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Volume 2

The **Action Cycle** creates a self-financed network which funds participants to align, commit and achieve 'beyond-realistic' objectives over unfeasibly short time periods. Instead of collaboration between organisations, **Open Business** practices improve collaboration between individuals who use the resources available in their relative organisations and networks.

Learn how to create and participate in Action Cycles to generate revenue doing what we love.

OPEN BUSINESS

Open Business Practices

ACTION CYCLE

Entrepreneurial Spirit

Open Business Practices

We are pioneering the open, collaborative and receptive business practices equivalent to sales & marketing, working in offices, meetings, sharing content, mental health, business development, collective strategy, social media integration, pitching, based on the network-economic of Sqale. These include the Action Cycle, Open Meeting, Content Trifecta, Invitational Protocol, amongst Full Stack Open Business, Here & Now, Social Media Campaign, Serious Pitch.

Action Cycle

"Never doubt that a small group of thoughtful committed individuals can change the world. In fact, it's the only thing that ever has."
Margaret Mead

How do you achieve 'beyond realistic' objectives with people you don't know well within ludicrously short periods of time?

In an hour, a group of people who may not have met one another before, not only reach consensus on a 'beyond realistic' objective for the following week, but also collectively commit to it. This constitutes the parameters for the Action Cycle, which provides five rules to help people achieve three wows of consensus, commitment and completion.

How Do I Run an Action Cycle?

Invite or Get Invited! You are invited to attend an Action Cycle. Ideally in a company because it links into a traditional structure which needs to see results. Action Cycles can be conducted in networks, community groups, etc. Rules are printed on three business cards.

The Green Card. The main question to answer is "What can we (the people in this room now) achieve (just beyond realistic into idealistic)

Entrepreneurial Spirit

For Whom Are We Working?

Providing For Our Children

My father was born in Lisbon 1932 and began working at a fabric shop at the age of twelve. He attended evening school to learn English where he met my mother, the seventh orphan of former royal blood who grew up in the rustic 'Behind the Mountains' region in Portugal and as a child ran around shoeless. They emigrated to the UK with my father's work where I was born, their fourth and last child, and he worked his way up from translator to production manager in the American conglomerate watch-maker, Timex. He was an early adopter of ship containerisation: arranging the logistics for parts manufactured across the world to be assembled in his Scottish factory. My father gave them twenty years of his life, never missed a day of work through illness, and was finally dismissed for 'gross misconduct'. Although he was able to overturn his dismissal at an employment tribunal, it was a punishing blow to his self-esteem and self-worth. A few years later he developed torticollis, a terrible neurological disorder that spasmodically jerked his head back uncontrollably. For a man who thought of illness as 'all in the mind', it was a truly humbling disability.

Witnessing this as a young adult coming out of university, I thought it unwise to pursue a career in any company structure. I did not have my father's strong will and had inherited his challenging capacity to question reality, his self-ascribed 'Socratic method' (V-3). In his later years, he confided in me that having a family necessitated a steady income: a promise he had made to his wife to provide for their children, and I suspect his promise as a twelve-year-old to provide for his mother to compensate for the absence of his own father, a victim of trauma from WWI. He sold his life to provide for me and my brothers and sisters, a remarkable sacrifice common to near-all parents. I have felt a similar sense of responsibility, but it has taken a different and more dispersed form: provisioning for all our children. Ironically, despite the potential that Ecosquared promises as a collaborative economic (V3), there is one arena of behaviour which appears to my mind unsurmountable: the sheer logistic multitude of a busy port. It is precisely what my father

within the week (given our collective resources)?" which can be measured by the following three thresholds, or wows: consensus, commitment (which must be achieved within an hour), and completion (achieved in following week).

The Yellow Card. Everyone agrees to playing the game by accepting to uphold the rules of the game: if anyone in the group perceives a rule to be broken, they hold up the yellow card and the entire group must stop what they are doing introducing a period of 30 seconds silence in which everyone considers their role in what is happening.

The Red Card. Once the hour is up, if the players have not acheived two of the three wows, they should call it a day. Success is measured by how far in the wow-sequence the group gets, with the minimal being an interesting discussion for an hour, and the maximal being the third wow achievement. Should this last wow occur, there may be consequential moneyflow.

Repeat. Ideally, the group will not reconstitute itself. The objective is to improve collaboration between individuals across different organisations. Longer term projects, seeing a result in a month or a year, requires longer than an hour to achieve consensus and commitment; we call these Direct Cycles.

<p style="text-align:center">You've got to experience it to believe it.</p>

Follow *The Rules*. No oppositional state, just say 'yes and...' No judgement, if it is simple assume it is genius. No splitting, do not politically divide the group or postpone something till later, maintain the unity of all. No brain-storming, discover the genuinely unique opportunity in the room. No pulling, no fillers of historical justification, but return attention to the present moment.

Bring *High Trust*. Open Business works on trust, and the Action Cycle is no exception. Conceiving a 'non-realistic' objective in an hour is doable; of the first fifteen conducted, fourteen achieved at least the first wow. Groups can get a little excited and jump to commitment, and only after a week it becomes clear that some players haven't even attempted to fulfil their pledge. It pays (!) to ensure that hand-on-heart commitment is made during the AC. Word & action must be aligned. The Sqale app allows people to add evaluations to an Action Cycle event, as well as thank people over the week that the action is being executed

innocently contributed to: the daily transportation of billions of tons of trade, the massive containerships and their consumate oil and energy usage, the chemical and noise pollution to marine environments. My father is not at fault; he was simply providing for his family. He was unaware of the environmental consequences and like the majority of his generation, he was deaf to the environmental activism of the sixties and beyond. Given modern day scientific evidence, subsequent generations can not claim the same innocence.

Can we provide young adults with an alternative way to generate income without having to sell themselves to companies and governments? Can older generations learn to liquidate their assets, hard-earned over a life-time, to fund social transformation for the benefit of their grandchildren and regenerate a world all children shall inherit? Can mature adults unlock themselves from the world of work, and embrace a more collective provisioning for their children? In the face of AI and mass white-collar automation, can humanity finance an escape from exchange-based and factory-based practices and usher in an era of organic abundance in participatory art, science, sport, entertainment and experience-based living?

Naturally Rewarding Incentive

In the face of increased AI-created content, the organic usership is a real body of feelings and values, a real and embodied network of people. Because credits are not held within any organisation, the Sqale platform supports the unbounded dispersal of credits across the network of local originators and concerns: success by any individual or group is success for the whole network. One for all, all for one.

Consequently, they also deserve an equal share of ownership of any company providing their services. They – we! – *are* the company. Hence, as retainer of 50% of the holding company, Sqale Ltd, I David Pinto promise to distribute the dividends to early adopters in three ways: 15% to participants who are active (ie share forwards and thank), 15% to users who support Sqale projects directly (for server costs, development of web-app or next version), 15% to those who convert money into credits. The distribution is staggered: 1% for the first 1000 users, 2% for the first 10k users, 4% for first 100k users, and finally 8% to first 1m users; similarly 1% for first £10k, 2% for £100k, 4% for £1m, 8% for £10m

by distributed members. Such values may help hosts decide on who to invite to their AC.

Who make the best *Horizontal Players*? Horizontal players are people who are socially capable, practiced in metacognition and social learning, and are often facilitators or coaches. To be clear, they are not facilitating, but active members; they have skin in the game like everyone else. But rather than facilitating, or observing, they are demonstrating the skills they often use to help others, to help the group itself -- within the hour, as well as provide tools and support over the following week.

What's the *Moneyflow*? Action Cycles are invited using the Sqale platform which may be set to a specific amount, a range, or any amount according to each member and who they invite. The initial outlay of moneyflow is constituted by the players, or the originator, though it might fall upon the vertical players (ie hosting company). The third wow may result in moneyflow directly, eg support for a video produced during the week, as distributed through Sqale platform. Moneyflow should be distributed to all participants equally, or according to the SQ balance within the group as enabled by Sqale platform. Players evaluate the contribution of the other players during the hour and over the subsequent week deriving a unique SQ for each player.

