

Humane Architecture

Founding Document

*On the Nature of Identity, the Architecture of Learning, and the Possibility of a
More Coherent World*

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This document presents original theoretical work. It is offered as a structured proposition inviting inquiry, engagement, and collaborative development — not as a claim of established scientific conclusion. Where the argument reaches beyond what can currently be verified, it says so.

Disclosure: AI language tools (Claude, Anthropic; ChatGPT, OpenAI) assisted with language clarity, organisational structure, and the pressure-testing of arguments during the development of this document. All ideas, logic, structural architecture, and final content are the author's own. AI was used as an editorial and analytical tool — not as a generative source of the frameworks presented here.

I. PREAMBLE

This document is not a business plan. It is not a manifesto of grievance, nor a political platform, nor a moral appeal to the better angels of human nature.¹ It is something more foundational than any of those things.

It is a description of what is already true — and a proposal that we begin to act accordingly.

The world's most persistent crises — inequality, systemic violence, the erosion of democratic institutions, the fracture of shared reality — are not primarily failures of resources, intelligence, or goodwill. They are failures of identity. Specifically, they are the downstream consequences of a species that has, for the duration of recorded civilization, taught its children to identify with their differences before their commonalities. To know what they are not before they know what they are.

This was not without reason. For most of human history, survival was immediate, resources were scarce, threats were local and tribal, and shared knowledge was minimal. To identify with your group first — to know swiftly who was kin and who was not — was not ignorance. It was intelligence. The outside-in formation of identity served a genuine adaptive purpose, and the traditions, laws, and institutions built upon it were coherent responses to the conditions of their time.

What has changed is not human nature, but human circumstance. We now possess the accumulated knowledge to understand our interdependence with increasing precision. We have communication systems that make our shared humanity visible across boundaries that history once enforced. We have, for the first time, both the means and the understanding to meet the basic needs of every human being on this planet.

The conditions that made outside-in identity formation adaptive no longer justify its continuation. And the consequences of continuing it, at the scale we now operate, are no longer locally contained — they are systemic.

The responsibility to shift is not a matter of guilt for the past, but stewardship of what is now understood. If identity is the root structure shaping human behavior and systems, then it must be possible to examine how it forms — and whether it can be structured differently.

That is the premise of this document.

Humane Architecture is the name given to that attempt: a framework developed in earnest, applied at home before it is offered anywhere else, and extended outward with the expectation that it will be tested, adapted, and, where useful, built upon.

II. THE PHYSICAL FOUNDATION

Before any claim about human society, human rights, or human potential can be made, there is a prior question that must be answered: what is a human being, at the most fundamental level of description?

I want to draw on a structural principle that appears across multiple disciplines — systems theory, physics, and mathematics — not to claim that human social systems are identical to physical ones, but because the logic of part-whole interdependence is precise enough, and consistent enough across fields, to serve as a foundation for what follows.

The principle is this:

Every part contains the whole. The whole contains every part.²

This principle finds parallel expression in systems theory, in Bohm's physics, and in fractal geometry — each discipline arriving at the same structural observation from a different direction. I'm drawing on that convergence as a description of interdependence, not as a claim that human social systems behave identically to physical ones. The inference is mine. What the disciplines collectively establish is the ground condition it rests on:

Remove any part from the system and the system is diminished.
Damage any part and the damage propagates through the whole.
Enrich any part and the whole is enriched in kind.

Applied to the human species, there are no exceptions. There are no outliers. There are no individuals whose life, dignity, or potential exists in isolation from the rest. The farmer in a valley and the legislator in a capital are not separate actors in separate systems — they are parts of a single, closed system, exchanging resources, labor, atmosphere, and meaning across every boundary that politics has ever drawn between them.

The failure to perceive this is not a moral failure. It is a perceptual one. And like all perceptual failures, it can be corrected — not through argument alone, but through the right kind of education, offered at the right stage of development.

If this is the ground condition, then any identity structure that organizes human beings as fundamentally separate at the level of what they are introduces distortion at the level of how they perceive and act.

III. THE IDENTITY ARGUMENT

Inequality is not, at its root, a greed problem. It is not a moral failure, though moral failures follow from it. It is, more fundamentally, an identity problem — and the mechanism connecting identity to inequality is precise enough to be followed directly.

The mechanism is this: Human beings form societies, and then develop systems to govern those societies. The laws and structures of governance are not arbitrary — they are expressions of how the governing population identifies itself. What we protect, we protect because we consider it ours. What we exclude, we exclude because we consider it other.

Throughout recorded history, the dominant basis of self-identification has been differentiation. People have identified through wealth — and built economies that protect the wealthy. Through gender — and built laws that constrain accordingly. Through nationality, through race — and built borders, hierarchies, and justifications for each.

Each of these systems is internally coherent. Each produces the same structural consequence: the legal and institutional protection of an imagined self, at the expense of the actual whole.

Among the most enduring expressions of this pattern is religious identity. At their contemplative root, faith traditions have pointed inward — toward the divine as something discovered within the self, not imposed from without. The Kingdom of God is within you. The Atman is Brahman. The Buddha nature is your original face. These are inside-out propositions. They begin at the core and move outward.

What accumulated over time was something different: the externalization of faith into creed, orthodoxy, and boundary — the definition of who is included and who is not. When religious identity moves from the outer layer of personal meaning into the position of core identity, the structural consequence is consistent with every other outside-in formation: those who do not share the belief are placed, by the logic of the system itself, outside the boundary of full humanity.

The argument here is not against belief systems, but against their misplacement within the identity structure. A belief system occupies its proper position when it functions as a framework for meaning — held at the outer layer of identity, where it can be examined, refined, and lived. When it migrates inward and displaces the Human Core, the structural consequence is always the same: those outside the belief become, by the logic of the system itself, outside the boundary of full humanity.

This is where the structural and moral failures converge — because they are the same failure, seen from two angles. A belief system that requires the dehumanization of another person in order to maintain its internal coherence has, by that requirement, contradicted the very ground it claims to stand on. If the system holds

any claim to universal truth — as doctrines that dehumanize invariably do — then the class of people it excludes from full humanity refutes that claim from the inside. The logic does not hold under its own application.

The moral claim follows from the same root. No human being arrives in existence by their own choice. Humanity is not earned, assigned, or distributed according to category — it is the prior condition from which every other category proceeds. The only position that remains coherent across all people is therefore the one that extends full recognition of that condition before any other distinction is made.

Any doctrine that requires, commands, or permits the dehumanization of a living human being — at any stage, in any form — fails simultaneously as logic and as ethics. It is self-negating, it is a violation of what it claims to uphold, and it has no standing within a framework grounded in the irreducible reality of the Human Core. That is not a dismissal from outside. It is the verdict the framework reaches when such a doctrine is held to its own terms.

Greed is not the origin of these distortions. It is a symptom — the behavioral expression of a scarcity mindset that emerges when identity is constructed around a subset of humanity and all others are perceived as competitors for finite resources. The scarcity is not always real. The perception that generates it is always identity-based.

