

Synopsis

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Abstract. This paper provides an up to date summary of my thoughts and strategies on the issue of Homelessness, particularly with regard the applications of bunk housing. Section I provides a description of how large-scale bunk-housing differs from current options available to homeless individuals as well as some of its practical applications to issues which commonly arise with regard to the issue of homelessness. Section II discusses more broad social and economic applications of the idea of domestically shared space. Section III highlights some rudimentary anthropological arguments which relate to the development of privacy between individuals and groups.

Contents

I. Bunker Housing and it's Applications	3
i.i The Basic Idea: Bunker Housing	3
i.ii Taxes; Why Should I Pay to Help Provide Options for the Homeless?	4
i.iii The Housing Issue: Monopolization of Privacy	4
i.iv Habitation vs. Housing: Is Housing a Human Right?	5
i.v Privacy; Is it Essential?	5
i.vi Safety and Do People Get Along?	6
i.vii 'The Problem'	8
i.viii The Transition from Charity to Government Funded: A Problem of Methods	10
i.ix Defecation	11
i.ix A Note on the Design of Bathrooms	12
i.x Tough Love & the Social Contract	12
i.xi The Outliers	13
i.xii The Flaws & Seeing Bunk-housing Simply as Neutral Tool	15
II Social & Economic Applications of Domestically Shared Spaces	17
i.i Homelessness: A Cultural Conflict	17
ii.ii Dormitory Housing in Russia	20
ii.iii Communication Environments	22
ii.iv Intra-Group Regulation	22
ii.v Land, Labor, and Self-Determination	23
ii.vi The Triangle Argument: How the Middle Class are Getting Screwed	27
ii.vii Acculturation & the [other] Great Transformation	29

ii.viii. Classism – what is wrong with it?	32
ii.ix Contagion	32
III Anthropological, Social, and Economic Arguments.	34
iii.i. Some Basic Evolutionary Arguments concerning the Development of Partitioning.	34
iii.ii. Property: A Prehistoric Addiction?	34
iii.iii. Kinship.....	35
iii.iv Reductionist Intellectualism: A Disease	38
IV. Conclusion	40
References	42

I. Bunker Housing and it's Applications

Decriminalizing Homelessness is the more realistic goal, and the more pressing issue.

Crowd psychology responds to simple concepts, so I've learned to make this my sign off. But in truth it is about much more than the practicalities of the situation that has become as [politically] decisive as it is divisive in most cities along the west coast. It is about restoring self-determination, freedom, mobility, work that is both suitable and meaningful to the middle class and lessening our cultural dependence on mediating institutions which center themselves around consumerism or substance abuse. It is about addressing issues from a causal level rather than locking them away, directing our economies, and socializing people in a healthy and deliberate way.

Many of these things are intimately tied to our shared spaces and the ways in which we access them. Thus, in short it is about restoring shared space, and no demographic presents a better opportunity to put a first foot forward on this than the houseless.

What for years I have referred to as Departitioned Housing – or what might also reasonably be described as bunk housing – ought to be seen as a tool for people to affect the balance that has gone out of whack in a number of ways.

i.i The Basic Idea: Bunker Housing

What distinguishes this idea from charitable shelters are as follows;

- Equivalent day room to dorm space, and [god-forbid] some comfortable furniture to go with it; space to live not just space to sleep.
- Unrestricted access and autonomies; 24/7 access instead of waiting in line for an hour to abide by a 7 p.m. curfew for full grown adults after which they are essentially told to lay down, shut up, and wait to get kicked out at 6 a.m.
- Individual accountability instead of everyone proactively being treated like prisoners because of the actions of a few bad apples
- Charity is replaced with the *opportunity* to pay a moderate rent and enjoy the privileges and responsibilities that accompany such a thing.

Just because a person cannot afford their own private unit does not mean they cannot afford a bed – many receive government checks or work day labor jobs that earn them an income of less than a thousand dollars per month which in many towns is no longer enough to get a private unit. There is the added complication which many overlook; being homeless is actually expensive. As someone who spent half his twenties being homeless while doing day-labor jobs for \$9/hr. while working my way through school I can attest that it is very difficult to live under \$30/ day when you lack a means to store food of your own. Unless you want to spend all day standing in lines to navigate the shelter system, financially it is actually cheaper in some instances to live indoors. But in a coastal city where rents are high and only getting higher, and where your 'choices' might be to live in moldy bug infested and claustrophobic yet still overpriced unit or to sleep outside, if the city is accommodating to it, many do prefer the fresh air to these things. From here, they get caught in a trap of simple inertia; you find a way to survive, one which is economically feasible, one that grants you some degree of freedom, and equally important – one which is in line with your natural social/ cultural networks. This should not be taken to imply drug-affiliation. I for one – and most I associated with in my years being homeless – did

not rely on such things. But I do believe some people are simply born to be homeless out of innate characteristics/ dispositions, or at least to become homeless when presented with certain environmental or social stimuli, e.g. some people simply have a slower tolerance for customer service work and when cultural opportunities become plasticized enough, homelessness comes to serve as an exit option to this.

It is an a priori assumption that is often made that people need help instead of options. The *opportunities* granted to them follow from this assumption. Between paying an arm and a leg for increasingly claustrophobic and overpriced private units which may or may not meet the needs of the individual and being treated like a prisoner in a mission or criminalized outside, there is not much of a middle ground currently being offered. This is a gap that is getting worse.

If adequate day room space that is full of reasonably accommodating furniture is available, and if individual freedoms are respected, then many currently residing outside, in shelters, or who are barely hanging on in moldy infested halfway homes might be willing to pay for such a thing. Like any marketable product, the question then becomes can this be made one that people find worthy of paying for?

Why society owes it to people to provide options in between two extremes are numerous, the least of which is this that land is a thing that no one can truly claim to have ‘earned’, and if cities are taking it upon themselves to interfere with the natural rights of people to inhabit it, then yes, we at the very least *owe* it to people to provide middle-ground options before going straight to criminalizing them for failure to pay rent or otherwise obstructing their ability to survive.

The supreme court has recently affirmed the idea that people cannot be criminalized for sleeping outside if a city hasn’t provided shelter, but if taken at face value this is a dangerous statement; a city could provide a concentration camp and call it a shelter. Rigorous qualitative standards need to be made for shelters, and we should not confine ourselves to the logic that only private property owners/ renters are deserving of tenant rights and responsibilities.

Yet there is no such thing as a selfless motive; maintaining a healthy middle ground or what might even be considered an exit option is simply healthy for all of society.

i.ii Taxes; Why Should I Pay to Help Provide Options for the Homeless?

Taxes are an issue frequently raised in the discourse on homelessness. Many conveniently overlook that their taxes have already done more than they can ever claim to have earned by the fact they secured property rights which spares them the more natural need to fight over the right to inhabit land. While placing property rights over natural rights of habitation is ultimately a flawed ideal, even accepting this ideal they end at the private property’s boundaries, and they do not grant anyone unquestioned authority over the rest of the world. If we are to mark off every square inch of the planet as being ‘owned’, then yes, we also owe it to those remaining to provide them space to *live* not just space to sleep or to be herded in for a brief meal.

But ideology aside, there remains the practicalities. Currently much money gets put to ineffective use while it goes overlooked that people are homeless not helpless, and they need options more than they need help. By providing options which are within the means of others to help themselves, we can actually lessen our reliance on tax subsidized strategies – it is a win-win for the middle and the lower classes when they learn to complement one another instead of fighting one another. Sometimes the solutions to our problems actually begin with someone else’s.

i.iii The Housing Issue: Monopolization of Privacy.

It often goes overlooked in housing conversations that our housing markets are monopolized by the concept of privacy. Addressing this could restore leverage in a natural fashion instead of relying on government regulation or the ideal that housing supply-demand relations will restore leverage in a capitalist market which has provided little incentive for there to be a surplus.

Governmental interventions such as rent control are topical and temporary in their effect. Short of socializing housing, government participation in the market seems to be a far more promising thing than increased governmental regulation of it, but so too can it be said that doing more of the same will only produce more of the same results, hence the government needs to be urged to undertake more innovative approaches.

Bunk housing can also be used as a proactive means to fight gentrification as it – like regular shelters – can prove an obstacle to those interested in changing the landscape to suit their tastes. Gentrification does not occur simply because one group has more money than the other, but also because the other fails to find a more efficient means which allows them to remain where they want to be. If they do so – and especially if they manage to maintain some kind of cultural meeting grounds (community shared space) – then they will remain a cultural and economic force to be reckoned with.

i.iv. Habitation vs. Housing: Is Housing a Human Right?

I personally do not believe man-made housing is a human right. Truth be told there comes a point for some who sleep outside that they come to loathe the thought of sleeping indoors or of returning to domestic society at all. However, the right to use one's own two hands to inhabit *some* land, especially when the prevailing social/cultural/ work opportunities do not suit the individual (see section ii.v) – this I do believe to be a natural right, and it is an inconvenient truth that natural rights must supersede even constitutional rights. Land is not a man-made thing and the right to inhabit it is not a thing which needs to be nor can it ever be 'earned'.

The right to inhabit land is a right, man-made housing being considered as a right is a debatable thing. There is a strong argument to be had in the sense that the government obstructs peoples natural propensity to construct dwellings of their own, so indeed it falls on them to provide *some* kind of dwelling space that is more than mere shelter – a space to live and to remain in possession of basic freedoms, so I cannot find an overtly convincing argument to support the idea that private housing is a human right. But there are other forms of dwellings than ones very own private apartment.

i.v. Privacy; Is it Essential?

Many would say yes. However, it is not my place nor theirs to make that decision for everyone, especially when the simple fact of the matter is not everyone can afford it. If forced to 'choose' some do prefer to live without the unnatural trade-offs that come with centering one's life around the attainment and maintenance of private property – even if only for a brief time in their life. And for some that period is not so brief – to each their own.

From my own experience, I think it is also worth mentioning that there is what seems to be a fundamental difference between sharing space with just a handful of people or even a couple dozen vs. sharing a space with a one or two hundred people. To me small numbers is too personal and feels awkward and stifling.

One might argue that the idea of tenant rights and rent has been confined to private housing because that is simply what people prefer, but this fails to account for the fact that what people prefer is usually stated in the context of what options have been made available or even how the question is framed. Sure, most would prefer their own private unit, but does this mean they prefer the trade-off required to achieve it? Do they 'want' to

work a job that is not suitable to them¹ just to pay more than they can afford for a claustrophobic or even dirty place that might not meet their social needs or be reasonably within their economic means? Sure, most don't want to stay in a shelter, but what if it were something closer to a hostel?

i.vi. Safety and Do People Get Along?

While some might say missions are dangerous places, it was my own experience that much of this relies on the specific place and operation. While beginning college I ended up in a town with little in the way of suitable job opportunities. When classes began, I had little time to work my way out of the situation, so I stayed at the Eugene (Oregon) Rescue mission for over a year and never seen a single conflict turn physical. Nonetheless an imaginative few would proliferate rumors or at least exaggerate real life occurrences. Granted, the Eugene Rescue mission (which put this idea in my head) is one of the better missions in the country, particularly with respect to the amount of day-room space they offer, the fact people are allowed to stay there most of the day, and an individual has basically everything they need; a place to sleep, showers, blankets, clothing, three meals a day, etc. Neither was it at capacity when I stayed there— these things all make for a better outcome. But missions vary widely in their functioning and outcome.

Both research and personal experience would support the idea that [percentage wise] homeless commit less *violent* crime than domiciled offenders [Fischer, 2016; Speigman, 2016]. What violence there is amongst homeless is usually amongst their own specific group (i.e. if you want trouble you can find it, but you usually must associate with it to do so) and – eerily similar to what proves true in the evolution of violence amongst our closest genetic cousins [Chimpanzees] – even this will fluctuate according to availability of resources [M. Wilson, 2016]. I would add to this that space to sleep in itself may be treated as a resource as I've observed in my time sleeping outdoors that people can get along fine when enough space to sleep is available, yet when forced to fight over it they did so [Wignes, 2018a].

Two more specific cases are worthy of consideration, one is the Union Gospel Mission of Seattle, WA. While I don't spend much time in Seattle, and when I do backpack through there, I usually find a spot to sleep outside, recently I passed through during the winter and decided to instead grab a cot for the night². Within a span of ten hours I had observed four altercations – three of which were instigated by the same man who turned out to be a volunteer for the mission. One of these altercations stemmed from another man stealing his blanket. The fourth was a lad who for some reason decided to throw a glass bottle at some overweight and semi-handicap man in a walker. He replied by shoving her against the glass with one hand while throwing two right hooks at her. Thankfully, his attempt to simultaneously hold her against the glass while torquing his oversized belly caused him to somehow miss both punches. The next half hour was spent with her screaming to him and to the world in general in the street and him periodically abandoning his walker to scare her off. Certainly, it can be said this is a mission which allows for self-regulation to occur among the guests. It is also worth noting that th UGM in Seattle has little in the way of an accommodating day-room – it is not a pleasant place to be.

As a final example consider *Operation Nightwatch* in Portland, OR which opens for just four hours in the evenings three days a week. Instead of providing resources their primary focus is on dayroom; they just provide space for people to hang out for a few hours so as to get a reprieve from the streets and to develop a sense of community. They are not at all a selective organization – anyone can come in, but they do restrict people from coming and going (i.e. once you leave, you're gone for the evening). Presumably this is to prevent drug dealing. The benefit of providing space for community and individual reprieve from the streets instead of

¹ Lack of suitable employment is argued to be a prevalent issue in section ii.v.

