



# Cristian Dodita

## Actual Needs Economy

### The Honeycomb Principle of Networked Communities

Detailed article on the fundamental idea of a new way of living and managing economy

Semi-automated translation from German

**Version 0.5**

#### 1 Stages of Awareness (Excerpt)

The actual needs economy presupposes a certain level of spiritual development, which states that *a human being sees the well-being of LIFE itself as its self-evident task and considers and respects all other living beings as equal.*

On the path of spiritual development, a consciousness able being goes through five important stages of insight:

1. **Power/Having (instinctively unconscious)** – Survival is ensured instinctively → The being instinctively perceives itself as part of the larger energy context of the planet.
2. **Power/Having (rational, unconscious)** – Survival is ensured instinctively → The being unconsciously perceives itself as separate from the larger energy context of the planet, with which it must struggle in order to survive.
3. **Wits/Having (rational, unconscious)** – Survival is ensured strategically → The being unconsciously perceives itself as separate from the larger energy context of the planet, views it as a resource that it can control, and



feels entitled to consume this resource for its own survival according to its own "will"—while remaining unaware of the consequences of its decisions and actions.

4. **Insight/Being (rationally conscious)** – Survival is ensured strategically and in accordance with the equilibrium of the planet's overarching energy context. → The being consciously perceives itself as part of the larger energy context of the planet and is aware of the consequences of its decisions and actions – the priority of its decisions is to safeguard life as the being can comprehend it, which means that it still assigns itself a relatively important role in the cycle of life.
5. **Knowing/Being (intuitively conscious)** – Survival is ensured strategically and only in accordance with the equilibrium of the planet's overarching energy context → The being is aware of the actual role of a consciousness able being and a consciousness able species, and all its decisions and actions are based on this insight.

The first three stages of awareness are closely linked to the survival of a consciousness able species and can also be achieved unconsciously.

The first two stages of awareness are still subordinate in their effects to the systemic rules of the planetary context and therefore have a relatively low potential for self-destruction.

The third stage of awareness represents the milestone of spiritual development at which the survival of a consciousness able species is decided. At this stage of spiritual development, individuals of a consciousness able species can recognize the systemic rules of the overarching energy context, but they can neither comprehend them nor correctly assess their own role and impact. For this reason, the consequences of decisions made without conscious awareness can significantly endanger the survival of the consciousness able species and lead to its self-destruction.

The pair of terms “unconscious”/“conscious” is defined in this context as follows:

- „unconscious“ – a being capable of consciousness is still "unconscious" as long as it does not yet recognize the process of thinking and its effects on its actions and its worldview, or as long as it cannot yet perceive the difference between what is felt in the body and what is thought about this feeling.



- „conscious“ – a being capable of consciousness becomes "conscious" from the moment it can perceive the difference between what is felt in the body and what is thought about this sensation, and willfully and regularly dedicates itself to practicing the recognition of this difference – a "conscious" being recognizes itself as an inseparable part of the overarching energy context of its species and willfully shapes its decisions and actions in the interest of maintaining the balance necessary for the survival of all life.

The last two stages of awareness can only be traversed during life by beings capable of consciousness who have actually become conscious, have thus recognized the path of spiritual development, and have willfully decided to follow this path.

## 2 Civilized vs. Conscious Human Being

Maintaining the balance of all life is the fundamental condition for the survival of every species. In this context, the way in which consciousness able beings claim and shape the shared habitat to meet their own needs is of paramount importance.

At the first three stages of awareness, the appropriation of shared living space, without regard for the survival of other life forms, is a matter of course for consciousness able beings. In a species whose average level of cognitive development is still at the third stage, the potential for self-destruction in their actions may already be perceived by some individuals. However, the collective actions of the species remain reckless towards all other living beings and thus inevitably lead to the destruction of the shared basis of life for all beings, and consequently, the species itself.

The implementation of the actual needs economy requires that the human species, on average, has reached the fourth stage of awareness in its spiritual development. Only from this stage of awareness is humanity capable of truly recognizing the consequences of its actions as a species and of shaping and leading its way of life in such a way as to preserve the common equilibrium of all life.

