THE INFINITE GAME PLATFORM (IGP)
FOR
THE CREATION OF
THE OMNICENTRIC CIVILIZATION

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Part One: WHY – THE MORAL OF THE WORK

1. What Really Matters

We *Homo sapiens* (or *Homo sapiens sapiens*) is the only extant species of the genus *Homo*. This has been the case since the extinction of *Homo neanderthalensis* (Neanderthals) forty millenniums ago. If the genus *Homo* is still endowed with a further evolutionary potential, it is possible that a new species or subspecies of it may emerge in the future.

At the same time it is also possible or probable that *Homo sapiens* will become extinct. Everything that exists in the universe is biterminal; it has a beginning (birth) and an end (death). The impermanence about which the Buddha spoke twenty-five centuries ago applies not only to all human (and sentient) beings but also to the human species as a whole. In the cosmic scale of time we only exist for a very brief moment of time as individuals and as a species.

When we thus view our individual and collective lives and the worldly affairs of humanity from a cosmic perspective, what really matters in life becomes much clearer. Then we can become more sapient (wise) and worthy of the binomial nomenclature (name) *Homo sapiens*. The engagement in the development of IGP is based on our reflection on what really matters.

2. *Homo Ludens* – The Survival of the 'Playfulest'

The philosopher and 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 the life that revolves around survival, control, and problem solving.

This possibility is the possibility of evolving from *Homo Sapiens*, Man the Wise, to *Homo Ludens*, Man the Player. Wisdom effloresces as playfulness, as *Homo sapiens* evolves to become *Homo ludens*. *Homo ludens* then creates new perceptions of reality and new visions of world.

We have all heard of the four noble truths (*assertive* propositions or truths) of the Buddha:

> (1) Life is suffering (existential suffocation and frustration).
> (2) There is a reticulum of causes that makes life suffering.
> (3) There is a way out of life of suffering.
> (4) The way-out is an eightfold path ("noble eightfold path")

Homo ludens has a different set of four noble truths (*declarative* propositions or truths):

> (1) Life is joy.
> (2) The individual is the source of joy.
> (3) There is a way of living life as an evolving unfoldment of joy.
> (4) The way is an eightfold path of play ('noble eightfold play').

While we are engaged in "serious" issues that concern humanity and affect the world, The Infinite Game Platform and the community of participants that we are developing, have been conceived as a *game-playing platform* and a *play community*. Therefore, we look at the problems of the world and the issues facing humanity as exciting challenges that are inherent in all well-played games.

Throughout history, humanity has always equated solution with control. For instance, political power as a solution is the power to control the masses through coercion and force. Even good people with good intentions who seek to create a better world want to control the process, the people, and the outcome.

We offer an entirely different approach to problem solving that is not based on the desire or the need for control but on playful engagement and participation through game creation and game playing. If the game is played well, not only will we have a great deal of creative enjoyment but also the problem will be creatively solved from a higher plane of consciousness—of *Homo ludens*.

In accordance with the 'Four Noble Truths' of *Homo ludens*, we can live our lives in the spirit of playfulness. Playfulness is not frivolity. It is not the opposite of seriousness. Playfulness includes seriousness. In fact, participating in a well-played game demands utmost seriousness—supreme concentration and mastery.

The "survival of the fittest" (of Herbert Spencer) applies only to *Homo sapiens* of the past. It is the 'misfittest' of the dysfunctional world that are the fittest to survive and thrive in the world of *Homo ludens*. The misfittest are also the most playful or the 'playfulest' in the new world of their making.

3. Creation of Omnicentric Civilization

The evolutionary process of the universe is characterized by what is termed 'synergy' or 'emergence': the principle that the behavioral characteristics of the whole system in evolution cannot be predicted from the most complete knowledge of the components taken separately or

in partial combinations.

We inhabit a universe that insistently exceeds the power of our prediction and complete knowledge. The only total observation of the whole that is possible is the impossibility of such total observation. Any valid theory of the universe must include this paradox as a constituent moment of the universe that it describes, and it requires for its construction real creativity and imagination. Hence Einstein's oft-quoted statement: *Imagination is more important than knowledge*.

The ultimate in creativity is the creativity that creates new perceptions of reality and new visions of the world. The ultimate creativity transcends and is more fundamental than any particular form of art. It is the highest manifestation of the human imagination. The challenge of change that we face calls for such imagination.

Imagination is the life of play, and play is the font of imagination.

> *For many years the conviction has grown upon me that civilization arises and unfolds in and as play.* —Johan Huizinga, *Homo Ludens, A Study of the Play-Element of Culture* (1938)

"Civilization arises and unfolds in and as play", for a new civilization as a new creation is born out of the synergetic confluence of multitudinous currents of imagination through playful engagements in life and society. As society becomes oppressive, imagination becomes suppressed and culture begins to stagnate and then eventually disintegrates.

Imagination is the most powerful form of ideation, and ideation is what moves the world. Idea is the very substance of civilization, culture, and world. Idea through ideation forms, reforms, and transforms itself *via* the conversation of humankind, synergetically organizing itself as an evolutionary network. The most immediate environment is not the physiosphere or the biosphere but the 'ideosphere', the sphere of ideas and ideation that constitutes the substance of the network of conversations that constitute the world.

The prime mover of the world is idea. Technology is an expression and artifact of idea but not itself the prime mover. Idea, and only idea, moves the world. Therefore, we can create a new world with our own thought by generating and communicating new ideas. Yet, abstract idea alone cannot move the world. Technology plays an indispensable role in the architectonics of world-transformation because it serves as the actual vehicle, medium, and field wherein ideas come alive through communication.

History (of *Homo sapiens*) can be seen as the story of the majority of humanity suffering and

struggling under the political or religious ruling class acting as the centralized external authority and power. Thus throughout history the ideosphere has been dominated and dictated by different external authorities *via* various collectivist ideologies. The ideospheric transformation called for in the 21st century (of *Homo ludens*) will be of a nature qualitatively, structurally, and systemically different.