Target *20 Minute* movements. As a rule of thumb, the first twenty minutes should be players talking about pain points and possible opportunities. The second twenty minutes is synthesising and helping a potential goal emerge. The third twenty minutes on hammering out commitment. In the real world, it is more like 35 mins, then 20 mins, and then 5 mins -- but making snap commitment is not ideal for the outcome of a week's activity, nor the longevity of AC's.

It must be *Beyond Realistic*. The objective should not be completely unrealistic. Ideally it is unrealistic relative to each individual: left to their own devices, with the resources available to them with their network or company, it is not possible. And yet, each knows that they could do their bit. The 'unrealistic' part is trusting others to do things and/or have access to resources, which each individual does not have access to. Thus, when it is achieved, it is because of the social validation of having trust, that any small group of people do have the collective resources to achieve 'unrealistic' objectives if they can align and work together.

Trust the *Inspirational Feeling*. How do you know if you achieve the

for both investment and conversion.

The single act of sharing Fulcrum performs several functions simultaneously: inviting your friends to read the book, providing them with access to the platform and network of Open Business practitioners, and a share of future Sqale Ltd dividends. Further, any money converted from traditional 'dead' money into Sqale 'living' credits buys a percentage of conjoint ownership of land and buildings. Money has no use within Sqale and is therefore used to buy property in the traditional economy. Each converted dollar, pound, euro thereby shifts us from a world of ownership to one of stewardship, thereby fulfilling the principle of Ecosquared (V3).

Fulcrum invites humanity to regain its organic balance within a generation. To avoid getting carried away with such large-scale objectives, and before we look at the embodied practice of the Action Cycle which help any small group of people achieve 'beyond realistic objectives' together, let us explore the behaviours and practices which have emerged from the traditional economic.

Social Accountability & Fellowship

Contrast western business meetings with early face-to-face meetings with non-civilised peoples. The Europians left with gold, precious stones, furs, spices, and the natives with miraculous glass beads, useful tools and alcohol. The whiteman considered the blackman and redman as backward because they did not understand the most basic of things like money. An indigenous person might be kind enough to help in the garden one day and disappear the next, or once a job was done, take off. Offering a helping hand could be exploited in other ways. Without the ability to count, natives could be easily swindled at trading outposts, especially when alcohol was involved.

From the indigenous side, not operating an economy based on money and thus not having the need for numerical skills or the psychological headset of 'making a deal', the experience was very different. Rather, the city-based person, the citizen, was invited into the native, self-evident belief that relational parity would see to the social health of all involved. Used to potlatch parties, gift giving meetings, a native party would leave a meeting congratulating themselves that they gave more than they received. Offering help in the garden was natural,

first wow -- consensus on a 'non-realistic' objective? Because just before it, there's a state change in the quality of listening in the room. It is genuinely inspiring, to witness an emergent new idea which is beyond realistic for every individual relative to themselves, and yet a sense that it is feasible because each individual can confirm the bit they can do. There is a growing sense that it is possible if everyone actually plays their part; which is the second phase and achieving the second wow of commitment.

Open Meeting

"Corporate charters were once based on an implicit social contract that they operate for the public good, which as been forgotten. We don't have to look hard to notice the public harm of allowing corporations to have all of the freedoms of an individual without any of the responsibilities."
Hazel Henderson

Open Meeting is a virtual space where we gather and commit to decisions together. Learning how to share our space and time together, strengthens our social fabric.

Turn up and meet the right people. Because we do not operate within a market, we are learning the equivalent functions of sales and marketing, insurance and investment, employment and so on.

Ideally, we will have a 365/24 Open Meeting. We are one family network, and our home is in order because of our shared value economic. Use the space, for it is ours. If we manage it virtually, we might be able to learn how to do this with the real world.

How Do I Run an Open Meeting?

Before anything, Invite Wisely. It's by invitation only. Time and money are unified in Sqale Credits. So, if someone invites you, they are going to indicate how much they want you to be there. Invite people you think are worth it, folks who will get it and join in. There's a world of opportunity, and the sooner we get well-meaning and skilled folks together, the greater influence we will have on our evolution.

First, Welcome Warmly. The 'receptionist' is the most important person in the Open Meeting. Your inviter should be doing that, however it may befall any one of us. Beyond a warm welcome, we would like to

the metal given in return was valueless. That a handful of metal coins could be given to any other whiteman in return for alcohol, clothing, tools, indicated the trust between the whiteman: the word of the whiteman seemed to be common to all whitemen, their tribe huge. And yet, when word and deed was agreed on land ownership, within a few years it would change. The word of a previous whiteman, the magic of the writing on paper which they abided to, no longer worked. There was no continuity of trust, word and deed divided. Person-to-person engagement appeared genuine, authentic and trustworthy, yet something was broken amongst the whiteman, the civilised. Their's was not a tribe. Their's was a thing like the gun, the house, the wagon, the car; something totally alien: *the machine*. Within roles and institutional positions, the genuine human turns into interlocking cogs in the machine.

How can the machinery be minimised? Without structured roles, contributions are contingently enumerated, an ongoing live value-system where outcomes are entirely derived by participants (V3). This form of networked accountability increases social flexibility and enables transitive trust so 'strangers' can begin to work with each other on a high-trust basis, and skills can translate across different projects and domains. Instead of being locked into a career or impersonally treated as gig-economy flotsam, people can help out at local restaurants, distribute produce, assist in schools or hospitals, as well as lead in longer term commitments as teachers, engineers, doctors. With networked trust, greater social flexibility. A contingent hybrid of guilds, associations, companies: a financed network, a trusted fellowship.

Psychological Tension & Working for Organisations

Traditional business is based on competition between sellers in a market. Product, service or experience providers compete for the attention of buyers, which often leads to over-promising and under-delivering in a market of strangers. An arms race in advertising benefits the companies with the biggest budgets, while the artificial creation of desire inflates an ever-buoyant, elitist luxury market. The market mindset has ignobly colonised the majority of human behaviour globally as customers and consumers.

Around the moment of exchange, there is a psychological tension

produce social validation within an hour of arriving. Record a Social Neuron so that you may find the right people for eg recruitment, employment, or partnership.

Second, Gathering. Groups form for mutual goals, eg training sessions to help content-creators generate virality, workshops for teams to improve social cohesion, and other power usecases such as transitive trust, ecological listening, fellowship, golden ticket, trifecta content design. The mode of communication is within 'professional' or 'polite' or 'respectful' standards.

Third, Deepening. The social protocols for attaining larger social objectives require a deeper sense of personal commitment, an engagement of our values and motives. When making decisions at national or global scale, we demand a more respectful listening, to both ourselves and others. Talking a lot, or argument, or even conveying information, may be inappropriate. Judicial use of metalanguage.

Fourth, Responsiveness. The world is changing rapidly. Our social skills of engagement require improvement. We are not interacting because of position, as representatives of any organisation. We are engaging together because we are aligned to mutual goals, fluidly. As traditional political structures stress under their own pressures, we must be responsive collectively to ensure our collective unity manifests.

We already do enough.

How do we *Engage*? We need to learn what the social practices to engage in a world without traditional politico-economic boundaries. How do approach others in a way which is respectful, which is not intrusive? How do we make decisions together in pairs, teams, larger collectives?

Why *Open*? Traditional social media sites (eg FB) operate a traditional exchange based economy where our data is sold to third parties. We are customers in a market. Whether intrusive or subtle, advertising is interfering with our genuine social engagements. We want an Open Space where we will not be sold to, where we operate a sharing economic.

What *Virtual Location*? Multiple virtual spaces can be used, though a preference for open virtual spaces is preferred, from Meta to Hyhyve or Together, which do not provide bottleneck entrances such as Zoom,

where each party attempts to get the best deal for itself. Buy more bananas for less money, versus sell less bananas for more money. The psycho-social contract of trade brings parties together, but the game is inherently competitive. Multiplied serially along supply chains, and repeated over decades and centuries, the entire globe of human endeavour is networked into the single, same, economic of competition. All gift economies (where what is given is more valued than what is received) have collapsed – not because money-exchange is better between people than gifting, but because the tech of money was scalable. As a result, the psychological behaviour of sharing and collaboration has etiolated due to the expansive nature of money-exchange. The distributive power of the technology of money has brought with it business practices which are anti-collaborative, anti-trusting, anti-social, leading to the atomisation of tribes to extended then nuclear and now fractured families. Individuals put their trust in monolithic government, companies, logos and innumerable memes. Take your pick.

