

**The Nature of Poly-Existentials:
Basis for Abolishment of
The Western So-Called Intellectual Property Rights Regime**

**ماهیت چند وجودی‌ها:
دال بر لغوان چه که غربیها نامیده‌اند مالکیت فکری و معنوی**

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1 About This Document

1.1 This Essay is in Globish

This essay is in Globish. It is not in conventional Anglo-American English.

See the document titled “Introducing Globish into Globish” [2] for a description of Globish. That document also includes references to other specific words and concepts relevant to this essay.

The intended audience for this essay is all of humanity.

Some of the concepts developed in this essay stand separate from American and Western values. Some of these concepts specifically reject American and Western values. Western readers need to pay extra attention, as many of their assumptions are likely not ours.

1.2 Request For Feedback

This is a draft. It is rapidly evolving and it is incomplete.

Many of the concepts that we present in this essay are non-conventional and perhaps new.

This essay is in its early stages of its evolution and we plan to follow up with updates and enhancements.

We can profit from your feedback. Please let us know your thoughts.

You can send us your comments, criticisms and corrections through the following URL: <http://mohsen.1.banan.byname.net/contact> or by email through [feedback@](mailto:feedback@mohsen.1.banan.byname.net) our base domain which is mohsen.1.banan.byname.net.

Distribution of this essay is unrestricted. We encourage you send it to others. The primary URL for this document is: <http://mohsen.1.banan.byname.net/PLPC/120033>.

Thank you.

1.3 Part Of A Bigger Picture: The Halaal By* Digital Ecosystem

This essay is part of a bigger picture. Our goals are broader than just analyzing the correct manner of existence of polyexistentials.

We want the world to move towards Halaal Software and Halaal Internet Services.

The totality of our work is directed towards creation of **The Halaal ByStar Digital Ecosystem**, as a moral alternative to the proprietary American digital ecosystem. An overview of this is provided in [9], available on-line at: <http://www.persoarabic.org/PLPC/180016>

After having read this essay, if you believe that the concepts and solutions that we have presented have merit, we invite you to continue to read. In the overview of The ByStar Halaal Digital Ecosystem [9] we draw a vast picture for putting in place a model and process that can redirect manner of existence of Internet services and safeguard humanity.

We invite you to participate. We invite you to assist in the collaborative development of halaal software and halaal Internet services. And we encourage you to avoid use of all haraam software, and haraam Internet services.

This document has been produced, published and distributed purely with halaal software and halaal Internet services.

2 Introduction

The Western so-called Intellectual Property Rights (IPR) regime (Western copyright and patent law) is a sin of our time, the same way that Western slavery was a sin of the previous generations.

Everybody obeys it, everybody commits it, everybody produces it, most believe in it and it is law of the land. Western IPR regime is based on the wrong model for assignment of ownership. In this essay we analyze and discredit the Intellectual Property Rights regime, based on the inherent nature of what it seeks to own, control and restrict.

Mono-Existence and Poly-Existence

There are things in nature that exist in singular and there are things that exist in multiples.

That which exists in nature in singular, we call mono-existential.(tanglible objects, a pencil, land, Internet domain names)
That which exists in nature in multiples, we call poly-existential.(knowledge, ideas, information, the digital domain)

Naturally, possession of mono-existentials and possession of poly-existentials work very differently. Possession of mono-existentials is one-to-one. Possession of poly-existentials is many-to-many.

Ownership rules for mono-existentials are well established, universal and in harmony with their nature of possessibility.

Ownership rules for poly-existentials are relatively new, non-universal and in conflict with their nature of possessibility.

Multi-possibility is a universal aspect of nature of poly-existentials. Any law that prohibits multi-possibility is counter to nature.

Creation of IPR

In the last 200 years, a mistake has been made. Ownership and capitalism were extended into the realm of poly-existentials, creating Intellectual Property Rights.

The Western Intellectual Property ownership regime is in conflict with nature, it does not serve the ideal intended purpose of societal regulations, i.e. to balance rights equitably among conflicting constituencies. On the contrary, it has the effect of enriching a minority of powerful vested interests, to the very great detriment of society at large. The detrimental effects include the obstruction of engineering creativity, a distortion of the competitive business environment, and denial of the benefits thereof to the public.

This has shaped the entirety of Western Digital Ecosystems. Intellectual Property Rights are not universal, but rather an Anglo-American mistake, and are being promoted as universal in the name of globalization.

The Digital Era

The digital era has made understanding the nature of poly-existentials most critical.

Since poly-existence and digital entities are inherently not restricted by borders, the nature of global Internet demands rejection of the Western Intellectual Property ownership regime.

Abolishing IPR

As with any other social structure with the benefactors being in power, and the victims seeing the structure as normal, it is very difficult to change the status quo. Those promoting the Intellectual Property Rights Regime have a vested interest in maintaining the system and will do so at all cost. Abolishment of the IPR Regime must begin with bringing a level of understanding of the exploitation and conflict with nature of the IPR to those being disadvantaged by the system.

Ramifications Of Ownership Mistakes

The ramifications of Intellectual Property Rights (IPR) ownership mistakes are grave.

Horrible things happen when a society gets its ownership rules wrong.

For the Anglo-American culture, a recent acknowledged ownership mistake is slavery of Africans in America

The Anglo-American culture is in the midst of making another ownership mistake: That of the ownership of poly-existentials. This time things are more subtle and difficult to understand, as the victims and oppressors are less obvious.

In an abstract sense, the victim is the poly-existential which is being restricted. More tangibly, it is the people who suffer from the artificial scarcity of the poly-existential.

This artificial scarcity takes the form of the ill person whose life depends on the medication who's patent holder makes it unaffordable; of Indian farmers to whom access to their most versatile resource, the neem tree, is being restricted by chemical companies' patents; and of all the people who want to share digital literature or music or art or software who are unable to because of restrictive laws surrounding ownership of poly-existentials.

Thus, all of humanity is victimized and oppressed by the scarcity created by patent and copyright holders.

Outline of this Essay

We have structured this paper in 3 parts.

Part 1: Nature Of Poly Existentials First

Part 2: Abolishment Of The Western So-Called Intellectual Property Rights Regime

Part 3: Cures

Nature of Poly-Existentials

3 Nature of Poly-Existentials

There are things in nature that exist in singular and there are things that exist in multiples.

Our analysis is from the perspective of the owned. Lots of IPR analysis out there from the perspective of owner. This is the first introduction of the concept of poly-existentials. It is similar to time domain analysis vs frequency domain analysis. They are different but of the same thing and results are equally valid.

3.1 Mono-existence and Poly-existence

There are things in nature that exist in singular and there are things that exist in multiples.

That which exists in nature in singular, we call mono-existential. That which exists in nature in multiples, we call poly-existential.

Examples of mono-existentials are:

Material Mono-Existentials: (things, spoon, touchables)

Non-Material Mono-Existentials: (spectrum, internet domain name, view)

Rivalry Mono-Existentials: [economic term] (Rival Goods: spoon, spectrum)

Non-Rivalry Mono-Existentials: [economic term] (Non-Rival Goods: air, fish in the ocean, view, roads, national parks) – Non-Rivalry goods are often confused with poly-existentials – (e.g. wikipedia and jewish analysis make that mistake).

Examples of poly-existentials are:

Pure Poly-Existential: (recording/s, formula, idea, text, recipe, algorithm, knowledge)

Digital Poly-Existential: (recording/s, formula, idea, text, recipe, software source, software binary)

Poly-Existential Content: (mp3, book, cd, video, cookbook, software on a cd)

Poly-Existential Product: (tivo, viagra, sauce-bechamel, Poly-Existential driven product – mono-existential aspect not dominant)

Poly-Existential Service: (Google, By*, Facebook – Poly-Existential driven service – mono-existential aspect not dominant)

We present the concept of “Expressed Formula” as the general form of pure poly-existentials. poly-existentials and mono-existentials do mix. Sometimes the dimension of poly-existence is dominant and sometimes the dimension of mono-existence is dominant.

Pure poly-existentials are kept in some form of memory. Memory can be human’s brain or a hand written ink on piece of paper, machine produced ink on paper (traditional books), digitized information on hard disk. Memory is container of poly-existentials.

The mechanism that stores the pure poly-existentials (e.g.; brain, paper, digital memory) can facilitate copying, transmission and dissemination of the pure poly-existentials to varying degrees. The digital form in particular makes copying, transmission and dissemination of pure poly-existential extremely practical and as such the digital era has made understanding the nature of poly-existentials most critical.

Expressed Formula is either for human consumption (idea, knowledge, software source code) or for machine consumption (binary software, paper tape for NC machines, Music CDs).

Propagation, replication, copying of poly-existentials is as simple as memory transfer. Additional existence of Poly-existentials makes them more useful. Restricting propagation of poly-existentials is counter to nature.

Attribution of Expressed Formula to its producer is morally correct and is called for. Restricting propagation of poly-existentials is morally wrong and should be abolished.

Attribution of Expressed Formula to its producer is right/good. Restricting propagation of poly-existentials is wrong/bad.

ownership//possession is one-to-one for mono-existentials. no ownership//possession is many-to-many for poly-existentials.

Confidentiality Agreements are a form of copy restriction.

First Preserved Formula – Origin of poly-existentials – recorded music – process

reproduction of formula vs reproduction of what formula produces

3.2 Possession and Ownership Of Mono-Existentials and Polyexistentials

Here we first analyze possibility of Mono-Existentials and possibility of Poly-Existentials.

Based on that, we next analyze proper ownership assignments for Mono-Existentials and Poly-Existentials.

3.2.1 Natural Law of Mono-Possessability of Mono-Existentials

Ownership/possession is one-to-one for mono-existentials.

Dis-association of this one-to-one relation is immediately and tangibly disadvantageous to the possessor.

3.2.2 Natural Law of Multi-Possessability of Poly-Existentials

- It is an inherent characteristic of Poly-Existentials to be possessed by many.
- Any new possession of a poly-existential does not impact other possessions of that poly-existential.
- Multi-possibility is a universal aspect of nature of poly-existentials. Any law that prohibits multi-possibility is counter to nature.
- Any agreement not to copy can only be made voluntarily and is only valid amongst agreeing parties. And can not extend to any other person that is not part of the agreement.
- Because copying is a universal human right, no entity is authorized to restrict copying other than in a voluntary manner.
- When a person possesses a poly-existential which is not subject to a voluntary not-to-copy agreement he has the freedom to copy.

3.2.3 Ownership of Mono-Existentials

Good and right.

Stealing is only applicable to the material world. You can not steal non-mater.

Judaism, Christianity and Islam all consider stealing a sin.

We are devoute capitalists.

3.2.4 Ownership of Poly-Existentials

Intellectula Property is the westerner's extention of capitalism into realm of poly-existentials.

Emphasize the fact that IP is not universal. It is an Anglo-American mistake. And it is only a 100 years old mistake.

Economic justifications of IPR are bogus. Look at Linux vs Microsoft.

Further emphasize mono-existential vs poly-existential distinctions. Go towards multi-possessibility vs mono-possessibility. Then, since possession is 90% of ownership show that ownership of non-matter is at least 90% crap.

Bring up the notion of IP mistake possibly being even more harmful than slavery. The concept of the victim is not as clear. In an abstract sense, the victim is the poly-existential which is being restricted. More tangibly, the people who suffer from the artificial scarcity of the poly-existential. The sick person who can't aford to pay for the medication whose patent holder is making the medicine unaffordable. We write this on behalf of nature. The incubation period for the IP disease is longer than slavery. Point to prescription drug commercials on American TV. Each being commercials for a set of patents. Each saying that we have your cure but you have to pay for our patents first. And that harm is just in the area of prescription drugs.

Victims of Mis-Ownership – The sick, society, individual vs society.

3.2.5 Copying is not Stealing

Stealing is only applicable to the material world. You can not steal non-mater.

Judaism, Christianity and Islam all consider stealing a sin. Judaism, Christianity and Islam all encourage sharing of knowledge and distribution, copying and reading of books.

God did not copyright his/her/its work. The Torah, the Bible and the Koran are all copyleft. There is no copyright notice on God's work. My work is always also copyleft. I encourage you to make your work copyleft as well.

3.3 Missing From Basic Human Rights: The Natural Right To Copy and Use

Missing from universal basic human rights is:

WHEREAS recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

We proclaim

- All human beings have a right to remember.
- Everyone has the right to share one's memory.
- All human beings have a right to learn.
- Everyone has the right apply one's knowledge without restrictions.

The natural right to remember naturally includes the right to use available tools to better remember without undue restrictions.

The natural right to share one's memory naturally includes the right to use available tools to disseminate information without undue restrictions.

These universal basic human rights lead to Poly-Existentials natural law to to be copied, to be shared and to be transmitted without limits.

Western IPR is in conflict with these universal human rights and natural law of poly-existentials.

3.4 Model Of Birth and Evolution Of Poly-Existentials

The moment of Divulging is the moment of birth of polyexistentials.

The act of divulging of a polyexistential is that of putting the polyexistential in the possession of others without adequate measures for prevention of its further possession.

It is only prior to divulging that there can be ownership.

Producing: Ballet, Actors, –

Divulging: Can be by producer or others.

Poly-existential: moment of birth of poly-existential is the moment of divulging.

Poly-existential Possesors:

Mixed-existential Offering: In form of Goods and Services.

Mixed-existential Owners or Service Users:

Example: A performance – Producers and Divulgers are same.

Example: A Leak – Producers and Divulgers are different and have different interest.

4 Digital: The Pure Form Of Poly-Existence

Shanon – Storage – Relection – Transmission

5 Libre-Halaal Manner-Of-Existence Poly-Exsentials

Perpetual Internal Transparency.

5.1 Software and Internet Services as Natural Primary Focus

We are Iranian Software Engineers.

Our profession, the Software Engineering profession, is hindered by the Western so-called Intellectual Property Rights (IPR) regime. As engineers instead of being able to freely collaborate, we are enticed to compete. Instead of collectively inventing and innovating towards the good of society, the Western IPR model pushes us to individually reinvent.

Software and Internet Services have become an integral and critical component of societal functioning, and the consequences for humanity are enormous. Of fundamental importance in this regard is what we will call the *manner of existence* of software.

We present the Halaal *manner of existence* of software and Internet services in: “Defining Halaal Software and Defining Halaal Internet Services” [5] – available on-line at:

<http://www.bycontent.net/PLPC/120041> . The Western IPR regime adversely impacts our ability to produce Halaal software and Internet services.

It is for this reason that we are writing this paper. While poly-existentials are far broader than software, we emphasize software in this presentation for two reasons. First, we are software engineers. Second, the collaborative and cumulative and usage orientation of software (as a poly-existential) permits us to demonstrate the natural power of poly-existentials in contrast to Western so-called Intellectual Property Rights (IPR) regime. This of course is demonstrated in success of the Halaal GNU/Linux in contrast to the proprietary MS Windows.

6 Multi-Disciplinary Discrediting Of The Western So-Called IPR Regime

sin of our time needs more than logic. The burden is on them.

The above logic is simple but one can not make inroads with sin of the times with logic.

East vs West,

The Mistake: Myths and Realities Of The Western IPR Regime

7 Historical Parallels: Technological Inflection Points and Ownership

7.1 Technological Inflection Points and Ownership

Technological Inflection Points and Ownership.

Many technological inflection points introduce new entities. These new entities are then perhaps to be owned. That ownership analysis has multiple dimensions. Business and self-interest are the first reactions and usually get it wrong.

- Agriculture: Animals
- Mercantile: Slavery
- Industrial: Oil
- Information: Copyright/Patent

Introduction of new technology in a society has immense ramifications.

Typically only those involved in the introduction of society understand ramification.

In no time the new technology becomes business and societal impact becomes business driven. By the time that society recognizes its values has been corrupted, it is too late.

Many technological inflection points introduce new entities. These new entities are then to be owned. That ownership analysis has multiple dimensions. Business and self-interest are the first reactions and usually get it wrong.

The agriculture and farming era introduced animals as “new entities are to be owned”. In due course we got to agrobusiness and techno-farms.

The mercantile era introduced other people as “new entities to be owned”. Empty ships were travelling from Europe and America to Africa loaded with guns, business men and mercenaries. They were then coming back with human cargo. In the west that was all considered healthy business. Ship captain was watching all of that but said nothing.

The industrial age introduced oil as “new entities to be owned”. British colonialism and American neo-colonialism came about.

Internet age introduced software, services, frequencies, spectrum, domain names, ... as “new entities to be owned”.

7.1.1 Neolithic Era: Domestication of Animals and Ownership Of Animals

<http://www.wisegeek.com/what-was-the-neolithic-period.htm>

The Neolithic period or New Stone Age was a period in human history when humans were still using stone tools, but they had started to settle in permanent encampments. The exact dates of the Neolithic Period vary, depending on which culture is under discussion, but it is generally dated to around 10,000 BCE. Several features of the Neolithic period differentiate it from the Paleolithic period or Stone Age which directly preceded it. This period marked a dramatic transition in the ways that humans lived, and it is sometimes called the “Neolithic Revolution,” in the spirit of other radical events in human history like the Industrial Revolution.

While Neolithic cultures used stone tools like their earlier ancestors, these tools tended to be more complex and refined, and people were beginning to explore metals, albeit informally. More importantly, the Neolithic period was marked by a transition from hunting and gathering culture to settled farming. This transition allowed people to create permanent towns and villages, and it paved the way to a more complex culture.

During the Neolithic Period, people began experimenting with crafts like pottery, weaving, and other forms of artistic expression. Because they were settled in agricultural communities, they could invest more time in these activities, since they weren't living a hand to mouth lifestyle as hunter gathers. In addition to growing crops, these early humans also started domesticating animals to work for them and to serve as sources of food.

The creation of fixed settlements brought about some other major changes. The idea of private or personal property and land ownership began to be more widespread during the Neolithic period, and people also started to accumulate artifacts and objects which might not have an immediate use or value. The concept of money began to emerge, and some societies unfortunately started keeping slaves as well, as cultural roles began to emerge for various people in society.

The practice of religion and politics also became more complex during the Neolithic period, since people had more time to invest in pondering the mysteries of life. Humans also began to trade with each other and to develop complex uses for animal products like wool and milk. The events of the Neolithic period set human culture up for various metal ages, in which humans learned to utilize and work an assortment of metals.

There were some interesting consequences to the Neolithic period. The diversity of the human diet radically decreased due to farming, and some archaeologists believe the Neolithic people actually had a worse diet than hunter gatherers did. The period also sparked a number of epidemics and the evolution of serious diseases, because humans were living in close proximity to each other and to a range of animal species.

