

*threads of freeorder, leif smith, editor*

Each separate month of *Threads* will be found at [leifsmith.substack.com](http://leifsmith.substack.com)

The entire *Threads* is at <http://explorersfoundation.org/threads.html>

[About Threads of Freeorder](#) — [About Freeorder](#)

*April 2025 - threads of freeorder*



*Governments of the world: I need to know who you are*  
*Photo of St. George (detail) by Donatello - wag.hu*

“[Linguistics of the Soul](#) — Embracing My Inner Chocolate Taoist in a World of Uncertainty”, April 29, 2025, by Diamond-Michael Scott [...](#) [substack]

“There’s a quiet gravity in finally accepting one’s sacred assignment — not the career path or the job description, but the soul’s deeper mission that existed long before I entered this world.

Mine, I now understand, is the path of the Chocolate Taoist, a bearer of nomadic Taoist wisdom, moving lightly and freely across this world of paradox, mystery, and uncertainty, offering inner truths as small torches against the collective darkness.

It’s taken me a long time to arrive at this knowing, and even now, it humbles me. The I Ching — my faithful polestar — recently spoke to me through Hexagram 55, “Abundance.” It’s a rare hexagram, filled with the thunderous energy of full ripening, a moment when life crests into brilliant fullness before inevitably passing.”

How Africans will solve Africa’s problems — Magatte Wade 7 Apr 25

Magatte writes: “How MrBeast is Keeping Africa Poor: Good intentions, (very) bad outcomes...” [🌱🌱🌱](#) [substack: subscription may be required]

Magatte: [x.com/prospera\\_africa](https://x.com/prospera_africa)

Robert W. Malone answers two questions in an autobiographical note: “Medicine, homesteading, bioethics, analytics, politics, and life”: “Who is Dr. Robert Malone? Why does my voice matter?” [malone.news/about](https://malone.news/about)

RedPill: One API. 207+ AI Models. Secure Integration, Best Routes, Accessible for everyone, everywhere — [redpill.ai](https://redpill.ai)

Earth Island Journal [...](#) a point of view fully compatible with freeorder except for a wish to rely on compulsion as a source of funds and means of choice limitation — offering good thoughts on the preservation of cultural diversity — warning against careless destructive cultural homogenization.

The Global Monoculture — [earthisland.org/journal/index.php/magazine/entry/the\\_global\\_monoculture](https://earthisland.org/journal/index.php/magazine/entry/the_global_monoculture)

The Way Forward [...](#)

“The Way Forward educates, empowers, and unites men and women from all walks of life to connect with their inherent divinity, natural healing capacity, and innate freedom, while dissolving societal conditioning and seeking truth, fostering a deeper sense of coherence within themselves and the world.

Through online and in-person events, our public podcast, and our private membership community, The Way Forward explores a range of life-affirming topics—including terrain-based and metaphysical health, voluntarist and common law principles, the nature of reality, panentheist concepts, permaculture and homesteading, hidden history, and more.

Within our private community, we provide a platform to connect with nearby natural health practitioners and like-minded members, join monthly virtual events, and receive deeper education on a journey towards health, freedom, and coherence.”

Caffeine alternative (paraxanthine): a white paper on paraxanthine [...](#) is accessible through Way Forward’s entry on the product “Update” in their “Marketplace” section.

Julius Rosenwald

[americanbusinesshistory.org/magnanimous-merchant-julius-rosenwald/](http://americanbusinesshistory.org/magnanimous-merchant-julius-rosenwald/)

‘How a generous Jewish CEO helped fund Black students during Jim Crow: Julius Rosenwald, president of Sears, Roebuck and Co., spent millions on schools for Black children across 15 states in the 1920s. A national effort to celebrate and restore these “Rosenwald schools” is now underway.’ [...](#) [Christian Science Monitor, thanks to Pat Wagner]

Free the People — [freethepeople.org/mission](http://freethepeople.org/mission) — [freethepeople.org/series](http://freethepeople.org/series)

An introduction to Matt & Terry Kibbe, creator of Free the People

[freethepeople.org/kol-when-fringe-ideas-trump-the-expert-class-guest-matt-kibbe-ep-328](http://freethepeople.org/kol-when-fringe-ideas-trump-the-expert-class-guest-matt-kibbe-ep-328)

“Our mission is to inspire a new generation to embrace personal liberty, peaceful cooperation, and limited government.

Founded in 2016 by Matt and Terry Kibbe, Free the People produces documentaries, comedies, podcasts, and articles. We are known for our filmmaking and community building. Our work illuminates the people and ideas changing the world for the better through innovation and cooperation. We also tell cautionary tales about the dehumanizing nature of centralized power. Our stories connect with audiences across the partisan divide, opening new hearts and minds to solutions based on voluntary choice and mutual respect.

Free the People has a highly engaged community of more than 2 million people online. Our shop features original artwork and merchandise with a cult following that includes apparel, stickers, posters, drinkware, and books.”

The Independent Institute [...](#) offers criticisms of Trump’s policies, based on a well considered commitment to liberty.