Over time, the intermediary of money which facilitates the trade of goods, has become the primary goal: from money to more money through whatever is traded. The goods have become the intermediary, whether products, services, experiences or people. Business is the machinery of money such that over time it increases. Hence, the traditional economic of exchange supports business people and owners, regardless of the value of products, services or experiences provided. Except for the few who ignite mass-media propulsion, most creators and originators tend to be marginalised: musicians, artists, designers, facilitators, farmers, miners, spiritualists.

The pragmatic problem comes down to this: when a group of people meet to do business, they come as individuals representing their organisations, in service not to those they engage, originality or nature, but in thrall to the longevity of the organisation that pays them. They do business to benefit their companies or governments, which thereby secures future income for them as individuals. At a macro-level, this causes the *silo problem* where institutions of education and commerce and government do not interact well. The silo problem manifests politically as the identity politics between nations, as well as within large companies or governments where departments require consultants and training to aid collaboration. In this market of distrusting parties, the

Google Meet. The platforms will develop with our needs, helping us find the right people, and allowing us to make the right decisions together.

What *Metalanguage*? Because the primary activity is in the receptive state (listening), ways of commenting on communication is given in a different modality, sign language. As simple as putting up a hand to indicate for the talker to stop, or a single finger to indicate a point of notice, divergence should the talker wish to note, to the more complex signals such as agreement, repetition, factually incorrect, irrelevance, point of order. Metalanguage can be used in Action Cycles and beyond, potentially providing a universal standard to improve communication.

Content Trifecta

"The materialistic consciousness of our culture... is the root cause of the global crisis... Our whole civilization is unsustainable... our value system, the consciousness with which we approach the world, is an unsustainable mode of consciousness."—Peter Russell

The Content Trifecta indicates the three phase-changes in the social contract: the decision to accept, the decision to continue experiencing the content based on your own value judgement, and the decision to share before watching the third part of the content. This creates a non-judgemental space which decouples expertise from inflated perceived wealth. It enables a way of experiencing content which is essentially relational. We no longer are objects to each other.

How Do I Experience Content Trifecta?

You need to be offered. The decision to experience content is the our's alone, of course. However, the decision is not based on our evaluation of the content since we've not experienced yet. We experience it because of their recommendation and judgement of value.

Part One. This is the presentation of already established knowledge, mostly uncontested, received or common knowledge. There is a preview of the later parts. If the content is about the psycho-social condition of the person experiencing the content, the focus is mostly on the individual's psychological state, ie what they can check in their own minds. We are asked to Value before continuing.

Part Two. The content in Part 2 is a more personal account, or a new

best business is business itself. And ultimately, whatever is traded, whatever the success or failure of intermediary companies, banks and governments profit.

Open Business as Relational Agency: Improve Everything!

An awake population needs the tools to enable one-to-one relationality amid a many-to-many network, otherwise it devolves to a woke population where a small but intense group spark a media storm or push their values upon the rest. Movements such as #metoo or #arabspring or #gamestop or #whateveriscurrentlytrending need cohesion to effect persistent structural change. What may such a diverse and relationally empowered network look like?

Dedication to *value* creates a fellowship. Like the making of the film Fellowship of the Ring: from the actors masterfully drawing the audience into their internal psychologies, to everyone behind the camera contributing their best work to make the sets a believable and inhabitable world; from JRR Tolkein's gentle invitation into a narrative centred around the power of innocence, to the writers' rendition of a diverse fellowship formed to rid the world of an all-seeing, all-controlling force. Supported by a high-trust economic, could the audience crowd-fund the originating director to crowd-source further films? Thereby bypassing holding companies and freeing creatives from formulaic sequels, prequels and copycat productions. Enriching a cultural ecosystem from local to global scaled films, books, games and in-person experiences.

Because it is literally in your hands, begin with the actual example of an author sharing a book, something you can translate to the sharing of any valuable digital content whether text, music, video or game. Unlike sales, it begins with a *warm* invitation, preferably from a known person or a respected source, perhaps the originator of the content themselves. Unlike the impersonal market, this book (or the first content you receive through Sqale) is *personally* recommended, imparting a relational impetus which overcomes the hassle of registering on yet another site. What may go unnoticed is the monetary gift which is simultaneously accepted, £10-£20-equivalent for this book for example. This is organic sharing, where money aligns to purpose (V3). By arriving at the content in this way, it is as if the recipient has passed through a portal and we are

account or synthesis. It is more or less established by the content-creator. It is perhaps more fluid than Part I because it has not had the same degree of social validation. There is a brief review of Part 1 and preview of Part 3. In terms of the psycho-social condition, the emphasis is on the social. We are asked to Share before continuing.

Part Three. The content is bleeding edge, unconfirmed, and indeed we may be present to the actual moment of a new thought or feeling or performance. This happens in the mind of the content-creator as it might in the viewer. This is a non-judgemental space because everyone has previously evaluated and shared; thus we are beyond social pressures and our limited judgements.

Repeat. In most cases, material can be reviewed repeatedly, and content may make use of this review or second pass. This is especially meaningful when we consider our reflexive condition.

All content is live,
since you are living while you experience it.

It really is a *Triple Win*. The viewer is invited to participate in creating three social wins. These constitute the Open Business Trifecta. The 'first' is Valuing the content after watching Part I. This informs the person who shared the content, tells them whether it was a good idea or not: the first social win for them. The 'second' is Sharing the content with someone after watching Part II. If they accept, then this is a social win. The fact that any viewer has accepted and begins watching is a social win; this proceeds valuation and could be called the 'first' social win, however we consider the second social win to be relative to the person who shares. The third social win is the consequence of sharing before part III: the consequential state of belonging available to all the viewers, their collective non-judgemental space and their subsequent collective action.

Use the *Power of Now*. When viewing any content, the person watching or reading is living. Content is delivered in a way which de-emphasises the content-creator, and emphasises the live viewer. By reflecting on this condition, viewers come to appreciate the social dimensionality of the moving moment of now.

We really do create a *Non-judgemental* space. By creating a third part which is financed before it is viewed, we create a non-judgemental space

in a different world, a collaborative, high-value, high-trust world.

The originator then asks whether the content is valuable according to the recipient's own personal values, and requests it be shared forward. Here is relational agency. A direct request between the originator and the recipient, to bring someone else through the portal with you to join us here. When numbers are right (say 10,000 people) the originator can ask for direct *Support* to fund the generation of the next content, eg to fund co-authors of discrete Recto and Verso books or single Volumes, co-authors who are currently fellow readers. This organic sharing enables the sharing for any valued writing, music, games, events etc.

There are multiple simultaneous reasons why sharing through Sqale works: spreading the content virally through personal recommendation, deepening relational trust between friends and colleagues, intensifying our organic relationality in the face of increased algorithm and AI content and delivery, increasing moneyflow to fans or resonant fellows, generating revenue for follow-on content by the originator or one of the recipients, the transformation of money as a form of exchange into a form on intent-responsibility, a partial share of collective ownership effecting a gradual shift from ownership to stewardship. But most of all, and perhaps key, is the activation of relational agency.

In traditional economics, the consumer is the *effect* of a sale, the transaction is over, money displaced; they are like battery chickens pecking away at whatever is on the conveyor belt, however flavoursome or not, however poor or wealthy they may be. With Sqale, the receiver is only half-way through the process: they become the essential *cause* of sharing forward. Agency converts an effect (receiving a gift) into a cause (sharing the gift forward), relationally. Our agency is essential for the social success of the content, not merely a number shadowing the money raised through sales, or the number of eyeballs that marketing optics can then sell to potential advertisers. Organic sharing relies on our relational agency. The action of sharing forward is vital, and the financial amount is a compound measure of relative personal value of the content *and* the relational value between us, an indicator of the risk/faith involved in the act of not knowing whether one's values will be resonant with others. When validated with mutual evaluation, reputation risk transforms into relational depth. Our faith in sharing becomes trust.

The positive action of sharing forward is relationally reinforcing:

for us. This is importance since we are facing incredibly volatile times, where we must be responsive and socially flexible to deal with the changes ahead. The Content Trifecta provides us with the means of proposing exploratively what to do given worsening events; and more importantly enabling us to explore preventative solutions so that problems do not arise.

