

By-products of Biak article.



ANGLE TAB VISIBLE-NAME FOLDERS

CAT. No. 50939

the
be co X-4

note what I am discussing - I have
material for a book; the complete must either
skeleton or a segment

1 "Deductive" order: "There are great possibilities in s.s., for following reasons, in following ways, with following observations b 21

2. (c) ^{part} Problematics, which first? What are parts? Quickest way to something useful. of the social sciences ec. is ~~most~~ easiest approach because of easy categories in value. More important as guide to p.e., which is most of politics which is most of applied s.s.

3) (a) What is ec's development? etc.

4) (d) How does one apply? or here?

article leads up to point, since one "natural law" is re dependence on land, first job in PE is to examine land ownership — which is rarely done. So I conclude shift in ec is to emphasis should be to study land tenure.

5) e, 2 Complications, and ~~gaps~~, challenge to scientist.

1) "An orientation in study ^{toward use} & application of s.s." Others left groundwork to be done, I am doing that work & launching who wishes on his way in s.s., with compass. If he studies banks he can analyze situation in these categories & see where he is, — (value of categories to see what must be & what is in our power) (?)

Deductive — state you want to lay ground for investigation & esp. synthesis. Arrive at having done so, tack on 2. Ded. is easiest for beginner.

~~It~~ "Deductively" I'm proving nothing, but describing, organizing. 'Inductively' I'm showing ec. is the study, PE the application, "needed" esp. You must say at first what you're looking for, but needn't tell what you will find. Intro will state an aim: — to develop s.s. with special regard for application. This deductive approach prescribes an inductive element, which is finding a way of application.

Any subject science, if approached that way, but some, for their difficulty of approach, are shielded from, as science. S.s. esp. But here is approach, groundwork for study of & use of social subjects. (One originally studies a subject, your disciplines study a science, that you developed)

A good start - I will develop.

1. Social science, & S.M. axiom. Other axiom.

General, social & ec. forms of axia

Def. of ec. free ^{is compelled} ~~political~~ acts. "failure to observe ^{most useful} certain

distinctions has plagued s.s. Of course infinite are possible, but these are particularly significant." Characteristics & containers: "No science unaffected by others for man, the container, is studied ~~for~~ ^{for} different ~~aspects~~ ^{characteristics}!"

Ec. may be differentiated (esp. from politics?) & analyzed. ~~studied~~. (Labor vs enjoyment. Production vs consumption.)

PE channels } & ec. Hyp static system.

1 - general add to "b"
2 - " ad hominem to scientists

a) ec. 3

b) S.S. 1

c) kinds of impacts, etc. divisions of S.S. 2

d) PE

e) "advanced", combinations of above

(Nouns, verbs, adjectives, adverbs, prepositions, conjunctions, exclamations, articles,

(a) Labor, which is exertion in acquiring value, may be stealing or honest.

W-1

(Ec., politics & science.)

ec. form of law: "acquire most value with least labor" only a partial truth.

1/ language & categories.

b (S.M. writers are agreed that social science is science.

Further progress needed. Axioms, (divisions, "Relations," channels,

c interacts, ^{connection} ~~interaction~~ New concepts. ^{needed to avert confusion.} Labor vs. ^{enjoyment.} ~~consumption.~~

Production vs. consumption. ^{exchange is labor, not production.} (Ec. studies what happens. ^{Also predicts} ~~the~~

what will happen in channels)

a channels. Judging PE variations we must consider all.

d other factors, try to abstract. - a priori makes this easier.

d Object of science applied to induce happiness, not conform with same, a

a mini concept. (Ec. ^a considers a hypothetical static system reaching equilibrium (of a sort). Statics & dynamics ec. in static politics.)

b Possibility of "ec. law": free will, ^{in some things} probabilities, necessities from laws. "Determinism". Kant's dictum. flying wedge. ^{constants & values.}

(Axiom assumes that you want what you seek, is i) inevitable, being a verbal truism, almost just a definition of words.

c Compulsory channels & compulsory acts, ^{& other degrees of control} negative & positive general & particular.

c "government" Politics uses force - stealing example. Debt enforcement

c Good & bad politics.

c Entrepreneurs vs. laborers, trade vs. production, ^{directing an economic unit's external "relations"}

We are always consuming. Politics is labor (we may

enjoy labor. Pure enjoyment has no other motive ^{acquisitive (labor) (productive)}

("origin" (between vector & production) disp. "includes exchange & distribution" Webster says "production, distribution & consumption of wealth" "material satisfaction")
a Ec. "Sources & ^{ownership} disposition of value". ^{channel building} ~~some~~ etc.

c Political labor either minor losses, personal profit or general welfare. - latter is greater personal profit ^{for personal gain}

a Consuming while producing capital; otherwise desiderata.
d Object - to enjoy selves or create conditions in which enjoy
PE selves. Social object is sum of individual objects. But my object
is ~~may be~~ to thwart some individual desires. It is not a simple summation, for many
15 (Leads to concept 'social freedom') desires can
3 Line between functions, not persons. In many categories.

c Compulsion may be production - politics. i may be.

d Someone must always be compelled - the better the
PE better. Bilateral transactions & understanding do trick
Murder a bilateral interaction. Compulsion ^{& fraud} replaces it.

c Some day persuade & "bilateralness", "equity". ~~Murder~~ Killing
goes with appropriation, compulsion with explicitation, ^{unilateralness}
persuasion with equity & peace.

Social sciences ^{or promote} ~~allow~~ ^{permit} PE, seeks channels to ^{not altogether 2 kinds} ~~interacts~~ ^(as change is required) interactions
to promote acts ^(working is an act, colored partly by interacts) being happiness, enjoyment. That only
determinable in general way - unemployment brings sorrow,
e.g. poverty. Other bad conditions. Leisure time, ^{(to the}
scientist, all important. ^{But with demands on a man, to build}
character. ? What of Sreterts & Polishers?)

To judge history, one must abstract results
d of P.E. from other things. Rough job. But the of the
determinists. Concept of "PE variations" used in judging PE.

Man's ^{conscious social} control of his destiny exercised thru P.E.,
d science as applied, exhortations to good character, etc.
P.E. needs attention

d P.E. - the rules for ec. (Webster has 'em synonymous)
c 2 aspects of politics - rules & rule making.

W-2

a Nature ^{prescribes} demands the 2 "laws"; man ^(prescribes) demands P.E.

b, c. ~~the~~ Rules vs. laws

d. Land^{tenure} ownership must be politically determined; ^{some} other things ^{agreement with some}

Some facts may be studied in different categories for different purposes. Dewey & me, e.g. irrelevant?

1 force & meaning. (& of course any individual case indicates many principles, not just the one desired) because words are imperfect + thought ambiguous.

1 Categories & Thought. & words

b, c "Social form" of law (Ethicogenesis) general & ec. forms.

2 social ~~pr~~ principles - individual should be otherwise
to make self & race most happy longest
unprincipled, & adaptive, adjustable. Utilitarianism.

"Humans seek to satisfy desires as enjoyably as

carry different meanings to different people, any statement must be amplified somewhat.)

b The law does not say "Enjoy themselves according to your standards", but ~~the~~ theirs. Neither in the acquisition nor expenditure will they enjoy just what you do.

ba Ec statement: seek to acquire value most enjoyably. (value being interchangeable this ~~allows~~ accounts for different individual desires)

b & with 2 laws we deduce certain general results of any PE system. Knowing more, deduce more.

ec ~~Ec~~ interactions in channels. Given channels we can tell them, not ec, for ec. is not restricted to acts in channels. It is defined by different criteria. (Incommensurable

c un(31) Successful writers who used ^{universal} different categories have repeated their key words at length, for emphasis.

&c Ec. & P.E. are incommensurables. Ec. is more than what occurs in P.E. channels.

d To the P.E. viewpoint consider "P.E. vs "natural conditions" "; or, to avoid confusion, just say "other conditions."

d Generalized compulsion & unilateralness thru channels, particularized (as to individual acts) thru individual robbery, regulations. Superiority of generalizing. Particularizing is ~~unpredictable~~ leaves individual too little room

d ~~Debtors~~ ^{Debtors} has bound himself, has made his own little ~~enforceable~~ ^{channel} ~~channel~~ ^{connection thru a made channel} ~~channel~~ (c. channels have guns in them) (perts write the way I ramble - they are scientists too lazy to organize. Much inspiration from them doubtless).

d Tenant has not bound himself except in particulars; in general society has done it for him ^{to individuals}

d Credit enforced by conditionally mandatory laws. It is these laws which make credit possible, so credit is established as a channel by gov't. Not inhibitory. So in small contracts.

not to be expected, but only better & worse. This is why destructive criticism is so futile. Just like designing an airplane. One works with natural laws, but his variation does not have the simplicity of natural law.

d Concept of social freedom.

d Equality before the law better than using law to renegotiate the ^{effects} ~~contracts~~ of other laws.
inegalitarianism

d Politicians may forbid acts, encourage them, command them, (& do each indirectly thru one or the others) make them possible. In general it is best, (as every executive knows) to allow as full play to individual spontaneity as possible. "There is no doubt" this makes people happiest. (Ever see a "happy" German?) (how do you know? Not just because they do not laugh) The fewer inhibitions, more happiness. Psychologists say laughter is not learned, may be significant

c Free ~~vs~~ ^{compelled} acts.

c Climatic or similar change affects, e.g. immediately, channels slowly.

c A "variation" (by my arbitrary convenient def) consists of a ^{group of} humans with their ways. They were formed by past environment; their success depends on how they interact with present environment.

c Pol. acts either win or lose

d P.E. ^{tics} uniquely within our control, being compulsory & social. Politics are within control; education may be affected. P.E. makes rules about e.g.; most other politics is rules about making rules.

c Enjoy, consume, produce, trade, politic, metaphoric, are our aims in that order.

c Static politics is hypothetical. E.g. simple in such case.

It would be nice to say "Study ec. & then build
 c PT. system accordingly", but ec. cannot be studied
 until a PT system is built in which ec. may
 operate. We depend on a priori.

George defined "labor" as equivalent to land. It is
 a man who is equivalent to land. "Labor" is an act. To
 avoid misleading connotations "man" & "earth" are better than
 "labor & land".

ec. Man: "animals ^{with whom who produce} which make precisely evaluated exchanges
~~which make precise~~ ~~material~~ ~~exchanges~~."

a Earth: "all ^{things} ~~matter & energy~~ outside man & his ^{MP} products.
~~Man's~~ ^{MP} Products. Earth modified by man to ^{satisfy} ~~set~~ his desires.

("Man" must be defined because of evolutionary facts)

1 The English language lacks ^{the exact} ~~precisely expressive~~
 words. ^{we want} One would do well to invent a new language. As
 this is impossible, define carefully. "MP" is good to use
 because it is distinctive yet not a word. It will make
 reader semantic conscious.

a Labor: "Acts ^{of men, mental & physical, directed toward gaining value} ~~whose ultimate aim is production~~ ~~(not~~
~~done solely for pleasure)~~. Explicate to show iden-
 ity of 2 statements (?) ~~which is identity of pleasure~~
 a, c ~~is defined as~~ Production, exchange, politics. ^{parasitic & productive politics.}

1 Math has made more rapid strides because

It is a non-emotional, non-ambiguous etc. (language, ^{without connotations})

a { Labor { Production: That labor devoted to ~~making~~ ^{affecting earth} ~~satisfying~~ ~~making products~~ & rendering services, & directing ec. units in this.

Exchange: that labor expended in changing the ownership of values ^{thru channels.} ~~without force.~~ because where it is "out of channels" it is in a new set of channels.

Politics: labor expended in determining & enforcing ^{(channels} rules governing human "connections" ^{identical.})

a Acts other than labor.
~~Act~~ pleasure: Acts (or inactivity) having no object but present enjoyment (no labor involved)

a Show the ones that go together, etc. Illustrate - words are so vague meanings would be not ~~be~~ grasped. ^{ultima desiderata, surplus, capital, again incommensurables.}

a Hint at ~~the~~ types of products, solution of capital & interest. Vague words the greatest difficulty of all. Writing must abound with definitions.

X ~~Are~~ ^{are} ~~then~~ 2 "kinds" of non labor acts, those for pleasure & those for non-labor purpose? One could make ^{this} ~~a~~ division, ^{& others} but why bother? (Note here that I have struggled to get "comparable" divisions "on the same level", ~~but that is in part bull.~~ Still, Pleasures vs. labor demands that exchange & pleasure not be on same level.)

a ^{H.D.} Surplus, capital, satisfiers. Trade without surplus on small barter scale possible. Capital must be surplus. ~~Surplus~~ An individual's surplus may be immaterial, but not capital, nor society's surplus. Individual satisfier surplus ~~may be~~ ^{are} not surplus to society, when loaned to others for consumption.

- b Ec. / law concept does not preclude free will; one is free in some ways, not in others. Still, to apply the law, one must further say that few men take pleasure in working for as little as possible, etc. Laws become probabilities then. There are mutants who follow ~~the~~ only the most general statement of laws. (Not everyone follows the ec. form of the law.?)

b Social science part of biology, shows its characteristics.

a Study of means by which ^{some} desires are fulfilled.

c Science vs humanities, a mixed in categories.

d Politics prescribes certain elements of certain interactions; by experience & reason we determine which elements of which interactions need rules. Promises, to pay element of trade or loan interaction generally agreed to require ^{rules} regulation. Conversation element not ruled.

1 Containers (individual variations) & characteristics.

c Relation is expression of everything between 2 people.

These are interacts & connections. Connection is the general expectation between persons, ^{of different categories} as father-son, debtor-creditor.

Interacts is what actually occurs. This is not to say the persons fit sharply into the categories altogether. Only

in certain ^{functions} ~~elements~~, debtor-creditor, teacher-student, the categories in regard to these elements are clear-cut.

What is a channel? Any ^{The laws which make possible} ~~possible~~ connection either not forbidden or ^{possible} est made possible by politics.

~~Any~~ Any thing desired may acquire market value, including slaves, whores, land, etc. (except the most desirous, to be loved for nothing. Even this has a value if beloved is kidnapped) Depending on law, custom.

There absolutely exists no vocabulary suited to the categories I wish to use to convey meaning. You must note carefully my definitions.

Value is the omni-commensurable device which equates varying desires.

There is no "logical reason" for ultimate desire. Logical reasons must lead back to the inherent urge, a desire whose only explanation is subjective-physiological & psychological. - The desire to live & enjoy. Any desire not ~~injuring~~ ^{interfering with} others ~~should~~ ^{directly} be allowed. - experience shows. Ec., studying the "source of value", goes no deeper than desire, does not ask what causes desire.

P.E. is applied ec, but application had to come before principles could be observed, hence snafu.

Ec vs. politics.

Ecen-ist interprets & synthesizes, rarely controls experiments.

What makes a science? - scientists, not subject.

Incommensurable categories in social science, as ec & sociology, which are defined by different criteria.

Easiest commensurables are one & its negative. Ec. & politics are incommensurable.

by my def. Ec. ^{acts} ~~is a study~~ are those concerning value, political concerning force. As they are defined by different criteria, they cannot be classified together orderly. There is no one master classification of all ^{or any thing} human acts, but an infinite number which depend on which aspect of any act is chosen as distinctive.

Idea of unscientific ec., etc. Dampier p.1 Social Science as part of zoology. Religious source of "humanistic" confusion. Biologists studying conservation are getting at s.s. from this angle.

Place of "natural law" - Jefferson, etc.

Purpose: a declaration of scientificness in ^{s.s.} ec, a follow up of previous S.M. ideas, ^a the basis of s.s. & ec.

b Poetry, theology, sentiment & humanities. These do powerfully affect the human mind, i.e. s.s., but s.s.ist must ~~be~~ be scientist.

b Idea of fight & scientist, benevolent emotionalist, all met.

ac 1. Men seek to: ^{enjoy themselves} ~~spend~~ (a) 2. To spend most time most pleasantly (b) (c)
3. Acquire greatest value most pleasantly in shortest time.

a/b/c is individually varied. (we could omit "shortest time" & assume it to be in "most pleasantly", but further analysis is good)

?e See a, p. 1

a As soon as a man fights for land, there is value; he bears fight for land, know value. However it is not exchangeable, because bears do not exchange. Ec. man has to be defined as ~~exchanger~~. ~~value is~~ value ^{is} more than desirability & irreplaceable - without ^{peace} exchange labor - i.e. value is this + exchange situation brings value into econ. - before that it is all politics. Ec. creature is any one which values something, even itself. This includes all life. We only exchange ^{bilaterally} precisely with men, some men. This is an excellent distinguisher. Communal sharing ^{also private property} is common with animals, but only men exchange precisely evaluated private property. Either a material object or a human who will serve you may directly satisfy desire.

1 When you ^{might} wish to own things which ^{you} do not want, then ex. exchange has started. It probly starts as periodic exploitation, precise evaluation develops gradually. We are mainly interested in

more advanced ec., but value is primitive.
C ~~compelled~~ vs free acts - 2 ^{incomplete} categories in same system.
a Ec. is old, old as value. ~~P.E.s~~

d Land is desired, i.e. has value when not duplicable. It could be communally used by frictionless creatures if such existed, but they don't. It cannot be made; i.e. it must be divided by force (or enforceable agreement). Other things must also be enforced - all restrictions of social freedom. ^{In the nature of things there is} ~~Nature offers a simple solution~~ to the problem "who shall own what is produced": - the producers (even this must be carefully qualified) but no such answer to land ownership.

See 6, p. 3, ⁽²⁾ ~~pp. 4, 5~~; d, p. 5; ^(b) ~~pp. 6~~; ^{light} 7 ~~ist~~; 8, L, M; ^{(2) (2)}

b Medicine, a human science. 9-N ⁽²⁾

b Astronomy, non-experimental.

2 Science ^{should} begins at home. Know thyself.

c Voluntary vs. involuntary element in rent

a, c Classification of connections according to bilateral & unilateral; compelled, voluntary & intermediate; etc ad. inf.

When thinking of something as specific as rent payment you cannot dream up any very general classification that distinguishes it from other acts. ?

c We could classify kinds of interactions, connections etc, if it proved useful. (George, when hitting on some such distinction, ~~made~~ thought he was finding something very significant.)

d, c Water flowing in container seeking level; humans flowing thru channels (the flow with connections). ~~the~~ Analogous for some elements of situation - & that's what analogy is.

a Ec. laws derived from fundamental ones depend on the existence of situations.

b "Relative backwardness" relative to difficulties imposed on human mind, so each science is right where it should be. Those few advanced are simple.!

Every Most categories of science bounded by for themselves, with no thought to others. Confusing & convenient.

physics has well defined units. Math must have such to work with.

b In zoology, man comparable to pileolated Warbler. Exalt s.s., but do not lift it clear from ~~the~~ ~~at~~ ~~science~~ ~~its~~ regard, as belligerents, theologians & poets do. Honest inquirers

Q

the measure of the labor necessary to acquire something

Value is an attribute of ^{the characteristic} of these things wanted but not available without labor.

Credit is a recognition of value due

- 2 things: 1) the quality of desiredness (in ^{scarcity} ~~the~~ ^{MP} ~~land~~ or ~~labor~~ ^{which is, in everything})
 2) I have been thinking of what is better called "credit" as a phase of value, when I say labor is acts to acquire ^{ownership of} value.

We work to acquire (things of) value, ultimately. Credit (money) is an intermediate step. ^(good reasons why ability to pay not mentioned) Value is the quality of desiredness & "scarcity" (in anything or body). Labor is acts to acquire value. All this must be explained to be comprehensible, but it is wonderfully consistent & useful.

George's wording of value def. is clumsy: Why does land have value? 1, I want it (either directly or to ^{labor} ~~produce~~) 2, it is "scarce". George would say: 2, it commands labor, that is labor will be given for it. But this amounts to saying "I will give labor for it because others will do so also" - which is true, but does not tell why anyone will give labor for it. It is as much circular & up in the air as

the depending of value on value.

But you can say "It has value because I & ^{others} ~~everyone~~ will labor for it." But this is = to "I want it", — one must mention scarcity somehow

Increase of values is not necessarily increase of M.P.
Loans & deposits, also land values, may increase w/out M.P.

Ec $\equiv$ study of value. "Source & disposition" superfluous.

Wealth is surplus.

Human will is free to do some things, not others, in some ways, not others, etc.

b So: men seek greatest value for least ^{ownership} ~~labor~~ displeasure. Any source of pleasure may have value.

value ~~subjective~~ is the ^{objective} exchangeable form of pleasure

Gen Men seek greatest pleasure for least displeasure.

Ec greatest value for least labor. This is an 'element' of the "general" law, & must be considered in relation to it. Other 'elements' may at times override it - when ~~for~~ one wants to make an impression, etc. Most or all? such things can be covered by saying they then have value. Grabbing the check - other's esteem has that value. This does not mean "everyone is acting for ec. purposes" but that is the ec. aspect of the act.

This ~~could~~ also covers workman's pride in producing.

Interpretations of shortsighted grasping penny to be squelched.

If one gives charity, the doing so, repute, etc, has value. Admittedly a device to make my system acceptable, also leads to interesting truths.

1 Various people, ec. ists, have said laws were impossible in ec.

c Science & art of value

Just as labor may be for production, exchange or politics, so ^{"capital"} ~~it~~ may be for these 3 purposes. ~~Thus not "capital"~~

Labor is "acts directed toward acquisition of value".

Cl

W 7

1. Men seek ~~to~~ ^{have (greatest) pleasure} ~~enjoy~~ ^{spend} ~~themselves~~ (at cost of least displeasure.)
(in time & intensity.)
2. " " ~~such~~ interacts that ~~will~~ afford (greatest) pleasure
(at cost of least displeasure)
(In laboring, exchanging, producing, politicizing)
3. Ec form: Men seek greatest value for least
labor displeasure. (in shortest time)
~~displeasure, without incurring other displeasures~~
Then as labor is only part pleasure, & pleasure is (enjoyment)
all pleasure, men tend to avoid labor.

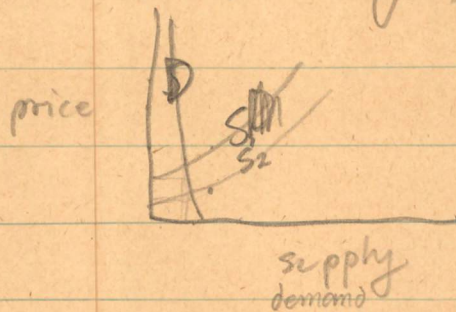
What then of the one who finds greater pleasure in labor? He tends to lower wages, as labor is not displeasure to him. (he is good in the army) But he still wants the greatest value, probly. If he wants neither value nor free time, nor is labor displeasure he will be always 'exploited', voluntarily. He lowers the point at which ~~employees~~ ^{laborers} consent to live & reproduce. & there are such people. We can only speak of majorities, large ones. Pleasure is a subjective word, universal desire; but ~~labor is~~ ^{toward} labor, value & time men differ.

Most men seek greatest value for least labor. (time & intensity)
Other pleasures & displeasures play a part, (frequently have values) - That solves it. ~~Say~~ "value" is the "omnibus word? When unusual items affect ec, they have value + or -.

a) re SPK, p. 226

Value, if defined as purely subjective, cannot increase unless number of people does. This is assuming each man's sphere of observation is an unchangeable unit of value, so the more is in it the less ^{esteem} individual items receive. ~~But~~ This fails to distinguish effective & potential demand, in defining value. It further considers only demand, not supply. (The definition & source of "value" are the important things, to avoid confusion here) Storch said "for all commodities the demand curve is a rectangular or hyperbola," meaning there was a given amount to be spent at any price level. This is taking much for granted, & is not so. Also to determine change of value how shall we consider parasitic values?

An increase of supply can never decrease the total of value, can it? Yes, it might, with steep demand curve, or inelastic demand.



~~Demand curve, price is ind. vble; supply, price is depend. No~~
(In both cases, price is dep. vble.)

But demand is, in general, highly elastic — potential, not effective, demand. Effective demand for MP, as prices lower, stays the same in money until wages go down & rent

up, when less "unit of account" is paid for MP, more for rent, than before. The sum of values includes rent, of course.

Anyway the crux now is, if pop. is const., & production increases, does Σ value increase? Yes. First, in that each employee will be able to buy more, increasing its value (but as just in proportion more is produced it ~~is~~ conceivable value would decrease. It might for some particular item, but for all items, as each person would take more - - -) Increase in demand would in general balance increased supply keeping price constant, while volume increased. This would happen until rent increased (which is still an increase of value) when demand would slack, prices drop of MP. But still there would be more value around than before, in land value. The increased value would be $\propto$ Δ production.

One may easily distinguish a "legitimate" inflation, in which creditors are not injured, from the other kind, by the manner in which purchasing power is increased. If gov't prints \$ it has to get them in circulation to be inflationary, & if it pays debts, makes gov't bad loans, etc, this is illegitimate inflation. It may legitimately increase \$ in circulation by trading to private individuals cash in return for deposits.

FOR THE SCIENTIFIC MONTHLY ARTICLE:

"AND IT IS A WEAKNESS OF MOST MEN THAT THEY THINK ALWAYS IN THE SAME CATEGORIES"

① IF I SAY THERE ARE SO MANY OIL WELLS IN AMERICA, SO MANY IN EUROPE, ETC; THEN, "SUMMING UP", THERE ARE ALTOGETHER SO MANY OIL WELLS. ON THE OTHER HAND I MIGHT SAY IN AMERICA THERE ARE SO MANY OIL WELLS, SO MANY COPPER MINES, ETC., AND, "SUMMING UP", SO MANY MINERAL RESOURCES. IN THE ONE CASE THE ITEM IS THE UNIT, IN THE OTHER THE CONTAINER. IT IS AS THO THERE WERE A ROW OF CONTAINERS, EACH FILLED TO VARIOUS LEVELS WITH HETEROGENOUS SOLIDS. WHAT IS NOTEWORTHY IS THAT IN CLASSIFYING THIS ITEMS HOMOGENEOUS ARTICLES OF NECESSITY ARE SEPARATED IN THE CLASSIFICATION ACCORDING TO CONTAINERS. IN MY FILES, I MUST FIND THE CONTAINERS, AND SEPARATE HOMOGENOUS ITEMS.

The medieval conflict of "realists" & "nominalists" was a pig-headed dialectic on this simple principle; realists said the items were real, the containers not; nominalists vice versa.

~~"Germany's bottled scientists!"~~

⑥ Put "Law" (Gerge's axiom) in social form (See Sc. Month. Apr. 45.

Mention "ethics", which are either the individual's attitude toward the world or else obedience to law & custom for social improvement purposes. Inductively discovered of course

① Utilitarianism, like capitalism, has varied & emotional meanings to many. Do not use it.

Economic changes may be

(b) directly due to E changes or to the
course of ~~action~~ ^{naturally operative principle} action under one system.

(d) We ~~cannot~~ ^{probably could not} predict in detail all the ingenious systems, such as
banks, which may be established in channels, but there are simply
devices to aid production & exchange & do not affect distribution, except
as they help the movements of values which we have stipulated
will affect distribution.

(d) From our axioms we can deduce
(b) some political changes are
built as simple set of principles
per se rather than channels of conflict
with current doctrine.

There is for ^{many} ~~each~~ primary laws an individual, a general
social ~~general~~ & an economic statement.

Humans seek to spend the most time
most enjoyably, less time less enjoyably.