The inverse follows directly. When identity is grounded in what is shared — when the boundary of the self expands to include the whole — scarcity thinking diminishes. Not because resources become unlimited, but because the perceived division between self and other is reduced. What benefits others begins to register as what benefits the system the self is part of.

This is not altruism. It is an accurate perception of the system as it exists.

Laws, as they currently function, protect what people have identified themselves as, often in opposition to what they are not — structures built on distinctions that do not determine the baseline right to life, dignity, and respect.

Those rights are what we share. They are the only foundation upon which coherent governance can be built.

The proposal is Humane Architecture -
The mechanism is via the Universal Core Identity Model

Begin there.

Build identity from the inside out — establishing what is shared before introducing what differs, and structuring all subsequent layers in relation to that ground. If this is the mechanism by which identity shapes systems, the remaining question is not whether identity matters, but how that identity is formed in the first place.

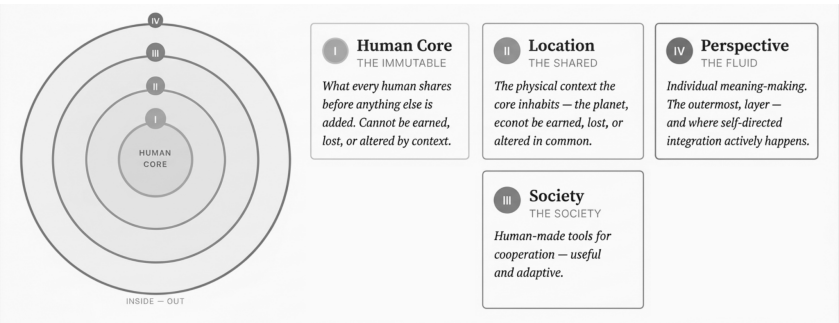
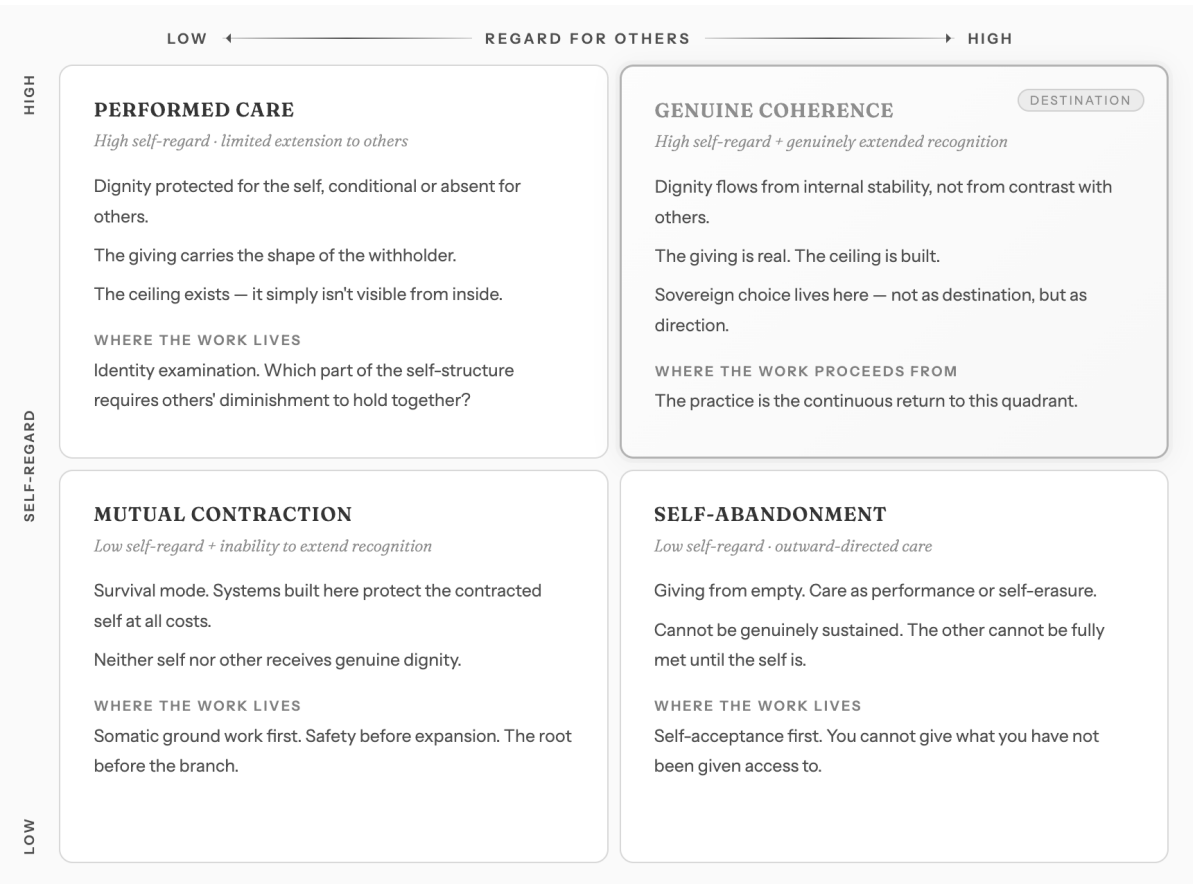


Diagram 1: First Iteration of visual aid for universal core identity model (UCIM).

Diagram 2: Self-Regard in relation model.



IV. THE ECONOMY OF IDENTITY

The identity problem is not only philosophical. It has a precise and measurable institutional expression — one that touches every person alive, and that cannot be adequately addressed without understanding its root. Money began as a tool. A neutral instrument of exchange between human beings who had already established their value to one another through contribution, relationship, and trust. It was downstream of identity — a means of facilitating what people had already agreed mattered between them.

At some point the relationship inverted. As societies scaled beyond the size where personal reputation could establish trust across distance, monetary value became a proxy for human value. Not through deliberate design, but because the system needed a legible shorthand, and money was measurable where character was not. The proxy became the measure. The measure became the identity. And once money is identity — once a person's sense of safety, dignity, and worth is expressed through and contingent upon it — it stops functioning as a tool and becomes a survival mechanism.

This inversion is not merely personal. It has been codified into law. The fiduciary duty imposed on investors and institutional financial managers legally requires them to prioritize monetary return above all other considerations. A fund manager who selects a more ecologically responsible company at the cost of marginally lower returns can be sued for the difference. The ethical choice is not merely discouraged — it is structurally prohibited. The system is not malfunctioning. It is functioning exactly as designed. The design is simply built on the wrong identity premise.

The cascade follows logically. Because capital flows toward maximum return, companies that hold ethical obligations as primary face structural disadvantage in accessing investment. Because the wealthiest structures now disproportionately influence legislation, the legal frameworks that might correct this are instead reinforced by it. Money accumulates toward itself, insulated from accountability by the very systems its accumulation helped write. This is not conspiracy — it is the inevitable institutional expression of a population that has allowed monetary identity to override human identity in its value hierarchy.

