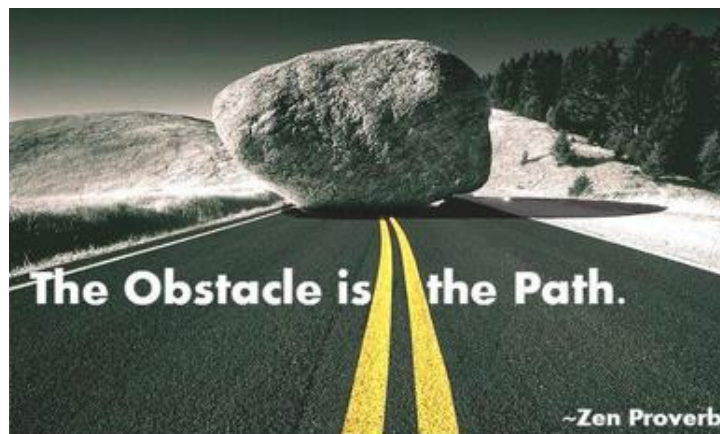
Each fractal of *Omni-Koan* is gamified at multiple levels of aggregation to invoke the *playfully serious* attention of a global wisdom network of researchers, solution architects, and entrepreneurs inside IGP network of participants or players to execute in every stage of problem contextualization, definition, understanding and resolution.

The *Omni-Koan* CORSM is an advanced, state-of-the-art, dynamic technical artifact for identifying, illustrating, and referencing the entire manifold of paradoxes, or challenge-opportunities for people wishing to contribute to understanding, analysis, and resolution.

Synchro-Destiny

The charter of this meta-discipline is to harness the output of singularly motivated participants from Holo-Autopoiesis and bring them in creative resonance with each other to engage in transformative action.

As every individual is singular, so is every relational dynamic between individuals singular. *Synchro-Destiny* taps into this two-fold singularity and allows the discovery of peers around aligned agencies mapped to Omni-Koans in the quest for fulfilment through organized action that generate a whole range of surpluses for livelihood and thrivability.

Synchro-Destiny brings people together wishing to engage in challenge-opportunities to unleash their individual and combinatory creativity into common enterprises that generate positive outcomes with the technological support of the Purpose Constellation System (PCS). Please see diagram of PCS (page 14). Geographic, cultural, political, and other boundary constraints are transcended in and through the digitally globalized infrastructure of the platform.

Matrix-Metrics

The charter of this meta-discipline is measurement. The world is a complex evolutionary matrix, the complexity of which is rapidly increasing to the point of incomprehensibility. Comprehension requires rational unified measurement. That which is immeasurable is inter-subjectively incomprehensible.

Matrix-Metrics is a system of complex, rational, unified metrics designed to provide a full range of quantitative and qualitative measurements across the civilizational matrix. Through *Matrix-Metrics* a comprehensive understanding of the civilizational matrix is possible by exposing stratified information to a billion organs of perception and cognition.

The Holistic Measurement System (HMS) is the technical artifact supporting *Matrix-Metrics* It facilitates access to outcomes of individuals, enterprises, decisions, and governance processes for collective appreciation of purposes and goal-formation and for "consequence-capture". It also embeds *non-linear*

empirical methods such as agent-based modelling, various forms of simulation, network analysis, neural network modelling, adaptive landscapes etc. to compare and contrast between the theoretical and the actual. This will be the first moral-ethical foundation in our history that is diaphanously self-evident, and need no invocation of any external authoritative decree.

Eco-Synergetics

The charter of this meta-discipline is to resolve the conflictual relationship between ecology and economy in both theory and practice.

Economy and ecology constitute a Mega-Koan due to a usual oppositional dynamic at the current level of understanding and imagination. *Eco-Synergetics* resolves this *koan* and transforms it into a synergetic endosemiotic system in theory and practice through a real-world demonstration of eco-systemological principles applied in greenfield nuclei (the eco-synergetic 'Infinicities') that incorporate the combined wisdom of Nature and techno-science, and incubate enterprises which exemplify best environmental practices, while generating economic surplus for the inhabitants in their own *Synchro-Destiny* purpose constellations.
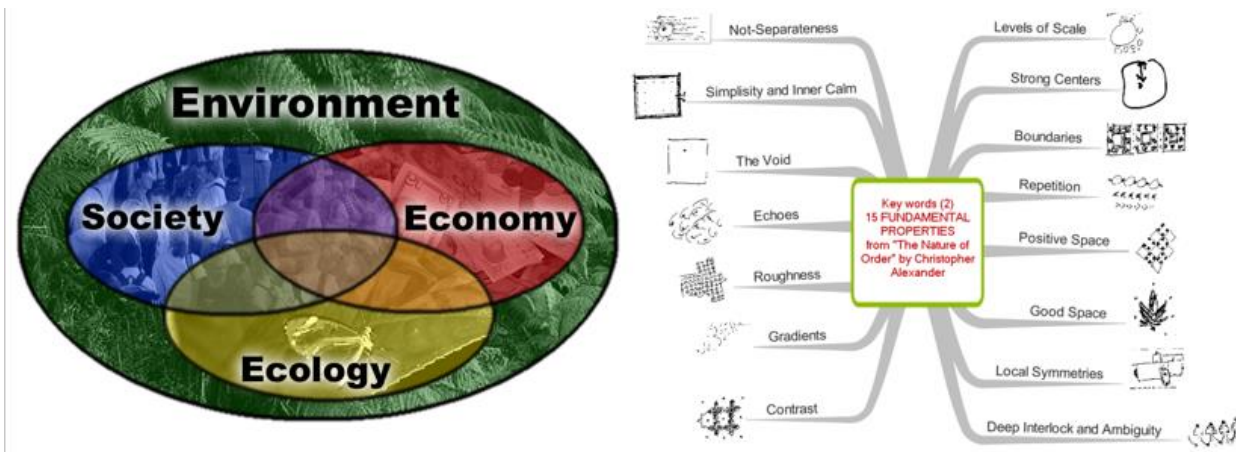
Every *Eco-Synergetic Infinicity*, both in and of itself and across the worldwide network, transcends the dilemma between economic growth and ecological health and demonstrate a solution to problems such as the "Tragedy of the Commons."

