

Optimizing Civilization Efficiency Engineering of Humanity

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In the Beginning: Engineering

A recent expansion of basic industrial engineering principles to address larger public entities has opened a door into a new potential, the intentional and directed design of human civilization for the benefit of those who are part of it. This new study is within a new classification of applications, **The People's Engineering**. This is an engineering that serves people as they manage the structure and operation of macro-entities.

Of even greater importance, this engineering is the key to applying intelligence to the design of civilization. Our past efforts have been essentially unmanaged, and formed by natural processes of people working to individual purposes, often with poorly conceived guidance and only the questionable expectations for the results of their actions.

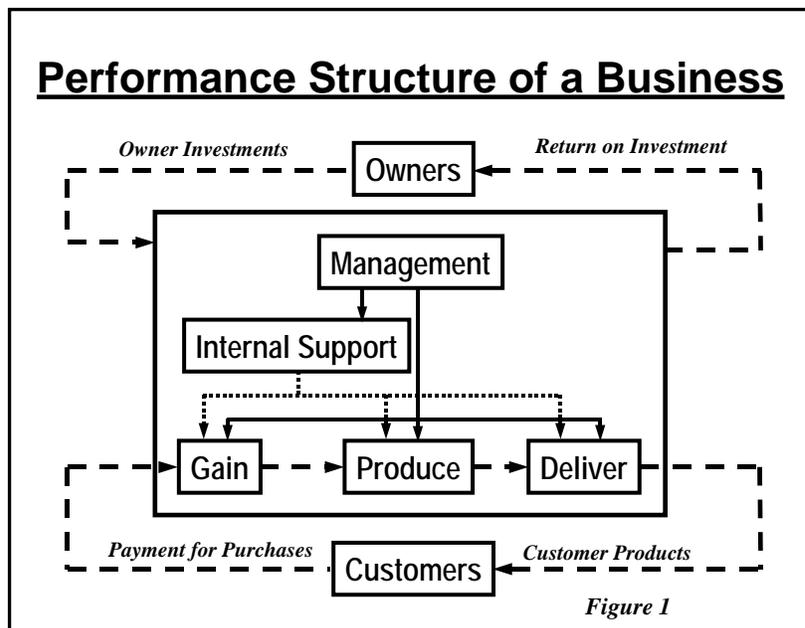
In human history, such efforts have not greatly improved our satisfaction with the world in which we live. It has not made us prosperous as a race of beings. The result is a civilization that has not been harnessed to serve our wants and our needs.

This new study of civilization has its roots in Industrial engineering, the optimization of performance. It leads to structures and processes that are highly effective and efficient at accomplishing a performance purpose. Our twin engineering challenges are first to settle on a performance purpose for civilization to accomplish, and second to establish a performance process for those who will bring that purpose to fulfillment.

Performance and Civilization

Our engineering study is very much up to this first task; the technique is from management engineering and is called Customer Product (C-P) Analysis.

Application of the engineering logic to an operating business (*Figure 1*) demonstrates the general approach. The entire income of the business is determined in a value cycle with customers; and the customers determine business income by their purchase decisions. Customers-decisions define

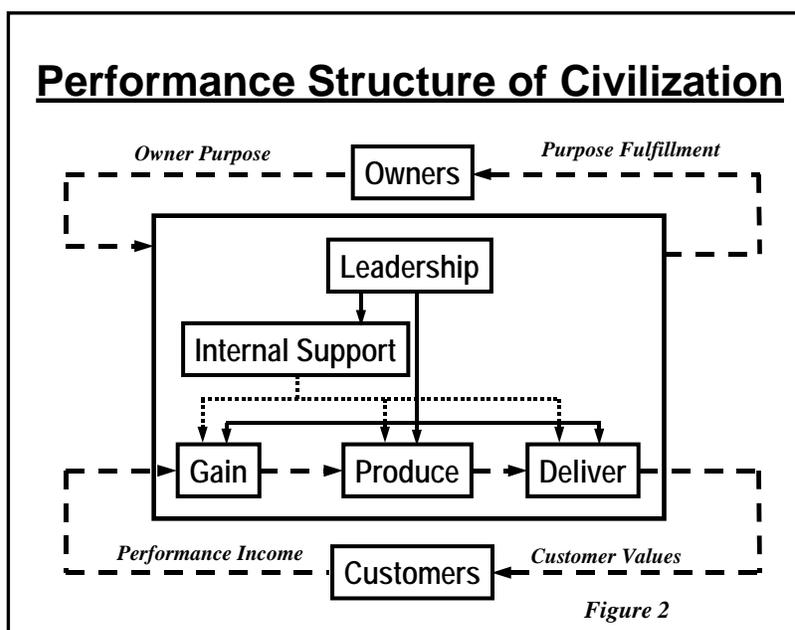


whether the business is a success or a failure. This also defines the business's performance purpose as being the conversion of what these customers pay into the business into what comes back to them as products that they want to buy.

For expansion, we also note that there is a similar operating cycle with business owners and investors. The owners/investors provide the business with its purpose; and they receive return on their ownership or investments. Their purpose is in owning the business or in investing in it; and their purpose is gaining the value that comes back to them. Again, it is their valuation of what they receive that defines the success or failure of the business to meet the fundamental purpose that owners give to it.

The engineering effort (*Figure 2*) makes the leap of understanding; we are to approach human civilization as an operating entity. It is not that it has been operated in that sense in the past, but that we are going to make it an operating entity by what we decide to do.

Engineering makes the leap of understanding from knowing what we want an organization to do to development of tools and approaches to take charge and initiate intentional and intelligent operation.



When we apply this operating understanding to a whole civilization, we have to ask what goes into our economy to keep it in operation. The answer is that it operates by what we, as individuals and as groupings of individuals, decide to do. Within permitted limits, we are the decision makers; and we are also the ones who receive (and are able to value) what the civilization produces for people. Humans are the functional customers. For this analysis, the productive purpose for our human civilization is converting what we do into what comes back to us that we can value.

We have the same sort of understanding when it comes to ownership of our civilization. We are the ones who own everything that is in our economy. Where we have ownership by corporations or governments, we are also the ultimate owners of the corporations or governments. For the whole of civilization, there is no one else.

This brings us to a major understanding for the engineering analysis, a rule that will provide perspective for almost all other activity. For civilization as a whole, we are the only party in interest. We, as individuals, are customers who decide what value we place on what our civilization provides us. As to the civilization as an operating entity, we as a corporate people, are its owner, the ones who will set purpose upon it.

And the next piece is that we are to be decision makers; and that our decisions that will give valuation to the civilization will also include the ability to effect what we do as part of this civilization.

We have a word for personal choice in what we do; and that word is freedom. Personal and corporate freedom to make civilization choices are essentials for any intelligent and effective

performance of civilization. Establishing, maintaining, and enhancing those freedoms will be a part of any intentional management solution.

In another aspect of the same understanding, there is the concept of it being intelligent. We are effective only where we are intelligently able to impact on what we expect to receive, and effective in our efforts to get it. Exercising this concept of intelligence is an essential for engineering our civilization. This necessity for personal decision further defines our freedom to make choices as being necessary.

And in another direction, we are addressing the impact of personal decisions by some upon the decisions of others. Our operating freedom is not freedom from all constraints, but an intelligent application where decision can be limited for some of us based on benefit for all. Again, it only adds to our value-received where that restriction is itself intelligent.

Engineering is also able to address this dichotomy of freedom and restriction; and it is through a novel use for the pareto principle. This is the 80-20 rule that industrial engineering adopted from economics to address normal populations. Originally, it was used to address error correction, where production errors are normal. This new application of the rule states that 20% is normal variation; or that 80+% of the people can make decision for all people. In the alternative, 20+% is recognized as a significant minority that can prevent any action from being a decision by The People. The 80-20 split defines the difference between a corporate decision and a popular decision.

For the civilization application, what 80% of people value will be valued by humanity. This opens the door for defining success and failure in management of our civilization as an operating entity. The productive purpose is converting what we do into civilization goods and services that are valued by 80+% of people. This productive purpose is what people are to accomplish through how we design and operate our civilization.

Performance Metrics for Civilization

Our civilization's operating performance is defined by what we put into our civilization, and by what we get out of it. We have an appropriate term for this, "personal prosperity." With the addition of the pareto-principle understanding, we can also find a more-effective public understanding of "personal prosperity."

The most immediate challenge with using prosperity as a metric is that prosperity cannot be defined by its attributes; it is not measurable. There is no defined difference between poverty and prosperity except in the mind of the one who does the valuation. What a person considers as prosperity at one time in their life may well be seen as poverty at another.

The engineering direction is based on a realization that personal prosperity is not an absolute quantity. We only have the relative values of increase or decrease in prosperity. For our purpose, we further define successful performance as an increase in personal prosperity. Applying the pareto principle, when 80+% of the people recognize some change as an increase in personal prosperity, it measures the changes as accomplishing a performance success.