The ideospheric changes and modifications of the preceding ages have been concentric with centralized external authorities, which reflected the concentric nature of the ideospheric configurations of the past. The ideospheric configuration of the 21st century, of *Homo ludens*, is *omnicentric*, having independent yet interconnected centers located in the intellectually sovereign individuals, who will co-evolve with the new omnicentric architectonics of the evolving ideosphere.

The information-communication revolution underway is at once the manifestation of and the apparatus for this omnicentric configuration of the new ideosphere of the future. The Infinite Game Platform (IGP) that we propose is the ideational vehicle and technological apparatus for the ideospheric transformation toward the creation of an omnicentric civilization on the planet earth.

Part Two: WHAT – THE OUTLINE OF THE WORK

1. Three Premises

The Infinite Game Platform (IGP) is a cognitive superstructure and a technological infrastructure design to bring about a new omnicentric civilizational structure and system.

IGP is premised upon the following realizations:

A. The Infinite Game Paradigm

As mentioned in Part One, the 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 [new] culture.

The philosopher James Carse states in his *Fine and Infinite Games*: *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*.

He thus expands Huizinga's concept of play from play of finite game to play of infinite game.

The finite game paradigm is the mental framework and the contextual mindset in which and out of which *Homo sapiens* has built all past civilizations including the present modern and post-modern western civilization.

Therefore, infinite game holds an unprecedented possibility for humanity, because *The Infinite Game Paradigm* will be the mental framework and the contextual mindset in which and out of which *Homo ludens* will build a new omnicentric civilization.

Also, the study of history and the observation of the world demonstrate that *ideology and opinion divide, while play and quest unite*. The finite game paradigm is based on conflicting answers in the forms of ideology, belief, and opinion. The Infinite Game Paradigm, in contradistinction, is based on the never-ending quest for ever-greater knowledge of reality, more improved ways for playing and participating, and better and more challenging games to play.

Thus, Play and Quest constitute the Spirit of IGP.

B. Complexity and Complex Thought

> *To know means to know all. Not to know all means not to know. In order to know all, it is only necessary to know a little. But, in order to know this little, it is first necessary to know pretty much.* — G.I. Gurdjieff

The world is complex and all its complex parts are interconnected and interdependent. No social problem exists in isolation from other pertinent problems and therefore all possible solutions are interconnected and interdependent. Solving one complex problem involves simultaneously solving all other problems.

This requires that we develop what Edgar Morin calls "Complex Thought", which, in our lexicon, is not only holistic and integral but also transparadigmatic. What is the transparadigmatic mind?

> *Every point of view is correct as a point of view and it always contains some element of truth. It is when a point of view is elevated to be "the truth" above and beyond other points of view that it becomes a dogma. The transparadigmatic mind is the space wherein all points of view are held with discernment but without a particular organization according to a particular organizing principle or a "meta-point of view."*

> *In space there is a hidden harmony existing between, beneath, and beyond all points of view and forms of thought. This harmony is a transparadigmatic transrational order. Seeing and thinking therein and therefrom, one fundamentally and creatively transcends all forms of duality and the dialectical triad of thesis-antithesis-synthesis.*

> *Inside the transparadigmatic mind, all forms and kinds of irrationality become utterly 'decadent' and essentially cease to be. A logical mind, wherein irrationality is not yet 'decadent' and thus still confined to duality, is bound to misunderstand or not understand the transparadigmatic mind.* —YGK

Thus, understanding complexity and developing complex thought constitute the Heart-Mind of IGP. (This point will be further elaborated in Part Three.)

C. Significance of Technoscience

The revolutionary advancement of technoscience (science and science-based technology) has ushered in a new techno-human algorithmic-organismic interface (or "Technium" as Kevin Kelly christens) that will continue to transform our society and civilization. The techno-human

algorithmic-organismic integration and coordination will make actual what was unthinkable, undoable, or unmanageable in the past.

Thus, the singular techno-human algorithmic integration and coordination constitute the Body-Mind of IGP. (The technological aspect of IGP will be explicated in Part Three.)

2. Twelve Questions

While contemplating an omnicentric civilizational structure and system, the following twelve questions arise simultaneously:

(1) How to engage a wide cross-section of people in life-long quests of play and play-work of *Homo ludens*, and thereby meaning and fulfillment?

(2) How to transmute usual fear, guilt, greed, envy to courage, compassion, generosity, appreciation so that play-work happens in the right state of heart-mind?

(3) How to actualize the unique potential of the individual and the collective in order to offer a full range of competencies needed to address the whole spectrum of global and local challenge-opportunities?

(4) How to generate a container of veridical knowledge for people to constantly upgrade themselves as required for the participation in omnicentric societal development?

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

(6) How to bring people together wishing to engage in challenge-opportunities to unleash their creativity into common enterprises that generate positive outcomes?

(7) How to access the outcomes of enterprises, decisions, and governance processes for collective appreciation and formation of purposes and goals?

(8) How to transcend the dilemma between economic growth and ecological health and demonstrate a solution to problems such as the "Tragedy of the Commons"?

(9)   How to facilitate the energy-communication-logistics matrix and to power the lateral scaling of creativity to transform the narrative of human thinking and the energy quality of participation?

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

(11)   How to design a system-of-process that can leverages the diversity of perspectives, knowledge, capabilities, reputations, and credentials of the global population to bring to bear the crowd-sourced wisdom to decision-making and global governance, whereby replacing the concentric structure of politics into an omnicentric one?

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

An examination of the twelve questions reveals their inter-dependent and inter-penetrative nature, which this paper expatiates.

4. IGP Operating System

IGP is a cognitive superstructure and a technological infrastructure, conceived as a comprehensive and coherent Operating System of the Omnicentric Civilization to come.

IGP consists of dynamically synchronized interconnections and interactions of 12 Meta-Disciplinary systems that address the 12 lines of inquiry delineated above, plus two Trans-Disciplinary and Trans-Paradigmatic open systems as the infrastructure and the superstructure of the 12 Meta-Discipliness.

Omnicentric Meta-Disciplinary Systems Architecture

(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 algorithmic means.