Up to the third stage of awareness, humans are very proud of their "civilizing" impact on their environment and see this as the only way for their continued existence. They are still incapable of recognizing that the common equilibrium of life, on which



the survival of their own species directly depends, can be, and already is, dramatically and irreversibly disrupted by the "civilization" they have spread.

The conclusion that humanity can only survive through "civilization" rests on a very simple misinterpretation: "civilization" is equated with "technological progress" and "prosperity". Up to the third stage of awareness, this equation is perceived as perfectly normal. Human life is characterized by concern for one's own safety, and according to the average understanding of the species, this can only be achieved through the accumulation of "material wealth". In turn, "material wealth" is associated with "technological progress", since many conveniences of daily life have been gained through it. Finally, "technological progress" itself is interpreted as a direct consequence of "civilization", since it has always first become visible in connection with it.

However, it is overlooked that the much-praised "civilization" in itself only means "living in cities" and that the construction of cities, through the destruction of habitats and the unnatural concentration of individuals in a confined space, significantly disrupts the balance of life.

The systemic interdependence between "living in the city" and "technological progress"/"prosperity" arose in a time when the means of communication that connected people and thus enabled constructive information exchange were still extremely rudimentary. The exchange of ideas depended significantly on people being physically present in the same place, which explains the positive feedback loop between "civilization" and "technological progress."

This interpretation is valid up to the third stage of awareness reached on the average of a consciousness able species. The third stage of awareness is an essential stage on the path of spiritual evolution for a consciousness able species, and the experiences gathered by humans during this time are extremely important for recognizing possible further development paths toward preserving the species on its home planet.

In the actual needs economy, people recognize that the way in which they may claim a share for themselves in the common living space of the planet must be guided by fundamental consideration for all other life forms.

This realization also includes the mental, intellectual decoupling of the concepts of "civilization" and "technological progress" and the acceptance of the idea that, on a



global level, there is a way to promote and achieve the necessary technological progress without burying the entire planet under a megacity and irrevocably destroying the equilibrium of life.

If humanity is to survive, it must, on its average, make the evolutionary leap from "civilized" to conscious human beings. "Civilized" humans live in large, overpopulated cities, separated from the natural environment, insofar as it still exists, and are highly dependent on unstable and energy-intensive supply chains for their survival. Conscious humans have left the cities, demanded, promoted, and implemented their re-naturalization, and live in small, largely self-sufficient communities that organically integrate into the shared habitat of all living beings.

The relatively small, non-urban communities of conscious humans respect the shared equilibrium of life in their place of residence, and are simultaneously technically networked locally, regionally and globally, thus forming a highly redundant cooperation and solidarity network that spans the entire planet.

The conscious human being recognizes that technological progress and a life of prosperity are not attributes of living in huge human agglomerations, but can be realized much more easily and sustainably if they are further developed and implemented on a global level by all of humanity in small, almost self-sufficient, but highly communicative communities.

The actual needs economy is implemented by conscious humans who are supported by a globally developed technological progress.

### **3 The Honeycomb Principle of Networked Communities**

In the actual needs economy, humans populate the planet by naturally integrating themselves into the respective local common equilibrium of life and strictly respecting it as the supreme rule of life.

The number of humans living on the planet has, during a transitional phase of at least one generation, adjusted to the actual circumstances through conscious, voluntary decisions regarding their own reproduction. In this way, humans can live on the planet without having to exploit their environment for their own survival.

The areas between the individual community settlements are only intersected by roads that are actually needed. These roads are used for all necessary transport and

communication routes. Major, supra-regional transport arteries have been dismantled and returned to the natural cycle.

Human communities are distributed in this way, insofar as local conditions allow, evenly across all habitable areas of the planet. They form a network of human communities that naturally integrates into the common equilibrium of all life and consciously preserves this equilibrium as its own voluntary obligation.