The People's Engineering has another aspect that multiplies its effectiveness. That is our incorruptible evaluators. Only the common person can do the valuation; and that valuation is personal. As it is valued relative to the whole experience of the person, there is no way to offer them anything else! The value is what they receive; and you cannot buy off these evaluators by giving other value to them. You cannot buy off 80% of the people by promises, or by threats. They are essentially incorruptible; and anything that might be considered corruption becomes valuable only when and how people receive and value it.

The flip side of this is that there is no hidden value. If people do not receive it; it has no value. If they don't know they have received it; it has no value. If only some people receive it; it only has value to those who receive. It is valuable to the people only if 80+% can recognize that value.

Further, there is only the value that people receive. Trying to give to the right few people (charity or corruption) has value only as 80+% agree that it has value. Actions taken by some for the benefit of others is always questionable.

Please note that this is a direct repudiation of the foundation concepts for our common themes for past civilization. It denies the feudal approach where a small percent of the people are able to aggrandize themselves by being lords over landed estates. It denies the democratic approach by denying that a majority should rule over a minority. It denies the socialist or religious states by denying that there is ruling oligarchy that makes decisions for the good of all people. The people's engineering supports people, rather than their governments, religions, or other operating entities that people use to divide themselves into competitive and/or hostile camps.

This also avoids the common spur of us-and-them thinking. It repudiates any effort that would pit the interests of parents against their children, or white people against others of different color. To put it simply, we are all in this civilization together. We cannot escape being part of it; or having to share it. There is no special sub-group of 80% of the people, such that they can benefit themselves at the expense of the others.

The Surprise

The source of the surprise is found in the history of industrial engineering and its founder Frederick Taylor. The surprise is that there is such a thing as an efficient operation. It is not a myth; it is a reality.

This surprise is not immediately apparent, even when stated, because of a myth that is taken as truth. It is a mythical idea that prevents people seeing the truth.

Frederick Taylor was an engineer working as a manager when he determined to study the performance of work. He stridently insisted that workers owed a performance result to those who hired them – a very unpopular idea at the time.

The impact of his studies, and resulting changes are legend. Where workers had been fully in charge of their own past performances, Taylor planned work for workers, training them in best methods for performance. He trained them to work together in intelligently designed and coordinated efforts. Where workers had been required to bring their own tools and aids, he provided the right tool for each job. Where prior managers had driven workers to greatest effort on behalf of the business; he instituted planned rest periods, and shortened their work-days and work-weeks. As they became more valuable to the business, he increased their pay.

Of even greater importance, where the boss purpose was intent on driving workers to perform; Taylor's foreman took equal responsibility for combined manager-worker performance. The new manager had duties and responsibilities for supporting the performance of the workers. Taylor's work initiated teaming in the production environment.

The result was just as startling to existing management as it was to the workers. Taylor's applications more than doubled the output from a group effort. He did this even as he cut the time they had to work to get it done, reduced their efforts; and he raised their wages for their part in the new performance effort. This also earned the business owners more income.

You would think this to be a win-win change. Who could argue with results like this?

But there was argument; management found Taylor's work-management tools to be unacceptable, and quarantined performance engineering within the production environment. Following the pre-existing boss mode, senior management applied work standards to individuals instead of performance teams; and they applied these to push the workers for maximum output at minimum pay. They reinstated boss management, reducing the effectiveness of the workers, controlling the income of owners, and generally finding their own point of comfort at the expense of everyone else.

Looking back over the last 100 years, their efforts to contain and limit Taylor's designed management have not worked very well.

To see the surprise clearly, you must realize that the boss mentality is still with us in our modern leadership. This boss concept is that the leaders will direct performances and others will do them. We find this same leader paradigm in politics, economics, and other fields.

The surprise is that the same understanding accomplished by Taylor in the production environment is still readily available for application to these larger performance efforts, to industries, governments, nations, economies, and even to the whole of human civilization. When people work together instead of some trying to boss over others; when people team instead of pushing other people to do the work for minimum value return, then performance is multiplied and the cost reduced.

The myth is that the boss-leader will be a success by driving those who they lead to do the most for the least pay. This same myth had the feudal lord get his living by the work of the farmers who lived on his land. The myth has democratic leaders spending the earnings of citizens to push them to do the most for their nation while receiving only what the people

needed to survive. It is for the socialistic leaders to get benefit from the efforts they direct to everyone else.

The surprise is that this long-held myth is just a myth; and that we have a well-demonstrated and effective example of the teamed approach that really works. When our leaders work with us to accomplish performance, we can reduce the cost and increase the results of our industries, nations, governments, and even our entire civilization. The surprise is an open door to a level of personal prosperity that is both general and beyond anything even imagined in the past.

The Personal Nature of Prosperity

Our challenge is not the common person who is perfectly willing to work for their prosperity. The challenge is the leader who is (as guided by acceptance of the myth) both determined to have others take responsibility for performance, but to receive substantial benefit from their efforts.

Our answer is just another part of the surprise. It is recognition of the common person as the owner and customer of all organizations (public and private); and that active individuals can have unprecedented impact on leaders. The fact that our leaders have not listened well to common people in the past is a truth, not a limit in itself. The fact that these leaders feel they are rightfully in charge, and able to make decisions on the use of other people's resources is the challenge from the myth, reality provides a different understanding.

The myth has staying power; it has been around for over a hundred years. Why would anyone expect to step up and change what all our leaders have agreed upon. Where is there something so different this time that our benefit won't be bypassed just like it has from the beginning of recorded history.

The difference between now and the past is the emerging field of The People's Engineering. We have the engineering observation that there is only one party in interest; and it is us. There is no special interest for leaders. In direct defiance of the myth that has kept almost everyone in poverty, leaders will prosper if the organizations they lead prosper. They will prosper as the people (as owners, workers, and customers) prosper. We are all in this together, and no person or group can be isolated from human civilization without loss.

The cure for loss of prosperity is endemic. Poverty effects everyone. The political leader who wants to benefit the lives of his children will do more through making it a better civilization than he can by seizing on the earnings of others and providing it to his children. The industrial leader who wants the benefit of his efforts for his children has the same basic concern. There is a lot more benefit from improving civilization than from driving workers to maximum effort.

The cure is endemic. It is not applied by overcoming those leaders and making them do what we want them to do; that is how boss leadership works. The cure is applied by enlisting our leaders into our team performance. It is the pareto-principle that allows us to do this. Elected political leaders will not resist what 80+% of their constituents tell them to do; they will do it or they will be replaced. Industrial leaders will not intentionally damage their industries when it is visible to 80+% of the industry-owners, or they should expect to be replaced.

The cure is endemic. It is teaming with leaders so that they provide the leadership that will bring about increasing prosperity for 80+% of us – and these leaders will almost always benefit more than the rest of us.

Personal Implementation

So how does the average person have potential for redirecting the whole of human civilization? It seems such a huge undertaking as to discourage even the strongly committed.

The answer is hidden by accepting the boss myth. It is so amazingly simple that it is easy to slip by unnoticed. The answer is to enlist the rest of civilization in the effort.

Engineering rule: The engineered technique is available to those who have something to accomplish that can achieve pareto-level (80+%) support. If what you want to do cannot get this level of support, then it probably would not be an improvement to civilization.

Also, the improvement must be visible to people who will support it. It has to be a real improvement in the sense that we have addressed it above. People must recognize where the value they receive will be worth more than what it is going to cost them to get it.

The very inability of people to recognize performance potentials was both necessary and convenient for past leadership that was determined to proceed in the boss-myth paradigm. This is why past leaders have had to do so many dealings that could not be published to common people. Secrecy and privacy in public dealings (I know it is an oxymoronic concept) is necessary if people might take offense. Exposure of these unintelligent or harmful dealings could put the continued leadership in threat.

And here is the potency of the pareto principle. Even the most oppressive tyrant has to recognize it. If there is this level of opposition to an action, taking that action anyway is likely to result in revolution of one type or another. At that level, the military and police are likely to defect, and to align with the rest of the people. At that level, there is great pressure on everyone to join the pareto majority. The tyrant's dominance structure is likely to hit that pareto wall and crumble; even the tyrant must go along with the established pareto majority as basic survival.

In the same way, a socialistic government faces the same threat. The gathering and agreement of people at this level is more potent than government because it starts to enlist even the most dogged adherents of the boss myth. It is indeed hard to sell people on taking actions to their damage when it will obviously benefit less than 20% of the people at the expense of others.

The key to understanding how we, as individuals, get to use this knowledge, is process engineering. We have to arrange for a people's management, the gaining of something through the efforts of leaders. This starts with seeing where we are today, and how this myth-based leadership has been maintained in the face of the potential benefit of almost everyone.