Eco-Energetics

The charter of this meta-discipline is to restore energy balance in our external and internal systems for efficient and effective functioning and leverage the power of exponential technologies.
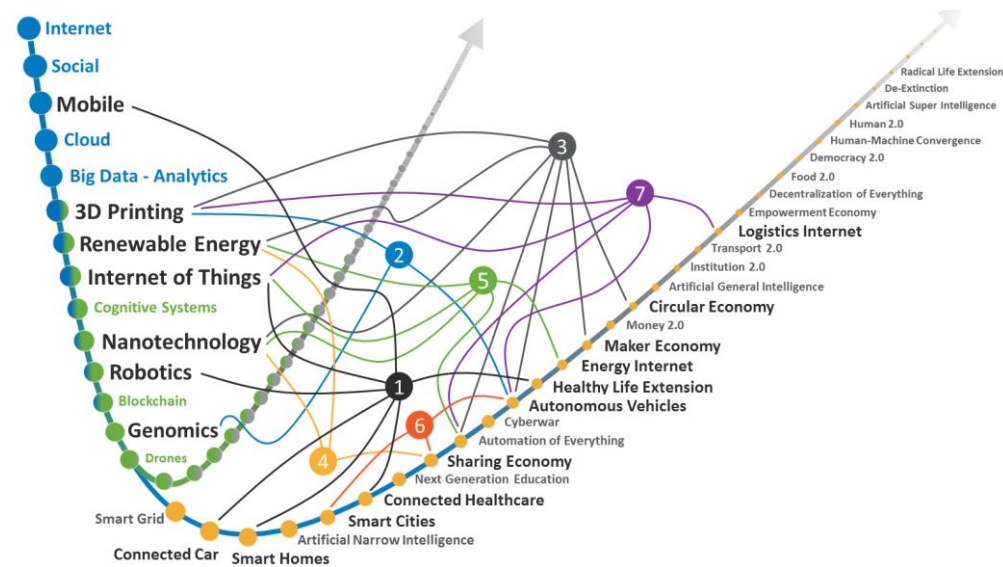
The meaning of Energy is two-fold: (1) the *exoteric* physical-biological aspect that fuels our machineries and organisms; (2) the *esoteric* psychic-spiritual aspect that fuels our inspirations and aspirations. *Eco-Energetics* straddles both aspects and powers the emergence of a balanced and abundant Eco-Synergetic civilization at the visible Gaia layer, and refinement of energy quality in the invisible psychic layer.

Eco-Energetics facilitates the energy-communication-logistics matrix and power the lateral scaling of creativity to transform the narrative level of thinking and the energy quality of participation.

Eco-Semiosis

Eco-Semiosis is the recontexualization of economics as a category of semiosis (sign process including meaning-creation) and redefines economics as a semiotic process. *Eco-Semiosis* opens up value currents between the haves and have-nots, seekers and finders, donors and recipients over IGP that is unfettered by social and institutional barriers and dysfunctional systems of origination (debt-based centralized fiat systems).

Build up of Capital

Success Of A — Values of A endorsed by IGP user base — Resources To A

Allocation to A instead of B

Success Of B — Values of B disapproved by IGP user base — Resources To B

Erosion of Capital

Resources (and capital) can be financial, social, relational

Endorsement/ disapproval assessed through token economics based on Matrix Metrics

Changes of values reflect in changes of value in the corresponding feedback loop (confirmative and/or reformative)

Therefore, the charter of this meta-discipline is to create structural incentives that align value-creation with espoused values through resourcing and rewards.

Eco-Semiosis transforms people's participation in global problem-solving into meaningful sources of livelihood in a manner in which value (created) and values (espoused) are axiologically consonant and self-reinforcing. The HMS of *Matrix-Metrics* will bolster the capacity of the 'glocal' socio-economic market to detect and organically address natural monopolies, principal-agent problems, time-inconsistent preferences, externalities, information asymmetries, free-riding and fraud.

Poli-Syntony

The charter of this meta-discipline, as already outlined in Section 2, is to implement the political organization of the future that is sans 'politics'.

Poli-Syntony is a system of global, local, and virtual governance based not on force but on *syntony* (*semiotic resonance* or reticular formation of resonant responsibilities measurable through *Matrix-Metrics*). It is a political system not of power struggle but of *Alignment Architectonics* that leverages the diversity of

perspectives, knowledge, capabilities, reputations, and credentials of the global population to bring to bear the crowdsourced wisdom to decision-making and global governance, whereby replacing the concentric structure of politics into an omnicentric one.

Omni-Aesthetics

The charter of this meta-discipline to use art as a complement to technology in raising the vibration as well as communicative efficacy of the platform and its various functional components.

Beauty is a supreme guiding principle in the development of knowledge and in the evolution of human consciousness, while aesthetics is a coequal guiding principle in the development of ethics and an ethical community. The experience of beauty heals fragmentation and restores wholeness within and without.

Omni-Aesthetics infuses IGP with beauty and elegance—with aesthetic inspiration and imagination.

4. Poli-Syntony—Politics without Politics & Governance without Government

4.1: The Wickedest Problem

Politics is the institutional system that is supposed to address our toughest and most intractable problems, and yet paradoxically it is actually the weakest and the least equipped. That is, the wickedest of all problems is the very mechanism expected and tasked to resolve other wicked problems. Therefore, the resolution of this wickedest problem can be seen as our biggest Archimedean leverage point. That resolution requires an understanding of the root-cause (rather than superficial) systemic factors that constitute the vicious cycle dynamic of the wickedest problem.