Least time least enjoyably.

If the way is open they will
use politics for personal ec. ends.

Looking for a word to describe scientific attitude in social science we might hit on ? "Rationalism", which Bishko used has another meaning - idea that brain is independent source of knowledge.

from the 2

principles
~~axioms~~

deduce

the effects of any system, but we cannot

without infinite

knowledge

to know what systems

will be constructed

— these we must

observe from nature.

①

By Webster, a "law" is always operative "under the given conditions." This def. was probably designed for convenience in physics — let us design our own terms for social science convenience. An "axiom" (ill defined word) is generally "assumed, taken for granted". Best not to use this word then. We have 2 "laws" (3?) (Actually the 3d is part of the temporal statement of the 2d) (or any statement of the 2d — "men seek to" implies they will forever seek until perfection is achieved. If there is perfection; & if there is, best not to say desires are unlimited. We do not know.

all page
INDIVIDUALLY IS [THERE SOMETHING LIKE SUPPLY AND DEMAND CURVES? A MAN WANTS SO MUCH IF IT IS SO HARD TO GET, SO MUCH MORE IF IT IS SO MUCH EASIER TO GET, SO MUCH LESS IF IT IS SO MUCH HARDER TO GET. THE AMOUNT HE WANTS AT THE PRESENT STATE OF TECHNOLOGY IS A BALANCE BETWEEN HIS INCREASING AVERSION TO THE LABOR AS MORE IS DONE (RATHER AS DIFFERENT AMOUNTS ARE DONE) (8 his
changing aversion & changing demand
or more

THERE ARE ACTUALLY TWO PLACES WHERE SUPPLY AND DEMAND CURVE MAY MEET. WHEN ONLY A LITTLE IS PRODUCED COSTS ARE VERY HIGH, THEN AS MORE IS PRODUCED THEY DECLINE, FINALLY RISE AGAIN. IT IS POSSIBLE THAT VALUE SHOULD STOP AT A PLACE WHERE ONLY A LITTLE WAS PRODUCED. MASS PRODUCTION HAS USED THIS PRINCIPLE, FINDING THE SPOT OF LOW COST MASS PRODUCTION WHERE THE CURVES AGAIN MEET.

AND HIS DECREASING DESIRE AS MORE IS PRODUCED UNTIL HE REACHES THE POINT WHERE FURTHER LABOR WOULD NOT BE WORTH IT. AT THIS POINT THE WORK EQUALS THE DESIRE, AND HIS ATTITUDE TOWARD THE WORK MAY BE CALLED HIS ESTEEM FOR THE PRODUCT, NOT ESTEEM, BECAUSE THAT IS THE VALUE HE PLACES ON ALL THE LABOR, BUT IT IS SOMETHING ELSE ANALOGOUS TO VALUE, AND ESTEEM IS NOT.

ONE THING IS ESTEEMED MORE THAN ANOTHER WHEN THE TERMINAL LABOR IS MORE OBNOXIOUS IN IT THAN IN THE OTHER.

THIS IS ANALOGOUS TO VALUE BECAUSE A THING HAS GREATER VALUE WHEN THE TERMINAL LABOR IN PRODUCING FOR THE MARKET IS MORE OBNOXIOUS.

IF ESTEEM IS TO BE ANALOGOUS TO VALUE IT MUST BE MEASURABLE IN MANY DIFFERENT TERMS. BUT IT WAS DEFINED IN TERMS OF LABOR ONLY.

WHEN A PERSON IS ALONE, 3 FACTORS WHICH CHANGE WITH THE AMOUNT PRODUCED: THE DESIRE FOR ANOTHER, THE AVERSION TO GETTING ANOTHER UNDER THE SAME CONDITIONS, AND THE CONDITIONS. SUBJECTIVELY THESE ARE THE DESIRE FOR ANOTHER AND THE ESTIMATION OF AVERSION TO GETTING ANOTHER. WE MAY ASSUME THE STATUS QUO SO IT IS JUST THE DESIRE FOR THE UNIT AND THE AVERSION TO GETTING IT.

DESIRE WE HAVE MEASURED WITH INFINITE AND ZERO SUPPLY; WHY NOT ALSO WITH INTERVENING SUPPLIES? DESIRE IS THE QUALITY OF THINGS ACCESSORIES TO AUTO BEH; DEMAND IS THE MEASURE OF DESIRE, THE AMOUNT THAT WILL BE TAKEN AT EVERY STEP OF DIFFICULTY OF ACQUISITION.

AVERSION IS MEASURED WITH DEMAND

DESIRE MEASURED WITH AMOUNT TAKEN AT INFINITE SUPPLY, AND LABOR DONE AT MAX LABOR THAT WOULD BE DONE; LATTER IS NOT ZERO SUPPLY NECESSARILY

????

THE ESTEEM, LIKE THE VALUE, OF SOMETHING, DEPENDS ON JUST ONE POINT, NOT THE ENTIRE CURVE. IT IS THE AVERSION TO ^{producing another unit} ~~ACQUISITION~~ ^{producing another unit} ~~GIVING~~ ANOTHER UNIT, JUST AS VALUE IS SOCIETY'S AVERSION TO ^{producing another unit} ~~GIVING~~ ANOTHER UNIT. SO IT IS NOT "THE AVERSION TO MEETING THE DEMAND", BUT "TO PRODUCING ANOTHER UNIT" THAT IS BOTH ESTEEM AND VALUE. NO, FOR DESIRE MIGHT HAVE DECREASED. IT'S AVERSION TO PUTTING ONE MORE UNIT ON THE MARKET; INDIVIDUALLY, THAT'S AVERSION TO MEETING THE ~~DEMAND~~ DESIRE. SOCIALLY, TOO.

AVERSION TO MEETING DEMAND. AS MORE IS PRODUCED, AVERSION BECOMES GREATER AND DEMAND SMALLER UNTIL THE AVERSION IS AS GREAT AS THE DESIRE, AND DESIRE

THEN NO MORE IS PRODUCED. AT ALL TIMES EXCEPT WHEN THE ITEM IS ACTUALLY BEING PRODUCED DESIRE AND AVERSION (ALL THINGS CONSIDERED) ARE EQUAL, ELSE HE WOULD BE PRODUCING IT.

In society "the aversion to exchanging it" is affected by what is offered in exchange by others for what they offer contains much profit. Individually, aversion to producing is affected by what one can get producing other things

180 white page

WHY NOT MEASURE THE "AMOUNT OF LABOR" BY THE AMOUNT OF GOODS PRODUCED? VALUE IS A MEASURE OF THE AMOUNT OF LABOR WHICH COMES FROM THE AMOUNT OF GOODS PRODUCED AND THE AMOUNT OF THE MEASURE FOR WHICH THEY WILL EXCHANGE. IF THE MEASURE WERE SOMETHING PRODUCED BY LABOR, WE COULD DEFINE ONE UNIT OF LABOR AS THE AMOUNT NECESSARY TO PRODUCE SO MUCH OF THE MEASURE, AND OTHER GOODS WOULD CONTAIN UNITS OF LABOR ACCORDING TO THE RATIO OF EXCHANGE WITH THE MEASURE.

HOWEVER THERE IS NO COMMODITY WHOSE PRODUCTION IS EQUALLY DIFFICULT IN ALL TIMES AND PLACES, WHOSE UNITS ARE ALWAYS THE SAME.

IN THE SUPPLY-DEMAND GRAPH, THE X-AXIS IS THE AMOUNT OF THE PRODUCT, THE Y-AXIS IS THE VALUE OF EACH UNIT, MEASURED IN MONEY, THE AMOUNT OF MONEY FOR WHICH EACH UNIT WILL EXCHANGE. THIS IS AT LEAST DIRECTLY PROPORTIONAL TO THE "AMOUNT OF LABOR" THAT WILL BE DONE FOR EACH UNIT, LABOR BEING MEASURED IN MONEY, AND ALL VALUE BEING INTERPRETED AS THE RESULTS OF LABOR. SO??????

IN THE INDIVIDUAL CURVES, THE CONNECTION BETWEEN "ESTEEM" AND "AMOUNT OF LABOR" IS RATHER OBVIOUS. THAT IS THE CONNECTION BETWEEN "HOW MUCH" IS OFFERED AND THE INDIVIDUAL'S LABOR IS OBVIOUS. ALSO "HOW MUCH" IS GIVEN AS SUPPLY IS OBVIOUSLY LABOR. BUT SOCIALLY, THE CONNECTION BETWEEN "HOW MUCH VALUE" AND LABOR IS NOT SO OBVIOUS; IT DEPENDS ON HOW MUCH VALUE ONE CAN COMMAND, WHICH MEANS THE AMOUNT OF LABOR AS DEFINED, BUT IT IS OBVIOUSLY NOT THE WHOLE STORY AND LABOR MUST BE ANALYZED. IN SUPPLY, THE "AMOUNT OF VALUE DEMANDED" FOR AN AMOUNT IS SIMILARLY NOT SO DIRECTLY CONNECTED WITH LABOR. BUT THE AMOUNT OFFERED IS. IN THE INDIVIDUAL CURVE THE ~~Y/Z/X/Z/Z/Z/Z/Z/Z/Z~~ ESTEEM DEMANDED FOR AN AMOUNT OF SUPPLY MEANS THAT FOR TO COMPENSATE FOR HIS AVERSION A MAN DEMANDS THAT THE PRODUCT HAVE A CERTAIN ESTEEM TO HIM. SOMETIME ORGANIZE THE ABOVE AND CONTINUE FROM HERE.

INDIVIDUALS IN SOCIETY ACQUIRE VALUE IN OTHER WAYS BESIDES PRODUCING IT OR RENDERING-----.

ALL SEEK MOST AUTO BEH FOR LEAST PREP BEHA BROKEN NOT IN TWO, BUT MADE INTO TWO SENTENCES WHEN ESTEEM AND/OR VALUE INTRODUCED, AS ALL PERSONS SEEK THE MOST VALUE FOR THE LEAST LABOR AND THE MOST AUTOMATIONAL BEHAVIOR FOR THE LEAST VALUE.

THERE ARE THREE SETS OF LAWS: THOSE FOR THE INDIVIDUAL ALONE, THOSE FOR SOCIETY CONSIDERED ANALOGOUS TO AN INDIVIDUAL, AND THOSE FOR INDIVIDUALS IN SOCIETY. THE LAST INTRODUCES PARASITICS.

2D
COMPLETE DERIVATION OF LAWS, FOR NOTES. — not perfect. *Differs from article mainly in including esteem & other expectations*

1. DIVIDE BEHAVIOR BY MOTIVE INTO PREP AND AUTOR
2. SUBJECTIVE LAW: SEEK "MOST" AUTOR FOR "LEAST" PREP
3. 2 IS ALMOST A CIRCULAR STATEMENT, AS AUTOR BEH⁶ IS "WHAT YOU SEEK". WE DO NOT REALLY HAVE A LAW UNTIL WE CAN GET IT OUT OF THE SUBJECTIVE, FIND SOMETHING OBJECTIVE THAT IS SOUGHT.
4. ACCESSORIES TO AUTOR BEH ARE A GOOD START. TOWARD OBJECTIVITY. THEY HAVE THE QUALITY OF DESIREDNESS. IF THEY ALSO HAVE "LABORIOUSNESS", THEY HAVE "ESTEEM", TO INDIVIDUAL. (BECAUSE THEY ALLOW HIM TO BEHAVE HIGHER ON THE "SCALE OF PLEASURE", WITHOUT WHICH NO ESTEEM NOR VALUE)
5. ESTEEM CONCEPT WORKED INTO LAW: SEEK MOST ESTEEM FOR LEAST PREP BEH, AND MOST AUTOR BEH FOR LEAST ESTEEM. EITHER HALF IS TRUE ALONE, BUT NOT THE WHOLE TRUTH (OF BEHAVIOR, IN ESTEEM TERMS, WHICH THE FIRST LAW IS)
6. WE STILL HAVE NO IDEA OF ESTEEM EXCEPT AS SUBJECTIVE ATTITUDE, BUT WE HAVE PROGRESSED BECAUSE WE HAVE IT APPLIED TO "THINGS" OUTSIDE THE MAN.
7. THE LAW IS VALID WITHOUT OUR SHOWING HOW THE ESTEEM OF PARTICULAR ITEMS IS DETERMINED, SO WE WILL SKIP THAT, BUT DESCRIBE IT LATER FOR NOTES.
8. AN ESTEEM CENTERED VIEW, IN WHICH ESTEEM IS CONSIDERED THE ONLY PROPERTY OF THINGS, THRU WHICH ALL OTHERS ARE REPRESENTED, IS ACCEPTABLE PROCESS OF ABSTRACTING A CHARACTERISTIC TO EASE SCIENTIFIC INQUIRY, DOES NOT IMPLY IT IS IMPOSSIBLE TO THINK ALSO IN OTHER CATEGORIES, NOR THAT THIS CATEGORY IS MORE IMPORTANT, MORE BASIC, ETC.
9. NEXT WE MUST APPLY AN OBJECTIVE MEASURE OF HUMAN REGARD TO THINGS WITH ESTEEM. THIS ~~IS~~ IMPOSSIBLE IN SOLITUDE, ~~AS~~ JUDGMENTS ARE ALL MADE IN MIND, DESIRE MEASURED AGAINST AVERSION THERE. ~~POSSIBLE WHERE THERE IS A PARTICULAR KIND OF ASSOCIATION, IN WHICH TRADE IS FREE, RATIOS CHANGE IN MARKET. THIS REQUIRES HUMAN AGREEMENTS (REGARDING MARKET OPERATIONS WHERE ONE BIDS AND MAY BE REJECTED, MAY CHANGE BID.)~~
or by fiat *that one will higggle, not fight.*
maintain a world for the esteem concept (?) No objective manifest, tho esteem of one may be expressed in terms of others

10. THE OBJECTIVE MEASURE IS VALUE, WHICH IS DEFINABLE IN ABOVE SITUATION. EVERYTHING HAS VALUE IN TERMS OF THINGS FOR WHICH IT EXCHANGES. ONE PARTICULAR THING TAKEN AS MEASURING ROD, DEFINED AS CONSTANT, EXCHANGE RATIO OF OTHER THINGS TO IT IS THEIR MAGNITUDE OF VALUE, OR JUST VALUE.
11. 10 GIVES IDEA OF PROXIMATE DETERMINATION OF VALUE, DOES NOT SAY WHY SOMETHING WILL EXCHANGE FOR SO MUCH OF THE MEASURING ROD. ^{It explains that} THAT IS THE QUANTITATIVE STUDY, WHILE WHAT WE HAVE SAID IS QUALITATIVE, AND SUFFICIENT TO PROVE LAW, WHICH IS PRESENT OBJECT.

12/ CORRECTION TO 9: IN SOLITUDE AN OBJECTIVE MEASURE POSSIBLE: YOU ESTEEM ONE ITEM AS MUCH AS SO MANY OF ANOTHER ITEM, JUST AS VALUE IS DEFINED IN SOCIAL SITUATION. WHAT IS LACKING IN SOLITUDE IS A MARKET IN WHICH PEOPLE ARE CONSTANTLY EXCHANGING AND KEEPING ALIVE THE AWARENESS OF THE RATIO OF REGARD; ALSO THE MARKET VALUE IS FROM MANY PERSONS, NOT JUST *mostly, are giving it an objective number, which observer can study.*

(over)

~~Define~~ define it as "something which overcomes resistance"
Measure force by resistance, + overcomes; measure ~~& define~~
desire by aversion, + overcomes; (define it as something
which overcomes aversion). Desire curve



Altho individually we have no measure we know esteem is from
aversion to prep. labor. We consider it an objective measure when
2 things exchange for each other. We may consider this an
exchange of prep. labor, a measure of one in terms of another.
"Amount" of labor "objectively measured" is just a comparison
of effectiveness with other labor. This is true of all
measurements, physical as well, where even ruler may change
says Einstein.

"Amount" means so many discrete units. In measuring we
imitate this process, but really there is no discrete unit.

Desire & aversion cause esteem

AS A LARGE INDIVIDUAL, IT IS OBVIOUS THAT THINGS ACQUIRE VALUE BECAUSE MOST PEOPLE WANT THEM AND AVOID MAKING THEM, THAT THE ESTEEM OF THE "AVERAGE MAN" IS EXPRESSED IN VALUE. HERE THE LAWS ARE THAT THE SUM OF MEN SEEK THE MOST AUTHOR FOR THE LEAST PREP, AND THE SUM OF MEN SEEK THE MOST VALUE FOR THE LEAST LABOR, THE MOST AUTHOR FOR THE LEAST VALUE.

THE END

~~THEN WE MUST SUM UP THE DETERMINATION OF VALUE AND ESTEEM.~~

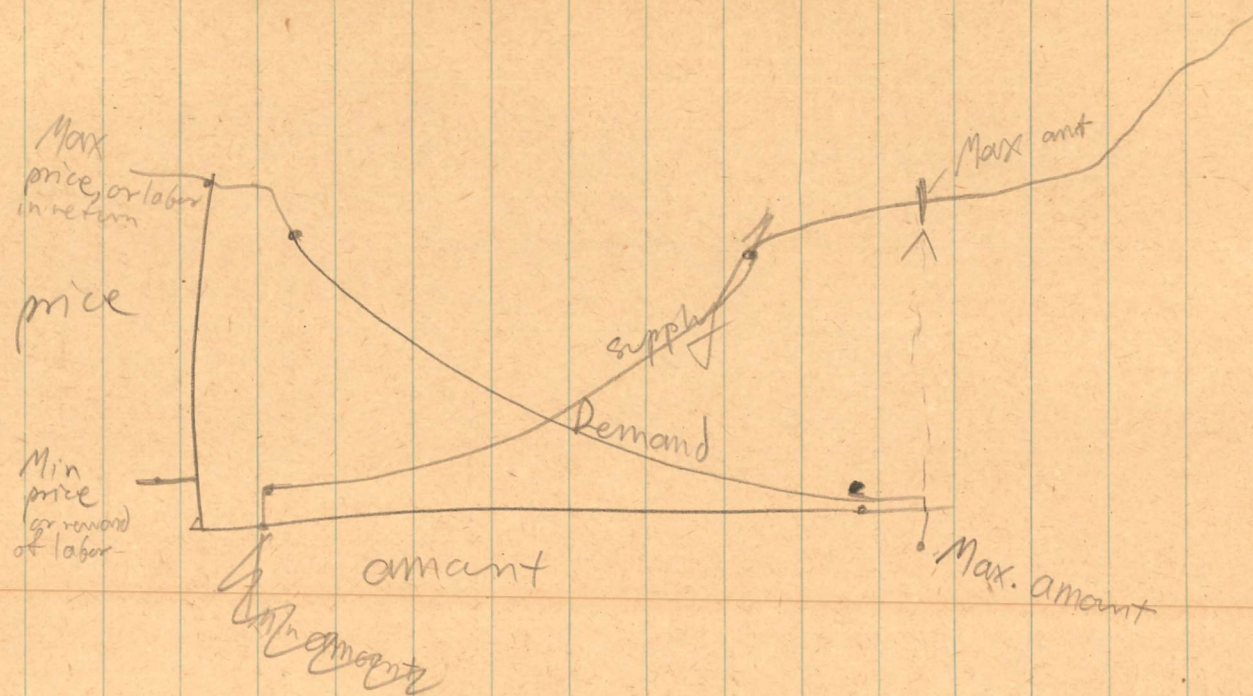
~~FIRST:~~ IN SOCIETIES IN WHICH THERE IS NO FREE EXCHANGE THE CONCEPT OF VALUE MAY ONLY BE TRANSFERRED FROM SOCIETIES IN WHICH THERE IS, OR FROM THE BLACK MARKET OF THE CONTROLLED SOCIETY. AS LONG AS REWARDS ARE IN SOME DEGREE DEPENDENT ON A PERSONS' SUBJECTIVE PREP BEH THERE IS VALUE, BECAUSE THERE IS SOMETHING IN TERMS OF WHICH HE MAY MEASURE HIS DESIRE FOR OTHER THINGS, NAMELY HIS WORK. WHERE THE CONTROLLED SOCIETY ATTEMPTS TO REWARD PERSONS IN RELATION TO THEIR CONTRIBUTIONS TO ACCESSORIES TO AUTHOR BEH IT IS ATTEMPTING A ROUGH APPROXIMATION TO THE VALUE IN A FREE ECONOMY, BUT WITH ARBITRARY STANDARDS OF WORTH REPLACING MARKET STANDARDS. IN THE CONTROLLED ECONOMY THERE ARE STILL ACCESSORIES TO AUTHOR BEHAVIOR, AND ESTEEM FOR THEM. WE SAID WHERE VALUE EXISTS, WHATEVER HAS ESTEEM HAS VALUE.

VALUE IS A MEASURE WE SAID OF THE LABOR NECESSARY TO ACQUIRE SOMETHING. IF LABOR IS NOT CONCERNED IN ITS ACQUISITION, IT HAS NO VALUE, SUCH AS RATIONED ITEMS IN ULTRA COMMUNISM. *& no one will work for it, it must be forced.* AND SO FORTH

THE VALUE OF A THING IS ITS COMMAND OVER COMMODITIES IN GENERAL; BUT WHAT DOES THIS MEAN? ITS COMMAND OVER A PARTICULAR COMMODITY WE UNDERSTAND. ITS COMMAND OVER COMMODITIES IN GENERAL MEANS ITS COMMAND OVER A CERTAIN VALUE OF LABOR. THIS DOESN'T TELL US MUCH MORE THAN JUST A CERTAIN VALUE, WHICH OF COURSE EXCHANGES FOR LABOR. IF WE REMEMBER THAT LABOR FLOWS FROM ONE OCCUPATION TO ANOTHER FREELY WE CAN SEE THAT A CERT

AN AMOUNT OF COMMODITIES DEMANDED, COMMANDED, THEN, IS A CONSTANT QUANTITY OF LABOR, LABOR BEING DEFINED BY THE VALUE IT COMMANDS.

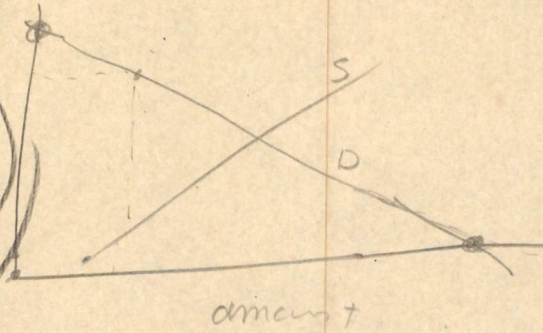
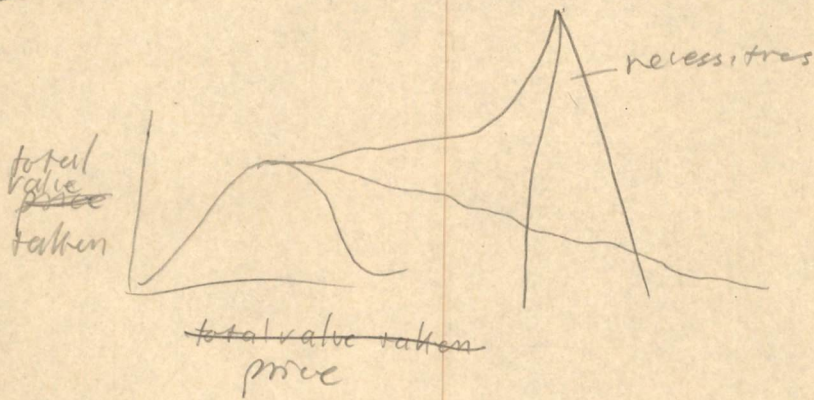
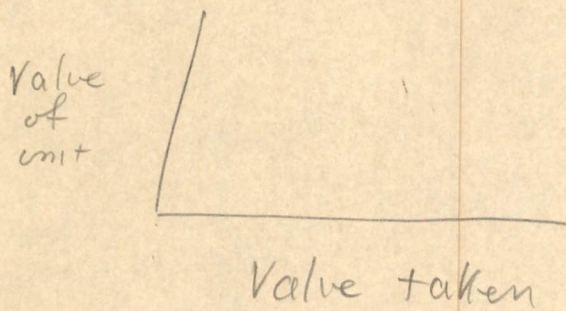
IF WE DEFINE VALUE AS RATIO OF EXCHANGE, POWER TO COMMAND GOODS IN EXCHANGE ETC THEN THERE IS NO VALUE IN RUSSIA EXCEPT BY EXTENSION. *& by not insisting that exchange be free.* BUT IF IT IS ~~INSTEAD~~ THAT QUALITY OF THINGS WHICH HELP AUTHOR AND REQUIRE PREP THEN THE E IS IN RUSSIA. AND THE LATTER IS BEST, THE FORMER BEING A SPECIAL CASE OF AN EXCHANGE ECONOMY, ESTEEM BEING THE SPECIAL CASE OF AN INDIVIDUAL IN ANY ECONOMY. ONLY IN EXCHANGE ECONOMY IS THERE PRICE, OR PRECISE AMOUNT OF VALUE: BUT THE QUALITY VALUE IS UNIVERSAL.

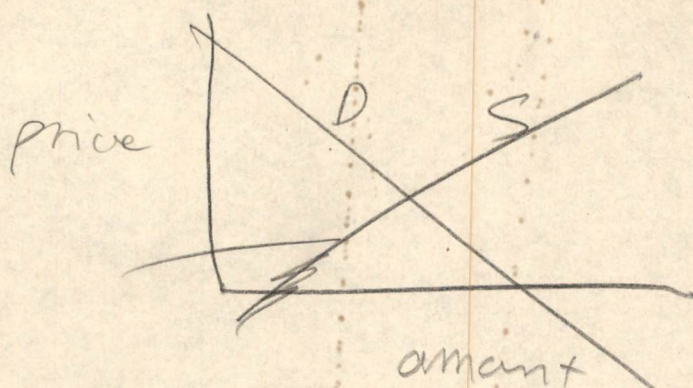
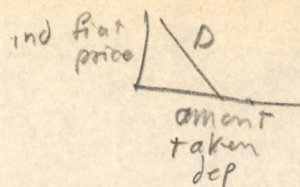
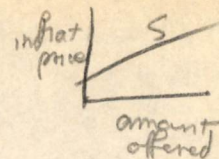
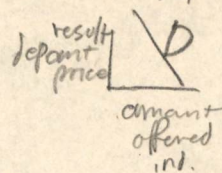
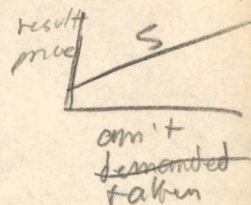


Supply curve drawn conditions must be specified, as w ^{or w/o} new labor etc

PRICE IS THE INDEPENDENT VBLE, FOR BOTH CURVES, AMOUNT THAT WOULD BE BOUGHT AT THE PRICE AND AMOUNT THAT WOULD BE OFFERED AT THE PRICE ARE DEPENDENT. BUT THE SAME CURVE WOULD RESULT IF THE AMOUNT OFFERED WERE INDEP. AND THE RESULTING PRICE WERE DEPENDENT. IF YOU SET A PRICE AND AT IT A CERTAIN AMOUNT IS DEMANDED, THEN IT IS ALSO TRUE THAT IF THAT AMOUNT WERE ON THE MARKET ITS PRICE WOULD BE BID UP TO THAT PRICE. IN A FREE ECONOMY IT IS THE PRICE THAT IS DEPENDENT ON THE AMOUNT OFFERED; IN AN OPA ECONOMY THE AMOUNT OFFERED DEPENDS ON THE FIAT PRICE.

desire
& ~~price~~
averseness
or price offered
& price asked





In D curve, amt is ind, price is dep.