The answer is division. The only force potent enough to stand up against the people (when gathered for a purpose) are other people. The dominance technique is to find or create division, and keep the people busy addressing those things that divide people into opposing groups or classes. It is accomplished through both encouraging and then supporting divisions.

This was most visibly accomplished by communism, which is unashamedly instituted through promoting class warfare, and maintained through keeping the people poor and blaming it on necessities for defending poor people from others.

It is also promoted with great visibility in religious-government nations, such as those adhering to Islamic principles. The demand to overcome the infidel results in constant waging of this war. It keeps the people in poverty; and maintains this as the status quo. In the United States, it has been accomplished by political divisions. It comes with a drift of both main parties toward socialist divisions which become appealing when the people are impoverished through

the constant competition against other Americans. The issues that divide are promoted, and anything that might bring the people together is shouted down to see to the more immediate competitive purposes.

Breaking out of this divisive attitude is possible, and is viable for the ones who are so inclined. The tool is the civilization activist; it is someone who is willing to step forward and initiate the changes that will lead to the new prosperity.

First, the individual must be willing to get something done instead of taking sides against others. That will prove to be the most challenging of all criteria, as we have been raised to be competitive and to despise others who should be working with us. We cannot improve civilization by saving the whales, or reducing our carbon footprint. We cannot improve civilization by either protecting our borders from illegal immigrants or by permitting them free access. Civilization improvement cannot be accomplished by preventing abortions any more than by supporting them. All these require actions that we know will never be supported by 80+% of humanity. Prosperity-based civilization changes will start with an activist getting out of this competitive mold; it starts where this person has something to accomplish that is essentially universal.

Second, the individual must be willing to do something to improve our human civilization. The person with a cause, even if it does improve things, is going to arrange competition rather than improvement. Improvement is accomplished through improving what we value and receive from our civilization relative to what it is going to cost us to get it. It is improved where we have the sort of investment knowledge that leads to a pareto-level agreement on a desired performance.

Are there such things?

There are. Consider basic freedom; the ability to make personal choices that matter. Contrary to the teachings under the myth, there is such a thing as personal prosperity, as where people get to keep what they earn through what they provide to productive efforts. There is personal property, that when we are able to purchase a home or car or right to play golf at a club; that this is available to us.

These almost universal benefits are where our personal decisions will resist the urging of the boss leader to enter into competition. If any leader would try to take a position that denies us universal benefits, the activist can readily call others to join efforts and to put offending leaders out of authority.

The activist citizen is from a different mold than the social activist. The civilization activist is one who must always bring the focus back to that one thing that can bind us together as a people; and that focus will overcome all the divisive tactics that a boss-leader feels compelled to set upon us.

For example, in the United States, my engineering analysis leads to recognizing the universal benefit from having our elected representatives actually represent the people who elect them. The focus must be on changing the way government operates to assure that people get that representation. In the case of our Congress, it is giving our tax dollars to the one who we elect, and forbidding those who we have not elected from spending the money collected from us. Our representative then answers to his or her individual electorate instead of Congress making corporate decisions that do not represent those who are taxed.

Can I get 80% approval to go forward with this?

I tell you that I can achieve the pareto-level of mandate for address to my specific leader; and I can get citizens from other voting districts to do the same to redirect their leaders.

Civilization-level change starts with a single determined and hard-working person who picks up the ball with intelligence and with a clear understanding of what must be done to make the pareto-level change happen.

Will the leader simply ignore this effort as an irritant?

Not very likely, as the effort will then switch to firing that leader and replacing them immediately with someone who is more willing to represent. The leader in place will be much more likely to assume leadership of the change effort because it is in his or her interest to do so. This level of support will elevate the leader to a position of being a leader among other leaders.

Not every nation can use this simplified approach; each change effort must be engineered for effect. Where there is an obvious "ruler" class, as in religious oligarchies, the effect will probably have to start with word-of-mouth rather than enlistment of the leader. The leader will come along when the people already know what that leader is to accomplish for them. In Islamic nations, that word-of-mouth approach might start outside the mosques, speaking to people as they enter and leave. In socialist nations, it might start when standing in line at grocery establishments. It is then not as formal as the approach in the United States, but it accomplishes the same purpose of getting the people focused on what will benefit them as a people; on what 80+% of people recognize as their personal benefit.

The power of that sort of idea is that people will gather to make it happen, even if authority might direct otherwise. When the benefit is before the people, and supported by their common knowledge of its benefit, then the leader cannot oppose it without opposing the people – not a smart move for even a religious leader.

Will the Russian leaders oppose what 80+% of the people demand?

I hardly think so. They might continue efforts to corrupt that agreement with additional concerns that might divide the people; but that is a dangerous activity for any leader in the face of a public mandate.

And there are two ancillary effects to be considered. The first change efforts will always be the hardest. After the people discover that they have a voice, and that another pareto-level agreement is possible; there will be much less resistance to its implementation. Freedom and personal prosperity are not just a goal for individual actions; they are a direction for corporate development.

The second ancillary interest is the spread of effect. Where the effect of enlisting a single Congressman is gained in the United States, that opens the door to others gaining the same sort of effect with their leaders. Where the beneficial effect is gained by a single person impacting their nation, it encourages the same by people in like circumstances in foreign nations. Where the leaders in the United States are redirected to representing their people; it encourages them to also switch from supporting and opposing foreign nations, to supporting foreign peoples.

I am addressing tools for the redesign of human civilization, even though the implementing activities may be localized. Those things upon which people agree are the most potent of all understandings because people are both the owners and customers of civilization; and are also the elements of civilization.

This activity does not promote a one-world government any more than it does any one form of government. It does not deny tyrannical, oligarchic, socialist or democratic forms of government; but it effect them all to make them more responsive to the needs of the people who can put demands upon them. It effects leadership itself, and limits the application of boss-leadership in favor of people-benefiting activities.

The final address of the challenge is fear, the enemy of civilization. If there is a public fear, then it is created by other people. If any person finds that their motivation is fear of other people, then they have not found what is going to bring people together. It is the things that bring us together that dispel fear. If people are free, they do not have to fear others who are free even as they are. If people earn by their productive performance, they have little reason to fear that other people who also earn by their productive performances will come to take away their prosperity. The only effective enemy is the division raised by a person who feels compelled to re-establish the competitive and hostile environment; and even these people will do it for what they see as the best of reasons. They will do it to “protect” the people from others. They will point out how others will have other motives and other purposes.

Of course, the ones with the other motives are not the people (who are always very much like people everywhere); it is the boss-leaders who are opposed, it is the ones who subscribe to the boss myth. They are the ones who would divide and conquer the people they lead; their efforts under this myth are what has consistently impoverished people in our civilization.

Perspectives that Answer the Challenge

The challenge is not some enemy. The challenge is not some group of people who are opposed. Group opposition is a fact, but not a challenge.

The fact is that we are variable; we are statistically and continuously variable. Some of us will always seek to dominate other people. The challenge is that these people are part of us. There is nothing abnormal or wrong with having these people as part of humanity, or with their ongoing effort to be in charge, or with their being active in causing harm to others. That is part of our normal human condition.

The challenge is one of harnessing even these people for what they can add to us as a people and as a civilization. They are driven to lead. They are driven to dominate others. They can add value or they can be disruptive and divisive, because both are valid choices that express who we all are.

The answer to this challenge is not in destroying the people who have this orientation. The answer is in conscription of their efforts to the benefit of civilization. It is harnessing their drive and intelligence just as we will harness our own efforts to the purpose of enhancing our civilization.

The “how” question is answered by our agreement at the pareto level, combined with the understanding of employment. Our leaders are to be recognized as our employees; people who have a productive purpose established through their public positions. They are to be treated to the same freedoms and privileges as any other employees.

The first direction to any employee is that they are to be loyal to their employer. Wherever the people come together in pareto-level agreement, they become that employer. The employee is them to avoid what they would otherwise choose to do as individuals; and to perform the job for which they are paid. People who cannot accomplish this, but work for their own benefit instead of that of their employer, are subject to being released from their employment. So should it be with public employees at all levels.

When we consider the drive of these people for public authority, they have a potent and valuable set of skills and abilities that will allow them to succeed in such positions. It is the purpose of the public to reward the use of those skills and abilities for the benefit of the people; and to punish or remove any leader who can't seem to work for the public that hires him or her. This is as true for the tyrannical dictator as it is for an elected leader. It is just that the firing

action is likely to be more traumatic for the tyrant than for the one who is just elected; but the result is just as sure. Removal is certain when the people reach a pareto-level agreement that removal is the best course of action.

Still, the first effort is always to be one of enlisting the leader, and harnessing that leader's considerable training and skills for the benefit of the people who are the effective employer. The leader is to be faced with the need – to be given an effective assignment by the people as the ultimate employer – and directed to gain a desired result. Once the agreement of people has been accomplished, there is no reason to accept anything less than accomplishment, with the requirement for that result mandated to the leader.