7.1.2 Mercantile Era: Formalized Ownership of Human Beings (Slavery)

Slavery had been practised all over the world for thousands of years, but never before had so many people from one continent been transported to another against their will.

It is hard to be precise, but around 15 million Africans in total were forcibly taken from the continent into slavery. Large scale slave trading in Africa ceased towards the end of the 19th century, but its legacy of suffering continues today.

In 2005, while African American men represent 14% of the population of young men in the U.S., they represent over 40% of the prison population.

7.1.3 Industrial Age: Colonialization of Oil Rich Countries

The Oil in Iran was claimed as belonging to the British by the British.

The Iranian leader which on behalf of Iranians said the oil in Iran belongs to Iranians was overthrown through a anglo-american coup.

Details at:

CIA OVERTHROW OF PREMIER MOSSADEQ OF IRAN – CIA CLANDESTINE SERVICE HISTORY [?],
COUNTERCOUP The Struggle for the Control of Iran, [?],

7.1.4 Information Age: Formalized Ownership of Knowledge (IPR)

Information Age: Formalized Ownership of Knowledge (IPR).

- Technological Dominance of the West
- Transition From Manufacturing to Information Age

7.2 Learning From Past Ownership Mistakes: Slavery and IPR Parallels

Learning From Past Ownership Mistakes.

- Large scale slavery of africa is dominantly an Anglo-American phenomenon. Large scale IPR is dominantly an Anglo-American phenomenon.
- Owning Slaves was chic. Owning Patents is chic.
- Slavery was justified based on economic terms. IPR is justified based on economic terms.
- Slavery was justified from the perspective of the owner not what is being owned. IPR is justified based on the perspective of the owner not what is being owned.

Why is the Anglo-American always at the forefront of these ownership mistakes?

8 Western IPR Regime: A Failed Experiment

Portrayed as chic.

8.1 IPR: A Western Construct

Today's Internet has been shaped by American values. And this is the root cause of the problem. In particular, the American Internet model is based on:

Supremacy of business and economics – Leaving no room for societal, social, philosophical or moral considerations. Errant American copyright and patent law sourced from the US Constitution – Ramification of such grave ownership mistakes are complex and long lasting. But, they can be even more harmful than the previous American ownership mistake – American slavery. Elimination or marginalization of role of Professions (Internet Engineering) in society. Corpocracy – Where collaboration of Corporation and Government results in manipulation and control of the People. Over emphasis of individualism and personal freedom – out of balance against mass manipulation of individuals by corporations and health of society and humanity. Uses of Internet as an instrument to exploit other societies and cultures.

Patents and Copyright are a western construct. Even if they were to be a fit for western societies, they can be total misfit to other societies.

They have been promoted as a universal concept, They are not. Patents and Copyright have been pushed on other societies through globalization, neocolonialism and ... Swallowing the IPR regime has become price of entry into the likes of worldbank. Many West-Toxicated Japanese, Chinese, Indian, Iranians, etc have taken IPR at face value.

Sharing of knowledge, ideas, poetry, music, etc. are more dominant in many eastern societies.

8.2 Intellectual Property: A Rigged Misnomer

Did You Say “Intellectual Property”? It's a Seductive Mirage.

We will use the term “Non-Material Restrictions Regime” NMRR to collectively refer to Copyright, Patent and Trade-mark. We will use NMRR and Intellectual Property interchangeably.

Point to success of software's rejecting of IP. Ask why? What has been special about software? What next? How can that liberation success be emulated elsewhere?

Capitalism is rooted in the material world. When it comes to mono-existentials, the authors are capitalists. We are not against ownership of real-property. Its applicability to a manufacturing society has then been extended to the non-material world through the Intellectual Property Rights regime.

A particularly powerful tool of business to dominate and crush professions is the so called Intellectual Property regime. The recognition that by rejecting Patents, Copyrights and the norms of trade secrecy many professions can protect themselves against business dominance is badly absent in most professions.

Journalism can be more productive and resistant to business corruption by rejecting copyright and adopting copyleft. Pharmaceutical, Bio-Medicine and Medicine can be more productive and resistant to business corruption by rejecting patents and adopting the patent-free model.

The software engineering profession has already demonstrated how by adopting the copyleft and patent-free models it can resist dominance by business. GNU/Linux has stood up against the Microsoft monopoly.

The principles of the software engineering profession's collaborative model can be reapplied to many other professions. In essence the solution is in properly defining non-material capitalism.

The general outline that can be deployed by members of many professions to resist corruption through raw capitalism are:

Rejection of the so called Intellectual Property Rights Regime.

- Reject the so called Intellectual Property Rights (IPR) regime.
- Preserve communication freedoms of Internet.
- Introduce new business models that are copyleft and anti-patent based.

8.3 Rejection of the so called Intellectual Property Rights Regime

About 100 years ago, the capitalist came up with the Intellectual Property Rights (IPR) regime which take away various individual freedoms.

Many Americans consider IPR regime as natural law. In fact it is a failed experiment.

The balance that Copyright and Patent law are to bring between the well of the society and the benefits of Business are resulting in harm to the society and lack of progress through collaboration.

The patent-free and copyleft model of GNU/Linux has demonstrated how IPR regime is inferior to the Libre regime.

8.4 Intellectual Property: A Failed Economic Model

It is a myth that Intellectual Property is the basis of successful economic model.

Linux has stood against the Microsoft Windows monopoly. This is not a software vs software issue. It is copyleft vs copyright. It is patent-free vs. patents. It is sharing vs trade secrets. It is and collaboration vs competition.

That very same model can be applied else where.

I have written a business plan based on that.

It is being used as an exploitative economic model where corporation and rich nations are milking poor countries.

9 Western IPR Regime: An instrument of neo-colonialism

Point to the fact that replicability and multi-possessability of poly-existentials knows no borders. Therefore unless universal, it wont work and national laws of ownership of poly-existentials are invalid.

Point to West being individual-oriented leaning vs East being society-oriented leaning. The Anglo-American Western individual oriented IP is inherently anti Eastern.

9.1 Western IPR Regime: An instrument of neo-colonialism

Western IPR Regime: An instrument of neo-colonialism

- Poly-existence is global in nature, therefore, western IPR is extraterritorial which makes it an instrument of neo-colonialism in the era of global trade. West is issuing its currency and demanding that East accept it.
- W in WIPO stands for West not World
- Americans/Westerners are a self-oriented (individual-orientged). Easterners are society oriented.
- Americans/Westerners are imposing these mistaken views on the East.
- The Western Self-Toxication model is spreading through the world in large part through IPR model.

10 Western IPR Regime: Ramifications of the Trend

Perhaps too late for America and Americans. Save the rest.

IPR is an instrument of corpocracy and finance to bring into submission professions.

Cite death of American Academic [?].

10.1 A vehicle for concentration of power in corporations

Western IPR Regime: Ramifications of the Trend

- Western IPR Regime: Ramifications of the Trend
 - A vehicle for concentration of wealth and power in corporations.

10.2 Impact of IPR on Professions

Musicians make music.

Engineers build.

Academics teach and do research.

It is not just about money.

10.2.1 Responsibilities of the Software Engineering Profession

The software engineering profession has a responsibility to society. It is responsible for providing the full beneficial potential of software, and protecting society against the vast harm that can result from the incorrect manner of existence of software.

Here we are using the term “profession” in the way it is understood in the East.

The notion of a “profession” in the West consists of training and the acquisition of specialized skills, to perform specialized work, to create monetary income. The responsibility of a profession towards society at large does not factor significantly in this. Western society is mostly, if not totally, economically driven. The Western model of economically driven individuals existing within an industrial context considers only money and self-interest. Such broader concepts as society, profession, responsibility and respect are very weak in the Western model.

In the East the word “profession” carries a greater meaning. It includes the Western meaning of a specialized skill set to perform work of value to others. But it also includes an agenda of trust and responsibility. The professional person is entrusted by society to maintain guardianship over an important aspect of life. Based on proper execution of this responsibility, the profession is respected.

The primary author of this essay, attests that: for him as an engineer it is only in Iran that he is called “Mr. Engineer Banan.” That has never happened to him in America, Canada, England, France, or anywhere else in his travels throughout the Western world.

So it is in this Eastern sense that we are here speaking of “professional responsibility.”

We are first-generation software and Internet engineers, and as such we have a unique responsibility to maintain the integrity of the Internet on behalf of the public. We stand at a technological inflection point, and what we do today, or do not do, will have a profound effect on the direction and evolution of the Internet for generations to come.

10.3 Uses Of Halaal and Haraam By Professions

We put our finger on Western IPR Regime and label it a central sin of our time because it impacts many professions and many aspects of life. Western IPR regime is the source of much that is haraam.

Professions have responsibilities to society and to humanity. In order to fulfill these responsibilities, professions need and require certain moral understandings and agreements from society.

Today, professions know less borders. And these certain moral understandings need to now be certain global moral understandings and agreements from humanity. Such global moral agreements can well take the form of halaal and haraam declarations.

Subject-matter knowledge and application of subject-matter knowledge is at the core of professions. The profession’s subject-matter knowledge is often tied to something that is a basic societal need. Farmers and Food, Doctors and Medication, Software-Engineers and Software are some examples. Restriction of knowledge and restriction of application of knowledge through patents amounts to crippling of professions. That crippling of professions in turn makes the manner-of-existence of the thing that the profession is responsible for, a haraam manner-of-existence.

The halaal manner-of-existence of what is at the base and core of a profession therefore needs protection. For example:

Halaal Manner Of Existence Of Medication is fundamental to the profession of Medicine.

Halaal Manner Of Existence Of Food is fundamental to Farmers.

Halaal Manner Of Existence Of Software is fundamental to the profession of Software Engineering.

In section 21 we focus on the “Halaal Manner Of Existence Of Software”. There, in addition to providing a formal definition for the halaal manner of existence of software, we put forward a roadmap for realizing it.

Software is a special form of poly-existential that has the most potential for demonstrating the erroneous fundamentals of Western intellectual property rights regime. Software is of essential use. Software is purely digital. Under the halaal manner of existence of software, development of software can be very collaborative and global. Software is inherently cumulative.

The model that we present towards safeguarding the software engineering profession can be mimicked by other professions.

Here we briefly consider, “Medicine and Doctors” and “Food and Farmers” as two examples.

Medication and Doctors

The fact that patented medication in the West restricts healing has ramifications for the profession of medicine in Brazil, in Iran, in China and everywhere. In the Western patent model, the knowledge of the cure for an illness is at hand, but applying that knowledge to produce the medication is restricted by the patent regime and the businessman who holds that patent (a monopoly). And the patient has to suffer and perhaps die, unless he is rich enough and he conforms to the Western so-called Intellectual Property Rights economic regime that demands payment to the patent holder who is in control of his cure. The cost of a patented medication is almost entirely the cost of the patent. The cost of the ingredients and the cost of making the drug are often a very small fraction of what the patent holder demands for the patent.

In America, the profession of medicine has fully failed society. The American doctor has become quite comfortable being an economic creature existing in an industrial context. The “Patient” has become the “Client”. The American “Doctor” has become the “Service Provider”. And in that “Client”–“Provider” model, the services and goods being exchanged for money is called “Health Care”. In that model, of course there is no place for respect that Society owes its Doctors.

The nature of the profession of medicine is unique and making it be subservient to the economic model damages society and endangers humanity. In America the profession of medicine is fully subservient to economics. This is fully manifest in an exceptionally American phenomena: Prescription Drug Advertising. On national TV, the holder of patents for prescription drugs directly advertise to the public the availability of their goods to customers. The business-man dangles the cure in front of the patient and tells the customer to demand that good for his service provider. That much for the end of the Doctor-Patient relationship. The ugliness of this inhumanity goes straight over the heads of American individualistic economic creatures.

The profession of medicine and Doctors everywhere should do what the American service provider does not comprehend: start with demanding that society, government and moral leaders declare:

Patents for Medications are Haraam.

It is only after the powerful patent based pharmaceutical industry is contained, that Medicine may have a chance to be a profession.

Food and Farmers

The fact that American agro-business has terminated the American farmer (see Food Inc.) has ramifications for the Brazilian, Iranian and Chinese farmers. A main instrument of American agro-business in terminating the American farmer were patented chemicals and patented organisms. Separate from the American economic model, Brazilian, Iranian and Chinese farmers should put on the table the question of what makes for global halaal agriculture and what makes for global halaal food. Are patented GMOs (Genetically Modified Organisms) haraam? Is patented food haraam?

Farmers everywhere should do what the American farmer failed to do: demand that society, government and moral leaders declare:

Patents for Food are Haraam.

Role of Professions in Declaring Halaal and Haraam

Rapid pace of technology has created an environment where the need for halaal/haraam declarations is more urgent.

Because the profession is often closest to the source of the harm and because the profession is sometimes best positioned to understand the harm, the profession should sometimes blow the whistle before the ethicists, theologians, philosophers and sociologists get to it.

11 Uses Of Halaal and Haraam By Software Engineering Profession

As software engineers, our focus has been one form of poly-existentials and halaal manner of existence of that poly-existential. That of: halaal manner of existence of software and halaal manner of existence of Internet services.

Software and Internet services are now common, everyday aspects of life, globally. This demands a common set of understandings and agreements regarding their manner of existence.

Regarding the functionality and usage of software and Internet services, a sovereign state can and should exercise its own moral sovereignty and define halaal on its own terms. And so praise and applause to the great firewall of China, and the great firewall of Iran. Clearly, Las Vegas porn should stay in Las Vegas and should remain haraam in Ghom.

But in contrast to functionality and usage, the definition of halaal manner of existence of software and Internet services is best dealt with in the global context.

11.1 Halaal Manner of Existence of Software

Today there are two models for the manner of existence of software.

1. The Proprietary Software Model.

This model is exemplified by Microsoft Windows. It is based on a competitive development model, and dominated by American companies. It is protected and rooted in the corrupt Western so-called Intellectual Property Rights regime, in particular the twin ownership mechanisms of patent and copyright. It is opaque and prevents software users from knowing what their software is doing. Its distribution is controlled by its producer.

2. The Libre-Halaal Software Model.

This model is exemplified by Debian GNU/Linux. It is based on a collaborative development model where software engineers worldwide work collectively to move the software forward. It rejects the corrupt Western so-called Intellectual Property Rights regime of patent and copyright. It is internally transparent and permits software users to know exactly what their software is doing. Its distribution is unrestricted.

In our paper titled, *Defining Halaal Software and Defining Halaal Internet Application Services* [5] we provide a definition for Halaal manner-of-existence of software.

Based on that definition proprietary software such as Microsoft Windows is haraam.

Based on that definition libre software such as Debian GNU/Linux is halaal.

11.2 Halaal Manner of Existence of Internet Services

In our paper titled, *Defining Halaal Software and Defining Halaal Internet Application Services* [5] we provide a definition for Halaal manner-of-existence of Internet Services.

The following criteria are required for Internet Services to be considered Halaal, and so to allow the Software Engineering and Internet Engineering professions to fulfill their responsibility to society and humanity:

1. Every software component included in the service must be Halaal software.
2. The software for the entire service must be Halaal software. The entire primary source code for the entire service must be available to all software engineers, so that the entire service can be reproduced.
3. All protocols used by the service must be transparent and unrestricted.

Based on the above definition Facebook is Haraam, Google is Haraam, Yahoo is Haraam, MSN is Haraam, and many others.

It accomplishes little to label something as haraam, when a halaal alternative is not offered.

We have built a set of real, working, demonstrable Halaal Services which meet the above definitional criteria. We call these the **By* Federation of Autonomous Libre Services**. By* (pronounced “by-star”) is a unified services model, unifying and making consistent a large number of services that currently exist in functional isolation. It is a coherent, integrated family of services, providing the user with a comprehensive, all-encompassing Internet experience.

For more information see the document titled:

**The ByStar Applied Model
Of Federations of Autonomous Libre-Halaal Services**
<http://www.by-star.net/PLPC/180015> — [3]

As part of our responsibility to create a viable implementation construct we have also fully analyzed the business dimension, and we have formulated the business model in the form of an Open Business Plan, titled:

**The Libre-Halaal ByStar Open Business Plan
An Inversion to the Proprietary Internet Services Model
Neda Communication Inc.’s Open Business Plan**
<http://www.by-star.net/PLPC/180014> — [15]
<http://www.neda.com/strategicVision/businessPlan>

11.3 Loss of Autonomy and Privacy

In the Proprietary American Digital Ecosystem (Internet Application Services as they exist today), the individual’s autonomy and privacy are being crushed. A deal has been made. Users free-of-charge get: email, calendar, address book, content publication, and Facebook friends. In return, American corporations get: semantic analysis of email, spying with consent, traffic, logs and trail analysis and behavior cross referencing.

A new currency has been created. The user’s autonomy and privacy is now the implicit Internet currency. For now, the established business model is that of translation of the individual’s privacy into targeted advertising. That business model will naturally grow in scope. The debit side of this new currency is civilization and humanity.

Today, the world is largely unaware of this. The public is completely oblivious to the perils of the proprietary Internet model, and happily entrusts its personal data, its privacy, its freedoms and its civil liberties to proprietary business interests. And the people whose responsibility it is to safeguard the public interest – government, and the engineering profession – are asleep at the wheel.

In addition, Internet services are inconsistent, disparate and incoherent. Resulting into 10s of password for the individual on services over which she has no real control. The dynamics and trends of the Proprietary American Digital Ecosystem are such that autonomy and privacy of the individual will continue to deteriorate.

We are Internet Engineers. We know that we can design and create a complete parallel digital ecosystem which preserves the individual's autonomy and privacy – to compete with and stand against the existing Proprietary American Digital Ecosystem. And we have done so.

But to put it in its intended widespread usage, we also need your participation (our fellow engineers, journalists, financiers, academics, government representatives, ethicists and users). Preservation of autonomy and privacy are multi-dimensional. So, we have taken it upon ourselves to also consider philosophical, moral, societal, social, economic and business dimensions of our parallel digital ecosystem.

The umbrella title that we have chosen for our work is:

The Libre-Halaal ByStar Digital Ecosystem
A Unified and Non-Proprietary Model For Autonomous Internet Services
A Moral Alternative To The Proprietary American Digital Ecosystem
<http://www.by-star.net/PLPC/180016> – [9]

ByStar (By* – pronounced by-star) is based on the model of Federations of Autonomous Libre-Halaal Services and is being presented as a moral alternative to the American Proprietary Digital Ecosystem.

The totality of Libre-Halaal software, Libre-Halaal Internet services, content generation and content publication facilities and societal frameworks that we describe are designed for preservation of ByStar user's autonomy, privacy and freedom. Health of society is our objective.