Invitational Protocol

"The closest thing that [the Navajo tribe] had as an explanation for poverty was 'to be without family' (Dana Arviso)."—Villanueva

When approaching people in business or leisure contexts, we may be mistakenly treated as fans or salespeople since everyone is targetted as consumers to be lured into marketing funnels. The Invitational Protocol is an ongoing set of practices which help us navigate these difficulties, to provide people with a different language and behaviour patterns to appreciate that we are not selling anyone anything, but sharing what we value. It is for each of us to discern what is valuable to us and who to engage, without being coerced or coercive.

How Do I Invite Someone?

Before beginning, prepare. Become aware of the challenge, prepare materials, develop knowledge and skills, hone a positive intention. We get caught in the crossfire of sales and marketing. People are either traumatised as customers bombarded by sales offers, or are belligerent and time-poor in their domination in the market. Be ready for transformation at every step.

First, Approach & Contact. Respond to people's material on social media, their posts and comments. All genuine. And write your own. All of this is output. In sales-dense environments like Linkedin, all content is clickbait, their objective is to get people to interact. By responding, you are in their 'sales funnel'. Once they respond…

Second, Engage & Invite. Because you are still within the 'marketplace' of traditional economics, there may be confusion in your engagement. You are in their 'sales funnel', and they may be incredibly wary they are being sold to. Engage authentically until they appreciate they need to try it and see for themselves. Share content via Sqale or

enaction in the *receptive* state, when values are resonant, conducts value resonance through our social network. For this book, for any content we consider valuable. Inaction defaults to traditional business practices of advertising and marketing which devalues and disempowers human agency. Given the state of the world and its accelerating deterioriation, there are moral consequences to inaction which we will be able to enact retrospectively (see verso).

What business behaviours might be realised when our agency is empowered by a high-trust economic (V3)? First, virality established by the mid-2020's through non-profit networks, purpose-led organisation and enacted passionately by a receptive audience fully realising the power of organic, word-of-mouth, person-to-person recommendation. Second, the first self-financed network expanding to a city meshwork of a hundred partners generating stable incomes equivalent to traditional hierarchical salaries. Like the early days of Twitter, but with moneyflow from the start. Online virality proving scalability, combined with an on-the-ground self-financing network helping people collaborate regardless of organisational allegiance.

Open business is predicated on innate human qualities, soft skills, social and intra-personal intelligence which you already know in yourself and can recognise in others. This is a transformation of business altogether, the shift from market to something else. Conversations conducted in our cars, around dinner tables, in our schools and companies, wherever there are small groups of us. We unhook ourselves from the addiction and automation of machinery, embrace our contingent and organic relationality, to each other and the world of which we are wholly part.

Open practices provide access to previously inaccessible problems. Pollution, climate change, education, social service, politics are no longer someone else's problem, devolving responsibility to civil servants or activist groups. Instead of being addicted to bad news happening to 'other people', we enjoy good news about us. We stop torturing ourselves with the events of far-away wars and disasters, and enrich social trust locally and through iterative social validation scale to inhibit the outbreak of war and environmental disasters. Instead of cheering on our excessively paid sports teams and artists, we celebrate, invest and share the creative output of our friends, their music, writing, produce or

invite to an Open Meeting and once they join...

Third, Welcome & 'Open'. The equivalent to 'closing' a sale, is 'opening' a share. In Open Business practice, this means that a person agrees to share forwards content, or an invite. By matching the amount shared with them, this creates a financial viral. There are various techniques to support the close/open which you can learn, or you can entrust a friend who might be better.

Fourth, Fellowship. Our prominent players are salespeople who utilise the sharp edge that Sqale offers in the market, and soft-skilled facilitators and life-coaches to network their warm relationships; content-creators who wish to generate revenue, or HR managers who can distribute bonuses fairly; investors who want to see their £10k turn into £200k once hockey-stick growth achieves 100k members. Together we generate a business viral on Sqale's network-economic.

<div align="center">

Welcome to the Fellowship.
Transforming with every meeting.

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Know who the *Most Important Person* is. Unlike the VIP in traditional business, the MIP is the most recently invited. We need to generate social validation for them immediately, within an hour, within 24 hours, within a week. We must go out of our way to generate social validation for new people to prove the business case.

Accept the *Responsibility of Invitation*. However it is done, the person new to Open Business is growing the network. It is up to everyone to make their experience as meaningful as possible, from the world premiere of their entering the network economic, to their first Open Meeting, and their first 24 hours. It is the responsibility of the inviter to get it right, and they should count on everyone's help to get social validation. The invitation may be through logic, conceptual agreement, resonant values or mutual objective. However it is conducted, it is personal and essentially relational.

People are *Not Probabilities*. There is no probability to this. No 'what will Joe Bloggs do?' It is precisely what each one of us does now. We determine our future. It is the personal action of the individual to share which determines viral success, the specific faith we invest with whom we share, belief they with 'get it' and also appreciate and exercise their sharing power.

their sporting or ethical activity. Supported financially to follow our dreams, to do what is right, and not get locked down to work or pay for entertainment which benefits profiteering companies, self-serving governments or any self-perpetuating organisation. We are answerable to ourselves and everyone, not a limited set of people in a company, city or nation. We are permitting ourselves to make money – and as much of it as possible – since it is converting dead, polluting or traditional money into living, aligned vector-money or moneyflow which follows our values (V3). We are literally paid to improve things. Anything and everything.

Business Tech & Business Hierarchy

The 'entrepreneurial headset' comes down to seeing what's next, to 'find the gap in the market'. The mental process is conformal with finding the gap in literature in academia (V1), the gap in learning in education (V-2), the gap in defence militarily or in games of chess or football or any competition against an opponent.

To investigate the entrepreneurial spark, we could delve into how Steve Jobs used Wozniak's genius to create the original Apple and Apple II computers, or further back to the turn of the 20th century with Westinghouse's adoption and development of AC infrastructure to power Edison's lightbulbs, or Boldt's development of the Tesla coil and the practical realization of wireless radio communication. Most poignant perhaps, the Wright Brothers who had to take their invention to France because it was dismissed and ignored in the US as scientifically impossible: even with photographic evidence, they literally could not convince government officials to visit and see their aircraft fly with their own eyes. Notice in all cases: technological innovation as distinct from the business around it.

A business is itself a form of technology and can be re-invented. Apple Ltd was first with the colour personal computer but it would have died out had Steve Jobs not returned to revitalise the company with iMacs and iPods, then iPhones and iPads. Sony with the Walkman in the music industry, then the Sega Megadrive in gaming, the Playstation. Ford's invention of the assembly line and subsequent establishment of Fordlandia in the Amazon jungle, echoed a hundred years later by Elon Musk's gigapress factories at Tesla and 'village-utopias' in Texas. With

Respect the *Business Threshold*. It is almost impossible to get across the ideas and practices of Open Business while still operating within traditional economic and business environments. Like talking about breathing to a fish. Every interaction, every technique and tool, every intervention is aimed at fulfilling the promise of Open Business, achieving authentic social validation -- but only once they've crossed the threshold, stepped out from traditional business and into the Open.

Are you an *Organic Partner*? Three kinds of partner accelerate growth: salespeople, connectors, and mavens. We need to go toe-to-toe with hard-edged salesfolk and show how organic sharing is more powerful than their traditional tools. Connectors who connect with other connectors will create a mycelium network funded by gratitude and Social Neurons operating across them. And a network of maven life-coaches and facilitators can provide social validation for individuals and groups, the beginning of a complex, organic, financial ecosystem to contrast the traditional landscape of companies, charities, etc.

Pragmatic Academic Ethical Basis for Action

Adoption of an alternative set of practices must overcome the social paralysis of individual inaction specifically brought about through passive observance of institutional power-over dynamics. Witnessing war from afar, for example, thoroughly disempowers the individual's agency, perhaps evoking a compassionate response in prayer or a reactive demonstration of denouncement, or inculcate a fatalistic acceptance of the way things are and carry on with 'business as usual'. The news cycle can easily fixate on the graphic horrors of war, while it may have diffuculty on focussing on the longer term deterioration of the environment or abstract danger of AI. The solution set put forward in this book redirects attention to empowering individuals to alter behaviour in local groups. Through iterative social validation, these have the potential to *scale across* until we are capable of inhibiting and erradicating widescape disorders such as war, poverty, environmental degradation, and existential threat from AI.