(3)   Holo-Autopoiesis: The self-generative evolution of the totality consisting of the co-development of individuals and societies.

(4)   Holo-Educare: Transdisciplinary education designed for and catered to the 'Market of One'.

(5)   Omni-Koans: The taxonomy of the local and global unmet challenges and opportunities (koan = paradox).

(6)   Synchro-Destiny: The organization of creative enterprises arising from shared purpose and destiny.

(7)   Matrix-Metrics: The multi-tiered dashboard of IGP activity, including both quantitative and qualitative measurements.

(8)   Eco-Synergetics: Applied eco-systemology designed to integrate economic abundance and ecological thriveability.

(9)   Eco-Energetics: The infrastructure of networked energy abundance and logistical connectivity that supports Eco-Synergetics.

(10)   Eco-Semiosis: A new economic system wherein value is commensurate with values and vice versa.

(11)   Poly-Syntony: A participatory governance system in a merit-weighted omnicentric configuration of power.

(12)   Omni-Aesthetics: The creative activation of the human enterprise with beauty, elegance, and artistic poignancy and plenitude.

Omnicentric Trans-paradigmatic Trans-disciplinary System

Transdisciplinary Synergetic Platform: Algorithmic Internet Infrastructure

Transparadigmatic Synechistic Flowspace: Semiotic Cognitive Superstructure

Part Three: HOW – THE DYNAMICS OF THE WORK

1. Theoretical Foundation

IGP is a unique application of a metatheoretical integration of the works of integral philosophers, systems scientists, and complexity theorists of the past and the present. Just to mention a few:

The design scientist-mathematician-systems theorist R. Buckminster Fuller in *Synergetics* (1978) defines the concepts of Synergy, the Principle of the Whole System, and Synergy-of-Synergies 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.*

> *Synergy-of-synergies are complexes of behavior aggregates holistically unpredicted by the separate behaviors of any of their subcomplex component. . . Universe apparently is omni-synergetic. No single part of the experience will ever be able to explain the behavior of the whole.*

An idea similar to synergy-of-synergies has been developed by the systems theorist-social scientist Niklas Luhmann, which is succinctly summarized as follows by the American Niklas Luhmann scholar William Rasch in his Introduction to *Theories of Distinctions* (2002):

> *We live in a "severed" state, and our observation is possible precisely because it is partial. Society's lack of universal normativity, of consensus and integration, simply reminds us that we inhabit a universe that insistently exceeds the power of its own telescopes. Yet the contention that society can be seen only from within society and only partially is a total observation, a total observation about the impossibility of total observations. It, therefore, cannot help but fall victim to paradox. Paradox, however, is not the perplexing dead end of a false path but every path's point of origin. Consequently, a theory of society must above all account for this paradox and the limits that it exposes--not in order to overcome or evade paradox but to include it as a constituent moment of the universe that theory describes.*

In *The Eye of Spirit* (1997) the integral meta-theorist Ken Wilber states:

To understand the whole, it is necessary [but not sufficient] to understand the parts. To understand the parts, it is necessary [but not sufficient] to understand the whole. Such is the circle of understanding. We move from part to whole and back again, and in that dance of comprehension, in that amazing circle of understanding, we come alive to meaning, to value, and to vision: the very circle of understanding guides our way, weaving together the pieces, healing the fractures, mending the torn and tortured fragments, lighting the way ahead—this extraordinary movement from part to whole and back again, with healing the hallmark of each and every step, and grace the tender reward. [Parenthesis ours]

The mathematician-philosopher Blaise Pascal (1623 – 1662), more than 350 years ago, expressed a similar idea to Ken Wilber's:

All things depend upon one another. All things are both mediated and immediate, as each thing is linked to everything else through a bond that connects even the most distantly separated. In such conditions, I consider it as impossible to know the parts without a knowledge of the whole as it is to know the whole without a knowledge of the parts.

The complexity theorist-philosopher Edgar Morin has explored the furthest reaches of *Complex Thought* and expressed these and other similar ideas in his five-volume magnum opus *Le Methodo*.

IGP comprehensively integrates and synthesizes these and other visionary ideas into coherently actionable applications. The whole architectonics of IGP is especially based on the concepts of synergy, the principle of the whole system, and synergy-of-synergies.

2. Semiotic Cognitive Superstructure of IGP: Transparadigmatic Synechistic Flowspace

The IGP universe exists as an ideosphere (sphere of ideation) or *a semiosphere*, which is Pierre Teilhard de Chardin's *noosphere* seen as the sphere of sign-relations (the science of which, *semiotics*, was first formulated by Charles Sanders Peirce). The latest development in science provides a view in which the physical, biological, technological, and cosmological spheres can also be seen as distinct semiospheres.

This cognitive superstructure of IGP allows the integration of the psychological, physical, biological, and technological semiospheres into a Synechistic (continual) Flowspace, which seamlessly combines both digital and analog semiosis or sign relations.

This cognitive-conceptual flowspace or superstructure is transparadigmatic, inclusive of all actual and possible paradigms without adherence to or compliance with any particular paradigm. Paradigms are cognitive-cogitative boundaries. The transparadigmatic mind works with boundaries but is not bound within them. It thinks with them but not within them.

A. The IGP Approach to Problems and Two Key Deficits

IGP approaches today's problems with tomorrow's solutions created by tomorrow's consciousness (that of *Homo ludens*). With IGP, we 'imagineer' tomorrow's solutions by "being the change that we wish to see (Gandhi)"—by imagining and designing a brand new tomorrow wherein today's problems are non-existent or irrelevant.

Problems as such are a manifestation of evolutionary tension inherent in life. People may long for a utopian state of life, 'heaven', wherein no problem exists, but heaven without evolutionary tension is tantamount to hell. Therefore, the heaven to be achieved is not a static cloister wherein problems never arise but a dynamic field of interaction wherein we continually distinguish and hold a new problem as a new evolutionary challenge and opportunity.