By “Digital Ecosystem”, we mean the whole thing, including inter-related software, systems, services, content and societal frameworks. The integrated facilities of ByStar are intended to be used by a very large segment of population on this planet. The scope of these integrated offerings is vast – paralleling most of what exists in the proprietary Internet today. The parallels include:

- A Gmail that recognizes your mailbox must be autonomous and private.
- A Facebook that respects your privacy.
- A YouTube that recognizes your content as yours.
- A Windows that creates a deep Software-Service continuum.

The equivalent of all of these in the ByStar model are unified, consistent and coherent.

Broad and deep usage of these software and these Internet application services will create revenue opportunities that are similar to those of large Internet application service providers today. These revenues include subscriber fees, advertising, customization consultation, general consultation and interaction facilitation fees. Profit, business and economics are an integral part of ByStar.

This is not about any new particular functionality. It is not a faster, cheaper, better story. In terms of functionality, what we offer is generally same as what exists today.

Key distinguishing aspects of our approach and software and services are:

- Preservation of the individual's autonomy. ByStar services are inherently autonomous. They belong to their owner-user – not the service provider.
- Preservation of the individual's privacy. The individual is in full control of her service. She can fully control her privacy.
- They are comprehensive, unified, consistent and cohesive. The scope of ByStar is everything. The “*” in By* comes from the glob expansion symbol. And all these services are unified with the ByStarEntity model.

- They are rooted in the correct manner-of-existence of software and services. The entirety of ByStar software and services are internally transparent. ByStar software and services development process is fully collaborative.

In other words, morality, health of society, and well being of humanity are an integral part of software and services that we offer. This work is primarily not Businessman driven. It is Engineer driven.

Such a large undertaking by such a small group should normally amount to not much more than pipe dreams. Typical first reaction to our claim is a chuckle. Some say it is insane. Many say that the notion of creating a parallel digital ecosystem is so very lofty that it can't be realistic.

There are several reasons why we believe widespread usage of what we are building is more than plausible. It is viable and likely.

1. ByStar ideology is in harmony with nature. We understand the enormous, seismic force that accompanies **halaal manner-of-existence of software** and **halaal manner-of-existence of Internet services** (as expressed in the **Libre-Halaal label**). Manifestations of this force include the Free Software Movement and GNU/Linux. But there is far more to come.
2. We have already built the needed framework and starting points. These are in place and are growing.
3. The ByStar model grand design is broad, evolutionary, expandable and it can grow to scale to planet wide usage.
4. The demand for autonomy and privacy are very real. Many are starting to recognize that things like Facebook are very wrong. Healthy alternatives are craved for.
5. The business and economic models for ByStar have been thought through and are being cultivated.

12 Problem: Individual's Autonomy and Privacy Are Being Crushed

Today, the Internet services industry is almost entirely owned and controlled by proprietary commercial interests. Google, Yahoo, MSN, LinkedIn, YouTube, Facebook, Apple, and virtually every other Internet service—these are all for-profit corporations, with no obligation towards the public welfare.

This represents a grave hazard to the broader interests of society. In addition to the blocking of engineering creativity and business competition already mentioned, proprietary ownership of the Internet severely endangers a number of critical civil liberties including personal privacy, freedom of information, and freedom of speech.

The existing proprietary digital ecosystem is well on its way towards the destruction of humanity. Under immediate threat of destruction are the privacy of the individual, and the autonomy of the individual.

Loss of autonomy and privacy are symptoms of the basic model of the Proprietary American Digital Ecosystem. At societal level, autonomy and privacy can not be preserved just with new technology. There are no band-aid technical solutions.

The basic model of the Proprietary American Digital Ecosystem is all wrong.

There is already the beginning of dawning realization within society of the growing danger to the individual's rights and freedoms.

Various attempts at blowing the whistle are made by some, but these are often crude and based on superficial understandings of root of the problem.

12.1 Early Shallow Recognitions Of The Problem

Julian Assange puts it like this:

The world is not sliding, but galloping into a new transnational dystopia. This development has not been properly recognized outside of national security circles. It has been hidden by secrecy, complexity and scale. The Internet, our greatest tool of emancipation, has been transformed into the most dangerous facilitator of totalitarianism we have ever seen. The Internet is a threat to human civilization.

Eben Moglen says:

Zuckerberg has done more harm to the human race than anyone else in his age.

Moglen also says:

Facebook is Wrong. It should not be allowed. You technologists should fix this.

Even the British Sir Elton John, who has made his fortunes from copyright restrictions, now kind of gets it. When it comes to pharmaceutical companies profiting from the miseries of the sick through patent restrictions, Elton John says:

We must end the greed of these corporations.

Edward Snowden says:

“if a surveillance program produces information of value, it legitimizes it. ... In one step, we’ve managed to justify the operation of the Panopticon.”

The Panopticon is a architectural concept for a prison where the guards can watch, unseen by the inmates, from a tower in the middle into all cells build in a circle around the tower. It leaves the inmates in a perceived state of permanent surveillance. The French philosopher Michel Foucault described the effect:

Hence the major effect of the Panopticon: to induce in the inmate a state of conscious and permanent visibility that assures the automatic functioning of power. So to arrange things that the surveillance is permanent in its effects, even if it is discontinuous in its action; that the perfection of power should tend to render its actual exercise unnecessary; that this architectural apparatus should be a machine for creating and sustaining a power relation independent of the person who exercises it; in short, that the inmates should be caught up in a power situation of which they are themselves the bearers.

The original Panopticon, like the digital versions the likes of NSA and Microsoft are building, takes away all feeling of privacy. Even when one is not watched, knowing that the possibility of being watched is always there, creates uncertainty and leads to self disciplining and self censorship. It is certainly a state the powers that be would like everyone, except themselves, to be in.

To call these signs of deterioration of humanity is an understatement.

12.2 Denial, Ambivalence, Ignorance, Inevitability and Acceptance

Many think that there is no problem.

From the perspective of a drug dealer, use of drugs is no problem. Many drug pushers are drug users. They want every body to be using drugs. After all, it is a profitable business and economics is the basis of everything. When someone tells them that subjecting cocaine to business and economics is wrong, they don’t have the ear for it.

Individual's autonomy and privacy are not market commodities. They are part of humanity. The problem that we are pointing to is a human problem. This could well not be a problem for economic creatures existing in an industrial context — that is how pure raw American capitalism is viewed by many.

Many Americans work for the likes of Facebook, Google, Microsoft, Yahoo, etc. Or they are related and dependent on these companies. If bread and butter of these companies was to become profiting from crushing autonomy and privacy of the individual, most of their employees would likely not have any interest in facing an honest mirror. That has already happened.

This sort of thing happens gradually. People become accustomed to the problem. They become dependent on the problem. They become the problem. And then there is no problem.

Everybody does it. Everybody is on Facebook. What problem?

The public at large, and the young in particular, follows and is manipulated. They sit in awe of Internet technology. Ignorant, they trust the specialists who are there to milk their soul. The latest gadget and the latest Internet feature includes exploitation of another aspect of their privacy. They feel in charge while being used. And they feel empowered.

The concept that these very same awesome capabilities and technology can exist in a healthy context is foreign to the public at large. Industrial tools is all that they have seen, Tools for Conviviality is greek to them.

Others, kind of see the problem but consider it inevitable. More recently, discussions of loss of privacy in the context of Internet services has become a daily occurrence in mainstream western press. None of these discussions has any depth and no meaningful cure is even searched for. Many articles and books have been written about “End of Privacy.” Shallow, subdued nagging – that is the position and role of American press on the problem.

12.3 Root Causes Of The Problem

Internet has its origins in America. In the beginning, Internet was a healthy Engineering construct – and we played a minor role in its formation. Rooted in the end-to-end model of interactions between autonomous entities/individuals. Things changed quickly. Internet became a business construct. Rooted in the rise-of-the-middle model of corporations exploiting the individual.

Today's Internet has been shaped by American values. And this is the root cause of the problem. In particular, the American Internet model is based on:

- Supremacy of business and economics – Leaving no room for societal, social, philosophical or moral considerations.
- Errant American copyright and patent law sourced from the US Constitution – Ramification of such grave ownership mistakes are complex and long lasting. But, they can be even more harmful than the previous American ownership mistake – American slavery.
- Elimination or marginalization of role of Professions (Internet Engineering) in society.
- Corpocracy – Where collaboration of Corporation and Government results in manipulation and control of the People.
- Over emphasis of individualism and personal freedom – out of balance against mass manipulation of individuals by corporations and health of society and humanity.
- Uses of Internet as an instrument to exploit other societies and cultures.

These dynamics are such that American Internet model puts civilization in danger.

12.4 Contours Of The Cure

In order to cure this disease, we need to conceptualize it in its totality – that of a “Digital Ecosystem”.

The Proprietary American Digital Ecosystem can not be fixed. Its dynamics are taking it to a particular eventuality – destruction of civilization and humanity.

Instead we need to erect an alternative digital ecosystem to stand against it.

The model of this healthy alternative digital ecosystem must be based on:

- Sanctity of autonomy and privacy – based on morality and philosophy.
- Ideology of guardianship of the Internet by the engineering profession.
- Full rejection of Western IPR.
- Correct/Healthy manner-of-existence of software and services.
- Tangible assertion of autonomy.
- End-to-End Inter-Autonomous Confidentiality.
- Audit Trail Protection.
- Recognition of independence of societies and cultures.
- Full consideration of business and economics.

Consistent with these, we put forward the “Libre-Halaal ByStar Digital Ecosystem”.

13 Overview Of Digital Ecosystems

Our use of the term “Digital Ecosystem” is very broad and includes inter-related software, systems, services, content and societal frameworks including: philosophical, moral, societal, social, economic, business and legal practices – that shape it and are shaped by it.

Here we describe digital ecosystems in four parts.

Ideology – Societal Frameworks:

Digital Ecosystems exist within societal frameworks. Digital Ecosystems are shaped by societal norms and Digital Ecosystems shape people and society.

A very important aspect of societal framework which has immediate impact on shape of digital ecosystems are laws and models governing poly-existentials. Societal Agreements governing all that is digital (and more broadly poly-existentials) in the West is based on the IP regime. This has shaped the entirety of Western Digital Ecosystems.

Software and Usage Environments:

Software is the digital form that controls other digital forms. As such, it is the foundation of digital ecosystems.

Internet Services:

Internet Services consist of *software execution accessed through a network*. The fact that as such, software may no longer be in the immediate possession of the user, Internet Services are a distinct part of digital ecosystems.

Information and Content:

A primary purpose of digital ecosystems is to facilitate production and communication of information and content. In addition to the content itself, facilities and rules governing production, publication and access to content are a distinct part of digital ecosystems.

13.1 Manner-Of-Existence Of Digital Ecosystems

We then recognize two basic Manner-Of-Existence Of Digital Ecosystems.

Proprietary Digital Ecosystems: Governed by laws and models for Poly-Existentials which are:

- Rooted in the Western patent regime
- Rooted in the Western copyright regime
- Are internally opaque

Libre Digital Ecosystems: Governed by laws and models for Poly-Existentials which are:

- Consider knowledge as unownable and fully rejects the Western patent regime
- Considers the right to copy a basic human right and fully rejects the Western copyright regime
- Are required to be internally transparent

In practice, today there are two established models for the manner-of-existence of software.

1. The Proprietary Software Model.

This model is exemplified by Microsoft Windows. It is based on a competitive development model, and dominated by American companies. It is protected and rooted in the corrupt Western so-called Intellectual Property Rights regime, in particular the twin ownership mechanisms of patent and copyright. It is opaque and prevents software users from knowing what their software is doing. Its distribution is controlled by its producer.

2. The Libre-Halaal Software Model.

This model is exemplified by Debian GNU/Linux. It is based on a collaborative development model where software engineers worldwide work collectively to move the software forward. It rejects the corrupt Western so-called Intellectual Property Rights regime of patent and copyright. It is internally transparent and permits software users to know exactly what their software is doing. Its distribution is unrestricted.

Based on these two definitions we now analyze the current dominant “Proprietary American Digital Ecosystem” and the “Libre-Halaal ByStar Digital Ecosystem”

14 The Proprietary American Digital Ecosystem

The broad label that we use for Internet services and software as it exists and is practiced today, is: “The Proprietary American Digital Ecosystem”. We include the term American in this label not just because it is dominated by America, but because it is rooted in American values and American rules. The American purely economic model and widespread practices which are based on Western IPR regime has led to dominance of Internet by large American corporation and governance of the Internet through Corpocracy. These corrupt values and models are now being exported and forced on the rest of the world in the name of Internet.

The manner by which the Proprietary American Digital Ecosystem is shaped by American societal norms is multi-faceted. To better understand this, in Figure 1 we provide a layered model.

The very same eight layers that are presented in 1 are the basis of the layered model that we present as a moral alternative in Section 27. Note that without recognizing and tackling the underlying root causes of the problems that the proprietary American digital ecosystem present, it is not possible to cure these problems. When the underlying nature of any public digital ecosystem is proprietary, it poses a danger to health of society.

In the following sections, we focus on specific aspects of the above layered model.

14.1 Competing Proprietary Digital Enclaves

The Proprietary American Digital Ecosystem comprises of a number of competing Proprietary Digital Enclaves. The proprietary Microsoft digital enclave is one such example. The Microsoft enclave has had its roots in the proprietary software business and is now trying to bring in proprietary services. The proprietary Google digital enclave is an other example. The Google enclave has had its roots in the proprietary search business and is now trying to integrate with more software and services. Apple, Facebook and Amazon are examples of other American Digital Enclaves. What they all have in common is that they are all competing locked environment driven by Patent and Copyright laws. None of these enclaves were designed ab-initio to be digital environments for humanity. All of these enclaves exist primarily to generate profit for their owners.

This model of being governed by competing proprietary enclaves is normal and even desired by most Americans. The American medical system is similarly structured and so is the American food system (See Food Inc. for instance). From the outside, many view Americans as purely economic creatures that exist in an industrial context and are fully committed to supremacy of money. While the proprietary American digital ecosystem may be fine for Americans, it may not be for the rest of the world. Bits are without border and this American disease that can harm humanity has been spreading.

Ramifications of manner-of-existence of the proprietary digital ecosystem, matters in two important ways. It matters in terms of service functionality—what the service itself is actually doing. And it matters in terms of policy—what the service provider is doing.

14.2 Ramifications On Service Functionality

Regarding service functionality: existing proprietary services such as Google, Yahoo, YouTube, Facebook, Microsoft, Apple, and virtually every other service—these are strictly controlled assets of their owning companies, heavily defended by patents, copyright. The software that runs the service is closed, such that the true service functionality is unknown. This means that the user of the service you have no knowledge of what the service is actually doing behind the scenes. For example, you have no knowledge of what the service is doing with your personal information. Every item of information you provide to the service, either implicitly or explicitly—every communication, every search query, every website visited, every mouse click—can be used by the service provider for unknown purposes, without your knowledge or consent.

14.3 Ramifications On Service Policy

Regarding policy: in principle, the service provider's actions are constrained by the Service Agreement (Terms of Use, Privacy Policy, etc.) between the provider and user. However, these agreements are drafted by the provider's corporate lawyers, consist of sophisticated legalese that few users read, and are heavily biased towards the interests of the provider. In particular, they are drafted without any formal representation or advocacy for the interests of the user.

Proprietary services are operated by corporations whose actions are driven purely by profit. This is the single ultimate purpose of the proprietary service provider, to which all other considerations come secondary. In particular, both functionality and policy are dictated wholly by this purpose, with no concession towards the interests of the individual user or the general public welfare, beyond what contributes directly or indirectly to profit.

This closed, profit-motivated and -dominated Internet services model represents severe endangerment to critical civil liberties such as privacy, freedom of information, and freedom of speech.

The existing proprietary regime leads to the wrong manner-of-existence for software and the wrong model for provision of Internet services. Wrong in that it allows control of the service by the provider, and exploitation of the user's data, in a way that is detrimental and unknown to the user. The solution to this is an entirely different model for Internet services, where service ownership is placed squarely in the public domain.

15 Moral Aspects of Restriction of Poly-Existentials

Since the topic at hand is "ownership", bring morality and religions to the table. I have done some research on Judaism, Christianity (Catholicism) and Islam (Shiite) perspectives on ownership of non-matter. For example, Khomeini and other Ayatollahs have fatwas saying that IP is bogus. In contrast when it comes to matter, all 3 Ibrahimic have full and absolute consensus on thou shall not steal.

15.1 Intellectual Property and Religions

15.2 Islam

Islam.

Property and Rights are proper domain of religions.

In the Moslem/Shiat tradition I located, <http://www.ido.ir/a.aspx?a=1385023101>

It is in Farsi/Persian and is quite comprehensive. It was sponsored by the Iranian Government. The summary is that most Shiat clergy invalidate Intellectual Property rights. Khomeini and Golpayegani are fully against Intellectual Property.

[16].

Pajooohesh Fegghi Dar Babe Malekiat Fekri

- Khomeini:
- Teleghani:

امام خميني(ره) در تحريرالوسيله در بحث مسائل مستحدثه با اشاره به مسأله مورد بحث مي فرمايند:

آنچه که معروف به حق طبع نزد افراد است حق شرعي به شمار نمي آيد و زایل نمودن سلطه مردم بر اموالشان بدون اینکه شرط و عقدي در بين باشد جایز نیست و مجرد نوشتن جمله «حق چاپ و تقلید محفوظ است» حقي به وجود نمي آورد و التزام دیگران را به دنبال ندارد.

پس افراد میتوانند آن را چاپ و تقلید نمایند وکسي نمیتواند آنها را از این کار منع کند. و نیز آنچه که معروف است به «ثبت اختراع» برای مخترعش و منع دیگران از تقلید او و تکثیر نمودن آن اختراع هیچ اثر شرعي ندارد و نمي توان افراد را از تقلید نمودن آن اختراع و تجارت و کسب کردن با آن منع کرد و هیچ کس حق ندارد دیگری را از سلطنت در اموال خودش منع کند. و نیز آنچه که معروف است از «انحصاري بودن تجارت يك شيء يا اشیاء» برای موسسه اي یا تعدادي از تجار یا مانند این ها هیچ اثر شرعي ندارد و بازداشتن دیگران از تجارت و صنعت حلال و محصور دانستن در حق چند نفر جایز نمي باشد. و نیز قیمت گذاری بر اجناس و بازداشتن مالککش از بیش تر فروختن جایز نیست البته برای امام و والي مسلمين این حق است که چنانچه صلاح مي داند در امور مسلمين از قیمت گذاری بر جنس و صنعت و انحصار تجارت یا غیر آن و هر آنچه را که برای نظم و صلاح جامعه مفید است انجام دهد.