In S " , vice versa.

However the amount taken at a given price is the same if the price is fixed & if the amount is fixed

~~* But supply curve is not similarly "reversible".~~

Conclusion: (As in $MV=PT$) all may vary "independently" (meaning independent of this situation, not of others) must vary dependently according to graphs.

OUTLINE: SOCIAL SCIENCE OF SOME SORT IS POSSIBLE; BECAUSE BODIES ARE NOT
/CANX SUBJECT TO UNLIMITED FREE WILL, DEFINITE LAWS POSSIBLE. THE FIRST
TWO OBVIOUS, AND ECONOMIC. ² 3D LAW REQUIRES SEMANTIC PREPARATION---UNDERSTAND
CONCEPTS, THEN ³ WORD SYSTEMS, AND HOW THEY CAN BE USED WITH THIS LAW AND
OTHERS. ⁴ THE VERY USEFUL VALUE-CENTED WORD SYSTEM. HUMAN RULES ACTING AS
NATURAL LAW; POLITICS IMPORTANT. DIFFERENCES IN HUMANS VARY THEIR REACTIONS
TO ALL LAWS, WITHIN LIMITS OF FUNDAMENTALS. SCIENCE BUILT ON THIS FOUND-
ATION TO GUIDE THE ART OF GOVERNMENT, DEMOCRATICALLY; SCIENTIST RESPONSIBLE.

1- Necessity

2- desire

3 -

4 - value - the social expression of desire.

1. Free will incompatible with ex law

2. Cannot know if will is free or not.

3. Even if it is

4. Body not free

LATER
LANGUAGE AS DEVELOPED AT PRESENT IS NOT WELL ADAPTED TO A SCIENCE OF
SOCIETY. THOSE WORDS WHICH MAY BE USED ARE ALMOST UNIVERSALLY CHARGED WITH
STRONG EMOTIONAL CONNOTATIONS, AND ARE USUALLY OF NO DEFINITE DENOTATION.
AS LONG AS THESE WORDS ARE USED PROGRESS IN SOCIAL SCIENCE IS NOT LIKELY.
BUT OTHER SCIENCES IN THEIR INFANCY WERE FACED WITH SIMILAR PROBLEMS AND
DID THE OBVIOUS: INVENTED NEW WORDS, OR GAVE PRECISE MEANINGS TO OLD ONES,
DEVELOPED NEW CONCEPTS. /~~AS~~/ ~~SOON~~/ ~~AS~~/ ~~ONE~~/ ~~BECAUSE~~/ ~~TO~~/ ~~SPEAK~~/ ~~OF~~ DEMOCRACY,
FASCISM~~S~~, LIBERAL~~S~~~~M~~, CAPITALISM, ECONOMICS, LABOR AND ~~AND~~/ ~~SOON~~ WHICH HAVE IN
GENERAL TO PEOPLE AND PROBABLY TO MOST INDIVIDUALLY NO PRECISE DENOTATION.
A SCIENCE OF SOCIETY WOULD HAVE TO DISCARD MOST SUCH WORDS, AND CAREFULLY
DEFINE WHICHEVER WERE RETAINED.

STUDENTS WHO USE VARIOUS WORD-SYSTEMS HABITUALLY INTERPRET DESIRE,
THE MOTIVATION OF BEHAVIOR , IN TERMS OF THEIR SYSTEMS. FROM THIS THEY
JUMP TO THE CONCLUSION THAT HISTORY MAY BE EXPLAINED IN TERMS OF MEN
ATTEMPTING TO SATISFY DESIRES IN THE PARTICULAR CATEGORIES THEY USE, AS
SEX, MONEY, POWER. THEY DO NOT SEE THAT THE OTHER SYSTEMS ARE AS VALID
AS THEIR OWN, AND THEIR OWN AS LIMITED AS THE OTHERS. SINCE POLITICO-
ECONOMIC SYSTEMS ALMOST HAVE TO BE CONSIDERED IN TERMS OF VALUE, THAT
WORD-SYSTEM IS MOST USEFUL IN INTERPRETING HISTORY, BUT STILL NO MORE
VALID THAN THE OTHERS.

ONCE DEFINE A SUBJECT AND YOU CAN HAVE LAWS APPLYING TO THE CATEGORIES OF THE SUBJECT. FOR EXAMPLE IF I GET TO THE POINT WHERE I'M CONSIDERING WHAT SORT OF P.E. ARRANGEMENTS MAKE FOR MOST HAPPINESS I CAN ATTEMPT TO FIND LAWS ON THAT SUBJECT. IF "WHAT MOTIVATES BEHAVIOR" I CAN MAKE A LAW CONCERNING DESIRE. IF "WHAT ABOUT VALUE" I CAN FIND LAWS REGARDING MEN'S ATTITUDE TOWARD VALUE. THE LAST TWO WILL INVOLVE MOSTLY THE SAME HUMAN ATTITUDE, BUT EXPRESSED IN SLIGHTLY DIFFERENT CATEGORIES.

~~Semantics (1)~~

3

3

COMMON ERROR IS TO WORK WITH ONE SET OF CATEGORIES TOO LONG, GET FIRMLY FIXED THE IDEA THAT OTHER CATEGORIES ARE LESS IMPORTANT, PURELY CONTRIBUTORY. THEY ARE CONTRIBUTORY AS LONG AS YOU ARE USING YOUR CATEGORIES, BUT VICE VERSA WHEN USING OTHER ONES. EXAMPLE: DIFFERENT PEOPLE ASSERT THAT DESIRE TO ACQUIRE VALUE, TO ENJOY SEX, TO HAVE POWER DETERMINE BEHAVIOR. THE BASIS OF DISAGREEMENT IS THAT EACH DETERMINIST CONSIDERS THE DETERMINISM OF THE OTHER COMPREHENDED IN HIS OWN, AS INDEED IT IS. THEY FORGET THE ORIGINAL LIMITATIONS OF THEIR DEFINITIONS IN DRAWING CONCLUSIONS, HOWEVER. SEX IMPORTANT? SAYS MARX: ONLY BECAUSE PEOPLE DESIRE IT, WHICH IS AN EC. CONCEPT. VALUE IMPORTANT? SAYS FREUD: ONLY BECAUSE IT CONTRIBUTES TO ENJOYMENT OF SEX WHICH IS MY CONCEPT. A SUCCESSFUL STUDY OF DETERMINISM MUST USE ALL THESE CATEGORY SYSTEMS, OR AS MANY AS IS POSSIBLE, TOGETHER. THE CATEGORY SYSTEM IS A JUMP FROM REALITY ~~AND/TO/SE~~ WITH THE PURPOSE OF AIDING THE INTELLECT. IN DETERMINISM ONE MUST REINTEGRATE WITH REALITY AT THE END OF THE LINE OF REASONING---THE ABSTRACTING WAS DONE JUST TO AID THE REASON---AND TO REINTEGRATE ONE NEEDS MANY LINES OF ABSTRACT REASONING TO BRING TOGETHER AGAIN.

~~Semantics~~ 2

categories of ^{systems} ~~behavior~~ - pit falls
in general

TO SHOW THAT BEHAVIOR IS A COMPLEX OF CHARACTERISTICS ACTUALLY SEPARABLE AND NOT JUST DIFFERENT WAYS OF LOOKING AT THE SAME THING, CONSIDER THAT SOME OF THEM ARE ABSENT IN SOME BEHAVIOR, ACCORDING TO ONE WORD SYSTEM BUT NOT ANOTHER. THE CATEGORIES OF TWO SYSTEMS OVERLAP. MAN IS WORKING WHILE PAINTING, PLAYING WHILE PAINTING. IN SECOND, VALUE-SEEKING CHARACTERISTIC IS GONE. THE UNITS OF CHARACTERISTICS ARE ARBITRARY; CHARACTERISTICS MAY BE DEFINED SO AS TO INCLUDE ALL OTHER CHARACTERISTIC FROM THE ONE POINT OF VIEW; THEY MAY BE PRESENT OR MISSING.

categories of behavior - their reality.

~~Semantics~~

TO ANALYZE BEHAVIOR CATEGORIES OF IT ARE NECESSARY; THEY, TO BE USED TOGETHER, MUST BE BASED ON THE SAME CRITERION. THEREFORE ONE SET OF CATEGORIES WILL BE OF LIMITED USEFULNESS; IT CAN ONLY BE USED FOR THOSE SUBJECTS IT WAS DESIGNED FOR. DEWEY, THORNTON, FREUD, EXAMPLES OF VARIOUS CRITERIA AND CATEGORIES. ALL ~~XXX~~ SYSTEMS COMPREHEND ALL OTHERS; DIFFERENT VIEWS. FROM CONTAINER CENTRIC VIEW THE DIFFERENT CATEGORIES WHICH APPLY TO THE INDIVIDUAL ARE DIFFERENT CHARACTERISTICS; BUT FROM

THE VIEW OF THE CHARACTERISTIC, IT COMPREHENDS ALL THE OTHERS. WE MAY SAY A MAN IS WORKING, LEARNING, AFFECTED BY SEX, ETC, AND THESE ARE DIFFERENT CHARACTERISTICS. BUT WHEN WORKING WITH THE CHARACTERISTIC CENTERED VIEW ALL OTHER CHARACTERISTICS CONTRIBUTE TO THE ONE. THIS IS CONSISTENT BECAUSE FROM CONTAINER CENTERD VIEW WE RECOGNIZE THE CHARACTERISTICS ARE INTERCONNECTED.

~~Summaries~~ /

Includes:

4 Categories of behavior

3

ALTHO YOU MAY INTERPRET AN INDIVIDUAL'S ACTIONS IN TERMS OF ONE SET OF CATEGORIES, HE HIMSELF RARELY DOES IN OUR SOCIETY. IN SAMOA IT IS DIFFERENT, LIFE IS SIMPLER BUT STUPIDER. MOST PEOPLE HAVE CONFUSED APPERCEPTIONS OF VARIOUS SYSTEMS OF ABSTRACTIONS, DO NOT KNOW WHICH THEY LIVE BY.

Semantics

Categories of behavior. ~~Necessary~~ Essential

IN ORDER TO HAVE AN ALL INCLUSIVE GROUP OF CATEGORIES OF ~~BEHAVIOR~~ YOU MUST FIRST HAVE AN ABSTRACTION WHICH IS ALL INCLUSIVE, SUCH AS LEARNING IS AN ABSTRACTION OF BEHAVIOR WHICH INCLUDES ALL BEHAVIOR, AND MAY BE SUBDIVIDED.

ONE ABSTRACTS TO INDUCE THE GENERAL LAW; THEN RE-INTEGRATES WITH REALITY TO APPLY TO PARTICULAR SITUATION.

Russians knew what they want because they think in only one system. We think in many, are confused. War seems confusion by pumping one system.

MATH IS A NON-EMOTIONAL, NON-AMBIGUOUS, PRECISE LANGUAGE, HENCE THE GREAT STRIDES THAT HAVE BEEN MADE WITH IT. WHEN ONE LEARNS TO COUNT BY NUMBERS INSTEAD OF SHUFFLING BEADS AROUND ON THE ABACUS HE HAS MADE A GREAT STRIDE, FREEING THE ESSENTIAL IDEA FROM ITS HEAVY CONCOMITANTS, FOLLOW CHARACTERISTICS, WITH A MASS WHICH MUST BE MOVED IN ORDER TO THINK WE MAY THEN CONCEIVE OF THE MIND, HOW MUCH FASTER IT CAN WORK WHEN JUST THE IDEAS THAT ARE TO BE DEALT WITH MAY BE ABSTRACTED FROM OTHER MATTER. THERE IS LESS RESISTANCE TO OVERCOME, LESS TO PUSH AROUND IN THE MIND. SO IF WE CAN FREE MERE WORDS OF THE PREJUDICE WITH WHICH THEY ARE ORDINARILY LOADED, THE CONNOTATIONS, THE EMOTIONS CARRIED WITH THEM, WE COULD WHIRL THEM AROUND IN THE BRAIN EVER SO MUCH MORE EASILY AND ACCURATELY, WITH LESS EFFORT, WITH FEWER FALSE LEADS.

words, math, abstraction

3

"NATURALLY OPERATIVE" ONLY FROM A
CLIMATIST HE MIGHT CONSIDER P.E. CH
NOT "NATURALLY OPERATIVE" TO HI
THE DETERMINING. EVERYTHING IS "NATU
IS TRYING TO FORM A VARIATION THAT CA
OF SURROUNDING CONDITIONS. WHICH ARE

. BUT A PRINCIPLE IS
PARTICULAR POINT OF VIEW. IF ONE WERE A
CHANGES "NATURALLY OPERATIVE" WHILE CLIMATE
BECAUSE HE WAS STUDYING ITS CAUSES, DID
RALLY OPERATIVE". CORRECT ATTITUDE: P.E.
AN A JUST SUCCESSFULLY TO THE INFINITY
ALSO CHANGING.

Misuse of natural

2

by one means of objective distinction

THE OBJECTIVENESS OF PLEASURABLE BEHAVIOR AND ~~PLEASANT~~ ^{actor.} BEHAVIOR DOES NOT DEPEND ON THEIR BEING SOCIAL. ROBINSON CRUSOE MIGHT "ENJOY" GOING FOR COCONUTS, EVEN IF HE DIDN'T HAVE TO TO GET WHAT HE WANTS MORE, BUT STILL HE HAS TO DO IT TO GET WHAT HE WANTS SO IT IS OBJECTIVE PREPARATORY BEHAVIOR AND SUBJECTIVE PLEASURABLE BEHAVIOR. *(we said you might enjoy latter)*

IF ONE WOULD DO SOMETHING WHETHER HE WERE PAID OR NOT HE WOULD NOT BE PAID. HE MIGHT DO IT SOMEWHERE ELSE, BUT IT WOULD BE AT HIS OWN LIESURE, AS HE FELT LIKE IT. THAT TAKES CARE OF MOST CASES. STILL A PERSON ~~WH~~ ^{sub.} IS CONCEIVABLE WHO WOULD WORK AT HIS MASTER'S BIDDING WHETHER PAID OR NOT, COMPELLED OR NOT. HE IS STILL AFTER THE MOST PLEASURE FOR THE LEAST ~~LABOR~~ ^{sub. prep. b.}, WHEN I GET MY DEFINITIONS STRAIGHT.

AN ACTOR MIGHT BE ANXIOUS TO ACT IN THE SAME PARTICULAR TIME AND PLACE THE EMPLOYER WANTED, IN FRONT OF THE CROWD, AND WOULD DO IT FOR LESS THAN HE WAS GETTING.

econ.

THE ACTOR WOULD BE COMMITTING OBJECTIVE PREPARATORY BEHAVIOR, SUBJECTIVE PLEASURABLE BEHAVIOR. THE WEIGHT LIFTER OBJECTIVE PLEASURABLE BEHAVIOR, SUBJECTIVE PREPARATORY BEHAVIOR. THE DISTINCTION: GETTING PAID. CRUSOE WAS GETTING PAID IN COCONUTS. LET US SAY THEN GETTING A REWARD, EVEN IF IT COMES FROM NATURE AND NOT FROM MAN. BUT THE WEIGHT LIFTER IS GETTING A REWARD FROM NATURE. SO IT HAD BETTER BE GETTING PAID, THAT IS THE DISTINCTION. THERE MIGHT BE ANOTHER ONE, GETTING A REWARD. ALL SUBJECTIVE PREP BEHAVIOR BRINGS A REWARD. IF THERE IS A REWARD IT IS PREP ~~NOT~~ ^{value} SUBJECTIVELY, MAYBE OBJECTIVELY; IF THE REWARD COMES FROM SOMEONE ELSE, IT IS OBJECTIVELY PREPARATORY. WHAT ABOUT CRUSOE? HE WAS OBJECTIVELY PREP. IT MUST BE THAT IT IS ONLY OBJECTIVELY PREPARATORY IN SOCIETY, WHEN SOMEONE ELSE PAYS YOU FOR IT. BUT WHAT IF CRUSOE DIDN'T WANT TO CLIMB THE TREE? THEN IT WAS SUBJECTIVELY PREP, THAT IS ALL RIGHT. CRUSOE'S SUBJECTIVE FEELINGS ARE ALL. CLIMBING THE TREE WAS SUBJECTIVELY PREP: HE WANTED THE COCONUT. IF HE WOULD HAVE CLIMBED THE TREE ANYWAY ----DASH IT ALL.

THERE IS A DISTINCTION THEN BETWEEN OBJECTIVE PLEASURE AND ECONOMIC PLEASURE. IF A MAN GOES HUNTING

"OBJECTIVELY" MEANS TO ME HERE THEN AS FAR AS BEING PAID FOR THE BEHAVIOR IS CONCERNED. ONLY IT IS THE ACQUISITION OF SOMETHING OF VALUE, NOT BEING PAID. AND ONE CAN ACQUIRE SOMETHING OF VALUE OUT OF SOCIETY. SO OBJECTIVELY BEHAVIOR IS FOR PLEASURE OR PREPARATION WHETHER IT DOES OR DOES NOT INTEND TO ACQUIRE SOMETHING OF VALUE. THAT IS SOMETHING WHICH CANNOT BE DUPLICATED WITHOUT SOME SUBJECTIVE DISPLEASURE. *you value.*

WHEN!

current.

MEN SEEK MOST SUBJECTIVE PLEASURABLE BEHAVIOR WITH LEAST INCIDENT SUBJECTIVE PREPARATORY BEHAVIOR. NOW THEN AS THE OBJECTIVE BEHAVIORS ARE BASED ON THE WEIGHT OF THE MANY SUBJECTIVES, THAT IS AS VALUE IS BASED ON THEM, AND WAGES FOR LABOR, MEN SEEK TO ACQUIRE MOST VALUE FOR LEAST LABOR IS A SAFE STATEMENT; FOR IF MOST MEN ~~VALUED~~ ^{current.} OTHER THINGS, THEY WOULD HAVE THE VALUE.

TOOK PLEASURE IN

IN THE MASS THIS STATEMENT IS ABSOLUTELY TRUE; FOR ANY ONE UNIT, NOT NECESSARILY SO MUCH, BECAUSE OTHER MEN'S LABOR MIGHT BE HIS PLEASURE. INDIVIDUAL DIFFERENCES LIMITED BY NECESSITY TO SURVIVE, NOT TO MENTION COMMON IDEAS. AND OBJECTIVE VALUE CAN BE TURNED INTO MANY SUBJECTIVE PLEASURES. THEN WE CAN HAVE THE VALUED CENTERED VIEW. STILL MUCH TO BE THOUGHT OUT.

WHY NOT SAY ANY BEHAVIOR IS OBJECTIVELY PREPARATORY IF IT HAS AN AIM MORE THAN ITSELF? BECAUSE THIS IS EXACTLY THE SUBJECTIVE DEF. IT IS NOT AN END IN ITSELF TO THE PERSON, IT IS PREPARATORY. IF IT IS NOT TRYING TO ACQUIRE VALUE, THEN IT IS OBJECTIVELY OR ECONOMICALLY PLEASURE, IF IT IS, PREPARATORY. WHAT ABOUT PROFESSIONAL GERMAN SOLDIERS. OBJECTIVELY THEY ARE NOT TRYING TO ACQUIRE VALUE, ARE DONATING THEIR SERVICES, (I'M PROBABLY NOT, BUT SUPPOSE THEY WERE) AND IF SO WE MAY CALL IT OBJECTIVE PLEASURE.

contrary to older labelling of politics as power of labor. *econ.*

conditions bringing
avoid immediate death"

→ THE OLD LAW, THE FIRST LAW, IS "MEN SEEK MATERIAL CONDITIONS FOR SURVIVAL".
NOW WE FURTHER OBSERVE THAT SURVIVAL AND VARIABLE OTHER THINGS ARE
PLEASURABLE BEHAVIOR, AND SEEKING IS PREPARATORY BEHAVIOR. HOWEVER THIS
STATEMENT IS UNSATISFACTORY; SUBJECTIVELY SOME INDIVIDUAL MIGHT CONSIDER
SURVIVAL MERE PREP BEH. AND SOME ASPECT OF IT PLEASURE. PERHAPS ONE SURVIVES
JUST IN ORDER TO SKI. MOST PEOPLE WANT TO SURVIVE IN ANY EVENT, "JUST BECAUSE
THEY WANT TO". BUT ONE IS CONCEIVABLE WHO WANTS TO SURVIVE "JUST TO
SKI", AND, BARRED FROM THAT, WOULD SUICIDE. SO SUBJECTIVELY THERE IS ROOM
FOR ENDLESS VARIATION. THEREFORE WE ARE FORCED TO DEFINE OBJECTIVE
CRITERIA OF PREPARATORY AND PLEASURABLE BEHAVIOR. THE ECONOMIC ONE IS
USEFUL.

→ BUT NOT ENTIRELY PREPARED YET. THE EC DISTINCTION BETWEEN PL. AND PR.
BEHAVIOR IS BASED ON THE VALUED CENTERED VIEW; BEHAVIOR DESIGNED TO
ACQUIRE (THINGS OF?) VALUE IS PREP. ALL OTHER IS PL. BUT WHEN IS BEH.
DESIGNED TO ACQUIRE THINGS OR SITUATIONS OF VALUE? WHERE IS THE LINE?
VALUE DEFINED AS ATTRIBUTE OF MATTER OR HUMAN AGREEMENTS THAT THEY
"SATISFY DESIRES", I.E. ARE NECESSARY MEDIA FOR PL. BEH., AND ALSO ARE NOT
ACCESSORIES
FREELY AVAILABLE WITHOUT PREP. BEH. WHOSE PREP BEH? I.E., PREP BEH HOW
DEFINED? AND PL BEH HOW DEFINED?

→ "PERHAPS IT IS THAT RESULTS OF EXERTION ALWAYS HAVE VALUE BECAUSE, EVEN
THO EXERTION MAY BE PLEASURE THE E REMAINS POSSIBILITY THAT ONE MIGHT BE
INCAPACITATED, INCAPABLE OF FURTHER EXERTION. BESIDES, THO THE FIRST FEW
EXERTIONS MIGHT BE PLEASURE, THEY WOULD BECOME LESS SO PROBABLY. *Anticipated beh not past.*

→ THE "WHO" OF THE PL AND PR ARE THE MAJORITIES OR SIGNIFICANT NUMBERS OF
PERSONS INVOLVED. IF IT WERE ONLY ONE CRUSOE, HIS ATTITUDES ALONE WOULD BE
SIGNIFICANT. AND IT IS NOT DID HE ENJOY THE PAST EXERTION, BUT WOULD HE
WANT TO DO IT AGAIN INSTEAD OF SOMETHING DIFFERENT. COCONUTS WOULD BE
VALUELESS SO LONG AS HE COULD HAVE ALL HE WANTED WITH UT DOING ANYTHING ~~W/~~
EXCEPT THAT WHICH HE WOULD RATHER DO THAN ANYTHING ELSE AVAILABLE.
HERE THE SCALE IDEA OF PLEASURE IS USEFUL. HE WOULD NOT "ENJOY" CLIMBING
THE TREES, BY DEF, IF HE WOULD RATHER BE WALKING ON THE BEACH. ALSO HE
MIGHT FORESEE A BROKEN LEG WHICH WOULD MAKE CLIMBING MOST DISTASTEFUL. THEN
HE WOULD BEGIN TO ATTACH VALUE TO THE COCONUTS.

→ "THOSE CONCERNED" ARE THOSE WITHIN THE TRADING AREA; AND "SIGNIFICANT
NUMBERS" ARE THOSE NUMBERS LARGE AND RICH ENOUGH TO CAUSE A PERSON TO DEMAND
VALUE IN RETURN FOR PRODUCTS HE ENJOYS ~~PRODUCING~~. IF 30 PERSONS
ENJOYED GATHERING COCONUTS AND ONE DID NOT, NONE OF THE 30 COULD PROBABLY
DEMAND A PRICE FROM THE ONE. HE WOULD BE AN INSIGNIFICANT NUMBER. *the trouble of selling to subjective individual*

→ SO VALUE IS AN ATTRIBUTE OF MATTER OR AGREEMENTS SUCH THAT SOME
PERSON IN THE GIVEN SITUATION WILL PERFORM WHAT IS TO HIM PREP BEH IN ORDER
TO ACQUIRE THE MATTER OR THE DESIRED AGREEMENT. AS THE PREP BEH REFER ED
TO IS SUBJECTIVE, AND VALUE IS USED TO DEFINE EC P.B.S, IT IS OK.

→ EC. PL BEH IS THAT NOT DESIGNED TO ACQUIRE VALUE; EC. PREP BEH IS THAT
DESIGNED TO ACQUIRE VALUE. VALUE RESTS ON SIGNIFICANT NUMBERS OF SUBJECTIVE
DESIRES. ALL WE CAN SAY ABOUT IT OBJECTIVELY AND UNIVERSALLY IS THAT ALL
HUMANS WHO SURVIVE VALUE THOSE MATTERS AND AGREEMENTS NECESSARY FOR SUR-
VIVAL AND NOT AVAILABLE WITHOUT THEIR PREP BEH (ANTICIPATED). (AND OBJECTIVE
VALUE ARISES WHEN SIGNIFICANT NUMBERS CONSIDER ITS ACQUISITION PREP BEH.)
(THIS STATEMENT LEAVES THE POSSIBILITY THAT THE ACQUISITION OF NECESSITIES
SHOULD NEVER BE CONSIDERED PREP BEH. WE MAY HAVE TO DEFINE THAT SUBJ.
PREP BEH IS MORE THAN JUST AN ESTIMATE PLACED BY AN INDIVIDUAL ON WHAT HE
MUST DO; NO, NO. IF IT WERE TRUE THAT ACQUIRING NECESSITIES WERE PL BEH
THEN (COVER)

but not with private land
NECESSITIES WOULD HAVE NO VALUE, JUST LIKE AIR. AND THIS IS QUITE CONCEIVABLE. IF THERE WERE NO ~~DISPLEASURE~~ ^{state of desire} SUBJECTIVE, THERE WOULD BE NO VALUE. VALUE IS AN EXPRESSION OF SUBJECTIVE DISPLEASURE AVOIDED IN OBTAINING SUBJECTIVE ~~PLEASURABLE~~ ^{sub. prep} BEH.