And here is another aspect of this new potency. When this assignment is placed, it will be placed with the understanding that 80+% of the people are behind it, with the common statistical potential for up to 20% taking an active part in assuring that it happens. The leader becomes even more potent through completing what is assigned; the leader becomes a more effective leader and garners the future support of these same people.

Step out of the people attitude, and put yourself in the position of the leader. The options are to act as a ruler on some issue in spite of four of every five people being against it; or stepping into more effective leadership with the support of four of every five people, with one in five willing to volunteer their active support to make this happen.

Which way would you go? Would you continue to be independent and likely have your public career ended by the most appropriate method available to the people; or would you step into the more effective leadership by leading in the direction that has been placed before you by your own people. The pareto-mandate is, remember, also a direction that will be accepted by more than four of five as being more valuable than it will cost; it is an action that will increase the personal prosperity of your people. What strengthens the people will also strengthen the leadership that is set over those people.

The effect will be either enlistment of the leader, or be replacement.

Even if a necessity for removal is recognized, but is not accomplished on the immediate action; the direction will be set for both the leader and the people. The leader who is willing to act to the detriment of his or her own people once, is going to do the same again. The negative effect from that leadership will happen, even if that result is delayed until still further damage is accomplished.

The negative response from the people is also assured when the unified people get a “no” answer to what they, as employer, specifically direct.

Metrics; Foundation for Performance Engineering

Our next subject addresses an aspect of the process that a citizen will use for managing public leaders, whether religious, political, social, economic or other. One key that opens the door to managing performance is the performance metric.

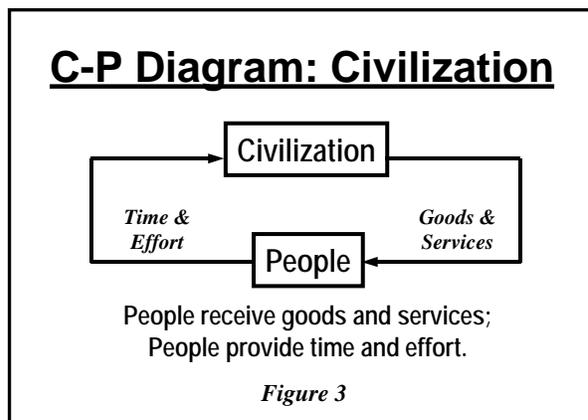
Again for perspective, management is gaining a result through those who are managed. We are addressing the public management of larger organizations as performed by leaders who are able to direct those organizations. Management is not possible until we have something to gain through the leader's efforts. It is then that public assignment can be set to gain a result, and the leader held to account for successful performance that gains the result.

For a whole civilization, the organization may be local or larger, but there is always a value cycle. We have to start with that cycle, with the interaction between people and elements of the civilization.

This cycle is interdependent. The people have their part to play in it; and so has the element of civilization. The people have to do their part; the element of the civilization must be designed to do what the civilization has to accomplish.

We have defined what the civilization is to do (*Figure 3*), and it is to convert what people put into civilization into the goods and services that come back to the people. People must do their part through what they do as their individual performance; and that is to convert civilization goods and services into what the civilization uses to continue its operation.

It is largely with people as owners that we are concerned; and the function is providing the civilization with a definition of what it has to accomplish for its owners. It is people receiving what they value as owners, and converting it into direction for those who operate the civilization.



One point of challenge is that we are looking for something new, something we can call intentional and intelligent management. Without the concept of metrics, this could not even be discussed.

How do we measure the success or failure of civilization performance?

The answer is personal prosperity; it is a measure that can only be finally evaluated by the common person. When a person looks at their life, do they feel that they have become prosperous for living in our civilization; or do they feel impoverished?

This is a relative metric. We are not interested in setting any fixed line between prosperous and impoverished; we are looking for a metric that measures an increase or decrease in prosperity.

Intelligence has two criteria for application. The first is that what we measure aligns with the personal valuations of people. The second is that it provides an intelligent direction for people who would seek to increase their prosperity.

The metric will measure what we receive; and it will be evaluated by people in terms of the man-hours they are willing to commit. It will measure the value of man-hours as a personal cost when it is consumed in gaining a generally comfortable life for self and family. It will measure the man-hours dedicated to entertainment travel and other enjoyments as value gained. It will measure prosperity in terms of reduced cost and increased value gained.

A more detailed discussion of the measurement technique is at appendix A. The result of application is a Personal Prosperity Index, or PPI. True to the purpose given, this PPI measures how we expend our time and our earned income, and what we receive in return.

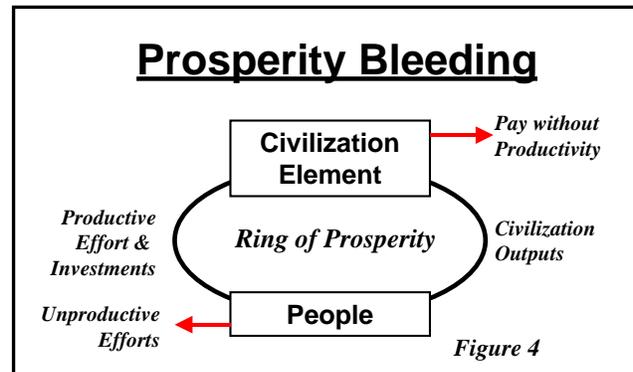
It is also a statistical measure for a population, or for a sub-population. It measures whether people see themselves prospering, or slipping into poverty. More on point, it can measure whether some action or direction of development increases or decreases prosperity for a more local grouping of people. It supports evaluation of leadership actions.

The PPI also relates to our value diagram above. It addresses the thickness and strength of the flow of value between the civilization and its people. By this, we also have a graphic presentation of what we are to accomplish through the engineering of civilization.

From basic efficiency engineering, we also have an understanding of the means for increasing prosperity. Process efficiency starts with the elimination of waste.

Waste (*Figure 4*) is a concept of value lost from the performance cycle. In the case of what people do, it is hours that are used up by the civilization in unproductive ways. It is hours that are neither enjoyed nor used to produce something that other people can receive as value. Our PPI is the key to seeing this loss for what it is.

Waste is also seen where civilization delivers value to those who are not productive in their efforts. It is seen where people earn a living without producing what others can value.



It is here that the personal nature of the PPI becomes important. It includes the concept of the choice of people. If a father and mother work to provide their children with the good things of life, supporting those children is the pleasure of the parents; and their productive efforts have added value to the cycle. With this voluntary use of productive effort, expending time and effort on the youth and the aged is not a waste, but a part of the value cycle. If their earnings are seized to support the indolent and unproductive among us (which obviously includes youth and aged), then it is waste, and the prosperity of the family is reduced by that amount.

If these same parents voluntarily give of their excess to a religious charity, and it serves the indolent and unproductive, it is their choice and a part of their prosperity. If it is seized by the government to pay for medical needs of children in foreign nations, that will be a loss of prosperity.

Closer to home, we have the challenge of a business manager who fires any person who does not do all that he asks of employees, even after hours and involving non-business demands. This person is not earning anything by those special demands; and it produces nothing for others to receive as value. It is wastage.

This points out another aspect of personal prosperity, and prosperity includes the ability to choose when and where our personal resources are applied. The more effective we are in directing our own choices, the more prosperous we are. The more restricted our choices, the more we are impoverished.

In the negative, an enslaved people cannot be prosperous.

For another observation, one that should be disturbing to most modern political leaders, taxation is a mark of waste; and it generally leads to poverty. It involves the seizure of what people have earned; and use under the direction of those who have not earned it. It reduces what people have to enjoy. Taxation in general works to defeat prosperity. Taxation that has to be mandated using criminal sanctions is waste, and represents corruption at the highest level. Criminalizing the citizen's refusal to support this corruption, is itself a crime against the prosperity of the people.

Voluntary giving is not so limited, as it involves the choice of the one who gives. They have a choice and can enjoy their expenditure. Voluntary giving is part of the value cycle that defines prosperity; it is an additional value that will be reflected in the PPI as personal value gained.

A value-generating government will provide those services that people will voluntarily support with their expenditures. People will buy what they value; and their determinations of what they pay for, as the only valid customers of government, will make it a value instead of a cost.

Personal rights to hold property is a value. It gives the person decision on how that property is used and on how it is not.

In a similar sense, we can see that there are massive losses when large parts of the civilization are supported without earning their livelihood by producing what has value to others. Modern senior management is an example that receives substantial income but does little to support or increase what our businesses produce for either their customers or their owners. We can say the same for the people's initial reaction to the corruption of management, which is unionization. It also has no valuable product. It also wastes the resources of all who deal with it. Wasteful management efforts expended on non-productive things (such as bloated personnel systems, automation systems, legal systems, unearned income for workers, wasted efforts that get paid and the like) are generally taken away from personal prosperity.