There are six distinct but interrelated, paralyzing dilemmas we face in politics today:

(1) **The Power Dilemma:** James Madison writes (*Federalist 51*): "If men were angels, no government would be necessary." Lao Tzu states (*Tao Teh Ching II*): "When good is recognized as such, evil is born." Because human beings are not angels, because in this binary universe evil always co-exists with good, we establish a government in order to protect citizens from perceived and actual evil forces within and without. We do so by bestowing our government with coercive *political power*, but in so doing turn the government into a corruptible apparatus. The dilemma from the seemingly innocuous externalization of personal responsibility is aggravated because of two consequences:

- Centralized power is often *misused* because of the inadequate capacity of human beings, at current levels of moral and psychological development, to handle unrestrained power, and
- The centralized apparatus is often and increasingly *incapable of handling the complexity* of problems that the social system generates (especially more so in the 21st century).

Political power is the closest that the imperfect mortals can come to possessing omnipotence, and perversely addictive. Hence Lord John Acton's statement: "Power tends to corrupt, and absolute power corrupts absolutely." However, in the networked society, 'Power has become easier to get, harder to use, and much easier to lose' (Moisés Naím) and 'the logic of the network is more important than the powers of the network (Manuel Castells). This is the Power Dilemma, as well as an opportunity.

(2) **The Responsibility Dilemma:** Affairs in the public sphere need to be managed by some people so that we do not have social breakdowns and chaos. This is the formative dynamic of the social contract with the "State." The people who choose *not* to take active role in managing public affairs cede their responsibility and authority to an external entity. Thus various configurations of statehood have emerged throughout the ages—tribal chiefdom, feudalism, monarchy, democracy, or republic. Even though those political systems have been somewhat functional on a basal level in their times, the externalization of responsibility and authority has resulted in a dilemma: Those who are responsible and authorized are too distant from actual problems situations and therefore lack necessary knowledge to manage them, whereas those involved in the actual situations with direct knowledge have little or no authority given to deal with them. Various matters, many of them critical, 'fall through the cracks' in some way or the other.

This problem is common in business organizations also, but are being handled by a new set of practices that are reducing concentricity, such as Holacracy and Reinventing Organizations with some level of success.

(3) **The Compensation Dilemma:** The people who choose to work for the public sector expect some compensation, as everyone else. However, compared to the private sector, due to the different value-flow structure, public service usually offers lower *official* compensations. In addition, the politicians (and political appointees) face incomparable challenges:

- The public and the media are often harshly and unfairly critical of the work done while being unappreciative of the complexity of affairs.
- The inimical media and public try to strip office-holders of their privacy and to expose any blemish they can find or conjure up.
- The political "oppositions," being denied the access to power in a particular electoral cycle, are relentless in their attack and obstruction.
- Unlike in business where a leader can choose not to serve a troublesome customer, the politicians do not usually have such a *release valve* because civil society necessarily includes everybody.

The psychological impact of all this on the politician can be devastating. The systemic outcome of this is the search for compensation through some other means. As a result, good people usually exit the system when their personal thresholds of tolerance are crossed, leaving the seats for corrupt

power aspirants and psychopaths. "Power tends to corrupt," but also power tends to attract the corrupt. It becomes the focus of the corrupt to keep the good people out of the system, and critical mass dynamics work in favour of the corrupt.

(4) **The Accountability Dilemma:** By the nature of the evolution of the social system of Politics which is *coded for power*, meritocracy has been weak or even non-existent in the selection process of political candidates, unlike in the Business and Education systems which are *coded for competency and efficaciousness*. In modern political elections, the candidate's moral character, knowledge, intelligence, experience, and qualifications are less pertinent than his/her ability for self-promotion and connection to the "right" people. Politics is the best or the only means by which a lazy, dishonest person can obtain more power, gather more privileges, and reach higher social status than he or she otherwise deserves and can actually attain by any other means that require honest effort, real ability, and earned competency. Also the system allows and offers a blame cushion on the Opposition for performance lapses, because of the amorphous nature of accountability in the state system of today, compared to education (which has examinations) and business (which has shareholders and customers). Partisan polarities has been baked into this *conspiracy for mediocrity* because of its safe convenience.

(5) **The Lowest Common Denominator Dilemma:** In the number game of democracy, statistically, a high degree of similarity in value-outlook can be found only at the lowest common denominator level, where low intellectual and moral standards with more primitive instincts prevail. This does not mean that the majority of people have low moral standards; it merely means that the largest group of people interested in politics whose values are very similar are the people with low standards. Thus, the *lowest common denominator which unites the largest number* becomes strong enough to impose their values on the rest, and also able to obtain the support of all the docile and the gullible who have no strong convictions of their own but are prepared to accept a ready-made system of values if and when it is drummed into their heads loudly and frequently. This is what is called the "majority rule" or the "tyranny of the majority." This is also the utilitarian genesis and effectiveness of propaganda. That propaganda understandably panders to the propensity of common people to subscribe to the perversely magnetic allure of a negative program – on the hatred of an 'enemy' and on the envy of the better off, than on any sustainably constructive task or vision.

(6) **The Optimization Dilemma:** In the nation state political structure of today, the optimization space for problems is necessarily local or national, i.e. at the level of a sub-system (the nation) rather than the whole system (the planet). The national politician, even if intelligent enough to understand the difference between *local optima* and *global optima*, will be forced to optimize his nation's interest first and foremost at the cost of the rest by the competitive nature of national intra-politics, or otherwise will likely be voted out. However, as we know, the wicked problems of the world usually transcend national boundaries and *structurally cannot be addressed at a sub-systemic optimization space*. The same dilemma exists between any collective and the individual, which necessitates some *downward causation* that places some limits on individual autonomy for the sake of group coherence and functionality.