15.3 Christianity

Catholicism.

In the Catholic tradition, there is: Jean-Paul II Encyclique "Laborem exercens" (1981) n°613

The English version is at: http://www.vatican.va/edocs/ENG0217/_INDEX.HTM

And there is: http://papers.ssrn.com/sol3/papers.cfm?abstract_id=966681 full paper is there for download.

- Concentration of wealth in Corporations

15.4 Judeasim

In the Jewish tradition I have found <http://www.jlaw.com/Articles/copyright1.html>

There is a summary at the end of that article.

Judeasim.

- Judaism – Israel,
- 10 CEOs of US Media Companies.

Cure: Abolition Of Western IPR Regime

16 Universal Natural Law of Poly-Existentials

In its simplest form, it is no restrictions at all. BSD style. – CopyYes.

A more evolved collaborative form is the General Public Mandate (GPL Style) where the human form of the poly-existential must accompany machine form and all derived work must remain subject to the General Public Mandate. – Note License became Mandate. CopyLeft

The proprietary model of poly-existentials is in conflict with Universal Natural Law of Poly-Existentials.

17 Cure: Libre Poly-Existentials

We are law abiding. We are advocating changing the law.¹

IPR is fundamentally wrong. Can not be re-adjusted. Must be rejected.

The Proprietary American Digital Ecosystem can not be fixed. Its dynamics are taking it to a particular eventuality – destruction of civilization and humanity.

Instead we need to erect an alternative digital ecosystem to stand against it.

The model of this healthy alternative digital ecosystem must be based on:

Sanctity of autonomy and privacy – based on morality and philosophy. Ideology of guardianship of the Internet by the engineering profession. Full rejection of Western IPR. Correct/Healthy manner-of-existence of software and services. Tangible assertion of autonomy. End-to-End Inter-Autonomous Confidentiality. Audit Trail Protection. Recognition of independence of societies and cultures. Full consideration of business and economics.

I view the Western so-called IPR Regime as a disease. It is a sick way of thinking and a sick way of behaving that becomes an inherent condition. It is abnormal in that it is against nature of poly-existentials. This disease can spread from one society to the next. It is like alcoholism, it brings short term pleasure but long term despair. Not just for the alcoholic but for all concerned.

We therefore label our effort to restore societal behaviour to its normal condition (Libre Poly-Existentials) not a solution to a problem but a cure for the disease.

The right laws are No Patent, CopyLeft (Different from no copyright), No Trademark. Attribution to creator.

No hope in West – Obama's net worth is through copyright law. Bush was counting days to when he can get royalties.

The cure that I prescribe comes in 4 basic elements.

Cure: Libre Poly-Existentials

1. Common Global Cures
2. Eastern Cures
3. Western Cures
4. Moral/Religious Cures

17.1 Common Global Cures

Collaborative East/West activities with significant impact.

Initial primary focus on software as the most suitable form of poly-existential. Because it is collaborative.

17.1.1 Build on Success of Libre Software

Software is a special form of non-matter that best illustrates how poly-existentials prospers when not owned. Build on that.

Keep up the good work.

Make public sector use more of it. Make public sector fund more of it.

17.1.2 Extend Libre Software to Libre Services

NOTYET:

Libre Services concept comes in, [10].

The Libre-Halaal By* Digital Ecosystem model is fundamentally different in every respect.

In terms of ownership, there is no ownership: Libre-Halaal Services are a communal public resource, with no patent, copyright or secrecy barriers to free access and usage by anyone.

In terms of functionality, the software is open, so the services are completely transparent in operation. This transparency allows professional oversight by the engineering community, to verify the integrity of the service, ensuring that it in no way violates the interests of the user or the general public welfare.

And in terms of policy, operation of the service is governed by a social contract, drafted with full representation and advocacy for the individual user and the general public welfare.

The Libre model thus fully guarantees the critical civil liberties that are endangered under the proprietary model.

By* Federation of Autonomous Libre Services are Internet Application Services that are internally transparent and focus on preservation of user's privacy and autonomy. By* stands against Facebook/Google/Yahoo/MSN/iCloud the same way that Linux stands against Microsoft Windows.

This is very different to existing Internet services capabilities. The Internet landscape of today has arisen in a highly disorganized, unstructured way, driven by a multitude of uncoordinated commercial ventures. The existing services capabilities have been built in a completely ad hoc manner, based on immediate business expedience, rather than any sort of coherent design. The result is the Internet Services industry as it appears today: a multiplicity of functionally isolated, incompatible services. And while this may not be apparent to the everyday user, having never experienced anything different, this limits the capabilities of Internet services in many ways.

By* is the model for a new generation of unified Internet services, far superior to the uncoordinated mishmash of services that exists today. It is designed for consistent, uniform interoperability across all types and manners of service usage. By* is the Internet services industry, done right. ideology, model, capabilities, and economics.

By* Comes in because of Autonomous/End-to-End and Federated/Syndicated, [11].

Business Plan comes in to show new business model, [13]. Figure 1 of bus plan needs to also come in to show the financial dimensions of Libre Services over and above Libre Software.

17.2 Eastern Cures

The East needs to reject IPR and formulate its own independent model for bringing non-matter into the society.

Full, absolute, total rejection of the Western so-called IPR Regime. A La Iranian Revolution.

Internally recognize and label Western so-called IPR Regime as a disease.

Externally, play the globalization trade games.

Start with new vocabulary.

Revisit the economic model. Example, Software into Service. <http://www.neda.com/>

Beyond national policy for Libre Software. Notional policy for all Libre poly-existential (Pharmaceuticals, Music, Film, Books, Software, Service, ...)

A fresh new poly-existential oriented economy.

17.2.1 Formulation of Libre Poly-Existential Eastern National Policy

Formulation of National Policy

Non-Matter will dominate the future. Many crucial national policies need to be made to deal with non-matter.

This requires synthesis between professions that are at the forefront of the technology, thinkers, the clergy and the government.

Formulation of Libre Poly-Existential Eastern National Policy

1. Adopt a pure Libre Software policy for the public sector.
2. Support Libre Software development. Fund strategic Libre Software projects.
Fund strategic Libre Services projects.
3. Support Libre Services cultivation. When Libre alternatives are available, close off proprietary competition.
4. Support Libre Content Cultivation.
5. Host large scale poly-existential library/archives in the public sector.
6. Pay Lip Service to WIPO during the transition.

17.2.2 Formation of Libre Poly-Existential Block

Create an Eastern front against WIPO (Western (not World) Intellectual Property Organization).

17.3 Western Cures

Western Cure: Re-Use Software model in other domains.

17.3.1 Western Cures – With Words

Western Cures – With Words

1. Bring The Conflict Out in the Open.
2. Apply Shame to collaborators of so-called IPR. Today it is chic to hold copyright and patents. Use to be chic to own slaves. Used to be chic to light a cigaret.

17.3.2 Western Cures – With Action: Use Libre Alternatives

Western Cures – With Action: Use Libre Alternatives

1. Dump Windows and Mac OS – Run GNU/Linux
2. Don't use Word – Use Open Office – Better yet emacs and LaTeX
3. Don't use Internet Explorer – Use Firefox Base: djbdns, daemontools, ucspi, multilog, ... Mail: qmail, courier, spamassassin, ezmlm, ... Web: apache, zope, plone, geneweb, squirellmail, ...

17.3.3 Western Cures – With Action: Don't Participate

Western Cures – With Action: Don't Participate

1. Don't publish with restrictive copyright.
2. Assist defence in patent assertions.
3. Do not assist corporations in obtaining patents.
4. Publish prior art.

Two recent events leads this humble Iranian Internet/Software Engineer to think that there could well be a cure to this disease. The two events are:

Cure: Non-Material Capitalism

1. The Iranian Revolution
2. Free Software Movement and the Internet

17.4 Moral/Religious Cures

Questions of Ownership are the inherent domain of morality and religion.

17.5 Moslem Cures

Majority of Grand Ayatolah's are against so-called IPR Regime.

We humbly offer our professional analysis to Ghom and Najaf towards establishing a full concensus against the Western so-called IPR Regime.

Explicit and repeated fatwas against the Western so-called IPR Regime will assist the cure.

17.6 Moslem Cures

We humbly offer our professional analysis to Vatican and Protestants towards establishing a full concensus against the Western so-called IPR Regime.

Explicit and repeated decrees against the Western so-called IPR Regime will assist the cure.

17.7 Stopping the Disease

Key strategies:

- Contain the Corporation
- Reject Western self-oriented thought
- Reject Western IPR regime
- Redefine non-material norms towards the society
- Contain capitalism to an economic model – not a societal model

Towards that emphasize responsibilities of the following to the society.

- Role and responsibilities of Philosophers and thinkers 6.2.2 The researchers and academic community:
To provide analysis and critique of the radical new Libre engineering and business models.
- Role and responsibilities of Religion and the Clergy 6.2.4 Philosophers, Ethicists, Sociologists:
To safeguard humanity.
As engineers, our focus has been: software manner-of-existence.
Consideration of what constitutes halaal software and halaal Internet services based on capabilities and usage is primarily the domain of ethicists.
- Role and responsibilities of professions' 6.2.1 The engineering community:
To expand the Libre Services infrastructure, and to build more and better Libre Services.
The engineering and technology dimension of By* Halaal Digital Ecosystem is open and very collaborative.
6.2.3 Public Policy Makers, Governments, Grant-making foundations
To provide sponsorship and funding for Libre Services development projects.
The entire By* design revolves around principles of planet wide scalability, very distributed systems, autonomous control and end-to-end interactions. As such, By* has the potential for becoming a basis for national Internet services.
6.2.5 Investors, Businessmen:
To deploy and deliver Libre-Halaal Digital Ecosystem in a commercial context. To finance commercial deployment of the Libre-Halaal ByStar Digital Ecosystem.
The open business plan itself describes further forms of participation, appropriate to the various intended audiences for the plan. A good starting point is: <http://www.neda.com/StrategicVision/BusinessPlan>
Also, if appropriate please forward the following link to the corporate development department within your organization. <http://www.neda.com/StrategicVision/Participating/Investment/StartHere/> 6.2.6 Reporters, The Media:
To publicize the concept, promote debate, and educate the public.

If you think what we are doing has merit, help us in spreading the word. 6.2.7 The Public At Large:
To refuse Proprietary and to demand Libre. To value their privacy and autonomy and to use the ByStar Federation of Autonomous Libre Services.

Money is not and need not be the main thing that drives people's action.

Humans do things that fall outside of the capitalist's model. If you think that people only do things for money, the actions of those 19 young men on 9/11 would not be easily understood.

Economy is for people. Society should be on top and economy underneath.

You assist an evil system most effectively by obeying its orders and decrees. An evil system never deserves such allegiance. Allegiance to it means partaking of the evil. A good person will resist an evil system with his or her whole soul.”
-Mahatma Gandhi

My concern here is that the rotting can spread beyond the American and Western societies and impact other societies.

18 Uses Of Halaal As Labels

In addition to the description of an act as halaal or haraam, halaal and haraam are also used as labels.

For example amongst Muslims, a well known usage of halaal as a label is “Halaal Meat”, where a specific manner-of-existence of meat is considered halaal. This halaal manner-of-existence of meat demands respect for the animal, engagement of the creator at the time of killing of the animal by the human and demands prevention of such a delicate act becoming industrial.

This topic's equivalent in the American and Western cultures is driven by efficiency and economics leading to Food Inc. Where the animal becomes just a commodity.

The label of Halaal in “Halaal Meat” communicates a great deal in a single word. It demands adherence to specific processes and rituals – specific to the animal. It is not a single act or a single aspect of meat that makes it “Halaal Meat”. It is the entirety of the specific full process that warrants use of the label. That specific full process is of course well defined.

Uses of halaal as labels are equally applicable in the context of abstract (philosophical) halaal.

18.1 The Libre-Halaal Label

Increased importance of role of poly-existentials (knowledge, ideas, information, the digital domain) in our lives and their impact on society and humanity now requires analysis towards recognition of halaal and haraam for different forms of poly-existentials.

The current dominant model of governance of poly-existentials is the Western Intellectual Property Rights (IPR) regime. Where various types of imposed restrictions – copyright and patents – are applied to poly-existentials.

In an essay titled:

**The Nature of Poly-Existentials:
Basis for Abolishment of The Western Intellectual Property Rights Regime**
<http://www.by-star.net/PLPC/120033> — [12]

We analyze and discredit the Western Intellectual Property Rights regime based on the inherent nature of what it seeks to control and restrict. All digital constructs are inherently Poly-Existentials. Poly-Existentials are poly-possessable. Assignment of restrictive ownership to what is poly-possessable is in conflict with nature.

Since IPR restrictions in their entirety are in conflict with nature and haraam, we need to express this fundamental rejection of Western IPR restrictions in our lables. From the perspective of the poly-existentials, rejection of Western IPR restrictions amounts to freedom and liberty. Hence, the lable “Libre” can play the proper role in crisp communication of our rejection of the Western IPR regime.

However, just rejecting the Western IPR restrictions, does not lead to the halaal manner-of-existence of poly-existentials. And hence, “Libre” alone as a label is not sufficient. The proper label in this context therefore needs to communicate both “Libre” and “Halaal”.

In the “Libre-Halaal” label, Libre indicates that:

1. The scope of consideration of Halaal is manner-of-existence of poly-existentials.
2. We reject the Western IPR regime. That the natural right to copy and the natural right to apply knowledge are the basis of our ideology.

Halaal indicates that:

1. We are rooted in philosphy and morality — Not just economics.
2. For each form of poly-existential, the manner-of-existence that permit Professions to safeguard society and humanity are the Halaal manner-of-existence for that poly-existential.

The scope of usage of the “Libre-Halaal” label is the entirety of the domain of poly-existentials. The digital domain as a form of poly-existentials is of particular interest to us as software engineers.

Libre-Halaal Software in particular is of importance in that software is controller of all that is digital. Key attributes of Libre-Halaal Software are that its usage and copying are unrestricted and it is perpetually internally transparent and modifyable.

We want to move towards defining the halaal manner-of-existence of Software and the halaal manner-of-existence of Internet Services and halaal manner-of-existence of Digital Ecosystems. As such we provide our definitions for use of the labels Libre-Halaal for Software, Internet Services and Digital Ecosystems in [5].

The Free Software and Open Source movements and their combination the Free and open-source software (F/OSS, FOSS) or free/libre/open-source software (FLOSS) have been attempting to address this labeling challenge. Because their philosophical and moral analysis is shallow, all of their labels are problematic in a number of respects.

The FLOSS movement lacks deep recognition of IPR regime being just Western and does not call for full abolishment of the IPR regime. The FLOSS movement lacks deep recognition of the place of software as a special form of digital poly-existential. The FLOSS movement lacks deep recognition of importance of morality and role of software engineering profession in formulation of definitions and lables.

But since we have the “Libre” label in common, we use the “Libre-Halaal” label when operating in Western authority. Where our rejection of the copyright regime is through FLOSS copyleft licensing. And where we wish to express common cause with our FLOSS brothers and sisters.

19 Moral Sovereignty and Global Morality

So we now have properly introduced Halaal and Haraam into Globish.

For what purpose? What are we going to do with Philosophical Halaal and Philosophical Haraam?

Ghom and Las Vegas can coexist just fine as long as they remain separate. In which case, economic creatures in Las Vegas need not even know what halaal means.

But things have changed, and that separation is no longer viable. Knowledge and application of knowledge are now more than ever essential to health of any society and the digital era is here. Poly-existentials are now a dominant reality. Unlike a world dominated by mono-existentials, a world dominated by poly-existentials demands greater commonality of morality. Poly-existentials are easily transmittable and know no border.

19.1 A Central Sin Of Our Time: The Western IPR Regime

There are many sins of our time. Some are symptoms and some are root causes and are central. By a sin of our time, we mean haraam behavior and belief that is common place. People are born into it and it is taken for granted as normal.

Amongst greatest central sins of our time is the Western IPR regime. Where knowledge and application of knowledge is owned, where the natural right to remember, to copy and to re-play is restricted.

Under Western dominance, the most basic moral underpinning of poly-existentials, the so-called “Intellectual Property Rights,” has become the norm. It is haraam. Based on economic values and economic power, Westerners are imposing their self-serving and misguided ownership models for copyright and patents onto the rest of the world. We present our rationale for this conclusion in:

The Nature of Poly-Existentials:

Basis for Abolishment of The Western Intellectual Property Rights Regime

<http://www.by-star.net/PLPC/120033> — [12]

In that paper we analyze and discredit the Western Intellectual Property Rights regime based on the inherent nature of what it seeks to control and restrict – poly-existentials: all that is digital and all that can be learned and remembered.

The Western intellectual property rights regime is in conflict with nature, it does not serve the ideal intended purpose of societal regulations, i.e. to balance rights equitably among conflicting constituencies. On the contrary, it has the effect of enriching a minority of powerful vested interests, to the very great detriment of society at large. The detrimental effects include the obstruction of engineering creativity, a distortion of the competitive business environment, and denial of the benefits thereof to the public.

Many societies fully reject the basic concept of patents and copyright, [?]. Yet, the Western Intellectual Property ownership regime is portrayed by Westerners as universal and global. Since poly-existence and digital entities are inherently not restricted by borders, the nature of global Internet demands rejection of the Western Intellectual Property ownership regime.

We use that logic for declaring:

The Western patent regime is haraam.

The Western copyright regime is haraam.

Ramifications of global nature of poly-existentials and proliferation of poly-existentials in our daily lives have many contexts and many dimensions.

20 Uses Of Halaal and Haraam By Professions

We put our finger on Western IPR Regime and label it a central sin of our time because it impacts many professions and many aspects of life. Western IPR regime is the source of much that is haraam.

Professions have responsibilities to society and to humanity. In order to fulfill these responsibilities, professions need and require certain moral understandings and agreements from society.

Today, professions know less borders. And these certain moral understandings need to now be certain global moral understandings and agreements from humanity. Such global moral agreements can well take the form of halaal and haraam declarations.

Subject-matter knowledge and application of subject-matter knowledge is at the core of professions. The profession's subject-matter knowledge is often tied to something that is a basic societal need. Farmers and Food, Doctors and Medication, Software-Engineers and Software are some examples. Restriction of knowledge and restriction of application of knowledge through patents amounts to crippling of professions. That crippling of professions in turn makes the manner-of-existence of the thing that the profession is responsible for, a haraam manner-of-existence.