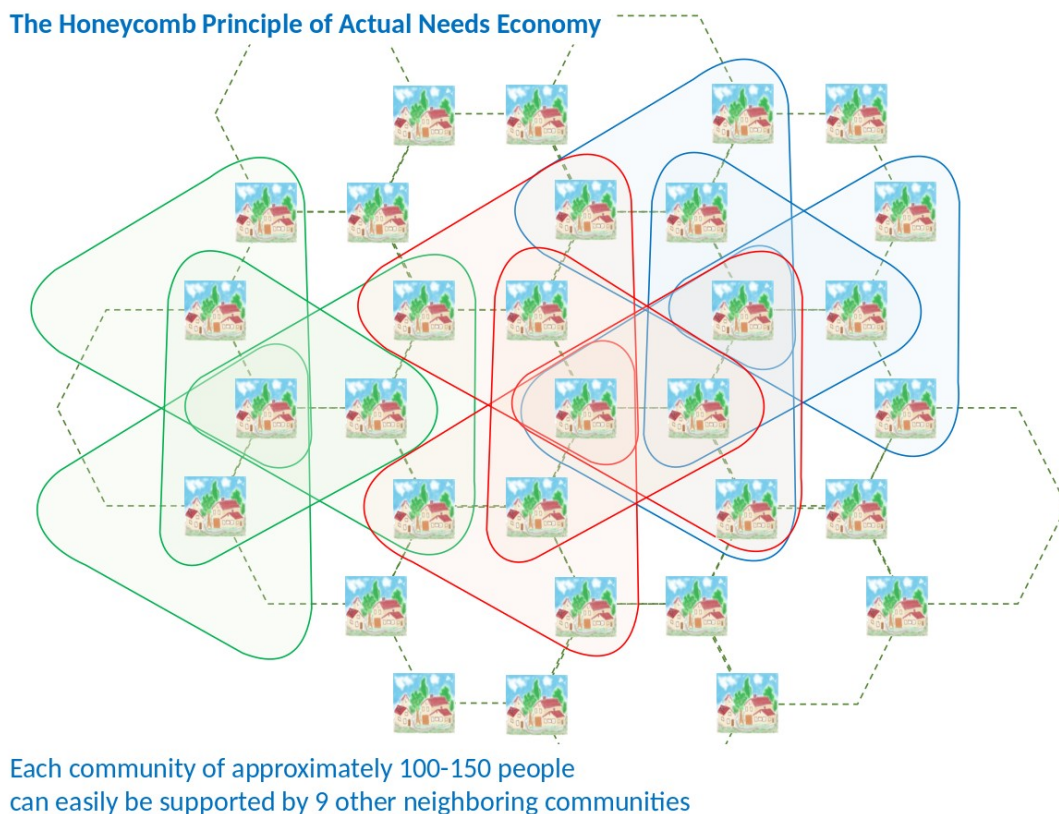


Fig. 1: The Honeycomb Principle of Networked Communities

The resulting human settlement, transport, and communication structure resembles a honeycomb pattern, in which the hexagonal areas represent natural habitats, the nodes human settlements, and the edges the transport and communication routes. In the actual landscape, clear hexagonal structures cannot be formed, and thus the honeycomb pattern would be very difficult to discern on a map. The hexagonal geometry of the structure is not a rigid requirement for practical implementation in the landscape but serves only to explain the settlement and communication principles of the actual needs economy.



The honeycomb principle of human communities stems, on the one hand, from the need to limit the intrusion of human activities into natural processes as much as possible, and on the other hand, from the actual solidarity-based cooperative support network that is formed and used by communities at the local, regional, and global levels.

## 4 The Community as a Network Node

The actual needs economy is based on maximum self-sufficiency of individual communities, supplemented by comprehensive networking of all communities existing on the planet.

Community is the fundamental element of the actual needs economy. At the local level, it ensures its own self-sufficiency while maintaining the equilibrium of all life. Regionally, it actively participates in providing the necessary solidarity and cooperative support among neighboring communities. Regionally and globally, it supports humanity's shared development projects and actively and bindingly participates, as a fully-fledged voice, in all necessary decision-making processes.

Within the shared network of all communities, each community should be considered a self-sufficient, technically and socially equivalent node.

Within its sphere of influence, as long as the common equilibrium of all life is maintained, each community has full autonomy in decision-making and bears full responsibility for the creation and maintenance of the technical facilities and transport routes that connect it to humanity's global communication and transport network. Each community is responsible for ensuring that communication and transport routes within its sphere of influence remain freely accessible and functional.