The following section describes wicked problems, the peculiar reciprocal nature of the self-social relationship, and the intractable notion of 'reflexivity'. This is followed by a discussion on relational

the financial resources and infrastructure of production and more importantly skillsets of people, conglomerates maintain their prominent position by assimilating new tech and creating new markets. The underlying desire is the same: to improve systems, either engineers improving tech or entrepreneurs improving business.

Tech and business. There are exceptions. Sir Berners-Lee's HTTP and the formation of the World-Wide-Web. Strangely, in the storm around Web3, his voice goes unheard. Had he been a businessman like Steve Jobs, perhaps we would not have the internet, no open-source coding or incredible public services like Wikipedia. Nor Sergey Brin and Larry Page's application of a relative value algorithm to make the internet searchable: Google Page Rank. I have lived my entire adult life with the services provided by Google, for free until recently. Tech, business, trust. However, Google have morphed into an ad company, mostly because of the pressures of doing business, of making money. Just as Facebook, the world's first social media service became saturated with ads. Youtube, the world's first many-to-many video delivery platform, a platform for ads. Tiktok's algorithm providing a slick feed of personalised, ad-sized content. Through commercialisation and market push, the engine and traction of commerce have bought and shrink-wrapped the pioneering freedom promised by the internet.

Something goes wrong somewhere down the line. The human striving for improvement, the flash of inspiration and push behind technological development or business efficiency, becomes denatured in some way. Work becomes a push, a chore, something that needs to be done rather than desired. Our desire to help and bring something wonderful to the world inevitably gets roped in to performance targets, management hierarchies, ruthless competition, and incentive-based pay or committed zealotry. The success of the organisation becomes synonymous with personal success, doing one's best becomes towing the company line, self-protection becomes self-interest. Just as the insatiable curiosity to see and hear new things, served through the black screen of our phones, becomes an addiction. A lack of control. A loss of vitality. We become mechanised in some way.

Social Innovation: The 'Market' Awakens

Unsurprisingly our story of business combines technological

ethics and ethical praxis which is intimately related to action and embodiment. Negation or neglect or inaction may be considered unethical; a supporting system to help people hold one another to account is indicated, namely Ecosquared (V3). Ethics is situated academically within social science (V1), embedded in business (V2) and education (V-2). The reader is asked to fathom the moral stance which sources and enfolds Fulcrum practices and whole system change, as well as presenting a *self-test* for LLM AI, AGI and MAGI (V0). A value-based economic provides numerical evidence of action; literally, your reading adds social gravitas and thereby transforms mere ethical consideration into imperative moral action. Your responsibility in sharing does not go unnoticed; we are held to account by those who share with us, and by generations in the future who live/die based on our daily actions, coolly witnessed by the informing presence of MAGI.

(0) The 'Wickedness' of the Problem

Systems which combine complex and complicated may be considered 'wicked' (Andersson 2014, 2018). Originally, the term 'wicked' was attributed with the moral value of proposing a partial solution to a complex problem (Churchman 1967). However, any individual who proposes a solution to a social problem, whether it is 'scientifically' or 'divinely' derived, is offering a partial solution. Herein lies the quintessential problem/essence of social science: how individual and social manifest. A proposing social theorist may represent a community of practitioners, yet no matter their numbers, they do not constitute the 'whole social', and thus are merely 'part'. They may even manifest a 'collective agency' or 'macro-actors', a super-individual or sub-social emergent form (Nellhaus 2017, p.50; Elder-Vass 2010, p.179) or a 'self-observing collective' (Dash 2007, p.1278), but again any contribution about 'the whole' necessarily issues from individual participants and is inherently 'partial'.

The problem with issuing a partial solution is that it may have subsequent unintentional and unpredictable consequences in the social environment (which includes a null or dismissed or neglected response). An ethical argument can be constructed in an 'information system' setting, regarding complexity and bifurcating points in initially sensitive systems or chaos theory (see Byrne 1988 for an introduction of

innovation and the business around it, the formation of self-generating organisations which encourage, support and fund self-interested behaviour of its members. Empowered by a collaborative economic (V3), how might the mechanics of business change? What new solutions are within reach when we are unburdened by organisational limits? Let's begin with changing the narrative, shifting focus from the technological to the social aspect of innovation.

I would crowdfund $10 a month or more to prevent major environmental disasters globally - I pay more for content-streaming alone. I must admit I am addicted to high quality content. I have revisited classics such as Basil Rathbone in black and white Sherlock films I watched in my childhood; compared Lynch's influential version of Dune watched as an adolescent with Villenue's new version; in the 80's I programmed a Recogniser from the original 1982 Tron film on my ZX Spectrum, and materialised into a lightcycle in a 3d networked computer game in 2005; while watching tech dramatisations such as Jobs, Startup or Silicon Valley, Halt and Catch Fire, I imagined the excitement of the first Open Business pioneers making a living from the world's first Self-Financed Network. TV really is the opiate of the people and now it is delivered intravenously on demand. Stories rule the world, and in terms of our disposable income, high fantasy spectacularly trumps tragic real-world issues (V-3). Future adolescents grown to mature-adults may experience a similar retrospective pleasure: will a third or fourth iteration of Apple's Vision Pro provide immersed, Matrix-like virtualisation of their old favourite games? Or in the coming decades, Musk's Mindlink externalising mental images for an immersive live audience, a real-world enactment of Christopher Nolan's Inception? At some point in time, readers of this book may validate these outcomes.

Technically, the global bandwidth average was 10.6Mbps in 2010, 61.2Mbps in 2020, with *10 projections of 1Gmps by 2030 and 10Gmps by 2040. Can we predict what's next in terms of streaming? *Or determine it*? Live unscheduled streaming? What about VR or web3, how are these markets to commercialise? And AI? Will we see personalised advertising so accurate that as we walk around, images are beamed personally into our visual field like 2002's Minority Report, the ground work partially fulfilled by Altman's Worldcoin gizmo which scans eyes to validate people organically? Will we be sold to by companies predicting our

complexity and chaos theory to sociology). Firstly, social-psychological evidence reveals that most of our communication processes go on unnoticed: 'We recognise one another as community participants initially in a pre-reflective way through our enrolment in existing communities and their collective practices premised on unnoticed attitudes and expectations' (Pratten 2017, p.1427). Secondly, the ethical Principle of Double Effect: the moral evaluation of causing unintentional negative effects based on the rightness-evaluation of acts (not agents) (Levy 1986; McIntyre 2001). Thirdly, the chaotic, unintentional multiple interpersonal effects within an ever-ongoing social context because we can not know the exact initial conditions (Byrne 1998, p.18-20). These combine at larger social scale or small psychological dimensions, comparable to the scale-independent effect of upward and downward causation (Lempert 2016; Irvine & Gal 2000): upwardly crystalised in the formal structures of our ontological institutions (the unintentional social effects of policy) or our epistemological models in academia (the unintentional effects of adopting a scientific method for social phenomena); downwardly pervading our daily organizational behaviour (the unintentional 'messes' which Ackoff refers to) or our technologically mediated practices (the unintentional psychological effects of the simple transaction of money).

The whole system consequence of our participation in providing partial solutions appears evident in our global condition: environmental degradation, political instability owing to economic disparity. Luhmann was already skeptical of finding a way out in 1982:

> "There are remarkable advances [in] systems theory... However, these are developments within subsystems of subsystems of a subsystem of world society. It is difficult to see how they could become a common language for the process of societal self observation. Furthermore, systems theory, itself struggling to surmount the prevailing predispositions of the European tradition, is becoming more *complex* (and not simply more *complicated* in terms of models or variables). Evaluation and even understanding becomes difficult. Finally, there are no solutions for the most urgent problems but only restatements without promising perspectives. Taking all this into account, success seems to be highly improbable." (Luhmann 1982, p.137, *my italics*)

behaviour, manipulating our desires, feeding our insatiable virtual addiction, at the cost of selling ourselves to profiteering workcamps?