No excuse for such confusion
~~"SUBJ. DISPL. BEH. MUST BE PREP, OR IT WOULD NOT BE ENACTED. SUBJ. PREP BEH IS DISPL, OR IT WOULD BE PL BEH SUBJ. AND NOT SUBJ PREP, THO PERHAPS ECON. SO. THIS IS A MATTER OF DEF: I MIGHT HAVE SAID THAT IF THERE WERE A PREP ELEMENT IT WAS PREP. BUT THERE ARE ALWAYS SOME PREP ELEMENTS, AND SOME PL. THE CRITERION IS CONCERNING THE CONSCIOUS AND CHANGEABLE ELEMENTS OF THE BEHAVIOR, ARE THEY THE MOST FUN OF AVAILABLE CHOICES, OR WOULD RATHER DO SOMETHING ELSE BUT REFRAIN TO GET SOMETHING BETTER?"~~

instead of scale of pleasure the significant distinction is yes.
BEHAVIOR WOULD KEEP CHANGING AS LITTLE THINGS CAME UP. WE START OFF SKIING, AND IT IS AVAILABLE TO GO BOBSLEDDING BUT WOULD TAKE ALL OUR SAVINGS SO WE GO SKIING. NOT THE SKIING, THEN, IS PREP, BUT THE WITHHOLDING OF MONEY FROM BOBSLEDDING. AFTER THE WITHHOLDING, SKIING IS MOST FUN AVAILABLE. *Is not done to make bobsledding possible, but for itself.*

individual desire THERE IS A ~~SUBJECTIVE~~ ^{individual} VALUE, A ~~SUBJECTIVE~~ ^{ind.} PLEASURE, AND OBJECTIVE PLEASURE, AND AN OBJECTIVE VALUE. SUBJECTIVE VALUE IS WHAT CRUSOE WOULD PLACE UPON COCONUTS, BALANCING HIS DESIRE (SUBJECTIVE PLEASURE) AGAINST THE WORK INVOLVED (SUBJECTIVE PREPARATION OR DISPLEASURE); *desire* ~~SUBJECTIVE PLEASURE~~ IS ONE'S ESTIMATE OF REGARD FOR A THING REGARDLESS OF LABOR INVOLVED. *which is also* ~~SUBJECTIVE LABOR OR PREPARATORY BEH (OR DISPLEASURE)~~ IS ONE'S ESTIMATE OF THAT. *social* OBJECTIVE PLEASURE IS PEOPLE'S GENERAL ESTIMATE; LETS NOT CALL IT OBJECTIVE BUT SOCIAL; THE AVERAGE OF ALL PERSON'S ESTIMATES, EACH PERSON COUNTING AS ONE; SOCIAL VALUE IS MARKET VALUE, BALANCE OF ALL PERSONS ESTIMATES OF PLEASURE AND OF LABOR; AND (SOCIAL) LABOR IS WHAT IS "MOST GENERALLY CONSIDERED DISPLEASURE OR PREP BEH." *which includes the energy with which they labor*

MAKE DEF. THAT IT SHALL BE CALLED "LABOR" WHEN IT IS SOCIAL, AND DISPLEASURE OR PREP BEH INDIVIDUALLY. AND THAT IS LABOR WHICH, NOT THE INDIVIDUAL DOESN'T LIKE, BUT WHICH EFFECTIVE NUMBERS OF PEOPLE DISLIKE SO THAT THERE IS REMUNERATION OF VALUE, SOCIAL VALUE, WHICH ALSO HAS AN INDIVIDUAL VALUE, PROBABLY NOT IDENTICAL WITH THE SOCIAL.

there is further idea of "is there anything pre fixable"
"PLEASURABLE" BEHAVIOR IS A PERFECTLY LEGIT CONCEPT: ONE WOULD PREFER THE STATUS QUO IT IS DISPLEASURABLE, ONE WOULD PREFER THE BEHAVIOR IT IS PLEASURABLE. BUT NOT CONNECTED WITH AUTORATIONAL AND PREP BEH.

DOES IT HAVE THE SAME PROBLEM OF SIMULTANEITY OF ANTITHESSES? NO, BECAUSE THE NATURE OF THIS CONCEPT IS THAT IT INCLUDES EVERYTHING SUMULTANEOUS UNDER ONE CATEGORY; IT CONSIDERS THE BEHAVIOR AS A WHOLE. STILL, ONE COULD BREAK THE BEHAVIOR DOWN INTO COMPONENTS OF WHICH SOME WERE PLEASURABLE, SOME NOT, AND THE WHOLE ADDS UP TO THE ESTIMATE PLACED ON THE WHOLE.

WHY NOT THE SAME OF THE AUTORATIONAL VS PREP DIVISION?

BEHAVIOR MAY BE DIVIDED ACCORDING TO MOTIVE; : WHETHER THE MOTIVE IS *self* AUTORATIONAL OR PREPARATORY. NO. BEHAVIOR OCCURS WHEN THERE IS MOTIVE; MOTIVE IS EITHER AUTORATIONAL OR PREP. THE DIVISION IS SUCH THAT BOTH MAY OPERATE AT ONCE, BUT THERE IS IN THE PERSONS' MIND A DIVISION BETWEEN WHAT IS AUTORATIONAL AND WHAT IS PREP, THE EXTENT TO WHICH BEHAVIOR IS EITHER.

IT IS CONVENIENT TO CONSIDER "CAPITAL GOODS" AS WAY STIONS ON ROAD TO AUTORATIONAL DESIRE; THEN ALL DESIRES ARE EITHER WHOLE OR SEGMENTS OF THE ULTIMATE, AND WE CAN SAY ALL PERSONS ALIVE DESIRE SURVIVAL: IT IS EITHER ALL OR PART OF THEIR AUTORATIONALE.

Trade increases & esteem
Variant esteems the cause of trade

provide access to action of
other person with less
intense prep. beh. & gets
more esteem than you get.

IF THERE WERE NO SCALE OF MORE AND LESS PLEASURABLE, THEN THERE WOULD BE NO VALUE. THAT'S THE STORY ON THAT. IF YOU'D AS SOON DO ONE THING AS ANOTHER, AT ALL TIMES, AND NO ACCESSORIES WOULD AFFECT YOUR PLEASURE, THERE WOULD BE NO VALUE. (NO ONE IS LIKE THAT)

PREP BEH IS ALWAYS LESS DESIRED THAN THE AUTORATIONAL BEH WHICH IS BEING APPROACHED.

BEHAVIOR WHICH WOULD ^{not} ^{at a time} NEVER BE DONE AUTORATIONALLY MAY BE DONE PREPARATORILY.

^{is not} ~~SUCH~~ BEHAVIOR WHICH WOULD NOT BE DONE FOR AUTORATIONAL MOTIVES IS DEFINED AS UNPLEASANT. ^{preparatory}

~~BEHAVIOR WHICH WOULD NOT BE DONE FOR AUTORATIONAL MOTIVES IS~~

WHATEVER BEHAVIOR IS DONE FOR PREPARATORY REASONS IS LESS PLEASANT THAN WHAT IS BEING PREPARED FOR, THEREFORE WOULD NOT BE DONE AUTORATIONALLY. THEREFORE IS BY DEFINITION UNPLEASANT. THEREFORE THE DEFINITIONS WORK OUT TO BE SYNONYMOUS. THEREFORE WE MAY DISPENSE WITH ONE; LET IT BE PLEASURE, BECAUSE OF THE MISCONCEPTIONS INVOLVED IN USING IT. THIS WAY.

^{irr.} AN ACT MIGHT BE DONE IN PREFERENCE TO THE STATUS QUO AND STILL NOT AS DESIRABLE AS ANOTHER ACT WHICH MIGHT HAVE BEEN PERFORMED, BECAUSE OF PREPARING FOR SOMETHING ELSE. ^{Neither standard applies to autor. vs. prep. standard.}

→ ONE IS CONSTANTLY PREPARING AND TASTING THE FRUITS ALONG THE WAY. USELESS, SO DROP IT, THIS STATUS QUO AND PLEASURE BUSINESS. SO YOU DID HAVE TWO DIFFERENT IDEAS.

^{prep} WHY NOT SAY SOCIAL PREP IS JUST SUM OF INDIVIDUAL PREP BEH? WEIGHT LIFTING IS LABOR TO GIVE SOMETHING OF VALUE. WHY MAKE ANY DISTINCTION BETWEEN THE INDIVIDUAL AND THE SOCIAL? WORK FOR PAY THAT IS ALSO INDIVIDUALLY AUTORATIONAL IS NOT AUTORATIONAL INsofar AS IT IS DONE FOR PAY, BUT IS LABOR. ^{individual}

BUT THIS DOESN'T GIVE US AN ANSWER TO, OF AN INDIVIDUAL ACTION, IS IT LABOR OR AUTORATIONAL? EXCEPT TO SAY IT DEPENDS ON THE INDIVIDUAL, THAT THE SOCIAL CONCEPT IS THE SAME AS THE INDIVIDUAL.

BUT IF WEIGHT LIFTING IS LABOR, WHAT IS THE VALUE RECEIVED? MUSCLES. BUT THEY ARE NOT SOCIAL VALUEABLE. SUCH ACTIONS YOU CANNOT PAY ANYONE TO DO FOR YOU BECAUSE THE ELEMENT OF DESIRABILITY IS THAT YOU SHOULD HAVE DONE IT FOR YOURSELF, JUST LIKE PAINTING PICTURES.

→ SO: ANY PREP ACT A PERSON DOES HE GETS SOME REWARD, WHICH MAY BE SAID THEREFORE TO HAVE SOCIAL VALUE. WHAT IF NO ONE ELSE WANTS IT? AND HE ONLY WANTS IT IF HE MAKES IT? IT THEN HAS VALUE TO HIM; IF IT WERE STOLEN HE WOULD PAY TO GET IT BACK. WHATEVER HAS VALUE TO AN INDIVIDUAL HAS SOCIAL VALUE WHICH IS POTENTIALLY EXPLOITABLE, EVEN IF NOT EXPLOITED AT THE MOMENT.

^{desire} STILL AN INDIVIDUAL'S EVALUATION MEANS JUST WHAT HE WOULD DO TO ACQUIRE THE THING IF HE HAD TO DO IT ALL: IT IS THE POINT PAST WHICH HE WOULD SAY TO HELL WITH IT. AND THIS IS DIFFERENT FROM THE SOCIAL VALUE OF COURSE.

ALSO HIS ESTIMATION OF THE DISPLEASURE OF WORK IS PROBABLY DIFFERENT FROM THE PAY; INDIVIDUAL ESTIMATES ARE RECONCILED BY SUPPLY AND DEMAND INTO THE SOCIAL DEGREE OF IRKSOMENESS.

^{irr.} THE PROFESSIONS, INCIDENTALLY, ARE PROBABLY LEAST IRKSOME TO THOSE ENGAGED IN THEM BUT VERY MUCH SO TO THOSE NOT ENGAGED IN THEM, SO THEY COMMAND HIGH VALUE FOR WHAT IS TO THEM PLEASANT WORK. SAME TRUE IN SOME DEGREE OF ALL SPECIALIZED WORK. ^{Because irksome to uninitiated}

Summary of Thoughts.

We end previous section by observing there is more to behavior than ^{seeking} survival. There are 2 main ideas: total seekings is pl. b. & seeking is prep. b. Study all behavior, break into pr. & pl. Finally arrive at another ^{perhaps} law, ind. of free will argument & first law.

Intro to kinds of behavior: ^{sometimes} ~~things are~~ not sought directly but prepared for. ^{pl. b. is}

1. ~~Remember 2 + 1 = 1 with law~~ ^{new amended, idea of desired & preparatory behavior.}
2. ~~seek more than survival. The concept pleasure/satisfying comes~~ ^{vs. later, preparing to.}
3. ~~Pleasure a scale concept - all subjective attitudes are.~~ ^{Relevant? + & - from states quo.}
4. ~~behavior that is an end in itself, subjectively~~
5. ~~if the motive is itself, pl. b.; if not, pr. b.~~
6. ~~What further man seeks more than survival. Call it pleasurable behavior. To complete~~ ^{can find.}
7. ~~The system add prep. behavior, you have law.~~ ^{probably belongs elsewhere}
8. ~~In classifying what men want we are using the characteristic of "attitude in which~~ ^{men hold it". This (Other characteristics dropped along. ~~will~~ This is the general}
9. ~~method of simplifying by abstracting characteristics to be studied.)~~
10. ~~Utilitarianism, not biological, pleasure.)~~
11. ~~simply by finding the right concepts, I found a law. At I was beginning to wonder, if it~~ ^{was a law. Having a ^{supplement} negative for pleasure. That was more than a negative did it.}
12. ~~pleasure behavior & its opp. may be anything. ~~Must be fitted in in~~~~ ^{re finite form an advantage}
13. ~~He minimizes prep. b. & rejects ^{unpleasant.}~~
14. ~~We can still use the negative now - man avoids unpleasant behavior~~

~~That this is implied in positive. (If prep. behavior is unduly lengthened by~~ ^{a greater amount of prep. behavior which} ~~labors, it is because to break them would be unpleasant behavior.)~~ ^{individual subjectively a good, the less pleasant}

the scale idea of pleasure comes in. "Pl. b." includes all behavior on a scale, except prep. b. ^{& it will do you no good} if you just do not wish to commit or get which ^{is not} prep. behavior, it is ^{dis} unpleasant, below that ^{subjective} ~~not~~ already defined. You prefer idleness, status quo. (Unpleasant behavior is ^{The line always moves.} never committed. But prep. b. might also be divided into pleasant & unpleasant? - Yes - The pleasant prep. behavior is what you'd do even if you didn't have to. Useful distinction. (?)

HOWEVER WHAT OF THAT BEHAVIOR WHICH IS NOT AN END IN ITSELF, BUT STILL IS NOT TRYING TO ACQUIRE VALUE? THAT BRINGS IN THE VALUE CENTERED VIEW. WE CANNOT MAKE THIS STATEMENT ABOUT VALUE UNLESS WE ARE USING THE VALUE CENTERED VIEW. THIS IS A GOOD REASON THEN FOR THE VALUE CENTERED VIEW: IT ALLOWS US TO MAKE P.B.S OBJECTIVE, SO WE MAY SAY THAT WHATEVER THE FELLOW IS FIGHTING FOR IT HAS THAT VALUE TO HIM.

WITHOUT THE CONCEPT OF VALUE, AND THE VALUE CENTERED VIEW THAT MUST GO WITH IT, THERE IS NO OBJECTIVE PLEASURABLE AND PREPARATORY ACTIONS. IS THERE NO OTHER WAY?

IF A FELLOW IS IN AN ARMY, DOES NOT ENJOY IT, IS NOT AIMING FOR THE MONEY PAYMENT WHICH IS SLIGHT BUT TO "SAVE THE WORLD"; HIS ACTIONS ARE SUBJECTIVELY PREPARATORY; OBJECTIVELY (VALUE) PLEASURABLE, EXCEPT FOR ARMY PAY IF ANY. THE SAME WITH ALL POLITICAL ACTIVITY THAT IS NOT REMUNERATED NOR EXPECTED TO BE.

I THINK THAT TAKES CARE OF EVERYTHING, ONLY NEED TO ORGANIZE NOW. (!)

~~Objective & subjective not mutually just.~~

→ In non-trading slave-state economy, ~~objective pleasure~~ ^{autism} would be what was done "off-duty". If this were regulated too there would be no pleasure objective; this must be free of certain necessities, those regarding earning a living.

→ My terms do not necessarily reveal one's inner state of mind which is utterly subjective & incomparable. One can turn everything into subjective pleasure by forgetting what one would rather be doing.

~~Man seeks material cond. from his ^{autonomous} & everything leading there to be best of his perception.~~

→ In preparing for pleasure we may neglect to prepare for survival.
aspect of

If behavior has no other object save itself, ^{to the individual} suppose it has another object but would be done anyway - like gardening - here, the object is not hoeing but eating or taking pride in products. Subjective prep. behavior, because in man's mind is another objective. Skiing would be end in itself, with element of good health as end, skiing prep.

The man who likes his work & not his play must be fit into scheme. Swimming is not just end in itself, but also appreciated for ~~camping~~ ^{camping} effects when working. Nothing is an "end" in itself, for life continues. I do few things because I "just want to" at the moment. Almost Everything has a prep. element. This not true of most, in free time.

~~Service vs. being served is social class distinction of behavior (permitted and use wrongly interpreted as service today)~~

subjectively w. likes & gardening are the same prep. But ^{econ.} objectively gardening is prep. w. likes pl, for no one else can sell w. likes mistakes. If he is developing mistakes to make \$, then econ prep, even if he makes no \$.

IF SKIING IS LESS PLEASURE THAN BOBSLEDDING, AND BOBSLEDDING IS AVAILABLE BUT IS REJECTED BECAUSE IT IS TOO EXPENSIVE, SKIING DOES NOT THEREBY BECOME DISPLEASURE, BECAUSE SKIING IS AN OBJECT IN ITSELF. IF HE WENT SKIING IN ORDER TO ACQUIRE SOMETHING, THEN IT WOULD BE PREP. (IF HE WENT SKIING BOTH TO HAVE GOOD TIME AND TO ACQUIRE SOMETHING, IT WOULD HAVE ELEMENTS OF BOTH, WHICH IS QUITE POSSIBLE)

ACTIVITIES "OFF DUTY" MAY BE LARGELY PREP, SUBJ. ONE MIGHT GO SKIING JUST TO MEET A PRETTY GIRL. ONE WOULD PAY ANOTHER TO GET THE GIRL IF ONE THOUGHT HE COULD GET A GOOD ONE THAT WAY, AND ANYONE WERE IN THE BUSINESS. BUT THE ~~DEMAND~~ IS BELOW THE SIGNIFICANT NUMBER SO IT IS NOT WORTH ANYONE'S WHILE TO PERFORM THAT BEHAVIOR FOR PAY.

LET'S DISPENSE WITH WORD "PLEASURABLE", WHICH IS MISLEADING. SAY "AUTORATIONAL", MEANING IT'S A REASON FOR ITSELF *behavior centered*. THIS MUST BE DEFENDED WITH CLEVER USE OF WORDS: SAY ONE'S LIFE IS DEVOTED TO WRITING, AND THE PURPOSE IS TO HELP POSTERITY. THEN, IN THOSE WORDS, ONE COMMITS NO ACTIONS BECAUSE HE "JUST WANTS TO", BUT ALL ARE "TO HELP POSTERITY". HOWEVER SAY "WHY ARE YOU HELPING POSTERITY?" "I JUST WANT TO". BEHAVIOR IS EITHER AUTORATIONAL OR PREPARATORY. WHETHER ONE THINKS HE ENJOYS PREP BEH OR NOT IS IRRELEVANT. ~~+++NO, NO, NO/HE/DOES/IT~~ INsofar AS HE DOES IT AUTORATIONALLY, JUST FOR THE SAKE OF DOING IT IT IS AUTORATIONAL. INsofar AS HE HAS FURTHER PURPOSE IT IS PREPARATORY. JUAN TRIPPE'S BEHAVIOR MAY BE MOSTLY PREPARATORY, WITH FEELING OF POWER THE AUTORATIONAL ASPECT OF BEHAVIOR--THE CRITICAL ASPECT OF THE AUTORATIONAL BEHAVIOR. "WHAT DOES HE WANT" THE KEY TO BEHAVIOR.

ALL MEN WHO ~~WANT~~ SURVIVE WANT TO, WHETHER AUTORATIONALLY OR PREP.

WHERE SCALE OF PLEASURE COMES IN IS GIVEN A MAN BEHAVING WITH AN OBJECTIVE; IS THERE SOMETHING ELSE HE WOULD RATHER BE DOING BUT IS FOREGOING FOR THE OBJECTIVE? IF SO, IT IS PREP; BUT IF NOT IT IS SUBJ PL SINCE HE WOULD BE DOING IT ANYWAY. IT IS AUTORATIONAL. EVEN IF HE IS PAID FOR IT, FOR RECEIVING PAY IS SEPARATE FROM WORKING AND HE MIGHT WISH TO DISSEMBLE HIS TRUE FEELINGS SO HE MAY RECEIVE THE PAY. HOWEVER THIS INVOLVES TIME AND PLACE AS WELL AS JUST KIND OF ACTIVITY. SO IF THE BOSS SAID "I WON'T PAY YOU ANY MORE BUT YOU CAN STAY AND WORK", IF THE FELLOW WOULD STAY AND WORK AS HAS BEEN KNOWN TO HAPPEN IN DEPRESSION, IT IS AUTORATIONAL BEHAVIOR. (UNLESS HE HAS AN ULTERIOR MOTIVE) BUT IF HE WOULD THEN GO GET A JOB WITH ANOTHER THE TIME AND PLACE ASPECT OF THE WORK WAS PREP, THO THE WORK MAY HAVE BEEN AUTORATIONAL. THAT IS IRRELEVANT HERE, THO, FOR IF ANY ASPECT OF THE WORK IS NOT AUTORATIONAL WE MAY CONCEIVE OF SOMETHING HE WOULD RATHER BE DOING AND MAY THEREFORE DEFINE IT AS PREP WORK.-- THAT IS DEFINE PREP BEH SO AS TO INCLUDE THIS.

SO: IN ORDER TO QUALIFY AS PREP BEH, IT MUST HAVE ANOTHER OBJECT, AND THERE MUST BE SOMETHING THE PERSON WOULD RATHER BE DOING. ACCORDING TO THIS TRIPPE'S BEHAVIOR IS THEN AUTORATIONAL. BUT THAT DEPENDS ON HIM; AND HIS BEHAVIOR PROBABLY IS SOMETIMES ONE, SOMETIMES THE OTHER. PERHAPS HE LIKES SOME ASPECTS OF HIS WORK, NOT OTHERS. WHAT HE LIKES IS AUTORATIONAL, NOT WORK TO HIM, WHAT HE DOESN'T IS PREP.. SO WITH THE MAN WHO WOULD QUIT IF NOT PAID; MAYBE HE WOULD KEEP ON WORKING THAT DAY JUST FOR THE FUN OF IT.

ANYONE IN ANY JOB PROBABLY LIKES SOME PART OF IT; HE IS PAID FOR THE PART HE DOESN'T LIKE, AT LEAST THAT IS HIS ATTITUDE; SUBJECTIVE. BUT SOCIALLY ONLY MASS DESIRES ARE CONSIDERED IN DETERMINING PAY.

AUTORATIONAL MEANING THERE IS NO FURTHER BEHAVIOR TO WHICH THIS IS CONTRIBUTING, PERSONAL BEHAVIOR; ALTHO ITS OBJECT MAY BE TO SAVE THE WORLD.

SUBJECTIVE STATUS OF BEHAVIOR IS DIFFICULT FOR OBSERVER TO DETERMINE IN INDIVIDUAL CASE; UNCONSCIOUS MOTIVATION AND ALL THAT, GETTING OUT OF OUR SCOPE. SO WE SIMPLY SAY THAT THOSE INDIVIDUAL SUBJECTIVE ATTITUDES EXIST AND IN THE MASS HAVE AN OBJECTIVE MANIFESTATION IN VALUE, WHICH WE STUDY. THE WHOLE PURPOSE OF MENTIONING THE SUBJECTIVE FEELINGS IS FOR A BASIS; WE CAN'T WORK WITH THEM EASILY.

ONE USUALLY TAKES AS MUCH VALUE AS HE CAN GET REGARDLESS OF HIS LIKING FOR THE WORK, BECAUSE HE ALSO LIKES TO HAVE THE CREDITS. IF HE TURNS THEM DOWN WE MAY SAY HE IS GIVING THEM AWAY TO THE ONE HE IS WORKING FOR, THAT A TRANSACTION MAY BE CONSIDERED TO HAVE OCCURRED, FROM THE VALUE CENTERED VIEW, BECAUSE HE COULD HAVE COLLECTED. EITHER THAT OR THE LABOR OF COLLECTION WAS TOO MUCH FOR HIM, MEANING HE SUBJECTIVELY TOOK DISPLEASURE IN COLLECTING, SO THAT WOULD BE MORE SUBJ DISPL TO HIM THAN THE MONEY WAS WORTH. TO HIM. SUCH BEHAVIOR IS CONCEIVABLE, BUT MAY NEVER BE CARRIED TO THE EXTENT OF PREVENTING SURVIVAL. IT IS IMPORTANT TO NOTE THAT THIS IS ONLY TRUE OF ONE INDIVIDUAL WHOSE DESIRES ARE VERY DIFFERENT FROM THOSE OF HIS FELLOW MEN. IF EVERYONE FELT THAT WAY ~~NO ONE WOULD BE PAID AND EVERYONE WOULD PRODUCE JUST FOR THE FUN OF IT AND WHOEVER FELT OTHERWISE WOULD TAKE IT IN HAND OVER FIST, PAYING THE DOCILE CREATURES JUST ENOUGH TO LET THEM SURVIVE.~~

IF NO ONE FELT OTHERWISE, UTOPIAN SOCIALISM WOULD BE FEASIBLE. IT IS CONCEIVABLE THAT EVEN LARGE NUMBERS MIGHT BE THUS DOCILE, BUT NOT THAT EVERYONE WOULD BE.

*one would be paid for taking
instead of, as now, for giving.*

~~x wrong approach. Forget survival. Base behavior according to different criterion.~~

- 1 INDIVIDUALS WANT MORE THAN SURVIVAL; WE CALL THE ^{IT} ~~SUM PL. BEH.~~
- 2 ~~TO GET WHAT THEY WANT THEY ENACT PREP BEH OR RELATIVE DISPL BEH.~~

(BEHAVIOR AT ANY ONE TIME MIGHT BE BROKEN INTO COMPONENTS WHICH ANSWERED BOTH DESCRIPTIONS. ~~NO MATTER.~~

- 3 IF THEY ARE ALONE, OBJECTS WHICH ARE ACCESSORIES TO PL BEH AND ALSO CANNOT BE REPLACED WITHOUT PREP BEH HAVE THE QUALITY VALUE, IN THE CONSIDERATION OF THE HUMAN INVOLVED. VALUE IS A SCALE CONCEPT, WITH TWO FACTORS. (WHEN MORE THAN ONE HUMAN, AGREEMENTS MAY ALSO HAVE VALUE)

- 1 SOCIAL PL BEH DEFINED AS THE ~~UNWEIGHTED~~ AVERAGE OF DESIRES OF ALL PERSONS WITHIN THE TRADING AREA.

- 2 SOCIAL PREP BEH, OR LABOR, DEFINED AS BEHAVIOR UNPLEASANT TO UNWEIGHTED AVERAGE OF HUMANS IN TRADING AREA, ~~TO THE EXTENT THAT~~ YET NECESSARY TO PROCURE ACCESSORIES TO SOCIAL PL BEH.

^{is objective} SOCIAL VALUE THE QUALITY OF OBJECTS THAT ARE ACCESSORIES TO SOCIAL PL BUT CANNOT BE PROCURED WITHOUT LABOR, OR SOCIAL PREP BEH.

We know that survival is always a goal, but it might be just accessory subjectively for a while.

~~Survival is not behavior. It is the condition to any behavior. Seeking to survive is behavior; whether as pl b or pr b, it is always present.~~

For most, behavior leading to survival is pleasure. But not for all. It's not men seek survival, but avoid beh. leading to immediate death.

Further, most men look farther ahead; but survival is just one desire among many.

Concept of value makes a social law despite limitless subjective variations.

Ultimate motive: I just want to.

Significant demand for results of behavior is that which ^{makes it worth while to} ~~exceeds what a person~~ would do just for his, causes him to demand compensation or be compelled.

Significant supply is one small enough to have same effect.

Significant ratio — When enough persons feel strongly enough, the social concepts are affected.

If certain behavior is ^{significantly} ~~impl. to a significant number~~ but prep to ~~that~~ the pleas. of another significant ~~ratio~~, it will command a price, will be social prep. b. or labor.

To "value" something we needn't want it as direct access to pl b, but indirect.

It's really a "significant ratio" between supply & demand — one that ^{arouses} ~~arouses~~ value.

Land, ~~does~~ not itself a product of prep behavior, acquires value when prep beh is necessary to acquire it. It is anticipated, not performed, prep beh.