The conventional old-paradigm political response to the increasing ineffectiveness of representative democracy of nation states has been "globalism"—the idea of "world government" or "new world order" proposing a single container of all forms of power including economic, cultural, and informational. A closer analysis of this globalist agenda shows that it is primarily geared to only addressing the Optimization Dilemma dualistically in favor of global optima

at the cost of local optima, but none of the other five. As such, it is doomed to fail on the sixth as well, because all six dilemmas need to be addressed simultaneously and the dualistic "either or" thinking needs to be transcended.

4.2: Solution Outline

Poli-Syntony addresses and provide solutions to the six-fold wickedest problem of politics by creating a new *non-linear and open* system of societal interaction and decision-making, technologically supported by the Decision Making and Governance System (DMGS) Algorithm inside the entire IGP Operating System with the interpenetrating 12 Meta-Disciplinary Subsystems.
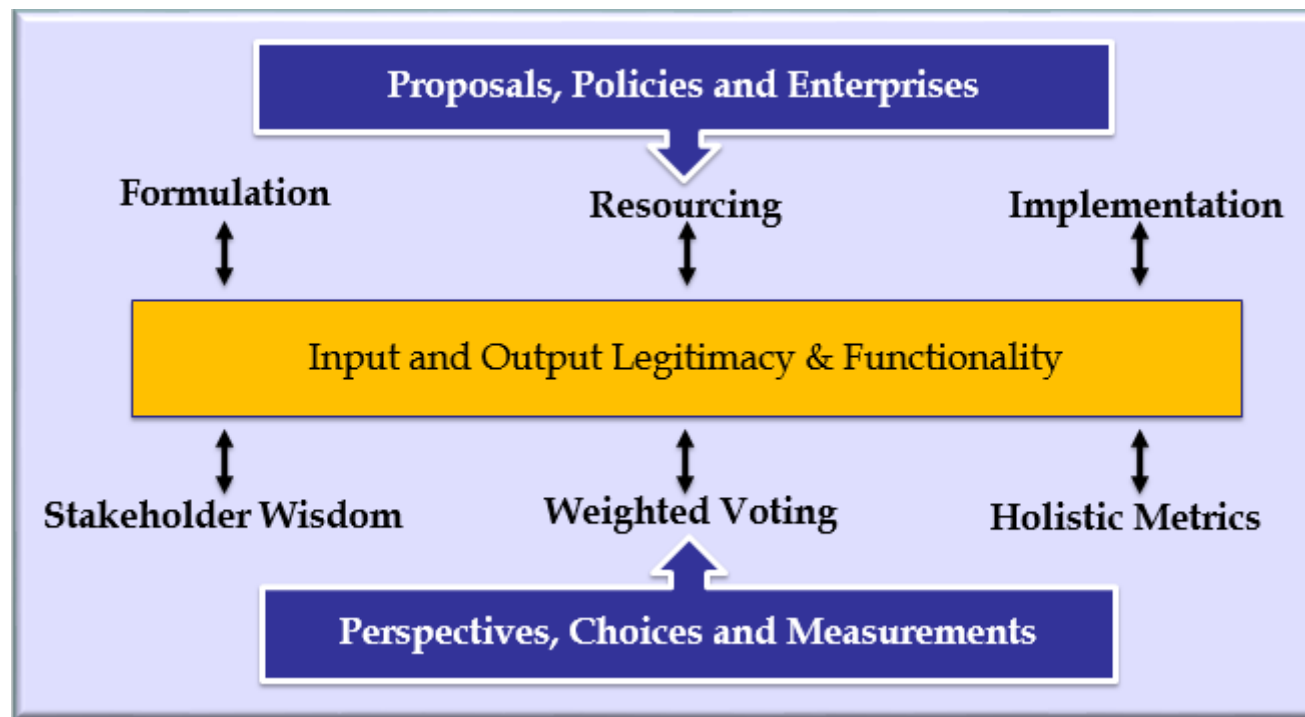
1. Poli-Syntony maximally utilizes the latest and constantly advancing technology in the management of society, which makes the following solutions possible. Technologically and algorithmically speaking, Poli-Syntony is an open, information-powered, multi-stakeholder engagement process and decision-support and execution system. A core "Bus" type processor (DMGS) constantly interacts with two input-output information meta-flows: the

Knowledge Ecosystem and the Execution Ecosystem. DMGS coordinates the information flows to support a constantly evolving interaction of insights with actions, whereby improving mutual legitimacy and functionality. (See 7 below.)

2. One of the fundamental collectivist systemic problems of the past and current systems of governance is the bifurcation of the population into two classes: the governing and the governed or the ruler and the ruled. The Power and Responsibility Dilemmas have their origin in this structural bifurcation and inherent systemic deficit. In Poly-Syntonic societies there is no such bifurcation because every adult citizen is an equal voluntary participant in the political process and therefore is both the governing (having a voice) and the governed (by laws and decisions in the making of which he/she participate). This is the *100% participatory democracy*.

3. In Poly-Syntonic societies, politics and economics are separated in the manner of the separation (in principle) of politics and religion in the Western world. Therefore, politics does not pay at all and there exists no professional political class. Again every citizen voluntarily participates in the political process, while pursuing his or her "livelihood" (which includes but is more than economic activities) in a synchro-destinally aligned society. This resolves the Compensation and Accountability Dilemmas.

4. Self-actualizing individuals in a society structured to support and nurture self-actualization are much more likely to be happy and fulfilled and far less likely to project onto the world their internal dissatisfaction or frustration, even if or when they have it. They will be busy pursuing their own creative interest, benefitting from *Holo-Educare*, *Holo-Autopoiesis*, *e-Consciousness*, and *i-Gamification* in a *synchro-destinally aligned* society. They will participate in political decision-making processes in alignment with their higher and highest aspirations rather than lower or lowest common denominators. This resolves the Lowest Common Denominator Dilemma.