² I may not be no longer be homeless out of necessity, but I find it questionable to continue to theorize about a thing one is unwilling to continue to observe when the time permits.

providing primarily resources is that this becomes a place people actually *want* to be³, and readily it can be observed that there often arises a positive community vibe which is exactly what many out here are looking for. So too may it be observed that regulation occurs in a natural fashion amongst homeless but unlike the Seattle UGM it occurs not just among individuals defending themselves or their own property, but people (mostly often they are regulars) at Night watch stand up for one another or the place in general.

As individuals you have a wide variety of people out here, but as a group (depending on the environment they are subject to) obtaining relatively predictable outcomes is feasible. It is important to distinguish between the group situation and the individual one, e.g. once I heard of a woman – a volunteer – meeting a man at Nightwatch and she ended up inviting him home where he killed her. This is a prime example of how one ought to differentiate between homeless as a group and as individuals; when part of a group setting – especially one where the intra-group regulation mechanism has taken effect – they might show an entirely different side of themselves.

Self-regulation can and does occur in a natural fashion and in different ways. I tentatively posit that the amount and type of day room accommodations provided plays a pivotal role in addition to whether people feel a need to fight one another over resources. Supervision or at least overly stringent micromanagement is not strictly necessary.

What plagues many missions is that they make little attempt at discrimination in favor of proactively restricting the freedoms of all who frequent these places. There needs to be a means to filter between the ‘good apples’ and the bad if the goal of achieving basic tenant rights in bunk-houses is to be achieved.

On the other hand, being overly selective runs the risk of exclusion and quite frankly of making a place boring, and if it does not offer what people are looking for, then how can it make a difference for anyone other than perhaps a select group of people? How can it serve as an incentive for others to better themselves if it is not a desirable thing?

I for one have never bothered much to enter any homeless institution which requires one be buzzed in the front door⁴.

The natural self-regulatory dynamic ought to be exploited and studied in the most rigorous fashion instead of defaulting to micromanaging people as many places do. And even if and when it does come to it, a punch in the face is far preferable to the domestic practices of repressing a thing until someone learns to handle their problems with a gun. I personally have yet to hear of a mass shooting occurring among homeless crowds, even though there are many circumstances in which it can be said they are an easy target for such a thing.

Strangely, while homelessness has been on the rise since the 90’s our methods of studying it are getting worse instead of better; qualitative ethnography has devolved to making phone calls to do a brief Q & A with shelter operators or maybe taking a short-guided tour. Nothing replaces direct observation, and homelessness ought to be studied from an ethnographic standpoint and with an eye towards understanding the social networks which

³ This used to be more the case when they had couches instead of wooden benches.

⁴ Admittedly, this poses a contradiction; how to charge rent if just anyone can enter? Many missions allow for unrestricted access to what day room they have but might charge a \$2 fee for a bed. In this sense they operate according to a similar principle that bars, restaurants, malls, and coffee shops do, namely no locked front doors; open access to anyone; pull people in, make them feel welcome, and give them incentive to pay. Unlike these places which initially the idea of shared space/ people to lure people into buying some item of consumption, here it is shared space and people themselves which the consumer needs to be lured into. This poses the problem; how to charge for a thing if you must first give it away for free? Unlike missions, if a place is to be self-sustaining, where does one draw the line between charging all-out rent and having an ‘open door policy’?

In general, this has to me become the most non-trivial question. As discussed in section ii.v and ii.vi, it is space and human relations being commodified, but in an impure fashion, e.g. people are compelled to buy a beer just to sit in a bar, but it is the space that is the primary commodity not the beer which makes the process of transforming social relations and shared spaces into commodities ‘impure’. How to purify the commodity is my true aim, and it is (to me at least) a non-trivial question.

evolve rather than being guided by any pre-existing target goals that the government has set. It is not the governments place to dictate how people achieve their ends or how they are socialized.

i.vii. ‘The Problem’

In short: Many do not agree on what exactly the problem is let alone how to address it. Here it is suggested that the physical partitioning (privacy) between individuals and especially between groups is an essential objective principle that needs to be accounted for when stating what the problem is, and that the subjective social aspects of homelessness are as well, i.e. homelessness cannot be fully understood or effectively dealt with without understanding the social networks that so characterize it.

Before attempting to identify ‘the problem’, it is necessary to address why it is in fact considered to be a problem which many people feel a need to do something about. In the case of the charitable do-gooder I say there is charity which restores the community and there is charity which enables the individual without addressing the social causes of their condition (see section ii.i.). In the case of the NIMBY (Not In My Back Yard) I say nomads litter the street while domestic society destroys the environment, albeit in an out of sight out of mind fashion – while trash on the street may be unsightly, 200 ft. land-fills are not exactly sustainable just because we can’t see them. While a hobo might tie up to a tree, domestic society decimates entire habitats to the point that we live in what biologists have deemed a genetic age of extinction, albeit someone else does it for us so our hands look clean. The common hobo mostly hurts themselves while entire wars are launched so the average domiciled citizen can put gasoline in their car.

Nevertheless, there is rarely a shortage of those who are so concerned about that person pissing themselves on the corner they feel the urge to complain to the local representative who in turn is compelled to make the uprooting of human beings a matter of policy. Perhaps the domestic passerby feels the hobo might help explain their own daily misery, and if only they could get rid of all the hobo’s *then* maybe they’ll finally be happy with their life. Coincidentally such persons are usually those who rarely observe the issue in a different setting or get to know those they judge, but sometimes your enemy becomes harder to hate when you get to know them. To the clinician who observes the issue strictly from the standpoint of being pandered to for drugs, they’ll call homeless the bane of their existence, but to medical persons who volunteer at homeless agencies often walk away with different outlooks. On the hobo’s end he or she shows only a certain side of themselves to outsiders – distrust is as automatic as it is instinctive.

It is dispositions born from a one-sided set of experiences which often form the motive force that guides policy on the issue, not necessarily reason. It is members of the middle class – not some powerful entity from above – who viciously report anything which makes them *feel* uncomfortable as being an all-out crime, and all this is but a thinly veiled attempt to satiate their instinctive drive to control the land itself. They have no idea how many attempts at survival are stopped short in favor of herding people to the inner city – all in the name of maintaining their synthetic suburbanite bubbles. To this they have a good laugh and sometimes suggests out of city work camps for the homeless. Rarely does it seem to occur to them how much the idea of treating land as anything other than a commodity would undermine the foundations of our market-based economy, or that escaping the city is something many homeless actually want to do.

And which came first, the individual’s response the environment, or the environment itself? The latter is a very difficult thing to test while the former makes for an easy press release, hence the politician is prone to giving in to bias persecutions. The tactic of shooing ‘problems’ away has been tried in many cities to no avail, and it usually backfires on cities that pursue it. A mayor quickly learns they do not actually have the ability to make

people simply go away. While NIMBY's make a lot of noise from a distance, history and experience at any local city hall alike will show that activists fighting for their right to survive tend to fight much harder than those fighting out of mere annoyance. The politician then instead resorts to herding people with city planning – soon the whole city begins to be designed with an eye for herding homeless to one section of town. This not only brings out the bad side of the issue, but it also makes for an ugly city.

Short of officially making life without property illegal or granting them their own separate land (a thing that would challenge our entire land-use policy and may even incentivize others to become homeless), we cannot get rid of the individuals, but we can effectively target the community they form. The irony is that allowing a healthy community to flourish might be the only way to incentivize people to do better for themselves. The question then arises; how much of the degeneracy we currently observe is a byproduct of cities dismantling street community a matter of policy?⁵

By healthy community I mean on a tangible level congregation without being characterized by violence or substance abuse. Such a thing can and does happen, but it requires space – the one thing we've not been willing to grant the homeless *as a community*. On the rare occasion in which a city allows mass sleeping (without the use of tents) I have also observed a healthy community to grow in an entirely natural fashion outside. The smallest details can make a decisive difference; the availability of spaces to sleep can make the difference between whether people are at peace with one another or feel the need to fight for a space to sleep. The presence of physically competent (not necessarily aggressive) males is a non-negligible thing as they might deter opportunists. The presence of women, children, intellectuals/ students, and productive laborers – all these demographics wield their own impact on the resulting dynamic. Families are anathema to tribalism which so characterizes nomadic homeless groups. There is a definite difference between a couple dozen and a hundred or more people; one tends to become a distinct crowd which draws limited types of persons while the other overcomes majority faction⁶ to become a central place that is non-selective but is rather just a safe zone for people of all types regardless of affiliation. Tents grant privacy, and this can prove a breeding ground for degenerate behavior such as drug use or hoarding of stolen goods, or territorialism in general. If nothing else the simple act of sleeping while vulnerably exposed to others seems to have an effect on the individual psyche and is capable of altering one's disposition towards his or her 'neighbor' – one might even say we are hardwired to this behavior as is indicated by the fact that for many it is practically an instinctive response to look over one's shoulder incessantly when sleeping alone outside, but when even one person is with you this tendency abides. Exercise rooms to maintain healthy habits as well as work desks and day labor agencies nearby – even small libraries (the Eugene rescue mission had one) should all be more readily available to those without property.

The creation of healthy communities and securing people's rights of habitation vs. getting people housed are goals that can in some instances contradict one another, which begs the question; what is 'the problem'?

In the case that homelessness is considered a problem of housing, then solutions are as simple as they are impossible; get everyone their own private place.

In the case of homelessness being considered a matter of securing rights of habitation and restoring a healthy sense of culture and community to the houseless, if there is not some fundamental difference between domestic reality and homelessness which allows it to be considered as a situation which the very structure of our society failed to account for when placing artificial private property rights over natural rights of habitation – then there is little justification for treating homelessness as anything other than a failed version of the domestic life.

⁵ Many towns explicitly make a policy of 'keeping them on the move' under the premise that this will herd them into services with no regard to how they will be treated in these places of service, and with little consideration for the fact that this might only bring out the worst in people.

⁶ Here I am referring to the Founding father James Madison's concept of majority faction; there is a numerical threshold that when crossed prevents any one particular group from dominating.

Furthermore, being as the issue is riddle with varying subjective arguments, it is of value to boil the issue down to the most rigorously objective principle possible, and it is a very simple principle; privacy, not just between individuals, but between entire groups⁷. There is Afterall, little in the way of any fundamental difference between a tent and a home beyond the fact we acknowledge the legitimacy of one and not the other. Were homeless granted their own land to do with as they please, given enough time, tents would transform into buildings and the same process would begin anew and with largely the same results.

Finally – what I consider to be the white elephant in the room of homeless conversations –, there is the social aspect of homelessness to consider when stating what the problem is. Many homeless do get hooked on the taboo social realities of homelessness. Whereas domestic society taught them they were the problem, required they normalize unnatural things, instilled in them a sense of alienation, and stripped them of their sense of freedom, upon leaving this way of life behind some discover a sort of underground community where fitting in or establishing formal ties is not such a prerequisite to belonging, and they gain access to a wide number of people they can relate to. For me it triggered a somewhat radical reversal in thought; I was no longer the problem, it was rather the society I had been trying to normalize.

Whatever or however you see ‘the problem’ to be, any strategy which does not account for the objective principle of physically separating people or the subjective social and cultural aspects of homelessness is a short sighted one.

i.viii The Transition from Charity to Government Funded: A Problem of Methods.

While the issue of homelessness has for decades mostly been addressed via charitable institutions, city, state, and federal governments are now increasingly playing a role in the development of shelters. While it may be necessary that the government get involved, in a few ways this is a slippery slope. Some will see such places being made available as an excuse to criminalize those remaining outside. Others may see it as an excuse to stop striving to provide people with private housing.

The inescapable truth of the matter is that it is a tug-a-war which does not provide convenient middle grounds easily; we pull one another into one strategy/ culture/ form of living or the other, but we are hard-pressed to allow people to simply have a foot in both worlds, and this helps explain why today we lack humane middle-ground options such as bunk-housing. As I discuss in *Confirmational Bias in Federal Research* [Wignes, 2019b] the federal government is very much aware of this tug-a-war and has intentionally injected fallacious phraseology such as ‘we know what works – housing first’⁸ into meetings across the nation for over a decade while the [research] literature is clear that we are still very much inconclusive as to whether the strategies they’ve adopted such as housing first (paying for peoples housing for a period of time so they have a stable place to get on their feet) actually decreases homelessness, or does it simply shuffle out who becomes homeless? Federal policy documents speak much about centralization and essentially bribing local agencies into compliance with their strategies before they/ we have even established adequate understanding of the issue at all.

Meanwhile, these strategies have left the majority experiencing homelessness out in the cold as the simple truth

⁷ As argued by anthropologists Peter Wilson in his book *The Domestication of the Human Species*, this is an important distinction to make. Section III of this paper discusses some basic anthropological arguments.

⁸ As will be discussed in section ii.i, the intent of this phrase is actually to convey the idea that homelessness is a clinical issue, and that people first need a stable place before they can recover, and this *is* supported by research. It is not my intentions to take the phrase out of context, but the fact is what research concludes and how it is weaponized are two entirely different things, and here the phrase has snowballed to imply something else, namely that we have a proven method to decrease the number of homeless which would be entirely false. And the more one looks into the federal government’s strategy on homelessness, the more it seems the development of this misnomer has not been accidental [Wignes, 2019b].

of the matter is that we cannot predict who is going to become homeless (a major component of their strategy relies on predicting this) nor can we realistically pay for everyone's very own private unit or justify how to decide who is deserving and who is not. Nonetheless, just as the U.S. federal government has bullied other nations into compliance with their war on drugs for decades, the federal government has now adopted a similar policy of dangling federal funding above local agencies heads in order to evoke compliance with their [mostly housing first] strategies in which they score people with bubble-sheet vulnerability assessments that supposedly define who is and who is not worthy of help. Limiting times of stay at shelters is another key component of their strategy. The problem with this is that many local agencies do not believe homelessness is a thing that can be solved or at least cannot be stated simply as a matter of getting people into their own private home, so they instead prefer to focus their resources on alleviating the suffering of those who are currently homeless instead of bullying people into assimilating back into domestic society before they are ready or able to do so on their own. Such agencies now face the ultimatum from the federal government to either change their ideology or be deprived of funding that has been made available.