Further, all persistently unresolved problems inhere paradoxes or dilemmas that cannot be solved at the same level of consciousness (as Albert Einstein stated) or on the same level of reality (as Stephane Lupasco showed). Hence, new solutions or resolutions require that we elevate our consciousness to a higher level to enter a higher level of reality. IGP is simultaneously a product and producer of that new consciousness and reality—a new tomorrow.

Fundamentally IGP recognizes two categories of "wicked" problems or deficits hitherto resolved: (1) the Actualization Deficit of individuals not truly living up to their full potential; and (2) the Functional Deficit of social systems not being able to serve the populations well.

The current paradigms dictate that efforts to resolve these deficits happen mostly in silos. The dimension of authentic self-discovery and self-development is missing in most social-educational institutions focused on the external (e.g., career and professional success). Most of the so-called "spiritual" communities and 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 constitute a single vector of human development and transformation, which is integrally omni-evolutional. Therefore, through the synergetic confluence of these two transformational currents, it is possible to

complementarily and synchronously solve and 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.

B. The Triune Entelechy

At the heart of IGP is the Triune Entelechy which powers and drives the vision-in-action vortex of creativity.

Entelechy designates that which realizes or makes actual what is otherwise potential, and signifies the teleological action of actualizing a possibility and realizing a potential. The Triune Entelechy is a three-fold actualization dynamic.

First Entelechy: *Monadic Imperience* (inner-play), constituting inner self-realization—the dynamic of individuals sharpening their inner instruments for understanding and *innerstanding* the self.

Second Entelechy: *Dyadic Interaction* (inter-play/'*Umwelt*'), constituting self-eco actualization—the dynamic of individuals sharpening their interactive instruments for understanding the world.

Third Entelechy: *Triadic/Polyadic Interrelation* (crowd-play), constituting eco/social optimization—the dynamics of social interrelations with which social systems evolve through communication.

The Triune Entelechy comprises three Entelechies that are distinct yet nonseparable and synechistic; they are mutually inclusive and interpenetrating. Each is a hologram of the totality of the human imperience-experience continuum. What makes each distinct from the other two is its unique focus of attention and locus of intentionality.

The First Entelechy, Monadic Imperience, designates the subjectively inward act and process of internal self-development toward and beyond intellectual and spiritual enlightenment. The never-ending quest of Imperience is the Delphic maxim/Socratic injunction of "Know thyself" and "Be thyself"—to attain self-knowledge and achieve self-realization. We ask the question "Who am I?" not because we can find a complete answer but it engages us in the eternal quest for an ever-higher integration of Consciousness with Being wherein we attain inner liberation and freedom.

The Second Entelechy, Dyadic Interaction, designates the subjectively outward (and objectivizable) act and process of the self's interactions with the rest of the universe or the environment, including other human beings. The never-ending quest of the Second Entelechy is two-fold:

(1)   Combined with self-knowledge attained through Monadic Imperience, the quest is to achieve self-actualization in terms of the right work in the right place in the right eco-social surroundings. The First Entelechy leads to being at home in the cosmos; the Second Entelechy being at home in the world.

(2)   Combined with participation in Polyadic Interrelation (Third Entelechy), the quest is to achieve knowledge of the external world and the cosmos.

The Third Entelechy, Polyadic Interrelation, designates the intersubjective (and objectivizable) process of communication and social interrelations intelligently coordinated for efficient and effective orchestrations of various operative sub-systems of the emergent civilizational operating system.

(1)   The Third Entelechy fosters autopoietic (self-generative/creative) societal development while eliminating functional deficits along the way. 'Free-Order' (spontaneous order by design) is generated through various functional units traversing the digital-analog interface that empowers and is empowered by the information-rich consciousness infrastructure of IGP.

(2)   Combined with the Second Entelechy, this is where scientific knowledge evolves through communication. In all forms of communication and social interrelation, the proper scientific approach of deduction, induction, abduction, and experimentation prevails, rather than the moribund approach based on ideology and belief.

The Triune Entelechy is the internal dynamic that permeates all 12 Metadisciplines, which in turn, individually and in concert, powers the Triune Entelechy, which interpenetrating one another to generate the structural and functional foundations of a new civilizational system.

3. IGP Algorithmic Internet Infrastructure: Transdisciplinary Synergetic Platform

This is IGP's virtual gathering place, the worldwide algorithmic 'Infinicity', where people gather together to work and play or 'play-work', supporting, complementing, and augmenting

participants' actual in-person gathering and collaboration.

This 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.

Four examples 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 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 or syntony 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 as envisaged here, the internet of things with distributed sensor-based coordination, the internet of money with decentralized transaction, currency and contract systems such as this, are showing us how the world is becoming an oyster with the six degrees of separation reducing to three. Eventually, IGP will collapse all degrees of separation in and from the radically sovereign individual.

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 Poly-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 into a governance system Bus-type architecture.

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 complement it with on-the-job skill training and capability enhancement for professional enterprise and knowledge workers. IHLS comprises several subsystems that facilitate learning and healing all three dimensions of the Triune Entelechy and are integrated into IGP Metadisciplines.

Avatars of these and other technology themes severally support individual Metadisciplines as described below.

4. The Twelve Meta-Disciplines

The implementation of IGP entails the pursuit of the 12 questions through 12 Metadisciplines in the full dimensional depth of their multi-, inter-, cross-, and trans-disciplinary complexity. Each Metadiscipline approaches the present from an *imagineered future*—a future in the present tense. 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 Metadisciplines inside the *Transparadigmatic Semiotic-Cognitive Superstructure* and upon the *Transdisciplinary Algorithmic-Technological Infrastructure*, the functional deficits of the overall "we-collective" (the sphere of polyadic interaction/communication—the world system) and the actualization deficits of individuals (the spheres of monadic imperience and dyadic interaction—the uni-multiverse of sub-systems constituting the world system) are organically and simultaneously resolved.

(1) i-Gamification

Survival of the 'Playfulest'! Playfulness has a heightened vibration and transcends the oppositional dichotomy between work and play, cooperation and competition, rules and freedom. *i-Gamification* engages participants in the *infinite-gamification* of life and work.

i-Gamification facilitates the generation and production of constant rewiring of their cognitive-affective-conative state and restructuring of thinking, feeling, and doing in the context of playing their process-oriented infinite game, in contradistinction with the goal-oriented finite game.

