



The Mind, It's Software and its Goals are Based on the Organisation of the Physical

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Abstract

The brain and senses are the machinery [containing concepts] of the mind [the context] and their organisation requires a question that must be asked to afford an answer [as we must do with "x" in algebra] and that question links ourselves to the physical. If we don't understand the physical, we exclude the exactitude of bottom-up thinking and these requirements could be called the placebo effect [involving mind, body and physical] that requires goals for implementation. The placebo is a software that brings together psychiatry, neuroscience, life-style and physics etc. with forward-planning so that we can attain a viable future that is dependent on eradicating drug addictions, suicides and the imminent collapse of society by simply recognising and using a science based on absolutes. Goals are basic to Life [Fibonacci series] and an outcome of relativity but their use is not adequately acknowledged even when we recognise forward-planning.

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The Aim

'Physics does merit a place in neuroscience. However, to date, there isn't an exact explanation of how the link between physics and neuroscience exists.' (Internet) Physics is currently mired in Newtonian physics, which works in society but is not understood and cannot be understood without this theory of theoretical

modern physics and further, Newtonian physics is devoid of organisation whereas the mind is based on organisation [1,2]. Thinking is simply measuring the affordances [emotion] produced by two measurements under a given question but there is a missing link that is the software behind the process of thinking, so, two effects need to be considered, firstly, the more concepts

that we know, the greater our intellect [through the associated contexts] and secondly, thinking is a physical organisation that, I believe, requires the creation equation and without knowledge of its restrictions, how can we venture effectively into psychiatry? Thus, psychiatry is a blending of the physical [science], relativity, the brain, it's organisation, goals and society and is labouring under the problem that all these factors are not well understood [being incomplete], and that understanding underlies the placebo effect [3,4]. This may seem daunting [because context and concepts are orthogonal], but the universe is a fractal and when that basis is accepted everything becomes simple and similar [due to the mathematics of a fractal] and so, a new theoretical modern physics [the physical] does merit a place in neuroscience and this is also the key to understanding [literally] everything [the Theory of Everything and the quotation [5,2].

More simply, there is reason to believe that many mental illnesses might be caused by factors that are not usually considered, such as levels of exercise, nutrition, upbringing and home conditions etc. and in particular the effects emanating from the organisational structure of our society that contributes to the decline in mental health that leads to addictions and misuse of substances. Conversely, when the causes are known, cures can be expedited in the short term with continual selection [of the best] in the long term by making available the knowledge of levels of exercise, nutrition, upbringing and home conditions etc [6]. More specifically, positive feedback is needed between the individual and governance having similar goals that contain the physical [5].

Preamble

Unfortunately, Homo sapiens clings to Newtonian physics [which it doesn't understand and could be called a product of the Dark Ages] in spite of the fact that the causal linking has been published [1], albeit firstly, as an opinion piece and secondly, a very long way from physics [in neuroscience] and thirdly, has been redacted by the publication [1]. I don't know the exact reason but, I believe, a budding theoretical modern physics was closed down a 100 years ago [because Newton's laws of motion and gravitation were 'inspired' guesses [and could only be derived using this theory] and an un-understood quantum mechanics was too much [again requiring this theory] [7]. Affordances are the working of the creation

equation in everyday life, but are so fundamental and wide-reaching that I have published a range of papers so as to satisfy myself that the steps taken were valid, and having found nothing untoward, and it is now time to revisit the working of the mind-brain. Understanding the [organisational] functioning of the mind-brain is, I believe, not difficult once the restrictions required for the universe [to exist] are taken into account. Indeed, the mind is constructed, I believe, simply from the affordances which are the workings of the creation equation, but the context [organisation] is complicated because of the [necessary universal] entanglement [within an organisation] [3].