To ensure the most uniform possible approach to the technical construction and equipment for communication and transport routes, each community participates in dialogical and consented voting on necessary rules and standards.

The voting takes place at local, regional and global levels, taking into account the diverse regional aspects, and participation in it is mandatory for every community.

To implement measures for connecting to humanity's global communication and transport network, each community receives the necessary support from the global network, according to its actual needs.

### The Honeycomb Principle of Actual Needs Economy

Community as a network node

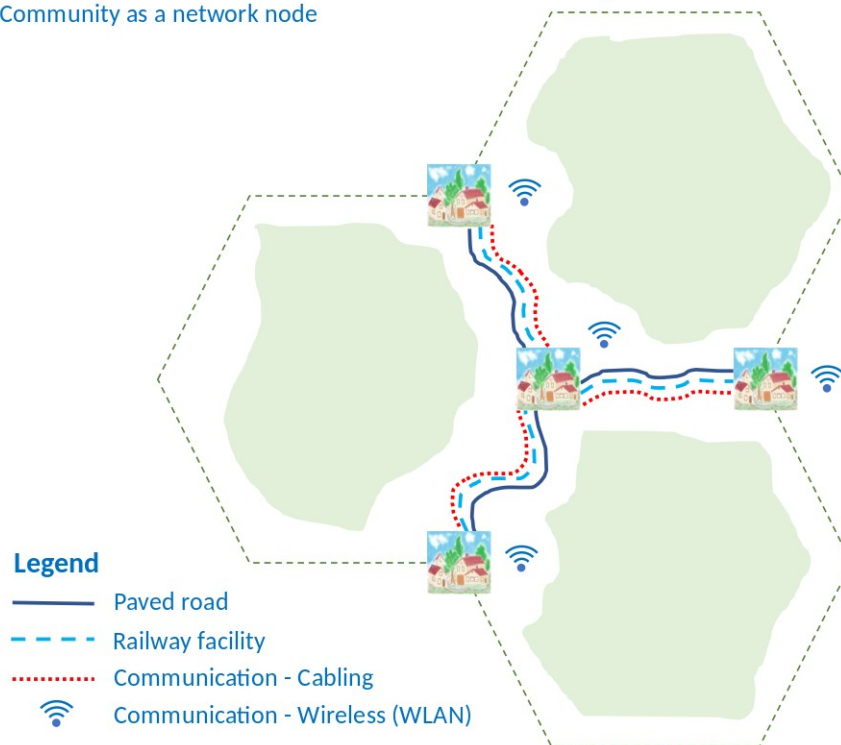


Fig. 2: The honeycomb principle – details of communication and transport routes

Each community is obligated, within its sphere of influence, to take the following measures to create and maintain connections with all directly neighboring communities:

- Communication channels
  - Fiber optic cabling (underground connection to the overall network)
  - Local server, repeater, router for internet telephony and data transfer, including temporary data storage and emergency data backup
  - Local wireless transmission (WLAN) for mobile communication devices
- Transport routes
  - Single-lane (and where possible) double-lane, water-permeable paved connecting roads
  - If construction is possible and makes sense: Single-track (and if possible) double-track railway lines





The construction of the necessary transport facilities and routes will be carried out jointly by both communities at the transitions between their areas of responsibility, ensuring a seamless transition.

All facilities required to ensure communication and transport routes are built and maintained while preserving the equilibrium of all life. To minimize disruption to the living environment with human traffic routes, further alternative transport and communication routes between communities, as well as comprehensive coverage with radio masts, are deliberately avoided.

For the large-scale networking of communities, transport options must be developed for when needed, the use of which does not require any intervention in the natural environment of all living beings. These include solar-powered, low-noise water-going vessels and airships that can transport the required volume of goods over long distances and ideally operate without constructed docks.

## **5 Cooperation and Solidarity**

The main features of the honeycomb principle for networking communities within the local, regional and global actual needs economy of the human species are cooperation and solidarity.