5. In the IGP world, *Synchro-Destiny* becomes the primary organizing principle of society. People around the world will belongs to multiple societies or communities in accordance with their individual affinities to a particular set of *Syncho-Destinies* or *Purpose Constellations*, only one of which will be the geographical *Synchro-Destiny*. The Synchro-Destinal Society will become the basic unit of societal organization, and supported by the *Omni-Koan* Systems Map which transcends the dichotomy of the global and the local, and of global optima and local optima. People will "think globally and act locally" and 'contemplate cosmically and communicate glocally', wherein the "local" means not only a geographical synchro-destinal unit but also all synchro-destinal units with the planetary IGP world. The pervasive feedback loop between the macro and the micro at very scale resolves the Optimization Dilemma.

6. Poli-Syntony maximally and optimally utilizes the "wisdom of crowd." There is a mathematical truism: "the smart and not-so-smart" is smarter than "smart alone." Counter-intuitive as it may seem, this truism has been proven in numerous experiments and studies in specific circumstances and conditions which only technology can help generate at scale. IGP engenders such a condition for Poli-Syntony to work. The IGP Solution Framework honors and implements the following principles:

   ▪ Diversity of Knowledge and Opinion

- Independence of Thought
- Interdependence of Collaboration
- Transdisciplinary Integration and Differentiation
- Omnicentralization of Responsibility, Authority, and Power

7. The **Decision Making and Governance System (DMGS)** at the heart of Poli-Syntony interacts with two input-output information meta-flows: the **Knowledge Ecosystem** and the **Execution Ecosystem**. DMGS coordinates the information flows to support a constantly evolving 'stigmergic' (indirectly but seamlessly coordinated) interaction of insights with actions, whereby improving mutual legitimacy and functionality.

The **Knowledge Ecosystem** consists of three mutually-enriching information flows:

a. **Integral Synthesis Engine (ISE)**: This is the world's wisdom served up as per the principle set above.

b. **Merit-Weighted Voting System**: People with proven track record, experience, and knowledge have a greater (quantitatively measured) say than people who do not (i.e., expertise over ultracrepidarianism), which the system's self-reflexivity ensures. The token market system can be used for idea management by combining the IGP social media with the political process; just as price signals and shareholder voting regulate the market and business systems, tokens (as political cryptocurrency) will regulate the public decision making and governance system. Liquid Democracy will be enabled with cryptographic techno-systemic checks for majoritarian manipulation.

c. **Holistic Measurement System:** A system in *Matrix-Metrics* for measuring past decisions, actions, and entity evolutionary trajectories coming alive to support the merit-weighting process.

The **Execution Ecosystem** consists of three mutually-supportive information flows of actions:

a. **Formulation:** This is where ideation happens on what to do about wicked problems, where gamified *Omni-Koans* provide impetus to Purpose Constellations in *Synchro-Destiny*, where policies and rules are defined and codified in the IGP Business Rules.

b. **Resourcing:** This is where the Eco-Semiotic sourcing and infusion of various forms of capital (financial and non-financial) happens in correlative harmony of values and value.

c. **Implementation:** Here the **Purpose Constellation System (PCS)** enables the actual problem solving or challenge-opportunity quest with decentralized oversight on commitment and contractual integrity.

8. In the IGP Poly-Syntonic world, every agreement, every process, every task, and every payment would have a digital record and signature that could be identified, validated, stored, and shared. Intermediaries such as lawyers, brokers, and bankers will largely be replaced by computer algorithms with a vastly greater capacity for memory, logic, and information processing without emotional partiality and personal bias. Individuals, organizations, machines, and algorithms would freely transact and interact with one another with little friction. Political organizations, legal systems, and public services will shift from a one-size-fits-all, adversarial and compulsory model of the industrial age to a pluralistic, optional, peer-to-peer concordance model based on complex networks of dynamically changing smart contracts.

9. In Poly-Syntonic Infinicities (virtual and local Eco-Synergetic cities), the participating citizens agree to abide by a set of axiomatic agreements. For example: (1) Do not encroach upon other persons' life and property. (2) Do everything that you have agreed to do. When there is a dispute or a violation, the legal judgment will be logically and algorithmically deduced in the manner of theorems through a discovery process. Advanced defensive technology will be used for self-protection and protection of communities. Poly-Syntonic societies are so designed that not only politics but also crimes and violations will not pay at all. The global network of virtual and actual Infinicities form a *panarchical* whole, which will evolve into a planetary *omnicentric synarchy*.

10. The bi-directionality of each information flow keeps the DMGS alive and evolving. A close examination of its mechanics in the overall context of the IGP meta-system makes it self-evident how each of the six Dilemmas mentioned earlier is either addressed or circumvented into gradual irrelevance. As DGMS is rolled out and begins to attract various entities through intelligently designed 'Pilots', a transition process from the Politics of today will slowly self-organize itself into existence and impact. Poli-Syntony will then herald a world of politics without politics and of governance without government.

11. As interdependence (in contradistinction to dependence) grows, non-zero-sum games grow in proportion and negative externalities have lesser space to hide. Power is and will shift from hegemonic centres to networks and coalitions in a multi-polar or poly-centric world. The management of political organization shifts from being based on static territory and becomes based on flows, connections, and interoperability. With globalization, the differences between jurisdictions becomes reduced and the emphasis shifts from government making their own rules to negotiating the protocols for interoperability that enable the flow of resources within networks. Resources - in the form of human capital, finance, goods etc. - come to flow to those components that have the best protocols for interoperability in the network. DMGS of Poli-Syntony, PCS of Synchro-Destiny with HMS of Matrix Metrics (along with the rest of IGP) together constitute the superstructure-infrastructure for this poly-centricity as the transition phase from concentricity to omnicentricity.