This sequence of papers is based on the dimensions of our space [energy, organisation, time and distance] that explain the enigma of how our surroundings were interpreted [affordances] by the brain to become the mind [1]. In other words, quantum mechanics is nothing more than the understanding of organisation, but unfortunately, scientists tend to become specialists that separate concepts, such as the brain [neuroscience] and the context [the mind, psychiatry] and this problem seems to occur within most academic disciplines, and so it is necessary to state the following:

Disclaimer: *the subject matter of this paper is new but must be classed as an opinion-piece and cannot be classified as scientific [not being based on past peer acceptance] and is theoretical [not based on the scientific method [measurement]] and its use may conflict with peer acceptance. Secondly, the paper is, in truth, scientific because (1) it is based on absolutes [as it must for comparisons to be made], and (2) on the simplest absolutes [unlike Newtonian physics that is based on the more complicated force equals mass times acceleration]. Thirdly, mistakes [contextual] may occur because I am a generalist, whereas a specialist is a specialist [conceptual] in a subject and would not be expected to make mistakes. This state of affairs is relativity and cannot be eliminated.*

Animals do not like to change their living procedures [the successful continue and change is left to progeny] and Homo sapiens still has one foot in the animal world and is extremely reluctant to deviate from this procedure that has served so well over evolutionary times and thus refuses to change [expand] the method [Newtonian physics] when it appears to work and so the sum total of formal organisation is to be found in Occam's

razor [that the best method is usually the simplest] and so scientists tend to abhor organisation [favour measurement [Francis Bacon]] and try to understand the mind through a vast number of measurements without coming to grips with the simplicity that links the mind and the universe [for example, *the speed of light is constant to everyone's mind* [Michelson-Morley experiment]]. Science tends to view subjects, like the brain, as concepts that are to be attacked to reveal their secrets [as an entity or concept] and this fits with the traditional compartmentalising of academic subjects, but this theory says that concept and context are related in a simple way [the orthogonality of the creation equation]. The structure of current physics [and science in general] is rooted in the past [Newtonian physics] and could be incomplete and even jeopardising the future of science because theoretical modern physics was, I believe, effectively shut down 100 years ago.

Preface

Inserting organisation [as a specific (the unknown in algebra) as the question behind affordances] into the Big Bang allowed cosmology to progress so that we could (possibly) understand gravity, cosmic inflation etc [8,9,2], which led to showing that the universe was an organisation and in particular, the organisation of the mind-brain and finally, defining an entangled organisation in a fractal form [10,11,3,5]. It is important to realise that this theory views the universe as a possibility [much simpler than a probability] of existing and explains why we each see the same thing [entanglement not 'reality']. [See the special section Newtonian Physics in *Int J Cosmol Astron Astrophys*].

Social science is based on organisation and can only be a science if it contains organisational absolutes derived from bottom-up organisation and relativity which then enables social engineering to mould a workable social organisation [society], much like that technology is materials engineering that is based on a measuring physics [6]. Social engineering is generated upward from the individual [Adam Smith] and the governance downward to produce positive feedback with relativity in a country, group family etc [12-14]. The functioning of our society is through propaganda, that distorts the concept of a civilised person and we should work towards 'Peace on Earth' and a new religion that maintains the environment and produces the understanding of how to control our lives, and live as long as we want [15-17]. [See the Opinion Article-

Special Issue in *Madridge J Behav Soc Sci*].

Setting the Stage

'Heraclitus c. 500 BC was an ancient Greek pre-Socratic philosopher from the city of Ephesus, which was then part of the Persian Empire. The central idea of Heraclitus' philosophy is the unity of opposites and the concept of change. He viewed the world as constantly in flux, always "becoming" but never "being" (Wikipedia, Heraclitus) which agrees with the movement [organisationally] from survival of the fittest [of the animals] to a transition [present-day Homo sapiens] to a goal that is necessitated by the formal requirement of relativity [of the present with an undefinable future [Homo completus]]. The 'unity of opposites' is similar to orthogonality and can only exist with restrictions that narrow the definition, such as firstly, that together, they [the relativities] become nothing [everything came from nothing, secondly, they can never meet [else they become nothing (the trivial case)], so they must be in an accelerating space [and notice that acceleration produces gravity, and is not only the attraction [of the energy and organisation] of the masses thirdly, the relativities must be different [they can't be the same, but must be independent to exist] and fourthly, they must be entangled [if one ceases to exist, the other must also cease to exist] [1,9,2,]. When these restrictions are held in the mind, an organisation appears, such as literature, and further, this completely defines literature also thinking [3]. In this simple [but general] example, the creation equation is *concept plus context is nothing* [a relativity of logic]. Heraclitus was forgotten [as shown by 'pre-Socratic philosopher'] and has been overlooked and superseded by the social relativity [of Socrates, no absolutes] of 'How much loyalty? etc., and that's when things started to go wrong.