Where only 25-35% of the people in the United States are actually earning through producing value for others, we have effective poverty. We have the earnings of those who are productive being seized to support the continuation of those who are not.

Prosperity comes when people have the choice to be productive, to generate goods and services that go to others, or to support the efforts of those who are not productive. Prosperity comes when people have a choice to enjoy what they earn through their productive efforts.

The more these choices are taken away from people, the less prosperous they will be; and the less serviceable the civilization becomes.

We can direct our leadership so that we are given increasing opportunity to be productive, and to generate increasing value for others to receive. And this also opens the door to being remarkably more productive than we have ever been before as a human civilization. It opens the door to a level of enjoyment of what civilization is able to provide that is beyond anything even thought possible without the guidance of The People's Engineering.

More Specific Directions

I must also address the vexing problem of resources. If people are productive and we begin to use up our resources, what then?

The answer is not found in restriction, in taking choices away. It is not found in the fear of loss of further ability to use resources. We have already noted that the fear so generated is one divisive result from boss leadership. The answer is found in incorporating intelligent management in our address of these resources.

Unfortunately, the greater effort today is expended in establishing and enhancing fears to justify wasteful and non-productive efforts. The PPI will increase through using investment analysis and intelligence rather than fear.

Consider restrictions on such resources as fresh water. How much water should we save? The answer is not in the question, but the comparison of the amount of fresh water that is available and the amount that people use.

A key observation is that there is no good way to get rid of water. It is endlessly recycled by our regular atmosphere. Then we have to consider use. Our current personal U.S.A. usage is about 75 gallons per week for each person. This amount of water rains from the sky on an average square footage of about 16' x 18'. We have no short-term problem with our supply of fresh water, only with our use of it.

What about energy?

The answer is that the sun now provides a continuous supply of sunlight at the rate of about 77 billion megawatts, many megawatts per person. That same amount of energy is bleeding away from the earth at a like rate. Again, our problem is less availability than use.

And what about global warming and greenhouse gas emissions.

The folly of what we hear is astounding. The greatest greenhouse gas is common water vapor, not carbon materials, or any of the other supposedly dangerous human byproducts. Whenever our general temperature increases, more water evaporates into the atmosphere. When it cools, it recondenses and rains or snows. The amount of moisture in the air, and its adjusting activity for temperature, is greater than anything being touted as significant by those who would create restrictions (who would remove choices).

We have intelligent investment decisions to make in this use and distribution of power and water. We have PPI considerations to guide us in these decisions. And most of all, we need the personal choice to make those decisions intelligently and with knowledge of what we are choosing to do. That is where we find personal prosperity.

Clearly, one of the challenges facing us as a civilization is intelligence. We seem to have a great deal of unproductive personal activity based on avoiding intelligence, and encouraging actions based on poverty or fear instead of benefit. Good education is a major value to be promoted by our choice.

Education, under the current forms of government, has been based on competition. Our common educational metrics have been based on comparison of graduates. The very idea of making some graduates better than others is a public offense, not a beneficial result. Bringing our next generation to greater awareness, intelligence and ability is the desired result, and it has little to do with anything now being measured.

Again, we need the incorruptible people to take charge and make the necessary changes. This is the parents of those children who are being educated. They are the proper and effective representatives of the public, the public that pays the bill for the education.

Solution is through these parents taking such management actions as will assure an increasing educational effect. The metrics are based on the value these parents receive from a school through impact on their children, compared to what the previous year's students demonstrated. The metrics are based on what these parents receive from a school through impact on their children compared to what they received when they were going through school.

In short, the success of an educational system is measured by increasing support for prosperity, not by anything that can be measured by the teachers or administrators in their internal processes and educational efforts. Performance is in results, and those results can only be valued by those who receive the benefit of the results.

The Active Citizen

The other direction of performance engineering is also necessary, the personal actions of people who will bring about prosperity.

The People's Engineering supports this in two directions. The first is to make the importance of personal prosperity obvious, which is partly accomplished in this paper. The second is to support the individual in bringing about that prosperity through what they do and what they initiate as prosperity-based actions.

Engineering provides application tools, understandings that individuals can use to gain results. It teaches that change is a cost, not a benefit. The value of the change must be such that it overcomes the cost of making the change. That cost will be personal, it will involve the time and effort of people, and not just the one who initiates the change. The use of investment to get people to take action will involve communication of that investment; the initiator should learn to present to others both the cost in their time, effort and other resources, and the benefit that they receive both personally and as a people.

The variability of people is an essential in this; there is always someone who is willing to make our civilization more prosperous when they know how it is to be accomplished. What we need is the methodology for that person in being effective. We need additional understandings, such as the need to have the support of 80% of the people before a change becomes a mandate for leader actions.

We have the necessity for the initiator having a change action that can reach pareto-level support. If all the individual has is a passion for a cause, then it will promote division, not the people's support; and the change leader will not be in a position to initiate the change through harnessing the support of the people as a corporate unity.

And this also provides a good performance direction. We have The People's Engineering of the process of enhancing civilization. It is based on both the knowledge of what is possible and what it will cost; and on the ability to influence the various elements of our civilization to bring about change.

The method is also there to see. It involves establishment of what must be accomplished for the change to be effective. It involves communication of that potential to a sufficient number of people to demonstrate effective unity. It involves communication of that unity to leaders so that they will take the necessary action.

The technique for accomplishing this is statistical; and can be found at Appendix B. In a representative government, the technique is able to establish the people's mandate to those who represent them. In a non-representative government, it is a test technique to establish that there is a mandate, so that the support of others is all but assured once they know of the possibility. It then supports the communication that will bring The People together to mandate a result from those who govern.

Enemies of Humanity

And here is the greatest challenge of all. There are no enemies of civilization. There is no part of civilization that is to be avoided in the making of the change, no special group that is to benefit or to be harmed.

Leaders may not choose to make the changes on their own, even when the value is presented to them. They are still not the enemies of the change. The very purpose of those who initiate civilization-enhancing changes will be to enlist leaders in the effort that will make it happen.

The rule is that these leaders are also part of the same civilization; they have no more choice than the rest of us. They are part of who we are. They are part of the ones who are to benefit from the improvement of civilization. When the civilization activist addresses an

established leader, the attitude will be one that supports enlisting that leader into the effort that will make things happen.

The activist will have to assure that the effort will indeed benefit civilization. The activist will have to have the communication of the support level that can all but mandate the effort. The activist must have the clout that comes with a potential to invigorate that support negatively on any leader who refuses to lead.

A process for the individual who would establish that level of support is found at Appendix B. This is the statistical approach to demonstrate general support for an action.

The process for identifying and presenting change possibilities involves an artistic application. Some of the required changes can be challenging due to their novelty and scope.

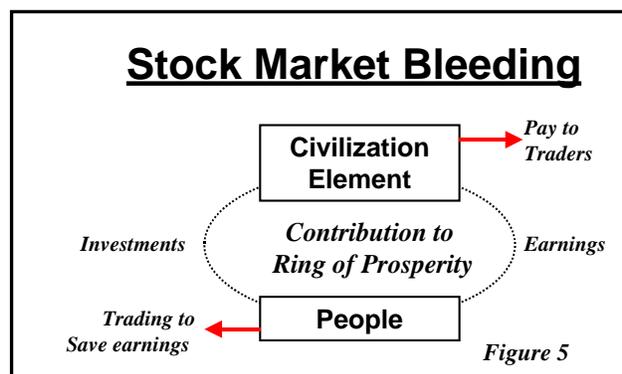
We must also consider the hidden cost. When this engineering logic was first applied in the business environment it was actively resisted by business leadership. Where the benefit was so great that that performance improvement could not be hidden, challenged or reversed, the one who brought that change about was vilified. His name was made into an effective curse-word. He was blamed for the failure of business to prosper when leadership ignored his presentation and continued doing what they wanted to do. He was not personally rewarded commensurate with his earnings. This is a great possibility for those who initiate beneficial change; especially for those who do early applications.

Consider, for example, that one of the main losses in the U.S.A. has been through the stock market. The trading of these securities generates no goods or services for people; but it has all but eliminated the potential earnings that would flow to those who invest, and has given it to those who trade. It has all but removed the ability of people to save or earn through investment. It has forced almost everyone to become traders in order to preserve any wealth at all. Those who are most supported are those who remove value from any who would save; and it has forced trading as a work effort upon those who would otherwise be retired from their careers.

Seeing this is a challenge for many. It takes (*Figure 5*) the vision that the dollars that people are pulling from this economy are going to those who earn nothing by generating anything for others to receive. The dollars traders pull out are dollars that do not go to those who save or invest – and we can bring a simple and effective halt to that non-productive activity.