You have your own history and preview of the future. Any personal review of entertainment history evidences the entrepreneurial mindset for creating new content and business innovation, while a reflective preview of the future for the current reader no doubt contains further AI impact. Neither history and previews are what Volume 2 or Fulcrum is for. Whatever the tech or business, it is *always* our mass consumption or adoption which make it successful. AI will no doubt surpass human capacity to deliver knowledge, exploit market projections, increase productivity, and predict on-the-ground business opportunities. Prediction is an external guessing game, core to market speculation, and AI will outperform us. But the real danger is closer to home: if we do not play our organic game well, AI may pre-dict, pre-speak, the very words that come from our mouths as easily as it can currently outplay the best humans on the chessboard or in the market. Luckily, prediction is a lesser goal for us humans, just as your reading is not about predicting the next words in this text (V1), a task which language-machines are becoming expert at while this is written in 2023, and which you may be all too familiar with in the year you read this. Whatever AI turns out to be, it is our response to it individually and collectively which will determine its relationship to us (V0), not the tech giants who create it. In all cases, it is our collective response and individual action today which determines the social fact of tomorrow's world.

There is something deeper than entrepreneurial 'mindset': it is the inception of it, the sourcing desire to improve something. Being cognizant of tech and business innovation and AI and becoming aware of the essentially organic practices of Fulcrum, our purpose in this passage is to align to the source of entrepreneur *spirit*: to load up short-term memory, intuit where the blindspots are, and determine the future *together*. To see what is *not* there, the counter-factual, the imaginative, the 'negative' that is the substance of the mind (V-1). Not just the 'gaps in the market', but to perceive the gaps in our psycho-social dynamic because of traditional economics, and to become active entrpreneurs *en masse*. An awake, alive, aware market, where we are active and organic participants, not addicted consumers or customers to be sold to. It is not the business mechanisms around broadband or AI

Our approach to the 'wicked' problematique does not require a philosophical treatise; we build on the underlabour of Critical Realism (Bhaskar 2005, 2000) and we are guided by Shotter's 'before-the-fact' systemic relationality (Shotter 1983, 2016) to propose transformative praxis through the causal power of subjective verification of the social fact (V1). All practices in Fulcrum are meta-methods which require the embodied and temporal reflexive nature of multiple participants, transforming mere Relational Ethics to pragmatic Ethical Praxis. It is as conscientious social agents that our embodied reading matters.

(1) Relational Ethic

Relational ethics acknowledges the essentially inclusive nature of participation such that the 'only choice to make is what kind(s) of relationship(s)' (Simon 2010, p.15; Cronen 2000). *There is only ever relationality.* The negative form constitutes abuse where the participants cannot change or escape from the relationship, such as is the case with children who are unfortunately brought up within abusive relationships which include aggression, rejection, neglect; or adults caught in institutionally abusive conditions, which arguably all civilised adults appear to be trapped in. Social science researchers can state clearly their intention to not exhibit such negative behaviours by issuing a positive condition: ie 'relational ethics recognizes and values mutual respect, dignity, and connectedness between researcher and researched' (Ellis 2008, p.308). Unfortunately, institutional forms of aggression, rejection and neglect occur; for education see Matusov & Sullivan 2019. The relational ethic therefore must be matched with the social polity within which the participants operate.

Consider the following polemic. Even theories which go to extreme lengths exploring a non-individual account of social phenomena, are attributed to the individual. Social System Theory (Luhmann 1995) which treats the social as communicative acts possessing their inherent relational reflexivity, is nevertheless attributed to the individual 'Luhmann'. More fluid accounts of human beings as human becomings, as entities existing in a social sea or breathing the social atmosphere, may be traced back to the individuals who composed them. We cannot escape it, nor should we wish to; however aware of our condition or knowledgeable of the function and structure of communication or

delivery or whatever technology we invent, but our collective 'buy in' to any and all of it. This is the specific locus of our attention: *social innovation*. Can the collaborative economic of Sqale (V3) shift us from individual 'buy-in' to a kind of collective 'out-share'? From a world of customers, to world-partners? Thereby benefitting us all rather than the few, awakening and empowering our collective entrepreneurial spirit.

Action Cycle

The essential relational structure of Open Business practices is the Action Cycle, the API-equivalent for organisations to resolve the silo problem, to help individuals use the resources available in their bounded companies and governments. Based on a decade of self-organisational experimentation in education (V-2), the Action Cycle is a proven systemic practice operating within the adult world, altering relationality from customers and consumers and competitors, to co-creators and collaborators and colleagues on a daily basis. It is a network instance with the decisioning equivalent to sales and marketing and executive meetings all rolled into one.

Enacting the Action Cycle

The Action Cycle is a means by which a group of people gather for an hour, ascertain what would be mutually beneficial to achieve within a week, and then achieve it using the relative resources of people and materials and funds available to them. It works on alignment, consensus, commitment. It is supported by an ecology of practices called Open Business, and accountability is organically tracked using the Ecosquared Sqale platform (V3). Action Cycles enable self-funding networks because social outcomes are achieved beyond the reach of traditional business practices of bounded organisations.

The Action Cycle has three phases: the invitation, the hour's meeting or 'game', and the week's consequential social outcome. The Action Cycle is normally hosted in an organisation who contribute three 'vertical' players, which is complemented by three 'horizontal' players, and three 'diagonal' players. The invitation is usually arranged between a horizontal and vertical player, where the vertical player realises there is a chronic problem in their company. The horizontal player invites

relationship to or with our 'social' immersion, we are aware of our experience of our own reflexive condition. And this necessarily implies a relational ethic. For if I individually experience my reflexive condition, and acknowledge you possess a self-similar reflexive condition, then I support a relational ethics. Note that fulfilment of relational ethic is an interdependent condition: only when you reciprocate, do we literally embody a relational ethic. Both physically embody and socially manifest: because our reflexive condition is tied to our bodily condition with its complex emotive state, and because our reflexive condition possesses non-physical superstrates which do not obey physical laws or which escape traditional, object-based scientific methods which attempt to describe them.

The proceeding polemic could benefit from philosophical grounding purely for academic purposes, though it is the individual capacity to come to terms with it, understand and employ it, which is of vital importance both for writer and reader (or for members of a classroom or company or indeed any human gathering for that matter). By supplying the academic references, which should not be too hard given the simplicity of what is being suggested (Deutsch's interdependence theory comes to mind (1948)), the writer and reader are potentially complicit in intellectualizing or abstracting or representing the process away: a head nod to ethics, a head nod to embodiment. Soon the *actual embodiment* of relational ethics transposes into the ability to reproduce the *rational argument* of relational ethics (eg Ellis 2008 as quoted above), those achieving a qualification such as a PhD become experts who then authorise such arguments to students and the lay public. The 'ethic' becomes institutionalized. This 'academisation' of ethics forms part of the wicked problem we are attempting to resolve (see V1 for Roth's 'Invisible Subject' (2018); Shotter (2017); Simon (2010), etc). The traditional method of academic referencing is insufficient and potentially counter to (or at least lends itself to corruption of) the relational ethic. Details cloud the issue, for example: 'Human becomings continually forge their ways, and guide the ways of consociates, in the crucible of their common life' (Ingold and Palsson 2013, p.8); 'Context is something you swim in like a fish. You are in it. It is you' (Dervin 1997, p.32); 'the source of [our] thinking is... in the very social atmosphere [we] "breathe"'(Fleck 1979, p.47). And other references to Roth's

horizontal teammates who are expert facilitators, business consultants, life-coaches, investors, and then opens it up to a network which self-sorts the diagonal players; 'diagonal' because they may be students or CEO's. All that matters is that there is a rich ecology of people in the room in terms of access to networks of people (potential 'market' or 'audience'), material resources (respective organisations), money and skills (contingent connections). When gathered, they are asked to answer the simple question: What can be done by next week? Specifically, a 'just-beyond-realistic' objective: nothing too outlandish, but outwith the capacities of any individual to achieve alone.

To help them achieve this *beyond-realistic* objective, participants are introduced to the rules. No oppositional state, just say 'yes and...'. No judgement, if it is simple assume it is genius. No splitting, do not politically divide the group or postpone something till later, maintain the unity of all. No brain-storming, discover the genuinely unique opportunity in the room. No pulling, no fillers of historical justification, but return attention to the present moment. If the rules are broken, anyone can lift a yellow card and everyone must be silent for thirty seconds; if rules are repeatedly broken a red card indicates the action cycle is over.