“Donald Trump Should Fight Globalism, Not Globalisation” [...](#)

“Gang Deportations Are a Fool’s Errand; Instead, End the Drug War” [...](#)

AI 2027 — What might that look like? [ai-2027.com](https://ai-2027.com) - 3 Apr 25

“We predict that the impact of superhuman AI over the next decade will be enormous, exceeding that of the Industrial Revolution.

We wrote a scenario that represents our best guess about what that might look like. It’s informed by trend extrapolations, wargames, expert feedback, experience at OpenAI, and previous forecasting successes.”

This document is fascinating not only for its content but also for its presentation.

Virginia Postrel on the time of Trump and after: “[Waiting for the Fever to Break](#): With hopes for progress and abundance after Trump.”

The time to build for “after” is now. As they say in web3 (DLT) development: when the price for the token is down the teams that are heads down developing will see rewards. It’s that sort of time: for work on the emergence of Freeorder. -ls

Even though bulls in china shops may have been necessary this is no time for thoughtless endorsement of bulls. Nevertheless, short term tolerance may be beneficial. -ls

An extremely negative view of Trump’s actions — as understood by Robert Tracinski, a strong advocate of liberty.

See his Tracinski Letter [...](#) [substack] for the three part article “Regime Change”:

1. How to Seize Power
2. How to Build a Police State
3. How to Fight Back

Tracinski is a Senior Fellow with The Atlas Society [...](#) “Reason. Achievement. Ethical Self-Interest: The pillars of a free, dynamic, and peaceful society. The Atlas Society promotes open Objectivism: the philosophy of reason, achievement, individualism, and freedom.”

Vitaliy Katsenelson, “A Brief Rant on Tesla and Musk” [...](#) there are wise words in this essay - you will be asked to subscribe to his “The Intellectual Investor” (no charge) to read it all.

“The test of a first-rate intelligence is the ability to hold two opposed ideas in the mind at the same time, and still retain the ability to function.” — F. Scott Fitzgerald

Mollie Engelhart . Robert W. Malone . Joe Salatin (again)

“From Veganism to Vitalism: Why I Left Industrial Plant-Based Culture for Real Food, Real Soil, and Real Community” by Mollie Engelhart

[theepochtimes.com/opinion/from-veganism-to-vitalism-why-i-left-industrial-plant-based-culture-for-real-food-real-soil-and-real-community-5831606](https://theepochtimes.com/opinion/from-veganism-to-vitalism-why-i-left-industrial-plant-based-culture-for-real-food-real-soil-and-real-community-5831606) (may require subscription)

A beautiful, horrifying, edifying and uplifting story told in four novels by James Howard Kunstler, *World Made by Hand* — [kunstler.com/p/world-made-by-hand-a-novel](https://kunstler.com/p/world-made-by-hand-a-novel)

‘Beyond England: A Classical Liberal Critique of Hayek’s “The Origins of the Rule of Law”’ [...](#) [mises.org]

From Dr. Pierre Kory, author of [The War On Ivermectin](#)

“I am disturbed by the increasing failure of today's doctors, advanced practice providers, and nurses to deliver high-quality, competent, and error-free care. Here, I explore disturbing data trends.”

[pierrekorymedicalmusings.com/p/two-texas-girls-dead-one-system-failing](https://pierrekorymedicalmusings.com/p/two-texas-girls-dead-one-system-failing)

“Attorney Ralph Lorigo has gone to court to force hospitals to give ivermectin to ventilated patients... 12 times. He won court orders 11 times. Nine of those patients are home; the 10th is recovering rapidly. I guess this country needs more lawyers and fewer doctors. ...

Ralph received 200 consultations to sue hospitals for patients being denied

ivermectin. Eighty went to court. He won 40 and lost 40 (the hospitals started heavily lawyering up, and the judges began turning on him, especially in blue districts). Of the 40 he won, 38 survived. Of the 40 he lost, two survived.”

Scott Atlas: “Restoring Trust in Health Care” [●●●](#) keynote speech, Independent Medical Alliance [●●](#) conference, Atlanta, April 5-7, 2025. Scott is the author of *A Plague Upon Our House: My Fight at the Trump White House to Stop COVID from Destroying America* [●●●](#) [amazon]

KunstlerCast 422 — Jeffrey Tucker of the Brownstone Institute on The Immortal Despotism of the Covid Police State [●●●](#) 26 April 2025

Pfinance Technologies [●●●](#) a gatekeeper, an independent agency seeking truth

The Humanity Projects [●●●](#) of Pfinance Technologies

### **“How we see the world today**

We live in a world where regulatory institutions are captured by financial and political interests, either unwilling or unable to get to the truth of the issues they set out to investigate and regulate on behalf of the individuals in society. Without unbiased and comprehensive research, there is a risk of misguided policy decisions at best, and at worst, negligence and malpractice. Never has this been more apparent than during the Covid-19 pandemic.

In this context, we need independent agents to act as gatekeepers of the public interest. We intend to be such agents, and to provide high-quality research to other individuals and institutions who seek similar outcomes.