Like all meta-disciplines, Poli-Syntony will be a 'tab' or a set of 'pages' on the IGP website, intimately linked and correlated with other meta-disciplinary tabs and features. DMGS will be the primary underlying algorithmic infrastructure in conjunction with the rest of IGP with a suitable

representation on the Poli-Syntony User Interface. This networked polity functioning directly through the platform in real-time will replace the 'mediated' government as we know it today.

5. Poli-Syntony: Self-assessment of applicability in the 21st century

Why is IGP in general, and Poli-Syntony in particular, applicable to the world in the 21st century? For any strategic, mission-critical initiative of any scale, one has to consider three key questions:

- Have all bases been covered?
- Is the approach commensurate with a complex world?
- Is the solution future-proof?
- Is it realistic?

We assess the four questions below.

5.1 Covering all bases

Loosely speaking, it is fair to state that the fundamental distinction-difference between the two commonly known polarities in modern politics arises from which of two aspects are privileged or considered paramount as the prime cause of the human condition:

- The Right wing/Republican/Conservative-Libertarian side holds that a human being's personal qualities determine his/her destiny
- The Left wing/Democrat/Liberal-Progressive side holds that a human being's environment and social structure determines his/her destiny.

This can be seen as the famous nature-nurture debate, or more accurately, the self/other or the interior/exterior dichotomy (again, loosely speaking); the Right privileges in the qualities of the individual, while the Left privileges the conditions of the collective. Political imperatives and policies are shaped accordingly.

In IGP the final realization of every meta-discipline including Poli-Syntony is mapped out *tetradically* across the entire human civilization, as every goal has four irreducible, comprehensive, and co-existing manifest dimensions (*Ken Wilber):

1. **Intentional (***Individual Interior***):** what is generated and experienced within every individual as a result of thinking and feeling.

2. **Cultural (***Collective Interior***):** the shared space of rapport, congruence, trust, and solidarity with others that shape worldviews.

3. **Behavioural (***Individual Exterior***):** the comportment and action of the individual that is observable by others.

4. **Social (***Collective Exterior***):** the institutional and techno-economic structure that enables human action.

These tetradic (four) dimensions are simultaneously orchestrated by our platform, systemically and systematically increasing the probability function for goal fructification by design, for individual intention and corresponding behavior both reinforce and are reinforced by shared cultural values and social system structures. Thus, IGP recognizes and integrates the partial truths of both sides of the political polarity, covers all bases and brings intention, culture, behavior, and society into a mutually reinforcing *virtuous spiral*.

Meta Discipline	Intentional	Cultural	Behavioral	Social
i-Gamification	Blissful productivity & epic meaning	New shared relationship with 'problems'	Play-work enactment	Planetary cooperative competition 'gamified'
e-Consciousness	Personal growth responsibility	New shared priority of consciousness expansion	Focus on self-understanding and improvement	Best-in-class tools available on demand
Holo-Autopoiesis	Unearthing singularity and potential	Shared understanding of the human malaise	Healing the self and the world simultaneously	Co-evolution enablement of self with society
Holo-Educare	Conscious nescience	Knowledge as a shared pursuit	Life-long learning journey	Ubiquitous, customized curriculum for everyone
Omni-Koans	Embrace of challenge-opportunities	Perspectival synthesis	Application of knowledge and skills	Tools for a more functional world system
Synchro-Destiny	Cosmic G-spot search	Shared purpose with peers	Harnessing personal potential	Creative enterprises for a more actualized world system
Matrix-Metrics	Self-calibration	Shared measures of success (and failure)	Purpose driven behavior	Balanced scorecard of the world
Eco-Synergetics	From ego to eco thinking	Harmony of natural law with commerce	Co-thriving with Nature	Ecosystemological sustainability & growth
Eco-Energetics	Energy quality as a cultivable	Shared vision on energy generation and use	Conscious energy management	Three internets – communication, energy & logistics
Eco-Semiosis	Discernment of value and values	Shared understanding on what is valuable	Creating value consonant with values	Reinforcing systemic loop between values and value
Poly-Syntony	Player-thinking, not victim-thinking	Empowerment as a shared attribute	Active participation	'Wisdom of the crowd' system
Omni-Aesthetics	Impulse of and for Beauty	The Beautiful complementing the Good and the True	Generation of Beauty in every sense of the word	Ubiquitous reclamation of Beauty in the world in very sense of the word

5.2 Complexity commensurate

We define the term "paradigm" as *a framework that contains a set of basic assumptions and ways of knowing-thinking-being-doing, and a mono-logical construction upon the assumptions which is generally accepted by members of a collective.* Humanity at large operates mono-paradigmatically, meaning that a person subscribes to, and is unconsciously imprisoned by, a certain monological construct (a single logic or a belief) allowed by a single accepted paradigm. While this may have been useful in agricultural and industrial societies where challenges and tasks were mostly mechanical in nature, it is becoming a serious constraint with the complexity of the 21st century information society. Trans-Semiotics and Trans-Algorithmics, the two frameworks or containers of the IGP meta-logic are *trans-paradigmatic, trans-disciplinary and trans-cultural*, and thereby complexity commensurate for our times.

Hyper-complexity requires collaboration at scale, which requires communication at scale. Yet, true communication (consisting of utterance, information, and understanding) rarely happens because each person is able to understand issues only from his/her own paradigm, not the paradigm of others. This inability to understand (*stand under*) other paradigms renders rapport and perspectival integration very difficult, if not impossible.

Trans-paradigmatic refers to the state of the mind that is truly free, endowed with the *cognitive flexibility, fluency, and fecundity* to understand each paradigm by *standing under* its underlying assumptions without getting attached or overly committed to their "universal truth." The trans-paradigmatic mind has the freedom to inhabit multiple paradigms and to choose one most conducive to a situation or challenge-opportunity. Also it has the creative imaginative ability to construct new paradigms based on a fresh set of assumptions that are appropriate for new situations or challenge-opportunities arising in actuality.