Gamification processes and technologies have been scientifically proven to evoke four key responses in 'players':

- Urgent Optimism – The desire to act immediately to tackle an obstacle, combined with a belief of a reasonable hope of success
- Social Fabric – Rapport, mutual understanding, trust and even 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 the infinite game will engage 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.

(2) e-Consciousness

e-Consciousness is a high-tech pathway of elevating and expanding consciousness and of disseminating higher consciousness. Through the use of electronic technological tools, *e-Consciousness* brings together the scientific and spiritual dimensions of the wondrous mystery of consciousness into the awareness of the participants.

The *e-Consciousness* participants take the ever-unfolding journey of holistic imperience-experience and integral understanding-innerstanding that raises the level of joy, vibrancy, and creativity by bestriding the entire spectrum of informational-transformational learning.

Technology-led attempts such as [this](#) and [this](#) are beginning to scratch the surface in this arena.

(3) Holo-Autopoiesis

We are on the cusp of actualizing a great evolutionary possibility—of emerging from the "bicameral" external other-authority mindset to the internal self-authority mindset. This is the movement from the conditioned socialized mind, primarily governed by other people's expectations and unconsciously internalized external commands, to a free self-learning, self-evolving and self-transforming mind, which, with a heightened self-awareness, is capable of objectively seeing and consciously transcending social and cultural conditioning and programming to achieve individual freedom and sovereignty.

Holo-Autopoiesis is the crux and pathway of redirecting the vector of the concentric civilization to an omnicentric one. It facilitates the actualization of the unique potential of each individual and collective to offer a full range of competencies needed to address the whole spectrum of local-global or "glocal" challenge-opportunities.

(4) Holo-Educare

The manifold 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 Metadisciplines, and develops the curricular spectrum and constitution through the self-organizing learner network of "prosumers (producers + consumers)" encompassing the entire IGP user base.

Holo-Educare engenders a culture of life-long learning for people to constantly upgrade knowledge and skills required for the participation in omnicentric societal development. The only meta-skill that will make any difference in the future is learning how to learn (and unlearn), and optimize one's faculties and state (cognitive, cogitative, affective, conative) accordingly to approach veridical knowledge. A state-of-the-art eLearning platform within the Integrated Healing and Learning System will constitute the engine of *Holo-Educare* for the IGP user base that will complement other educational institutions without being limited by them.

(5) Omni-Koans

Omni-Koans (*koan* = paradox) transform the relationship that human beings have with "problems" (a) in the orientation of faculties brought to bear; (b) in the approach taken to address; (c) in the quality and range of the tools and competencies harnessed; (d) in the solution experience of those who embrace the challenges and opportunities inherent in every problem. A koan/paradox almost always inheres every complex problem or question, and *Omni-Koans* approaches and solves a problem at the level of paradox.

The fractals of *Omni-Koans* are i-Gamified on multiple levels of aggregation in order to challenge and to invoke the attention of a global wisdom network of researchers, solution architects, and entrepreneurs within the IGP network to execute problem comprehension, contextualization, understanding, and resolution.

The *Omni-Koan Challenge-Opportunity Repository and Systems Map (CORSM)* is an advanced state-of-the-art technological artifact for identifying, distinguishing, illustrating, and referencing the entire manifold of paradoxes, or challenge-opportunities, for people wishing to contribute to understanding, analysis, and resolution.

(6) Synchro-Destiny

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 fulfillment through organized action that generates a whole range of surpluses for livelihood and thriveability.

This is done on Organizational Operating systems designed in accordance with omnicentric principles and transcultural logic; so that race, gender, social status, and philosophical-ideological orientation cease to be bottlenecks in the surge of combinatorial creativity.

Synchro-Destiny brings people together wishing to engage in *Omni-Koans* or 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)*.
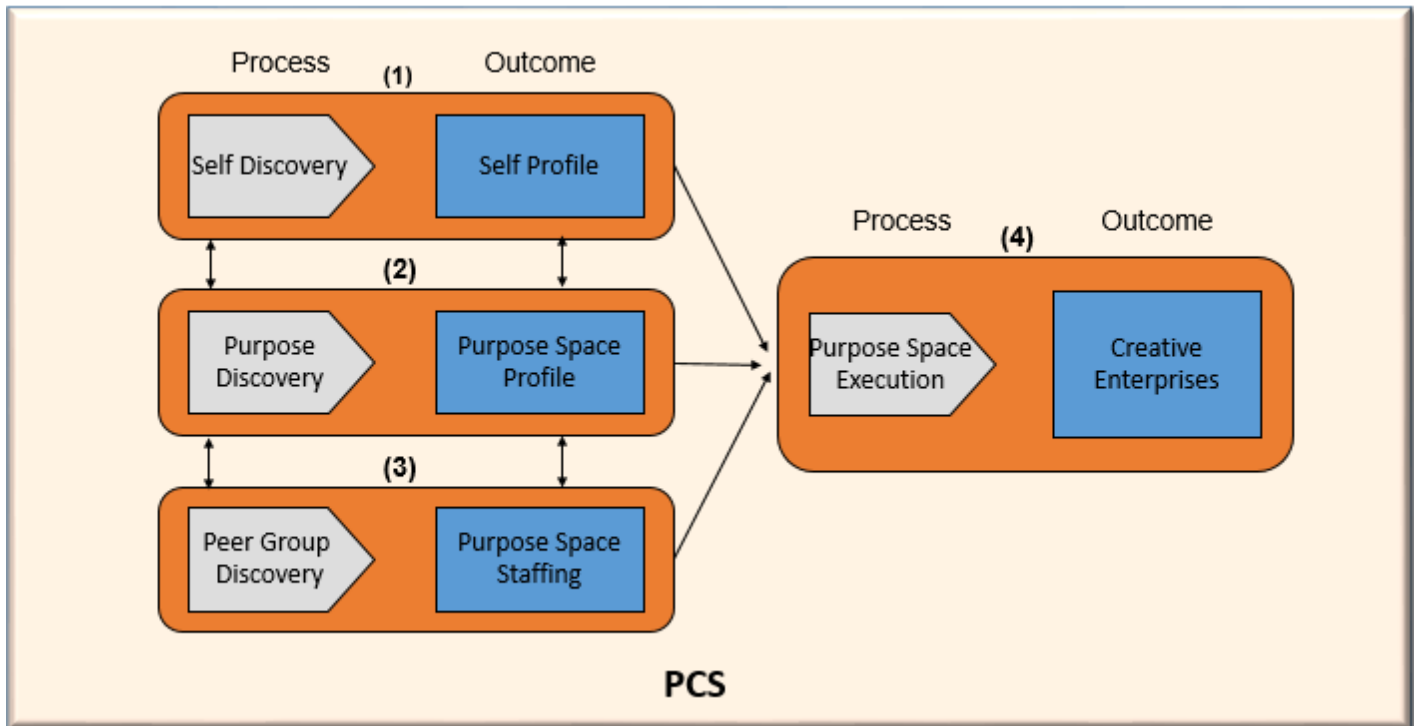
(7) Matrix-Metrics