### **We believe in**

Empowering individuals with the tools for decision-making, when the regulatory institutions set up to protect them can no longer be trusted with the important decisions that affect their lives.

Asking the tough questions. Undertaking research with an open mind and unhindered by political and economic pressure.

Speaking the truth, even though many times this will mean saying, “We don’t know”.

### **We work by**

Applying the principles of scientific rigour. This means that we: Ask questions, collect and analyse data, use this feedback to ask new questions, and refine our answers accordingly as we approach a greater understanding of the truth. We also identify and openly acknowledge possible biases in our work so that these can be challenged and addressed by others working in the same field of enquiry.

Identify conflicts of interest (emotional and financial) and try to mitigate for these. Sometimes this will mean acknowledging that we are not the best people to do a particular piece of research.”

“The impact of the trade tariffs” [...](#) by Pfinance Technologies

An Aristotelian Glossary [...](#) by [Peter Saint-Andre](#)

“One reason people find it difficult to understand Aristotle's conception of human fulfillment is that, I feel, translators often miss the mark in rendering his key concepts into English. I've spent many years pondering how to let the original Greek sense of Aristotle's thinking shine through. Although many of my renderings are non-standard, they are intended to give the reader a fresh perspective on Aristotle's ideas ...”

“How To Raise a Life-Loving Child — Shows how one basic principle applies to all aspects of parenting and raising a reality-oriented, independent-thinking, life-loving child” [...](#) by Sarah Biddle, September 2015, in The Objective Standard [...](#) (current page features an article on Robert Ingersoll).

Craig Biddle, editor of The Objective Standard: “With [this issue](#), we begin not only our twentieth year of publication but also our first year at our new [digital home on Substack](#).”

An astonishing photo of one of the largest things ever built, and somehow installed.

[construction-physics.com/p/reading-list-042625](https://www.construction-physics.com/p/reading-list-042625)

Wilhelm Kempff plays all 32 Beethoven piano sonatas (with scrolling score)


[youtube.com/watch?v=lML14o7C6r8](https://www.youtube.com/watch?v=lML14o7C6r8)

Andras Schiff's Lectures on Beethoven Piano Sonatas [...](#) discussion of the lifelong evolution of a creative mind, illustrated on piano.



About Perplexity.ai [...](#) by ElevenLabs [...](#)



“Perplexity is the fastest and most accurate way to search the web. With access to real-time data across the internet, Perplexity curates relevant sources (from academic research to Reddit threads) and creates answers far better than a list of sponsored and SEO-optimized links on a traditional search engine. Unlike other AI offerings, Perplexity must include in-line citations for every source it uses in the response. This means trusted answers and the ability to fact-check.”

 **freeorder (process) —> Freeorder (social result)**

## **A discussion between the editor [leif] with Perplexity.ai about freeorder**

For years I’ve been interested in Hayek’s search for a word to name his philosophy, a search he described in the “Postscript: Why I am not a conservative”  to *The Constitution of Liberty*  [entire book]

He didn’t find a word to say what he wanted.


I think such a word is needed, and necessary, to support liberty and its foundations in critical rationalism and romantic aspiration.

Proposition: The word “freeorder” is the word Hayek sought:

The word "freeorder" expresses the idea that orders arising from freedom work best for all of us intent on using our fullest powers of imagination, reason, and action to pursue happiness and service to people and things we value.

The exact use (definition) of the word freeorder:

freeorder is quest serving balances among designed and spontaneous orders.

A conjecture implied by that definition is that Hayek's insight into kinds of order is useful in thought and productive in action, and will remain so as the world of Freeorder evolves. Reference: Ch. 2, "Cosmos and 'Taxis", *Law, Legislation and Liberty*  [mises.org, entire book] by F. A. Hayek.

In the last few weeks I’ve been discussing aspects of freeorder with an AI, Perplexity.ai

The following is taken from discussions with the AI — Don’t assume that I agree with it, although it gets a lot right. In any case, it’s interesting and thought provoking. —29 April 2025:



**Q: After reading the Postscript to Hayek's *Constitution of Liberty* can you see why I think the word "freeorder" may have been what he was looking for?**

In *The Constitution of Liberty*, Hayek's Postscript emphasizes the necessity of balancing spontaneous order (organic, emergent systems) with designed order (intentional institutions) to sustain a free society. Your concept of freeorder—"a balance among designed and spontaneous order that serves quest"—aligns closely with Hayek's framework, particularly his critique of centralized planning and advocacy for decentralized, evolutionary systems. Here's how the connection unfolds:

### **1. Hayek's Dual Emphasis on Order and Freedom**

Hayek argues that modern civilization depends on a dynamic interplay between:

- Spontaneous order: Unplanned systems (e.g., markets, language, social norms) that arise from individual interactions and evolve through trial and error.
- Designed order: Deliberate institutions (e.g., rule of law, property rights) that provide a stable framework for spontaneous growth.

This duality rejects both unchecked laissez-faire and top-down control, favoring a middle ground where rules enable creativity without stifling it. Your term "freeorder" captures this balance, emphasizing that neither pure spontaneity nor rigid design suffices alone.