The halaal manner-of-existence of what is at the base and core of a profession therefore needs protection. For example:

Halaal Manner Of Existence Of Medication is fundamental to the profession of Medicine.

Halaal Manner Of Existence Of Food is fundamental to Farmers.

Halaal Manner Of Existence Of Software is fundamental to the profession of Software Engineering.

In section 21 we focus on the "Halaal Manner Of Existence Of Software". There, in addition to providing a formal definition for the halaal manner of existence of software, we put forward a roadmap for realizing it.

Software is a special form of poly-existential that has the most potential for demonstrating the erroneous fundamentals of Western intellectual property rights regime. Software is of essential use. Software is purely digital. Under the halaal manner of existence of software, development of software can be very collaborative and global. Software is inherently cumulative.

The model that we present towards safeguarding the software engineering profession can be mimicked by other professions.

Here we briefly consider, "Medicine and Doctors" and "Food and Farmers" as two examples.

Medication and Doctors

The fact that patented medication in the West restricts healing has ramifications for the profession of medicine in Brazil, in Iran, in China and everywhere. In the Western patent model, the knowledge of the cure for an illness is at hand, but applying that knowledge to produce the medication is restricted by the patent regime and the businessman who holds that patent (a monopoly). And the patient has to suffer and perhaps die, unless he is rich enough and he conforms to the Western so-called Intellectual Property Rights economic regime that demands payment to the patent holder who is in control of his cure. The cost of a patented medication is almost entirely the cost of the patent. The cost of the ingredients and the cost of making the drug are often a very small fraction of what the patent holder demands for the patent.

In America, the profession of medicine has fully failed society. The American doctor has become quite comfortable being an economic creature existing in an industrial context. The "Patient" has become the "Client". The American "Doctor" has become the "Service Provider". And in that "Client"-"Provider" model, the services and goods being exchanged for money is called "Health Care". In that model, of course there is no place for respect that Society owes its Doctors.

The nature of the profession of medicine is unique and making it be subservient to the economic model damages society and endangers humanity. In America the profession of medicine is fully subservient to economics. This is fully manifest in an exceptionally American phenomena: Prescription Drug Advertising. On national TV, the holder of patents for prescription drugs directly advertise to the public the availability of their goods to customers. The business-man dangles the cure in front of the patient and tells the customer to demand that good for his service provider. That much for the end of the Doctor-Patient relationship. The ugliness of this inhumanity goes straight over the heads of American individualistic economic creatures.

The profession of medicine and Doctors everywhere should do what the American service provider does not comprehend: start with demanding that society, government and moral leaders declare:

Patents for Medications are Haraam.

It is only after the powerful patent based pharmaceutical industry is contained, that Medicine may have a chance to be a profession.

Food and Farmers

The fact that American agro-business has terminated the American farmer (see Food Inc.) has ramifications for the Brazilian, Iranian and Chinese farmers. A main instrument of American agro-business in terminating the American farmer were patented chemicals and patented organisms. Separate from the American economic model, Brazilian, Iranian and Chinese farmers should put on the table the question of what makes for global halaal agriculture and what makes for global halaal food. Are patented GMOs (Genetically Modified Organisms) haraam? Is patented food haraam?

Farmers everywhere should do what the American farmer failed to do: demand that society, government and moral leaders declare:

Patents for Food are Haraam.

Role of Professions in Declaring Halaal and Haraam

Rapid pace of technology has created an environment where the need for halaal/haraam declarations is more urgent.

Because the profession is often closest to the source of the harm and because the profession is sometimes best positioned to understand the harm, the profession should sometimes blow the whistle before the ethicists, theologians, philosophers and sociologists get to it.

21 Uses Of Halaal and Haraam By Software Engineering Profession

As software engineers, our focus has been one form of poly-existentials and halaal manner of existence of that poly-existential. That of: halaal manner of existence of software and halaal manner of existence of Internet services.

Software and Internet services are now common, everyday aspects of life, globally. This demands a common set of understandings and agreements regarding their manner of existence.

Regarding the functionality and usage of software and Internet services, a sovereign state can and should exercise its own moral sovereignty and define halaal on its own terms. And so praise and applause to the great firewall of China, and the great firewall of Iran. Clearly, Las Vegas porn should stay in Las Vegas and should remain haraam in Ghom.

But in contrast to functionality and usage, the definition of halaal manner of existence of software and Internet services is best dealt with in the global context.

21.1 Halaal Manner of Existence of Software

Today there are two models for the manner of existence of software.

1. The Proprietary Software Model.

This model is exemplified by Microsoft Windows. It is based on a competitive development model, and dominated by American companies. It is protected and rooted in the corrupt Western so-called Intellectual Property Rights regime, in particular the twin ownership mechanisms of patent and copyright. It is opaque and prevents software users from knowing what their software is doing. Its distribution is controlled by its producer.

2. The Libre-Halaal Software Model.

This model is exemplified by Debian GNU/Linux. It is based on a collaborative development model where software engineers worldwide work collectively to move the software forward. It rejects the corrupt Western so-called Intellectual Property Rights regime of patent and copyright. It is internally transparent and permits software users to know exactly what their software is doing. Its distribution is unrestricted.

In our paper titled, *Defining Halaal Software and Defining Halaal Internet Application Services* [5] we provide a definition for Halaal manner-of-existence of software.

Based on that definition proprietary software such as Microsoft Windows is haraam.

Based on that definition libre software such as Debian GNU/Linux is halaal.

21.2 Halaal Manner of Existence of Internet Services

In our paper titled, *Defining Halaal Software and Defining Halaal Internet Application Services* [5] we provide a definition for Halaal manner-of-existence of Internet Services.

The following criteria are required for Internet Services to be considered Halaal, and so to allow the Software Engineering and Internet Engineering professions to fulfill their responsibility to society and humanity:

1. Every software component included in the service must be Halaal software.
2. The software for the entire service must be Halaal software. The entire primary source code for the entire service must be available to all software engineers, so that the entire service can be reproduced.
3. All protocols used by the service must be transparent and unrestricted.

Based on the above definition Facebook is Haraam, Google is Haraam, Yahoo is Haraam, MSN is Haraam, and many others.

It accomplishes little to label something as haraam, when a halaal alternative is not offered.

We have built a set of real, working, demonstrable Halaal Services which meet the above definitional criteria. We call these the **By* Federation of Autonomous Libre Services**. By* (pronounced “by-star”) is a unified services model, unifying and making consistent a large number of services that currently exist in functional isolation. It is a coherent, integrated family of services, providing the user with a comprehensive, all-encompassing Internet experience.

For more information see the document titled:

**The ByStar Applied Model
Of Federations of Autonomous Libre-Halaal Services**
<http://www.by-star.net/PLPC/180015> — [3]

As part of our responsibility to create a viable implementation construct we have also fully analyzed the business dimension, and we have formulated the business model in the form of an Open Business Plan, titled:

**The Libre-Halaal ByStar Open Business Plan
An Inversion to the Proprietary Internet Services Model
Neda Communication Inc.’s Open Business Plan**
<http://www.by-star.net/PLPC/180014> — [15]
<http://www.neda.com/strategicVision/businessPlan>

21.3 Overview of the Full Picture: The Halaal By* Digital Ecosystem

This essay is part of a bigger picture. Our goals are broader than just defining Halaal Software.

We want the world to move towards Halaal Software and Halaal Internet Services.

The totality of our work is directed towards creation of **The Halaal ByStar Digital Ecosystem**, as a moral alternative to the proprietary American digital ecosystem. An overview of this is provided in [9], available on-line at: <http://www.by-star.net/PLPC/180016>

If you believe that the concepts of Halaal Software and Halaal Internet Services as we have defined them have merit, we invite you to continue to read. In the overview of The ByStar Halaal Digital Ecosystem [9] we draw a vast picture for putting in place a model and process that can redirect manner of existence of Internet services and safeguard humanity.

We have introduced halaal into Globish, we have created working halaal Internet services, and we have created a framework for further development. We now invite you to participate. We invite you to assist in the collaborative development of halaal software and halaal Internet services. And we encourage you to avoid use of all haraam software, and haraam Internet services.

This document has been produced, published and distributed purely with halaal software and halaal Internet services.

22 Halaal Software & Services as basis for Formulation of National Policies

The labels of Halaal and Haraam for the right and wrong manner-of-existence of software and Internet services, as we have defined them, are productive only if the society accepts them and requires them. Otherwise, it just becomes an ideological fringe concept as Free Software, Open Source and FOSS have become in the West.

In other words, ultimately the halaal manner-of-existence of software and Internet services should become national policies.

The natural dynamics that drive Halaal/Libre and the Proprietary tussle lead to a number of tear points.

22.1 Tear Points Of Halaal/Libre and The Proprietary Tussle

We have analyzed the forces in nature that work against the existing Proprietary American Digital Ecosystem – and those which are in harmony with the ByStar Halaal Digital Ecosystem – and have identified a number of “tear points”. Our execution is focused on these tear points.

Some of these tear points are more applicable to Eastern societies and some are more applicable to Western societies.

We present and analyze these tear points in the context of formulation of national policies for Eastern and Western societies.

22.2 Halaal Software Based Formulation Of National Policies In Western Societies

Simply put, it is naive to imagine that there is any hope that Halaal Software can become basis for formulation of national policies in any Western society.

This is because of a number of a reasons, including:

- Intellectual Property Rights regime is an integral part of Western cultures. Even after it becomes obvious that the Western intellectual property rights regime is corrupt, economic interests will keep it in place. In many ways this parallels the history of Slavery in America.

- Western societies are primarily economically driven. Halaal and Haraam for anything, generally (if not always) remain fringe concepts.
- The Proprietary model is fully entrenched. And the course for using the proprietary model for internal and external exploitation is already fully charted.

In the West there is track record for where Halaal/Libre software and Internet services fit in Western societies. The advantages of being in harmony with nature has not been sufficient to bring GNU/Linux to the center – other than through economically driven bastardizations of Halaal/Libre software such as Appleization, Tivoization, Androidization, etc.

There is one aspect of halaal software and halaal Internet services that is congruent with Western cultures. It is of course “freedom” based.

22.2.1 Mostly Western Tear Point: Individual Privacy, Individual Liberty and Individual Autonomy

Some Westerners are now starting to see some problems with their current software and Internet services model. Expressions of the problems include:

- Americans have made a deal. Corporation provide people/consumers gratis service. The consumer in turn provides information about herself to corporations.
- Privacy has become a currency in the Proprietary American Digital Ecosystem.
- The American/Western Digital Ecosystem puts the Individual against the Corporation.
- The Proprietary American Digital Ecosystem is based around the corporation sitting in the center and monitoring and milking the Individual’s privacy. Consider Facebook. And of course the individual has full liberty (“freedom”) to consent to all of this – which she does.

Many of inherent characteristics of the Halaal ByStar Digital Ecosystem directly address the above problems. These Include:

- Halaal ByStar Digital Ecosystem is based on Autonomous Libre Services.
- Preserving Individual’s Autonomy is fundamental to design of Halaal ByStar Digital Ecosystem.
- ByStar Halaal Digital Ecosystem is designed to be End-To-End and not centrally controlled.
- In the Halaal Software and Halaal Internet services model, the Internet Engineering Profession has the responsibility of protecting the individual and society. Because the profession understands what is at stake and what can be done.

22.3 Halaal Software Based Formulation Of National Policies In Eastern Societies

Halaal software and halaal Internet services have a much better chance of becoming a basis for formulation of national policies in Eastern societies.

This is because of a number of reasons including:

- Rejection of Western Intellectual Property Rights regime is easier and more beneficial to Eastern societies.

- Eastern societies are less economically driven and the general concept of halaal and haraam play a more significant role in Eastern societies.
- Proprietary software and Proprietary Internet services are used by the West as an instrument of exploitation and neo-colonialism against many Eastern societies in economic and political contexts. And whom ever objects to america and the american model is swiftly subjected to american freedom and american democracy through facebook and twiter.
- Unowned Halaal Software provides an alternative to the Proprietary American software. The collaborative model of Halaal Software permits for collective efforts for replacing American Proprietary Software.

We expand on these below.

22.3.1 Eastern Tear Point: Full Rejection Of Western IPR Regime

Any halaal software based formulation of national policies in eastern societies demands full rejection of the Western IPR regime.

It is much easier for Eastern societies to conclude that the Western IPR regime is morally wrong and that it is being used as an instrument of Western neo-colonialism.

Halaal software in general and Halaal ByStar Digital Ecosystem thrives when Western IPR is rejected.

22.3.2 Eastern Tear Point: Societal Autonomy

In the context of software, as an example, let's consider the dependence of Arabs and Iranians on American proprietary software.

Today if you want to write in Farsi or in Arabic, your main choice is Microsoft's Haraam Windows environment. And in the business driven (not societal or engineering driven) western model, Perso-Arabic users are always second class citizens because they represent an insignificant market to the likes of American Microsoft and American Google. In other words computing and communication capabilities of Perso-Arabic societies is determined by Americans.

Eastern societies recognize this and see how Halaal Software can provide an alternative.

For example, what is maintained in <http://www.persoarabic.org> provides an alternative to the Proprietary Windows environment for Perso-Arabic processing. And provides societal autonomy with respect to software for Perso-Arabic cultures.

22.3.3 Worldly/Eastern Tear Point: Inherently Collaborative vs Inherently Competitive

The halaal model creates an entirely new environment in terms of competition, collaboration, and value chain relationships. Halaal software and Halaal Internet Services are genuine public resources, not owned by anyone, freely available for reuse by anyone. They are created by society, for society.

This general proven collaborative model permits for collective efforts for replacing American Proprietary Software which from the perspective of an Eastern society is far more cost effective than the proprietary competitive model.

23 Halaal Software and Services As Basis For Formulation Of Iranian National Policies

Based on the general analysis of the previous section and identification of the tear-points, we now present the contours of an example of formulation of national policies based on definition of halaal software and halaal Internet services.

We take Iran as the example. However, formulation of these policies are equally applicable to any Eastern society (China, Brazil, Indonesia, Cuba, etc.). Our choice of Iran as the example, has several reasons. First, we are Iranian. Second, Iran is very well positioned to consider the bold positions that are required for proper adoption of policies towards becoming a halaal software based society. Having chosen already to challenge Western neo-colonial agenda, Iran can relatively easily conclude that the policies outlined below are in its interest.

23.1 Key Elements Of National Policy

Expression of national policies based on halaal software and services, spans ethical, legal, societal, economic and technical dimensions. Here we briefly touch on all these dimensions.

23.1.1 Full Invalidation Of Western Intellectual Property Rights Regime

Acceptance or rejection of merits of Western Intellectual Property Rights Regime, above all, is a moral and ethical question. Not a business or economics question.

For a description of the basis for rejection of the Intellectual Property Rights regime by ethicists, see *Iran's Theological Research on Intellectual Property Rights* [?].

Imam Khomeini's Fatwa in particular is succinct in declaring the fundamental invalidity of Western Copyright and Patent law.

Over the years, many west-toxicated Iranians have been pushing for mimicking Western Copyright and Patent models. And they have had some success. So, with respect to acceptance or rejection of Western Intellectual Property Rights regime, Iran's position is quite muddy.

Iran is a non-signator to WTO (Western Trade Organization) copyright laws, but crisp full rejection of the concept of Copyright and Patent as was explicitly stated by Imam Khomeini has not been asserted again.

Moving towards a society based on halaal manner-of-existence of software requires crisp declarations that fully invalidate western intellectual property rights regime. And, we believe this is in Iranians societies best interest.

Our rationale is presented in:

The Nature of Poly-Existentials:
Basis for Abolishment of the Western So-Called Intellectual Property Rights Regime
<http://www.persoarabic.org/PLPC/120033>, [12].

23.1.2 Recognition Of The Entirety Of Microsoft Windows As Malware – And Full Rejection Of Windows

Much of use of computing and communication in Iran is based around Microsoft Windows.

Microsoft Windows is internally opaque. Iranians have no way of knowing what exactly the software that they use is doing.

The likes of "Stuxnet" and "Flame" are external pieces of malware that have done Iran harm. But based on what logic, can Iranians have any assurance that the Windows operating system itself has not been rigged to facilitate harm to Iran.

Are we to be that naive to assume that the American corporation producing Windows would not be collaborating with those intending to inflict harm to Iran?

Then, Windows in its entirety should be considered a potential malware.

In fact this is true of any and all software that is not internally transparent and therefore haraam based on definition of manner-of-existence of software that we provided.

So, the only reasonable national policy with respect to Microsoft Windows is not to use it at all.

23.1.3 Full Adoption of Exclusive Development and Use of Halaal Software In Iran

What should be the software platform that we use?

What should be the software platform that we develop software for?

Use of Linux for everything and everywhere is very practical. Based on that, full adoption of the policy of exclusive development and use of halaal software in Iran is quite reasonable.

Full adoption of exclusive development and use of halaal software in Iran, goes beyond just that mandate and also requires prohibition of public offers of haraam software and haraam Internet services.

23.1.4 Full Adoption of Exclusive Development and Use of Halaal Internet Services In Iran

Similar to software, we need to demand internal transparency when using Internet Services.

23.1.5 Transition Towards Prohibition Of Import Of Proprietary Software Based Products

Consider use of Smart Phones in Iran.

Smart Phones are mostly software. Towards the goals of autonomy, self-reliance and self-sufficiency; it makes good sense for us to require Smart Phones whose software is halaal software.

23.1.6 Transition Towards Blocking Haraam Manner-Of-Existence Of Internet Services

Once Iran has adequate national Halaal Internet Services in place, we need to transition towards blocking Internet services whose manner-of-existence are haraam.

23.1.7 Eastern Harmonization and Global Collaboration

Iran is not in this alone.

And halaal software is inherently collaborative and cumulative.

So, we should gang up with other Eastern societies that adopt halaal software policies. And we should gang up with our Western FOSS brothers and sisters.

23.2 Strategy and Tactics For Implementation Of These Policies

Validation of these policies requires open debate towards consensus. Once refined, strategies and tactics for execution of these policies need to be addressed. In broad terms, we present our approach here.

From a realization perspective, the challenge will likely be adequate assignment of funds and management.

23.2.1 Linux Everywhere Strategy

Viability of halaal software as a development model for creating large-scale, complex, relevant software systems has been established. GNU/Linux is a fully viable halaal software alternative to the proprietary Microsoft Windows operating system, against which it continues to make steady inroads.

And viewing Linux as a universal operating system, spanning embedded devices and handsets, as well as desktops and mainframes is very reasonable.

Based on this a unified “Linux Everywhere Strategy” is the obvious strategy for implementation of the policy of “Exclusive Development and Use of Halaal Software In Iran”. And if the public sector was to require the “Linux Everywhere Strategy”, the private sector would naturally follow.