While every existing community aims to be as self-sufficient as possible within its own living context, from a regional and global perspective it is not isolated but embedded in the common network of all communities.

Intensive solidarity relationships are established and maintained between the immediate neighboring communities, ensuring that in the event of supply shortages, which can occur in crisis situations, a community can be supported by its surrounding neighbors with the essentials.

Cooperative relationships are established and maintained between the neighboring communities, ensuring mutual support in the construction and maintenance of shared communication and transport infrastructures.

Communities that are extremely far from their nearest neighbors, or separated from their neighbors by unavoidable landforms, require special support in emergencies, which is organized and provided within the global network of all communities, both regionally and globally.



Solidarity and cooperation are based on the shared, universally felt sense of unconditional trustfulness that humans have for one another. This mutual trustfulness arises naturally when humanity, on average, has reached the fourth stage of awareness.

Humans recognize the interdependence between themselves and their living environment, which provides them with food but also needs to be cared for and preserved in its natural state, and the interdependence between them and their fellow human beings, on whom they depend in an emergency, or who need to be supported by them in an emergency situation.

## 6 The Wave of Solidarity

If a community should fall into distress – referred to here as an example of a community in need – the way in which support is provided by neighboring communities resembles the concentric waves caused by a stone entering water.

In the honeycomb pattern, each community, from a purely geometric perspective, has three direct neighboring communities. These form the first vicinity of communities that must provide direct assistance in an emergency affecting only the example emergency community. This assistance, divided among the three communities of the first line of support, therefore amounts to a maximum of 30% of the emergency need.

For their part, the communities providing first-line assistance must not themselves fall into hardship as a result of the support they provide. Their needs are met by their two immediate neighboring communities in equal shares. This means that, relative to the 30% required by the example emergency community, the second line of assistance must cover up to a maximum of 15% of the shortfall for the first line in an emergency.

This procedure is continued in the same way by the communities of the third and fourth aid tiers, so that each subsequent aid tier proportionally covers the resources used for emergency support from the previous aid tiers.

In an emergency affecting only a single community, the wave of solidarity can end as early as the fourth level of aid, which, calculational, would only have to cover a maximum of 5% of the emergency needs. In a well-managed community, this should not create a further emergency requiring a fifth level of aid.

This structured wave of solidarity effectively prevents communities providing direct assistance to their neighbors in an emergency from themselves becoming hardships. The aid is intentionally distributed step by step among as many communities as necessary, ensuring that none of the helpers experience any disruption to their own well-being.

The assistance provided primarily aims to ensure that ACTUAL NEEDS are met. This assistance will cease once the community in need has regained its ability to provide for itself.