The Brain and Democracy

The universe has long been considered to be 'real', and does appear 'real' to us because we evolved within it, but this theory says that it is an organisational fractal generated by the creation equation. A simple example is that astronomy says that there are billions of galaxies, with more being visible as telescopes become better, but did they exist [be 'real'], or are they what must have been there for us to be here to ask the question [considering the universe to be an organisation of possibilities]? Firstly, the old are reluctant to change and their progeny are (usually) less fit and increasingly [in a modern world without selection] Homo sapiens

degenerates, cannot control itself, is not successful and this theory attempts to make that change [to success] by increasing the scope of the software of the mind-brain [3]. However, [genetic] selection can also be restarted using organisation and technology, but society's culture is difficult to change with the concept of democracy always appealing but never truly realised. 'Fifth-century [B.C.] was quite different from the society that Plato imagined in *The Republic* [6]. It was a democracy of sorts, though only about 10 per cent of the population could vote. Women and slaves, for example, were automatically excluded. But citizens were equal before the law, and there was an elaborate lottery system to make sure that everyone had a fair chance of influencing political decisions.' (A Little History Of Philosophy, Nigel Warburton, p 6)

At the time of the ancient Greeks the problem was communication ['only about 10 per cent of the population could vote'] and the vote was necessarily held in a central place where orators could influence the voters and Plato pointed out this deficiency [of orators' power of persuasion] but now a real democracy is within our grasp, using mobile phone technology, but we need to understand organisation to include it. Governance is deteriorating in Australia and is impacting us in new ways to our detriment. Hence, there is a need to ask specific questions ['x' in algebra] and by using the software of the mind we should be able to see how our fractal organisational universe solves this need. Entanglement is far reaching [being the software] and I will use parables to link commonalities that spread over a number of academic disciplines [context] in a way that is [necessarily] foreign to *Homo sapiens* [that mainly considers concepts][14].

The Software of the Mind

Physics asks us to believe that the universe started as a big burst of energy, but relativity requires a balancing item [to the energy released] that I call organisation and defining it exactly [as an 'organisational "x"'] forces the universe [an organisation as opposed to a 'real' universe] to provide an answer [a property of an organisation] which it has done as these papers. In other words, an organisation must produce an answer [provided that the question is precise enough] because an organisation is [internally] a communication between all parts [completely entangled] and externally a communication with another party [extended organisation]. The creation equation is simple and

produces a fractal making everything simple and similar and, in particular, the organisation behind the mind is the creation equation, and further, thinking is simply using the creation equation, but [higher-level] thinking requires [the correct] software [3]. The universe is a simple place as long as we use bottom-up organisation to balance [orthogonality] the top-down musings of our [current] brain together with relativity.

Affordances are, I believe, the [emotional] energy generated [in the brain of the measurer] by increasing the organisation of that being measured [by the presence of the measurer] which appears as energy in every measurement that we make, and that is everything that we note, think, see, hear, appreciate etc. [15]. In other words, we interpret organisation as emotion and the magnitude of the emotion is related to the response [applicability] to our questioning. That description is all that is needed because the answer must be the simplest unique answer every time else chaos results [there cannot be two different answers for any single process] and that is called the principle of least action [when viewed top-down] and everything is a property of two relativities, [physical] organisation viewed bottom-up [the relativity of top-down] and [sideways] relativity of everything.

This is important because [as a parable], physics refuses to enter a shop [organisation of products] and only considers the production of the items themselves [from the very basics], so, let's go back to basics. The dimensions of our universe appear to be energy, organisation, distance and time, where the relativity was removed by division of the dimensions [by the dimensions], for example, the speed of light must be a constant as the mathematical division of distance by time, but that is a concept and ignores the context which is that the speed of light is constant relative to the measurer, and that was the effect that upset physics over 100 years ago and has not been, and cannot be reconciled with Newtonian physics. So, we can view the universe in two ways [a relativity], without movement with bottom-up absolutes by getting rid of the relativity by division, or we could view the relativity itself with top-down thinking as current physics does [1].