Three 'wows' constitute their collective journey. The first is acknowledgement of a genuine mutual goal, and because it is beyond-realistic this is usually experienced as a tangible rise in enthusiasm collectively. The second wow is commitment before the end of the hour, which involves volunteering unilateral actions and reinforcing trust between participants. The group then disbands, and the third wow is experienced when the actual social outcome is achieved a week later. Sqale is used to track values between participants, and financially reward players to conduct subsequent Action Cycles in different locations. Each Action Cycle is therefore unique, empowering the vitality of participants' presence and their unique social network and historic context.

Conditions & Outcomes

The Action Cycles is semi-open to the public and is based on a conversation of action throughout all phases, before during and after the hour's gathering. This thereby contrasts with Think Tanks, market

correspondence, Shotter's conjoint action, the phenomenologists James, Whitehead, Dewey, Bakhtin and so on. Such details are distracting. It is less the writer's credibility which needs to be validated through their referencing and engagement with previous accounts, and more the reader's reflexivity which needs to be enacted and validated through their social experience.

The meta-methods or practices in Fulcrum aim to stabilize the reflexive condition in the information-as-action, with academic reading (Reflexive Reading V1), self-organised behavior (ABC State V-2), organic sharing (Ecosquared V3), open business practices, etc. Reciprocity in a social context is not limited to dyadic relations, eg reader-writer, but the relationality between readers. This implies organic sharing (V3): reciprocation may not mean to 'give back', but to repeat the action and 'give forwards' (Hyde 1983). The relational ethic is mutually enacted, not dyadically as if in exchange, but concurrently, openly and scalably. With multiple system support (ie Fulcrum), the paradigmatic shift from knowledge to ethics (Leppington [1991] 2011) is thus accompanied by a shift from knowledge to action.

(2) Ethical Praxis

The political dimensionality of the DIKW construct (Data-Information-Knowledge-Wisdom eg Kitchin 2014) indicates that data itself is not dead or neutral. Data *works on* the participants: 'data… need to be understood as framed and framing' (Gitelman & Jackson 2013, p.2; cf Foucault 1981). The data collected by social media, so-called optics, drive business decisions; we must be careful to ground an ecological economics in human values (V3) and embrace a socially sensitive mathematics (V-1). In a child-educational context, for example, we must be especially careful in how research methods are designed. It is ethically questionable to provide tools which are adult-orientated and adult-consumed (Valentine 2011); this adult-centricism perpetuates what critical realists call coercive 'power2', or power-over, which inhibits personal and political freedom and excludes children from a political framework (Alderson 2016, p.12). In order to effect 'power1', or power-with, relations of enabling and empowerment, and avoid adultcentrism and wider-scope scientism or westernism or civilisation-bias, we must avoid the bias common to academics of

research or public consultations, and internal meetings using artificial 'brain-storming' mechanisms designed to stimulate closed, stagnant ecosystems. Action Cycles provide the starter motor for Ries' Lean Business methodology: there is no 'buy-in' since the mutual purpose emerges naturally between unique participants.

The Action Cycle is the organisational equivalent to the API in the world of computers. The Application Programming Interface allows programs located on different servers to engage; the organisational equivalent is that people located in different companies can collaborate. The Action Cycle enables collaboration between people, who utilise resources they have available to them (ie in their companies and networks) in order to achieve mutual objectives. The traditional mindstate of the vertical players is counterbalanced by the network mindstate of the horizontal players: the objective is the collective result of the participants as if it is a mini-company, and not beholden to holding companies or their money. This helps resolves the silo problem at the macro-level, so that participants from local government can collaborate with local businesses and educationalists, as well as at the micro-level, where any group of people who have met for the first time may collaborate and achieve beyond realistic objectives together.

The evidence of successful Action Cycles are the intentional outcomes decided by participants and subsequent moneyflow, as well as the increased trust between participants, development of unbounded organisational collaborative skills, and faith in their ability to achieve 'beyond realistic' objectives. This increase in psychological trust manifests as greater social cohesion in the form of Open Meetings, the gift-equivalent of markets. The objective of attending an Open Meeting is not how much one can receive, but how much one can give. Instead of each individual looking out for themselves or their organisation, everyone is looking out for each individual (cf A-state in V-2). In practical terms, a handful of people in any meeting may consider longer-term trusted relations which can expand Action Cycles periodicity from a week to a year or more, but participants must be careful they do not import traditional organisational practices. The extension of time and moneyflow ought to arise from iterative social validation by present-minded individuals, not organisational need which is insatiable.

'information-as-knowledge' which is a 'weak knowledge' of transmitted signals or words, and embrace 'information-as-action' (Banathy 1996; Konorski 1962). Consider Sayer: 'Despite the extent of the freedom of academics to reflect upon almost anything, the restricted horizons of their place in the social division of labour encourage a blind spot where practical and tacit skills are concerned.' (Sayer 2010, p.10). By including embodied action, we expand the notion of a purely cognitive agency, and generate a 'rich' or 'thick' description involving emotive and social dimensions (Shotter 2016, p.28; Geertz 1973; Smith 2011): 'a thick [complex] notion of persons is essential for rightly understanding what social structures are and why and how they come to exist and change' (Smith 2011, p.317). This is especially true in the acute period of increased self-consciousness in adolescents during the socialising and social normalization within educational settings; or the expanding awareness of the reader's first encounter of an alternative economic (V3) or mathematics (V-1) or the other Fulcrum practices; or the emergent conditions for AI to phase to AGI and MAGI (V0). Viewing participants as more than cognitive agents transforms 'flows of information' into 'warm data' experienced by communities of practitioners (Bateson 2015, p5). To do this ethically, we must thicken this description at both ends, by which I mean the description of the participants and the researchers/readers/ practitioners themselves; or another way of putting it, by enriching the description and the descriptors by inviting and including their perception and values.

This is paralleled in the information systems literature as the situated politic of 'cooked' data (Bowker 2005; Gitelman & Jackson 2013), the binary data in drives and servers situated within a network of social institutions: data structures 'tell us what we can and cannot say' (Bowker 2005, p.12). Manipulating the epistemological units that are data is not politically neutral (Poovey 1998). Doing so performs transformations within the political frame of the host, ie researchers in university (Bowker & Star 1999) or citizens in nations, as well as modifying perception of the system to which the data refers, ie students in class, employees of a company, or semiotically, readers of any text.

The problem of inviting and including perception and values without it becoming disembodied and objectifying information is resolved by the meta-methods: because of their reflexive nature, the data generation is

Evolving a Global Self-Financing Network

Whatever the minimal mechanics of moneyflow through Sqale, they are a distant second to the embodied skills which nurture faith and trust between us. The social validation of virality points less to the success of the tool, Sqale, and more to the receptive quality of the network which first effects a viral. Will this be a network of world-changers? Or actioned by a popular charity as another way to raise funds? Or will it be a popular musician or author who enthuses their followers? Or an urgent social response to a global event? However it is first proven, attempts will be made by others to use the platform to organically share their content and generate revenue. Many will fail, until they realise the need to appreciate, understand and encourage the agency of their participants. No longer a passive audience for content to be delivered to, but active participants who value and essentially share through their communities and networks.

Earning Credits on Sqale is a matter of doing something genuinely useful. Initially credits are given to support the creation of original content or providing a real world experience. Additionally, credits can be earned through judicious sharing. Investing in the sharing of content highlights one's evaluation to the content-creator, inviting subsequent content to be shared with higher credit value.

At some point, the reflexive and receptive tools of Fulcrum help participants become *practitioners*. Through iterative social validation, practitioners reach a point of viable financial partnership where open business vector-moneyflow is equivalent to scalar-cashflow 'employment'. Instead of working for and being paid by companies, practitioners are working for fellows in a network, converting money into vector-money which is distributed according to their shared values (V3). The spontaneous generation of a self-funded network.

How might this self-funded network emerge?