Thankfully, many agencies to date have stayed afloat largely independent of government assistance, but as homelessness becomes more of an issue so too will that governmental funding come to be seen as a needed thing by many providers.

i.ix Defecation.

Last summer I attended a meeting in which neighbors were protesting a shelter being placed in their neighborhood. It was much more a coordinated attack than it was any kind of intelligible conversation, and the logic being employed went something like this;

providing homeless with restrooms = more poop on our lawns

It is not my aim to refute this infallible logic so much as it is to hopefully make people at least think about it on the chance a shelter is ever proposed in their neighborhood.

To offer a quote from one street soldier in Berkley California who provides some insight on the issue via Facebook;

DAY 4

Surprisingly I woke up at 5:30. It's chilly out here but actually not real bad yet. Could use another blanket. A big soft one that I can tuck under me cause the ground here is extremely hard.

Time to find a cup of coffee. Unlike Vegas nothing stays open 24/7. Praise God the gas station is open! \$2 for a large but unfortunately no breakfast sandwich or a place to cook this phone or power bank.

So here I sit on 6th st planning the day.

What this experience has reminded me of is there are two challenges in being out here. Things housed people take for granted. Coffee and a place to shit. This is a good place for folks to be because both are somewhat accessible.

For me i have to have a cup of coffee. Without it i do dumb things like drive the wheelchair off the curb. Booyah sailed right into the street. Well that sucked.

No need for a plastic bucket or bag. There's a porta potty just 2 blocks away. For disabled people in camp it's a trial and tribulation to get to.

Now i know these two things don't seem like a big thing but they are. Imagine if you didn't have them. Stumbling around half asleep the urge to relieve yourself is overwhelming. The bathroom is closed. Two blocks down the street same story. Desperately you search. Dazed confused your body starts to leak. That fart was a little wet. A warning sighn more is to come. Without choice you duck behind a dumpster a little to late. The splash bounces off your shoes and a piece of dirty newspaper will have to do.

Finishing up you do a frog step embarrassed you didn't quite make it. The accident haunts you. Turning the corner bright lights mark an oasis. Accessible toilet, hot coffee and a bathroom where you can finish your business.

Overall things are going well. Adjusting to bring woken up by loud noises several times a night. Now if I only had a bagel or a glazed donut.

- *Unnamed homeless man via Berkley street people (Facebook group).*

i.ix A Note on the Design of Bathrooms.

A thing I've noticed many places struggle with is bathroom control; if granted their own locked door there are some who abuse the privilege (e.g. use the privacy it grants to do drugs). The Eugene Rescue Mission had an interesting solution to this; take the doors off the stalls. So long as the stalls are facing a wall then a person has a moderate amount of privacy.

i.x Tough Love & the Social Contract

If the counterproductive person wants to rot in lethargy, who are we to say they should not have this right? Entrapping ourselves with the need to compete with and outperform the next person is an equal and opposite extreme. We must always remember that no matter how hard we work we took far more than we could ever claim to have earned when we took the land itself. If apes are to judge by it might in fact be said that lethargy is a reversion back to a more natural state. Hard work is the price the human race paid for converting to the difficult life of sedentary agriculturalism (domestication which is characterized by private property), and the fact that a great number of us 'chose' that life is not grounds for punishing those who do not.

But neither should domestic society be compelled to grant such people their own private dwelling.

It is not sustainable to endeavor to give people their own unit if they are unwilling yet capable of putting in the effort it takes to maintain it. Even worse – it deprives them of incentive. Government assistance, intentionally or otherwise, has deprived many people of their incentive to achieve self-determination. Someone sitting in a claustrophobic apartment all day with nothing to do but stare at the four walls now has incentive to partake in degenerate behavior.

The heart of the matter is social contract; just as someone inhabiting a house demonstrating an unwillingness to do what it takes to maintain it has an immoral appeal to other members of that household, so too does a hobo on the sidewalk take on an immoral people to members of domestic society who sees someone unwilling to contribute to their way of life. On the hobo's end, they see people who have taken far more than they could ever give or claim to have earned for themselves, have allowed their social relations to be transformed into commodities, and have allowed their ability to define social contribution to be sold out from under them – yet in the process they did not so much as leave him or her a designated place to sleep while exposed to the elements, no place to so much as take off their shoes which at some point begin to suffocate and infect their feet, no place to be with your own kind in which you are not tightly controlled

and neatly segregated from females, and no place to simply take care of themselves or store a bag instead of hauling everywhere one goes to the point of exhaustion. All of the roads, the buildings, the police cars, the suspicious stares of the store owners, and even the families who so many have used as justification for the sweeping of human beings – they all take on a sinister appeal in the mind of the hobo. What is ‘good’ to one is near the opposite to the other.

Morality is a subjective thing, and when viewed from a different perspective what is moral can change completely. The moral practice of constructing a single home might mean the annihilation of the habitat and/ or the lives of various insect colonies as well as that of a few mammals. While this might seem a redundant argument when weighed against the privileged assumption that we as a species are simply special, to a hobo sleeping with these insects the argument begins to gain sympathy. Indeed, the more one views the idea of a home from a different perspective the more apparent it is that to many it helps form the foundations of their sense of morality – the platform from which they judge the outside world.

Democracy then seems a cruel fate to those seeking to inhabit the land – a thing we used to fight and die for – in any natural fashion when some representative with neither interest in nor ability to lead the crowd with their wisdom instead panders to their calls for blood so that the ideal of private property might be upheld.

i.xi. The Outliers

When in Reno I remember trying to sleep along the river. With the exception of the occasional NIMBY waking me up to their entitled philosophy about how the mayor has declared she officially has taken it upon herself to strip us of our rights to make use of his land that I was sleeping [*not camping*] on, it was peaceful.

From under the highway across from where I slept a man emerged. His name if I recall it correctly was George. George wants to know if I got a lighter for his weed because he’s been so depressed that he’s laid under that highway for three days straight.

I then hop over to what I call the rest stop of San Jose. I call it this because as big as the city is it is spread out so there is plenty of room for sleeping in an accommodating hillside that is full of protective bushes – even right near downtown. Within two blocks of this I can find \$15/ hr. day-labor that is pretty consistent in the amount of work available. Three blocks in either direction is a library or a Starbucks to charge my phone and work on stuff, directly in front of me is a lush park to rest in, there are numerous trails to run on. Finally, within a half mile there is a spot where the algae invested stream is somewhat filtered out – my bathing spot. I think they intentionally designed it like this in order to contrast to San Francisco’s density which only brought out the worst of the homeless issue. For three summers running nobody so much has touched the little strip I dug out for sleeping not far from the center of downtown. It is always there for me more or less how I left it the previous summer. So too is the Chinese man above me next to the highway and on the other side of the fence from me. The layout of his tarp seems to remain more or less the same. He has his routine and seems to keep mostly to himself when at ‘home’.

I don’t speak for anyone but myself, but were I to label myself as part of any particular faction within the homeless community it would be with these outliers – those who became adept at being on their own and away from services or the shit-show that inner city areas tend to become. If these gentle souls are anything like me then they probably learned the hard way that positive and functional community can exist, but it usually gets torn apart before long, and so you learn to distance yourself from it all.

Like them I learned to distance myself from the shelters and even came to enjoy sleeping outside. The tendency to distance oneself by embracing nature seems to be a progressive habit that grows on you. Some eventually end up miles out into the woods or farther if they can manage it. I do not speak for them, but it is primarily them that I have in mind in my advocacy, and I have reason to believe individuals such as this do filter back in when a

sustainable means of living and healthy social network is allowed to form.

I am sometimes tempted to try to differentiate between the majority of hobos in the downtown areas and those who inhabit the outlying areas, but I know this is a categorization that would not be without numerous contradictions. However, I feel confident to say that vagrancy and small degenerate factions of homeless are actually empowered by our policies of not allowing any regular homeless community which might put them in check or otherwise bring out their good side to develop.

Homelessness: A Perceptual Issue and a Fundamentally Different Way of Life.

The longer one remains homeless the more the 'insider' vs. 'outsider' mentality grows, and the more averse to 'domestic folk' one is liable to become. Sleeping outside I for one get used to the fresh air and, upon getting an apartment, waking up in the morning indoors becomes so stifling that my first line of action in the morning is to leave the house within minutes of waking up. This in turn leads to what I call the Starbucks trap – homeless people do not want to be a trendy coffee shop, and they probably don't even like the horrendously bitter coffee, but they are so tired of looking for a place to go, and they have it so well ingrained in their head that there is nowhere else to go (except maybe the library) where they might be around some of their own kind, that coffee shops become a significant part of their daily life.

Within a matter of months of being indoors I stop wanting to do whatever it takes to escape the house in the morning. It is scary how adept I become at inhabiting a home to myself. With no shortage of things to read I am pissed off if my phone so much as rings more than once in a day. How long I was homeless has almost no bearing on the fact that my perception of, my feelings of kinship with, and my level of trust towards my fellow hobo now begins to erode.

I may have kicked the coffee, the beer, and developed a profound dislike for shelters, but the one thing that never seems to change is that I don't find domestic life a thing worth half the effort it takes to maintain.

When I found a taste of homeless community as it ought to be, I found myself smiling at people almost for the first time in my life. I found myself meeting many different and interesting people, many of which cared not at all for bars, house-parties, or going to the movies, but a few of which were not averse to popping open a can on the side of hill or spending a night down at the river. When in ensuing years I watched that sense of community stripped away, it was then I began to realize just how much I've been getting bullied into living someone else's life. Nothing short of real hatred then began to grow, but even this is a thing that abides and is replaced with passivity as one grows cozier in private housing, and eventually you begin to doubt the things that set you down this war path to begin with. I may *remember* what it felt like to go to sleep under a highway wishing I could bury the mayor in the dirt I slept on, but to *feel* that I need to go back to living outside. And this rarely fails to do the trick; whenever I return to some spot where I used to depend on I find bars have been put up or the bushes cut. Instead of sleeping under the protection of the overpass and having a place to store my bag I find myself unable to close my eyes for fear someone might randomly decide to drop a rock on my head at night and I haul my oversized bag around with me everywhere I go.



Fuck u 2 [unnamed politician].

More than anything though – and this is a hard thing to justify as it is ultimately a subjective thing that is hard to

describe let alone quantify – I find the cultural confidence which develops among homeless crowds to be the thing that is truly targeted. By confidence I do not mean that of the individual, or at least not the confidence the individual derives from within, but the confidence inspired by his or her people. Just as a poor black man fresh out of ‘the hood’ might feel uncomfortable in a room full of rich white people in suits, a hobo feels anxiety in domestic culture, until that is, some kind of homeless community is allowed to form.

A suitable analogy for my use of the term cultural confidence might be to liken it to a football; there is only one on the field at any time and both teams are constantly fighting to gain possession of it. If it be possible for two teams to simultaneously maintain possession of this ball without changing their jerseys to become one singular team, then the analogy breaks down. Homelessness showed to me however the analogy is a good one as it is simply the nature of inter-group relations among humans that they are in a constant state of tug-a-war with one another. It is strange to have observed that the development of any positive form of community seemed to threaten people even more – I dare say much more – than did isolated acts of degeneracy.

Unlike the racial case however, a hobo is in a position to see the war which transpires from a slightly closer to ground-level perspective. Regardless of whatever charitable pledge of money a political representative may flaunt to the public, or even if they cease to perform sweeps, it is the subtle manipulations of the environment – these under the table land-use bully tactics – which let you know it is nothing less than a war with real live human targets that is transpiring. Even though it may only occur at the cost of human lives, we bully people to re-assimilate into the domestic way of life, or else force them to ‘choose’ to live on the run and in abject misery. Living life without property is not an inherently difficult thing, it was made that way by the surrounding society for it as a way of life, and this is entirely non-sensical when one thinks about how unsustainable domestic life is.

Life is just as much a matter of the subjective things like culture and social relations as it is the objectively tangible ones like resources. Just as one cannot fully extricate what is economic from what is social, the mental health of the individual from the cultural experiences available to them, or addiction from the means in which an individual is able to satisfy their social needs – and just as all of these things are contingent upon the environments they grow in, so too is it impossible to extricate homelessness from the social networks people are able to form or the environments they are able to form them in. It is through subtle manipulations of the environment which have done the most damage to the social networks of the hobo, and these social networks more than anything else – even the federal governments proclaimed goal of getting everyone housed – have been made an explicit target. In fact, privatized housing has become a weapon to detract from the real issue at hand, which, on a causal level is that homelessness represents a cultural conflict, the side-effects of which are mental illness, addiction, and unemployment.

In the most general and scientifically meaningful terminology I can fathom, this cultural conflict is one between nomadic culture and domestic culture.

i.xii. The Flaws & Seeing Bunk-housing Simply as Neutral Tool.

It is only fair that I acknowledge some of the potential flaws in what I’ve proposed as best I can.

1. The Human element: While I’ve good reason to believe that people do get along and some may even prefer bunk-housing to the given alternatives, there are any number of complications that can arise when one accounts for the simple fact that we are human. Perhaps the worst complication is in the realm of attempting to study such places in any effective way. Such places are bound to be ran in widely varying ways; they will serve many different people in different regions. At the same time, they are highly prone to exaggeration and rumors, indeliberate sabotage by poor management and limited resources, or even deliberate sabotage by any number of individuals with political agendas. Joseph Stalin in fact I believe

used such places to do reconnaissance on the public and spread to his propaganda⁹.