The solution can also be made obvious; government can tax short-term trading, and support long-term investing. This will cut off the ability of people to earn through trading. They will have to earn from their investments (not the unproductive work performance) or find some other line of work. They will have to be productive in what they do, instead of simply living off the earnings that should be flowing to those who invest, to our retirees and our savings account holders.

The People's Engineering provides the diagram that shows this clearly. The personal artistry and efforts of the activist will have to gather the information in accord with Appendix B to demonstrate to leadership that this is a mandated change. The activist can then enlist the leader to make it happen with the support of the people. If the leader refuses; the action can shift to replacing that leader with someone who is willing to lead where the people insist we go.



So what we have is a direction of activity, based on the support of more than 80% of the public. This makes the activist into the public representative for the specific cause that is being presented. It is not simply that there is value, but that the value is potentially recognizable by almost everyone. It puts tremendous pressure on the leader to step into leadership and claim credit for harnessing this support to gain civilization-improvement results.

Appendix A: Civilization Metrics

Metrics

The subject is the science of Economics, which we will expand to address civilization as a whole. By definition, an economic science will provide organized predictive knowledge that our leaders can use to manage an economy for the benefit of the people they represent.

The performance essentials for organized economic information are the hours consumed from citizen-customers and the goods and services that people receive as a reason to commit their hours.

Directly committed hours are easily measured. Indirect hours, represented by investments, are also calculated without difficulty. The challenge is measuring the corresponding value of goods and services that people receive from our economy.

By the very concept of performance, value is determined by customer decisions. In this case, it is how many man-hours people will voluntarily commit to economic efforts in order to gain the goods or services that they can receive.

We can use dollar expenditures on goods and services to establish the relative value of various personal benefits. This is measuring personal values by how people spend their time and their income. The percentage expended on gaining any particular good or service indicates relative customer value. More specifically, the percentage of all dollars expended on some particular good or service indicates a contribution to the customer's general sense of value. It is a contribution to a Personal Prosperity Index that can measure the whole value received from all expenditures.

There is a statistical aspect to this measurement approach. We will be measuring the whole income and whole expenditure of both time and investment. Sampling can provide us with workable average values. We will define a performance success as increasing the average value received per hour expended. Effective increase will be defined through the Pareto Principle as an increase recognized by 80+% of a represented population. This is normalized statistics; there will still be those who are not benefited. There is a shift in prosperity basis from unfairly benefiting those who are not being productive to benefiting those who are productive.

Personal Prosperity Index (PPI)

There is no absolute measure for prosperity; the PPI is a relative metric. Accordingly, we start with an arbitrary number, say 1000 PPI units, for average income from average working hours committed during some selected period of time. To this, we will add earnings from investments, with the value of investments in terms of equivalent earnings-from-working-hours.

We must also consider non-working hours that are expended on a voluntary basis - which have hour-values equivalent to our working hours. These hours represent PPI units to add to those used to gain a salary or wage. This might, for example, add an additional 2500 PPI units for 100 hours per week of personal time (sleep & other non-voluntary hours excepted and with contribution for children and the infirm), to give 2500 equivalent PPI units that can be expended by the person who earns income.

Each major element of expenditure is to be categorized and associated with a contributory number of PPI units. For example, there may be 500 of these PPI units associated with the time and dollars required to have and maintain a house or apartment (a percent of the expenditure of 3500 PPI units). A working metric for measuring and relating prosperity to

housing might be square footage of personal living space. A family of three in a 1200 square foot apartment would have an average of 400 square feet of personal space. The square-foot metric of 400 would then equate to a PPI contribution of 500 points for each person; or 1.25 points per square foot.

The sum of all these contributions for all elements of expenditure will be the whole number of points (3500 for this example).

To measure the PPI for another period, we apply the same non-dollar metrics, such as the square footage in our example, in the new time period. On measuring this metric to be 410 square feet for the new period, we have a 12.5 point increase in the housing-contribution to the PPI, representing an increase in the value customers receive from the economy. We do the same for all categories; and we sum all the categories and adjust for any shift between working hours (that we expend to gain value) and non-working hours (that we expend in using the value earned) to derive the new time-period's PPI.

If the PPI goes up, we have an increase in what we receive for each hour we contribute to economic operation, which we define as an increase in personal prosperity. If it goes down, we have lost personal prosperity.

The PPI is a statistical figure, an average based on a population. It will vary between populations, or even between groups within a population. The constant is that it will reflect a base-line value for any population that is being measured.

Increasing the PPI is the purpose recognized by both civilization customers and owners as adding value. It should also serve as a purpose for the government that serves these same customers and owners. There is then a single purpose being served by everyone involved, fulfilling one of the requirements for good management (bringing the efforts of everyone to a common purpose).

Success is Defined

The purpose of the people is increasing the PPI. It measures the value of goods and services that people get through expending their man-hours of effort (and their investments as stored benefit from past man-hour efforts) in productive pursuits.

If people are able to purchase greater benefit from what they earn, the PPI goes up and there is an increase in personal prosperity. If people choose to work fewer hours, or to retire at an earlier age, then they are able to purchase more from their efforts, and the PPI goes up. The reduction in productive hours is another measure of economic performance.

And here is the deeper answer to those who would try to create jobs instead of creating prosperity. If people can choose to work fewer hours or fewer years, it opens the door for more people to be gainfully and productively employed. This is the long-term answer to the massive unemployment that we experience under boss-based government leadership.

A civilization is also owned by people. An increasing PPI measures the success of a civilization in servicing those who invest in it. As the civilization-management purpose of Government is to be the same as that of our human civilization (the purpose of management is gaining a performance through those who are managed), the change in PPI also measures the quality of civilization leadership being performed.

This also works for the contributory elements of the PPI. When there is a positive change in a contributory measure, it indicates that both our civilization and our Government-management are successful in increasing the value that we receive.

The first level of management purpose is met by establishing good metrics; it is the science of performance. There must be something to gain before management can be applied to gain it. These metrics support all leaders in their efforts to manage their part in civilization performance for the benefit of people.

The purpose that drives the science is measuring values, measuring the hours, goods and services that relate us to our economy, our Government and our civilization.

Science is the gathering and organizing of knowledge for the purpose of prediction. The science that measures the PPI is a new area within Economics and civilization design. It does not invalidate the current science, but provides it with a new effectiveness by relating it to metrics that can be valued by political and social leaders because it is valued by those who these leaders are to represent.

Good metrics will also be foundation for another branch of performance engineering, which will provide technical support for civilization-level management. The specific expertise of The People's Engineering will be found in general rules and techniques for our leaders to use in predicting PPI impact from leadership actions and decisions. The engineering will produce rules of application that will generally support an increasing PPI.

Even as where people work together to a single purpose; the alignment of scientific purpose in serving the public with the engineering purpose in serving the public will multiply their combined effectiveness in meeting that purpose.

The larger effort just begins with Economic metrics. The science provides value in supporting engineering applications; and in enabling intelligent and intentional management of our civilization for a humanity-serving purpose. The engineering so empowered, is able to provide those who will apply the science with generalities and rules for application that will guide their use of the science for achieving maximum effect.

The action of establishing this new area of science and engineering falls to us as a management requirement, something for governments to accomplish in their leadership capacity.

Appendix B: Pareto Principle

The key to performance is an engineered assignment process (*Figure 6*); a tool used by those who have things to gain through the efforts of others. This tool is a basic understanding that effective performance efforts are planned, and that people will work together to get what they all value.

High-performance process does require intelligent application, and efforts where each person can rely upon others doing their part. This happens only where people are agreed upon what they are to gain through their joint efforts.

In civilization enhancement, we are the ones who have something to accomplish; and we are to accomplish this through working together. This includes working with and through leaders; and supporting their leadership as they bring about and manage our mandated civilization-enhancement efforts.

Our engineering value analysis gives us the first two of the steps of the process, the identification of the customer who is to receive the product, and some of the products that we are to further define and implement.

This engineering assignment process results in a performance plan for each action, it requires putting the requirement upon our elected leaders so that they become effective and valuable parts of those joint efforts that accomplish what we, as the civilization owner, assign to our leaders for performance.

The tool is assignment; we, the citizen owners of a nation, are the authority. When gathered, we are able to issue an assignment to our leaders. When we are agreed, they are our agents, our employees, who are bound to obey and implement what we assign. They can be required to take the lead in making changes, or assuring performances, that we direct.

Making our potential products into products-in-fact is a self-assigned citizen task. The tool for this effort is the Pareto Principle; and the action is to establish that 80+% of the people have agreed on an assignment for their leaders to perform.

We can harness statistics (*Figure 7*) to support us in this endeavor. As you can see, these are not egregious duties. Where a random sample is collected that meets the criteria in the sampling plan, we have what we need to carry the message to our leaders as the corporate owner's voice. This is the voice that will be heard because there is no power in government to contain or silence it.