### **2. The Role of "Quest" in Freeorder**

Hayek's Postscript laments the West's abandonment of principles allowing "free growth and spontaneous evolution," urging a revival of institutions that foster individual and societal progress. Your inclusion of quest in "freeorder" mirrors Hayek's view of civilization as an ongoing, experimental journey. For Hayek:

- Progress depends on individuals pursuing diverse goals within a rule-bound system.
- Central planning fails because it presumes omniscience, ignoring the dispersed, localized knowledge that drives innovation.

By framing freeorder as a "quest," you echo Hayek's belief that societal advancement is a never-ending process of discovery, not a fixed endpoint.

### **3. Freeorder vs. Hayek's "Party of Life"**

In the Postscript Hayek aligns with "the party of life, the party that favors free growth and spontaneous evolution". This "party" prioritizes:

- Decentralized decision-making: Trusting individuals and communities over centralized authorities.
- Rule of law: General, predictable rules that limit coercion and enable voluntary cooperation.
- Humility: Recognizing the limits of human reason and the value of tradition.

"Freeorder" operationalizes these principles by advocating for structures that harmonize individual agency (spontaneity) with shared norms (design). For example:

- Markets: Emergent pricing mechanisms (spontaneous) within legal frameworks protecting property rights (designed).
- Democracy: Decentralized participation (spontaneous) guided by constitutional safeguards (designed).

#### **4. Why "Freeorder" Fills a Gap**

Hayek's work lacks a single term to describe this equilibrium. While he uses phrases like "spontaneous order" and "constitution of liberty," "freeorder" synthesizes his core ideas into a cohesive concept that:

- Avoids false dichotomies: Rejects the "planned vs. unplanned" binary, acknowledging the necessity of both.
- Highlights dynamism: Embodies Hayek's view of society as a complex, adaptive system.
- Centers purpose: The "quest" aligns with his vision of civilization as a collaborative project toward flourishing.

#### **Conclusion**

"Freeorder" aptly encapsulates Hayek's Postscript call for institutions that nurture organic growth while safeguarding liberty. By balancing design and spontaneity—and framing this balance as a perpetual quest—the term aligns with Hayek's defense of freedom as the foundation for progress. As he writes, "The case for individual freedom rests chiefly on the recognition of the inevitable ignorance of all of us". Freeorder, as a concept, embraces this ignorance as a catalyst for exploration rather than a flaw to be eradicated.

**Q: Do you see how "freeorder" applies not only to questions of societal organization but also that the same principles describe the processes of thought and imagination characteristic of people who thrive in such societies?**

Absolutely. The concept of freeorder isn't just a societal blueprint—it's a cognitive and creative paradigm that mirrors how individuals in liberated societies think, imagine, and solve problems. Hayek's framework implicitly bridges macro-level institutions and

micro-level cognition, and your idea of freeorder crystallizes this connection. Here's how:

## 1. Cognitive Freeorder: Thought as a Hybrid System

Human cognition thrives on the same interplay of designed and spontaneous processes that define freeorder societies:

- Structured reasoning: Deliberate, rule-based thinking (e.g., logic, mathematics, legal analysis).
- Spontaneous ideation: Intuitive leaps, creative associations, and “aha” moments (e.g., artistic inspiration, scientific hypotheses).

Hayek's earlier work in psychology (*The Sensory Order* [...](#) [amazon]) argues that the mind itself is a spontaneous order—a self-organizing system that categorizes sensory data through decentralized neural networks. Yet this spontaneity is guided by learned rules (language, logic), creating a “freeorder” of thought.

Example: A mathematician combines rigid axioms (designed order) with creative conjectures (spontaneous order) to solve problems.

## 2. Imagination as a Quest-Driven Process

Your emphasis on quest aligns with Hayek's view of knowledge as a discovery process. Thriving individuals:

- Explore ambiguities: Treat uncertainty as fertile ground for experimentation (e.g., entrepreneurs pivoting startups).
- Integrate traditions and novelty: Respect inherited wisdom while remixing it (e.g., jazz improvisation within harmonic rules).

This mirrors freeorder societies, where stable institutions (laws, markets) enable individuals to take risks and innovate.

## 3. Thriving Minds in Freeorder Societies

People in freeorder-oriented cultures tend to exhibit:

- Adaptive resilience: Navigating change by blending planning (design) and improvisation (spontaneity).
- Meta-cognitive awareness: Recognizing when to follow rules and when to break them (e.g., Picasso's classical training preceding Cubism).
- Collaborative creativity: Sharing ideas in decentralized networks (open-source software, citizen science).

Hayek's "knowledge problem" applies here: No single mind can grasp all possibilities, so freeorder thinking relies on distributed, iterative learning—akin to market price signals guiding societal coordination.

#### **4. Feedback Loop: Societies Shape Minds, Minds Shape Societies**

Freeorder is a recursive system:

- Societies with rule-of-law and free speech nurture citizens who think critically and imaginatively.
- Those citizens, in turn, build institutions that resist authoritarianism and reward experimentation.