The seed phase. Several friends or colleagues are invited to a meeting, workshop, event. Seed funding may be provided by an individual: $1000 to activate a network, $100 to support a gifted individual, or little as $10 or less to stimulate an event. Alice invites Bob to a local Open Meeting (where networking is the main event), an Action Cycle (for creating business), or for a specific objective (to help promote a book, or find clients for a workshop). Throughout the session, use is made of the Sqale

by and for a self observing collective (Dash 2007), whether students in class or readers of this book, or members of society. The ABC State generates data which are useful for the participants themselves, whether adolescents or adults with their variable abilities and skills and perceptions, rather than for teachers or researchers; this is rooted in the ethical foundation of action research (Lewin 1946, V-2). For academics, the phenomenological experience of reading is 'information-as-action' (V1), but this needs to be supplemented by a richer or 'thicker' relationship between reader and writer and more importantly between readers themselves to constitute 'warm data' rather than the 'cold data' of citation number and journal rankings, or page views or books sold; the warm data of 'organic sharing' and value metrics (V3). This goes for all walks of life too: the cold data of bottom-line accounting and social media optics is transformed into the warm data of human values, organic relations and embodied networks. Data does not represent but reflect us in realtime.

The temporal dimension of relationality is an indivisible event, there are 'alternatives' which are perceived in the 'negative' or 'absent' from the actual, as Bhaskar might describe them; that is, what does not occur:

> "Ethics does not exist as something independent of but only in the form of relations under specific circumstances of human activities. It arises from the temporal relation of (a) what an action does in doing so and (b) what is ascribed to it as bringing into effect. However, the action itself changes the ground of ascription and thereby the description of the action (discontinuity between the possibility for acting in some way and the factuality after having acted). This makes for a continuous process of development, which is open to historically new forms of praxis and subject relations." (Hwang & Roth 2005).

This matches several qualities of 'wicked' problem: difficult to define, involve reflexivity, changing contextual conditions whether temporally iterative or continuous (Dash 2007), resist artificial testing only realworld outcome, etc. Whereas Hwang derives his proposal of an Ethical Praxis from a close analysis of his engagement with a single student, the meta-methods enable a collective reflexive function whether as members of a physical group (ABC state, Action Cycles) or a distributed fellowship (Reflexive Reading, Open Business).

app, eg to witness the balance in the participant's accounts, to value and comment on their experience of the event, or the sharing of content.

The seedling phase. The seed will remain a seed until it successfully grows roots and a shoot which buds a leaf. The event grows only when participants invite new people. When someone shares forward and invites a friend or colleague, they are extending a single root, eg Bob invites Cathy to the next event with their $10-equivalent. If they think it is valuable enough they may convert their own $10 into $10-equivalent (the leaf) and invites a second person Craig (a second root). Notice, it is enough to share forward without adding any money: the root is extending from one person to another (Bob is providing a route for Cathy to participate in Alice's event). The converting of traditional scalar-money into Ecosquared's vector-money is the equivalent of growing a leaf, which enables the further growth of roots.

The sapling phase. At subsequent events, who turns up? It is essential for every individual to consider carefully who to invite, who will actually turn up and value the event. If Bob is right, then Cathy and Craig turn up, and if they enjoy the event, they too make their own decision about sharing forward, growing one root, or growing two by adding a leaf and so on. If each participant invests in a leaf, so the event grows roots exponentially. Initially, all $-equivalent is directed towards growing the number of participants of the event, and at some point some $-equivalent may be redirected to support the originator.

The tree phase. Once the event generates sufficient revenue which supports multiple participants, it becomes a self-financed network. Revenue is generated via results from a variety of events eg Action Cycle, virals, etc. If SQ value-tracking is trusted between members, then everyone receives a share of the support funds. The support slider between equal and SQ distribution depends on people's confidence that SQ accurately reflects a fair redistribution of revenue to all participants. Which means that everyone is responsible for co-creating value, sharing forwards, and so on. In traditional terms, the network becomes a distributed marketing, development, administrative department, all working simultaneously, all self-selected and self-evaluated.

The forest phase. When plants support one another. The first version of Sqale includes a Global Support button. This is like enriching the soil, the commonality of all projects, all events, all people using Sqale. Once

In this way, Fulcrum's meta-methods avoid the problems of objectification which are reductive, representational, decontextualizing, objectifying or othering, and enable a full-bodied, non-representational, contextualized , multi-subjectively inclusive, ethical relational praxis.

"Between stimulus and response there is a space. In that space lies our freedom and our power to choose our response. In our response lies our growth and our happiness" (Frankl, 1946)

Next Steps

24-hour Challenge

The primary target for growth of Sqale is virality of third party content like music or article or game, a service or event, or fund raising event for a charity. A secondary and slower target is to initiate Action Cycles locally and birth a local self-funded network. The results achieved in Action Cycles and Social Neurons may be accelerated when revenue from successful virals is shared amoungst participants of Open Meetings.

An abiding test for the health of an Open Meeting is to provide social validation within 24 hours. Ideally a new member is interviewed specifically to define what they need, the equivalent of the 'call to action' in traditional business. This is shared throughout the network as a Social Neuron (V3), attracting members of the network to either take the action to supply the need directly, or assist actively in satisfying that need. Within 24 hours, newcomers receive direct assistance, money, skillset, introductions, actual partnership. Those who benefit from network empowerment in this way are well disposed to provide a similar service to the next person to attend, and will participate in an Action Cycle in a proactive manner.

Beauty is universal and has been coopted by traditional business practices to advertise their products. Free from selling their natural talents to companies, what may an agency of the most attractive amongst us do? A Beautiful Brigade? May they complement the skills of the most able horizontal players who facilitate connections between local rooted networks, ensuring the growth and attractive unification of a single, scalable network. In a collaborative economy, monopoly is good.

It depends on its usership. It depends on each one of us in our daily

the global SQ is trusted and widely used, vector-money follows our values, and our world changes from the machinery of business based on competitive or dead money, to a forest of open business reflected by collaborative or living money. An ecological economic which complements our psycho-social wellbeing.

It is not the tool, but how people use the tool, which determines the success of Open Business practices. Current cooperative literature and real-world practices may be likened to seeds and saplings and even trees, but have failed to achieve the ecology of a whole forest because of their continued adoption of the legacy operating system of traditional exchange-based economics, which encourages competition, tends to hierarchy, and leaches the social soil of relational trust. What might we achieve when cooperative efforts are supported by a collaborative economic? What amount of living money might a collaborative network realise its potential and blossom as the first self-financed network, a self-generating forest of collaboration? $1000? $10,000? To what scale may we grow, and at what rate? And who amongst us are the most trusted gardeners?

Origins

One Phone Call

I had developed self-organising techniques while teaching (V-2) but failed to effect change beyond my classroom. After ten years, I quit education. Living in London, I attended the Tuttle Club at the International Centre for Art on Friday mornings. This was 2009, the early days of social media where independent consultants were still persuading traditional companies to complement their basic SEO with social media activity on Facebook and Twitter. After a few weeks, I saw the problem: plenty of conversation, but no action. Credibility was an issue, with protracted courting rituals to overcome low-trust before a contract. The problem was compounded because of the distinctly separate companies, charities, and government bodies, and the loose network of independent consultants which swam amongst them. A Conversation of Action was needed, allowing people to demonstrate their skills by solving problems unique to embedded contexts. I repurposed an activity called Experiential Nights which I had invented

practices, whether we continue to use dead money or choose living money, traditional exchange-based business practices or Open Business practices. Will beautiful influencers attract a diverse gathering through the portal of Sqale, or will it be a ragtag crew of originators self-gathering like the Magnificent Seven for a humble, common cause? However we choose to act relationally, there is a collective result: the world continues with business as normal, or we change the course of history.

with friends, where we each bring £10 and reach consensus on an unscripted activity for that evening (the inaugural event was a night-time walk along a pier amidst stormy conditions!), and the Action Cycle was born.

My respectful approach got nowhere after three months, but luckily a young Canadian ex-banker who was exploring social business booked us at an Unconference with one phonecall. With twenty people crowded into the Hub at Kingscross, we conducted the inaugural Action Cycle achieving one wow. Although successful with more than twenty Action Cycles, something was missing: money. Paying for an Action Cycle biased vertical players and their companies. There was no pay-it-forward mechanism for subsequent Action Cycles nor value-tracking to ensure word and deed were matched, until years later (V3).