→ A wholly subjective distinction, for ~~Sampson's~~ reasons, ~~is not enough~~. But ~~marginal utilities~~ cause necessities to perhaps ~~indefinite~~ have esteem sometime anyway.

If "another objective purpose is detectable," despite individual attitude, call it objective prior behavior. But another purpose is always detectable e.g. staying alive. ^{Working, eating, always detect other purpose - not always, individuals differ.} end in itself. (Beat to live or like to eat) ^{Survival} When contraceptive worn & semen eaten,

It is performing service or otherwise acquiring credits e.g.

Behavior has many simultaneous purposes; one may be prep, another pleas. One simul breathes, digests, sits, Thinks, chews gum, writes, looks, etc. Limit it to fully conscious activities, choose word that includes all - as "I am" studying". Simul end in itself & purposeful, & purpose is both to improve self & to someday produce discrete (from me) results.

Even objectively: by complying with requirements of job I'm earning; otherwise not. The one aspect of total behavior is objectively prep, the other pl.

→ So our descriptions, both objective & subjective, apply to "aspects" of behavior not total behavior.

Even working one gets pleasant work conditions preferably; & even eating ~~is~~ is in order to work next day, not just for pleasure, ~~the~~ let. of cap. ~~that~~ come of that, arbitrarily. Fits in with that.

→ { One is paid for the prep. aspect of his behavior, not the air conditioning. A behavior situation in toto is arbitrarily classed as preparation.

in order as reward is motive

is doing to be

INDIVIDUAL PREP BEH IS WHAT INDIVIDUAL ~~WON'T DO~~ ^{in order as reward is motive} UNLESS REWARDED. BUT SOCIAL PREP BEH OR LABOR IS WHAT SOCIETY AS A WHOLE ~~WON'T DO~~ ^{in order as reward is motive} UNLESS REWARDED, MEANING THAT INDIVIDUALS CAN BE REWARDED FOR IT, REGARDLESS OF INDIVIDUAL ATTITUDE.

FIRST MAKE THE DEFINITIONS OF INDIVIDUAL AUTOR. AND PREP; THEN INDIVIDUAL EVALUATION FOLLOWS FROM THEM. THEN SOCIAL POSES DIFFICULTY THAT SOCIAL LABOR AND AUTOR. DEMAND A PREVIOUS DEF OF SOCIAL VALUE. / SO DERIVE SOCIAL VALUE AS SUM OF INDIVIDUAL EVAL. SO VALUE IS A QUALITY SUCH THAT SOME INDIVIDUAL IN THE PARTICULAR SITUATION WILL FOREGO IN SOME RESPECT AND DEGREE COMPLETE MASTERY OF HIS BODY AND CONFORM WITH SOMEONE ELSE'S WISHES TO OBTAIN IT. THAT IS IF SOMEONE WILL COMMIT SUBJ PREP BEH FOR IT. IT MUST BE FURTHER PROVIDED THAT THE SUBJECTIVE PREP BEH THE PERSON IS WILLING TO COMMIT ~~WILL~~ IS DESIRED BY SOMEONE ELSE, WHO ALSO CAN COMMIT ACTIONS DESIRED BY SOMEONE ELSE AND SO FORTH BACK TO THE OWNER OF THE VALUE. --- PERHAPS DIRECTLY, PERHAPS BY A LONG ROUTE. ~~This refers to exchange, not value~~

BUT THIS IMPLIES EXCHANGE, AND VALUE MAY ARISE WITHOUT EXCHANGE, IF ONLY TWO PEOPLE WANT THE SAME THING WHICH IS NOT FREELY AVAILABLE TO ONE OF THEM WITHOUT SUBJECTIVE PREP.

INDIVIDUAL HAS HIS DESIRES, AVERSIONS, AND EVALUTIONS. SOCIALLY COMBINED, SOCIETY HAS ITS; ~~DISCREPANCIES BETWEEN INDIVIDUAL AND SOCIAL ATTITUDES ARE COMPENSATED BY TRANSFER OF VALUE. ????~~

SOCIALLY ONE MAY DO THE PREP OF ANOTHER; PREP ARE EXCHANGED, AT RATES DETERMINED BY GENERAL ATTITUDES TOWARD BEHAVIOR AND ITS RESULTS.

INDIVIDUAL VALUE IS A QUALITY WHICH VARIES DIRECTLY WITH THE PERSONS DESIRE FOR THE "THING" AND HIS AVERSION TO THE NECESSARY PREPARATION. SOCIAL VALUE IS A QUALITY WHICH VARIES ~~NOT ONLY~~ WITH THE ~~XXX~~ SUM OF PERSONS DESIRES FOR THE THING AND THEIR AVERSION TO THE NECESSARY PREPARATION. HERE IS VALUE DEFINED WITHOUT A CIRCLE.

LABOR IS THEN THAT BEHAVIOR FOR WHICH ONE CAN ~~DEMAND~~ ^{get} SOCIAL VALUE; ALL OTHER BEHAVIOR IS ECONOMICALLY AUTORATIONAL.

THOSE CONFUSING SITUATIONS ALWAYS BROACHED AGAINST GEORGE'S AXIOM ARE AVERTED BY IDEA OF INDIVIDUAL EVALUATION.

IF YOU PREFER CERTAIN BEHAVIOR TO THE STATUS QUO THAT MEANS YOU WILL DO IT FOR ITSELF, AUTORATIONALLY, DOESN'T IT? ^{distinction is} THE AUTOR-PREP DISTINCTION IS ACCORDING TO MOTIVE, THE PLEASURE ONE ACCORDING TO CONSIDERING A LIMITED NUMBER OF THINGS, WOULD YOU RATHER HAVE DONE THIS; THAT IS, NOT CONSIDERING ANYTHING EXCEPT ITS IMMEDIATE EFFECT ON YOUR ~~CONSCIENCE/EMOTIONS~~ LOWER EMOTIONS.. OBVIOUSLY WHATEVER YOU DO, CONSIDERING EVERYTHING, IS WHAT YOU WOULD RATHER DO.

NEVER MIND "DISPLEASURE"; VALUE ARISES FROM DESIRE TO MINIMIZE PREP BEHAVIOR. PREP BEHAVIOR IS DISPLEASURE BECAUSE IT STANDS IN THE WAY OF AUTORATIONAL BEHAVIOR. THE STATUS QUO IS IRRELEVANT. YOU MIGHT PREFER ANYTHING TO A STATUS QUO OF TORTURE, BUT STILL WHAT YOU PREFERRED WOULD BE PREP BEHAVIOR, NOT AN END IN ITSELF.

ALL THESE VARIOUS WORDS I BRING IN ARE IN DIFFERENT CATEGORIES SYSTEMS, HARD TO WORK TOGETHER. BEST TO DISCARD AS MANY AS POSSIBLE, INCLUDING PLEASURE.

→ Fighting is prep beh not labor. Define labor as giving satisfaction in exchange, not fighting, monopolizing, ?

SOCIAL PREP BEH IS THAT (FOR WHICH YOU CAN) ACQUIRE SOCIAL VALUE; INDIVIDUAL PREP BEH THAT (FOR WHICH YOU) ACQUIRE INDIVIDUAL VALUE. ^{esteem}
SOCIAL VALUE IS ANY PREP BEH PERFORMED BY ONE PERSON FOR ANOTHER ^{labor} ^{value command labor}

FIRST YOU DISTINGUISH MOTIVES OF INDIVIDUAL BEHAVIOR, THEN MAKE INDIVIDUAL VALUE. WHEN TWO OR MORE PEOPLE GIVE INDIVIDUAL VALUES TO SOMETHING IT THEN HAS A SOCIAL VALUE, THE EXPRESSION IN AN ARBITRARY UNIT OF WHAT THEY WILL DO TO KEEP IT OR ACQUIRE IT. IF ONE WILL FIGHT THE OTHER HE WOULD RATHER DO THAT THAN MAKE ANOTHER. THE SOCIAL VALUE IS THE LABOR IT WILL COMMAND, (FIGHTING BEING LABOR)

ALL ACTS EVER COMMITTED ARE IN PREFERENCE TO THE STATUS QUO, CONSIDERING ALL ANGLES. IT DOESN'T MATTER ANYWAY.

INDIVIDUAL VALUE IS WHAT YOU WOULD GIVE; SOCIAL VALUE IS THE SMALLEST YOU HAVE TO GIVE. ^{desire} ^{Esseem is what you would personally labor.}

INDIVIDUAL PREP B. IS NOT LABOR WHEN NO ONE ELSE COULD DO IT FOR YOU. OTHERWISE IT IS LABOR, I.E. SOCIAL PREP BEH, AND ITS RE SOCIAL REWARD IS THE SOCIAL VALUE OBTAINED. BUT ONE WORKS FOR INDIVIDUAL VALUE.

INDIVIDUAL VALUE IS THE SAME AS SOCIAL VALUE; IT IS INDIVIDUAL'S RECONCILIATION OF HOW MUCH HE WANTS IT AND HOW DIFFICULT IT WOULD BE TO GET IT OTHERWISE (NOT NECESSARILY BY HIS OWN LABOR) DESIRE DIFFERS AMONG INDIVIDUALS, AND ALSO ABILITY TO GIVE DESIRED THINGS IN RETURN. BUT WITHIN ANY ONE TRADING AREA VALUE MUST BE THE SAME FOR ALL PERSONS, BECAUSE IT IS JUST AS HARD FOR EACH TO GET IT OTHERWISE. WHATEVER HAS INDIVIDUAL VALUE HAS SOCIAL VALUE TO THE SAME DEGREE, THO IT MAY NOT BE REALIZED IN "INSIGNIFICANT" INSTANCES. LABOR IS THAT BEHAVIOR MOTIVATED BY ACQUIRING INDIVIDUAL VALUE; ONLY WHEN IT CANNOT BE DONE BY ANYONE ELSE IS THE INDIVIDUAL LABOR---IRRELEVANT.

IN A CERTAIN WORK THE EXTENT OF VARIOUS INDIVIDUALS' MOTIVATIONS MAY VARY: ONE LARGELY TO GET THE REWARDS, ANOTHER MOSTLY FOR FUN BUT ALSO TO GET THE REWARDS: THEY WILL EACH RECEIVE THE SAME REWARD, BECAUSE EACH HAS THE SAME BARGAINING POWER AND WILL TAKE AS MUCH AS HE CAN. ^{whether he takes it or not} THE EXTENT OF THE REWARD WHICH ALL GET IS DETERMINED BY THE TOTAL OF ATTITUDES; THE INDIVIDUAL ATTITUDE DOES NOT AFFECT THE REWARD.

WEIGHT LIFTING IS JUST PREP BEHAVIOR WHICH IS NOT EXCHANGEABLE. THE RESULTANT GOOD HEALTH IS LIKEWISE NOT EXCHANGEABLE. IT IS ^{exchangeable} VALUABLE TO THE INDIVIDUAL, BECAUSE HE DESIRES IT AND DOES NOT WANT TO REPEAT THE LABOR. BUT IT IS NOT SALEABLE, PROBABLY. ^{esteem} VALUE NEED NOT BE SALEABLE. BUT THERE IS NO NEED TO DIFFERENTIATE SOCIAL AND INDIVIDUAL VALUE JUST TO EMPHASIZE THIS INSIGNIFICANT FACT.

THERE REMAINS INDIVIDUAL VALUE AS THE MOST A PERSON WOULD GIVE IF HE HAD TO. THIS IS DESIRE, NOT VALUE. CRUSOE DESIRES COCONUTS SO HE WOULD GIVE HIS LEFT ARM FOR THEM, BUT ^{esteem} VALUES THOSE HE HAS NO MORE THAN CLIMBING THE TREE FOR MORE. DESIRE IS WHAT YOU WOULD GIVE, ^{esteem} VALUE IS WHAT YOU HAVE TO GIVE; NO FURTHER CONCEPTS NEEDED. VALUE BOTH A SOCIAL AND INDIVIDUAL CONCEPT, BUT IN SOCIETY ONLY ONE VALUE EXISTS.

AND SO WITH THE P.B.S.: PR. B IS THAT WHOSE MOTIVE IS TO ACQUIRE VALUE. BUT IT COMES FIRST SO SKIP VALUE, SAY IT IS BEH IS NOT AUTOMATIC; AUTOMATIC IS DONE FOR FUN.

MUSCLES ARE ^{estimable} VALUABLE BECAUSE THEY ARE DESIRED AND CANNOT BE HAD WITHOUT

OVER

LABOR. THEY ARE UNEXCHANGEABLE BUT THAT DOES NOT HURT VALUE.

IT WAS SUPERFLUOUS TO SAY "IS IT DONE FOR ^{VALUE} ~~MONEY~~" AS OPPOSED TO "IS IT DONE FOR ANY OTHER GOAL AT ALL" BECAUSE THE VALUE-CENTERED VIEW MAKES THEM SYNONYMOUS. ~~XYMOSX//~~

HOWEVER IT IS ONLY IN EXCHANGE THAT WE GET OBJECTIVE MANIFESTATIONS OF VALUE. WE CAN THEN MEASURE THESE AGAINST SUBJECTIVE MANIFESTATIONS. EXAMPLE: MY CHILD'S VALUE TO ME IS WHAT I SPEND ON HIM. (WHICH IS NOT TO SAY THE DESIRE IS SMALL, BUT THE SATISFACTION IS EASY.)

WHEN SOMEONE'S DESIRES DEPART WIDELY FROM THE NORMAL, AS WHEN HE GIVES AWAY MONEY, THEN THE SATISFACTION, THAT ACCESSORY TO AUTORATIONAL BEHAVIOR, HAD THAT ~~VALUE~~ ^{esteem} TO HIM. AS IT WAS A UNIQUE SITUATION, IT HAD THAT VALUE ~~ALONE~~ ^{it's} AS NO ONE ELSE WAS INVOLVED. (THERE IS OFTEN A SUPPLY AND DEMAND SITUATION ~~THO~~, IN COMPETITIVE CHARITY, WHERE THE SAME SATISFACTION CANNOT BE PURCHASED WITH THE SAME MONEY; THE VALUE RISES BECAUSE OF COMPETITION.)

~~VALUE~~ ^{esteem} IS THEN INDEPENDENT OF MONEY, INDEPENDENT OF SOCIALNESS. WHENVER ~~PREPARATION~~ ^{preparation} IS UNDERGONE FOR ACCESSORIES TO ~~THE~~ ^{AN} AUTOR, THE ACCESSORIES HAVE VALUE. SOCIETY AND MONEY GIVE US OBJECTIVE MEASURES, WHICH SOMETIMES CAN AND SOMETIMES CANNOT BE APPLIED TO SITUATIONS IN WHICH MONEY DOES NOT CHANGE HANDS. IF A MAN WORKS A DAY FOR ANOTHER OUT OF KINDNESS, THE KINDNESS MAY BE MEASURED IN THE MARKET VALUE OF THE WORK DONE. IF HE GOES OUT SWIMMING WITH SUNTAN AN ULTERIOR MOTIVE THE VALUE IS HARD TO SET.

THE DISTINCTION I HAD IN BACK OF MIND ABOUT WHAT WAS DONE FOR MONEY AND WHAT WAS NOT WAS POOR; BECAUSE SUBSISTENCE FARMING IS NOT DONE FOR MONEY. SUPPOSING I DISTINGUISH BETWEEN WHAT IS DONE FOR MONEY OR THINGS WHOSE VALUE MAY BE EXPRESSED IN MONEY SUCH AS FOOD, AND BEHAVIOR FOR UNEXCHANGEABLES SUCH AS MUSCLES, AND JUST PLEASURE? ACTUALLY THIS IS NO DIFFERENT. MUSCLES MIGHT BE EXCHANGABLES, THAT IS THEIR USE MIGHT DEMAND PAY. THE CRITERION IS WHETHER THE BEHAVIOR IS FOR ITSELF OR SOMETHING FUTURE.

"DESIRE" IS WHAT THEY CALL ~~EFFECTIVE~~ ^{effective} POTENTIAL DEMAND; VALUE, EFFECTIVE. WITH EMBROIDERY.

TO THE BUYER, THE VALUE OF ANYTHING IS THE LEAST HE CAN PAY; ANY GREATER PA ^{IS} WHAT HE IS PAYING FOR LAZINESS; TO SELLER, IT IS THE MOST HE CAN GET; ANY LES ACCEPTED IS THE PRICE FOR NOT LOOKING FURTHER. *It is often worth it.*

WE COULD IF DESIRED DISTINGUISH BETWEEN WHAT A PERSON DOES ALONE TO BE REWARDED, AND WHAT HE DOES TO BE REWARDED BY SOMEONE ELSE. IT'S PREP IN EITHER CASE, AND I SEE LITTLE USE IN THE DISTINCTION.

means nothing here, ~~1~~ ^{see only 2} distinctions now, attitude & economic. "objective"

→ Some persons' attitude is such that all ^{consumers} actions are subjectively prep — like swimming. ^{to "shape"} Others that all is pl. — Diogenes more than way than I. Subjective attitude ~~is~~ useful mostly as basis of ~~subjective~~ economic

~~Swimming is ^{econ.} objective pleasure to all but professional~~

~~The subject: If one is sensible he will regard everything he decides to do as "just for fun". Then all would be subjective pleasure. But there would remain the cold fact that some actions behavior is rather compelled; one can talk himself into enjoying it, but this is different from spontaneous enjoyment. Thus, even tho one enjoys it, he has to do it anyway. Skiing & weightlifting are optional, earning a living is not, first to eat, then to ski. Objectively it looks like one's vocation, oiling skis, ~~buying~~ buying them, strapping them, driving to Alta, are prep, skiing is pl. Subjectively, it may not be so, (economically it is trivial). Objectively is the way one behaves? One behaves as tho object was to grow & sell spuds, tho it may be really to plow a neat furrow or get some tail (all 3 probly — not mutually exclusive). This is same as~~

→ ~~subjective; ^{by one's def.} one behaves as tho he wanted what he wants, if we consider all behavior & all aspects of want.~~

→ "Objectively" ^{may} ~~might~~ mean "judging others by ~~my~~ standards, ~~as~~ other ~~arbitrary ones~~ than their own subjective ones", which includes economic & infinite others. Econ. is probly the only useful objective standard. It relates purpose, a subjective idea, to an objective reality.

Laws for all individuals must use ~~subjective~~ terms, except re survival. Laws for value & labor might be phrased more generally.

To comprehend s.s. use many of the different views, ~~and even~~ value centered view for even, but this does not explain many important things, as that unselfish political thinking is important prep. — well, this is a long range prep. to acquire a situation the individual ~~he~~ would pleasure, & even if he never gets the reward (a characteristic of political action) he was working for it & it was what he "valued". By such reasoning we can ~~see~~ see much truth thru v. centered view. He "values" it means it would provide a motive for his subj. pl. beh., he is willing to undergo s. pr. b. for it.

Any subj. prep beh., by ~~above~~ ^{& defining} reasoning, is aimed at acquiring value, & there are 2 "values", the buyers estimate & the market price or in solitude the "labor" needs.

We consider all behavior, now set about dividing it into useful segments.

Subjectively to Lorenz ~~that~~ eating was pr. b.

Ultimate answer to "why do you want to" ~~it~~ is just "I want to, I enjoy it." It is s. pl. b., remaining alive. One draws the subj. line between pl. & pr. where one can no longer say "It is for some other end", but just "I want it". ~~Nature causes us to "just want" what helps us survive, & other things too.~~ Some individuals won't say "I just want it" until you say "Why do you want to remain alive"; others at "Why do you eat"; some at "why do you work" or "play". But if they do say it of other (ones)

Things ^{before} ~~after~~ survival you can ~~always~~ ^{often} point to a further motive, getting back to survival. Except when it is drinking or other health-injuring behavior, the motive is mental ease, an end in itself not heading back to survival. But still, the ultimate reason is "I enjoy it", so much as reason for survival.

→ It is not just survival, but survival under particular conditions that men want. They often lose life working for conditions. - by drinking or fighting.

BY DEFINITIONS, IF BEHAVIOR HAS AN OBJECT THEN THERE IS SOMETHING YOU WOULD RATHER BE DOING, BECAUSE THE OBJECT IS IN TERMS OF BEHAVIOR. SO THE SITUATION IS INCONCEIVABLE THAT YOU ARE BEHAVING WITH AN OBJECT AND SIMUL THERE IS NOTHING YOU WOULD RATHER BE DOING. ~~NO, NO; THE OBJECT MIGHT BE YEARS AWAY. CONCLUSION: IT DOESN'T MATTER IF THERE IS SOMETHING YOU WOULD RATHER BE DOING OR NOT. IT'S JUST: IS IT FOR ITSELF OR SOMETHING ELSE. AND~~ THE CRITERION OF THAT IS, "WOULD YOU DO IT IF IT CEASED TO HELP APPROACH THE SOMETHING ELSE". NOW THIS MAY BE APPLIED TO BEHAVIOR AS A WHOLE OR TO ANY SEGMENT OF IT, IN TIME, SPACE OR CLASSIFICATION. I WAS ERRING IN CLASSIFYING ACCORDING TO TWO CRITERIA INSTEAD OF JUST ONE. ONE COULD ALSO CLASSIFY ACCORDING TO WHETHER OR NOT THERE WAS SOMETHING ONE WOULD RATHER BE DOING, BUT THAT WOULD BE DIFFERENT.

NOW WE ARE AWAY FROM THE USE OF THE WORD AND IDEA OF PLEASURE. IT IS AUTORATIONAL VS PREP. I SHOULD HAVE KNOWN FROM THE START THAT PLEASURE COULD NOT GO WITH PREP. STILL THEY WERE MUT. EXCL. AS I HAD DEFINED THEM, THEN I BROUGHT IN THIS SCALE IDEA OF PLEASURE WHICH AMOUNTED TO A DIFFERENT CRITERION TO DEFINE PLEASURE.

THE QUESTION "WOULD YOU DO IT IF CERTAIN RESULTS WERE REMOVED" IS NOT A SUFFICIENT CRITERION. PERHAPS YOU WOULD STOP SKIING IF THE PRETTY GIRLS LEFT BECAUSE THAT REDUCED THE PLEASURE BELOW THE POINT WHERE THE INCIDENT PREP WAS WORTH IT. BUT THE SKIING IS STILL ~~PLEASURE~~ AUTORATIONAL PER SE, NOT JUST A MEANS OF MEETING GIRLS, WHO COULD SAY BE MET OTHER WAYS.

OR, RE WORK: "THIS WORK IS AN END IN ITSELF; BUT IF THEY STOPPED PAYING ME I WOULD HAVE TO QUIT, BECAUSE I MUST EAT" HERE THE WORK IS OBVIOUSLY NOT AN END IN ITSELF. STILL, GETTING A PLEASANT KIND OF WORK MIGHT BE AN END IN ITSELF SUBSERVIENT TO THE MORE IMPORTANT END OF EATING. THERE ARE ALL SHADES OF DESIRE, ONE OFTEN FOREGOES LITTLE ONES FOR BIG ONES, BUT THE LITTLE ONES ARE STILL AUTORATIONAL.

ANY BEHAVIOR WILL BE DESIRABLE FOR BOTH PREP AND AUTOR. REASONS, A DECLINE IN EITHER OF WHICH MIGHT CAUSE THE TOTAL TO BE DISCARDED, IF IT WERE INSEPARABLE. AUTORATIONAL AND PREP APPLY TO MOTIVES, NOT BEHAVIOR; BEHAVIOR WILL HAVE MANY MOTIVES; ONE ATTEMPTS TO SATISFY AS MANY AS POSSIBLE AT ONCE. MOTIVES ARE EITHER DIRECT OR PREP; BEHAVIOR IS "PARTLY FOR THIS, PARTLY FOR THAT, PARTLY FOR FUN".

SO A MAN IS AT HIS WORK FOR MONEY, ALSO FOR FUN. THIS WE LABEL ECON LABOR, BECAUSE WHEN THERE IS THAT ELEMENT IN IT, FOR MONEY, THAT IS ENOUGH.

ANALOGOUSLY WE MIGHT SAY SUBJECTIVELY WHEN THERE IS AN ELEMENT MORE THAN "FOR FUN" IT IS PREP. CONCLUSION: WE CANNOT DIVIDE BEHAVIOR SUBJECTIVELY THEN, ONLY MOTIVES. OBJECTIVELY WHEN THE PREP MOTIVE CAUSES US TO DEMAND VALUE, IT IS ECON PREP OR LABOR. WHEN IT PERMITS US TO, NOT CAUSES US TO.

~~BUT EVEN ECONOMICALLY THERE IS THE SAME PROBLEM. IN EC WE SOLVE IT BY SAYING THAT ANY ELEMENT OF EARNING MONEY MAKES IT LABOR. BUT THERE IS ALWAYS AN ELEMENT OF THAT, TOO; ONE KEEPS HIMSELF IN GOOD SHAPE ON HIS VACATION SO HE CAN EARN MONEY ON HIS RETURN. BUT SOME PEOPLE DON'T. WELL, THAT'S ALL RIGHT. IF ALL A MAN'S ACTIONS ARE DESIGNED TO EARN MONEY THEN HE IS ALWAYS LABORING, BUT NOT BEING PAID FOR IT. HIS ATTITUDE IS UP TO HIM.~~

WHY MUST EVEN EC INSIST ON THIS SHARP DISTINCTION? ALL BEHAVIOR IS GIVING SOME CONSIDERATION TO BEING ABLE TO EARN MONEY, SO LONG AS ONE AVOIDS DEATH; AND ALL BEHAVIOR IS GIVING SOME CONSIDERATION TO PLEASURE-- ONE WANTS GOOD WORKING CONDITIONS. THERE ARE DEGREES OBJECTIVELY JUST AS SUBJECTIVELY. THERE WILL BE A "SIGNIFICANT" ^{ratio of motives} FEELING, A POINT AT WHICH ONE FINDS IT SUFFICIENTLY DISPLEASURABLE TO STOP UNLESS PAID. THESE SIGNIFICANT FEELINGS ARE THE ONES THAT WE CAN USE. SUBJECTIVELY HIS SKIING IS PARTLY PREP TO MEET A BUSINESS CONTACT; THE CONTACT IS KNOWN TO BE ABSENT, WILL

OVER

Over

HE STILL SKI? IF NOT, IT WAS SIGNIFICANTLY PREP. OR, HE CAN MEET THE CONTACT BUT NOT SKI, WILL HE GO? IF NOT, IT WAS SIGNIFICANTLY AUTOP. IT MIGHT HAVE BEEN BOTH AT ONCE, VIEWING THE ENTIRE DAY'S ACTIVITY AS A WHOLE. WE MAY DIVIDE THE ACTIVITY INTO SEGMENTS AND JUDGE EACH ONE. THE TRIP TO ALTA REQUIRED, SAY, BOTH INCENTIVES. WAS IT PLEASURE OR BUSINESS? BOTH. "INSOFAR AS" MOTIVE WAS FUN, ETC.

AS FOR THE TRIP ITSELF, IT TOO WAS PARTLY PREP TO SKIING, PARTLY FUN. "INSOFAR AS" FUN, FUN; "INSOFAR AS" PREP, PREP.

"INSOFAR AS" HE BEHAVES FOR REWARD, PREP; INSOFAR AS FOR FUN, AUTORATIONAL "INSOFAR AS" COVERS ALL THE DIFFICULTIES.