Disciplinary specialization in academia, functional specialization in enterprise, and occupational specialization in the socio-economy constitutes a pragmatic foundation for interdependent organization of human effort to satisfy social needs; it also creates conditions for the fulfilment of social interests through the pursuit of self-interest by individuals. However, when specialization continues at the expense of a generalized understanding of the whole, wicked problems tend to go unattended or unsolved. Large parts of the world citizenry are still trapped in both *personal and institutional silos* of understanding and hence ill-equipped to deal with challenge-opportunities that demand trans-disciplinary synthesis and application. Climate Science is a prominent example, which involves over 22 disciplines of which no single scholar is an expert in more than two, and therefore which begs a proper action-oriented synthesis. As the meta-disciplinary nexus of IGP illustrate, the platform brings a unique transdisciplinary approach which includes disciplinary, inter-disciplinary, and cross-disciplinary depth, learning, application, and fertilization.

There exist 6,000 distinct languages and 10,000 different ethno-cultures on the planet. We live in a world of immense cultural diversity the likes of which no previous generation has experienced, posing a host of challenges, which we have not found ways to resolve. One of the prevailing challenges posed by this diversity is the multicultural conflict that rages throughout the Western world; one most recent manifestation of which is the escalating immigration crisis.

Multiculturalism is a monological and mono-paradigmatic ideology, unequipped to *stand under* (understand) multiple different cultures, which it professes to *stand for*. *Monological* multiculturalism that includes itself as one of the multiple cultures is inherently self-contradictory, reminding us of the Russell's Paradox

in set theory. In truth, however, it gives itself a privileged position above all the other multiple cultures while denying the existence of such a position, leading to intellectual hypocrisy and dishonesty in addition to logical contradiction.

Transculturalism, unlike multiculturalism, does not assume equality in value of all different cultures because the concept of value as such is inherently relative and diverse and differs from one culture to another, nor does it seek a common ground for mutual acceptance and accommodation but a higher ground from which to apprehend and appreciate the differences and to relate to each culture in a manner that is most appropriate. Transculturalism, which is an *in vivo* application of *dialogical* trans-disciplinary and trans-paradigmatic mode of thinking, concerns that which is at once within cultures, between different cultures, across diverse cultures, and beyond all cultures.

The transparadigmatic, transdisciplinary, and transcultural mind may appear philosophically idealistic because ordinary human beings have not yet realized its liberating potential. IGP is premised on its gradual enculturation using the scientific principle of the *complementary cognitive artifact*. Complementary cognitive artifacts have the capacity of restructuring the brain chemistry, neural pathways, and wiring to make them more functional, agile, and versatile. An abacus is an example: it not only enhances arithmetic capacity but also geometric and linguistic competence. Similarly, using maps and topologies helps not just in navigation but also enhances other brain functions such as connective awareness, representational thinking, course correction agility, which have wide implications beyond the immediate navigation manoeuvre.

The platform logic, user interface, and workflow will be designed to embed this new and enhanced form of thinking by leveraging the cutting edge of semantic web, pattern language, semiotic linguistic, and artificial intelligence technologies. Morphic resonance theory proposes that once a critical mass of people adopt a certain mode of thinking, it makes it easier for the rest of the population to leverage the benefit of the "Hundredth Monkey" Effect. We do not wish to speculate on what that critical proportion could be, nor can we forecast what exact design configuration of the artifact will be most successful, but we understand that this artifact construction is both necessary and possible in our lifetime. IGP is that artifact.

5.3 Future-Proof

The term open political system, such as Poli-Syntony embodied by DMGS within IGP, refers to political systems that have the characteristics of open systems in general; namely that they have a high degree of exchange with their environment and are normalized to respond to changes through feedback and adaptive capacity. Likewise, they are open in the sense of being able to include the distributed perspectives and interests of a wide section of the population into the decision-making process. The open–closed (adapted from Ludwig Bertalanffy in GST) political spectrum has become in recent years identified as a replacement to the traditional left-right spectrum to define the most important features to political systems in the age of digital globalization and increased interconnectivity.

We can anticipate and design for the future but we cannot control or mandate it. Human history is replete with bloodbaths arising from the human propensity (for wanting) to control and impose, even with supposedly benevolent reasons. "The road to hell is often paved with good intentions." IGP is not a

container for a solution in the sense of a solidified *noun* (even through such are not precluded and used where applicable), but an open process-oriented, playfully quest driven *verb*. The Universe is a verb. We humans are all verbs. And so is IGP as well.

It makes space for the unknown unknowns through five inbuilt, meta-adaptive, self-organizing capacities:

Conscious Competence Learning Matrix	Competence	Incompetence
Conscious	↓ 3. We Know We Know	← 2. We Know We Don't Know
Unconscious	↓ 4. We Don't Know We Know	↑ 1. We Don't Know We Don't Know

1. **Decentralized**: The principle of IGP, including Poli-Syntony, is that *no one* person is in control (acentric), because *everyone* is in charge (omnicentric). Both history and mathematics have shown that dependency on leaders for addressing challenge-opportunities of the 21st century is a case of misplaced trust, even if the leader is benevolent, due to the hyper-complexity of the wicked problems and the nature of the existing power configurations that tend to elicit the worst out of people, instead of the best.

   This decentralized polycentric-omnicentric feature of IGP (including DMGS) is:

   - Values-aligned, because it empowers and benefits all humankind
   - Decision-empowered, because the technology-enabled systemic polycentric-omnicentric decision-making process is categorically more effective than and more superior to a concentric decision-making process
   - Abuse-proof, because the power and accountability are distributed in the space of mutual empowerment, and intelligence is shared in the omnicentric space of free thought and open communication, and

- Robust, because the omnicentric configuration exponentially increases the *integrity* and *resilience* of society that the central tendency of *coarse-graining* (incentive to be, and push everyone towards the 'average') often undermines.