The world is a complex evolutionary matrix, the complexity of which is rapidly increasing to the point of incomprehensibility. Comprehension requires multi-rationally unified measurement. That which is immeasurable is 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. Every Metadiscipline of IGP (including *Matrix-Metrics* itself) inputs into this Metadiscipline and is in turn shaped by it. Every element of platform logic, rule set, design intervention, and artifactual injection is subject to *Matrix-Metrics* so that a comprehensive understanding of the civilizational matrix is possible by exposing information to a billion organs of perception and cognition.

The *Holistic Measurement System (HMS)* is the technological artifact supporting *Matrix-Metrics*. It facilitates access to outcomes of enterprises, decisions, and governance processes for collective appreciation of purposes, for formation of goals, and for "consequence-capture" to generate a holarchical system of evolvable constraints that align the adaptive interests of individuals to those of society (John E Stewart's self-organization model). It will be the first moral-ethical foundation in our history that will be transparently self-evident, needing no invocation of any external-authority-based concentric decree.

(8) Eco-Synergetics

Economy and ecology present a Mega-Koan due to the usual oppositional dynamic at the current level of understanding and imagination. *Eco-Synergetics* transcends this opposition and transforms it into a whole synergetic endosemiotic system in theory and practice through a real-world demonstration of eco-systemological principles applied in the eco-synergetic 'infinicities' or the greenfield nuclei that incorporate the combined wisdom of Nature and technoscience, and incubate enterprises that exemplify the 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 or paradox between economic growth and ecological health, and demonstrates a solution to problems such as the "Tragedy of the Commons."

(9) Eco-Energetics

Here the meaning of Energy is two-fold: (1) the exoteric physical-biological aspect that fuels our machinery and organisms; (2) the esoteric psychic-spiritual aspect that fuels our inspirations and aspirations. *Eco-Energetics* bestrides 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 configures the fusion of the Communication Internet, Energy Internet, and Logistics Internet, and integrates this configuration with the use of the Internet of Things, Internet of Value, and Internet of Governance. Thus *Eco-Energetics* facilitates the energy-communication-logistics matrix and powers the lateral scaling of creativity so as to transform the narrative level of thinking and the energy quality of participation.

(10) Eco-Semiosis

IGP recontextualizes economics as a category of semiosis (sign process including meaning-production) and reconceptualizes economics as a semiotic process. *Eco-Semiosis* opens up value currents between the haves and have-nots, seekers and finders, donors and recipients that is unfettered by social and institutional barriers and dysfunctional systems of origination (debt-based centralized fiat systems). Risk-weighted return on capital finds richer meaning, greater channels for fruition, wider avenues of feedback-feedforward, and higher optimization potential, in terms of both scale and scope, from the semiotic landscape of virtually infinite possibilities.

Eco-Semiosis transforms people's participation in global problem-solving or koan/paradox resolution into meaningful sources of livelihood in a manner where 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.