2. Will these become concentration camps? Maybe. At the end of the day it is just a tool that I propose, how it gets used is a topic in its own right. While I see it as a means to decriminalize life without private property, there will be others who see it as an excuse to criminalize those who remain outside and force everyone into them. Already some see the development of navigation centers as a means to segregated off the youth from the regular homeless population, and I find this a mistake as for me I never liked kids my own age and this is in part what led me to become homeless to begin with.
3. All this, as well as the fact that public spaces for sleeping outdoors is rapidly disappearing or being sectioned off in cities, is why it is important to emphasize qualitative aspects of a place and tenant rights rather than simply getting people into 'shelter'.
4. Things like this being made available will give the government incentive to stop trying so hard to provide everyone private housing. This is a legitimate concern which will need to be monitored, but at the same time we ought to be cognizant of the fact that it has been tried for a long time with little success, and that people are essentially being punished for not owning property.
5. Costs – is such a thing even cost efficient from the developer's perspective? In terms of cap-rate (the ratio of initial investment to expected return), is it feasible to say a developer could make money off this, or even that cities might at least come closer to breaking even? And if simply breaking even is all it offers financially, then what developer is going to undertake this?

To this I bring to mind that the partnership between private and government sectors in development is increasingly becoming a thing of consideration. On the governments end it serves to reduce the burden of taxpayers to finance such a thing even if all it does is bring us closer to breaking even. While the tax-payer might object to financing such things, the fact is that alternatives like 'housing-first' are already costing us more than we can afford, and not only does this strategy fall short of being inclusive, but it gets abused in some ways, e.g. once on a day-labor job I met a perfectly capable guy from out of state who got the voucher, got housed, did not work for the entire year it was good for, and was in the process of leaving town now that his free ride was up. Having a thing that would provide more economically feasible alternatives for those who would make use of them would allow for a higher degree of discrimination so as to better direct private housing resources towards those who really are incapable of procuring housing on their own.

Bear in mind, I assert all of this is possible, but not necessarily that it would or should be easy. To test a thing requires space, time, and persistence. When an engineer is trying to get a thing right it cannot be underestimated the difficulty, they go through to get to a working prototype. And if the model is ultimately not a feasible one, even this requires much effort to clearly establish, yet even in this case the engineer walks away with a better understanding of how to build machines that will accomplish his or her ends.

To learn something new, we must try new things. All that needs to be established is that we do indeed need to learn something new, and I believe this to be the case as is evident by the hundreds of thousands of people rotting on the streets of America. Having lived life without property for half a decade, I am convinced that the lack of shared *living* [not just sleeping] space is the single most overlooked and undervalued facet of the homeless problem. Most missions do not have adequate let alone accommodating day-room space. Many lack study rooms, virtually all lack exercise rooms which help keep people in productive habits, and so too does most every mission restrict access to all these things to some degree or another.

⁹ I have been meaning to read more in detail about this, but I study such things only as time permits outside of my physics program.

II Social & Economic Applications of Domestically Shared Spaces.

i.i. Homelessness: A Cultural Conflict.

In short: The issue of Homelessness is argued to be not just a clinical issue relating to the environments of the individual, but a cultural conflict in which environments where community might grow are especially targeted. The notion of charity is briefly examined through history which shows its connection to land-use, i.e. charity compensates for the taking of land.

In the 1970's a researcher unveiled an experiment called *Rat Park* in which rats were placed in isolated cages with two water bottles to drink from; one was laced with opioids' while the other was plain drinking water. What he found was that in isolation the rat became addicted to the opioid, but when placed in a 'Rat Park' with other rats and plenty of wheels to run on (or whatever rats like to do when stuck in a cage) he found the rats did not devolve into addicts but instead preferred the plain drinking water.

Whether it be seen as a matter of self-determination or something else (e.g. mental illness, addiction, laziness, etc.), research and personal experience alike affirm the idea that homelessness is a clinical issue meaning the effectiveness of treatment is inextricably tied to the place of treatment. People are significantly more likely to show improvement if they have a home-base to store stuff instead of hauling it around all day, if they don't have to spend half the day waiting in service lines, and if they have a place to rest, clean up, and socialize – all these things maintain mental and physical health. This I completely agree with. However, I do not agree with how this has been weaponized by federal agencies to imply that it necessarily implies homelessness is a *private housing* issue, in part because we cannot afford to give everyone their own unit, and in part because it ignores some fundamental truths such as that some are trying to free themselves of the economic constraints and social deprivations that a life centered around property entails.

But the idea that something can always be said about the environment people are a part of I've found to be absolutely true. The individual might be the same in whatever setting they are in, but what side of themselves they show you and how they achieve their ends can be affected by the environment available to them.

If a setting is conducive to the formation of a self-regulating and healthy community, is it possible even the 'bad apples' might be found to conform to it when they see their peers on the streets taking to it? Even those who 'want' to be on the streets do not necessarily want to be alone out there, and though they might not give two cents for what some service provider wants to see from them, this does not mean they are immune to the influence of their peers who are in the same boat.

If there is something that begins to attract even a small portion of the homeless population, then this in turn may be an indirect but entirely effective way of reaching some of even the most [apparently] far-gone. Like a moth is attracted to light, even they can still be subjected to the powers of incentive and influence when it comes in the form their peers.

Why is it then that incentive is typically offered to homeless as individuals, but rarely is it granted to them *as a community*?

People are often straddling the fence when it comes to change, and they usually look to their peers to see what they are doing before jumping onto a new pasture that seems to be greener. It might in some instances even be more adequately described as a matter of anxiety than influence (e.g. productive activity can make lazy people uncomfortable), but the result has the potential to be the same. Humans demonstrate this cooperative tipping point behavior in many ways; it manifests in our behavior when we choose what to invest in, the fashions we adopt, and even in our domestic settling patterns which eventually make possible the development of large

cities. Marketers, bankers, investors, developers, and even governments learn to tap into this quirky facet of human nature that operates within us on an instinctive level. They cater to it and manipulate it any way they can. For every *domestic* human need there corresponds a market in which someone or another has appealed to our cooperative instincts in new and innovative ways. Governments throughout history learned that to affect people – particularly poor peasants – from a group-psychological level through the influence of their peers can be far more effective at getting them to adopt a custom than forcing it in any official capacity [Wignes, 2018c; Wignes, 2019d]

Yet when it comes to the unhoused our incentives are never horizontal but vertical; it never comes from the group of peers but from above via some agency. It is rarely considered to be a matter of allowing homeless *as a* community to flourish but rather a matter of handing down to the individual charitable resources which aim to assimilate them back into the prevailing way of life – as though a smaller and lesser government subsidized version of the same way of life which didn't work for them the first time is supposed to incentivize them to really change their ways.

While this approach does work for some, for many it clearly does not. It is not at all difficult to find homeless activists who share stories about how they learned the hard way that they were not cut out for society because of their innate personality characteristics which made a decisive difference in their ability to stay afloat on a social and professional level. This begs the question – in a job market where things like cooperation, personality, and social relations are increasingly important, are 'social skills' a thing that can or should be learned, or can it be said that there are innate characteristics to people? Should people conform to the market, or should markets conform to us?

The re-assimilate at all costs approach would be great if only it could be said that we are addressing the root cause of why the domestic way of life – the achievement of the American ideal – is failing for so many.

Imagine if everywhere you went rather than incentives for you to live the life that has worked for you – either because you chose it or because it simply came to that – you were punished for it. To once again use a very tentative analogy to the racial issue; imagine the only way to 'better' yourself was to partake in opportunities which assimilated you into another races culture and separated you from your own people, sense of community, and roots. 'Cultural diversity' as it has been used is a misnomer in the sense that it has been equated to opening the door for various demographics to join the prevailing way of life and culture which has subjugated all others, but has left very little room for them to make their own. Birds and flock have a tendency to fly together, and if we can respect this, then perhaps flocks can coexist in harmony as they do in any park, but by the cooperative quirks of human nature I question whether two [Human] cultures are even capable of coming together without one subjugating the other.

Nonetheless, you don't solve problems by pretending they do not exist, and properly identifying the issue is a prerequisite to dealing with it; *homelessness is a cultural conflict*, and this comes before not after mental illness, addiction, and laziness.

The fact that we have not provided incentive for homeless *as a group* to do better only goes to show that the wellbeing of those who are currently homeless is not the prevailing goal, rather it has become forcing people to cooperate with what has become the standard form of living – all this before we've even managed to establish whether the domestic life facilitates the achievement of self-determination. If it can be said that the well-being of any demographic is not the leading directive in dealing with them, then how can it be said such a thing is in any way guiding the policies affecting the rest of us?

Charity ought not to be embraced without an appreciation for its connection to land-use. Throughout history charity arises as compensation for taking the land. Emancipated Russian serfs were treated with festivals by landed nobles in compensation for the unequal portions of land they claimed [Burds, 1998]. Pilgrims in America came with charitable offerings, yet so too did they come with a vicious intent to take the land. Charity is small compensation for the act of taking far more than one can ever claim to have earned, and in the process decimating the another's ability to construct their own life on the land that was given to all of us.

Though I loathe categorizations, differentiating between two forms of charity seems necessary; there is charity which transcends mere physical resources to restore community, and there is that which confines itself to just physical resources. The former addresses root causes while the latter grants only sustenance so that a person might endure another day of living in someone else's contrived reality – a thing which might only reinforce bad habits and mental illness. The charity giver ought to avoid naïve conceptions of selflessness, but instead give knowing there is no such thing; there is always a social trade-off involved. Granting land to the Indians supplants the notion of the need to fight over land and therefore reaffirms the foundational idea of rights to property in a civilized society. When many of the most devoted homeless philanthropists volunteer, they do not do so without deriving some form of social capital; they become a part of the community they seek establish. For them homelessness becomes somewhat of a territorial issue; an affront on their charitable establishment is nothing short of an affront against their tribe.

Talk of cultural diversity begins to sound ridiculous when the culture of nomads is stomped on while institutions spouting this phrase ignore the numerous ways in which we are actively being acculturated by them.

It is curious that few if any of our movies, plays, or songs likewise avoid depicting homelessness as anything other than a matter of abject misery, degeneracy, or one which requires sympathy for the disinherited until the person can successfully assimilate back into the domestic way of life. Gypsies, Cowboys, and Bedouins might be a subject for fascination, yet the common hobo must necessarily have nothing worthy of our envy. Experience has shown me however there are many perfectly capable and interesting people out here who have qualities worthy of preserving in our stories – something closer to freedom for one. Were some of them born a hundred years ago or in a different place they'd be that cowboy or Gypsy.

It must be acknowledged plainly that it is the surrounding society which made life without property to be one that is necessarily equated to abject misery, but it is not *inherently* a difficult or miserable thing, rather it was made that way by the surrounding society – primarily through our regulation of land.

To many who steer clear of social services and who are unwilling to be posturized by charitable institutions, they could care less about anyone's sympathy so much as they do their own freedoms and their own people. While it is certainly true that understanding holds more promise to addressing anything on a causal level than does labeling it, and that compassion often accompanies a growth in understanding, many could just as easily do without any of these things from the rest of us.

Why middle ground options such as I've endeavored to describe have not already taken root in cities might be exemplified with the issue of trash service not being provided to those camping outdoors. When I was digging ditches for \$9/ hr. and living outside while working my way through my undergraduate degree I remember having nowhere within a ten block radius to dispose of a simple bag of trash without trespassing, so I tied it up and dropped it under a highway thinking ODOT (Oregon Department of Transportation) would eventually clean it. Six months later it was still there, only something or someone had torn its contents open.

In contrast to this tweakers (I use this term with love – R.I.P. Mike and Linda) would camp next to me and trash the area. Once I cleaned nearly an entire semi full of trash off a steep hill over the course of a week before calling ODOT to come clean it. They did so then swept me two weeks later. The fact I showed up late, left early, and left little beyond a tarp turned into a self-made tent behind in a completely isolated area that no one could get to without traversing a football field worth of miniature forest, or the fact that I had actually been taking care of the area – none of this mattered.

The moral of the story is two-fold; 1) there is no *incentive* for people to be well behaved as there is no attempt to differentiate between those who do and those who do not respect their environment, 2) [my ultimate point in this example] people are not offered the *privilege* of paying for trash service, and for no obvious reason other than that it would legitimize camping. Likewise, we have avoided granting people the *privilege* of paying a fair price for a bed and accommodating day-room spaces without severe restrictions. It is a build-it-they-will-come sort of argument; making life without property anything less than abject misery provides incentive for some to find an exit option from society, and this is a thing we've apparently deemed to be taboo (something that is

widely considered to be negative with little to no apparent justification as to why it should be considered as such).

The more one ponders why we force choices of extremes onto one another, the more questions seem to arise. Charitable attempts to pull people from one extreme and back into the other somehow have replaced the idea of simply providing options; options which respect peoples autonomy, are within their means, which grant them freedom to pursue their own way of life, and which allow them to get on their feet in their own fashion and time. Boiling people's options down to the extremes of exorbitant rent for increasingly small places, being dehumanized in shelters, or being criminalized outside is nothing short of insanity.

It is not my aim to paint an unrealistically harsh picture of shelters. As I said, they vary widely in function and outcome. Nevertheless, I could think of numerous examples in which these places fail to meet the simple standard that being without property is no crime and people should not be treated the way that they are for it.