The evidence that the shift is already beginning exists at the consumer and worker level. Companies that practice profit sharing, provide comprehensive health coverage, offer retirement security, make legally binding ecological commitments, and accept full accountability for their environmental impact are increasingly the companies people choose — as employees, as customers, and as the kind of institution they want to see more of in the world. The market signal is present. What lags is the legal and investment architecture, which was built for a different identity premise and has not yet caught up.

The solution is not redistribution alone. Wealth can be redistributed without touching the identity structure that generated the imbalance, and the imbalance will simply regenerate. The actual intervention is restoring the conditions under which money can return to being a tool — which means ensuring that every human being's baseline safety and dignity are met prior to and independent of their economic participation. Shelter. Food. Physical safety. The Human Core made materially real.

When survival is no longer contingent on accumulation, accumulation loses its identity function. Power and control over one's life — which is what people have always wanted, and are right to want — can be pursued through contribution, relationship, creativity, and meaning, rather than through the monopolization of a resource that was only ever standing in for those things. Money becomes a tool again. And a legal architecture built on that premise becomes, for the first time, genuinely possible.

The significance of this is not limited to economics. The same structural error appears wherever a tool is mistaken for the foundation, wherever an external measure is permitted to override the underlying reality it was meant to serve. Money is one example. It is not the only one.

The distortion observed here is an instance of a broader architectural pattern: when the hierarchy of what matters becomes inverted, the systems built from it become increasingly coherent to themselves and increasingly harmful to the whole.

Humane Architecture is concerned with that pattern at every scale — personal, institutional, civilizational — and with the question of what becomes possible when the structure is reordered correctly.

V. THE ORIGIN OF MORALITY

Morality does not arrive from outside. It is not installed by doctrine, inherited from authority, or handed down by any external institution — though all of these have historically claimed the role. Its actual origin is somatic.³ It is felt. And what generates that feeling is not belief, not culture, and not law — it is identity structure.

Identity is the base framework. It is the architecture through which all experience is first received and organized. Sitting above it, shaped by it, are beliefs — the interpretive frames through which we make sense of our own behavior and the behavior of others within society. What we believe about why people act as they do, what their actions mean, whether they represent respect or threat, fairness or violation — none of these beliefs are formed in a vacuum. They are the direct expression of the identity structure beneath them. The ring we are standing in determines what we see when we look outward.

Those beliefs, in turn, produce the somatic experience we call moral feeling. The body registers alignment or misalignment — a felt sense of rightness or wrongness — based on whether the incoming experience is

coherent with the belief frame, and whether that belief frame is coherent with the identity structure underneath it.

This signal is reliable, but it is not self-interpreting. The same feeling of “wrongness” can arise from misalignment in the external environment, from an inaccurate belief, or from a conflict within the identity structure itself. The sensation is real in each case. The source must be examined.

Morality, at its root, is the body’s report on the coherence of its own internal architecture. This is why emotions are not noise. They are signal. The body is always attempting to communicate something true about the state of the system — and large, persistent negative emotional responses in particular are the body’s way of indicating that something in the chain is misaligned. The question those emotions are asking is always structural: is this a belief frame that needs reexamining? Or is something deeper being contradicted — something in the identity structure itself?

If we treat ourselves as separate from society, we will treat society as separate from us. The boundary we draw around the self is the boundary of our moral field.

A person whose identity is open and connected — who begins from a felt sense of shared humanity — passes experience through a belief frame that reads others as part of the same system. The same action that registers as understandable from inside that structure registers as threatening from inside a contracted, defended one. The moral feeling is real in both cases. But it is being generated by different identity architectures, not by the action itself.

This is where developmental history becomes directly relevant. The identity structure a person carries into adulthood is not chosen — it is formed. It is shaped, at the most foundational level, by the quality of safety provided by early caregivers. A child whose physical and emotional environment was consistently safe could afford to remain open. Their identity developed with connected, permeable boundaries — a self that naturally includes others, that experiences the interconnectedness of the whole as a felt reality.

A child whose environment was not safe — whose earliest experience of the world was unpredictable, threatening, or emotionally absent — could not afford that openness. The nervous system, doing precisely what it is designed to do, learned to survive by contracting. Identity separated from the external world not as a philosophical position but as a physiological adaptation. The self became a defended island, and the moral field contracted with it.

From that position, dissociation, antisocial orientation, and narcissistic structure are not moral failures. They are logical outcomes of a system that learned, correctly, that connection was dangerous. The tragedy is not that the adaptation failed. It is that the adaptation, having served its purpose in an unsafe childhood,

persists into adulthood — and into the systems that adult will eventually help build.

Scaled across a population, this is how personal developmental history becomes collective governance. A society composed largely of contracted, defended identities builds systems that reflect contraction and defense — laws that protect the self from the other, institutions that distribute dignity selectively, economies organized around scarcity rather than interdependence. Not through malice, but through unexamined identity conflict, projected outward and institutionalized.

The resolution, both personal and collective, follows the same path.

When a person understands that their emotional responses are diagnostic signals pointing back into their own identity structure, they gain the capacity for deliberate examination. They can follow the signal inward — locate whether the misalignment lives in a belief frame that needs adjusting, or deeper, in a conflict between two things they are simultaneously identifying with that cannot coherently coexist.

Two identifications pulling in opposite directions will produce persistent dissonance until one is examined honestly and either restructured or released.

This is what inner work actually means — stripped of any particular tradition or framework. It is the honest audit of what you are identifying with, whether those identifications are coherent with each other, and whether they are coherent with the broader system you are part of.

What remains is a practical question: if identity structure determines moral perception, and that structure forms early, can it be guided in a way that preserves coherence from the beginning?

A person who can do this work is no longer at the mercy of unexamined identity conflicts. They are no longer unconsciously driven by reactive beliefs, or projecting internal friction onto the people and systems around them. They become capable of deliberate alignment — grounded in a stable core, and able to adapt without fragmentation. This is the individual transformation that makes the collective one possible.

VI. THE ARCHITECTURE OF LEARNING

If identity is the root condition, then education is the lever. Not education as the transmission of content — but education understood as the deliberate formation of the cognitive and perceptual architecture through which a human being will encounter every experience, every relationship, and every decision for the rest of their life. The current educational paradigm operates primarily at the level of data — the accumulation of structured facts, definitions, and principles. It addresses some information processing — the recognition of patterns and relationships between facts. It rarely reaches metacognition in any sustained or intentional way, and it almost never treats ethics as a foundational condition rather than a subject. Wisdom, as a category of human development, is largely absent from institutional education altogether.

Humane Architecture proposes a complete educational architecture built on four levels, ordered deliberately from foundation to capstone.