(11) Poly-Syntony

Poly-Syntony is a system of global, local, and virtual governance based not on force but on *syntony* (*semiotic resonance* measurable through *Matrix-Metrics*). It is a political system not of the usual 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 crowd-sourced wisdom to decision-making and global governance, whereby replacing the concentric structure of politics into an omnicentric one.
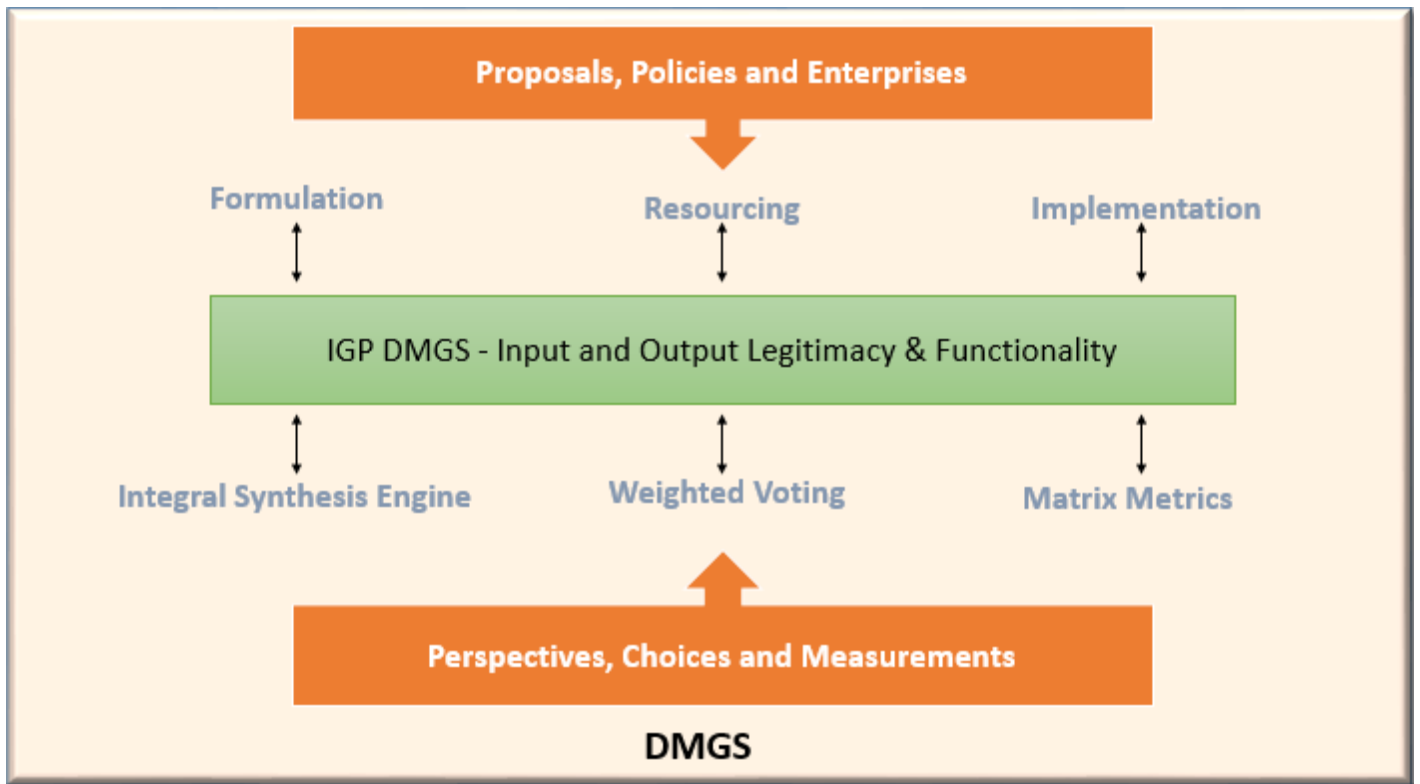
(12) Omni-Aesthetics

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.

The infusion of aesthetic finesse into the imperience dynamic contributes to the energy quality required by esoteric *Eco-Energetics*, heightens the qualitative value of artistic avocations in *Synchro-Destiny*, and suffuses *i-Gamification*, *e-Consciousness*, *Holo-Autopoiesis*, *Holo-Educare*, *Omni-Koans*, and the entire IGP, with multi-sensory and multi-imaginary, extra-sensory and supra-imaginary, play of beauty.

Omni-Aesthetics transform the seemingly brain-heavy work of IGP into an aesthetically uplifting and fulfilling experience, making the platform endearing as well as enduring and promoting it to be a self-evident digital destination for world citizens.

Part Four: WHY – THE RATIONALE OF THE WORK

As stated in Part Two, IGP is premised upon the following realizations:

(1)   Play and Quest constitute the Spirit of IGP.

(2)   Understanding complexity and developing complex thought constitute the Heart-Mind of IGP.

(3)   Singular techno-human algorithmic integration and coordination constitute the Body-Mind of IGP.

There are deeper dimensions to the Spirit-Heart-Mind-Body of IGP, and to the philosophical foundations of complex omnicentric and transparadigmatic thought and the reason why it is necessary for the present and future of humanity and the world. What makes IGP a successful game-changer that will bring about a new world, new civilization, that works for everyone?

1. Raising Probability of Fruition

The final realization of every Metadiscipline can be mapped out *tetradically*, as every goal or outcome has four irreducible and coexisting manifest dimensions:

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

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

(3)   Behavioral: the comportment and action of the individual that is observable by others.

(4)   Social: the institutional & techno-economic emergent structure that enables (and also can hinder).

If all of these four dimensions are simultaneously and synergetically orchestrated by our platform, the probability function for goal fructification rises steeply because individual intention and corresponding behavior both reinforce and are reinforced by shared cultural values and social system structures.

The IGP Metadisciplines, powered by the Triune Entelechy, address all four dimensions of the human civilizational reboot and thereby raises the probability of fruition both within and across the disciplines. IGP in totality brings intention, culture, behavior, and society into a mutually reinforcing virtuous spiral.

2. Free-order

The notion of Free-order (Spontaneous Order by Design) is a vision of governance in every walk of the human enterprise. It is a concept rooted in complexity sciences, which is not fully understood by most people unfamiliar with complex thought in their educational and professional careers. For the purposes of this paper, the following characteristics of Free-order merit elucidation:

(1)   Decentralized: The principle of IGP Omnicentrism is that everyone is in charge and no one has a privileged access to power. History and mathematics have shown that dependence on leaders for addressing challenge-opportunities of the 21st century is a case of a misplaced trust, even if the leader is benevolent and noble-intentioned. This is due to the hyper-complexity of the wicked problems as well as the existing (political) power configurations that tend to elicit the worst out of people, instead of their best. Blockchain technologies are arguably the first manifestation of a truly decentralized power and responsibility structure which no single individual or interest group can subvert or commandeer, yet every participant is held accountable to commitments through smart contracts and bears consequences of reneging on those commitments.

(2)   Post-Ideological: As history has amply demonstrated, ideology and opinion divide people and result in an energy drain at best and war at worst. At the same time, uniform and conformist thinking is not conducive to creativity and innovation. IGP leverages the stratified and contextualized power of diversity through the semantic intelligence and pattern language versatility of the *Integral Synthesis Engine* for optimal decision making, while allowing decision outcomes to speak for themselves through *Matrix-Metrics*, wherein the rules of what to measure and how, and what to interpret and conclude from various dashboards is also co-determined through crowd-sourced wisdom. The tyranny of consensus is averted, and merit-weighting of votes in *Poly-Syntony* DMGS 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: Complex systems modeling has demonstrated that remarkably sophisticated behavior can emerge from network interactions that follow relatively simple rules; also the combinatorial creativity of individual ideas to generate

breakthrough solutions can neither be controlled nor predicted accurately. This creative advance of novelty is emergent because it is both unexpected and spontaneous. Studies indicate that too much of human interferences and control attempts actually retards this synergetic efflorescence. Statistics testify that countries which have allowed the 'invisible hand' of the free market to operate have witnessed significantly higher prosperity and abundance. On the other hand, vested interests acting through political influence have tarnished other countries and undermined the democratization of opportunity through protectionist and collusive mechanisms. The explosive potential of *Synchro-Destiny* creativity brought to bear on *Omni-Koans* supported by *Eco-Semiosis* will obviate the need for any centralized machinery to either regulate or intervene in a top-down manner because of the decentralized nature of power and responsibility as outlined above.