WHEN SOME OTHER KIND OF BEHAVIOR IS THE GOAL OF PRESENT BEHAVIOR, AND THAT OTHER BEHAVIOR IS WANTED NOW (LATTER IMPLIED IN STATEMENT THAT IT IS GOAL, BECAUSE IF IT IS NOT WANTED NOW IT IS NOT THE GOAL NOW, NOT UNTIL IT IS WANTED) THEN ONE WOULD LIKE TO DISPENSE WITH PRESENT BEHAVIOR AND WILL ATTACH VALUE TO WHATEVER ALLOWS HIM TO DO SO.

THO ONE MAY "ENJOY" PREP BEH SUBJECTIVELY IN A PERSONAL SENSE OF GOOD ADJUSTMENT TO NECESSITY, THE FACT THAT ONE WOULD LIKE TO DISPENSE WITH IT FOR SOMETHING ELSE HE WILL ENJOY MORE PUTS IT IN A CATEGORY OF BEHAVIOR THAT ONE SEEKS TO AVOID, PREP BEH.

JUST BECAUSE ONE ACCEPTS VALUE FOR BEHAVIOR DOESN'T MEAN HE IS TRYING TO AVOID THAT BEHAVIOR, BUT THAT HE WANTS THE VALUE ALSO, PERHAPS BECAUSE IT ALLOWS HIM TO CONTINUE THE BEHAVIOR FOR WHICH THE VALUE IS PAID. BUT IT IS MORE COMMON IN OUR UNHAPPY WORLD TO LOOK FORWARD TO DISCONTINUING THE BEHAVIOR FOR WHICH ONE IS PAID.

~~LABOR IS NOT WHATEVER IS DONE WITH THE PURPOSE OF ACQUIRING REWARD, BUT WHAT HAS THAT EFFECT. NO. PURPOSE IS DETERMINANT. BEHAVIOR DESIGNED TO ACQUIRE EC VALUE IS EC PREP BEH OR LABOR, WITH "INSOFAR AS" IMPLIED.~~

VALUE: THE CHARACTERISTIC OF DESIREDNESS AND REQUIRING ~~LABOR/TO/OBTAIN/~~ SUBJECTIVE PREP BEH TO OBTAIN, INDIVIDUALLY. (INSOFAR AS IMPLIED) ECONOMICALLY

Summary of thoughts p. 2

~~to type water~~
~~Search~~

Q1. Duality between more & less pleasurable remembered by idea of
zero point, less pleasurable is displeasurable

* 12. In Thinking, when you have a good idea but trying to organize
 irrelevant you encounter too many complications, difficulties, you need either
 more or different categories. ^{or better}

type 1.3. In ec. the p.b.s are made objective. One is paid for a pr. b., whatever its ^{individual} subjective status, may have to pay for pl. b., it is part free.

14. Our subject is behavior so we don't question motives too deeply, nor unconsciously. We cannot work with ideas of those psychologists who impute actions to unconscious motives. In 1905, directioning, etc. How people act is our subject.

15. Even when people enjoy difficulties they often act as tho they did not, demanding pay. ^{Because they enjoy being paid & can get the pay} It is where one enjoys re using money that behavior shows a difference. ^{This limited by need to survive & general desire for money} Also when they take on more work than need be to get what they ^{such persons important leaders} ^{what they want is very expensive} otherwise want. ~~What the difference~~ affects behavior we are interested. ^{which limits usefulness of subjective distinction.} Spencer, evolution, p. 6. becomes subj. pleasure

16. "Eating" is, subjectively, an end in itself, but biologically the nourishment of cells is, eating is prep. ^{the step with conscious function, and must be the also conscious} But our present criterion is the mind, conscience.

→ 17. Ec-ists, idea of "rationality of human behavior" - a poor expression.

18. ~~Pleasure (2 labor) is both time & intensity, objective measure is value.~~

19. Value "should" be attached to results of someone's prop. behavior, but

~~also other "things" have + whatever will dispense with rep behavior,~~
~~the labor, the standards~~

20. Further concept of p.ty's possible: social: prep. is what you do in human relations to get along (ec.-ly. ~~at~~ politics is both pl & pr, socially ^{openly})

~~it is all prep, subjectively, it is both. Social must, in this article, pre-~~
~~cede econ. Probably unnecessary to introduce this. My attitude to politics~~
~~other 2 categories systems, Man of vision sees his best ^{sub.} rep. beh. ^{public spirit} is politics~~
~~despite low ec. rewards of value which make it ec. ly pleasure~~

21. Subjective prep. behavior may be "enjoyed," but ^{insubst. as} ^{as such, it is spl.} is more than an end in itself.
Like my writing.

22. Men seek pleasant thoughts as well as ^{matter for accessories to beh.} behavior: i.e. "pleasure" &
~~avoid unpleasant thoughts.~~ ? Can't this be included as

~~behavior?~~ One wants his behavior in certain conditions, material & spiritual,
which I am considering part of the behavior, i.e. they are part of what
makes the behavior pleasant.

23. My value centered view, maybe modified? Is it true of each individual, or just
people in general, that they seek most value for least labor?

24. By def. of scale idea of pleasure you can't "enjoy" anything when something
else is the goal. If you do, both are goals.

→ Acc to author may be thoughts, anything
^{individual}

Free will in no law: Man is free to not seek objective
value, but all men are not, because they make it. We make
ind. subject to law by ~~the talk~~ esteem-value

Maps have value, & gas stations are giving it away.

4

THE VALUE CENTERED VIEW DOES NOT MEAN THAT ANY GOAL HAS VALUE; ANY GOAL HAS ESTEEM, BUT IT IS NOT TRUE THAT WHATEVER HAS ESTEEM HAS VALUE, FOR SOMETHING MIGHT BE AVAILABLE THRU OTHERS FOR NO LABOR WHICH WOULD BE WORKED FOR INDIVIDUALLY IF IT WERE NOT--SUCH AS ROAD MAPS GIVEN AWAY BY GAS STATIONS. HOWEVER IF SOMETHING IS A "GOAL" THAT IMPLIES IT IS NOT FREELY AVAILABLE EITHER SOCIALLY OR NATURALLY, SO IT HAS VALUE.

BUT OUTSIDE SOCIETY THERE IS NO VALUE, AND GOALS WILL NOT HAVE IT.

It has a value in terms of labor, but latter is a quantity in terms of value only, so no means of precise comparison

IN SOCIETY ANY GOAL WHICH CAN BE REACHED ONLY BY INDIVIDUALS' OWN EFFORT SUCH AS MUSCLES OR SELF-PORTRAIT (IS UNIQUE, MONOPOLY, ONLY ONE DEMANDER AND ONE PRODUCER) HAS A VALUE EQUAL TO THE ESTEEM, THE OBJECTIVE MEASURE OF WHICH IS APPROXIMATED BY THE MARKET VALUE OF LABOR ENTERING INTO REACHING THE GOAL. IT IS BY EXTENSION OF THE ORIGINAL CONCEPT OF VALUE HOWEVER THAT IT HAS A VALUE, AND IS NOT THE SAME. ANY GOAL FOR WHICH ONE ENACTS INDIVIDUAL PREP BEH MIGHT BE CONSIDERED TO HAVE THE VALUE THAT AN "EQUAL AMOUNT" OF PREP BEH MIGHT HAVE ACQUIRED IF APPLIED TO THE INDIVIDUAL'S VOCATION. TO ROUND OUT THE VALUE CENTERED VIEW WE CAN SAY THAT. ~~WE CAN FURTHER SAY THAT TIME SPENT AUTORATIONALLY HAS THE VALUE FOREGONE BY NOT LABORING DURING THAT TIME. THESE ARE EXTENSIONS THAT ARE PROBABLY UNNECESSARY. HOWEVER WHEN A PERSON PREP BEHAVES TO PRODUCE SOMETHING FOR HIMSELF THAT HAS A MARKET VALUE IT MAY CERTAINLY BE SAID THAT HE LABORED, AND THE THING DOES HAVE VALUE. IF HE LABORS TO PRODUCE SKUNK CABBAGE WHICH HE ALONE WANTS IT STILL HAS A VALUE EQUAL TO HIS ESTEEM, AND HIS ESTEEM IS MEASURED IN VALUE TERMS BY THE AMOUNT OF LABOR. THUS WE EXTEND THE VALUE CENTERED VIEW TO INCLUDE ALL BEHAVIOR, AS TO WHETHER IT IS OR IS NOT SEEKING VALUE; AND IT IS SEEKING VALUE WHENEVER IT HAS A GOAL. ALL INDIVIDUAL PREP BEH IS LABOR AND VICE VERSA; THE TWO ARE SYNCHRONOUS, FOR WHENEVER ONE IS SEEKING VALUE HE IS ACTING TOWARDS A GOAL, AND WHENEVER HE IS ACTING TOWARDS A GOAL IT THEREFORE HAS VALUE, PROVIDED THERE IS A SOCIETY. THAT IS UNLESS HIS LABOR IS OF NO VALUE TO ANYONE, WHICH WOULD BE TRUE IF THERE WERE NO SOCIETY OR IF HE WERE NOT WANTED.~~

even by himself

ESTEEM IS THE VALUE OF LABOR YOU WOULD ENACT PERSONALLY FOR SOMETHING, VALUE THE VALUE OF LABOR YOU MUST ENACT IN SOCIETY; NOT SYNONYMOUS, EVEN THO LABOR AND IND PREP BEH ARE ALMOST SO.

WHERE VALUE IS MEASURED IN ESTEEM, THE TWO ARE EQUAL; BUT IN MARKET THEY ARE NOT.

→ "PURPOSE" MUST ALWAYS BE IN TERMS OF PERSONAL BEHAVIOR; THAT IS, IN GIVING CHARITY THE PURPOSE, IN TERMS OF BEHAVIOR, IS NOT TO HELP THE WIDOW ULTIMATELY, BUT TO BEHAVE WITH THAT ON ONE'S MIND, THAT HE HAS HELPED THE WIDOW. A STATE OF MIND IS AN ACCESSORY TO BEHAVIOR; OR BETTER, SOME ACCESSORIES TO AUTOR BEH ARE DESIRED ~~EXACTLY~~ AS THEY AFFECT THE STATE OF MIND, *from behavior view everything affects one thru the mind*

SOMETHING ESTEEMED BY ONLY ONE PERSON HAS A VALUE MEASURED BY THE WORK HE WILL DO FOR IT. I HAVE PREVIOUSLY MADE TWO STATEMENTS, ONE THAT WHEN ONLY ONE IS INVOLVED HE SETS THE VALUE AND TWO THAT NO MATTER WHAT THE GOAL IT ACQUIRES VALUE BY EXTENSION BECAUSE OF WHAT THE ONE PERSON WILL DO FOR IT. THE SECOND STATEMENT MAKES THE FIRST UNNECESSARY.

→ WHEN VALUE IS IMPUTED BY EXTENSION THERE IS NO PRECISE OBJECTIVE MEASUREMENT. THAT IS ALL RIGHT; FOR PHILOSOPHICAL PURPOSES IT SATISFIES US PRECISELY, AND FOR PRACTICAL PURPOSES EXACT MEASUREMENT IS NOT NECESSARY IN THAT.

THE ESTEEM OF SOMETHING DEPENDS ON HOW MUCH ONE ENJOYS THE WORK, THAT IS THE RATIO BETWEEN THE AUTORATIONAL AND THE PREP MOTIVE. BUT ITS VALUE DOES NOT. (UNLESS THERE ARE SO FEW INVOLVED THAT ONE'S PERSONAL ESTEEM AFFECTS THE VALUE NOTICEABLY) IT IS HARD TO JUDGE THE ESTEEM OF A MAN FOR HIS SUNTAN WHICH WAS AN ULTERIOR MOTIVE OF SWIMMING; AN OBJECTIVE JUDGMENT IS IMPOSSIBLE. WE ONLY KNOW IT HAS A CERTAIN ESTEEM AND THEREFORE VALUE.

AS THE VALUE EQUALS THE ESTEEM IN THIS CASE; AS THE INDIVIDUAL ATTITUDE NOT ONLY INFLUENCES BUT COMPLETELY DETERMINES THE VALUE, VALUE DEPENDS ON THE INDIVIDUAL ATTITUDE.

EFFECTIVE DEMAND IS THE VALUE THAT IS BEING OFFERED FOR YOUR PRODUCT; POTENTIAL DEMAND MIGHT BE VARIOUSLY INTERPRETED, AS THE VALUE THAT WOULD BE OFFERED IF PARASTICS DID NOT MALLDISTRIBUTE IT; OR AGAIN IF LABOR WERE POSSIBLE WITHOUT SO MUCH PRELIMINARY POLITICAL LABOR TO ACQUIRE LAND: OR IF ALL PERSONS HAD ALL THE MONEY THEY WANTED (WHEW!) AND SO FORTH. *at present rate*
total
more time

AVERSION BROADLY INTERPRETED SO THAT IMPOSSIBILITY IS SIMPLY AN EXTREME AVERSION, ETC.

FIRST DEFINE INDIVIDUAL AUTOT AND PREP BEH. THEN ESTEEM IS THE QUALITY WHICH VARIES WITH AN INDIVIDUAL'S DESIRE FOR A THING AS AN ACCESSORY TO AUTOT BEH AND HIS AVERSION TO THE NECESSARY PREP BEH. WHEN PERSONS HAVE ESTABLISHED A MARKET, VALUE IS THE QUALITY WHICH VARIES WITH THE SUM OF PERSON'S "DESIRES" FOR THE THING AND THEIR AVERSION TO THE NECESSARY LABOR. *current*
separations THE ABILITY OF PERSONS TO PRODUCE OTHER THINGS TEMPORARILY INCREASES THE VALUE OF THE THING, BUT IT SUBSIDES WHEN MORE LABOR HAS BEEN CALLED INTO ITS PRODUCTION. THIS IS JUST LIKE AN INCREASE IN DESIRE FOR THE THING. SO LET'S SAY THAT THE ABILITY TO PRODUCE MORE THINGS IS THE SAME AS AN INCREASE IN THE DESIRE FOR THE THING; IT IS AN INCREASE IN THE EFFECTIVE DESIRE, OR EXPRESSED DESIRE, I.E. AN INCREASE IN THE EFFECTIVE LABOR OFFERED. ESTEEM THEN IS MORE THAN DESCRIBED ABOVE; IT VARIES WITH THE DESIRE AND THE EFFECTIVE LABOR WHICH WOULD BE OFFERED. SO WITH A MACHINE A PERSON MIGHT HAVE MUCH LESS AVERSION TO THE LABOR AND YET OFFER MORE EFFECTIVE LABOR. WELL, WHICH WAY SHALL IT BE DEFINED? WHY NOT SAY JUST ESTEEM VARIES WITH AVERSION TO THE LABOR, THEN THE MACHINE LESSENS THE AVERSION TO THE LABOR, LOWERS THE ESTEEM. IT LIKELIKE LOWERS THE VALUE OF THE THING. NOW WHEN MACHINES ARE USED TO PRODUCE OTHER THINGS IT LOWERS THEIR VALUE BY DECREASING THE AVERSION; AND IN TERMS OF THEM RAISES THE VALUE OF THE ARTICLE IN QUESTION, BUT WE MAY ASSUME THAT THE ITEM WHOSE METHOD OF PRODUCTION CHANGED IS THE ONE WHOSE VALUE CHANGED, IN TERMS OF MONEY, NOT THE OTHER. SO THE ORIGINAL IDEA STICKS; WHEN MACHINERY IN OTHER PRODUCTION INCREASES DEMAND IN TERMS OF OTHER GOODS IT DOES NOT NECESSARILY INCREASE "DESIRE" FOR THIS ONE, HENCE THE VALUE OF THIS ONE REMAINS UNCHANGED EVEN TEMPORARILY. AND IF IT DID TEMP IT WOULD NOT PERMANENTLY AS LONG AS AVERSION REMAINED THE SAME. THE FACT THAT THE WAGES WOULD NOW BUY MORE OF THE OTHER ITEMS PROBABLY WOULD --O, NEVER MIND THE COMPLICATIONS.

SO, VALUE VARIES WITH THE SUM OF PERSONS' DESIRES AND AVERSIONS, AND IS ATTACHED TO ALL ITEMS WHICH ARE ESTEEMED EXCEPT THOSE GIVEN ANYZFBEEZY, (IF PEOPLE BOTHERED TO ACCEPT THEM THEY WOULD HAVE VALUE) BUT NOT IN THE SAME DEGREE AS ESTIMATION USUALLY. LABOR IS BEHAVIOR WHOSE OBJECT IS TO ACQUIRE VALUE, IS THE SAME AS INDIVIDUAL PREP BEH.

"INsofar AS" IS A MEANS OF RECONCILING THE WAY BEHAVIOR FITS INTO INFINITE DIFFERENT CATEGORYSYSTEMS. NOW I AM LIVING ON BIAK, DIGESTING THE FOOD I HAD TODAY, WRITING, EARNING MY PAY, KEEPING AN EYE ON THE STATION, ETC. THESE ARE ALL CHARACTERISTICS OF MY BEHAVIOR, WHICH "CONTAINS" THEM. EACH CHARACTERISTIC OF THE BEHAVIOR HAS A MOTIVE--EACH CONSCIOUS ONE THAT IS--SOME OF WHICH ARE PREP, SOME AUTORATIONAL.

"SURVIVAL" IS BEHAVIOR, IT IS THE NECESSARY CONDITION TO ALL AUTORATIONAL BEHAVIOR, IS THEREFORE ALWAYS DESIRED. IT NEVER COMES WITHOUT EFFORT, IS THEREFORE ALWAYS ESTEEMED, EVEN BY SCHOPENHAUER.

TO SAVE WORDS I LEAVE THE INTERPRETATION IN MY TERMS OF CERTAIN BIZARRE INSTANCES UP TO THE READER.

THE ECONOMIC PROBLEM OF POLITICS IS TO DEVISE A SYSTEM WHEREIN ALL

Outline: (from "body's subject to law" to "the individual")

Over (irrelevant)

~~Ready~~

~~Ready to state law.~~

✓ ~~Our object to make science. Obstacles cleared; ^{not yet} realm of possible laws shown. come to light in process.~~

✓ ~~Not only ^{nature} realm of laws must be known but ^{science for} manner in which statement desired, so law may be expressed~~

✓ ~~This depends on ^{id. present} because sentences cover same subject matter, use different categories. ^{not here} ~~State & different categories, next one just catch all's~~ (innocent looking word: kinds, types, classes, always some ^{not here} ~~innocent~~ criterion of class.)~~
~~Statement must be "in terms" of the science ((~~that will be~~ not only are for s.s., but others as for ex., behavior in general, etc.)))~~

Often when a science makes categories & ~~is~~ a catchall, it is invalid only ^{possibly} ~~dependently~~ ^{category} ~~to~~

✗ ~~Social science ~~concerns~~ ^{which} ~~concerns~~ behavior of man~~ ^{centered.}

~~Law, in behavior terms, "seeks"~~

~~Man defined by his behavior~~

~~But this ~~is~~ social, not individual behavior, true of beasts also.~~

2
11
~~Man Man makes & keeps precise agreements~~
~~Unique quality of man's behavior ~~is~~ expressed by~~
~~of man.~~

~~Law, in behavior terms, simple individual~~

~~Also in social terms, (later ex. also)~~

~~Both points necessary to explain agreements, & what happens in them~~

is a noun. Adj. s pose another problem.
Concepts like "behavior" are one of an infinite # of characteristics attributable to a container. These have no negative, ^{adj. s have negatives.} no supplementary categories. "Value" is another such, which ~~also~~ has a scale. Maybe this is true of all first characteristics.

These, then, may be divided into supplementary parts of which the concept is the whole. Or they may be considered containers & further characteristics abstracted from them.

~~Given a container, we may either (1) divide it according to one criterion into supplementary parts, or (2) consider the whole container in one way, as it contributes to one concept of itself. But when we divide a ~~characteristic~~ characteristic we are dividing the container as in (1).~~
_{as in (2)}

~~Much further study possible.~~

What has a negative is a category based on some characteristic that is not found in all containers. Note that container too must be banded in this case.

"Behavior" is a noun for a class of adjectives that could be used to describe a container. So is -color, value, mass. (only in "color" are the different points on the scale actually different words)

One could consider semantics for a long time. Maybe I should.

~~Scientific Method in Economics (Political Economy)~~ Economics, Politics, & Science

2(a) Science, part of biology, like medicine. / Assumed desires - inquires into the means by which they are fulfilled. / ^{Inquiry} Theoretical & applied. Ec. & politics. / Experiments done for you. Record is in history. Difficult to abstract - a most difficult job for the scientist, demanding great skill. Ingenuity of economist is employed in his applications, not experiments. / The scientist, not the subject matter, determine if a 'thing' is a science. ^{in interpreting experiments}

Def. of ec. - place in social sciences. Axioms, terms.

An economic "law" - example. What George calls the axiom is, ^{fact} ~~the~~ not an axiom but the only law in social science.

Synthetic social science. A hint of the problems to be solved.

Object in writing: 1) To pave the way for more articles 2) To build a reputation 3) To make money 4) (Ultimately) to convince people. ^{method - impress that ec. is "scientific"}

"Science, its method, & economics"
"Economics, politics, & science"

^{Scientific method in Political Economy}
"Science of Economics"

"Society, economics, & science"
"Science & Economics"

Order in exposition:

^{Dominant theme} "Economics is a science."

^{Dominant: ec. should be scientifically approached} "Science, society, & economics"

1) (1) Start by observing there is opposite idea prevailing, or existing. (1) Meaningless to say "This subject is a science" - for science is a method applied to subjects. "Much of what has been written about economics is not scientific" is correct. (Nazi result of this attitude)

2) Place of ec. in ^{system of} sciences - biology, zoology, ^{Dampier's statement} anthropology, demology, economics. ^{etc. on down}
(2) Remember "anthropology" does not have its literal meaning - show caution.

Demology is far more important than its place in this system indicates. Hence this part of the system may be abstracted from place & exalted. (A system of science shows necessary relations - relative importance is for each man's system. - worry about this later)

3) The Science: axioms, terms. A law, example. The possibility of such laws, & "free will"

Ec. laws cannot be "violated"; ^{common errors.} their dictates can be, & are. "Natural law!" ^{Astronomy not experimental. Astronomers had to abstract away spinning - economist his prejudices.}

4) The applications: ^{politics (not a science, but the application of science)} problems crying for solution. The basis: utilitarian ethics. Unemployment, (war) poverty cycles. In general, to get the most pleasure for all. Ec. studies the ^{nutritive} mechanics of combination of human units - this combination is man's strength - it must be done correctly. Politics must learn from economics.

Refrain from opining on each fact as you present it. This keeps you scientific & easily organized. I incline to put something irrelevant or tangential in each sentence. Conclusion shall be more than reiteration, but: "It appears now that demology is as suitable a subject for the scientist as any. It is further (critically, disastrously) obvious that the applied science of ec. is desperately needed. The scientist who works with demology does himself & his community more good than many others."

Tolstoy & free will.

1) Bishko's idea of "science" & demology.

Purpose of article is a sort of declaration of scientificness for ec., analogous to Emerson's American Scholar, but more than that, a bit of the science too, in broad outline.

Economics cannot be ignored even in the accepted structure of science, for man is studied. But to a real honest inquirer, nothing is exempt from study. Social science has been linked to poetry, theology & sentiment so that even today economists say "We must think of social welfare, but pure ec. science would let 'em starve". This also embodies a frightful science as opposed to benevolent emotions. Actually it is emotionalists who are frightful, scientists gentle.

Entomologists study social life of bees, anthropology cannot ignore the social life of man.

Social science is of such permanent importance to man it is appropriate that schools should hold it ~~as~~ as important as all the other sciences together. But to link it with poetry & literature, emotional subjects, no, no, no!

Axiom: men seek to spend the greatest amount of time enjoying themselves the most. As applied to ec., they seek to acquire the most exchange value in the smallest time in the most pleasant way. The ratio of desire for each is every man's personal choice.

In our ^{P.E.} culture it is considered quite legitimate for a man to one to ask the government for small favorable ^{connection} juxtaposition with others, a recognized spot in the channels for acquiring exchange value, which are quite comparable to leaks in blood vessels. As this is often easier than the competitive struggle, the axiom inevitably leads these men to whom it is not unpleasant to prey on others to obtain "favours", small monopolies. As individuals they are using political means to gain their ec. ends.

a { It is the nature of these monopolies that they charge "all the traffic will bear". If this article has room, give them a little hint of the follow-up to this - cause of "oversaving".

The peculiar nature of a "natural law" in economics is that it must be a statement of reactions to man-imposed conditions; the law is that water seeks its own level, no matter what

Man's dependence on land is ~~an~~ primary law, just like George's axiom to back of 2.

Economics observes the results of politics. ^{+ laws.} Trade & exploitation ^② both involve transfer of "wealth", both subject of ec. Often confused, as by Goldsmith. 2 men on an island not trading nor exploiting engage in no ~~economic~~ activity. Politics will divide the land.

Why do I write for the Sc. Monthly instead of some ec. journal? The latter are ~~too~~ sophisticated to listen to simple truths. & I don't know them.

~~There is no economics prior to politics; arrangements precede acts.~~ Trading first appeared under heavy protection from robbers. Exploitation implies a previous political act.

Call it "A science of economics", for every different correct system ^{correct in words.} is ^{different} ~~correct~~. ^{They differ} Do not use "Science of." - yes, use it. It means an explanation based on scientific method. ^{There are many ways of considering the same thing.} Primitives are communistic - the economics of such a political arrangement is very simple, as in a family. Community survival the object, individual wants poorly sated.

Def: "Ec.: Transfers of desired things from human to human ^{by agreement} (without the immediate application of force) (under existing laws & customs ~~& political arrangements~~) & the effects on production, happiness.

Reparations are ec. So is robbery

"Politics: human's arrangements with one another concerning ownership & transfer of desired things (& other subjects)

We could define politics to include rent, reparations, robbery, etc. Or we could call them economics. It might aid clarity for the confused to call nothing but trade & production ^{- not in land} "economic" then observe the effect of politics on trade & production & human happiness. There are ec. & pol. transfers, also both ec. & pol. arrangements. The difference: pol. arrangements & transfers are, for the individual, compulsory.

Items to be classified: trade, production, exploitation (by legal & extra-legal means), lawmaking

Bases of classif: a) recip. vs. unilateral transfers b) transfers vs. arrangements c) voluntary vs. compulsory acts I finally chose (b) as primary, others as

Political Economy the general science, divided into ec. & pol.

so we can say which direction it must flow when put in a new shape is changed
The shape of the container. In ec., the 2 primary laws allow us to deduce the ~~water's~~ direction & timing of economic flows in a particular P.E. container.

Other characteristics differ widely ⁱⁿ at different times & places, but these 2 are invariable.

Actually these 2 laws are not exactly comparable. One is an observation of the nature of man, the other another way of stating that man is ~~a creature~~ lives on the earth. It would hardly seem necessary to even mention it but for the fact that today's economists ~~have forgotten~~ reason without taking that into account. They regard land as ^{just} a sort of agricultural commodity.

Also it gives us a convenient approach: nature imposes the first condition on man, man's nature is the second, & P.E.'s must take what they have to work with & draw up some channels.

Derivatives of the fundamental laws are also laws, just as derivatives of $F=MA$ are referred to as laws of Galileistics, etc.
& the laws
& geometry

These laws depend on the existence of situations. ~~so do~~ derived ec. laws.