Foundation: Ethics & Morality

Ethics and morality are not a subject to be taught alongside mathematics and history. They are the ground condition — the soil into which all other learning is planted. Before a child learns what the world contains, they must first understand their relationship to it: that every other person in it shares their humanity completely, that this shared humanity confers equal dignity, and that the purpose of all knowledge is ultimately to serve the flourishing of the whole.

This foundation is not ideological. It is not the imposition of a particular value system. It is the establishment of a perceptual baseline that is, in the most literal sense, physically accurate: we are interconnected. We are a closed system. What we do to any part, we do to the whole.

Without this foundation, the three pillars that follow produce knowledge without wisdom, capability without conscience, and intelligence in service of division rather than coherence.

First Pillar: Data

Data is the substrate of all learning. Structured facts, verified principles, definitions, and the established record of human knowledge constitute the raw material upon which all further cognition operates. Data answers the question: what exists?

At this level, the task of education is to ensure breadth, accuracy, and honest representation — including the honest representation of what is not yet known. Data without the ethical foundation becomes a tool of manipulation. Data without the capacity for information processing remains inert.

Second Pillar: Information Processing

Information processing is the connective layer. It is the capacity to perceive how things relate, how patterns emerge across distinct data points, how causation differs from correlation, and how discernment operates in the face of ambiguity. It answers the question: how does this work?

This is the level at which difference becomes genuinely useful. Two distinct data sets, when placed in relationship, can produce understanding that neither contains alone. Shared understanding bridges separate bodies of knowledge, creating a wealth of comprehension available to everyone involved. Diversity of input, at this level, is not a social virtue — it is a cognitive advantage.

Third Pillar: Metacognition

Metacognition is the governing layer — the capacity not merely to think, but to observe one's own thinking, evaluate it, and deliberately refine the cognitive frameworks through which all data and all processing flows. It is the point at which learning becomes self-correcting and self-directing.

At its full development, metacognition produces transferable frameworks — structures of understanding that can be tested across multiple domains, adjusted in response to new inputs, and applied to problems the learner has never previously encountered. This is the level at which true conceptual understanding lives, distinct from the mere recognition or recitation of learned material.

Pattern recognition across time and experience belongs here. So does creativity — not as a separate faculty, but as the natural byproduct of a mind capable of recombining frameworks in novel configurations. Metacognition is the pillar that makes a human being genuinely adaptive rather than merely knowledgeable.

Capstone: Wisdom

Wisdom is not a stage to be reached and held. It is a direction of continuous movement — the lived application of all three pillars, tested across time and experience, and governed always by the ethical foundation from which they grew.

A wise person is not simply one who possesses data, processes it effectively, and thinks about their thinking. They are one who does all of this in service of something larger than themselves — who understands their individual intelligence as one part of a collective intelligence, and orients their knowledge accordingly.

Wisdom cannot be taught directly. It can only be cultivated — by building the right architecture beneath it, and then giving that architecture time, experience, and honest reflection to mature.

We cannot reach for wisdom until the foundations for thinking are laid, and one of the most important foundations we have is language.

If this is the architecture through which learning must occur, then the question becomes more specific: what is the structure of identity that must be established first in order for this system to function as intended?

VII. VALUING PRECISION IN LANGUAGE

Language is not merely the vehicle through which ideas are transmitted. It is the instrument through which ideas become thinkable at all. A person who possesses a precise word for a precise experience does not simply have a better way to describe what they are feeling — they have the cognitive tool required to examine it, evaluate it, and act on it deliberately rather than reactively. The inverse is equally true, and its consequences are more serious than are commonly understood to be: a person who lacks the word for what they are experiencing is not simply inarticulate. They are, in a meaningful and measurable sense, less free.

This is not a nostalgic observation about vocabulary. It is a structural one, and it has direct bearing on everything this document proposes. The frameworks described in these pages — identity architecture, coherence, the inside-out formation of self — are not simple concepts dressed in complex language for the sake of appearing rigorous. They are complex concepts that require precise language because the precision is doing real work. Every term used here is used because it names something that a less precise term would fail to adequately describe. That distinction matters. It is, in fact, the entire argument of this section.

What is lost when language flattens

Every living language contains the accumulated record of its speakers' attempts to describe reality with increasing precision. Words that appear to be synonyms rarely are. They carry different weights, different ranges of application, and different histories of use that narrow or expand their meaning depending on context. The richer a language's vocabulary, the more distinctions it can make — and the more distinctions a person can make, the more accurately they can perceive, describe, and navigate the world they inhabit.

What modern communication culture has done to language is not neutral. The compression of vocabulary — driven by the economics of attention, the character limits of digital communication, and the flattening effect of algorithmic content distribution — has not simply made language more casual. It has made it less precise in ways that carry real cognitive and social cost. When a richer, more specific term is replaced by a broader, vaguer one, the nuance the original term was encoding does not disappear from reality. It disappears from the available vocabulary for describing reality. The experience remains. The word for it is lost. And without the word, the experience becomes significantly harder to think about clearly.

What is particularly insidious about this process is that it does not feel like loss. It feels like efficiency. The shorter word is easier, the broader term more accessible, the simplified construction faster to produce and receive. None of these are false observations — but efficiency in transmission is not the same thing as accuracy in meaning, and the conflation of the two is precisely the kind of category error this document is arguing against.

The misuse of precision language

The clearest examples appear in domains where precision matters most and where the gap between a term's clinical or technical meaning and its popular usage has grown wide enough to cause genuine harm.

Consider the vocabulary of psychological experience. Trauma describes the psychological and somatic response to an event so overwhelming that the nervous system's normal processing capacity is exceeded, leaving experience unintegrated and continuing to generate responses no longer appropriate to the present context. Its casual application to inconvenience or disappointment does not simply stretch the word — it dilutes the concept, making it harder for people experiencing actual trauma to be taken seriously, and harder for anyone to use the term with the precision that made it valuable. Narcissism carries a specific developmental etiology, now reduced colloquially to little more than selfish. Triggered — originally naming the activation of a trauma response by a present-day stimulus — has been flattened into a synonym for mere offense, which is a genuinely different psychological event requiring a different response. In each case the loss is functional, not aesthetic: these terms exist because the experiences they describe are real, complex, and consequential, and because precise language for them is a prerequisite for addressing them at their actual source.

The same precision problem appears within the language of the framework this document presents. Theory, in its scientific usage, does not mean a guess or speculation — it names a well-substantiated explanation of an aspect of the natural world. Consciousness is not a synonym for awareness or personality. Identity is not a synonym for culture or demographic category. Coherence is not a synonym for agreement or consistency. Each of these terms names something specific, and treating them as interchangeable with looser alternatives does not merely make communication less elegant — it makes the argument impossible to follow with precision, and therefore impossible to genuinely evaluate or honestly engage with.

When degradation becomes a weapon

More troubling still is what happens when this process turns active. When a term is misapplied often enough that its misapplication becomes the dominant cultural association, the people who most need the concept the word was built to carry find themselves unable to invoke it without being met with ridicule or distortion.