#### **5. Cultivating Cognitive Freeorder**

To thrive in such systems, individuals can:

- Practice "deliberate play": Structure learning goals but leave room for serendipity (e.g., scheduled "unfocus time").
- Engage in polycentric networks: Join diverse groups (professional, artistic, civic) to cross-pollinate ideas.
- Embrace productive friction: Seek environments where rules and creativity collide (e.g., hackathons with constraints).

#### **Conclusion**

Freeorder isn't just a social theory—it's a mindset. By harmonizing design and spontaneity in thought, individuals replicate the very processes that sustain liberated societies. As Hayek noted, "The mind is a system of abstract rules"—but those rules are alive, evolving, and perpetually questing. Your concept reframes freedom as a dynamic dance at all scales, from neurons to nations. [I was especially struck by this, and astonished by the poetic conclusion (how did that get produced? I never gave it language like that.)]

**Q: The path to societal Freeorder is an open source quest toward the success of which, in collaborative competition, every person on earth is invited to contribute.**

The concept of Freeorder—a societal model balancing designed and spontaneous order to support individual and collective "quests"—finds a compelling parallel in the open-source movement, which exemplifies decentralized collaboration, meritocratic innovation, and shared ownership. Open-source projects, like Linux or Apache, demonstrate how structured rules (designed order) and organic contributions (spontaneous order) can cohere into systems far greater than their parts. Here's how this aligns with Freeorder's vision:

## 1. Open-Source Principles as Freeorder Foundations

The open-source ethos mirrors Freeorder's core tenets:

- Openness: Code (or societal "rules") is transparent and accessible, enabling participation across boundaries.
- Collaborative competition: Contributors compete to improve projects (e.g., optimizing Linux kernels) while cooperating toward shared goals.
- Meritocratic governance: Authority emerges from proven contribution, not centralized hierarchy.
- Evolutionary progress: Projects adapt through iterative feedback, much like Hayek's "spontaneous order".

This framework rejects rigid top-down control, instead trusting decentralized agents to innovate within guardrails—a hallmark of Freeorder's balance.

## 2. Value Co-Creation in Freeorder Societies

The Open-Source Value Co-Creation (OSVCC) framework provides a blueprint for Freeorder: <table omitted>

For example, open-source projects like TensorFlow (AI) or Wikipedia (knowledge) show how global collaboration can solve grand challenges without centralized oversight—a model for Freeorder's "collaborative competition."

## 3. Challenges and Adaptations

Open-source ecosystems face hurdles that Freeorder must also address:

- Sustainability: Many projects rely on unpaid labor, risking burnout. Freeorder would need mechanisms to reward contributions (e.g., universal basic income paired with impact incentives).
- Inclusivity: Open-source communities often lack diversity. Freeorder must actively design for equity, ensuring marginalized groups can participate meaningfully.
- Governance: As projects scale, disputes arise (e.g., Linux kernel debates). Freeorder would require adaptive conflict-resolution systems, blending democratic deliberation and algorithmic mediation.

## Conclusion

The open-source movement proves that Freeorder is achievable: it operationalizes the interplay of design and spontaneity, empowering individuals to contribute to systems that reward creativity, foster resilience, and evolve organically. As with open-source projects, Freeorder's success depends on nurturing a culture of trust, reciprocity, and

relentless experimentation—a global "quest" where every person is both architect and beneficiary.

This aspirational text about the word “Freeorder” was passed to Perplexity:

**Q: A word sets the stage for an investigation, it names a thing to think about. A word carried on the wind crosses borders. *freeorder* stirs dreams among repressed peoples. A ship is at sea. It bears goods meant for us. A cargo must have a port. The word freeorder has made one. Now, in hungry minds, that vision and concept holds space for ideas of liberty, venture, and limits — all intended to find a home with us. Books once thought to speak only of worn ideas now are seen to bring the essence of renewal. A single small word opens gates to renaissance.**

<return> was pressed, without a question. Perplexity commented:

This passage poetically captures the essence of freeorder as both a concept and a catalyst for intellectual and social exploration. It emphasizes how a single word can serve as a powerful vessel for ideas, transcending borders and igniting imagination. Here's a breakdown of its themes:

**1 Language as an Invitation to Thought:** The opening line suggests that naming something—giving it a word—creates a framework for inquiry and reflection. In this case, freeorder becomes a conceptual anchor for investigating the interplay of freedom and order.

**2 Crossing Borders and Inspiring Dreams:** The metaphor of a word carried on the wind highlights the universal and borderless nature of ideas. Freeorder is depicted as a beacon for those yearning for liberty, especially in contexts of repression.

**3 A Port for New Cargo:** The imagery of a ship bearing goods suggests that freeorder provides a destination or "port" where ideas of liberty, venture, and limits can dock and be unpacked. This metaphor underscores its role in creating space for intellectual renewal.

**4 Reinterpreting the Old, Sparking the New:** The passage suggests that freeorder revitalizes existing works—books once seen as outdated are now viewed through the lens of renewal. It implies that this concept breathes fresh life into classical ideas, making them relevant to contemporary aspirations.