Those who understand the utilitarian derivation of ethics will see that the P.E.ist is unlimited by preordained laws; it is his job to ^{design} find a system insuring greatest ^{permanent} happiness. Personal ethics is a matter of living by the law, & doing the greatest good within its channels. Only by observation can we see what makes humans happiest. My observation is that an economic system most delicately adjusted to satisfy individual wants is it.

③

Arrangements, & compulsory (unilateral) transfers under those arrangements, are "political". ~~Optional~~ transfers are ec. for "transfers" sub. ~~to~~ ^{production & transfers}

~~Typewriter would make this easier.~~

Selling land is optional, but ~~should be called political~~. Paying rent is in general compulsory, but individually optional. Our treatment of land is in some degree ~~free~~ ^{compulsory} some ~~political~~. Same would be true under LVT. In Russia it is completely political. Completely ~~ec~~ ^{free} treatment of land is impossible - it must be divided somehow.

Let's leave it at that. Meantime search a really decisive reason for classifying borderline acts as paying ~~tribute~~ rent ec. or political.

Rent is trade: both are under political arrangements, both are ~~immediately~~ optional. Rent is generally compulsory, however. Rent is ~~productively~~ unilateral, trade bilateral.

There is now no escaping the conclusion that demology "is a science". It has a place in the system of sciences, it deals with tangibles which may be

defined & analyzed. ^{No scientist need avoid social ~~science~~ studies. True, the study is now crowded with undesirables.} For the practical welfare of humanity, the development & application of this science are unapproached in urgency & importance. Every scientific domain, before being attacked by scientists was once dominated by superstition, quackery, & threats of force. ~~No~~ ^{but} they have given way to honest inquirers. These have yielded to the inexorable advance of honest inquirers, wherever ^{physically} ~~these~~ have appeared in numbers. The first ^{bold} physicists & biologists were persecuted by the ignorant, & still are in some places; today bold demologists are ^{only morally} persecuted. ~~But~~ Bruno burned at the stake; a 17th century physicist required ~~moral~~ physical courage. Today's bold demologist needs only moral courage. That is a small ^{entrance} requirement ~~for~~ for the science which can contribute more to human welfare than any other.

My conclusion then, the end of the inductive element of the essay, is for the individual scientist a spur to demological inquiry. The deductive element is an exposition of the science of ec. We orient & plump ec., then we economize a bit.

No man whose primary interest is earning a living should bother with research science. The scientist needs an unfettered, unobligated leisure class attitude.

4

~~Too obviously introductory~~ ~~Not too good at first~~

The study of man's social relations has not found ready acceptance among scientists. It is customary to put "the social sciences" in a class apart; "social scientists" are not considered scientists at all, but bearers of tradition, litterateurs, & thoroughly useless men. This they may be, but their subject matter

This writing is forced. I could better if I take it easy.

- 1) Introductory
- a) current attitude - German extreme
 - b) reason for it - the men

School boys interested in the 'natural sciences' (or 'practical engineering') consider objectionable the social science forced on them; they consider it like poetry. So do many so-called social scientists. Schools, indeed, will often group these subjects together as "humanities"; who would never dream of combining social studies with physics & chemistry in a general science course. Thus the study of society is considered more like poetry than physics. This implies that ^{men of} emotion, rather than rational thought, dominates demology. We have no answer for the emotional outbursts of the Nazi fanatics but other emotions

of our own.

→ ^{after (1)} ~~must be rewritten~~ The unscientific approach to demology has been ^{even} more characteristic of Germans than of us. In the English language considerable ~~the~~ logic has been applied to it, . . . Among the Germans inhuman scientific inquiry is highly esteemed; but scientists do not give much thought to society. That they leave to emotionalists. ^{& foreigners} That same attitude among Americans may lead to similar results. The scientist who asks only a pension of society so he may work would have tolerated Hitler. Society needs more from its scientific minds than greater control over non-human nature; human relations require scientific study & aid.

→ ^{after (1)} Any honest inquirer is a scientist. Science is a method of inquiry, really. No subject is better fitted to it than any other. We speak of "the science of —" and mean, not the subject matter, but that body of knowledge of the subject matter which has been gathered & excogitated by honest inquirers. Therefore, if it be said "— is not a science" the meaning can only be "accepted body of knowledge has not been honestly, scientifically gathered & ^{considered} excogitated".

The common misconception found among "poetic hysterics" was ~~illustrated~~ for me by a discussion leader who maintained that "science" was cold, hard, brutal, inhuman, & "science", so considered, therefore, had no place in the study of human relations, which were warm, emotional, "spiritual", & utterly illogical. Such a man pictures the honest inquiring scientist as a Germanic madman, secluded among his coils & flasks, plotting to destroy the world with his fiendish inventions. To him, only the warm humanitarian poetic intention of himself & his kind prevents such a debacle. He has a special word, "rationalism", to denote scientific inquiry into demology, but he regards it with suspicion. "Liberal traditions", are his shibboleths.

There are, then, individuals among both groups of men who deserve the ill opinion the other group has of them; there are scientists who indefensibly abhor demologists & refuse to worry about their subject; and there are demologists who indefensibly reject the scientific method of honest inquiry. Following a well known human weakness, those who are the worst sinners in their own way are loudest in their

abuse of the rival sinners. That group which makes democracy possible are the scientific demologists. It is my purpose to ~~indicate~~ describe this science & hint at its possibilities. The need for applied scientific demology in civilization today, as always, is greater than for any other product of human thought.

- (1) In the face of this attitude, an honest inquirer, ^{vigilant} ~~or scientist~~, whose interest is in studying human relations must (do some thinking). It is easy to see ~~how~~ the origin of this attitude — — — — —. ~~But this is no justification.~~ If the incompetency of current authorities be the basis of scientists' contempt for social studies, we had best ^{discover} ~~inquire~~ if this is a proper reason. To do so, the word "science" must be defined.

^{phylum, class, order, family, genus, species}
2) Place of Political Economy in the system of sciences.

6

Just as man has a ^{small low} place in the classification of living things, so does the study of man connect with other sciences in a subsidiary relationship; but because we are men ourselves, & because we rightly believe ourselves the most significant organism in the world, the study of man ^{requires} ~~takes~~ more attention than that of all other organisms.

/ Man is living, ^{an animal} a chordate, a mammal, a primate, — . — . The

study of man is, in this classification, on the same level with that of the Pileolated Warbler. Demology is ~~not~~ a segment of biology, zoology, chordology, mammalogy, etc. Medicine, on a level with political

economy, is one of the oldest & ^{most diligently explored} subjects of honest inquiry.

^{subordinate spot} It is quite legitimate to abstract demology from this ~~matrix~~ and exalt it — — — . But there is no reason to lift it clear from the domain of science. Because the first to take

an interest in demology were belligerents, & men of belles lettres, & religious, the domain of demology has remained theirs in some degree. Scientists, the men who make progress, must take over.

Among chemists & physicists it is easy to find those who consider the entire study of ^{like} biology "unscientific." Largely their attitude springs from their impression that "a science" must be a field for applied mathematics; that anything so variomorphic & changeable as life can only afford a scientist vague impressions, rather than precise knowledge.

Actually the relative simplicity of physics compared to biology made it such a favorite field for mathematics applied. It deals with well defined units, regular forms, & ^{relatively} ~~rather~~ simple cause & effect relations. Math is a tool for the ^{thinker} ~~scientist~~, not a criterion of "degree of scientificness."

Classification of any subject is possible by many criteria. Each set of criteria will afford ~~an~~ different set of relationships. Above I have

used 2 different criteria: that based on origin of species first, & 2d that ^{based on the distinction between humans & non-humans.} ranks demology with ~~ther~~ ^{ther} on the same plane with biology, instead of subsidiary to it. Either classification is acceptable, for both are all inclusive, not mutually exclusive categories.

2 (b)

Demology, howsoever classified, must be itself broken into several branches. People, 1st, may be studied as individuals & their social relations may be studied. Again we encounter the possibility of many different systems of classification: medicine, for example, studies social relations as well as individual health. Any study of social relations is primarily ultimately interested in their effects upon individuals, ^{but} so the line ^{may} must be drawn between studies of individuals & the study of effects on individuals of relations. (Trouble is, this assumes we are interested in individuals. What of those interested in totality?)

(The social sciences are said to be ^{impossible because} not experimental)

The study of humans I choose to divide into study of individuals as such, & of their social relations. Let us call the latter social science (This is

the subject to which I urge all ~~the~~ honest inquirers to bend their attention.)

Like every subject, there are many -ologies concerning it, which I will not attempt to fit all into one classification, for they would overlap. Actually, each ^{or presently conceived} -ology demands an entire classification of ~~it~~ of "the sciences" ~~different from~~ designed to, based on the criteria which it uses to bound itself. To classify all subjects together consistently, one must do violence to accepted meanings of some words.

History is the mass of data from which social scientists must work. Like the astronomer, the social scientist has no control over the phenomena he observes; (this does not prevent astronomy's being one of the best developed of all sciences, so it cannot be said to explain the relative backwardness of social science. Develop the "what is relative backwardness" idea) there is no ^{controlled} experimental astronomy, & very little controlled experimental social science. (altho every society is an uncontrolled experiment)

The way to write is choose a subject, go thru files & collect all relevant ideas & facts, take to typewriter & thoroughly excogitate, finally arrange this matter & write it well. In the typewriting, many fortunate word combinations will ~~early~~ appear. Do not make an effort, at this stage.

summing up objections to demology as a science.

In the first place any biologic science seems to many chemists & physicists slightly "inscientific", because it is so unlike their own sciences in subject matter. Of course this is a posteriori absurdity which they would not publicly express, but it is in the back of their minds & is often ~~revealed~~ revealed by contemptuous side remarks. It seems to be true in general that biologists have a poetic love for their subject inclined to offend the physicist who likes cold calculation.

Don't waste many words on this topic; get down to business.

What we learn from history we make into the science of 8
economics, political economy,

(To be a social scientist it is not necessary to ~~become~~ to engage in heated arguments, form committees & become embroiled in politics. The place of the scientist is to think & write; his ideas will trickle down to politicians eventually.) ^{Parson's} Demology's place:

(2) Demology, $\therefore$, cannot possibly be denied the scientist's attention, for it has an indisputable place in the Linnaean system. ^{easy on this} ~~What, then, of~~
If this be so, ~~how now~~ is the modern collegiate classification admissible which distinguishes between humanities on the one hand & "natural sciences" on the other? Perfectly. (Not only ^{are humans} ~~is man~~ the most influential organism, but we are humans) The collegians have not (~~making man~~ ^{making man} a study of equal importance with a mass of other sciences, ~~in~~ one of which he is the millionth subdivision) chosen to use the Linnaean classification. Their basis of classification is between "social relations of homo sapiens" and "everything else." ~~For their purposes this is the best, +~~ "Know thyself" is sound advice to society, just as to individuals. Science, like charity, should begin at home.

Intro: (2) The scientist who ^{thinks material progress (will save society)} ~~asks of society only a subsidy to support his important~~ research, the student who will not study history because "it is not a science"; the historian who thinks scientists are cold & without human warmth & love; the theologian disclaiming natural laws of economics because of free will; are all parties to a current misconception ~~the~~ most ~~of~~ ominous to the future of society & of science. The misconception is this: that ---
It's origin is this: that ---
It's ~~of~~ ominous result is this: that ~~scientists~~ men of scientific habits avoid social sciences, which are more in need of their services than any other.

The German scientists were ~~persecuted~~ subsidized by their government; they did not therefore bother to examine its merits, nor the science of government at all.

As in so many social phenomena, Germany offers the extreme example.

Political science was left to tyrants & a number of brilliant practical rationalizers. The tradition of Maecenas (& Lycurgus?) was strong among the Germans. Scientists worked for the greater glory of their master, from whose hand they were fed. Whoener subjected the masters to scientific analysis, & suggested some other social syntheses, has generally found it best to leave Germany.

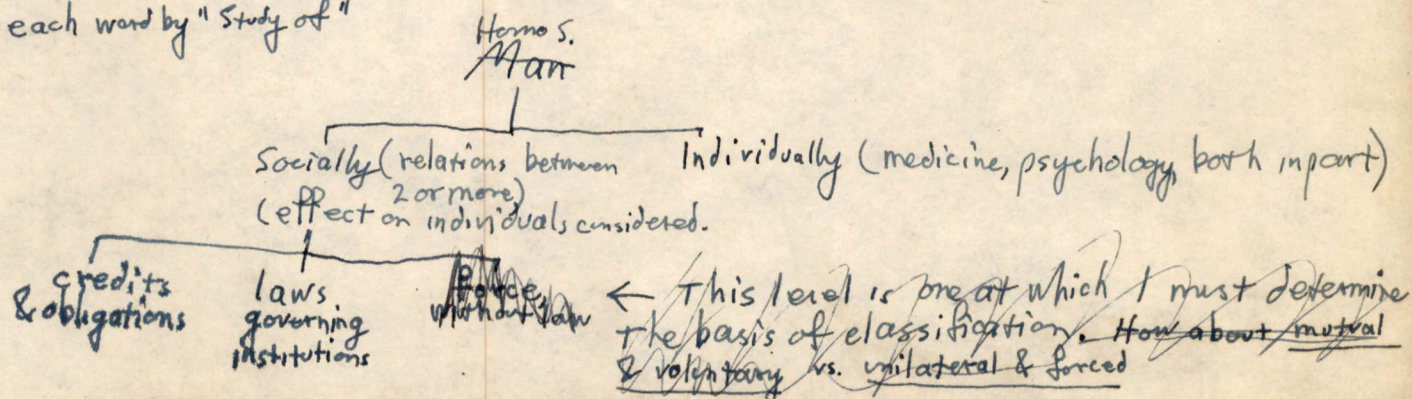
American scientists have not been quite so servile & reclusive, but the same tendency, with the same causation, is quite evident to all. In my few years I have seen it increase considerably; we grow more like Germany every year.

This type of scientist is now asking for a new master, the national government, which will doubtless give him a more liberal dole than his old patrons. Some think the change will give them more freedom, others less. Which is correct I cannot say; but I can say that scientists will be only tools for some stupid master of society unless they change their habits & subject society to the same scrutiny that has given us such power over the non-human world.

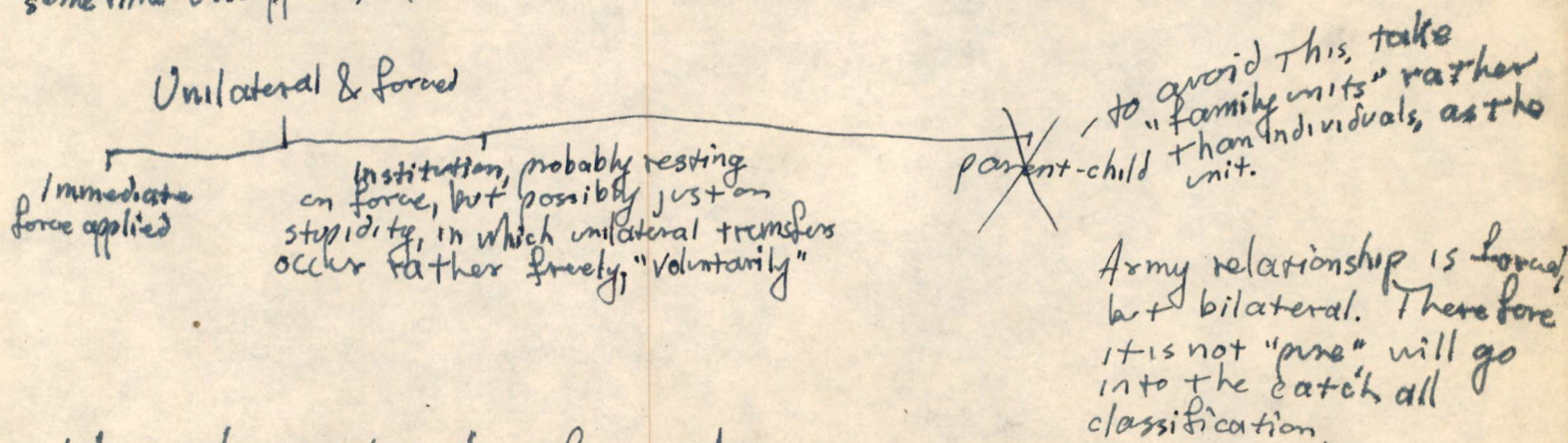
Place of ec.

The first question of an orderly mind, having learned a new subject for study, is: "What is its relation to other subjects?"

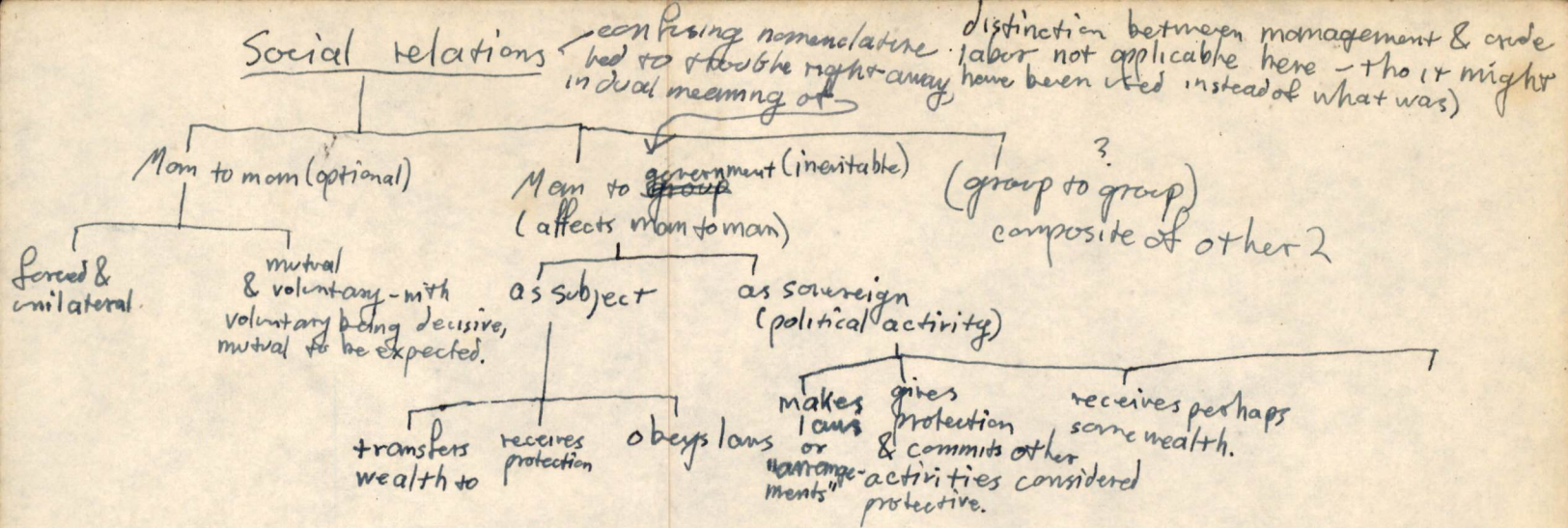
Precede each word by "Study of"



Now there are some relations, such as rent in our society, which has a voluntary & an involuntary element. Let us arbitrarily say our classification "voluntary" might be ambiguous, but "voluntary & mutual" definitely excludes rent. "For any individual" may be added. Say: --- and a very useful distinction to draw is between those relations that are voluntary. --- We might have said "voluntary is the 'pure' classification, while involuntary shall be the 'catch-all'; & impure forms will be in it." It is anticipated that involuntary relations will some time disappear, & this level of classification become obsolete.



I have chosen this classification because it conveniently distinguishes those relations which promote happiness from those which do not, in my opinion.



Laws solidify relations. But they do not affect the man-to-man status. If I force a man to be a slave, & the law declares slaves are private property, is still forced & unilateral. Indeed, it is more often the state than an individual who enforces unilateral relations. When a relation passes from an obvious forced unilateral one to a customary arrangement, enforced by law, it does not lose its forceful character. South Americans "voluntarily" pay rent to work on estancias, but force is the basis of the institution.

This classification might better be a square. But not worth trouble. Say: another basis of classification might have been economic "relations involving transfer of results of labor" vs other relations. Each category above can, $\therefore$ be split on this basis (& on any other that is desired).

From the classification I arrive at a definition of economics which fits into a larger picture. This is a better way of arriving at a definition than starting from the bottom, if you are interested in ~~the large~~ more than the isolated study of a restricted subject. Even more obviously than the variously defined "natural sciences", the variously defined "social sciences" are inextricably intertwined.

That study known as economics must be introduced horizontally into the classification, according to my definition. There are those who choose to think of economics as every wealth transfer that is free, while other transfers they call political. Undoubtedly a general system could be developed using these concepts, but I believe it would be more complicated than that I have chosen. Any system, however, is satisfactory (that will serve as a basis for thought) that is inclusive, has well defined categories, & the categories are useful for the thinking that needs to be done. An infinite number of other classifications may be laterally introduced.

So far no social scientist has so far outtrunked the others & has his definitions have served as a basis of thought, ~~not~~ as Newton's system captured physics. This is ~~probably~~ because few social scientists have troubled to develop such systems. They have generally been preoccupied with some small category, or with "practical politics". I believe that system I developed will serve to tie together, for anyone who comes to use it, all conceivable studies of human relations. For some purposes, other bases of classification may be more emphasized.

Division into certain much-used categories demands other classification. ~~However~~, these other classifications may be laterally introduced. (trouble is, only economics really fits the unilateral-mutual distinction. What are the non-economic human relations? : association for pleasure, for war, for government, marriage. But mostly we associate to produce & exchange wealth.

With our 2 axioms we can deduce ^{certain} ~~the~~ results of any P.E. system. But other factors, such as the energy of a people, their degree of corruptibility, the general level of knowledge will have their effect. For one thing, corruptibility means that the channels as on paper are not being enforced, hence ~~the~~ a really different P.E. system from the paper must be studied. Other things will affect the degree to which P.E. opportunities will be grasped but not alter the direction of change, the tendency of the P.E. channel.

Like conservation of energy, our 2 laws are valid by infinite observation.

When a hostess plans a party may we say she is ~~directly~~ enjoying herself, or is her effort directed toward human satisfaction. Well, both, & insofar as she is producing she is laboring & has an economic reward, right at home, not in the market.

Only labor in channels necessarily brings an economic reward, ^{even when the business loses by the work of the laborer} other labor, as petitioning gov't for favors, may bring no reward, or a reward out of all proportion to the effort expended.

Labor in exchange, production & politics is each time different.

There is nothing in society as unrelated to the rest as physics is from biology. Meaningless, for on what basis shall degree of relationship be determined?

Under gov. arrangements, private arrangements may be made, & under them production occurs. In collectivism, gov. takes over private arrangements.

Only way to make a division stick is arbitrarily define some categories;

Politics: Human activity in government, deciding conditions for activities of subjects.

Economics: Production & distribution of ~~things~~ satisfactions under a given political system.

Chem, physics, biology cover everything; should not my categories? Perhaps not, as they are further down the line. Still, it should be done, & shall be, with catch all categories.

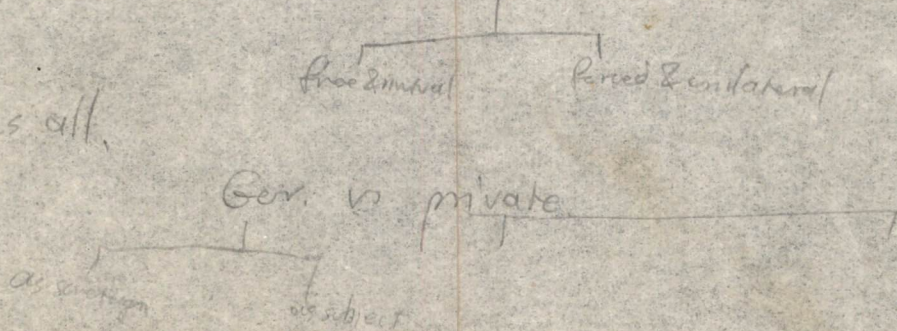
The Science of Social Relations

A few possibilities: peaceful vs. military; ec. vs. non-ec.; free vs. constrained; govern. vs. private

Those subjects which are adapted to study as a unit, may be blocked off, in a temporary classification for the purpose. But I see no permanent classification

So let's consider ec. vs. non-ec.

That is all.



Perhaps the best way is just define a subject & then go to work on it. So many subjects that may be excised from the matrix are interrelated that it is easiest to consider each by itself. Science I could definitely distinguish; science of administrative gov., just as such, may be divorced from ec. (dubious); military science, as it applies simply to art of fighting, has no ec. in it.

We need not reject a classification just because the topic of main interest is dependant on something separately classified. The science of life uses chem & physics, but is still distinct from them.

Politics (arrangements)

Econ. (~~individual reactions~~)

Resultant disposition of labor & products

Politics is that aspect of human relations in which the stage is set for individuals to act; economics is what they do in the political setting. It is the interaction of politics & human nature, hence includes study of both.

~~Now I have~~ Study it, then apply politics

That, then, is the place of econ in a system of sciences.
Now the subject needs to be made a science.

Economics may be developed deductively ~~by~~ from some simple axioms & definitions. All results ~~Many results~~ conclusions may immediately be tested by facts. Many cannot. There are some political items that require further observation — such as the ^{degree of} accountability of a people administering a certain system.

Definitions must distinguish the following: man; the earth; product of man & earth. In economics we are interested in man as "labor: all human exertion, ^{moral & physical} directed toward (& not actually expended in) the satisfaction of ~~human~~ ^{the laborer's} desires." Expatriate

"Earth: all the material universe save man & his products" This includes more & less than the astronomical earth, but I shall retain the convenient short word "Land" is commonly used

by economists.

"MP: the ~~desired~~ result of application of labor to earth" It is of 2 kinds, & the distinction is most important. There is that which is directly consumed, & that which is saved & used to produce more. The former are ~~material~~ satisfactions (even when immaterial, as personal services), the latter surpluses. ^{With our modern credit, an individual's surplus may be immaterial.} Surpluses are either used to produce more wealth, or else are loaned out for immediate consumption. In the latter event, they are not a surplus to society, but just to an individual.

Almost every work on economics stands condemned as science because the author actually fails to ~~off~~ abide by his definitions, if he bothers to make any at all.

Back to classification, somewhere. It is my contention that
unilateral, forced agreements are the most important source of
unhappiness in society. I can prove that ~~they cause~~ as long as
they exist, nothing can prevent war, unemployment, depressions,
poverty. This I shall do in future articles.