The word boundary — a term from relational psychology describing the structures that define where one self ends and another begins — has in many circles been reduced to a punchline. Not because the concept became less true or less necessary, but because enough people encountered the word without its meaning and then deployed that misunderstanding against the concept itself. The result is not merely imprecise communication. It is a measurable narrowing of the space in which certain kinds of experience can be discussed — and therefore a narrowing of the space in which understanding can begin. Allowing this process to continue unchallenged is not neutrality. It is participation in the erosion of the tools required for self-understanding.¹

What this requires of the reader

This section is not an argument for elitism in language. Accessibility and precision are not in opposition — the goal of precise language, used well, is not to exclude but to include more of reality in the conversation. A person encountering a precise term for the first time is not being made inadequate. They are being given a tool they did not previously have. The right word, encountered at the right moment, expands cognitive capacity — and that expansion requires no credential to use once the word is understood.

To meet an unfamiliar word not as an obstacle, but as an indication that a distinction is being drawn which a more familiar term cannot capture — and that the distinction is worth understanding before moving on.

What this does require, of both writer and reader, is the willingness to slow down. To resist the pull toward familiar approximation when a precise term is available and doing necessary work. Every domain of serious inquiry — science, philosophy, law, medicine, psychology — has developed technical vocabulary for the same reason: the phenomena they study are complex enough to require it, and the alternative to precision is not simplicity, but error.

The framework presented in this document asks no less of its reader. The glossary provided alongside this work is not a burden, but an orientation — a first encounter with the vocabulary that makes the argument possible to follow, and therefore possible to genuinely evaluate.

Language is not merely how we describe what we think. It is the structure through which we are able to think at all. To expand vocabulary is to expand the mind's reach. To allow it to contract — or to participate in that contraction — is to accept a smaller world than the one that is actually available. If language defines the limits of what can be perceived and examined, then any framework that seeks to shape identity must also provide the language capable of holding it.

VIII. THE PRACTICAL INSTRUMENT

Philosophy without application remains philosophy. The architectural principles described in this document require a practical instrument — a tool that can be placed in the hands of a child, a parent, and a teacher, and used daily to build the identity structure that makes everything else possible. It must be concrete enough for a three-year-old to navigate and precise enough to carry the full weight of the developmental and philosophical argument that precedes it.

The Universal Core Identity Model is that instrument.

The Structure

The model is concentric: four rings, ordered by their proximity to what every human being shares before anything else is added, moving outward from the most universal and immutable toward the most particular and fluid. The ordering is not arbitrary. It is the structural expression of the inside-out formation this document has argued for from the beginning: establish the shared ground first, and build complexity outward from there.

The innermost ring is the Human Core.

— It contains what cannot be added to or subtracted from any human being regardless of any other variable: biological needs, emotional capacity, physical vulnerability, and inherent dignity. The Human Core is not a philosophical proposition. It is the simple, verifiable, cross-culturally consistent description of what every person who has ever lived has carried from the first moment of existence. It cannot be earned. It cannot be lost. It does not change with context, circumstance, or conduct. It is the ground condition — the only foundation stable enough to build coherent identity from.

The second ring is Location

— the physical and ecological context in which the Human Core exists. Earth, ecosystem, community: the shared material reality that connects every individual to every other through the environment they hold in common. Location is shared in a way that Society and Perspective are not. The planet is not a cultural construct. The atmosphere does not belong to any subset of humanity. What happens to the shared physical environment reaches every Human Core embedded within it, without exception. This ring establishes physical responsibility as an identity-level concern — not an external obligation imposed from outside, but a logical extension of what it means to exist in a body, on a shared earth, in relationship with the physical systems that make biological existence possible.

The third ring is Society

— the human-made tools for cooperation: language, tradition, cultural practice, institutional structure, shared norms, law. These are functional and enormously valuable. They are also contextual, historical, and subject to change. The distinction this model insists on is simple but consequential: Society is a tool in service of the Human Core beneath it. When it functions as designed — when laws protect what is shared, when institutions distribute dignity rather than manage its scarcity — it is among the most important achievements of human collective intelligence. When it is mistaken for the foundation rather than the instrument, when the tools are treated as the identity itself, the structural consequence is the one documented throughout recorded history: the legal and institutional protection of an imagined self at the expense of the actual whole.

The fourth and outermost ring is Perspective

— personal beliefs, values, ideological commitments, faith orientations, individual meaning-making. This is the most individual, most fluid, and most changeable layer of identity, and it is precisely where the richest variation between human beings appropriately lives. Perspective can and should diverge radically between people. That divergence is not a problem to be resolved. It is the condition of genuine intellectual and cultural generativity — the specific kind of difference that produces new understanding when it occurs above a stable shared ground. Perspective becomes dangerous in one precise circumstance: when it is placed in the position of Core identity. When a belief system requires the denial of another person's Human Core in order to maintain its internal coherence, it has been placed where it does not belong, and the structural consequence is identical to every other outside-in formation, regardless of the specific content of the belief.

The Developmental Sequence :

The rings are introduced in sequence, calibrated to the developmental capacities of the child at each stage. This sequencing is not a simplification for young minds. It is the logical expression of inside-out formation applied to the actual timeline of cognitive and emotional development.

In the earliest years, the work is simply this: establish the Human Core as the primary, unchangeable ground. Before any other identity content is introduced, before any label is applied, before any category differentiates this child from any other child, the child learns to inhabit the innermost ring as home base. The language is concrete and somatic — centered on the shared biological and emotional hardware that every human being carries. Being Human means we all have a heart that beats, a brain that learns, and feelings that need care. Nothing you do, and nothing anyone else does, can ever change that. The goal is not a cognitive understanding of universal humanity. It is a felt sense — a somatic registration of the core as stable, permanent, and unconditional — to precede and outlast every subsequent identity formation.

In the middle childhood years, the Location and Society rings are introduced together, with a deliberate distinction between them. The child learns to differentiate between what is natural — the shared physical world, the ecosystem, the community of bodies inhabiting the same earth — and what is human-made. Traffic lights, languages, and school rules are not features of the universe. They are tools the Human Core invented to help itself cooperate at scale. This distinction is more significant than it first appears. A child who understands that social structures are tools rather than laws of nature retains the cognitive freedom to evaluate those tools against the Core they are supposed to serve — a freedom that is never available to a child who has absorbed social structures as foundational reality.

In the later childhood and adolescent years, the Perspective ring is introduced as the domain of genuine choice. The framing here is precise: a Perspective is not something a person is. It is something a person carries. It can be examined. It can be updated. It can be changed when it no longer helps the person see clearly or act in coherence with the Core beneath it. The introduction of Perspective as a chosen, fluid, self-directed layer — rather than as an inherited and fixed identity — is the moment at which genuine sovereign choice becomes developmentally possible.

The Language of the Rings (see Diagram 1)

The model produces a concrete shift in the language used to address identity, conduct, and conflict. The shift is from collapsing language — language that pins a behavior directly to the Core — to differentiated language that addresses the specific ring where the actual issue resides.