One example which is a relatively minor one but for some reason often plays in my head is that of a mere eighteen year old who gave up his ability to look for work by becoming a program worker meaning he worked for the mission 40 hrs./ week in exchange for a bed and less rancid meals as well as the privilege of later curfews¹⁰. One day while being unceremoniously herded into the mandatory chapel service this kid said something to me – I think it was about my hat which was not allowed –, but he did not just ask, he *commanded*. An overweight and insecure kid, it was strange to see him transform to such an authoritarian the moment he became a program worker. Now I have a thing about people *telling* instead of asking. As a bouncer I used to observe such grammar was the cause of much conflict between people. I walked up to him and let him know something along the lines of whatever did or did not put us here did not see fit to come down to tell us what to do, hence I presume that I am a free man who fails to see why he thought he had the right to tell me what to do instead of asking. To this he simply raised his finger to point down the hallway towards the door in a fashion that would make any Nazi proud and he said simply, “go”.

ii.ii. Dormitory Housing in Russia

In short: Housing Barracks has been tried before – on a very large scale in Russia during the 1920's, the history of which has largely been either erased or was just never thoroughly recorded.

“If the American dream is pursued in the individual family house, the Soviet dream can only be fulfilled in the communal house.”

- Svetlana Boym

During the 1920's barracks became the primary form of housing in some industrialized cities such as Moscow. Perhaps this served the purpose of aiding the Bolshevik's attempt to reorganize society so that family would not be the primary organizational unit [Meerovich & Bulgakova, 2019], to support their efforts at industrialization, for simple lack of housing, or some combination of all of these.

Strangely, any overly detailed ethnographic information on these places in Russia during the 1920's seems to have been selectively omitted from Russia's history;

Soviet historiography, describing the process of creating the industrial cities of the first Soviet five-year plans of new buildings, very sparingly talked about the barracks - buildings for living together in the same room 80-120-sex workers (and often heterosexual - family). In the historiography

¹⁰ It is illegal in some states to compensate workers with non-monetary means, but charities usually manage to work their way around this.

of Soviet architecture is almost completely absent an explanation of why the barracks were the most common type of dwelling, as well as information about how they were the main repository of public functions: dining room, post office, club, office, hospital, kindergarten, school and so on.

- Author unknown, as cited by Mark Meerovich & Elena Bulgakova, 2019

Not just thousands, but likely hundreds of thousands of people – productive workers – lived in such places, and not much in the way of a detailed study is available for today's generations to learn from. And when one considers the numerous applications of such a tool it seems warranted to have a thorough investigation as to both the specific physical design of such places, their overall functioning, the social dynamics which result, and the broader impacts they had on the surrounding community and economy. Take for example the following excerpt from Svetlana Boym's synopsis on the history of the communal apartment;

In 1926, Walter Benjamin wrote a provocative and laconic sentence in his essay about Moscow: "The Bolsheviks have abolished private life." Private life in Soviet Russia, Benjamin felt, was to be eliminated along with private property. Anything private was denigrated as politically dangerous, literally de-prived of social utility and significance. Benjamin astutely noticed that just as private life was collectivized, public cafés tended to disappear as well. Somehow, the two were linked together. A public sphere embodied in the café culture shriveled away along with the excised private life, with critical intellectuals becoming an endangered species on their way to extinction.

- Svetlana Boym, 2012

Svetlana Boym's main topic however was the well-known communal apartment rather than barracks. While it might be said the former is still an attempt to organize according to familial boundaries, the latter is an attempt to transcend them. As the communal apartment would not grant shared space for community outside a few select groups, one should expect there to be both similarities as well as some fundamental differences between the two forms of communal living.

The history of Russia in some ways affirms the degree to which we cooperate; we pull one another into our preferred form of living while castigating the alternative. The term 'Domestic trash' was for a time a term widely used to describe private property owners in Russia before the dissolution of the Soviet Union [Boym, 2012]. In contrast to this, in the early twentieth century the 'hundred-meter blanket' rumor was used to taunt those abiding in communal living arrangements in a time when private property was still a relatively new concept to Russian peasants [Wignes, 2018d].

Certainly, one need not look far to find the negative aspect of *forcing* people into such places according to the needs of the industrializing cities, or according to some social theorists ideal that it would aid in producing a social/ cultural, industrial, and economic shift. This is largely how communism got its bad wrap; roughly seventy years after Karl Marx formulated his ideas of communism the Bolshevik regime attempted to put his ideas into action along with some of their own. Rather than *predicting* that human nature – when combined with technology and industrialization – will build up to a revolution that is followed by the ideal of socialism, the Bolshevik regime attempted to *force* it to happen.

My interest is instead how (and if) such infrastructure can be used to *free* people from the process of being organized according to the needs of industry so that industry follows the needs of people and not vice versa.

Not everyone is cut out for family life, yet even a glance at the history of communal living in Russia is enough to show that neither is everyone cut out for the opposite. Many people resented being forced into communal living, yet even they would often acknowledge there is another side to the issue; the life centered around private property is not a sustainable one, and it can be a boring one. Likewise, one might deduce there was to some extent a mix of opinions concerning life in a barrack's of the 1920's (in which some attempt was presumably made to provide more than mere sleeping quarters with severely restrictions on how and when an individual might access them). It is strange to consider the possibility that in supposedly overcontrolling communist countries experiments were had in which people gained relatively free access to shared space, while in

supposedly free nations like the U.S. such a thing is difficult to find.

As the saying goes, history is written by the winners. It has become an a priori assumption that life in a barrack was one of misery, and how to differentiate between outside factors and the barrack itself being responsible for this misery is difficult when so little attempt at objectively studying life in a barracks has been made even today. The problem in part is that barracks are used only in times of social upheaval and stress, so the ‘misery of the barrack’ becomes inseparable from the misery of the situation. It was my own experience that, so long as I had suitable labor and/ or schoolwork to keep me busy, to get me out of that place for the day, and to keep my mind occupied, then the only source of real misery was the overly stringent control imposed on us ‘guests’.

Why would such a massive experiment in shared living which transcended familial boundaries simply be omitted from the history books? Would it be mere paranoia to say that strictly controlling the design and function of shared spaces at the domestic level is a most powerful means to control not just the ways in which we socialize, but our communication systems, our capacity for self-regulation, and even our financial and job markets?

ii.iii. Communication Environments

In terms of political science, while today 120-character twitter comments might pass for civic engagement, in the ancient city of Athens – widely considered to be the first recorded instance of formal democracy – citizens would deliberate face to face and laws would be passed only once a consensus was reached. Much communication is ultimately non-verbal, and people need physical exposure in order for communication to be effective and to achieve consensus and unity. Without these things we cannot achieve social and political congruence (we cannot get their way), and this is a thing research shows has been getting worse for decades [Graber, 2018]. On a civic engagement level oratory is a powerful tool, yet our opportunities to speak with one another face to face on political issues have been rigorously systematized to short, timed, and one-sided testimonies facing toward local representatives instead of facing one another. Where has our meeting grounds gone?

ii.iv. Intra-Group Regulation

In short: By being deprived of our meeting grounds people have forgotten how to deal with one another, and in the process have forsaken their natural role of regulating one another. By relying on the criminal justice system we’ve made dismissal of accountability for our own contributions to the end outcome a way of life.

What has to me become one of the most distinctive features which contrasts between those leading a domestic life and those without private property is their mannerisms when accessing shared spaces. The domestic person who has never been without private property is liable to enter a shared public space with a presumed or in many cases even an explicitly written moral code which supposedly governs how we ought to behave when accessing this space. When a person – especially a hobo – fails to meet their expectations, the result is often not an interaction so much as a report to some third-party entity which governs the publicly shared space. In contrast to this, one of the first things engrained into one’s head when surviving life without the protections of private property is that you must learn to interact with others – assert yourself even, and in the process you fulfill what is nothing less than a natural and healthy regulatory function of a species which was evolved to operate as members of a group.

The development of gangs is just one example of the ways in which our tribal instincts are still very much at play within us, and this is a thing our legal system is entirely unequipped to address. Private property is the kryptonite of tribalism, in this regard at least it can be said the surrounding society has chosen to repress the need for tribalism – looks down on it even and treats it as some relic of the past which we’ve now outsmarted. But you don’t outsmart biology. Mental health is another example; what if these astounding suicide rates and seemingly random acts of violence (e.g. mass shootings) have a rhyme and reason to them? What if it can be said that in our addiction to private property we’ve allowed our sense of community and culture to become so degraded that some feel there is simply nothing left to live for but perhaps to make a violent statement that something is very wrong with the culture they had to endure? It is no stretch to say that failure to satiate ones innate tribal instincts is grounds for neurosis, and the tribal instinct is one that struggles above all others to manifest in the environment we’ve created.

The actions of the individual are but the leaf that grew off the tree that is the surrounding community, and only the community itself is in any position to address the social ill at any causal level.

To consider locking people away in cages as a means of addressing anything at a causal level is an argument that will not be acknowledged here as it has been tried many times over to no avail and, on the contrary, it makes things worse. Some minor repeat offenders in fact I’ve observed even get a kick out of going to jail – it has the reverse than the intended effect of breaking the monotony of domestic life and making them feel a part of something. The same phenomena plays out among homeless.

The inescapable truth – what keeps lawyers employed – is that the law is never what is written, but in the interpretation of it. Holding people accountable to a system which far transcends their social and physical boundaries and using impersonal third-party intermediaries such as cops to do it is in many ways bound to punish people much more than it is going to reform them. Such a lifeless and undiscerning entity could never understand the social motivations of an offender, let alone address them in any causal fashion.

Domestically shared space – space for community to grow apart from any market or third-party micromanagement – ought to be viewed as an essential prerequisite to holding anyone accountable for crime. We cannot blame people for acting against their community unless we’ve first ruled out the possibility that their actions are in fact not self-interested, but rather an attempt to achieve what society so offended; the tribal instinct. Neither is society justified in depriving a community of its members until they’ve been granted meeting grounds through which they can attempt some form of self-regulation if not healing the root cause of the issue.

ii.v. Land, Labor, and Self-Determination.

In short: When land is treated as a commodity everything it rests on will be treated as such. Culture gets conflated with consumerism and it [blind consumerism] then leads production thereby deteriorating our ability to consciously define suitable and meaningful work or societal contribution in general. An epidemic of extrinsically motivated and parasitic employment opportunities ensues....and homelessness.

A foundational principle long recognized by economists is that economics is embedded in social relations; what is deemed to be financial is ultimately a result of social relations which in turn dictate how people distribute goods to one another or whether they barter for resources directly or allow for the creation of a market which gives meaning to currency and trade¹¹. Furthermore, beyond acquiring the basics of survival, the motive which fuels economics is to fulfill one’s social needs (e.g. status, relationships, etc.). The idea of being motivated primarily by economic gain operating on any mass scale is in fact a relatively new phenomena to societies

¹¹ Barter alone does not lead to the establishment of a market [Polyani, 1944]

[Polyani, 1944]. This is of course not to say that anything fundamental in the human psyche has changed, only the ways in which we achieve our needs has; as early as a few centuries ago people had drastically different ways of achieving their social needs without relying so much on money.

Today economists like to speak in terms of social capital – an idea that is still in somewhat of an infant stage as fully describing what money really or even trying to differentiate between what is social and what is financial in a complex society is just that – complex.

As Karl Polyani argued in great detail in his seminal book *The Great Transformation: The Political and Economic Origins of our Time*, markets cannot even exist let alone self-regulate without some form of government interference (usually referred to as regulation or protectionism).

First and foremost, governments facilitate the creation of a market by regulating land-use; it is only by transforming land into a commodity that all which rests on it can in turn be treated as such. The idea of treating land as a man-made trinket to be bought and sold at a market price is by now well-engrained into the American psyche, so much so that many actually believe in the concept of earning land itself, but no matter how hard one works, they cannot truly justify this in any objective sense as we are small humans with finite energy; we use land, we fight over land, or we learn to share land, or we abandon it, but we cannot claim to have ‘earned’ land itself, least not unless we mean to imply that cooperation rather than merit justifies ‘earning’ land. It is only through the payment in taxes that we are spared the more natural need to *fight* over land, and by sparing us this and granting us rights to property taxes have done more for us than we can ever claim to have earned for ourselves.

To achieve this, land first needs to be commodified, and this is achieved through the government who of course does not always set the price on land but protects our right to do so in the first place – they regulate land-use.

While many would vociferously champion the idea of property rights as the American dream, many who study the subject would agree; treating land as marketable product is a social and economic disease. When land is treated as a commodity everything it rests on will ultimately come to be commodified – even human social relations and individual thought (says a physics student). Consumerism will then come to be conflated with culture, and when this progresses to the point that blind consumerism comes to lead production then at this point it can be said we have literally allowed our ability to consciously define suitable and meaningful work or societal contribution in general to be sold out from under us.

To begin with, on the social end of things the U.S. has created a ‘culture’ which relies heavily on mediating institutions that revolve around consumerism and substance abuse. When one goes to a bar to get a beer, most often it is more than just a beer they came to buy else they probably would have bought it at a fraction of the price at the grocery store. And even if it can be said that going to the mall need not always serve a social function, in many if not most instances it can be said that the item bought in some way does.

The more one need to rely on bars to achieve a social life the more liable they are to alcoholism. Cafés are no less harmless as coffee is also a drug, on that has poorly understood effects on the brain and obvious effects on the skin and dietary habits. America is in fact known for its affinity for clubs and associational institutions [Bloland, 1969]. Boxing gyms are a good example; people do not join a boxing gym just to lean to fight, but to be a part of something. As someone who has boxed for 13 years I think it a sad fact that people feel the need to get punched in the face to achieve this, and I take it as a symptom of some profound social disease at play when people, as fans or as participants, allow their tribal instincts to be treated as a marketable product, and this is exactly what sports does in the sense that we are being sold on one another even more than mere entertainment – granted, this requires one to think about the issue of sports on an instinctive and even anthropological level (see section III).