The purpose of measurement is to find some-thing, such as food, safety, more comfortable temperature, shade etc. [context] and the question [concept] must be singly-asked presumably because there must only

be one answer [principle of least action] or that a physical organisation cannot choose between two options [which requires a decision]. Hence there are always restrictions that must be borne in mind if we are to have a usable effective software and an example is Plato's problems with democracy. In particular, firstly, the lack of instantaneous communication for voters throughout the country, secondly, the ability of personalities in the forum to unduly influence voters and thirdly, the lack of organisational knowledge of society. [Notice the similarity of brain and governance in a fractal.] Mobile phones are now ubiquitous, instantaneous and capable of informing about the two sides of a question and collating the votes on questions raised by each section of the community because only informed interested voters will respond, which is the ideal of a true democracy. That solves the distance relativity, but not the time relativity, the solution of which requires knowing the count and being able to change one's vote [making a management system], also, what is the value of one's vote? Socrates asked this type of question, such as the remuneration of a pensioner.

The Medical Profession

Science is firstly, currently not a science as it is without bottom-up absolutes and follows the *scientific method* of measuring and the *scientific principle* of peer review, and secondly, has no clear idea of the mind, but is immersed in the physical parts. The software of the mind is the realisation that our universe is a fractal [that contains simplicity and similarity] as well as the result of logic and restrictions that need to be in place for the universe to exist, for example, the creation equation [*energy plus organisation is nothing*] only exists if the universe is accelerating [so as to not annihilate each other] and that acceleration produces what we call gravity and similarly, the enigmatic cosmic inflation is also simply explained [2,8,9]. The current top-down guesses need to be intertwined with the bottom-up that describes the physical, but the organisation of Life also needs to be defined and that is simply to use the organisations that have persisted for thousands of years in the animal kingdom.

Doctors, nurses, priests etc. swear noble oaths to help their fellow man, and many choose these professions because of the good-works that they entail, and there is a reward in doing these works and that reward is an emotional high. Consider, 'addiction is unquestionably

destructive, yet it is also uncannily normal: an inevitable feature of the basic human design. That's what makes it so difficult to grasp – socially, scientifically, and clinically.' (*The Biology of Desire*, Marc Lewis, p x) If this theory is complete, it will tell us where emotion fits into social, scientific and clinical life and looking at the mind-brain and the functioning of the brain, above, the only effect available is the affordances, so *affordances must be emotion and the mind runs only on emotion*. Animals as well as humans are affected by mind-changing substances, such as alcohol, eating mushrooms, certain plants etc. as well as seeing monumental buildings, uniforms, beauty etc. that cause emotions, but one of the most bizarre happenings to the simplicity of the mind is addiction that could be considered as a 'sickness' of losing 'time relativity'.

Relativity shows that everything is created as concept and context and that they are related [entangled yet independent [orthogonal]] and the good-works [concept] that come from the medical professions have not been considered in the light of the [independent] context. Throughout the animal kingdom there have been few instances of one animal helping another because in survival of the fittest any help reduces both animal's chances of surviving, and even worse in allowing poor genes to remain in the gene pool. This is the fundamental reason behind speciation, in my opinion, and why speciation occurs throughout [higher] Life. If this not-helping is generally true, why do doctors, nurses, priests etc. often go out of their way to help people? I suggest that it is based on the same creation equation that created the universe, that is the functioning of our brain and the cause of our addictions and is the 'feel-good' [perhaps even God-like] emotional high of helping someone. That these vastly different effects have the same cause should not be surprising in a fractal [simplicity and similarity] and shows why a complete bottom-up theory is necessary [1,2, 6,15].

Given that the universe is an organisation, where a concept and a context can indefinitely exist [in our case energy and organisation], then any brain that registers a change [a predator, a noise, a guard's call etc.] is measuring the emotional energy afforded by the change in organisation that we experience. It doesn't take much to store the action potentials so that we can compare them to the magnitude of the input from eyes etc. and that is basic thinking [3,15]]. Every time that we read the stored inputs, we get an emotional reading depending

on the question that we hold in our mind [relativity] and no diminution of the emotion occurs [habituation] and no mind-brain will become excessively large because survival of the fittest acts to keep the brain at its minimum weight-size for the job required, so, we have a body and brain [physical] and a mind and software [organisational] and these are directly related to the democracy above, where the cells and organs are the voters, the brain is the forum, the mind is the operation of the meeting and the software is the ability to analyse the subject of the meeting.