23.2.2 Cultivation Of Halaal Software Infrastructures

To facilitate development of Halaal Software, much halaal software infrastructure needs to be cultivated.

There are well established patterns for establishing halaal software infrastructure that can be mimicked.

23.2.3 The National Debian Gnu/Linux Distro

Amongst choices of Linux distributions, at this time Debian Gnu/Linux Distro is the obvious choice.

We then need to establish a layer above Debian Gnu/Linux to form a national distro.

23.2.4 The Halaal ByStar Digital Ecosystem Starting Point

The Halaal ByStar Digital Ecosystem that we presented has all the necessary attributes – including scalability – to be a starting point for evolutions towards halaal national Internet services.

23.2.5 The National Blee User Environment

There are many considerations for choice of halaal Persian User-Environments. And it need not be just one user environment.

The Halaal Persian Blee (ByStar Libre Emacs Environment) user environment, [14], for the ByStar Halaal Digital Ecosystem is a particularly convivial software that we prefer.

23.2.6 National DNS Roots and National DNS Root Servers

The Linux everywhere strategy and having a National Debian Gnu/Linux Distro enables Iran to assert its own national DNS roots and national DNS root servers. This increases the general security of exposed Internet and the national Intranet as well as.

23.3 If Not These Policies Then What Policies?

So, as Iranian software engineers, in order for us to fulfill our responsibility towards safeguarding society and humanity, we needed to define halaal manner-of-existence of software and halaal manner-of-existence of Internet services. We have done so.

We carefully considered our use of the word “halaal” and provided *Introducing Halaal into Globish based on Moral Philosophy of Abstract Halaal* [6] for a description of our use of the word halaal.

Based on the definition of Halaal Software and Halaal Internet Services, we then built **The Halaal ByStar Digital Ecosystem**.

We then framed the Halaal ByStar Digital Ecosystem as a starting point for formulation of national policy for software and for Internet services.

We have written all of these essays and have developed all the halaal software and halaal Internet services so that in the open others can evaluate merits of the approach that we propose.

If you don't think that what we present is on the right track, then what are the right questions?

Is any of this really necessary? Can anything like this have a significant impact?

Did we need to frame manner-of-existence of software with the full strength of halaal and haraam?

Is the question of the manner-of-existence of software a real societal topic?

Is it possible to formulate any national policy with respect to software and Internet services that is not anchored in halaal and haraam manner-of-existence of software?

Or, should we just sit back and have economics drive everything and watch the likes of Facebook consume humanity?

If you see what is at stake, we hope you will join us.

We next invite you to read:

The Halaal ByStar Digital Ecosystem:
A Moral Alternative to the Proprietary American Digital Ecosystem
<http://www.persoarabic.org/PLPC/180014>

There we also describe the frameworks that are in place for collaboration and we invite you to participate in this work.

24 Halaal and Haraam in the Current Software Landscape

Most people today use Microsoft software. Based on the above definition, Microsoft Windows is Haraam Software. This is because it is proprietary and closed source, and thus internally non-transparent.

Few people today use GNU/Linux software. Based on the above definition, GNU/Linux is Halaal Software.

25 Halaal Software versus FOSS

Free and open-source software (F/OSS, FOSS) or free/libre/open-source software (FLOSS) is software that is both free and open source. It is liberally licensed to grant users the right to use, copy, study, change, and improve its design through the availability of its source code. In the context of free and open-source software, free refers to the freedom to copy and re-use the software, rather than to the price of the software.

The Western FOSS Movement has produced the GNU/Linux operating system and has demonstrated the viability of free software as a development model for creating large-scale, complex, relevant software systems. GNU/Linux is a fully viable free software alternative to the proprietary Microsoft Windows operating system, against which it continues to make steady inroads. Mozilla/Firefox is a fully viable alternative to the proprietary Microsoft Internet Explorer, and is also experiencing steadily increasing usage. And apart from such well-known and high-profile projects, behind the scenes the free software movement has become a flourishing creative environment, generating a constant stream of new

and better software packages, duplicating and surpassing the capabilities of an ever-increasing portion of proprietary software territory.

FOSS is rooted in Western values of liberty and individuality. Free software focuses on the philosophical freedoms it gives to users, whereas open source software focuses on the perceived strengths of its peer-to-peer development model.

25.1 Halaal Software versus Free Software

The defining criteria for free software are as follows. This is reproduced from <http://www.gnu.org/philosophy/free-sw.html>, current as of July 2011.

Free software is a matter of the users' freedom to run, copy, distribute, study, change and improve the software. More precisely, it means that the program's users have the four essential freedoms:

- The freedom to run the program, for any purpose (freedom 0).
- The freedom to study how the program works, and change it so it does your computing as you wish (freedom 1). Access to the source code is a precondition for this.
- The freedom to redistribute copies so you can help your neighbor (freedom 2).
- The freedom to distribute copies of your modified versions to others (freedom 3). By doing this you can give the whole community a chance to benefit from your changes. Access to the source code is a precondition for this.

A program is free software if users have all of these freedoms.

This definition is consistent with our own definition of Halaal software. So why have we taken the trouble to define Halaal software, when it turns out to be consistent with free software?

The reason is that the two definitions are ideologically different. They exist in ideologically different contexts, and this ideological difference is reflected in their phrasing.

The term "Free Software" was coined in the early 1980s in America. Their culture and language lacked the word "Halaal". So "Freedom" as the pinnacle of American values became the key word. The label "Free Software" has proven problematic in many respects. Free in English has two meanings, "gratis" and "liberty". For the public at large the "gratis" meaning is dominant, so the "Free Software" label never worked well. To address this, the word "Libre" has been introduced into Globish and "Free Software" and "Libre Software" have become synonyms. But, "Libre Software" is also not a good label because it does not focus on the ethical, moral and societal manner of existence of software. The focus of the label needs to be on morality and society. Once "Halaal" is properly introduced into Globish [6], the label "Halaal Software" will prove more crisp and more on the mark.

The free software definition exists in the context of Western copyright law, and implicitly accepts that as a reality. The key to free software is the GPL (General Public License), a form of licensing intended to preserve the four definitional freedoms. But this is of course a form of copyright, and so the free software definition resides within and submits to the Western copyright conventions.

The free software definition is rooted in the context of Western values and assumptions:

- It is centered on the individual (individual freedom), as opposed to being centered on society (ethics and morality). The concepts of profession and society are absent. The definition is based entirely on the individual, and the individual's freedom.
- It exists in the context of the Western Copyright and Patent regime. Freedom 2 and freedom 3 are written in response to this, and implicitly accept this as a reality. There is no explicit assertion that the ability to copy is a natural law and a human right.

- It does not recognize the Software Engineering profession as a guardian. Freedom 1 makes no distinction between ordinary users (i.e. almost everyone), and software engineering professionals. The implication is that anyone can exercise freedom 1, without need for guardianship by the Software Engineering profession.

The Halaal software definition on the other hand makes no concession whatever to Western Intellectual Property Rights. We view the Western Intellectual Property Rights regime as a fundamental misconception, and fundamentally invalid.

While operating in countries where Western Intellectual Property Rights regime are law of the land and have deep roots, we subject our own work to the most stringent forms of the General Public License that is available.

While operating in countries where Western Intellectual Property Rights regime have not taken root or are not valid (e.g., China, Iran) we also work towards rejection and abolishment of Western Intellectual Property Rights regime and work towards requiring that all software entering the country and used is Halaal Software.

25.2 Halaal Software versus Open Source Software

The other branch of the Western FOSS movement is Open Source Software. Open Source demands internal transparency and focuses on a collaborative development methodology.

The primary difference between Open Source Software and Free Software is the intent for keeping Halaal Software perpetually Halaal Software through Western copyright law.

In that respect Halaal Software is more aligned with Free Software.

25.3 Proprietary Culture's Bastardizations Of FOSS

The model of Halaal Software is towards Halaal Software remaining Halaal Software.

The Western FOSS movement either does not care much about this (the Open Source branch) or attempts to accomplish that through the Western Copyright law.

The desire and intent to keep the software halaal is continuously violated by the proprietary model. We call this bastardization of halaal software.

Four significant models for bastardizations Of FOSS are mentioned below.

25.3.1 Appleization: Bastardization based on Copyleft ambivalence

Apple's Mac OS X is a derivative of 4.4BSD-Lite2 and FreeBSD. The FreeBSD Copyright license is very loose and makes no effort towards keeping halaal software, halaal software.

As a result what used to be halaal software has evolved into proprietary software.

25.3.2 Tivoization: Bastardization based on Copyleft License Holes

Tivoization is the creation of a system that incorporates software under the terms of a copyleft software license (like the GPL), but uses hardware restrictions to prevent users from running modified versions of the software on that hardware. This is in reference to circumstances such as TiVo's use of GNU GPL licensed software on the TiVo brand digital video recorders (DVR).

In such cases the spirit of halaal software is circumvented by exploiting holes in the underlying copyleft license.

So while TiVo has complied with the GPL v2 requirement to release the source code for others to modify, any modified software will not run on TiVo's hardware. GPL v3 attempts to plug that hole in the context of Western IPR regime.

Note that this form of bastardization leads outside of software as a pure poly-existential and towards viewing the system as a poly-existential – or not.

25.3.3 ASPization: Bastardization based on Copyleft ASP Loophole

Transformation of Software into Service permits use of software that often is not covered by copyleft licenses.

This is usually labeled the "ASP loophole". For example, GPL v2 talks about distribution of software and includes a copyleft clause that triggers when you distribute your code. Much software is now accessed as a service which requires no distribution of code.

Large service providers such as Google, use halaal manner-of-existence of software heavily to provide haraam manner-of-existence Internet services.

In the arena of internet services, the basic principles of the FOSS movement have been bastardized, where transparent software is used to provide opaque internet services.

They use the ASP loophole and as parasites on Free Software, abuse the spirit of halaal software.

In the context of Western IPR regime, the Affero General Public License, (AGPL), addresses the problem where by using but not distributing the software, the copyleft provisions are not triggered.

25.3.4 Andoidization: Bastardization Through Control of the Development Process

In our model, halaal software empowers the entirety of the software engineering profession to collectively develop and to collectively serve humanity.

With Google's Android, adherence to Western FOSS is observed in letter but not in spirit.

Google's mobile platform is a masterful manipulation of open source designed for driving commercial agendas. While profiting from the goodwill surrounding FOSS, the Android model violates the spirit of public collaboration.

The Android governance model consists of an elaborate set of control points that allows Google to bundle its own services and control the exact software and hardware make-up on every handset. All this while touting the openness rhetoric. Current relevant code is well controlled and closed. Old code is made open source. And the development process is defined and controlled by Google.

25.4 An Invitation To Converge

We invite our "Free Software" and "Open-Source" brothers and sisters to recognize that the "Halaal Software" model is a more complete model and that the "Halaal Software" label is a better label.

26 Transformation of Software into Services

The success and widespread usage of the Internet has caused a major shift in the model for software usage. It is now common for software to take the form and be accessed in the form of Internet Services.

A rigorous definition of Internet Services includes a number of criteria and dimensions. For the moment we take this as a basic definition: **Internet Services** consist of *software execution accessed through a network*.

26.1 Contours Of The Cure

In order to cure this disease, we need to conceptualize it in its totality – that of a “Digital Ecosystem”.

The Proprietary American Digital Ecosystem can not be fixed. Its dynamics are taking it to a particular eventuality – destruction of civilization and humanity.

Instead we need to erect an alternative digital ecosystem to stand against it.

The model of this healthy alternative digital ecosystem must be based on:

- Sanctity of autonomy and privacy – based on morality and philosophy.
- Ideology of guardianship of the Internet by the engineering profession.
- Full rejection of Western IPR.
- Correct/Healthy manner-of-existence of software and services.
- Tangible assertion of autonomy.
- End-to-End Inter-Autonomous Confidentiality.
- Audit Trail Protection.
- Recognition of independence of societies and cultures.
- Full consideration of business and economics.

Consistent with these, we put forward the “Libre-Halaal ByStar Digital Ecosystem”.

27 The Libre-Halaal ByStar Digital Ecosystem

The Libre-Halaal By* Digital Ecosystem model is fundamentally different in every respect.

In terms of ownership, there is no ownership: Libre-Halaal Services are a communal public resource, with no patent, copyright or secrecy barriers to free access and usage by anyone.

In terms of functionality, the software is open, so the services are completely transparent in operation. This transparency allows professional oversight by the engineering community, to verify the integrity of the service, ensuring that it in no way violates the interests of the user or the general public welfare.

And in terms of policy, operation of the service is governed by a social contract, drafted with full representation and advocacy for the individual user and the general public welfare.

The Libre model thus fully guarantees the critical civil liberties that are endangered under the proprietary model.

By* Federation of Autonomous Libre Services are Internet Application Services that are internally transparent and focus on preservation of user’s privacy and autonomy. By* stands against Facebook/Google/Yahoo/MSN/iCloud the same way that Linux stands against Microsoft Windows.

This is very different to existing Internet services capabilities. The Internet landscape of today has arisen in a highly disorganized, unstructured way, driven by a multitude of uncoordinated commercial ventures. The existing services capabilities have been built in a completely ad hoc manner, based on immediate business expedience, rather than any sort of coherent design. The result is the Internet Services industry as it appears today: a multiplicity of functionally isolated, incompatible services. And while this may not be apparent to the everyday user, having never experienced anything different, this limits the capabilities of Internet services in many ways.

By* is the model for a new generation of unified Internet services, far superior to the uncoordinated mishmash of services that exists today. It is designed for consistent, uniform interoperability across all types and manners of service usage. By* is the Internet services industry, done right.

We now present an overview of our work and the contours of ByStar in 4 regards – Ideology, Model, Capabilities and Economics.

27.1 ByStar Ideology

Digital Ecosystems exist within societal frameworks. Digital Ecosystems are shaped by societal norms and Digital Ecosystems shape people and society.

A very important aspect of societal framework which has immediate impact on shape of digital ecosystems are laws and models governing poly-existentials (knowledge, ideas, information, the digital domain). Societal Agreements governing all that is digital (and more broadly poly-existential) in the West is based on the IP regime. This has shaped the entirety of Western Digital Ecosystems.

Loss of autonomy and privacy are symptoms of the basic model of the Proprietary American Digital Ecosystem. At societal level, autonomy and privacy can not be preserved just with new technology. There are no band-aid technical solutions that can be applied to the proprietary digital ecosystem that can fix it.

In contrast, ByStar is ab-initio driven by the ideology that morality and health of society should be the foundation of the ByStar digital ecosystem.

The two green layers at the bottom are philosophical, moral and societal. Their scope is wider than the moral digital ecosystem that we are after. Generally speaking, they are not the domain of engineers. They are the domain of ethicists, philosophers and sociologists.

The blue layers are philosophical, moral, societal, social and engineering aspects of digital ecosystems that require direct involvement of engineers.

27.1.1 Halaal and Haraam and The Libre-Halaal Label

Our focus as engineers is to build the right thing.

We introduce the sensitive and potent word “Halaal.” We define this in the document titled:

**Introducing Halaal and Haraam into Globish
Based on Moral Philosophy of Abstract Halaal**
<http://www.by-star.net/PLPC/120039> — [6]

We precisely define what we mean by “Halaal” and “Haraam” and the explicit context and scope of the “Libre-Halaal” label. We use the word Halaal carefully and consistently to emphasize that our work is anchored in morality.

Briefly, philosophical halaal is “manifestation” of “moral sensibilities” relevant to a specific topic where “the set of actions” map to “right.” And, philosophical haraam is “manifestation” of “moral sensibilities” relevant to a specific topic where “the set of actions” map to “wrong.”

In the “Libre-Halaal” label, Libre indicates that:

1. The scope of consideration of Halaal is manner-of-existence of poly-existentials.
2. We reject the Western IPR regime. That the natural right to copy and the natural right to apply knowledge are the basis of our ideology.

Halaal indicates that:

1. We are rooted in philosophy and morality — Not just economics.
2. For each form of poly-existential, the manner-of-existence that permit Professions to safeguard society and humanity are the Halaal manner-of-existence for that poly-existential.

27.1.2 Guardianship Of Internet By The Engineering Profession

In ByStar ideology, it is the responsibility of the Internet engineering profession to preserve autonomy and privacy of the individual and health of social and societal interactions.

In order for the engineering profession to fulfill these responsibilities, certain societal agreements with respect to the manner-of-existence of software and Internet services need to be in place. We use the “Libre-Halaal” label to express the required societal agreements.

In the Proprietary American Ideology, there is no Internet engineering profession responsibility – engineers are instruments of business. Profit is the prime directive. As a result, manner-of-existence of software and Internet services is closed and restricted (proprietary), rooted the Western IPR Regime.

We draw a clear distinction between what Software Internet Engineering Profession means in the context of the Proprietary American Digital Ecosystem and what it means in the context of the Libre-Halaal ByStar Digital Ecosystem.

27.1.3 Nature Of Poly-Existentials: Basis For Abolishment Of Western IPR Regime

Central to our ideology and approach is full rejection of the Western so-called Intellectual Property Rights regime of copyright and patents.

In a document titled:

**The Nature of Poly-Existentials:
Basis for Abolishment of The Western Intellectual Property Rights Regime**
<http://www.by-star.net/PLPC/120033> — [12]

We analyze and discredit the Western Intellectual Property Rights regime based on the inherent nature of what it seeks to control and restrict – poly-existentials: all that can be learned and remembered and all that is digital.

Poly-Existentials are poly-possessable. Assignment of restrictive ownership to what is poly-possessable is in conflict with nature.

The Western Intellectual Property ownership regime is in conflict with nature, it does not serve the ideal intended purpose of societal regulations, i.e. to balance rights equitably among conflicting constituencies. On the contrary, it has the effect of enriching a minority of powerful vested interests, to the very great detriment of society at large. The detrimental effects include the obstruction of engineering creativity, a distortion of the competitive business environment, and denial of the benefits thereof to the public.

Many societies fully reject the basic concept of patents and copyright. Yet, the Western Intellectual Property ownership regime is portrayed by Westerners as universal and global. Since poly-existence and digital entities are inherently not restricted by borders, the nature of global Internet demands rejection of the Western Intellectual Property ownership regime.

27.1.4 Libre-Halaal Software – Halaal Manner-Of-Existence Of Software

Next we focus on the correct manner-of-existence of software.