~~When~~ Some deny the possibility of any science in human
~~relations~~ There are 2 axioms

MUCH, THEN, ARE THE POSSIBILITIES OF ENVIRONMENTAL INFLUENCE OF THE HUMAN
AND THAT THE ONLY LAW WHICH HOLDS OF ALL MEN IS NOT IN ITSELF ENOUGH TO
LAIN AN ECONOMY; WE MUST ~~FURTHER~~ ^{rather} KNOW WHAT IT IS THAT THE PEOPLE IN
T ECONOMY VALUE. WE MUST BE PRETTY WELL ACQUAINTED WITH THE CHARACTER AND
PSYCHOLOGY OF PEOPLE. THERE IS NOTHING IN THE LAW THAT SAYS SOCIALISM MIGHT
T WORK IF MINDS WERE PROPERLY CONDITIONED. IT IS FOR OBSERVATION OF
PEOPLE TO SHOW THE POSSIBILITY OF SUCH CONDITIONING. ~~its effect~~

PREDICTION OF RESULTS OF P.E. SYSTEMS IN VERY BROAD OUTLINE IS POSSIBLE
WITH THE LAWS AND A GENERAL KNOWLEDGE OF WHAT THE PEOPLE "WANT". (TRULY THE
KEY TO CHARACTER, AS BOHN HAS POINTED OUT) WHAT THEY WANT DETERMINED BY
TEST QUESTIONS AS: "DO THEY REFUSE TO MAKE A PROFIT AS SINFUL" "DO THEY
REFUSE TO LEND SURPLUSES AS SINFUL?" DO THEY CHOOSE THE HIGHER OR THE LOWER
PRICE WHEN BUYING?" ACTUALLY IN ANY SUCCESSFUL MODERN COUNTRY AN EXCHANGE
ECONOMY HAS INCULCATED, OR ALLOWED AND ENCOURAGED, HABITS OF THE MARKET
WHICH MAKE OBVIOUS THE ANSWERS TO ALL THESE QUESTIONS.

NO MATTER HOW FIT HIS CHARACTER FOR AN ANT ECONOMY HE MUST VALUE MONEY IN
AN INDIVIDUALISTIC ONE. *To pay taxes, if nothing else, to keep his subsistence*

farm.

One is swept along by society's attitudes.

IT IS FORTUNATE THAT SO MANY PEOPLE, ESPECIALLY PUBLIC SERVANTS, VALUE
SELF-RESPECT, HONESTY, OVER MONEY. ---AT LEAST, OVER MORE MONEY THAN
THEY HAVE AT THE TIME. MONEY HAS MARGINAL UTILITIES TOO. ~~It is not a~~

ONE WHO LOVES LABOR TENDS TO LOWER WAGES FOR OTHERS; HE WILL GIVE MORE TO LANDOWNERS, DEMAND LESS. BUT AS A RULE THOSE WHO LOVE LABOR STILL WANT THE GREATEST VALUE IN RETURN FOR IT. BUT THERE ARE THOSE WHO PREFER NOT TO WORRY ABOUT IT AT ALL---THEY WORK HARD AND WELL, LET THE CUSTOMER DECIDE WHAT HE WILL PAY THEM. TO THEM THE GOOD WILL, LACK OF WORRY, ETC, ARE WORTH THE VALUE

IF A MAN WANTS NOT VALUE IN RETURN, FREE TIME, IF JUST TO LABOR FOR NOTHING IS HIS PLEASURE, THEN HE IS BUYING THAT PLEASURE WITH THE VALUE HE DISPENSES WITH.

IF MOST MEN WERE LIKE THIS THEY WOULD NOT RESPOND QUICKLY TO CHANGES IN VALUE. BUT ACTUALLY MOST MEN ARE WELL AWARE OF CHANGES IN VALUE, GIVE THEM CONSIDERABLE CONSIDERATION, BUY CHEAPEST AND SELL DEAREST. MONEY AND CREDITS ARE RECOGNIZED AS THE STORE OF OBJECTIVE VALUE, SOCIETIES EXACT RECOGNITION OF CONTRIBUTION TO ITS STORE OF WEALTH AND SATISFACTIONS WHICH WILL BE

repaid

MORALISTS OBSERVE THERE ARE A FEW PEOPLE WHO SHOW GREAT SELFLESSNESS, WRONGLY ASSUME THAT THAT IS THE PERFECT CONDITION, THAT EVERYONE SHOULD BE LIKE THAT. THEY DO NOT CONSIDER THE POSSIBILITY OF SHAPING THE P.E. TO WORK WITH MEN AS THEY ARE. THEY CANNOT ANSWER "WHAT TO DO WITH LOAFERS" EXCEPT AS IN PURITAN NEW ENGLAND AND MORMON UTAH AND OTHER THEOCRACIES: PUT THEM IN THE STOCKS.

THERE IS NO DOUBT THAT PEOPLE CAN BE CONDITIONED FOR SOCIALISM; THE QUESTION IS, CAN SUCH AN OUTFIT SURVIVE? EVEN IF NO SUPERIOR VARIATION APPEARS, THE ANSWER SEEMS TO BE NO.

MATER

ANOTHER ANGLE: MEN SEEK TO GRATIFY DESIRES WITH LEAST DISPLEASURE DOES, IN ITSELF, IN A WAY SHOW WEAKNESS OF GOVT CONTROL. FOR A MAN'S DESIRES, NO MATTER HOW MUCH HE LOVES THE STATE, ARE, MUST BE IF HE IS TO SURVIVE, FOR HIMSELF. EVEN IF IT IS FOR THE GOOD OF THE WHOLE, HE MUST NOURISH HIMSELF. HE INCLINES EVER TO THE SHORTEST PATH. HE MUST HAVE MATERIAL DESIRES, IF HE IS TO LIVE. THIS DESIRE MUST ALWAYS CONFLICT WITH SELFLESS DEVOTION TO DUTY. THEREFORE THAT KIND OF "DUTY" IS BEST WHICH IS MOST OBVIOUSLY INTENDED FOR A MAN'S OWN BENEFIT. OTHERWISE HE WILL BE INCLINED TO SKIP THE DUTY AND GET THE BENEFIT. BUT IF ~~THESE~~ DUTY CLEARLY LIES BETWEEN BENEFIT AND SELF, DUTY WILL BE DONE.

THE VERY FACT THAT A SYSTEM OF MONEY AND EXCHANGE IS IN EXISTENCE IS SUFFICIENT PROOF OF A SOCIETY IN WHICH MOST PEOPLE VALUE THEIR OWN PURCHASING POWER ABOVE GOOD WILL. IF THEY DID NOT THEN EXCHANGE WOULD BE UNNECESSARY. PEOPLE WOULD SIMPLY PRODUCE AT WILL AND GIVE TO EACH OTHER, COMPETE IN GENEROSITY. THERE ARE SUCH SOCIETIES, ALL VERY PRIMITIVE, SMALL AND CUSTOM BOUND. TO ADVANCE, SOCIETY MUST FIND SOME SIMPLE MEANS OF DEALING WITH THE LAZY MAN; MONEY IS THE ANSWER. TAKE CARE OF YOURSELF OR STARVE.

"IF THE WAY IS OPEN, HUMANS WILL USE POLITICS FOR PERSONAL ENDS". BUT NOT ALL HUMANS, YOU SAY. NOW: JUST THE WORST ONES. ASSUMING WE COULD CONDITION MANY HUMANS TO SELFLESS DEVOTION TO "GOOD OF THE WHOLE", THOSE WHO COULD NOT BE SO CONDITIONED WOULD BE MOST SUCCESSFUL, ESPECIALLY IF THEY WERE SKILLFUL HYPOCRITES AND LIARS.

IT MIGHT BE WISE TO SUBSTITUTE SYMBOLS, INITIALS AND SUCH FOR WELL KNOWN WORDS; THIS WILL MAKE THE READER SEMANTICS CONSCIOUS, AVOID CONFUSIONS. IT WOULD BE UNCONVENTIONAL PERHAPS TO THE POINT OF OFFENDING SOME READERS.

MAKE THE CATEGORIES OF AN ARTICLE, JUST LIKE THOSE OF A SCIENCE, BASED ON A CERTAIN GROUP OF CHARACTERISTICS, ORGANIZE ACCORDING TO THEM, KEEP THE REST INCIDENTAL. THIS MAY FORCE YOU TO INTRODUCE FREE WILL OR OTHER IDEAS IN SUBORDINATE ROLE. BE READY TO DO THIS. YOU MUST SACRIFICE SOMETHING FOR ORDER. NOTHING COMES FREE.

TRY TO ESTABLISH SIMPLER CONCEPTS AND PRINCIPLES FIRST, THEN WORK THEM TOGETHER. THIS CAN, HOWEVER, BE OVERDONE TO THE POINT OF BOREDOM. YOU MUST ALSO HINT AT WHERE YOU ARE GOING.

THE LITERARY QUALITY OF BEING "DRY AS DUST" IS MOSTLY FROM NOT ORGANIZING THE EXPOSITION PROPERLY SO THAT ONE MUST RAMBLE, BE UNCLEAR, AND THEN WORDY TO COVER UP. ONE CAN WRITE DEEP AND STILL FAIRLY POPULAR.

rewrite outline several times before filling in - be sure all ideas are
right.

Do not bother getting wording from clippings. Get idea, organize it,
+ throw away clipping, write.
More & more I see: organize completely first.

IF YOU USE UNUSUAL CATEGORIES, EMPHASIZE KEY WORDS, REPEAT THEM OFTEN,
TO PUT ACROSS THE UNFAMILIAR CONCEPT.

THE MORE DETAIL, THE SURER ONE IS, BUT FOR THE AVERAGE PRE-OCCUPIED
READER SOME RULES MUST BE SUGGESTED, AS AN INTELLECTUAL DEVICE.

THE AMBIGUITY OF WORDS IS SUCH THAT NO SHORT SENTENCE GIVES THE THOUGHT
COMPLETELY; THERE MUST ALWAYS BE EXPATIATION, USUALLY DEFINITIONS OF WORDS.

EXAMPLES ARE ALWAYS DESIRABLE, BUT NOT TO WEARINESS. IF THE WRITING IS
TOO ABSTRACT, EXAMPLES ARE A RELIEF.

Avoid just putting an idea down because it seems to be in sequence; figure it out
completely.

SCIENCE AND "ART" OF SOCIETY.

LAWMAKER MAY FORESEE A DAY WHEN IMPROVED MORES WILL MAKE BETTER LAWS POSSIBLE, BUT HE WORKS IN THE PRESENT.

TRY TO CONSTRUCT A SERIES OF SPECIFIC OBSERVATIONS OF WHAT MEN VALUE, OF WHAT MAKES THEM HAPPY. EXAMPLE: COOPERATING INSTEAD OF KILLING, CONTROLLING NATURE'S REPRODUCTIVE FORCES, HAVING SWAY FOR INDIVIDUAL TALENTS UNDIRECTED, ETC.

SYSTEMS ARE A MEANS OF INTERACTIONS OF THE DIFFERENT "KINDS" OF PEOPLE; P.E. IS ONE IMPORTANT ASPECT OF MUDGING A P.E. SYSTEM.---WHAT KIND OF PEOPLE ARE ENCOURAGED. RULE: "TRY TO ENCOURAGE MAN AS PRODUCER, DISCOURAGE HIM AS POLITICER".

"CHANGES" IN "THE ECONOMY" MAY BE DUE TO P.E. CHANGES, OR THE COURSE OF OPERATION OF "NATURALLY OPERATIVE PRINCIPLE" IN A SYSTEM

THE RAW MATERIAL WITH WHICH THE HUMAN LAWMAKER WORKS IS NATURAL LAWS OF
BEHAVIOR AND CURRENT MORES AND LAND.

"TRY TO ENCOURAGE HIM TO SATISFY HIS DESIRES THRU PRODUCTION
AN POLITICS". THIS RULE, IF GOOD, PRECLUDES THE MOST BENEVOLENT
BUT OF COURSE IF THE RULE WERE DERIVED FROM CONCEPTS OF PRESENT
Y IT COULD NOT BE APPLIED TO CONCEPTS OF BENEVOLENT SOCIALISM.
OT BE LIGHTLY DISCARDED BY POINTING TO A RULE, BUT MUST BE
IN MORE DETAIL.

ALHO WE MAY NOT AGREE HOW TO MAKE MEN HAPPY, WE CAN AGREE HOW TO MAKE THEM
SURVIVE MORE EASILY. THEREFORE THAT ARRANGEMENT IS GOOD WHICH DISCOURAGES
WAR, A CONDITIONS THAT CAUSE WAR.

A philosophical consideration of taxonomy & evolution
will illustrate all these points. Categories based on characteristics,
— & how arbitrary & at times untrue they are.

I'M BEGINNING TO SEE THAT MORE PARTICULARIZING MUST BE DONE IN MY SCIENCE
THAN I HAD PREVIOUSLY SEEN, AND THAT IS GOOD---MORE ADAPTED TO POPULAR
WRITING, WHICH WILL SELL.

HUMAN CONNECTIONS MAY BE STATICALLY CONSIDERED BUT THEY ARE NOT STATIC,
THEY INVOLVE ACTS.

POOR AND CONTRARY THINKERS, HEARING ANALOGIES AND EXAMPLES, USUALLY PICK
OUT THE INAPPLICABLE PART AND START TALKING ABOUT IT, TO CHANGE THE SUBJECT.

~~channel concept~~

Further formulation of laws and static concept
of relationships. Pongereki.

HUMAN CONNECTIONS MAY BE STATICALLY CONSIDERED BUT THEY ARE NOT STATIC,
THEY INVOLVE ACTS.

THE HEREDITARY QUALITIES OF THE MIND CAN PROBABLY DEAL WITH BIOLOGY AS
EASILY AS WITH PHYSICS, BUT ENVIRONMENTAL PREFUDICE MAKES IT DIFFICULT.

~~channel concept~~ further formulation of laws + the static concept
of relationships. Pöngers et al.

"relative progress" to human mind

MOST DELIGHTFUL OF ALL, "ILLIBERAL".

THE EMOTIONAL SOCIAL SCIENTIST SEES A MAN IN POVERTY AND SAYS "HEAVENS, IMPROVE HIS CONDITION AT ONCE." HOW? "OH, THE EASIEST WAY, THE WAY THAT REQUIRES THE LEAST THINKIN' SO THAT WE MAY GET BACK TO OUR POETRY AND NOT SOIL OUR MINDS WITH COMMON THINGS. THE GOVERNMENT AND THE RICH HAVE PLENTY OF MONEY, LET THEM TAKE CARE. GOODNESS, THE STUPIDITY OF THESE VULGAR MATERIALISTS". IS THAT BEST IN THE LONG RUN? "O, DASH IT, YOU WON'T LET THEM STARVE WILL YOU? BEAST, HAVE YOU NO VALUES, NO LIBERAL TRADITION?" WHAT WILL THAT DO TO THE ECONOMIC SYSTEM? "HOW CAN YOU SPEAK OF SUCH A MATERIALISTIC THING WHEN PEOPLE ARE SUFFERING? DON'T BOTHER ME WITH THE ECONOMIC SYSTEM. TAKE CARE OF ALL MY BRETHREN. NOW RUN ALONG WHILE I ABSORB SOME CULTURAL VALUES".

IS STRANGE WHERE WE MUST GO TO STUDY THINGS OF SIGNIFICANCE TO SCIENCE. THE CONSERVATION OF NATURAL RESOURCES IS APPROACHED ONLY THRU THE BIOLOGY "COURSE", WHICH IS NOT A "HUMANISTIC" SUBJECT, RARELY MENTIONED IN "GREAT" POETRY AND LITERATURE. A FEW ENERGETIC SCIENTISTS HAVE INSISTED ON DEMONSTRATING A FEW THINGS ABOUT CLIMATE SOIL AND ECONOMICS PERHAPS MORE SIGNIFICANT THAN THE NOVELS OF CHARLES DICKENS IN HISTORY, BUT THERE IS A STRONG BELIEF THAT FAMILIARITY WITH POETRY AND NOVELS AND STYLES IN FURNITURE MAKES A MORE COMPETENT SOCIAL SCIENTIST. OTHER APPROACHES ARE CONSIDERED "MATERIALISTIC", "CRUDE" AND

WE CAN HARDLY SAY ONE SCIENCE IS MORE BACHWARD THAN ANOTHER IF WE DO NOT SPECIFY WITH RESPECT TO WHAT. IF IN RESPECT TO THE AFFECT ON HUMANITY WE MUST PLACE SOCIAL SCIENCE EVEN AHEAD OF BIOLOGY AND PHYSICS. IF WITH RESPECT TO THE NUMBER OF ABSTRACTIONS THAT HAVE BEEN FOUND TO WHICH MATH MIGHT BE APPLIED INDAZZLING EQUATIONS, THEN PHYSICS IS AHEAD; BUT IF WITH RESPECT TO THE DIFFICULTIES WHICH THE SCIENCE POSES TO THE HUMAN MIND, THEN ALL SCIENCES ARE EQUALLY FAR ADVANCED. IF BIOLOGY APPEARS CRUELY DEVELOPPED COMPARED WITH PHYSICS, IT IS BECAUSE THE SUBJECT IS HARDER FOR THE HUMAN MIND TO WORK WITH, THAT IS CONSIDERING BOTH THE ENVIRONMENTAL AND HEREDITARY CHARACTERISTICS OF THE MIND. A SUBJECT SUCH AS THE SOCIAL SCIENCES WHICH PRESENTS NO GREAT DIFFICULTIES TO THE HUMAN MIND IF IT CAN DISPEL ENVIRONMENTALLY INDUCED PREJUDICES; MAY BE STUDIED WITH OUTSTANDING SUCCESS BY ONE WHO CAN DISPEL THE PREJUDICE BECAUSE SO FEW OTHER PEOPLE HAVE BEEN ABLE TO DO SO. IF THEN IT IS A PERSON'S VIRTUE TO BE UNPREJUDICED IN SOCIAL SCIENCE HE WOULD STAND OUT MORE IN THAT SUBJECT THAN IN PHYSICS, BECAUSE THE LATTER DOES NOT REQUIRE TO SUCH A HIGH DEGREE CALLOUSNESS TO PREJUDICE.. IMPERVITY.

Nouns, verbs, adjectives & adverbs ^{delimit} ~~are~~ categories,
between which ^{precise} lines ~~are~~ cannot ^{usually} ^{because precise line does not occur in nature} be drawn, & if
drawn, only by rigorous arbitrary definition.² Usually
words in common use ~~carry~~ convey to different people
categories of different limits.³ Most words carry
connotations which further conceal any precise meaning.
⁴ Most words in common use have 2 or more quite
legitimate meanings, often not even close (though derived from a same root meaning).

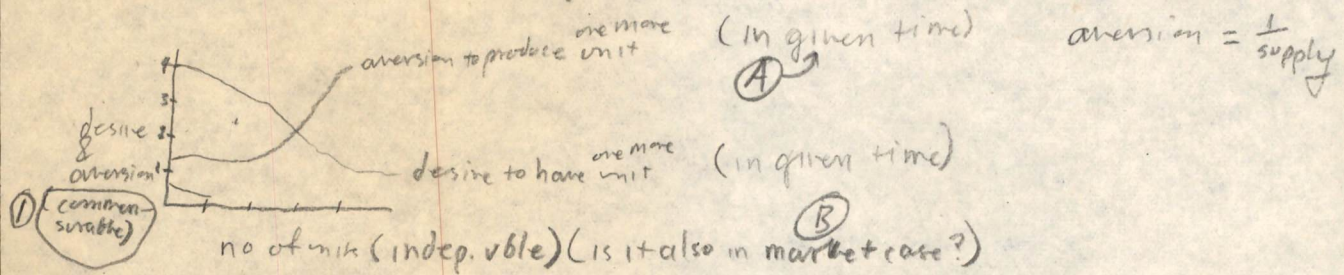
words & categories

6

Develop a group of principles of govt, such as
"Joint responsibility & authority". i. e., principles
that politics should use as channels for free socially
behavior.

Numbers refer to items per article; letters to items needing more thought but irrel.

Esteem = individual's opinion of labor loss of item would entail to bring him back to present state of ~~satisfaction~~ desire for that item being satisfied. — Satisfactory but crude statement.



With this we can tell how many units will be produced, ~~but~~ desire & aversion is ~~not~~ ~~scalable~~, subjectively, at any one time. ~~Greater~~ (where production stops) production occurs until aversion & desire are $=$. Strength of this pt. ~~is "amount of"~~ determines esteem, ~~ultimately~~. ~~At~~ At any time except when production is actually occurring, aversion $>$ desire (the time element)

If you have something you want, you would do something but wouldn't do the work to replace it, you still esteem it by the amount you would do. Even if you would do none, so esteem $= 0$, you may still desire it.

If you are not producing $av > des$, but both may be different from when you first stopped producing. ~~Esteem at present is~~

① Time cancels — your aversion to producing it tomorrow is very great, but desire to have it tomorrow (as well as afterwards) is not great. With time, desire increases, aversion decreases.

① In determining esteem, time is reconciled in the mind with other features of desire. Draw curves with this supposition.

Desire might be immediately — not aversion?

Production stops when aversion to producing during necessary time $>$ desire at end of that time.

Disregarding time, esteem at any time is where des. & av. curves meet at that time, instead of at time of production.

① S & D come with value mean "so much will be called forth when eq. has been reached, & will continue to be called forth." A level of production, a $\frac{\# \text{ units}}{\text{time}}$ is meant, not just # units. Esteem is: 1) one's desire when ~~would~~ stop working 2) one's aversion when stop working 3) Desire & aversion when equal. Varies widely with time.

The 2d Law

1) Autor. vs prep beh.

2) Insofar as - division according to function, not time.

3) Seek most autor for least prep.

4) Want to apply this to something objective.

5) The something will be dependent on free will, not ind.

6) Individual's attitude to act. to autor. requiring prep beh to replace - esteem.
(I choose to take the "extra step" of esteem to avoid introducing 2 new ~~thoughts~~ ^{thoughts} at once, together) (first develop idea of individual attitude, then introduce exchange complications)

~~A~~ Amount of esteem attached to objects measured in only one other term, your prep beh. (also may be compared with one another)
~~You desire also factors in determining amount of esteem, but desire & aversion both subjective. Items stated "I would like" or "I would not like" by "your attitude towards prep beh loss of their value" + "X" pb may be expressed any one of them, & they are & each other~~

7) Esteem = your aversion to ^{pb} production when you ^{would} stop producing = your desire for another when you ^{would} stop producing, or whichever is lower, & they $\neq$, which means you are either producing or past the stopping point.
(All these words must be broadly interpreted in some direction, particularly in others. The subject cannot be contained so few words. Yet the idea must be in words.)
Illustrate by "you stop producing some things at low desire & aversion, others at high."
We can speak of city of desire & aversion because they are commensurable in person's mind

After eg, we figure each item is produced until desire for last item is 111 - no until esteem of last item is =.

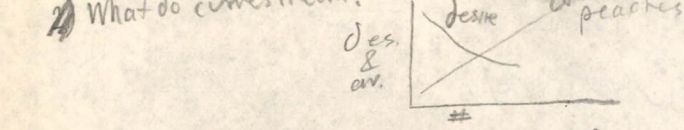
Seek most esteem

8) The quality esteem a product of human attitudes, desire & aversion, springing from behs.

15x
xy
Some item of esteem may be chosen as standard, & "the esteem" of all other items expressed in terms of it. Their ratio to it would depend on your attitudes, however. The esteem is expressed in the standard, but it is determined by your attitude, changes with your attitude. "The cost of production at the level of production at which production ceases is esteem."

A) We want to know: Say if aversion to increasing prod. at point where he wants to increase it. - takes care of time?

What determines place of objects on scale of esteem, The aversion at the place when you stop producing. (or stop increasing production?)
 or the aversion to pb it would entail. "desire many exceptions, - but not situation where you could love one & still not act. Esteem would then follow demand curve down"



Units are dep. If x units, then desire for last unit is y. (This is different from market curves, which may work either way) when prices are set. But

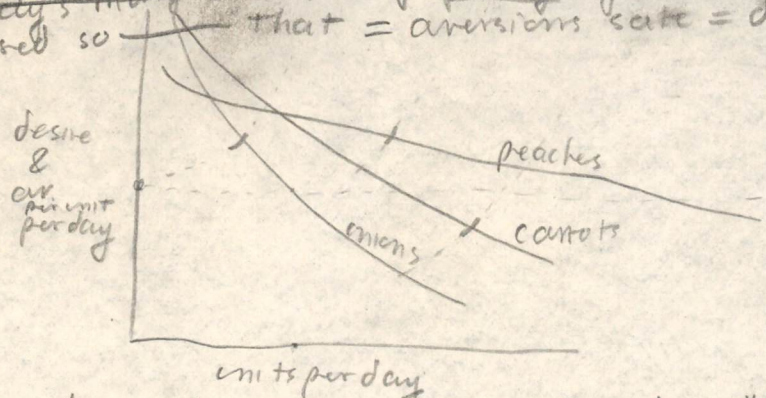
Aversion curve is av. to producing that number (in easiest way, over the same length of time used in desire curve)
 It's not "I have so many how do I feel about making another."
 But "how do I feel about making this many all in future?"

Or we could use $\frac{\text{desire}}{\text{unit}}$ & $\frac{\text{aversion}}{\text{unit}}$ per day.

Choose some length of time commensurate with product. - as 5 yrs here
 1/3 day for meal

"How much would he dislike the pb he would do" = esteem. In case where he won't do what he has to, there is still an amount he would do, the desire curve. (What he must do is aversion curve). In case where he would do more than he must, esteem is what he must (aversion). Esteem follows the lower curve in each instance.

We could consider aversion as part of desire - then there would be only one curve, & production of each item would occur at some level of desire.
 But, if aversion is separated, production occurs not until desires = satiated, as that ignores aversion. Nor is it until aversions are = that ignores desire.
 Each item is produced until aversion > desire, & all at different levels. Perhaps today's marginal theory grossly ignores aversion.
 always used so that = aversions satiated = desires.



② With value it becomes not aversion to producing, but to 'putting on market'.
 A person makes for different things until desire for each is satiated. Aversions to producing last item units of time not = ?

of the values being the ratio of exchange of the pb involved in causing the values.

Producing includes all aversion to putting on the market.

"Aversion to producing at point where society would stop producing" and there is such a point, society often does stop producing, most every nite.

Perhaps irrelevant: rationing necessary wherever value determined by fiat, because of difference in amount produced and amount wanted at that value.

We speak of "society's aversion to producing at time society would stop producing". But what is that time? That implies a reference to $s \& d$ curves, and I had better mention that fact. You "would stop producing" when supply equals demand, when aversion is too great to be satisfied with compensation offered. That happens every nite, usually. Supply meets demand at a different price each nite. When production is actually occurring value follows the demand rather than the supply curve, the desire rather than the aversion; and it is at the demand curve that production would cease. Likewise when demand is lower than supply, and production not occurring (production meaning putting on market), value follows demand curve down, as that is where production would stop, when aversion equalled that. If we spoke instead of another quality, call it the demand when production would stop, it would follow the aversion or supply curve. But it would not be the ratio of exchange.

In fiat exchange value is ^{not} aversion to production when you would stop; ~~value is determined differently.~~ *If others have an easier job, aversion to skipping to it must be made greater than reward differential.*

Obeying is creditable behavior in fiat economy.

In fiat economy most creditable behavior ~~need not be that to which~~ *will have to by some means be made most averted; if not by nature, by OGPH.* ~~there is most aversion.~~ By some defining we could say it was, but why bother?

- desire for social approval causes later to have esteem = value, actions occur

In free market value determined by aversion if by aversion we mean totality of difficulties, of any origin.

Whenever a xaction occurs, $s=d$. When no xaction, no value...; no
wavy.

But esteem exists without xactions, following desire curve.

W. L. BOND

MOST HUMAN LAWS CONCERN ECONOMICS, AND LAWS ARE A POWERFUL DETERMINANT.
THEREFORE "ECONOMIC DETERMINISM" IS BROACHED.

THESE CHRONIC DELETERIOUS IS BLOWN
MOST OF THE CONCERN CONCERNED AND FURNISHES A COMMENT DELETERIOUS