The day one finds it so impossible to find that local sense of community/ tribalism at a local level that they find themselves needing to pay for what they ought to be able to find for free is the day alarm bells ought to be going off, yet only by the quirks of human cooperative nature we instead find ourselves lining up to pay \$125 to get a

small taste of it. Kids then grow up seeing the utter lack of camaraderie at the local level and develop a compulsion to become a superstar. True, maybe it is healthy to have dreams, but by the fact professional athletes grow old and have difficulty retiring or by the ways in which for many boxing gyms become an integral part of their social life, I surmise that sports are not so much a means to address the social problem prevalent in America so much as they are a crutch used to walk over it.

There is the added complication that to find opportunities (not just opportunities to fight, but opportunities to *prepare* for a fight, e.g. sparring) as a fighter one must somehow navigate this social network. True, anyone can join a boxing gym, but to find opportunities to spar and prepare for a fight or to attend one is ultimately a social relation. Having been to numerous boxing gyms along the west coast I came to conclude that it is not promoting the art of competitive boxing or even money which is the primary motivator of many (not necessarily all) gym owners, but rather it is the local sense of tribalism they develop. These places become their second home, and as a potential fighter you are a far second to that. From here navigating the world of boxing gyms becomes somewhat of a game, literally a coach once likened it to mas as a game of chess. In my youthful naivete at the time I thought he was talking about something that happens in the ring, but come to find out one day when I so much as attempted to work out at another gym thinking we were all one family and I could just have the best of both worlds, his strategy shortly proved to be ‘ha-ha I have the chess board and you can’t play’. Having gotten caught up in the ensuing drama between the two gyms, I quickly found myself without a place to tap into the opportunity. What makes boxing a dirty sport are the things that happen long before one every enters some nationally televised ring, and it is no coincident that boxing is one of the few sports in which we don’t rely on somewhat neutral state ran organizations such as high-schools to select out talent – a thing which I posit has been a source of our inability to produce talented fighters in the U.S.

What is social and what is economic cannot be separated, but what is craftsmanship and/ or fighting or self-defense is [arguably] a thing of its own.

In contrast to all of this it is curious to note that in nations where combat sports and civilization in general have a very long history there arises philosophies such as ‘to be normal is a blessing’ (paraphrase the movie *Kung-Fu-Hustle*), they train and in some cases even compete in private rather than in front of an audience. Perhaps it can be said that somewhere along the line these cultures have learned the dangers of allowing their sense of community to be commodified through sportsmanship. Again, to cite my favorite martial arts movie *Kung-Fu-Hustle*, coincidentally or otherwise Chinese Martial arts films often have a kind of interplay between the concept of labor, community, and fighting; one is not extricable from the other. To many cultures’ laziness is in fact taken as a sign of anti-social behavior as work is intimately tied with people’s social lives [Polyani, 1944]. Hence, one might expect the less social our jobs become the more we might take to associational fetishism.

The commodification of people’s tribal instincts and social relations through a culture of consumerism and cheap or otherwise brutal entertainment is grounds for alienation and even mental illness to arise. But it is first and foremost our treatment of land which allows for this to occur, and therefore it [the commodification of land] is not just an economic disease in which people come to profit off what they cannot claim to have earned, but it is also a social disease.

Polyani referred to and as a fictitious commodity. He also recognized labor (human activity) to be a fictitious commodity, and this follows naturally from or treatment of land.

Just as one ought to differentiate between human activity (labor) and *meaningful* human activity, so too should a society consciously define its conception of work. I am not a Nazi, but one of the ideas of national socialism which really struck me was Hitler’s idea of work; individuals have innate characteristics, they contribute in their own way, and one way is not less than the other.

As one mathematician put it to me, we are experiencing an epidemic of pointless jobs, or as I like to say, unsuitable jobs. Not everyone is cut out for customer service and worse, even when one finds a job that suits them, in today’s job market one is increasingly pressured to ‘choose’ between all out homelessness and helping

some big enterprise run through their neighborhood, decimate their sense of culture and community, up their rents, and eventually kick them out of the place they call home. It is a short-term trade off; one's sense of community is sold for the trade-off of a short-term paycheck. But one never agreed to sell their community, they agreed to sell their labor, yet here there are being trained to equate acting against their own interests with some abstract notion of professionalism. Hence the fiction in the transaction of labor; community, culture, and home – the things that create an intrinsic motive to work in the first place – these things were not meant to be for sale.

Homelessness is better seen as a means to obtaining self-determination [Wignes, 2019b]. As defined by Richard Ryan and Edward Deci people need three primary things in order to feel a sense of intrinsic motivation (i.e. doing a thing because you *want* not just because you need to [extrinsic motivation]) which signifies that they've achieved self-determination; autonomy, relatedness, and competence, i.e. people want to feel free, they want to be with their people, and they want to feel like they are good at what they do. When they can achieve these three basic needs, they will be intrinsically motivated toward what they do meaning they will do it because they want to not because they need to [Ryan & Deci, 2014].

If and when labor, no longer serves the social function then people will seek to fulfill their social needs outside of work. If the prevailing [domestic] social and cultural opportunities made available to a person outside of work still do not fulfill their seemingly subjective inner needs, then they will fall outside of domestic life entirely. If the jobs available do not suit the innate characteristics of the individual, such that they can achieve some degree and if they have them serving the needs of another more than their own community, it is simply not reasonable nor in the interest of society in general to expect they will continue to seek employment. In this regard having an exit option operating within society is healthy; the more someone needs to be criminalized for failure to acquire private property – regardless of their 'choices' – is the day we all are that much closer to being slaves to it.

Meaningful human activity is a natural right. Nobody made the land we inhabit and therefore nobody has the right to make us act against our own interest in order to 'earn' our basic rights to inhabit land. This is a trivial argument to make, but it is a powerful one, yet it is also one people easily lose sight of. Life indoors in many ways is actually not healthy – it makes one passive and it causes one to overlook the rudimentary laws of nature in favor of arbitrary 'laws of the land'. One ought to see that a great deal of leverage can be derived from the issue of homelessness in regard to restoring meaningful work; one cannot be expected to work jobs if the only jobs available are neither suitable nor in the interests of the persons sense of community. And if the government is going to take it upon themselves to regulate our entirely natural attempt to inhabit the land on our own so as to maintain a 'free-market', then yes it falls on the government to first make sure there are jobs available that are both suitable and meaningful.

This of course might seem a rather entitled argument to make, but even more entitled is how large [and small] enterprises are allowed to capitalize off that which they cannot claim to have earned [land] and how so many peoples attempt to break away from the system to lead autonomous and sustainable lives is routinely obstructed as a matter of policy so that this can be. While Polyani's book was not about homelessness, homelessness strikes to the heart of his foundational argument that self-regulating free markets do not – cannot exist without first regulating land and labor (money too – but this is an argument that has not fully sunk in with me at the time of writing this). The end result is that people must organize according to the market and not vice versa so that the market and never us can remain free.

The average American has little clue how many people need to be criminalized in order to uphold the foundations of domestic life, and they see no common cause with the plight of the hobo. The need for the individual to organize according to and so that a 'free-market' can be maintained is a relatively new phenomena in societies [Polyani, 1944], and it is one that only seems to be getting worse. While it is true that mere transportation methods are improving, economic and social mobility – the ability to relocate and completely redefine one's social network – is deteriorating.

Universities are a primary example of this. These places act as a fly-trap to what is an epidemic of extrinsically motivated and even parasitic jobs in the sense that people are turning to them as a means to grant them access to work that is both suitable and is meaningful, i.e. a skilled job in which it might be said they are not helping some enterprise buy out their community, but perhaps they are now the ones doing so. As one homeless say-laborer put it to me, “there is no more climbing the ladder; you either find a boom-lift or stay on the ground floor”. In the act of educating oneself, the higher up one goes they are at some point liable to need to ‘choose’ between being in the place they call home and who they call family vs. going to where they need to be in order to obtain their degree. In the process one is also liable to indebt themselves as well as sacrifice numerous years to studying the same topic, from the same starting point, only this time in a slightly deeper level than last year but still in the same fashion as their peers. Why? Job security; teacher needs a job, you need a degree, and even though it might be said today’s educational system has done much more to constrain free thought and intellectual or scientific advancement than it has done to aid it, we are profoundly cooperative creatures which ultimately fall to the logic of equalitarianism; other people did it so we must as well, else we not ‘earn’ our right to inhabit land.

One would like to believe that there is a stopping point to all of this; that after you get a degree you then can find suitable and satisfying work which grants a livable wage in the place you want to/ need to be, but again, the trap we find ourselves in is that the individual organizes according to the market and not vice versa. There are any number of convoluted ways to consider how this occurs, but the bookworm Polyani saw what the average hobo recurrently learns the hard way; beneath all the convoluted economics it is not rocket science, it is rather a matter of land-use.

None of this should be mistaken for a suggestion that the U.S. adopt any form of socialism, it is rather to acknowledge a basic and natural mechanism that operates in socialist and anti-socialist structures alike – a fact of nature. Socialism as it has most often been implemented is contrary to nature in the sense that if you keep people separate on a community scale (e.g. privacy or territorial lines between groups/ families) then they will act separate, and no outside-in attempt to make them act otherwise is likely to come without needing serious government intervention as well as having severe social repercussions. At the other extreme is capitalism which, when allowed to operate in an environment dominated by private property, leads to the commodification of human relations so that the idea of earning something becomes extremely convoluted to the point of being a lie, and this too requires heavy government intervention and has severe social repercussions.

If there were a magic bullet to this [domesticated] world of extremes, then it likely would have been implemented by now. There in fact might a magic bullet, but it is not within the realm of domestication, it instead relies on the principles of biology and even the most inviolable law of physics – entropy which says the more you divide things the more disorganization is bound to increase. It is a bullet that has been used many times over for a very, very long time, and despite our best efforts to outsmart it, it shaped us to be who we are today. If we ignore it – if we continue to try to outsmart entropy itself – no technological advancement or new form of government will save us.

ii.vi. The Triangle Argument: How the Middle Class are Getting Screwed.

Homeless may not have much in the way of financial resources, but they have tapped into a form of social capital that many members of middle and wealthy classes struggle to attain. In fact, it is fair to say that peasants weave this social capital in a way that other classes are instinctively attracted to yet rarely admit to¹². Consider the issue of gentrification; what is it about poor neighborhoods and cultures that are so appealing such that they are consistently targeted by other classes? True, they are simply easy economic targets for development, but

¹² I’d even go so far to say there is a creativity they inspire which rubs off on other classes when there is not such a chasm between them.

there also is a cultural dynamic to it, one which appeals to other classes who somewhere in the process of accumulating overly much property have somehow allowed their culture to become plasticized.

Homeless learn to rely on this social capital as it is about the only thing they have.

Shared spaces such as churches or parks which regularly host weekly meals and particularly those agencies who focus on just allowing homeless to hang out for a few hours are the meeting grounds in which homeless people come together for a shared interests, be it a meal, to rest, or just to feel a sense of belonging and community – these are things that for many I believe are capable of making the difference between a nightmare situation and a livable one when you got nowhere to go but some dirty spot where you hide under a highway. Consequently, homeless learn to rely on such places for their psychological benefits as much as they do for their physical ones.

In this process one learns to see more clearly what is transpiring. While the middle-class struggle to restore their social capital in an age where human contact is being transformed into money at unprecedented rates, three entities have conspired against them. Contrary to what one might expect, none of these entities I aim to identify have much to do with corporations, banks, or the rich and powerful, rather these three entities are the homeless who learn to harness the social benefits which life without property exposes them to, the charitable service providers who do likewise, and representatives of the city, state, and federal government who herd the former into the arms of the latter.

Homelessness in many ways is a reversion back to a more natural system in which one obtains resources and achieves social benefits largely without allowing any of these things to become subject to the market. In contrast to domestic classes, they maintain a healthy opportunity to simply share/ re-use resources instead of always bartering/ buying/ selling them, and this ultimately stems from their willingness to inhabit shared spaces even more than it does any agency pandering to the public for donations on their behalf. To rely on a system of buy more, sell more, re-use nothing, then hit the store to do it all again is not only unsustainable, but it in itself is a source of depleted leverage for middle classes as it creates opportunities for others to capitalize off of their inefficiencies.

It is perhaps only a matter of shame which stops domestic classes from achieving their social needs and distributing goods in more efficient ways, and therefore it is shame which proves to be the mechanism which allows a need for social capital to be converted into [a need for] financial capital.

Every time a representative of the city disrupts a homeless community from forming in favor of keeping people on the move and pushing them into services, the inefficiencies of domestic economy are only reinforced. The social and physical needs of the middle class will continue to be commodified to an ever-higher extent, and opportunities for others to capitalize off of their inefficiencies will continue to increase.

In a sense it is a Triangle with the middle class stuck in the middle; the hobo learns to extricate him or herself from the ideals that have entrapped domestic classes, but hobos have not achieved complete freedom. Meanwhile, the city herds them into the traps of the service provider who in turn will create their own tribal-like nest of local power. Few will question the process as most of us have been indoctrinated to see it as a matter of resources, and when viewed in this light homelessness is a failed version of the standard way of life, cities are doing us a favor by cleaning our streets, and service providers are helping the impoverished.