We do this in a document titled:

Libre-Halaal Software
Defining Halaal Manner-Of-Existence Of Software
<http://www.by-star.net/PLPC/180044> – [8]

Our definitions for Halaal manner-of-existence of software and Internet service are concrete and precise. These definitions are similar to the “Free Software” and “Open Source” definitions but are distinct. As engineers, our legitimacy for addressing this topic is our responsibility to the engineering profession and the engineering profession’s responsibility to society.

We have created the <http://www.HalaalSoftware.org> site for further cultivation of the concept of Libre-Halaal Software.

27.1.5 Libre-Halaal Services – Halaal Manner-Of-Existence Of Internet Services

We then introduce the concept of “Libre-Halaal Services” and describe the model for guaranteeing internal transparency of Internet application services in a collaborative environment.

In the document titled:

Libre-Halaal Services:
Defining Halaal Manner-Of-Existence Of Internet Application Services
A non-proprietary model for delivery of Internet services
<http://www.by-star.net/PLPC/180045> – [7]

We have formulated a radically new, non-proprietary model for delivery of Internet services.

Libre Services are an extension of the principles of Libre-Halaal software into the Internet services domain. They are Internet services that can be freely copied and reused by anyone. The Libre Services model exists in relation to the proprietary Internet services model of Apple, MSN, Yahoo and Google, in an analogous way to how GNU/Linux exists in relation to Microsoft Windows.

We have created the <http://www.LibreServices.org> site for further cultivation of the concept of Libre-Halaal Services.

27.2 ByStar Economics

Having introduced the Libre-Halaal Bystar Digital Ecosystem in philosophical, moral, societal and engineering terms, we now turn our attention to the economic and business dimensions.

We are devout Capitalists. The existing capitalist model for mono-existentials is generally correct, in both philosophical and economic terms. But the extension of the mono-existential capitalist model into the domain of poly-existentials, based on the Western IPR regime, is a grave mistake. Philosophically it is wrong. Societally it is harmful to humanity. And economically it is unstable and vulnerable, since it can be displaced by disruptive business models like ours. The ByStar Open Business Plan explains how this will come about, and how we will profit from this.

27.2.1 The For-Profit Non-Proprietary Quadrant

The notion of a non-proprietary construct, residing and operating within the for-profit sector, is new and different. Historically, the for-profit sector has been closely associated with proprietary ownership of assets. Hence the Internet

Services industry as we see it today. Also historically, management of non-proprietary or public assets has been primarily associated with the non-profit sector. Hence the current orientation of the Free Software Movement, operating largely within the non-profit sector.

The Libre-Halaal Services deployment model breaks both these traditions. It represents a radical shift of the Internet Services industry from the for-profit, proprietary quadrant, to the for-profit, non-proprietary quadrant. In this space the entire software for an Internet service remains a communal public resource in the trust of the engineering profession, while service deployment is driven forward by the full force of for-profit commercial motivations.

In the document titled:

The For-Profit and Non-Proprietary Quadrant

<http://www.by-star.net/PLPC/120042> – [4]

We provide more details on this topic.

As shown in Figure 2, the By* services are positioned in the For-Profit Non-Proprietary Quadrant For Internet Services.

As shown in Figure 2, the By* services are positioned in the For-Profit Non-Proprietary Quadrant For Internet Services. Note that in the non-proprietary layer, re-use and collaboration is far richer than the proprietary layer. For example, in the Software slice, Debian and Ubuntu cross progress. In the Services slice the same can happen. Where for example ByStar and FreedomBox can cross progress.

27.2.2 ByStar Value Chain Analysis

ByStar value chain is a chain of activities that we perform in order to deliver a valuable Internet services to the market. It is a high-level model of how we take raw externally developed Libre-Halaal software as input, add value to these software packages through various processes, and sell finished services to our customers.

In Figure 3, we illustrate the ByStar value chain on the left column and its inter-mixing with proprietary value chains on the right column.

Focusing on the right column of Figure 3, notice that “Neda Operated By* Services” establish a direct relationship with Subscribers and Users at the very top. Note that the scope of these Internet services is everything – the * in By* – and that the intended scale of these services is planet-wide. By definition, no Internet services opportunity can be bigger than that.

The arrows between Neda Services and User/Subscriber in Figure 3 include an element of “Trust and Respect” which is the result of “ByStar Ideology” that we presented earlier. The element of trust and respect is fully absent in the left column. In business terms, Trust and Respect, translate into “stickiness” – where the user is more committed to the service. So, you see, all our investments in ideology are actually also business wise.

All of the ByStar value chain software is Libre-Halaal (Free and Open Source) software. ByStar software in Figure 3 is shown in two different colors.

The software in bright blue represents Debian and/or Ubuntu GNU/Linux and the specific software packages that we have chosen. These are externally developed open source software packages which are typically subject to the free software GPL license (or similar) which permits their inclusion in proprietary services. This is often referred to as ASP loophole.

The software in bright green is the software that Neda has developed. It is subject to the “Affero General Public License Version 3” (AGPL3) and Neda Commercial License (Dual Licensed). AGPL3 closes the ASP loophole. Any ASP which uses ByStar software must subject its changes and improvements to AGPL3 and make its changes and improvements publicly available. Those ASPs not wishing to do so, can use ByStar software through the Neda Commercial License.

In the left column of Figure 3, we illustrate a typical proprietary ASP who is incorporating ByStar as part of its services based on the Neda Commercial License.

In this environment the model for implementation of By* service functionality is not one of original software development. Rather it is a matter of selection and integration of already available software packages. Virtually all existing By* service functionality has been created this way—in building By* we have written almost no new software components at all.

Thus we are not so much in the business of software development, as we are in the business of software integration. But the integration of software components to produce a coherent service is far from trivial. We have created a sophisticated technical integration environment for this purpose, called the **Neda Libre Services Integration Platform (Neda-LSIP)** [1].

Design of LSIP and the **ByStarEntity Software Platform** recognize the evolution of underlying external software (bright blue) in the ByStar value chain. This is the extraordinary magic of Libre-Halaal software and services: the ability to take things and reuse them at extremely low cost. This is the fundamental growth dynamic of Libre Services, and the powerful generative force that is lacking in the proprietary model. This is the key dynamic that causes the By* Libre Services eventually to surpass the proprietary model entirely in terms of features and functionality.

27.2.3 ByStar Open Business Plan

The halaal manner-of-existence of software creates a powerful generative development model for Halaal Internet Services. This generative model is absent from Proprietary/Haraam Internet Services. Thus Libre-Halaal Internet Services have a major advantage and can compete directly with Proprietary/Haraam Internet Services in terms of development.

The basic recurring revenue models for Libre-Halaal Internet Service providers are essentially the same as for Proprietary/Haraam Internet Service providers. Thus in terms of revenue generation, Halaal and Haraam services are on an equal footing.

As part of our responsibility to create a viable implementation construct we have fully analyzed the business dimension, and we have formulated the business model in the form of an Open Business Plan, titled:

The Libre-Halaal ByStar Open Business Plan
An Inversion to the Proprietary Internet Services Model
Neda Communication Inc.'s Open Business Plan
<http://www.by-star.net/PLPC/180014> — [15]
<http://www.neda.com/strategicVision/businessPlan>

ByStar open business plan is available in 3 forms; the Condensed Summary (about 12 pages), the Executive Summary (about 15 additional pages) and the full plan (about 85 pages).

Our business plan is viable because we understand the critical dynamics of poly-existentials. The current direction of the Internet services industry does indeed present a grave hazard to humanity, and we will indeed safeguard humanity against this. These extraordinary claims provide a unique and powerful marketing message. And they also happen to be true.

27.3 Understanding The Full ByStar Picture

We have given you a brief summary of ByStar above.

This summary is over simplified and captures the gist of a series of articles that we have developed to analyze and describe various aspects of ByStar.

In ByStar Publications List: <http://www.by-star.net/bxPublications>

we provide pointers to ByStar related articles. These documents evolve as ByStar evolves, and the publications list will be kept up-to-date. The ByStar publications list is structured primarily for reference. Below we provide a description of how these documents collectively draw a comprehensive picture.

The big ByStar picture is shown in Figure 4. Each of the layers in this figure represents either a conceptual definition (shown in blue), or an actual software/service implementation (shown in orange). Each layer builds on the layers beneath.

The layers in Figure 4 are color coded. Each of the layers are either:

A Conceptual Layer. Representing concepts. Layers 1,2,3,4,7 and 8 are in Green, Blue and Yellow.

A Tangible Layer. Representing software/service implementations. Layers 5 and 6 are in Orange and Brown.

The tangible layers are bound by the conceptual layers underneath them and receive legitimacy from those concepts.

The conceptual layers are validated by the tangible layers.

The green layers (1 and 2) at the bottom are philosophical, moral and societal. Their scope is wider than the moral digital ecosystem that we are after. Generally speaking, these are not the domain of engineers. They are the domain of ethicists, philosophers and sociologists.

The blue layers (3, 4 and 8) are philosophical, moral, societal, social and engineering aspects of digital ecosystems that require direct involvement of engineers and the engineering profession. The yellow layer (7) addresses economics and business dimensions of ByStar.

The orange/brown layers (5 and 6) are engineering constructs. They are in-use software and in-use Internet application services.

In ByStar Roadmap: <http://www.by-star.net/bxRoadmap>
we provide a reading roadmap to ByStar related articles.

Figure 4 shows how the moral, legal, societal, engineering, economic and business dimensions of the ByStar Halaal Digital Ecosystem are layered as described above.

Note the differing characterizations of this layering on the left and right. Both characterizations are valid, but they reflect entirely different viewpoints. The left side characterization is called “The Human Model,” and reflects the philosophical, moral and societal elements of the model. It also identifies the role of the engineering profession in maintaining these elements. The right side characterization is called “The Venture Capitalist Model,” and is very different from the “The Human Model.” The same elements are present, but now represent their significance as part of an investment strategy. Thus the moral and societal concerns within the human model are now viewed as a sales and marketing opportunity. This makes clear that when dealing with Venture Capitalists, issues of morality and societal welfare are not the topic of discussion. In this regard Venture Capitalists need only understand that human beings are in fact concerned with vital moral considerations such as “privacy” and “autonomy,” and that these considerations have powerful sales and marketing consequences. And that our unconventional strategy of overturning their sacred-cow – Copyright and Patent model – gives us a huge competitive advantage.

The gigantic picture we have drawn in Figure 4 is a blueprint. It represents a complete framework for collaborative work towards an alternative to the current proprietary digital ecosystem. By aligning ourselves with the natural forces and dynamics of poly-existentials, and by means of large-scale unrestricted collaboration, we can achieve this.

28 Dynamics of the Proprietary vs. Libre Battle

Though this is not part of popular cultural awareness, there is currently a titanic battle taking place between two competing ideologies: the proprietary software model (exemplified by Windows), and the free software model (exemplified by GNU/Linux). This is a to-the-death battle, from which there can eventually emerge only a single winner.

The software battle is part of a broader ideological contest, about ownership models for poly-existentials in general (software, but also including ideas, knowledge, literature, music, images, movies, etc.) in the digital era. Current

Proprietary vs Libre	Libre Digital Ecosystem	Proprietary Digital Ecosystem
Laws, Values and Model	Patent-free	Patented
	Copyleft	Copyright
Software and User Env	Transparency	Secrecy
	Public ownership	Private ownership
Internet Services	Sharing, collaboration	<i>this-is-mine-and-you-can't-have-it</i>
Content	Guardianship	Exploitation

Table 1: Engineering vs. Business Polarization

ownership models are rooted in the historical conventions and institutions of material products and materially-based services. In the case of abstract constructs such as software, these conventions appear in the form of the existing Intellectual Property (IP) regime, where proprietary ownership is asserted by means of patents and copyright.

But the inherent nature of software, Internet services and other poly-existentials is fundamentally at odds with these historical conventions of physical property (mono-existentials) ownership. Such constructs have the inherent potential for unlimited replicability and dissemination, and in the age of the Internet this potential is now fully realized.

As a result the existing western Intellectual Property conventions are coming under increasing stress, as the internal forces of replicability clash with the externally constraining Intellectual Property framework. The Intellectual Property regime is also coming under formal intellectual attack, as the dysfunctionality and true costs of this regime become increasingly apparent.

28.1 Engineering vs. Business

Today, the Internet services industry is owned entirely by business interests. But the Libre Services and By* initiatives represent a startling challenge to this: they represent a determined reassertion of proper guardianship of the Internet by Engineering. This challenge will bring us into massive conflict with existing commercial interests, who will fight ferociously to defend the status quo.

Table 1 shows the many elements of contrast between the Engineering and Business value systems. As the table makes clear, these two values systems are in complete and total conflict. We will fully exploit this conflict as the metaphor of a war: a war between Engineering and Business, in which Business represents exploitation of the Internet for profit, and Engineering represents guardianship of the Internet on behalf of the public.

28.2 War Of Idea – War Of Words

ByStar is huge and powerful and viable. But given the entrenched vested interests in opposition to it, the promotion of ByStar amounts to a kind of war. ByStar has the inherent characteristics to prevail in this war – we have moral superiority, intellectual correctness, and a construct that is viable in every respect: technological, economic, societal etc. But it is essential that all this be communicated effectively.

The ByStar Wars (to coin a phrase) will be fought on multiple fronts. But as a revolutionary movement, to a significant extent it will be fought as a war of words and ideas. This means that the movement is advanced effectively in words, defended against attack in words, and extremely forceful and effective counter-attack made against its detractors.

A Poly-Existentials Reference Model

There are things in nature that exist in singular and there are things that exist in multiples.

A.1 Mono-Existentials Reference Model

A.1.1 Mono-Existential Definitions

Mono-Existentials: That which exists in nature in singular.

Material Mono-Existentials: (things, spoon, touchables)

Non-Material Mono-Existentials: (spectrum, domain names, view)

Rivalry Mono-Existentials: [economic term] (Rival Goods: spoon, spectrum)

Non-Rivalry Mono-Existentials: [economic term] (Non-Rival Goods: air, fish in the ocean, view, roads, national parks) – Non-Rivalry goods are often confused with poly-existentials (e.g. wikipedia and jewish analysis).

A.2 Poly-Existentials Reference Model

- Abstract Poly-Existential (first recording/s, formula, idea, text, recipe)
- Poly-Existential Content (mp3, book, cd, video, cookbook)
- Poly-Existential Product (tivo, viagra, sauce-bechamel, Poly-Existential driven product – mono-existential aspect not dominant)
- Poly-Existential Service (Poly-Existential driven service – mono-existential aspect not dominant)

A.2.1 Abstract Poly-Existential

first recording/s, formula, idea, text, recipe.

A.2.2 Poly-Existential Content

Example: Books, Music, Software, Movies, ...

The CD (media) containing Libre Software is matter.

A.2.3 Poly-Existential Products

Examples: Viagra, Advair.

Sildenafil citrate is matter.

The knowledge of its formula “C₂₂H₃₀N₆O₄S” is non-matter.

Pfizer's Viagra revolves around a patent and a trademark. Not part of nature. Mixed Up Matter. Today when you buy Viagra, you are primarily getting non-matter.

Millions are dying in Africa and India, even though the matter for their medicine costs almost nothing. That non-matter (subject to western patent rules) is killing millions.

Each drug advertisement that you see in American TV (and only in American TV) is for a patent and a trademark.

A.2.4 Poly-Existential Services

Examples: Radio Broadcast, TV, Google

A.2.5 Poly-Existential Definitions

Definitions: Poly-Existentials.

Poly-Existentials: That which exists in nature in plural. Replecatable. Castable. Idea, Concept, Knowledge

Recorded Human Formula: (Recipe, H2O, Software Source Code). Container Of Human Formula (brain, memory)

Recorded Machine Formula: (Software Binary Code, Recorded Music, text of the book). Container Of Machine Formula (CD, paper, Vinyl)

Recorded Biological Formula: (DNA – Later)

PolyExistential Replication: re-existence is result of copy, broadcast, multicast, unicast, replication to new containers.
Applies to Idea/Recorded Formula

PolyExistential ReProduction (Products): Applies to Product. Easily reproduced based on PolyExistential.

PolyExistential ReProduction (Services): Applies to Service.

PolyExistential Content: A product that is easily replication.

PolyExistential Product: A product that is easily reproduced based on PolyExistential. Viagra

PolyExistential Service: A service that is Easily reproduced based on PolyExistential. Casting of polyExistentials.
Radio Station. TV Station. Google.

PolyExistential User: User of PolyExistential Content.

PolyExistential Consumer: User of PolyExistential Product.

PolyExistential Client: User of PolyExistential Service.

User of PolyExistentials: (Content Audience) Software User – Music Listener.

Consumer of PolyExistentials: Viagra taker.

Client of PolyExistentials: Google Clients

Casting of PolyExistential: Broadcast/Multicast/Unicast

Extraction of PolyExistential: Reverse Engineering

Cumulation of PolyExistential: Drived Work.

Examples of Matter: A Pen, A Pencil, A Car, A Tree, A Dog, Spectrum, Cocaine

Examples of Poly-Existentials: Knowledge, Processes, Ideas, Software, Recorded Music, Content of a Book, Porn, Pfizer Viagra

Generally Speaking, Matter: Is touchable. Is not recordable. Is not transmittable.

Generally Speaking, Matter: Is not touchable. Is recordable. Is transmittable.

Ownership of Matter: Real Property. Thou shall not steal (in all religions)

Ownership of Poly-Existentials: Libre. Copyright and Patent are against nature. (so called Intelectual Property Rights)

A.2.6 Poly-Existential Possession and Restriction Definitions

Matter vs Poly-Existentials.

Open Poly-Existentials: Available as Human Formula.

Closed Poly-Existentials: Not Available as Human Formula.

Private Poly-Existentials: Secrete. Private key in PKCS.

Public/Exposed/Released Poly-Existentials: public.

Restricted Poly-Existentials: Proprietary.

Libre Poly-Existentials: Non-Proprietary. See “English Needs Libre” [?].

Non-Libre Poly-Existentials: Proprietary.

A.3 Private and Public Poly-Existentials

Private and Public Poly-Existentials.

Because poly-existential exists in multiples it is not natural for it to have an owner. But poly-existential can be private poly-existential or public poly-existential. Private poly-existential is secret. Public poly-existential is knowledge. Neither is ownable.

Matter is ownable. A House is Private Property. A National Park is public property.

Because poly-existential exists in multiples it is not natural for it to have an owner. But poly-existential can be private poly-existential or public poly-existential. Private poly-existential is secret. Public poly-existential is knowledge. Neither is ownable.

So called Intellectual Property Rights are unnatural.

Because poly-existential is copy-able it thrives in a collaborative environment where they go through multiple derived work accumulation. It is unnatural for derived work from public poly-existential to become

poly-existential knows no borders. poly-existential is transmittable. All of this in today’s technological context. Digital era. Information.