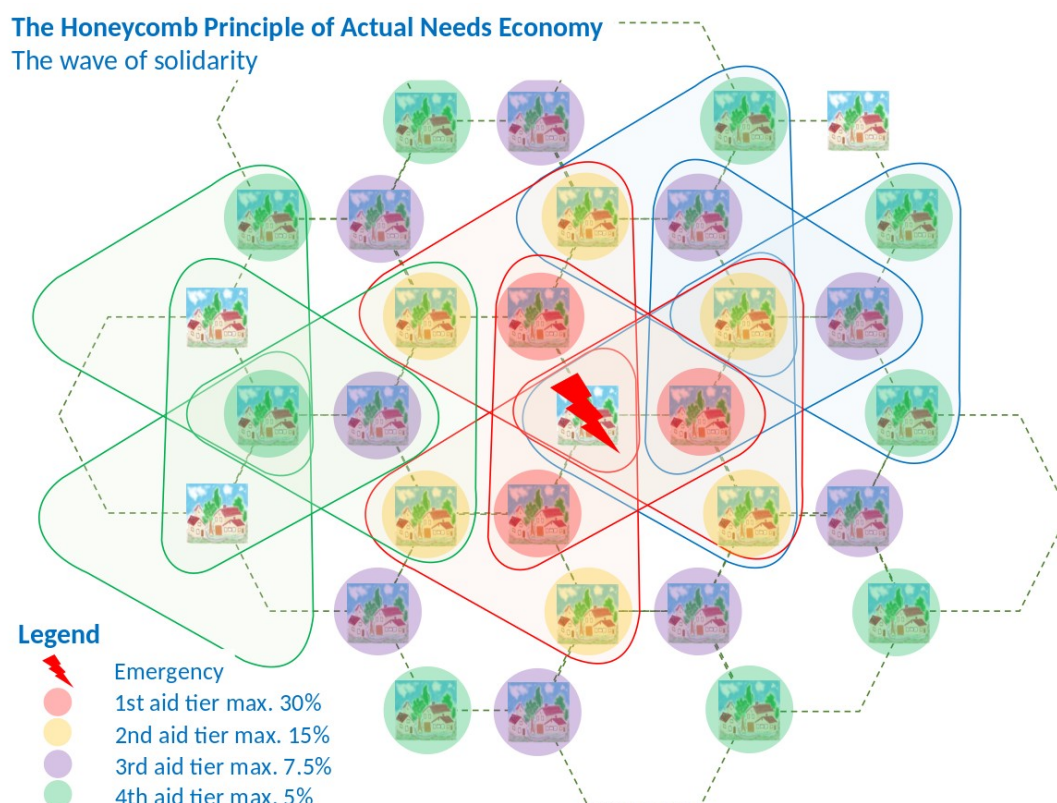


Fig. 3: The Honeycomb Principle – The wave of solidarity

If the consequences of an emergency require longer-term treatment beyond the immediate ACTUAL NEEDS, further support measures can be agreed upon at the regional and global levels. The aim of such an agreement is to distribute the burden across the entire human community and to jointly seek the most suitable solutions to the resulting problems.



Naturally, in the actual landscape, the distribution of communities cannot precisely follow the honeycomb geometry. For this reason, in every emergency situation, at the local and regional levels, the specific circumstances must always be taken into account. These circumstances then determine which communities must provide support in which aid tier and with what share of the emergency needs, so that the emergency situation can be resolved efficiently for all involved.

It naturally follows that the rule described here cannot directly cover all possible emergency situations at the local level. In exceptional cases, a council must be convened at the regional and even global level to select the best course of action for the specific emergency and thus distribute the burden effectively.

Even though trustfulness shapes human interaction in the actual needs economy and mutual assistance is taken for granted, in some cases the entire experience and potential of all communities may be required to adequately address an emergency situation.

Emergency and problem situations that cannot be consistently resolved at the local and regional level while preserving the common equilibrium of all life are transferred to the shared responsibility of all human communities on the planet.

## 7 How the Global Network works

Die Hauptmerkmale des globalen Netzwerks der Gemeinschaften sind

- the very high redundancy of communication and transport routes based on the honeycomb structure and
- the organic functioning at the regional and planetary level.

As a counterpoint to the individual community, which is defined in its area of responsibility by its own self-sufficiency, a common approach of all communities is demanded and promoted at the regional and global level.

This is intended to ensure that the effects of human activity, which might go unnoticed locally but could disrupt the balance of all life on a regional and global level, can be corrected and neutralized through conscious observation and coordinated measures.

In the global network of human communities, all decisions are made by all communities existing on the planet in a dialogical, consensus-based manner.



Every community has the same right to participate in and vote on the common process for implementing joint projects and solving problems arising at the global level.

The global network of all human communities is organized decentrally. Decisions are predominantly made at the local and regional levels, by the communities directly affected by the situation to be resolved.

In all decisions to be made, the overriding principle is the preservation of the common equilibrium of all life. For this reason, decisions at a global level are only necessary when they concern aspects and impacts that cannot be optimally addressed locally and regionally, and when effective action requires the participation and support of the entire network.

Global decisions requiring the participation of all communities will always be made when they concern the use of materials whose procurement would pose a threat to the common equilibrium of all life, but which are nevertheless necessary for the shared communication and transportation network. In these cases, however, the entire network will only be involved in the search for non-hazardous alternatives and will not be called upon to decide by majority vote on a solution that would endanger the common equilibrium.

In a demand-driven economy, jeopardizing the common equilibrium of all life for the benefit of the human species is not an option. Therefore, the fourth level of awareness, as an average, is indispensable for the implementation of a global network of all human communities.