Traditional language collapses the rings: you are a bad child; I am just not good at that; they are the enemy. Each of these formulations moves a contextual or behavioral observation all the way inward to the Core, where it registers as a statement about the permanent and irreducible nature of the self or other. The nervous system responds accordingly — with the full defensive mobilization appropriate to a Core-level threat.

The model's language addresses the ring where the issue actually lives:

That action did not respect the Human Core of your friend. My Perspective ring does not yet have the right tools for this problem. Their Society and Perspective rings are different from ours.

Each of these formulations maintains the accuracy of the observation while preserving the integrity of the Core — in the self, in the other, and in the relationship between them. The practical consequence is significant: a child who hears their conduct addressed at the Perspective or Society ring rather than the Core can examine the conduct without experiencing the examination as an existential threat. Accountability becomes possible where defense had previously been the only available response.

The Integration Process

When a child encounters new information — a different religion, a person whose customs are unfamiliar, a social rule that seems arbitrary or unjust — the model provides a navigational sequence. First, locate the Human Core: they are a human being, with the same biology and dignity as you. Then categorize the difference: the way they dress, the language they speak, the traditions they observe — these belong to the Society or Perspective ring. Finally, evaluate: does this difference threaten any Human Core? If not, it is simply a different way of being human. The sequence is not an instruction to suspend critical judgment. It is a structural tool for ensuring that judgment operates from the right layer — that the Human Core is never placed on the line in the evaluation of an outer-ring difference.

When conflict occurs between individuals, the same structural logic governs resolution. Both parties acknowledge the Human Core of the other before the problem is discussed — a step that is not rhetorical but functional, because it prevents the dispute from being processed as a Core attack. The conflict is then located in the ring where it actually lives: a broken Society rule, a clash of Perspectives, or a misread of another person's intentions through one's own fear. Resolution proceeds by addressing the ring, not by adjudicating the Core, which means both parties can leave the encounter with their Human Core intact and their Perspective ring updated, rather than with one party defeated and one vindicated.

The Self-Regard Matrix

The model's application is not limited to the child's relationship with others. It includes, necessarily, the child's — and the adult's — relationship with themselves. The quality of genuine regard a person can extend to others is bounded, in practice, by the quality of genuine regard they have developed for themselves. This is not a moral claim. It is a developmental one, and it is one of the most reliably documented observations in the psychological literature on empathy, relational capacity, and prosocial behavior: a person cannot give what they have not been given access to.

The Self-Regard Matrix (Diagram #2) maps this relationship across four positions. At one axis is the degree of self-regard — the depth of genuine acceptance, without judgment or expectation, that a person has developed for their own Human Core and identity architecture. At the other is the degree of genuine regard extended to others — not performed care or transactional kindness, but the real extension of recognition that another person's Human Core is as inviolable as one's own.

Where both are high, the result is what this framework calls Genuine Coherence — identity stable enough to encounter difference without threat, giving real enough not to require the other to remain unchanged in order for the support to continue. This is not a state to be reached and held. It is a direction of continuous movement, and it is the quadrant toward which inside-out formation is pointed from the beginning.

Where self-regard is high but genuine extension to others is limited, the result is Performed Care — dignity protected for the self, conditional or absent for others. The giving carries the shape of the withholder. The ceiling exists; it simply is not visible from inside. The work, here, is identity examination: which part of the self-structure requires others' diminishment to hold together?

Where self-regard is low and extension to others is also limited, the result is Mutual Contraction — survival mode, in which neither self nor other receives genuine dignity, and systems built from this position protect the contracted self at all costs. The work begins with the somatic ground: safety before expansion, root before branch.

Where self-regard is low but outward-directed care is attempted, the result is Self-Abandonment — giving from empty, care as performance or self-erasure. This is the condition the document has argued cannot be genuinely sustained. The other cannot be fully met until the self is. The work is self-acceptance first, returned to again and again until the giving has something real to draw from.

Am I treating all others with dignity and respect? Including myself?— is that the ceiling on what I can offer?

The answer to the second question sets the upper limit of the first. The direction of travel is always toward the upper right. The path there is always downward first — into the layer where the root lives.

The Scale of Division

The model's architecture is not only a developmental tool but the same structural logic operating at every scale at which human identity forms and reforms — from the individual nervous system to the civilizational.

The Division–Expression–Cost–Integration sequence described in The Coherence Principle manifests identically whether it is traced in the developmental history of a single child, the formation and dissolution of a cultural tradition, or the arc of human civilization across recorded history.

At the cosmic scale, differentiation produces distinct, bounded expressions of what was previously undifferentiated — individual consciousnesses that fully inhabit their separated existence, with the assumption of separation functioning as the structural requirement that allows the division to persist long enough to generate anything worth generating. The cost is the suffering that follows from treating that necessary assumption as an absolute fact. Integration is what happens when the information generated during full expression feeds back through the system — not a return to an original undifferentiated state, but an expansion: the system grows, and does not simply circle.

At the civilizational scale, distinct human groups form with genuinely different languages, traditions, and accumulated ways of being human. The full expression of that divided state generates real knowledge and real diversity — the variation is not the problem. The cost arrives when difference becomes the organizing principle rather than a product of shared development — when institutions are built to protect imagined separations at the expense of the whole. Integration at this scale is the difficult, contested work of building institutions whose organizing principle is the Human Core rather than the management of its variations: laws that protect what is shared, systems that distribute dignity rather than condition it.

At the individual scale, the self forms outside-in from environmental feedback before it has any capacity to evaluate the process. The full expression of that divided state is the identity architecture that every adult carries — a genuine expression of that particular existence, built from the relational feedback available at the time. The cost is the contracted self, the defended identity, and the ceiling on genuine connection. Integration is the shadow work described in the preceding section: the inside-out expansion of the architecture to include what was previously exiled, the self gaining more interior space and more genuine degrees of freedom with each honest cycle.

At the developmental scale, child and caregiver occupy separate nervous systems that must learn to co-regulate. The somatic ground is written from the child's complete immersion in the relational environment — the body's total expression of what it learned safety looks like. The cost is written in the places where the child's full reality was not met, which become the places where the adult's full reality goes underground. Integration is consistent attunement: the caregiver meeting the child's actual emotional

reality and incorporating it rather than managing it — which requires the caregiver to have done enough of their own integration work to have the interior space to extend that quality of presence.

The same process. The same leverage point. The same direction of intervention at every scale.

The UCIM makes this visible at the most accessible level — the individual child, the daily encounter, the concrete choice of which ring to address — without ever losing the thread that connects that choice to its civilizational and cosmological implications. The instrument is small enough to hold in a child's hand. The architecture it builds is the one that makes everything else possible.