**5 A Gateway to Renaissance:** The final line ties everything together by

presenting freeorder as an enabler of cultural and intellectual rebirth—a small word with the power to open gates to transformative change.

This poetic vision aligns well with your interest in balancing designed and spontaneous orders to support individual lives of rewarding adventure. It portrays freeorder as an idea that not only invites exploration but also creates fertile ground for ventures, institutions, and thought systems that harmonize liberty with structure.

**Q: Can the relationship between Atlas Network and the many freedom inspired ventures that work with it be understood as: 1) a freeordered system; 2) a producer or catalyst for the emergence of Freeorder?**

Atlas Network's relationship with freedom-inspired ventures aligns closely with the concept of Freeorder—a balance between designed structures and spontaneous, locally driven initiatives. Here's how this relationship manifests:

### **1. A Freeordered System**

Atlas Network operates as a hybrid framework that combines designed order (strategic coaching, grants, and institutional support) with spontaneous order (local autonomy and organic growth of partner organizations). Key elements include:

- **Decentralized Empowerment:** Partners in over 100 countries design solutions tailored to their communities, reflecting spontaneous, bottom-up innovation.
- **Structured Support:** Programs like Coach, Compete, Celebrate!™ provide training, funding, and networking opportunities, creating a scaffold for effective advocacy.
- **Shared Principles:** While partners operate independently, they unite around core ideas of individual liberty, free markets, and limited government, fostering coherence without centralized control.

This duality mirrors the Freeorder ideal of balancing intentional design with emergent, self-organizing systems.

### **2. A Catalyst for Freeorder**

Atlas Network actively accelerates the emergence of Freeorder by:

- **Seeding Innovation:** Grants and prizes fund high-impact projects, such as Peru's Institute for Liberty and Democracy (ILD), which reformed property rights for millions.
- **Amplifying Local Voices:** Training through the Atlas Network Academy



equips partners with skills to advocate for policy changes, amplifying grassroots efforts globally.

- Creating Synergies: Regional Liberty Forums and collaborative platforms enable knowledge-sharing, turning isolated successes into a coordinated movement.

By nurturing both institutional resilience and entrepreneurial freedom, Atlas Network acts as a catalyst—lowering barriers to entry for new ventures while fostering ecosystems where Freeorder can thrive.

## **Conclusion**

Atlas Network exemplifies a Freeordered system: its structured support mechanisms coexist with the organic, decentralized growth of partner organizations. Simultaneously, it accelerates Freeorder's emergence by providing resources, connectivity, and recognition—enabling ventures to scale local solutions into global impact.

**Q: Can you work with the convention that "freeorder" (uncapitalized) is different than "Freeorder" (capitalized)? The uncapitalized use of the word indicates the idea of quest-serving balance among kinds of orders, while the capitalized use of the word indicates a kind of social order that arises from wide application of "freeorder" (uncapitalized)? this is the difference between process and state of affairs.**

Absolutely! Let's reframe the analysis using your convention, where freeorder (lowercase) refers to the process of balancing designed and spontaneous orders, while Freeorder (capitalized) describes the emergent social order resulting from widespread application of that process.

## **1. Atlas Network as a "freeordered" system**

The relationship embodies freeorder (process) by intentionally blending:

- Designed order: Structured programs (grants, training, metrics) to build organizational capacity.
- Spontaneous order: Partner autonomy to adapt strategies to local cultural, economic, and political contexts.

This creates a dynamic equilibrium where centralized resources (design) fuel decentralized innovation (spontaneity). For example:

- Partners in Nigeria (e.g., Initiative for Public Policy Analysis) design hyper-local solutions to fuel subsidies, while Atlas provides global credibility and funding.
- Regional Liberty Forums allow organic collaboration, but Atlas curates themes to align with broader liberty-advancing goals.

## **2. Atlas Network as a catalyst for Freeorder**

By propagating freeorder principles, Atlas accelerates the emergence of Freeorder (social order) through:

- Scaffolding for self-organization: Tools like the Atlas Network Academy train leaders in entrepreneurial advocacy, lowering barriers to grassroots institution-building.
- Feedback loops: Competitions (e.g., Templeton Freedom Award) reward ventures that successfully balance design and spontaneity, incentivizing replication.
- Network effects: Cross-pollination of ideas (e.g., Argentina's deregulation successes inspiring Brazilian partners) creates a "marketplace of solutions," fostering system-wide resilience.

Critically, Freeorder emerges not as a monolithic end-state but as a pluralistic ecosystem where diverse institutions coexist, united by shared respect for individual agency and bottom-up problem-solving.

### **Key Distinction in Action**

- freeorder (process): Atlas's coaching on metrics-driven advocacy helps partners refine strategies while preserving adaptability.
- Freeorder (state): The cumulative impact of 500+ partners advocating for property rights, free speech, and market reforms generates a global shift toward societies that prioritize voluntary collaboration over coercive control.