Our need to organize ourselves according to the market is a thing that is correspondingly intensifying. The middle class therefore need to find a mechanism through which they can stop the conversion of their social needs into financial ones. But land will not cease to be commodified any sooner than will the highly valued American principle of property ownership be challenged, it was in fact a conclusion of the founding fathers that property is the most significant source of factionalism among people, and that the underlying causes of this cannot be addressed, but only its effects controlled. By this line of reasoning James Madison concluded it the primary role of government to protect people's rights to property. It is an imperfect system, but it is not changing any time soon, and it is likely a losing strategy to hope that it will.

The monopolization of privacy in our housing markets, however, is a thing that can and should change. And this

holds a key, not necessarily to de-commodifying social relations, but to purify the process of transforming social relations into commodities. If it is human contact and shared space a person aims to buy, they ought to have the right to buy it directly, at bulk discount, and without all the extras. They should not be coerced into paying an exorbitant amount for a crappy cup of coffee, some trendy microbrew, or overpriced clothing items at the mall just to get a very small taste of what it is they are actually buying.

For some of the houseless it truly threatens the ‘insider’ that the ‘outsider’ should ever find his or her way back in. For types such as this it can be said they thrive off the insistent struggling of those trying to make their way through domestic society – however ineffective or unnatural the system might become. These types are not just at home on the streets or in-service institutions, but they claim them as their own. They are willing to have themselves and the issue of homelessness in general posturized as a matter helplessness, addiction, or an issue that in general requires sympathy for the incapable – whatever keeps them in their world and you in yours.

One can be robbed with a gun for money, or one can be duped into allowing everything in their life to become a matter which revolves around money and therefore become a slave to needing more money just for the privilege of stepping outside of the house. In either case the victim finds him or herself in a deficit. But the masked robber with a gun is easy to describe while the intangible web of commodification is not. Nonetheless the middle class know on some instinctive level if in no other way that some loop in the [domestic] social contract has been exploited when they see a person on the corner holding a sign, and that they have in some way been robbed – how can it be they have to work so damn hard just to get resources and social benefits when this person just gets them for free? This constitutes a violation of the unwritten social contract that exists between members of a cooperative society. It is not fair, but equalitarianism was never one in the same with reason, justice, or liberty.

To explain why this violation is so perturbing many resort to the argument of taxation and jobs, but financial capital cannot explain the creature that is the common hobo. They have learned to meet their needs while being largely un-reliant on money; they find social opportunities without needing to pay for them, they share and reuse resources instead of relying on the abhorrently inefficient methods of distribution the rest of society relies on, and they accomplish the human need for mobility not by accumulating more money but by simply freeing themselves of property . In a sense the houseless are broke but they are not necessarily poor, they just have learned to achieve their ends in a more natural and straightforward fashion.

ii.vii. Acculturation & the [other] Great Transformation

Homelessness was to me somewhat of a radical shift in outlook. I was/ still am someone with an almost compulsive energy about me that I need to focus and release. Bury me in a ditch, or bury me in a lab, but I am just not cut out for customer service. As a young man that is the trap I fell into – trying to make what was not right for me work out. This, when combined with the fact punching people in the face was my only reprieve from my inability to normalize a ‘cultural’ landscape of house-parties, bars, and consumerism is ultimately what pushed me to hoping on a bus to Eugene, OR one day to be homeless for the first time. Hundreds of miles away from anyone and anything I’d ever known, It was there I began to discover there is a way out.

There is a phenomenon widely prevalent in homeless research for which few agreed upon ideas explain, namely that when a person becomes homeless, they then become much more susceptible to it in the future. Indeed, there may come a point beyond which what was once considered to be normal or cool in domestic life simply loses appeal, and this is a thing that really never reverses itself for many once it occurs. Before becoming homeless themselves, many I’ve spoken with professed to being full of bias pictures of the houseless community as well as shame at becoming a part of it. But direct experience changes one’s perception.

It was to me curious to watch the perceptual shift within myself. I recall observing some incredibly filthy guy dressed in hippie garb entering the back of the kitchen of the Eugene Rescue Mission who smelled of fresh

vegetables and hogs. It was as disgusting as it was intriguing. This guy worked the hog farm as part of his role in operating the shelter, and he drove a van around collecting nearly expired foods from local grocers. In this fashion they managed to feed about 300 people three meals per day with little more than \$1,000/ month. They weren't always the greatest meals, but they kept us alive.

Whereas it can be said that in many towns it is increasingly becoming a difficult thing to be a productive homeless person¹³, the day labor place back then in Eugene was only a few blocks away from the mission, and it was here I'd spend my early mornings drinking coffee and waiting to be dispatched on jobs. The railroad tracks ran right in-between the mission and the day-labor agency, so after work I'd take my runs with hand-weights in my hand and shadow box along the tracks or behind abandoned buildings. When winter hit I had only been offered one job – a restaurant job, but I had been there done that and determined customer service was not for me, so when classes started for the year I stayed put and completed an entire year of 2/3 full time classes while living in the mission.

I had my routine, and I had my people. Though I initially experience a feeling of being buried under the dirt, I soon got over this and found myself slowly embracing what more and more seemed to me a fundamentally different way of life. I was being exposed to many interesting people – mostly decades older than myself. I remember being happy in a way domestic life never made me feel. It is experiences like this which change one's disposition and cause them to uproot many of the values they were raised with. I let my hair grow out and started opening up to people. I lost all bashfulness about re-used clothing and wore my dilapidated shoes to school with pride, and I've not been much of a good consumer ever since. Whereas before I thought I was the problem, my thinking was undergoing a paradigm shift; it was the environment I had been trying to normalize that was the problem.

In years since I've come to suspect that the state of Oregon itself is unique in the sense that there is a certain level of social capital which is still prevalent among homeless in Oregon which can be difficult to find elsewhere, and even this I'd say is rapidly deteriorating along with development and policy making which revolves around the weaponization of fences. Every town is different, and the land itself seems to hold sway over the end result more than does any other single factor.

The taboo social realities of homelessness is a thing which some do come to be hooked on, yet so too does it only become more difficult to normalize the unnatural things of the domestic world. A worker who had been doing day-labor for fifteen years tried to tell me he and all these guys working it were institutionalized – that they could not go back to a normal job. To this I challenged his wisdom and told him I thought it institutionalized that people feel the need to work by a rigid schedule and perform a set task instead of showing up on the days they wanted to work the jobs which suited them¹⁴. To this he only looked surprised. To this day I've yet to hear a good reason why life should not be so flexible – why should workers conform to the expectations of the market and not vice versa? This question ultimately brought me back to the hog guy as well as the clothing room and in general the way homeless were distributing goods by sharing and reusing then rather than buying and selling them.

Peasant communities throughout history have a strong tendency to develop social boundaries which are typically marked by 'insider' vs. 'outsider' mentalities [Wolf, 1955]. In part this might be attributed to innate biological tribal associationism, but it is also likely a response to the fact that you are now part of a demographic that has been designated inferior or at least taboo by the surrounding culture. The more the dichotomy between the perceptions of 'outsiders' and your own grows, there will arise a corresponding need to

¹³ I have done day-labor in thirteen different towns – mostly along the coast.

¹⁴ Labor Ready's motto *used* to be right man for the right job, but this was before they were bought out by a larger corporation and switched to job dispatching via a text messaging app instead of having people show up to the office in the morning. Not only did this transform the act of getting a job for the day into an unintelligible free-for-all, but it deprived homeless workers of the ability to warm up for a couple of hours in the morning – one of the few trade-offs for doing manual labor which amounts to little more than enough to buy meals for the day.

leave behind everything and everyone you knew in the former life to embrace what is essentially a new identity. You feel the need to shed the domesticated sense of shame you were indoctrinated with – it can actually be a liberating feeling. This identity transformation is aided by the newfound freedoms which come from extricating oneself from a life that is largely centered around the accumulation of property – and all the fear-based decision making it requires. The contrast is reinforced by the insistent uprooting of any attempt to live this way by the surrounding society – it becomes an ‘us’ vs. ‘them’ thing.

On occasion I’ve met a man in his late fifties who had just lost his family in some fashion and no longer had anything to keep him holding on. When financial difficulties hit, he then finds himself homeless for the first time in life. It is strange to observe him to unexpectedly find some of the things he had been missing his entire life among homeless. He may have started out clean shaven, but soon this begins to change as does his attire as he begins to cut strings with his former life and leave his sense of shame behind. As he learns to embrace the idea of receiving resources, so too does he shed himself of any ideology of keeping up with the joneses. Coming to see another side of ‘them’ (the side they only present to insiders) hobos become his brothers and sisters. At this point it can rightfully be said that he begins to accept that socially and economically much of what he fought to hold onto for so long was all just sort of bullshit; the general concept of having earned a thing come to be replaced with the more sensible notions that humans do not make things on this planet so much as they shuffle them around while blocking the attempts of one another to shuffle them in their own fashion. He then becomes less averse to the notion of charity and instead begins to question why more people don’t see their own interests being served by relying on sharing resources instead of bartering for them. To those he leaves behind he has fallen low, but to him what was low and what is high are not what they used to be; from his perspective he has simply removed himself from the game that is domestic life.

Others take the identity transformation to extremes. I once saw a perfectly healthy and capable twenty-year-old newly born homeless man/ kid turn to wearing a dress and pushing a shopping cart – all within the span of a single month.

The acculturation effect is a near tangible thing – you know a person who has crossed the line on sight. It shows in animals too – there is a discernable difference between street dogs or cats and those who still remain attached to a regular residence.

This acculturation effect has profound implications – it can affect the very habits and dispositions of people. Many accept the work or cultural opportunities granted to them in a passive fashion, they view their own inability to make the prevailing mold work for themselves as the problem, and they castigate others for failing to do so. Without having seen a way out there is nothing else to conclude but that it must be a matter of the individual’s ability to navigate the environment we all must abide in. Without having reconnected with their natural roots, they view traditionalism as an outdated and stifling. They instead adopt ever shifting progressive habits of trendiness in which they’ll fall in love with whatever seems new – progressivism such as this characterizes today’s generations. The idea of being an average man gets replaced with being an average consumer. People are left wholly ignorant of the numerous ways in which they’ve been successfully acculturated by a process which spans entire nations, and which operates over the course of centuries thereby making it difficult to be cognizant of its effects.

The sense of freedom one experiences when they extricate themselves from this only makes it harder to go back, and it only deepens the divide between you and ‘outsiders’ who might castigate the idea of not having a ‘normal’ job. For years I’ve dreamed of a career where I can have productive and satisfying work while still freeing myself of the bonds of property two or three months of the year. While there is no reason why such an employment and housing market which facilitates such natural inclinations of freedom should be impossible, it would require nothing short of a paradigm shift in people themselves – they too would need to undergo the great transformation so as to cast off the sense of shame which influences so much of human behavior and which keeps us from adopting perfectly sensible ways of living that would restore our leverage to define our own realities.

ii.viii. Classism – what is wrong with it?

It is curious to note the evolution of the perception of the word peasant from being one which identifies belonging to what eventually came to be considered a derogatory term. At least in European countries like Russia, there used to not be a middle class, and many traditional minded village peasants resisted the progressive changes which decimated their culture and began to assimilate them into industrialized cities [Wignes, 2019d]. In this process the government learned to switch from outside in tactics of forcing progressive practices onto peasant villages to appealing to group psychology – acculturating people from the inside out (primarily with the use of financial lending institutions). In this process the Russian middle class was born and there arose as sharp contrast between intensely traditional peasants wishing to hang onto the ‘old ways’ and progressives looking to dismantle them.

In the U.S. the idea of classism has long been framed in a negative fashion, but if birds and flock fly together, what exactly is wrong with being content with this? The issue which truly plagues the U.S. is that we do not respect an individual’s ability to form their own class and culture. It would be false to say someone is free to be content and live simply here. Anyone seeking to simply be content is a sitting target as in general anyone seeking to inhabit land is forced into competition for it. It is inevitable that their land, their culture, and even the very nature of the job opportunities they find will all be subject to the market.

ii.ix Contagion

As it pertains to the recent outbreak of the Corona virus, one might immediately think that having people in proximity is a very bad idea, and if in the middle of a city I do not dispute this. There is however another side to the story.

First off consider this; we live in what city planners have deemed the ‘age of cities’ meaning we are being crammed into cities like sardines at a rate unprecedented in human history. The reasoning behind this is in part simply because people want to be around other people, but it is also in large part a result of deliberate city planning which is justified by reasons both practical and environmental.

On the practical side growth boundaries are set to avoid issues such as urban sprawl which might entail an inefficient distribution of resources, e.g. cops and firemen have to traverse wide areas or water pipes need to be built across vast distances, and of course it requires people end up doing a lot of driving. On the environmental side the EPA (Environmental Protection Agency) in recent decades has been known to fight to mark off millions of acres at a time – even completely undermining the value of peoples privately owned lands by putting regulations in place – under the premise that our way of life is destructive to other species. Both of these lines of reasoning are not without merit. Growth boundaries likely even have economic benefits, and that is a subject in its own right.

The inescapable reality we face is that the *domestic* way of life has proven to simply be incompatible with the coexistence of other species; the construction of a single private home alone entails the virtual decimation of some creature’s habitat. The marking off of space we may not even use with a simple fence might be the end of some other creatures’ habitat¹⁵.

¹⁵ I recall I used to sleep next to an entire family of racoons, but when a power station went up next to us the trees started to get cut down, the fences started going up, and before long I stopped seeing them with the exception of one straggler who I actually

Both the environmental and practical justifications for the kinds of land regulation and urban planning we've been subjected to are reasons that are probably going to be reinforced, but both of them largely evolve from a priori assumption that the private domicile is going to be a centralized part of everyone's life. When this assumption is disposed of there arises possibilities for more efficient methods of distribution (e.g. sharing/reusing of resources) and a more sustainable way of life – one that is more compatible with the environments we inhabit. The creation of more local economies that do not rely so much on outside lines of supply then becomes more feasible as does the opportunity to organize ourselves in ways that are more flexible than being tightly packed into an urban grid like cooped up chickens.