Addiction

Firstly, 'research on the cause and treatment of addiction absorbs billions of dollars each year, without a great deal of success' (p 4) and secondly, according to the National Institute on Drug Abuse (NIDA – a component of NIH), "Addiction is defined as a chronic, relapsing brain disease that is characterized by compulsive drug seeking and use, despite harmful consequences." (p 6) This definition is not wrong, but it is woefully incomplete because there are only affordances producing emotion and they produce the emotion that accompanies beauty, elegance, awe of government buildings, the involvement in Church services, poker machines, driving fast, uniforms and drugs etc. It should be noted that all of these effects are the building blocks of society [because they have no habituation] except for drugs [alcohol, nicotine etc.] that require increasing amounts over time [for the same effect]. Religions, governments, public servants, snake-oil salesmen etc. have used propaganda to entice us to follow them using emotion, and given that there are limits to the emotional energy attached to an affordance, what causes the irrationality of the addicted and the energy associated with addiction?[15].

'As Donald Hebb said in the 1940s, *what fires together wires together*. Cells that fire each other end up being more strongly connected – you could even say their connections become "hardwired"' (p 40) This makes sense because each affordance has a maximum [organisational] value [possibly that of the golden ratio and firing together ramps up the emotion in increments of the affordances. of course, the plasticity of the brain aids [and fosters] the addiction and some idea of the value of the affordance can be gained by listening to music, where I believe that the organisation of the music, when actively heard [appreciated], produces foot-tapping and dancing accentuates this tryst with

organisation. This suggest that the cause of addiction is social because the person is subjected to stress and when the stress is removed the addiction is given away [5]. 'Heroin is perhaps the most addictive drug we know of the best evidence against the disease model comes from the study of American heroin-addicted veterans of the Vietnam War, about 75 percent of whom kicked the habit once they returned home.' (p 20)

Consider, 'a number of us view this heartening statistic as the human counterpart to what Bruce Alexander demonstrated in his classic "Rat Park" studies. Alexander and colleagues offered rats a choice between morphine solution and water. Rats raised in isolated steel cages chose the morphine. But once placed in a large wooden enclosure with other rats and allowed to socialize, they switched to plain water, even when they were currently addicted. In other words, they quit voluntarily. (p 21) 'Carl Hart . . . showed how members of minority groups living in the inner city *chose* to take drugs because other choices seemed unavailable or meaningless. Clearly these populations have something in common with Chandler's high-suicide communities – the loss of a viable cultural narrative in which their individual narratives made sense.' (p 205)

'I've thought about this research countless times since I began to study addiction and recovery. To me the message is clear: humans need to be able to see their own lives progressing, moving, from a meaningful past to a viable future.' (p 204) This quotation is a recognition of [time] relativity where the present has a relativity to the past [from whence we came] from the present and to the future that is [necessarily] vague. Vague yes, but held as a goal that we call 'forward planning' and no one in their right mind embarks on a project without a goal in mind, except that our politicians are successful as leaders [else they would not be leaders] but selfish and have no [formal] plans for the future, and goals must be part of any future democracy. 'The importance of insight and perspective taking has not been ignored by the treatment world. Yet none of these approaches fully grasps the way time collapses in addiction, nor the critical importance of reframing the links between past, present, and future.' (p 207) 'Desire is the most potent of those feelings. Desire has the power to propel us through life, to get us from now until later.' (p 208) Indeed, the desire to procreate is vital for life to continue and each of us has a direct chain of ancestors stretching back 3,000 million years, so it could be considered to

be an absolute of Life.