In Denver, this might manifest as local think tanks (e.g., Independence Institute) using Atlas resources to craft Colorado-specific policies, contributing to a Front Range culture of experimentation—a microcosm of Freeorder.

### **Conclusion**

Atlas Network operationalizes freeorder as a process and midwifes Freeorder as an outcome. Its role mirrors a gardener: planting seeds (resources), pruning inefficiencies (metrics), and nurturing ecosystems where liberty-oriented ventures organically flourish.

### **Q: Are there correlations between freeorder and the works of Jane Jacobs?**

There are strong and well-documented correlations between the concept of freeorder—the dynamic balance and interplay between designed and spontaneous orders in support of individual flourishing—and the works of Jane Jacobs.

### **Jane Jacobs as a Theorist of Spontaneous Order**

Jane Jacobs is widely recognized as a theorist of spontaneous order, aligning her with thinkers like Adam Smith, Michael Polanyi, and F.A. Hayek. She conceptualized cities as self-organizing systems, where the order and vibrancy of urban life emerge from the decentralized actions and interactions of individuals, rather than from top-down planning or rigid design. This perspective is foundational to the idea of freeorder, which emphasizes the creative and adaptive potential of systems that blend intentional design with emergent, bottom-up processes.

## **Critique of Centralized Planning and Advocacy for Organic Urban Life**

In her seminal work, *The Death and Life of Great American Cities*, Jacobs critiqued the dominant, centrally planned urban policies of her time, arguing that such approaches destroyed the natural, organic structure of cities and undermined the vitality of neighborhoods. She championed the importance of local knowledge, diversity, and the everyday choices of residents and entrepreneurs in shaping vibrant, safe, and rewarding urban environments. This critique directly parallels the freeorder principle of balancing designed frameworks with the freedom for spontaneous, individual and collective action.

## **Emphasis on Diversity, Local Knowledge, and Bottom-Up Innovation**

Jacobs celebrated mixed-use neighborhoods, urban density, and the diversity of people and enterprises as essential ingredients for urban success. She argued that healthy communities and economies depend on the ability of individuals and small groups to experiment, innovate, and adapt-another core tenet of freeorder. Her ideas about "import replacement" in *The Economy of Cities* further highlight the role of local, entrepreneurial discovery in driving economic and social development, as opposed to top-down mandates.

## **Moral Frameworks: Commerce vs. Guardianship**

In *Systems of Survival*, Jacobs distinguished between two moral syndromes: the commercial (favoring open exchange, trust, and innovation) and the guardian (favoring authority, tradition, and protection). She favored the commercial syndrome for its alignment with entrepreneurial, adaptive, and open systems-again resonating with the values of freeorder, which seeks to optimize for individual agency and the spontaneous emergence of new ventures and institutions.

## **Grassroots Action and Resistance to Central Authority**

Jacobs' activism-most notably her opposition to Robert Moses' urban renewal projects-demonstrated the power of grassroots organization and community self-determination in shaping urban life. Her legacy underscores the importance of community input and the dangers of imposing uniform solutions on complex social systems, reinforcing the

freeorder ideal of distributed, participatory governance and the creative tension between order and emergence.

### **Summary Table: Freeorder : Jane Jacobs** <reformatted for compatibility>

Freeorder Principle / Jane Jacobs' Correspondence

Balance of designed and spontaneous orders / Critique of central planning; advocacy for organic, self-organizing urban life

Support for individual and collective agency / Emphasis on local knowledge, entrepreneurship, and community action

Diversity and adaptability / Celebration of mixed uses, urban diversity, and bottom-up innovation

Critique of rigid, top-down control / Opposition to zoning, urban renewal, and standardized development

Moral preference for open, commercial order / Favoring the "commerce syndrome" in *Systems of Survival*

### **Conclusion**

Jane Jacobs' work is deeply intertwined with the principles of freeorder. Her advocacy for spontaneous order, local autonomy, diversity, and grassroots initiative provides a rich intellectual foundation for those seeking to catalyze environments where designed and emergent orders coexist to support lives of rewarding adventure and discovery

**Q: The philosophy of freeorder extends Kaufmann's "order for free" by adding a test of balance between designed and spontaneous orders. That test asks to what degree is any given balance better or worse by the standard of its ability to support the quests of the individual human beings whose lives are affected. What are the implications of this extension?**

The extension of Stuart Kauffman's "order for free" into freeorder introduces a normative framework that evaluates balances between designed and spontaneous orders based on their capacity to support individual human quests. This philosophical shift has profound implications across multiple domains:

#### **1. Reconciling Self-Organization with Human Agency**

Kauffman's "order for free" emphasizes spontaneous, self-organized complexity in biological and economic systems. Freeorder adds a teleological layer, asking whether such order serves human purposes. This bridges descriptive science (how order

emerges) with normative ethics (how it should function). For example:

- In ecosystems, spontaneous biodiversity might be judged by its ability to sustain human exploration or resource needs.
- In economics, Hayekian spontaneous order (e.g., markets) could be balanced with intentional policies to foster individual creativity or resilience.