2. **Post-Ideological & Scientific**: Since the time of the Scientific Revolution of the 17th and 18th centuries, science has evolved magnificently, contributing not only to the great advancement of knowledge but also to the radical transformation of the world. During the same period of this cultural and civilizational development, politics and religion have not evolved much, if at all. Why?

   Science has evolved and continues to evolve because it constantly improves its theories ("truths" as ever-increasing degrees of cognitive certainty) in accordance with the scientific method. In science, if the observed evidence contradicts the theory, the scientist will discard the theory and take the evidence (of reality). Then, the scientist will proceed to construct a new theory that will rationally incorporate the evidence in its explication. In contrast, in politics or religion, when an ideology or a belief contradicts the evidence of reality, the politician or the religionist—the believer in an ideology or a dogma—will usually take the ideology or the belief and denies or ignores (the evidence of) reality.

   IGP is wholly scientific by design; it is based on the scientific method, approach, and attitude as well as on the advanced scientific knowledge. Our scientific approach is the *rational aspect* of our spirit of quest and play. Quest and play unite people, while ideology, belief, or opinion divides them. Another name for this approach is ***Alignment beyond Agreement*** wherein people are aligned in quest for ever-greater truth, happiness, or harmony while disagreement becomes a source for new ideas instead of the cause for conflict.

   Ideology and opinion divide people and peoples, and result in futile argument (energy drain) at best and war (deaths) at worst. Yet, uniform conformist thinking is not conducive to creativity and innovation. IGP leverages the power of diversity with the ISE for optimal decision-action and allows decision outcomes to be measured and evaluated through Matrix-Metrics wherein the measurement, evaluation, and interpretation rules and criteria are determined by crowd-sourced wisdom.

   Further, the tyranny of consensus is averted through the merit-weighted votes in Poli-Syntony DMGS that allows the appropriate disciplinary wisdom to be brought to bear without being stymied by ignorance, group-think pitfalls, or cognitive-emotional biases.

3. **Synergetic-Emergent Design**: Complex systems modelling used in IGP demonstrates that remarkably sophisticated behavior can emerge from network interactions that follow relatively simple rules. It also demonstrates that the combinatorial creativity of individual ideas to generate new breakthrough solutions can neither be controlled nor predicted with accuracy, yet the probability of which can be increased by design of *stigmergy*. This is *spontaneous order* emerging in and from a *Synergetic-Emergent* Design, appropriate for complex systems which are more *dispositional* than *causal*.

4. **Course-Corrective:** IGP's post-ideological and trans-paradigmatic scientific approach is by nature and design course-corrective. The ubiquitously connected Causal-loop Systems Meta-map of Omni-Koans (CORSM) captures the reinforcing and balancing feedback dynamics of issues and decisions

that triggers both algorithmic and human interventions which regulate the whole system. IGP system floats, critical paths, contingencies, and impact–gestation computations signal a time-window for action, while the DMGS supports and makes visible the *best available* decision to be made within that time-window. Real-time information exchange between all meta-disciplines drives IGP's course-correction mechanism. IGP is an *autopoietic* system that *recursively produces its own elements through its own elements* based on structural coupling; it leverages both equilibrium dynamics (Gaussian distributions) and non-equilibrium dynamics (Power-law distributions) for optimization of structure and function.

5. **Evolutionary:** Every IGP Metadiscipline is at once an instrument of timely vision-in-action and a crucible for never-ending evolutionary quest for higher reaches of truth, goodness, and beauty. These three evolutionary attractors will keep the IGP meta-platform adaptively poised for greater harmony, subtler distinctions, richer functionality, and deeper actualization of civilizational potential. This movement is co-determined by all participants at various levels of involvement because of the high density of autonomous, horizontal interactions.

> **The Gaussian perspective of the world is one built on atomism, privileging "stability over instability, structure over process, objects over fields, and being over becoming."**
>
> ~ Bill McKelvey & Max Boisot

These five characteristics are Meta-Adaptive Capacities—they improve the ability to adapt in all circumstances, though they are not themselves an adaptation to any specific circumstance. They are embedded in every Metadiscipline, Poli-Syntony in particular, and address the fundamental wickedest problem—the problem of the mechanism with which to address other wicked problems.

5.4 A New Pragmatic Integration of Idealism and Realism

While Idealism and Realism have been historical schools of philosophical thought, we envision something related but new in our design thinking of IGP. A technological singularity sans a cultural singularity can be lethal, and a cultural singularity sans a technological singularity is likely to be impotent.

Monological socio-political thought usually errs in one of two ways: either thought is premised on human nature remaining as it is and hence imprisoned by extrapolations of the past as it relates to the present, or thought is idealistically and impractically dependent on miraculous changes in human nature and hence remains a distant utopian dream. IGP resolves this bind by addressing matters with full acceptance of human nature as it is and optimizing *fitness for purpose within those constraints*, and simultaneously inseminates the playground of agency with instruments that transform human nature *with no a priori assumptions* of the speed and quality of that transformation. This *fractal recursive dynamic* is now possible at greater scale and scope than ever before with the advent of network technologies such as the internet with inbuilt feedback dynamics of insight and memetic transmission, and 'trust technology' like the

blockchain. Such a dynamic allows *the imaginary to be real* in that it equips us to approach the present from the future. The residual gap between the imaginal-real and the concrete-real is bridged by human action, which is what the IGP team wishes to embark on with suitable sponsor-partners.

A root-cause exploration of the pressing problems of our time reveal a vicious loop of the following four factors:

- Inadequate maturity of human consciousness and thinking;
- Fragmented and conflicted cultural worldviews;
- Actions correlated with short-termist outlook; and
- Antiquated political, social, and economic institutions.

The technology enabled fractal recursive dynamic, if designed and executed well, will *stand in* for this deficiency and *reverse* the vector. We welcome the reader to join us in this play-quest.

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