Cost of reproduction is negligible.

The “key” to most houses is poly-existential, itself marked as “do not duplicate.” Because the key need not and should not be shared, it is *Private Poly-Existentials*.

In the context of digital signatures, the user’s secret key is *Private Poly-Existentials* and public key is *Public Poly-Existentials*.

A.4 Taxonomy of Poly-Existentials

Bring up the need for establishment of codification of poly-existential. Similar to the periodic table for matter (e.g., gas, metal, ...). For poly-existential software, books, music, ... We need a taxonomy for various purposes.

Today our technological context presents us various forms of poly-existential.

Forms of Poly-Existentials.

- Software
- Books
- Music
- Movies

A.4.1 Software: A Special Form of Poly-Existentials

Today our technological context presents us various forms of poly-existential.

Software: A Special Form of Poly-Existentials.

- Utilitarian / Useful
- Lends itself well to collaborative development
- Accumulates development (cumulative)
- Free Software/Tools facilitate development of more Software

Of course in due course some matter will evolve into non-matter. Given a particular set of orders (non-matter) a numerically controlled machine replicate matter which then becomes non-matter.

A.4.2 Manifestation of Poly-Existentials as Service

Meta level of Libre Services.

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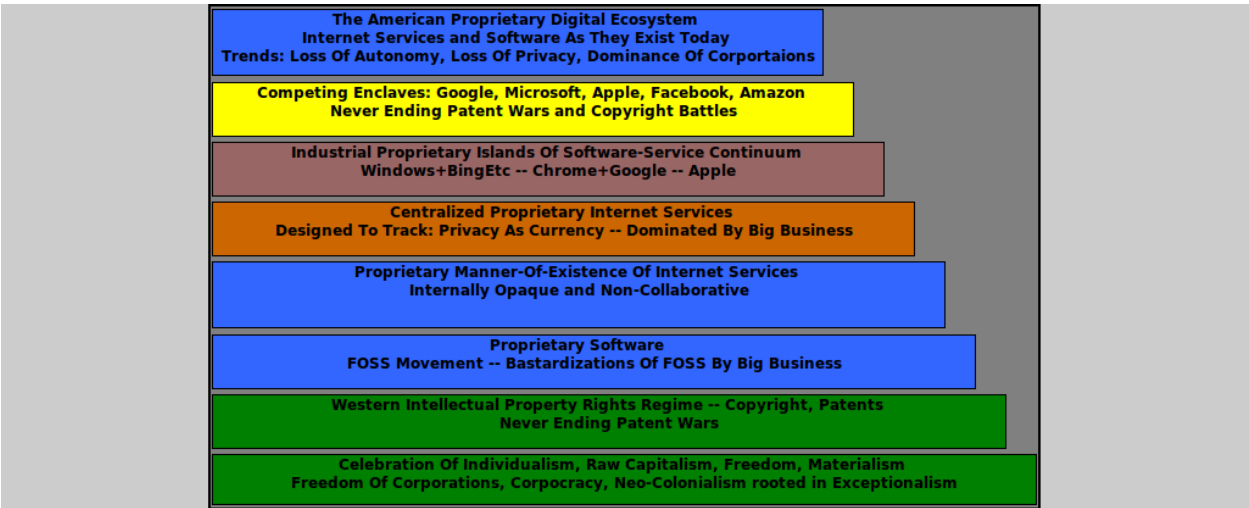


Figure 1: The Proprietary American Digital Ecosystem (Layered Model)

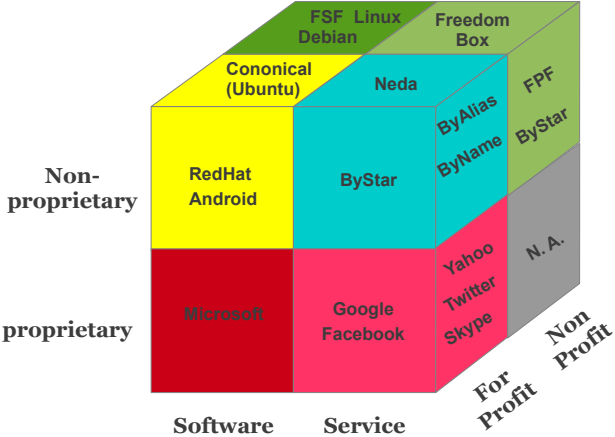


Figure 2: The For-Profit Non-Proprietary Quadrant For Internet Services

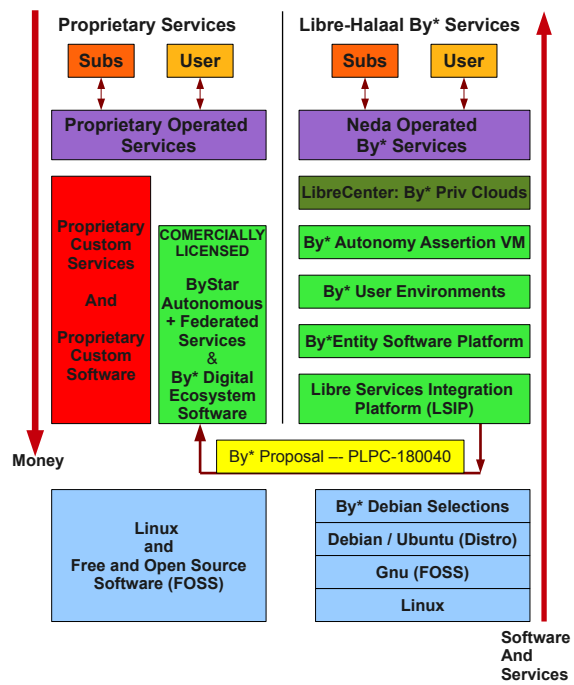


Figure 3: ByStar Value Chain

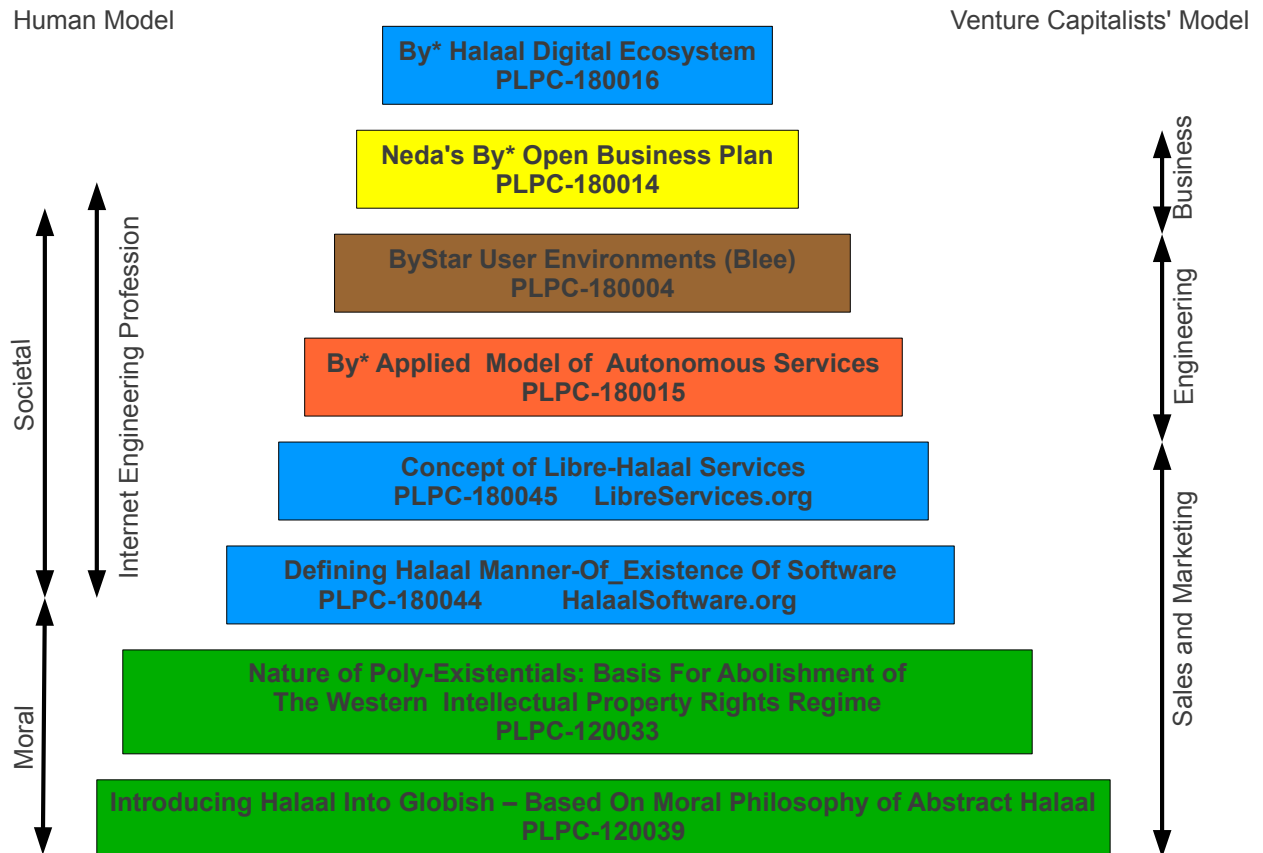


Figure 4: The Libre-Halaal ByStar Digital Ecosystem Conceptual Layering

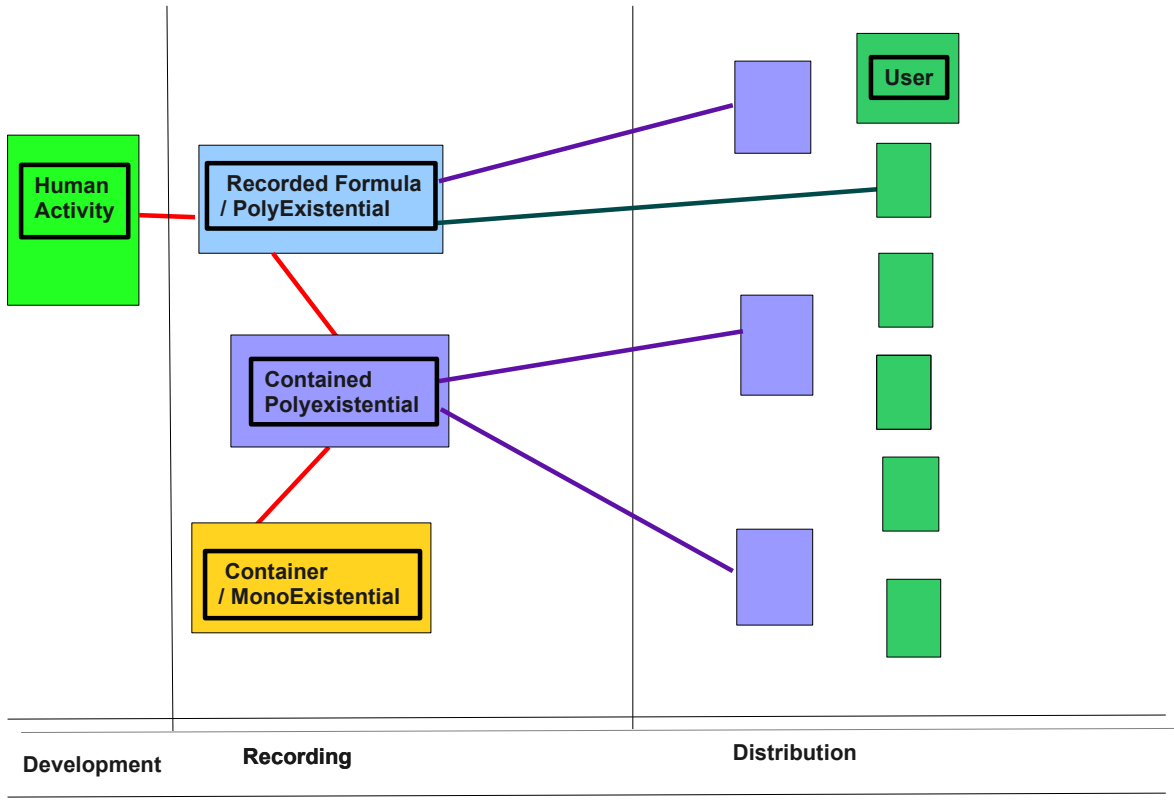


Figure 5: Poly Existential User

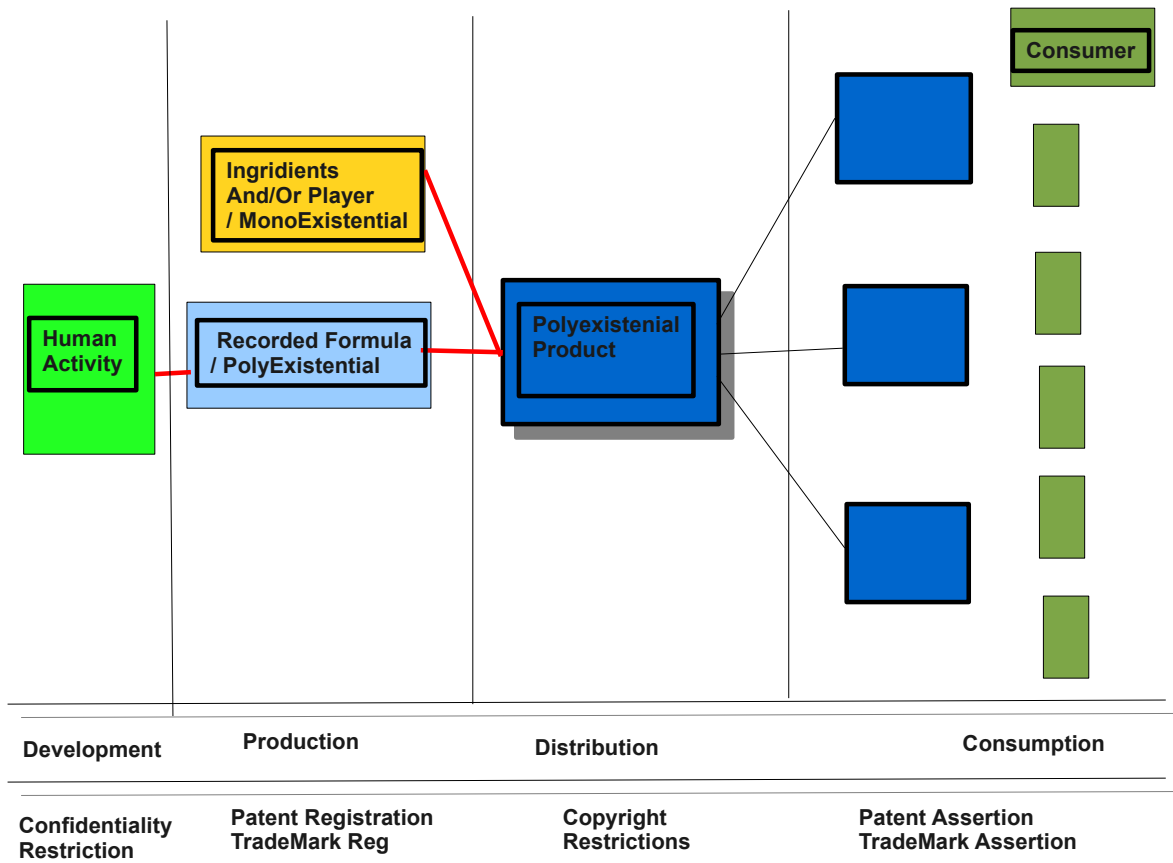


Figure 6: Poly Existential Products

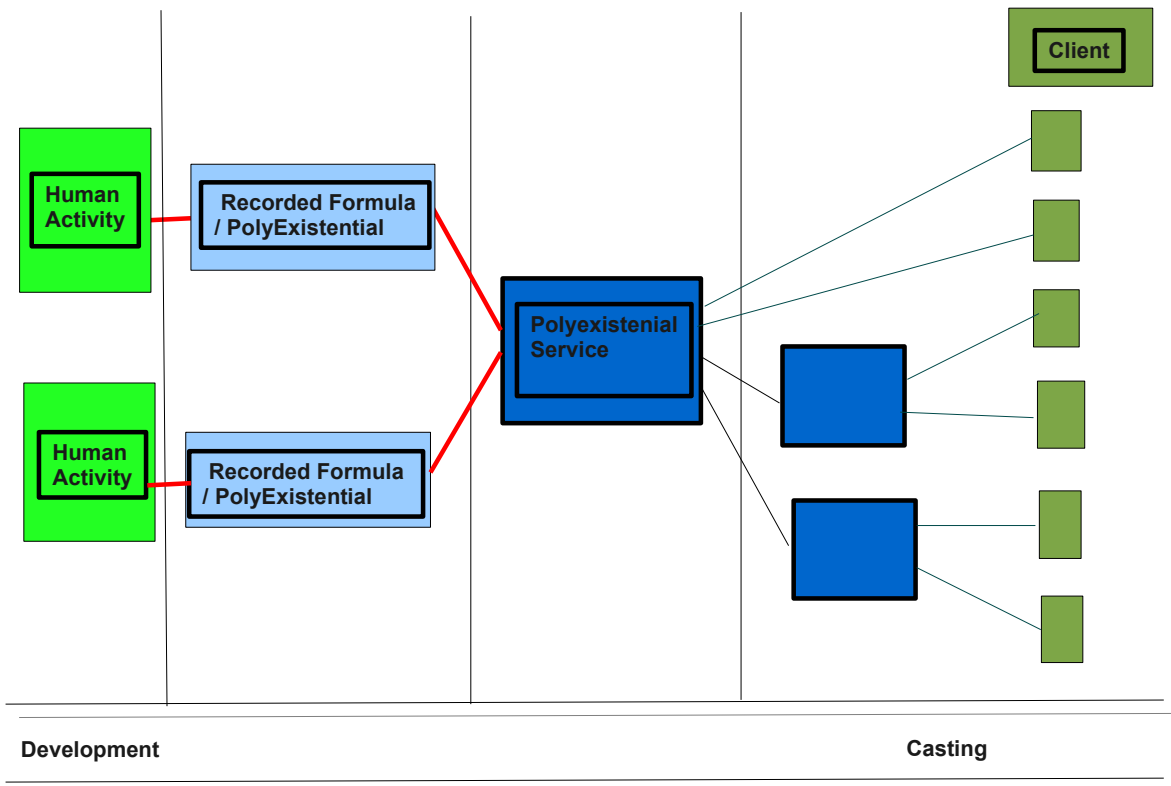


Figure 7: Poly Existential Services