Mismatch Diseases

Technology [materials engineering] has brought us a long way, but our inability or refusal to include organisation [social engineering] is creating problems and not the least are the mismatch diseases that are causing chronic problems in the elderly [and not so elderly], such as heart disease, diabetes, overweightedness etc. These problems appear to have been caused by a modern lifestyle, whereas throughout history infectious diseases were the major killers, and now we can include addiction in general, including the mind changing addictions [without habituations] that become part of the fabric of modern life, such as driving dangerously, gambling, personality problems, domestic violence etc. These are important because they must be eliminated in any long-term stable society. The basis of speciation appears to be a relativity of the internal [sexual selection within the species] and external [predation] that keeps the species viable [as a species] in a turbulent changing world and prevents the mismatch problems that our society is encountering [chronic healthcare problems]. Survival of the fittest is an organisation that works [because the animals use it], but Homo sapiens is a renegade using technology to prosper but is increasingly mismatched with the environment and is producing a continuing weakening of its members to function adequately.

Homo sapiens is, I believe, a transition from the animals to a self-controlled society [Homo completus] that respects the environment by limiting its numbers to reduce its impact to a sustainable level and this can only come about through using organisation. As an example of the power of understanding relativity consider that a 'placebo can be roughly defined as a sham medical treatment' (Wikipedia, Placebo) but organisation is not understood and yet plays a role in anti-ageing [micro social engineering] and the possibility of substantially increasing our useful lifetime [anti-ageing.org]. The mind [as the governance of the body] has greater powers than the above suggests, due to the positive feedback that we are missing because we do not use organisation. There are anecdotal reports of [almost] miraculous powers of placebo [and nocebo, pointing the bone] and there is the possibility of affecting the body and I, personally, have [anecdotal] evidence that anti-ageing of 25 years is possible [17]. Mismatch 'diseases' occur

when our lifestyle does not supply adequate quantities of state of mind, exercise and nutrition that the body requires to function properly as above where addictions are created [to an extent] by personality problems due [possibly] to problems encountered in the upbringing of children by parents with personality, addictive, poverty etc. problems which can be [possibly] solved by organisational social engineering [6,11-13,16,17]

Social Engineering

Social engineering is to organisation as materials engineering [technology] is to physics [allowing that physics refuses to recognise organisation] and has a convenient division into micro [personal] and macro [groups and countries], similar to economics. Social engineering is part of this theory and should be used to ensure that [in time] no society should have members that have personality problems, jail-time and other antisocial proclivities etc. and is a goal that we should aim for in a future society. This seems to be asking a lot, but small [understood] improvements in the organisation of societies can, I believe, achieve this easily, especially with a stable family up-bringing and a better genetic selection using the social practices of the animals as a guide [6,12,13]. As an example, consider 'the researchers canvassed Native communities through much of western Canada. What struck them almost immediately was the astounding suicide rate among teenagers – 500 to 800 times the national average – infecting many of these communities. But not all of them. Some native communities reported suicide rates of zero.' (p 203) 'Chandler's team soon discovered profound social reasons for the differences among these communities. Tribal councils remained active and effective organs of government. The language and customs of the tribe had been preserved conscientiously over the decades. In contrast, the high-suicide communities had lost their traditions and rituals. Their lives just didn't make sense. There was only the present, only the featureless terrain of today.' (p 204)

I have never before considered the reasons behind suicide, but it appears from the above that suicides, in general, could be caused by the social mismatch of modern immigration on indigenous societies as well as the day-to-day effects upon individual's lives. All tribes seem to have creation myths that link the past, present and future of their tribe [Garden of Eden, present, Heaven/Hell] as would seem to align with this theory where relativity is fundamental to our universe

[past, present, future] and where it is not fostered, 'the kids ate at McDonald's and watched a lot of TV.' (p 204) By adding a bottom-up goal to the software that we use to view addiction and suicide, we may have found a possible cure through organisation. I have noticed a propensity for those people concerned with the mind to be possibly seeking answers to their own problems and 'I revealed that I'd been a drug addict through most of my twenties – something I'd locked away from public scrutiny for nearly thirty years. Professors aren't supposed to be drug addicts, past, present, or future.' (p xiii)

When moving from the company of animals, Homo sapiens has not determined what forward planning goal it should seek [except to stay alive and procreate] and the first step is to ask everyone is "What do they want?". At present we elect a leader who is good at leading, but in the vast majority of cases pays lip-service to the voters and tries to do what he/she wants to do, and we need to keep these biased politicians from propagandising their position [Plato's orators] and this can be done with modern technology such as mobile phone voting, above.