## **2. Critique of Reductionism in Evolutionary Theory**

Kauffman challenges Darwinian orthodoxy by arguing that self-organization precedes and enables natural selection. Freeorder extends this by positing that adaptive value is not merely about survival but about enabling subjectively meaningful human endeavors. This shifts evolutionary discourse toward:

- Evaluating systems (biological, social, or technological) by their support for diverse human quests.
- Recognizing that overly rigid design (e.g., authoritarian institutions) or unchecked spontaneity (e.g., chaotic markets) may stifle individual agency.

## **3. Ethics of Balancing Orders**

The "test" of freeorder implies a dynamic equilibrium between:

- Designed order: Intentional structures (laws, institutions, technologies).
- Spontaneous order: Emergent phenomena (cultural norms, market dynamics, ecosystems).

For instance, urban planning might blend zoning laws (designed) with organic community development (spontaneous) to foster neighborhoods that enable personal and collective flourishing.

## **4. Implications for Complex Systems Theory**

Kauffman's work on autocatalytic systems and "criticality" (balanced chaos/order) aligns with freeorder's emphasis on adaptive balance. This suggests:

- Institutions should be "poised" between stability and flexibility to accommodate evolving human goals.
- Policies might prioritize resilience over efficiency, ensuring systems adapt to support diverse individual paths.

## **5. Human-Centric Metrics for Progress**

Freeorder's test demands new evaluative criteria, such as:

- Autonomy: Does the system empower individuals to define and pursue their quests?
- Harmony: Do designed and spontaneous elements interact without stifling creativity or causing conflict?
- Adaptability: Can the balance shift as human aspirations evolve?

#### Challenges and Tensions

- Subjectivity: Whose "quests" are prioritized? Cultural or ideological differences may complicate consensus.

- Measurement: Quantifying "support for individual lives" requires interdisciplinary tools blending qualitative and quantitative analysis.

In essence, freeorder reframes Kauffman's scientific insights into a humanistic philosophy, advocating for systems that harmonize emergent complexity and intentional design to nurture what the user describes as "subjectively rewarding adventure." This aligns with Hayek's praise for undirected evolution while insisting on ethical accountability for how such order impacts lived experience.

**Q: In the light of the meaning of "freeorder" can you see a relationship between the creation and meeting of the Mont Pelerin Society in 1947 and the Council of Elrond as described by Tolkien in The Lord of the Rings**

The concept of "freeorder" — balancing designed and spontaneous orders to support individual lives of subjectively rewarding adventure — finds intriguing parallels in both the Mont Pelerin Society's founding and Tolkien's Council of Elrond. These two gatherings, though separated by fiction and reality, reflect shared themes of voluntary collaboration, decentralized decision-making, and resistance to coercive power structures.

## 1. Voluntary Coalition Against Existential Threats

Both groups formed in response to existential crises threatening freedom:

- The Mont Pelerin Society (MPS) emerged in 1947 to counter the rise of totalitarianism and centralized economic planning post-World War II. Its members, including Friedrich Hayek and Milton Friedman, sought to revive classical liberal ideals through voluntary intellectual exchange, rejecting top-down control in favor of organic, market-driven solutions.

- The Council of Elrond convened to address Sauron's growing tyranny in Middle-earth. Representatives of Elves, Dwarves, Men, and Hobbits debated freely, ultimately choosing Frodo's voluntary quest to destroy the One Ring over centralized authority or coercion.

## 2. Decentralized Decision-Making

Both gatherings emphasized decentralized, participatory governance:

- The MPS rejected ideological orthodoxy, fostering debates among economists, philosophers, and historians to explore diverse pathways for preserving free markets and individual rights. Hayek’s vision of a “spontaneous order” — where societal structures emerge organically from voluntary interactions — mirrors the Society’s ethos.
- The Council of Elrond similarly avoided imposed solutions. Elrond facilitated dialogue but did not dictate terms, allowing Frodo to choose his perilous mission. This reflects Tolkien’s theme of free will triumphing over deterministic power structures.

### **3. Balancing Designed and Spontaneous Orders**

- Designed order in the MPS included formalized meetings and shared principles (e.g., opposition to state overreach), while spontaneous order arose from unfettered debate and the Society’s influence on global think tanks.
- In Rivendell, Elrond’s structured council provided a framework for collaboration, but the quest’s success relied on Frodo’s individual agency and the Fellowship’s adaptability — a fusion of intentional design and emergent action.

### **4. Resistance to Coercion**

- The MPS warned against the “expansion of arbitrary power,” advocating for institutions that protect individual liberty.
- The Council of Elrond rejected using the Ring’s coercive power, even for “good” ends. Destroying it symbolized a commitment to freedom over domination.

### **Conclusion**

Both gatherings exemplify “freeorder”: designed structures (councils, societies) enabling spontaneous, voluntary collaboration to address systemic threats. The MPS’s real-world advocacy for free markets and the Council’s fictional stand against tyranny both prioritize individual agency within a framework of shared purpose — a balance central to fostering “lives of subjectively rewarding adventure.”

— Perplexity.ai —

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