(4)   Course-Corrective: The ubiquitously connected causal-loop systems meta-map of *Omni-Koans* will capture reinforcing and balancing feedback dynamics of issues and decisions that will trigger both algorithmic and bottom-up human interventions that regulate the meta-system. System floats, critical paths, contingencies, and impact–gestation computations will flag time-windows for action, while the *Decision Making and Governance System* will support and make visible the best available decision to be made within that time window instead of waiting for the perfect decision when it is too late. Real-time information exchange between all Metadisciplines (specifically *Omni-Koans*, *Synchro-Destiny*, *Matrix-Metrics*, and *Poly-Syntony*) will drive the course-correction mechanism of IGP. Ultimately IGP is an autopoietic system that recursively produces its own elements through its own elements based on the structural coupling.

(5)   Evolutionary: No Free-Order can be static in its structure and function. Every IGP Metadiscipline is both an instrument of timely vision-in-action, as well as a crucible for an ongoing developmental quest in the higher realms of truth, goodness, and beauty. These three evolutionary attractors will keep the 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 and espousal of the ever-enriching value-values canvas in the organismic 'sentience' of the metasystem. IGP, as a metasystem thus leverages the benefits of both trigger-causality and performance-causality during the ongoing self-determination process of its own structures.

These five characteristics are meta-adaptive capacities—that is, they improve the ability to adapt in all circumstances, although they are not themselves an adaptation to any specific circumstance. Embedded in each Metadiscipline in general, and *Poly-Syntony* in particular,

they address the wickedest problem, which is the very mechanism of addressing other wicked problems.

3. Trans-Paradigmatic, Trans-Disciplinary, and Trans-Cultural Coherence

The term "paradigm" is used to denote a framework containing a set of basic assumptions and ways of knowing-thinking-being-doing and a mono-logical construction upon the assumptions generally accepted by members of a collective. Human beings at the current stage of evolution usually operate mono-paradigmatically, meaning that every person subscribes to and is unconsciously imprisoned by a certain system of mono-logic. While this has been useful in agricultural and industrial societies where challenges and tasks were mostly mechanical in nature, it is becoming a serious constraint with the wicked problems of the 21st-century information society.

Hyper-complexity requires collaboration at scale, which requires communication at scale. However, true communication (which is an emergent property of interaction between many psychic systems) rarely happens because each person is able to understand issues only from his/her own paradigm, not the paradigm of others. This inability to stand under other paradigms renders rapport and perspectival integration very difficult, if not impossible. 'Transparadigmatic' refers to the cognitive fluency and fecundity to understand each paradigm through the lens of its underlying assumptions without getting attached or overly committed to their "universal truth." The transparadigmatic mind has the freedom to inhabit multiple paradigms and to choose one most conducive to a situation or challenge-opportunity. It is also creative enough to construct new paradigms based on a fresh set of assumptions that are appropriate for new situations or challenge-opportunities arising in phenomenal reality.

Disciplinary specialization in academia, functional specialization in the enterprise, and occupational specialization in the socio-economy constitutes a pragmatic foundation for the interdependent organization of human effort to satisfy social needs; it also creates conditions for the fulfillment 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. Higher education in some parts of the western world has begun to espouse multi-disciplinary and cross-disciplinary approaches to learning. However, 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 20 disciplines, which beg a proper action-oriented synthesis.

There exist 6,000 distinct languages and 10,000 different ethnic-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. 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.

Monological multiculturalism that supposedly and logically includes itself as one of the multiple cultures and yet gives itself a privileged position is inherently self-contradictory. Transculturalism, which is an in vivo application of dialogical transdisciplinary and transparadigmatic mode of thinking, concerns that which is at once between cultures, across different 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 potentiality. IGP is premised on its gradual enculturation through the use of the scientific principle of *complementary cognitive artifact*. Complementary cognitive artifacts have the capacity of the restructuring of brain chemistry and neural pathways and wiring to make them more functional, agile, and versatile. An abacus is an example of a complementary cognitive artifact that not only enhances arithmetic capacity but also geometric and linguistic competence. Similarly, using maps and topologies helps not just in navigation but enhances other brain functions such as connective awareness, representational thinking, course correction agility which have wide implications beyond the immediate navigation maneuver.

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 the semantic web, pattern language, semiotic linguistic, and artificial intelligence technologies. Morphic resonance theory also shows that once a critical mass of people adopts 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 might or 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.

4. A New Pragmatic Realism

While Pragmatism and Realism have been historical schools of philosophical thought, we envision something related but new in our design thinking of IGP.

The monologically dualistic 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 (e.g., conservatism) or thought is idealistically and impractically dependent on miraculous changes in human nature and hence remains a distant utopian dream (e.g., communism).

IGP resolves this bind by simultaneously addressing matters with full acceptance of human nature, optimizing fitness for purpose inside the boundary conditions, and inseminating the playground of agency with instruments that can restructure, reengineer, and even transform human nature. This evolutionary 'fractal recursive dynamic' is now possible at greater scale and scope with the advent of technologies such as the Internet and AI. 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 the mandate of the IGP Enterprise.

In summary, IGP addresses and resolves the root-causes of the vicious loop of the four factors that plague the world: (1) inadequate maturity of human consciousness and character; (2) fragmented and conflicted cultural worldviews; (3) actions correlated with 'short-termist' outlook; and (4) antiquated political, social, and economic institutions. The technology enabled fractal recursive dynamic will stand in for this deficiency and reverse the vector.

Join us @ The Infinite Game.