Engineered Assignment Process

- Determine the product to be generated.
- Identify the performer to receive assignment.
- Negotiate to establish mutual promises.
- Set the assignment in motion.
- Manage assignment to completion.

Figure 6

Pareto Sampling Plan

<u>Negatives</u>	<u>In Sample</u>	<u>Population Mean*</u>
0	8	81.98%
1	13	81.51%
2	17	80.06%
3	22	80.08%
4	27	80.09%
5	32	80.10%
6	37	80.08%

*Minimum Population Mean at 2σ
(95%) Reliability.

Figure 7

Then we enter into negotiation, we discuss with our leaders how they are going to make it happen, and what we, as the assigning authority must give to them so that they are able to succeed. We make them part of our effort. We will be asking our leaders to take the lead; and make it happen for us.

The result of negotiation is a plan of action; and we can require our leader to provide that plan as a product from his or her part in the assignment action. Our active-citizen part in this negotiation will involve evaluation and acceptance of his or her plan of action. We must also be ready to provide what is needed for that performance.

In early applications, much of our effort will be sweeping away dissent raised by other leaders. The technique is not difficult, it is simply an exercising of the potency of citizenship. The tool is contacting other citizens who are also lacking in leadership, and calling them into the same action with their leaders. Citizens in other areas can run the sensing poll for their immediate leaders as we have done for ours. These other citizens and leaders are not going to get greatly different results on anything that can grab the attention of 80+% of humanity. When it comes to human civilization, there are no outsiders.

The technique is to simply enlist those who would otherwise become blockages. It is to call those others into leadership even as we have called our own leaders to assume the lead for us.

In negotiation, we as citizens have to promise that we will act in support of the leader's plan that we approve as our part in leadership effort. Only then can we hold our leaders fully to account for their part in accomplishing the beneficial change that we are assigning.

There is a question of resources for the citizens who will accomplish our part of the change effort. Our Pareto Principle is also effective in assuring this. Where 80+% of the people are willing to make something happen, 20+% are likely to volunteer to do some part of making it happen. They just need to be contacted and made aware of the need and what they must do as their part of the effort. It can be as simple as identifying an activist in another area.

Activating that 20% may require public support; and having the leadership on board with the effort is a means to promote the necessary level of communication. When we start working together with our leadership to accomplish what we all value, the available resources become staggering.

The act of assignment is the turning of the key. Negotiation yields a plan of action where the leader promises to lead the effort that generates a desired result; and the people effectively promise to provide support to that effort. The assignment is a "go statement." It is implementing the mutual promises of coordinated action.

The final part of the assignment process is management; it is monitoring the efforts of the leader as he performs his part of the plan, and the people as they perform theirs. It is working on behalf of the leader in assuring his or her success in what he or she does; and assuring the success of the public in what it does. This involves the intentional and intelligent exercise of leadership authority whenever needed to make things happen. This has the leader stepping in whenever the negotiated plan is in threat; and doing what is required to get it back on track.

The Leader who Refuses

Refusing to serve as our leader is not an acceptable option. If there is a real mandate, and there is a communication of that mandate; then the elected leader challenges the mandate at his or her own risk.

The activists are then to establish and publish any leader-refusal to their friends, neighbors and others who are behind the change effort. It is their voice that this supposed leader is denying. It is their ownership that is this leader would replace with his or her rule.

Like a parent answering a petulant child that says “no,” the public response will likely be of even greater consistency in reaction than the original mandate. Denial of leadership is a challenge to the people, and this serious challenge is a cause for action. If more than 80% of citizens support removal from office for the supposed leader’s refusal to serve, the only question is one of how to make it happen.

Techniques can vary, but there is only one result because these citizens are the only party in interest.

The Pareto Principle gives voice to the people, and it will silence all competing voices because there is no other party in interest.

Finding Mandates

The source for mandates is who we are as a people; it is tapping into our human identity.

“Who are we?”

The answer is in wants and needs. It is in personal comfort and avoidance of pain.

Seeing to the necessities of life are at the top. We must have food and potable water to live. We need to be out of the inclement weather, and have systems of health maintenance.

Then we go to the fundamentals of freedom. We need to have some choices to make that help us define ourselves as people, rather than beasts of burden. We have to be able to choose when and where we work for others. We have to have families and friends to share our life experiences. We have to have society and civilization to bring our corporate resources together for what these can provide us.

The fundamentals of freedom are choices that matter. It is choices that we can make that also make a difference. We must be allowed to succeed or fail from the choices that we make, and for the purposes that we choose. This is the definition of freedom.

We need to have more than enough, so that we can rest and enjoy the blessing of having these choices. What we do has to be valuable enough to earn that rest so that we do not take away the choices of others; for that is the path to unfairness and slavery.

We need some level of prosperity, with prosperity determined by what we do instead of by the decisions of others who have things they would like us to do for them.

Some mandates are obvious. Political systems that take away choices, replacing them with choices that others make for us, are uniformly damaging to civilization. There are no end of benevolent dictators, no matter what their titles, who are willing to make choices in how we spend what we earn by our labor and by our applied intelligence.

Public control of resources, which is a benefit when well used, is also the worst of curses when abused. Controlling the resources of others, whether by regulation or by seizing upon them directly as taxes, are a continuing and uniform challenge to civilization.

It is also true that some seizures are currently necessary for civilization infrastructure, such as public roadways and pathways. We have to have some distribution systems such as telephone, postal systems and intranet for information. We have great convenience in police

and court systems that can be honored. There is great (though largely unrealized) value in public education.

Government, which does require some control and use of resources is both reasonable and necessary to maintain our freedoms. Leaders who expand this role into governance instead of service are the curse that comes with the blessing of good government. People are both the beneficiaries of government, and the source of resources that these bad leaders can seize upon to do what they feel is best. The words that describe one who does what he wants with the productivity of another are master and slave.

Slavery, the loss of what you work to gain to the benefits of someone else, is a prime source for mandates. Wherever your choices over what is yours are taken from you for the benefit of others, you have an aspect of slavery; and nobody wants to be someone else's slave.

Wherever someone gets wealthy on the work of others, it is a source of mandate. Wherever someone gets to enjoy the benefits taken from others without it being their choice, we find potential mandates.

The very idea of taking from those who have, and giving it to those who do not, is a rejection of prosperity itself. The freedom concept is to take from those who have not earned by what they do and to let the value flow to those whose efforts have been productive.

Leaders whose efforts preserve the wealth and choices of those they lead are to be well rewarded. Leaders whose efforts bring them the wealth of others without providing this value are the challenge, not the solution.

But how can we know whose efforts are productive and whose are not?

The answer is in the result of leadership. A leader is to be seen as successful when the people who are led are successful. If the people are impoverished, but not the leader; then the leader is the problem. If the people find wealth and choices coming to them as they work, then the leadership is providing value.

To the contrary, the leader who is actually worth 100 times more than those who are led is a rarity. I would not dismiss the possibility, but would seriously look at anyone who is getting this level of wealth for what they do. Are they adding that much value to what others do; or are they simply harvesting the wealth and benefit that is earned by others?

The one who owns a business may indeed be gaining wealth by ownership instead of by effort. Is this wrong?

It is wrong if that ownership is also unearned. The one who earns through his or her efforts, and then has excess to invest in ownership is certainly entitled to the benefits of ownership. The one who simply inherits what was earned by another has less claim, though the ability to pass the benefits of ownership to a person's next generation is certainly recognized.

This question of inheritance will not be resolved through a pareto mandate. There will be no mandate where there is serious question. The source of mandate will be the unfairness given to some at the expense of others. The person who receives such wealth that they never have to add to others will always be a challenge; but when they can do so without harvesting the wealth earned by others, that will not be unfair. The one who, by being an active and effective owner, is able to maintain ownership and see to the continued employment and effective earnings of those who work in the owned businesses, is earning what they receive.

The answer is in the intelligent management of civilization. The answer is in looking for what people receive from their productive efforts, and minimizing unfair earnings that come to some from the work that is done by others.

And so we reject both the wealth of those who lead socialist governments; and the wealth of those who lead capital-based systems. The wealth needs to go to those who are productive.

If the capitalist is able to see to the fair earning of wealth by those who are employed, then that capitalist is worth much. If the socialist is able to bring wealth to the people who are led, then that leader is worth a great deal. It is not our political systems that fail, it is the people who are corrupted by access to the wealth of others. When they dip their hands into that wealth; they are engaged in criminal acts.

We have capitalists who share the wealth that their businesses earn with those who they employ. I have no quarrel with these people gaining great wealth; but they are the exception, not the common business leaders of today. We have union leaders who are well paid to do nothing but control the damages that bad business leaders would otherwise do; and their wealth is probably unearned.