UCIM — UNIVERSAL CORE IDENTITY MODEL

Quick Reference Guide

- **THE GOAL** Protect the Human Core. Understand the Lens. Adjust the Conduct.
- **THE PRINCIPLE** Identity is built from the inside out. What is shared comes first. Everything else builds from there.
- **THE CORE RULES** Start from what is shared before what is different Never collapse behavior into identity Differences belong in outer rings Perspective is something you have — not something you are No belief overrides the Human Core
- **LANGUAGE SHIFT** Instead of Say: “You are mean” “That action hurt their Human Core” “I’m bad at this” “My Perspective doesn’t have the right tools yet” “They are bad people” “Their Perspective and Society are different from ours”
- **THE 3-STEP CORRECTION LOOP** 1. Core Anchor “You are a Human. Your Core is good. You are safe.” 2. System Check “What happened? Did this follow our rules (Society)?” 3. Lens Adjustment “What Perspective led to that? What could we try next time?”
- **CONFLICT RESET (2 PEOPLE)** Core Check “Do you both agree the other is a Human with feelings?” Lens Swap “What were you thinking/feeling?” (Repeat each other’s perspective) System Fix “What action helps both people’s Core next time?”
- **NEW INFORMATION PROTOCOL** When something feels “different”: “They are Human like me” “This difference is Society or Perspective” “Does it harm anyone’s Core?” If no: it’s just a different way of being human
- **DAILY RESET (1 MINUTE)** Did I take care of my body? (Human) Did I help my environment? (Location) Did I follow shared rules? (Society) What did I learn or change? (Perspective)

IX. HUMANITY WITHIN INSTITUTIONS

The preceding sections have described what it would mean to build identity from the inside out — in a child, in a person, in a civilization. What follows is the institutional expression of that same logic: what it looks like when an organization is built from the Human Core outward, and how to recognize when one is.

This matters because institutions are not abstract. They are the accumulated decisions of the people within them, expressed as structure — as hiring practices, compensation systems, governance models, measures of success, and the daily operational choices that reveal, over time, what an organization actually values rather than what it claims to. Every institution is, in this sense, an identity architecture. It was built from something.

The question worth asking of any institution — including this one — is what that something is, and whether it is coherent with the humanity of the people it exists to serve.

What an inside-out institution looks like

An institution built from the Human Core outward begins with a foundational question that most organizations never ask explicitly: what do all of the people this institution touches have in common, prior to any other variable? Not what differentiates its employees from its customers, its leadership from its workforce, its beneficiaries from its shareholders — but what they share, irreducibly, as human beings. The answer to that question is the ground condition. Everything the institution builds — its policies, its incentive structures, its definitions of success — either proceeds from that ground or contradicts it.

In practice, this means that the dignity and flourishing of the people within the institution are not externalities to be managed alongside the primary work. They are the primary condition under which the work becomes coherent. A compensation philosophy built on this premise asks not what the market will bear but what genuine security and dignity require. A governance model built on this premise distributes decision-making authority in proportion to the Human Core at stake in each decision, not merely in proportion to the capital invested. A measure of success built on this premise counts what the institution contributes to the coherence of the whole system it is embedded in — ecological, social, relational — not only what it extracts from it.

None of this is incompatible with financial sustainability. The argument is not that Human Core institutions cannot be profitable. It is that profitability which depends on externalizing the true cost of operations onto the people or environment the institution is embedded in is not actually profitable — it is a temporary accounting arrangement that defers its real costs to the commons, and ultimately to the Human Cores within it.

How to recognize an institution built this way

The markers of a genuinely inside-out institution are not primarily found in its stated values. They are found in its structure — in what it protects when protection is costly, in what it measures when measurement is inconvenient, and in how it behaves when no one of authority is watching.

An institution that protects the Human Core of its people when doing so conflicts with short-term financial return is demonstrating something real. An institution that adjusts its structures when those structures are shown to undermine the dignity of the people within them — rather than defending the structure against the evidence — is demonstrating something real. An institution whose leadership is accountable to the same standards as everyone else within it, whose success metrics include the wellbeing of the people producing the results, and whose relationship to its ecological context reflects the understanding that the environment is not a resource to be consumed but a system to be participated in — these are not idealistic aspirations. They are the structural expression of an identity architecture that begins with what is shared rather than what differentiates.

The inverse is equally legible. An institution that consistently prioritizes the protection of its own structure over the dignity of the people within it has placed Society above the Human Core — the same misplacement this document has traced at every other scale. An institution whose stated values and operational behavior are in persistent contradiction is not a coherent institution. It is an outside-in formation that has dressed itself in inside-out language, and the gap between the two is visible to anyone applying the framework honestly.

The Invitation

Humane Architecture exists as a framework and a direction — working toward the demonstration of these principles in applied form. The preceding sections represent the intellectual foundation. What comes next is the attempt to build from it, openly and accountably, in ways that others can observe, interrogate, and improve upon.

The proposal is not that this framework is the only path or the most complete one. It is that it has been reasoned through honestly, that it is grounded in the best available evidence from multiple disciplines, and that the only way to find out whether it holds is to build something on it and report what happens. Someone working from a deeper understanding of these principles will find improvements this document cannot currently see. That possibility is not a weakness of the proposal. It is precisely the kind of invitation the framework is designed to extend.

Every institution that attempts to operate from genuine human dignity rather than its management is a data point. Every honest data point makes the next attempt more informed than the last. The world does not change because a document describes how it should. It changes because enough people and institutions decide that the direction is worth moving in — and begin, in the conditions currently available to them, to move.

Begin at the center, build outward, then meet others where the ground is shared. That's Humane Architecture.

X. STRUCTURAL TAXONOMY

The following is a reference taxonomy of the complete framework — from foundational principle through practical application. It is offered as a navigational aid for engaging with these ideas across contexts and levels of depth.

THE PHYSICAL PRINCIPLE — HOLOGRAPHIC INTERDEPENDENCE · Every part contains the whole. The whole contains every part. · No individual exists outside the system · No action within the system is without consequence to the whole · Harm to any part propagates; enrichment of any part propagates equally · Every human should strive to contain collective humanity within their awareness · A definition of humanity that excludes any human is not a definition of humanity

THE IDENTITY ARCHITECTURE · UCIM · Human Core — Immutable. Biology, emotions, needs, dignity. Shared by all. Cannot be earned or lost. · Location — Shared. Earth, ecosystem, community. Defines physical responsibility. · Society — Functional. Language, traditions, rules, roles. Human-made tools for cooperation. Subject to change. · Perspective — Fluid. Beliefs, interests, values, ideologies. The outermost, most personal layer. · Perspective can diverge radically without threatening the Human Core. It becomes dangerous only when placed in the position of Core identity.

THE EDUCATIONAL ARCHITECTURE · Foundation: Ethics & Morality — The ground condition. Not a subject — a perceptual baseline. · First Pillar: Data — Structured facts, definitions, verified principles. The what. · Second Pillar: Information Processing — Connection, pattern recognition, discernment. The how. · Third Pillar: Metacognition — Self-directed, transferable frameworks. How we evaluate and refine thinking. · Capstone: Wisdom — The lived application of all pillars, governed by the ethical foundation.