The Broader Picture

The sweep of 'Native communities through much of western Canada' gives insight [in a fractal universe] into all societies and in particular, the style of governance which contains a positive feedback loop of goals firstly, the fractal effect of Adam Smith [that what is good for the individual is good for the country] and secondly, the leadership skills can be good, bad or indifferent. Leaders are Plato's orators that have successfully taken over the forum, society and the country, but do they know where to lead. Throughout history these public servants firstly, demand taxation and often involve the country in wars that have to be fought by the citizens. As examples, Abraham Lincoln refused to let the South secede and created a civil war, and two World Wars were fomented by elected public servants in (so-called) democracies. In a true democracy there is more chance of reason prevailing [majority view] because 'one thing is certain: the sound of that voice sparked an extraordinary reaction in the populace that was reflected in the vertiginous growth of Hitler's crowds "the voice itself was mesmeric"'. (*This is the Voice*, John Colopinto, p 232) "He started as a soap-box orator and spoke his way to power." (p 234)

Further, Adolf Hitler presented 'a rousing stimulus of a demagogic voice whose sonic furor carried a single message: *Germany will rise again*' (p 232) and he did try to improve the German people by eliminating 'undesirables' [in a heavy-handed way], but ended by destroying the country. His appeal to the emotions of the people instead of rational thought [definition of demagogue] could have been prevented by applying organisation, such as by a phone poll, which was likely to lead to the opposite choice [of war] only a few years from the previous war. However, a true democracy legitimises the people's choice, whereas 'Hitler claimed that the communist-terrorist-Jewish risk to Germany required desperate measures, and he wrote new laws without the consent of parliament'. (p 233) Thus, leaders must have forward plans that must also be controlled by a true democracy in the same way that people need leaders to, as 'in 1936 Goebbels wrote about Hitler's voice to "rouse the tired and lazy, fire up the indifferent and the doubting, turn cowards into men and weaklings into heroes."' (p 231) On the other hand, organisation can be used to remove these second-rate people voluntarily from the population [6].

Conclusion and Prediction

The answer to the problem of suicides, drug addicts, the disadvantaged and everything else appears to be to set goals because those problems are an outcome of the lack of organisation where everything is entangled so the answer needs organisational absolutes [5]. Firstly, the genes of those that are obviously unsuccessful should be allowed to be voluntarily 'phased out' of the gene pool by financial incentives [generous pensions] because clearly, it is pointless producing offspring that will struggle throughout life. Secondly, with organised governance positive feedback appears to be possible within the fractal and thirdly, the indigenous and other multicultural groups need [unfunded] reservations to live in their own style independent of the rest of a united nation with 'unfunded' being the carrot [to show their success] and stick [to weed-out the less-committed and hasten their return to the majority]. Paramount to any society is continual selection of good traits and deselection of the bad and the 'herd' system, which contains choice, works for the animals and could do so, with some small changes, for us [6].

With a creation equation a fractal shape emerges that suggests that organisation is the only software available to solve Homo sapiens problems, just as

affordances must be the key to thinking based on the creation equation. Thinking is simple, and Artificial Intelligence is possible using electronics based on the same organisational plan as our brain, so why create another species that may out-compete us, especially as we have not even fully investigated the full potential of our own brain?

Psychiatry deserves better than adherents wasting their twenties fighting drugs and society deserves better than criminal subcultures with separate agendas, indigenous minorities and multicultural immigrants pursuing enclaves that create frictions etc. when we should work towards a common future goal and that goal needs a proper democracy whilst bearing in mind that relativity leads to speciation as in the animals and competition, which drives our evolution, and may provide a Homo completus that allows the rest of Homo sapiens [in its many forms] to coexist with the animals in a stable relationship using social organisation to provide a good lifestyle for everyone. In other words, everyone has a right to pursue their dream of a lifestyle [being safe and comfortable] without jeopardising the main aim of humanity [that is to compete] and that can only happen if the population [type and numbers] is controlled by everyone using organisational means.

The 'take-home' message is that the ills of the person [addiction, suicide, personality defects etc.] are the same as the ills of the nation [in a fractal universe] and fixing them uses the same organisation and then both create positive feedback with the sensible application of organisation to bring to fruition the forward goal of Homo completus.

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