We have those whose only effort is to organize the efforts of others. They have earned nothing; they have added no value. Where some of these gain wealth through their access to what others have earned, they become the challenge instead of the solution.

We have radicals and manipulators who do nothing but incite others to create chaos. These people earn nothing. We have religious leaders who have little function but controlling and spending the earnings of others. They have little claim to personal earnings. We have political leaders whose every effort is to find and enhance competitive and conflicting positions to unsolvable problems. They are the source of harm to any civilization.

And when you see these sources of damage and unfairness, then it is time to decide if you will be the activist or will support the activities of another. If the wrong is great, and a resolution is reasonable, then your choice will be honored by others; and you can ask the same of those around you. This is how a pareto-action begins. It comes with seeing this wrongness and acting to establish a solution. If that wrong is general, then it can become the action of the people who will see to their own interests through mandating change.

The activist does not earn from being an activist. Value only comes from being productive and generating what has value to others. The activist acts because they so reject the unfairness that they do something about it. The activist earns support and honor, not income, from their civilization-level efforts.

Appendix C: The Origins of The People's Engineering

The story of The People's Engineering begins with a 1983 submission to the Army Suggestion Program that noted millions in saving from allowing bulk after-the-fact management of small procurements from the local economy instead of expensive high-detail tracking.

The eventual answer was that this was a recognized benefit that could not be implemented because it was insignificant at the level at which the decision would have to be made. The regulatory controls were so intertwined that it effectively could not be implemented by those who were competent to recognize that value.

This led to questioning the management that could not implement such a simple suggestion. The result of early analysis was that Army management was broken in several specific ways. It was answering to management systems that were not highly functional, and that seemed to be designed to prevent all but those smaller local suggestions that did not solve any larger problems.

Continued study of how this could come about led to the startling realization that Army management was much like common senior management in the private sector; it was just larger and more cumbersome, but had the same challenges.

It was not Army management that was broken, but management in general. This was also clarified through ancillary studies; the same four basic management-improvement program concepts seemed to be endlessly cycled and recycled under different names. They universally claimed success, but the need for their further activity was not removed; they didn't seem to include any significant improvement in organizational management.

Analysis indicated that they didn't even address the performance of management, the gaining of things through the efforts of others. We find them rather addressing improvements in the production area, and replacement of the work done by managers with technician efforts. Things did seem to improve a little when technicians did management instead of the people who were employed for that purpose.

Something was badly broken. The engineering answer was to follow the same basic path as had been demonstrated in the production area by Frederick Taylor; and to apply it to the work of management, and to the structure of organizations. This is the purpose and direction that has become management engineering. It is the technical side of management, the organized knowledge and approach that will assure gaining performance through the efforts of those who are managed.

Training in the performance side of management was established, but there were no takers. Nobody in senior management seemed to have interest in gaining performance through others. In general, managers were well content to recycle the same improvement programs that had not worked in the past.

Further study, and especially a return to history, exposed this to be the same challenge that Frederick Taylor had encountered in his attempt to improve business in the early 1900's. The same management had been in place at that point, and it had led to stifling much of the improvement that Taylor had accomplished.

This same study led to the realization that Taylor had not taught or supported the actions that had later been attributed to him. What managers had called "Taylorism" was actually the rejection of what Taylor had taught and demonstrated to be effective. His work had been rejected by management, even though it had benefited workers and owners alike. It was then that the nature of the management challenge became defined. It was where senior managers

had made themselves into a separate class of people. They were the ones who would benefit from being leaders instead of being managers. Where incorporation had allowed a business to exist without the effective recognition of its owners, these senior leaders could apply a non-performance approach to leadership that would gain them great earnings at the expense of those who were doing the work, and at the expense of the real owners.

Accepting Taylor's profound understanding would have disenfranchised them; and they would have been forced to become productive to earn their high salaries. That was in general and specific discord with the welfare of senior leaders as a separated class; and it was rejected outright.

Having people in charge who were not responsible for performance has been the cause of the unfairness that has led to the establishment of worker unions. Workers needed to band together to prevent enslavement to these hired managers who had a disdain for the workers, and would have cut what other employees earned to the absolute minimum in order to gain the greatest income for the business.

Further development of management engineering progressed with the establishment of new understandings and potentials, all with little interest from the senior management establishment. Even publication of the first textbook on the subject in 2005, Techniques of Management Engineering, was insufficient to get more than a minor notice.

There was little educational interest; the schools who were teaching industrial engineering had little reason to approach this body of work other than as a curiosity.

Still, there is such obvious and massive value in the study that containing the effort, or ceasing development, was not even considered

It was not until 2009 that we find a key that can finally unlock this potential. It was the application of management engineering to public institutions. This was the foundation for a startling new potential, as it recognized the customer and owner of these institutions as common people.

The first study was public education. It has resulted in the techniques and approaches that put the parents in charge in their local school, with the purpose of providing their next generation with performance results, and with such public support as to exclude most political interference.

Development in this new direction continued with the address of government as an operating entity. It was here that the concept of an engineering for common people first came to notice. It led to development of the tools and techniques for common people to repossess the United States from its current leadership.

Most astoundingly, it did not support revolution or conflict; it promoted the creation of a performance team like that which revolutionized the production area; but set it up within the nation. It led to empowering leadership, even as it led to teaming with those leaders to gain results that were many times greater than anything that could be gained in the current political system.

Even more on point, it put the people in charge as owners where they decided to act as owners; and it provided a fair number of places where that ownership could be established at the pareto level.

A few early articles were accepted on this, one for engineering an economy and another for engineering the medical industry. In both cases, the novelty presented was obvious and led to accepting those articles.

The door was open, but this time to another audience. This has set the path that unlocks those chains that have held industrial engineering captive in the production environment. There are a new set of customers for industrial engineering services, the common people who have things to gain through their ownership of macro entities.

True, these people are not going to pay the industrial engineer for engineering results. The new employment potential comes from common people using the early results of The People's Engineering to set performance requirements upon those who lead public institutions. This entrance of real owners upsets the corporate ownership concept that has allowed leaders to ignore performance in the past. Establishment of performance metrics for leaders is a new incentive.

To understand the potency of this, consider that a major business might pay \$5,000,000 a year for a senior leader. This leader wants to spend an additional \$2,000,000 to support a management improvement initiative. Why would anyone allow this leader this amount to do what the leader is supposed to be doing as the hired expert? If the leader cannot run his organization with what he is being paid, it is time to replace him with someone who is really worth that salary.

Common performance metrics for managers, as in how much it costs to gain performance through an organization, makes the failure of modern managers so obvious that publication will put their lack of performance before those who can do something about it.

Worse still, the ability to repossess our government allows changing the corporate situation to where common people can be more and more effective in demanding what they should be receiving from corporate management.

The new employer of engineering support services will still be the manager; but this time there is a new boss in the mix. The owners, who are newly able to measure a common leader's performance, will soon have something to gain through their hired corporate-leader's efforts.

The development and free distribution of the initial products of The People's Engineering becomes the obvious path to opening this new potential. Accordingly, this new engineering starts with distribution of basic engineering tools and techniques for the use of the common person who wants personal prosperity and is willing to act to gain it.

The same development is made available to those who can prepare industrial engineers to actively take part in this new area of application. Business and government leaders will need professional support that they can rely upon; and who are able to go beyond the obvious limits of the boss-myth paradigm that now defines senior management process.

Our leaders will not seek out our professional service because they like them, or recognize how these can help them to do management; they will seek them out because the other choice is continued failure in full light of their employer.

As with the bosses who were in charge of production in the late 1800's; when their ineffective approach became common knowledge, the change came swiftly. Within a generation, there were few straw-boss managers left. They could not compete against the foreman who was working with his charges, and multiplying their performance.

When the leader's current ineffectiveness becomes known to those who pay his or her exorbitant salaries and benefits, change will come swiftly. Not only will their past efforts be seen as damaging, but their pay is far beyond anything they could have earned through their efforts.

The choice of refusing change is not given to them. They either change or will be replaced. They will become effective or someone effective will be filling the positions that they have proven unable or unwilling to fill.

On the completion of this initial development work, I will elect to become a citizen activist; and will begin the process of change. I have little interest in being a leader, but I will enlist others through presenting both the benefits and costs that support a pareto-level mandate for leader action. I will also provide technical support for the tasks of managing the change.

The first working plan is in the three papers addressing the repossession of the United States. I will be one of the first few who insist on representation by those who I elect. I will, with pareto-level backing, insist on performance metrics for those who would lead, both in government and in private industry. I will insist that these measurement get published for the benefit of the people of this nation and of humanity in general.

I urge those who would pursue a like effort to go through these papers as a general demonstration of how The People's Engineering can be directed to a well-defined purpose; and to the development of an effective change process.