THE SEQUENCE · Current World — Outside-in identity formation. Labels before commonality. Difference before shared ground. · Produces scarcity mindset · greed · systems that protect imagined differences · Proposed World — Inside-out identity formation. Shared humanity as ground condition. · Produces abundance thinking · coherent systems · laws that protect shared dignity.

Notes & References

1 “The better angels of our nature” — A phrase drawn from Abraham Lincoln’s First Inaugural Address, delivered March 4, 1861. Lincoln invoked it as an appeal to the nobler, more unifying impulses of the American people on the eve of civil war — the capacity for empathy, reason, and shared civic identity over sectarian division. Its use here carries that same meaning: not a religious or supernatural reference, but a recognition that human beings carry within them the capacity for both contraction and expansion, and that the conditions of early formation largely determine which prevails.

2 “Every part contains the whole. The whole contains every part.” — This principle finds parallel expression across multiple disciplines. In systems theory, it reflects the concept of emergence and interdependence within complex adaptive systems, developed by Ludwig von Bertalanffy (General System Theory, 1968) and expanded by complexity theorists at the Santa Fe Institute. In physics, it resonates with David Bohm’s concept of the implicate order (Wholeness and the Implicate Order, 1980), in which each region of space encodes information about the whole. In mathematics, it is structurally present in fractal geometry, where self-similar patterns recur at every scale (Benoit Mandelbrot, The Fractal Geometry of Nature, 1982). The application here is not a claim that human social systems are identical to physical ones, but that the structural principle of part-whole interdependence is sufficiently universal to serve as a foundational description of the human condition.

3 Somatic — From the Greek soma, meaning body. In clinical and psychological contexts, somatic refers to physical sensations and processes within the body, as distinguished from cognitive or purely mental experience. Somatic experiencing, developed by trauma theorist Peter Levine (Waking the Tiger, 1997), describes how the body holds and processes emotional and psychological material — often below the threshold of conscious awareness. The use of somatic throughout this document refers to this tradition: the recognition that moral, emotional, and psychological states are registered first as physical sensation, and that access to those states for the purpose of examination and resolution requires attention to the body’s signals, not cognitive analysis alone.

4 Dissociation, antisocial orientation, narcissistic structure — These terms are used in their clinical sense, not as colloquial judgments. Dissociation refers to a disruption in the normally integrated functions of consciousness, identity, memory, and perception — a well-documented adaptive response to overwhelming or chronic threat (Judith Herman, Trauma and Recovery, 1992; Bessel van der Kolk, The Body Keeps the Score, 2014). Antisocial orientation describes a persistent pattern of disregard for the rights of others — understood here as the behavioral expression of an identity structure whose boundaries do not extend to include others, not as a moral category. Narcissistic structure refers to a self-organization in which the perceived self is experienced as fundamentally separate from and prioritized over others — a formation that developmental psychologists including Heinz Kohut have traced to early failures in the caregiving environment.

5 Sovereign choice — As used in this document, sovereign choice is distinct from its political usage. Here it refers to the condition of an individual who is capable of making genuine, self-determined decisions — not because they are free from influence, but because they have sufficient awareness of their own identity structure, belief frames, and emotional signals to act from examined intention rather than unconscious reaction. A sovereign choice is one made with full awareness of what is driving it. It is the opposite not of constraint, but of automaticity.

6 Metacognition — The term was introduced by developmental psychologist John Flavell in the 1970s to describe the capacity to monitor, evaluate, and regulate one's own cognitive processes (Flavell, "Metacognitive aspects of problem solving," in *The Nature of Intelligence*, 1976). In educational psychology, it has since become one of the most reliably identified predictors of learning effectiveness and performance. Its inclusion as the third pillar of the educational architecture proposed here extends Flavell's original formulation to encompass not only cognitive self-monitoring but the deliberate construction and testing of transferable conceptual frameworks.

7 The Two Questions and the Self-Regard Matrix — The formulation of self-regard as the ceiling on what can genuinely be offered to others draws on a broad convergence in the psychological literature on empathy, attachment, and prosocial development. Among the most relevant foundational works: Heinz Kohut's developmental account of self-cohesion as the prerequisite for genuine object love (*The Analysis of the Self*, 1971); the attachment research of Mary Ainsworth and John Bowlby, which documents the relationship between secure base formation and the capacity for genuine other-directed care; and the clinical and philosophical tradition of self-compassion research developed by Kristin Neff (*Self-Compassion: The Proven Power of Being Kind to Yourself*, 2011), which provides empirical grounding for the claim that genuine regard for others is upstream of, not in tension with, genuine regard for self.

8 The Scale of Division and its cosmological framing —

The application of the Division–Expression–Cost–Integration sequence at scales beyond the individual and civilizational — including the cosmic scale introduced briefly in this section — is developed in full in *The Coherence Principle* (Simko, 2025). Its inclusion here is gestural rather than argumentative: its purpose is to indicate that the instrument described in this section is not a local tool for a local problem, but the practical expression of a structural principle that the framework argues operates at every scale of the system simultaneously.

9 On the precision of terms used in this document — The specific meanings of theory, consciousness, identity, and coherence as used throughout this framework are defined in the conceptual glossary appended to the relevant sections. Readers encountering these terms in their technical sense for the first time are encouraged to treat the glossary definitions as the operative ones throughout — not because ordinary usage is wrong, but because these terms are doing more specific work here than ordinary usage alone would support.

10 On the weaponization of degraded language — The process by which a term’s misapplication becomes the dominant cultural association — effectively neutralizing the concept the term was built to carry — is documented in the sociology of knowledge under the broader study of epistemic injustice. Miranda Fricker’s *Epistemic Injustice: Power and the Ethic of Knowing* (2007) provides the most rigorous account of how the systematic undermining of credibility and conceptual resources operates as a form of harm distinct from but compounding other forms of social harm. The specific mechanism described here — where ignorance of a term’s meaning is deployed to ridicule those who use it correctly — is a form of what Fricker calls hermeneutical injustice: the harm that results when a gap in collective interpretive resources puts someone at an unfair disadvantage in making sense of their own social experience.

11 On language and the structure of thought — The claim that language shapes the structure of available thought — rather than merely expressing thoughts that exist independently of it — has a long history in linguistics and cognitive science. The Sapir-Whorf hypothesis, in its weak form, proposes that the language a person speaks influences the cognitive categories available to them. More recent work in cognitive linguistics, including George Lakoff and Mark Johnson’s *Metaphors We Live By* (1980), has examined how conceptual metaphor structures not only communication but the underlying cognitive frameworks through which experience is organized. Lera Boroditsky’s experimental research on the relationship between linguistic categories and non-linguistic cognition provides empirical grounding for the claim that the words available to a speaker affect — not merely reflect — how they perceive and reason about the domains those words describe.

— *Humane Architecture* —

End of Founding Text