My point is that in the short run yes – having people in proximity to one another when disease breaks out is a bad thing. But in the larger picture having a thing which allows for entire buffer zones between communities is not. Think about it like this; would you rather be coupled up with 10,000,000 people in a city full of people hiding behind flimsy walls thinking that is going to save them from one another, or when disaster hits would you rather be in proximity of a few hundred who have successfully quarantined themselves on a geographic scale and perhaps have even managed to become less reliant on outside lines of supply?

The reality of disease outbreak is that the battle is won or lost before it even begins; it is an organizational problem. People need the ability to extricate themselves from cities physical *and* economically as the rigid requirements of the domestic life might prevent people from reaching quarantine even though they see the outbreak coming. It is in fact natural for people to continue on until the last minute at which point it is too late, and this I believe largely stems not just from human procrastination, but from the simple fact that our economy – however advanced the means of transportation it offers – does not currently facilitate true mobility, least not to the degree it could.

III Anthropological, Social, and Economic Arguments.

iii.i. Some Basic Evolutionary Arguments concerning the Development of Partitioning.

From an anthropological perspective, in his book *The Domestication of the Human Species* (1989) Peter Wilson argues that the development of privacy *between groups* (not just individuals) was one of the most significant shifts in human history yet has largely been overlooked by anthropologists [P. Wilson, 1988]. One interesting point he makes relates to the development of our eyes and facial features; our eyes are unique among mammals in that they are capable discerning minute details such as expressive facial features at short distances, and this is a thing that would of course be obstructed had the act of physically separating ourselves played a significant role in our evolution.

Another Wilson by the name of Edward (an evolutionary biologist) has argued that it was the development of campsites which caused the human race to become intelligent in that they led to the original social agreement of babysitting; one person stays at home while the others go out to hunt, and there ensued an increasingly complex evolution of cooperation which in turn caused us to become socially analytical creatures whose brains rapidly grew in size. At the same time – however ‘advanced’ our societies become – the tribal instinct, Wilson asserts, is indelibly buried in us through tens or even hundreds of millions of years spent evolving through group selection.

Somewhere around three million years ago we left the forest and started inhabiting the plains of Africa. Perhaps being cut off from the protective canopy and the plethora of resources the forest provided was incentive for the development of campsites (and consequently the original the development of privacy). In either case, it was at this point our brains began to triple in size until around 400,000 years ago at which point, they began to decrease in size (about 10%) for some unknown reason [E. Wilson. 2015].

iii.ii. Property: A Prehistoric Addiction?

From one perspective the development of privacy and of the notion of private property¹⁶ may be considered the most profound and detrimental addiction to have ever taken root in the human species, or to be more technically correct, it may be considered a psychological dependency. A psychological dependency is marked by anhedonia and dysphoria; lack of satisfaction and anxiety – symptoms that manifest throughout society.

So too is it the mark of an addict to lose empathy and dismiss accountability for the ways in which their actions affect others. This behavior is imminent any time a mass shooting occurs, in the routine blaming of corporate America, or in the election of one such as Donald Trump; people find a scapegoat that would address the issue only in a topical fashion rather than consider how we all created the social and political culture which helped the end action come about. This dismissal of accountability is just one manifestation of what is a breakdown in social intelligence – in our ability to think and act as one.

We speak of mental health while conveniently ignoring that we've created an environment in which it is very difficult for *anyone* to be truly mentally healthy, unless of course simply not shooting someone is the definition of mental health (this would be a sad standard). Economically, we blame many issues on corporations, banks, or

¹⁶ One does not necessarily equate to the other, but as we are discussing an evolutionary period which spanned hundreds of thousands – perhaps millions – of years, it is essentially impossible to discuss the intricacies of how and whether one (private property) developed from the other (privacy). A more sophisticated argument can probably be made, but I am not an anthropologist and study such things only as time permits.

the excessively wealthy yet (as will soon be argued) it is the cooperative force we exert one another which creates a compulsion for everyone to center their lives around the selfish ideals of the masses; that we should all be compelled to organize according to the principle of private property. It is the selfish ideals of the masses which empowers the same institutions we blame for their problems and which creates a need for there to be winners and losers in the first place – those who go on to lead a bank or a fortune five-hundred company just chose accordingly. On a political level, we empower representatives with our daily actions in ways that dwarf the one small act of voting when we create the social, economic, and political conditions the candidate rises in, yet if we can say we did not vote for them then this gets equated to not having supported a candidate.

Domestic logic is blinded by the unquestioned assumption that property is essential. Trying to make sense of the world's problems while leaving this assumption unquestioned only results in convoluted intellectual attempts to compensate for simple hard truth that domestication was never a perfect or natural concept to begin with.

Considering the prehistoric act of dividing ourselves as some addiction or disease which resulted from some debatable set of circumstances instead of arbitrarily labelling it as some advancement of the human race is a line of reasoning which allows for many of societies issues to instead be considered in the context of an epidemic of decreasing shared space. When viewed from this perspective technology and industrialization have simply exacerbated a pre-existing condition rather than caused it; overpopulation might be attributed to compensation for lack of kinship (people make their tribe instead of joining one), mental health, opioids and substance abuse as a means of socializing are social diseases spawned from a much greater one that has long been at play but largely held in check by the limited means of humans until technology and industrialization catalyzed them by allowing us to transform the environment according the principle of private property at unprecedented rates – like water thrown on long-buried seeds.

Yet few if any social theories acknowledge the significance of the evolutionary development of privacy or its unquestioned role today. It is as though society is trying to avoid questioning the ways in which one of its most foundational pillars might actually be the cause of social diseases – like an addict which does not want to admit they have a problem.

iii.iii. Kinship

Organizing along familial lines of descent is in fact a relatively new invention to the human race. While this today may seem counter-intuitive, the simple fact is one cannot form a tribe out of family as it would result in incest which results in defects. In some regions of the world there is evidence that tribal systems that did not organize according to family remained intact up to sometime around the coming of the prophet Mohomet [Robertson, 1885].

Confluent love is a term anthropologist use to describe love which transcends sexual/ familial as well as the personal and permanent boundaries, and I dare say homeless manage to tap into this better than any other demographic.

Places which bring people together out of a shared interest rather than a close or obligated tie give rise to a distinct group dynamic, one in which small factions are overcome. What results is in some ways similar to what James Madison referred to as the overcoming of majority faction; individual group factions are overcome and held in check by the numbers of somewhat random individuals or competing groups [Madison, 1787]. The resulting social setting then becomes one characterized by a loose tie rather than a close or easily defined one, but it is nevertheless a genuine one.

Many are strangely attracted to this; it grants peace of mind to be a part of something without needing to be invited, to be accepted without being known, and to find a chance to be around others who are in the same boat and not without needing to pay a dime for it all the while being completely free of any obligation to them. When

you are in a crowd of homeless in a neutral territory such as this you simply are there. No expectations to talk, to belong in any formal fashion, or to establish close ties. It is this complete lack of expectations combined with the unrestricted access to other people which sets the social settings that a homeless person experiences apart in a near fundamental way from most forms of congregation in domestic society which would require one to pay for such a thing, to abide by some dress code, to perform some specific activity or not perform others, etc – and this I believe is a statement that is becoming increasingly true.

iii.ii. The Cooperative Force

In short: The concept of ‘choice’ loses most of its intended meaning in such a profoundly cooperative species. Society is in a constant state of tug-a-war in which we try to pull one another into our preferred way of life/ culture. In few issues is this cooperative mechanism more prevalent than domestication vs. nomadism – a thing easily overlooked because for millennia one has utterly trumped the other, hence by now it is just considered ‘normal life’.

The conclusion that many who attempt to extricate themselves from domestic society often reach is that such an attempt ends up being little more than a life on the run and one of hiding. There are few things which reveal just *how* cooperative we are more effectively than does the simple act of sleeping outdoors and outside of designated property lines. The perfectly insane thing about it is that, while it may be official representatives of some kind who enforce the will of domestic society, it is ultimately one another that we are hiding from. We watch one another like spies, and it is only a matter of time before a member of domestic society reports/ targets anything which does not fit neatly onto the square grids we’ve learned to abide in. In this respect homeless are herded into the center of cities more than they are drawn there by resources.

We are one of nineteen known species to be classified by biologists as eusocial cooperative [E. Wilson, 2015], meaning we achieve complex forms of organization through cooperativity. Just how cooperative we really are is a thing that only becomes apparent when you start to think about it. Consider just how much of human suffering is caused by the simple fact that we are obligated to cooperate with the prevailing economic, social, or legal norms rather than doing what might be best for ourselves. Naturally the lines between what is cooperation and what is best for ourselves become blurred, but there comes a definite point beyond which one must determine whether the cooperative force has come to outweigh their own life, and when this happens it is grounds for a breakdown in social and civic order.

Therefore, if the preservation of civil society is a desired thing it becomes imperative to find a way to balance the cooperative force – to direct it in a conscious fashion.

While the cooperative force is largely to thank for our ability to overcome all other macroscopic creatures on the surface of this planet, it can also be the source of our demise. Certainly, it is near common knowledge our direction seems to be aimless in the sense we know what a bad route we are on as a species, but we don’t change, not just because we don’t want to, but also because what attempts we do make are ultimately subject to the force of cooperation. However peaceful the front which domestic society puts up today, for millennia it has taken countless and at times ruthless acts of forced cooperation to maintain such an unnatural state.

By the cooperative force we all sink or we all float, but what we do we have an eerie tendency to do together.

The true danger of this is that it puts to question whether we can conveniently tolerate a fundamentally different way of life to simply coexist within our midst. As I argue in *Confirmational Bias in Federal Research* [Wignes, 2019b], the homeless issue has in fact undergone a seemingly intentional paradigm shift; whereas it was acknowledged in the nineties to be a cultural, environmental, and sociological issue, today – after a couple decades of federal agencies intentionally framing the issue, it is largely considered to be a problem of the

individuals ability to successfully navigate the environment that has been made available to them. While we plainly acknowledge that it is a clinical issue for the environments of the individual, rarely do we acknowledge it to be a clinical issue for the homeless as a community. It is as though a tipping point has been reached in which one culture feels threatened with the need to acknowledge the presence of the other and consequently feels the need to dismantle it and assimilate its constituents into its itself. In this regard homelessness is a present-day example of a process that has occurred throughout history – labeling a demographic as one that needs our ‘help’ is a prerequisite to subjugation followed by assimilation. Land is always central to this process (see section ii.i)

By the cooperative force two races can coexist in proximity, but two cultures cannot.

To maintain a healthy houseless class is simply good for all of society as it provides a means to control the cooperative force – to consciously affect it and to restore our ability to define what it actually means to contribute to society. It is a matter of leverage more than it is one of merit. In this fashion even the most deserving productive worker should find common cause with even the laziest of hobos.

Homeless people serve as a constant reminder to society that land is not a commodity, that one not need to assimilate themselves in some progressive and culturally deficient hegemony as part of their right to survive, and neither do they need to center their lives around the compulsion to own property.

Conspiracies to do with the Illuminati, the Anunaki, or the Jews, etc. abound show that the human race is keenly aware they’ve been duped into acting against their own interests. Peter Wilson in fact correlates the development of private property to the rise of witchcraft; with privacy in effect people lose their ability to monitor the social contract. Misfortune, social deceit, and inequalities arise – none of which people can fully explain the how or why, but instinctively they know things don’t add up – it should not be *this* hard just to survive, and there is supposed to be much more to life than mere survival!

When did life become so strained?

Looking at the apes in the forests who spend relatively little energy on work suggests that maybe our transition from hunter-gatherers to sedentary agriculturalists did not occur in an entirely willing fashion, but rather that when one group adopted the practice it was forced onto others. Why would we all choose to convert to the difficulties inherent in sedentary agricultural life? There was a time when we did not own land, but instead just used it and then moved on, yet imagine one day you come across a territory where someone says, ‘no, this is my land, and you cannot use it because I’ve decided to stay’. The marking off of land and resources, if you run into enough of it, would diminish your ability to lead a nomadic life and essentially force you into the difficulties of sedentary agriculturalism (domestication).

It is a bully tactic which helps establish domestication, and this same mechanism can readily be observed to be at play today – nomads are still trying to break free of the cooperative force that others are actively generating on them. While this cooperative force has gone on to manifest in a plethora of convoluted ways through financial, educational, and governmental institutions, when one extricates themselves from the webs of domestic reality they may see plainly enough that at its heart it is still an issue of land use – a simple truth which will elude some of the most highly educated individuals. Such person will of course fancy themselves socially conscious, they will adopt complex theories of economy that utterly fail to prove comprehensive. They’ll have a strange tendency to weaponize words like ‘professionalism’ without ever bothering to define it beyond the need to cooperate. Truly it can be said for such people the institution has defined them and not vice versa, but the common nomad will inevitably develop a strong inclination to shape his or her environments as they grow accustomed to such a thing in the simple act of sleeping outside.

Even though many might prefer to break away and create their own community elsewhere, it would only be a matter of time before domestic society comes along and breaks such an endeavor up. In this fashion those without property are systematically herded into the heart of inner-cities where others will casually insult them with the notion that this is where they actually wanted to be.

iii.iv Reductionist Intellectualism: A Disease

To have bigger brains and be more adept at reductionist analytical thinking is not necessarily the same as saying we've 'progressed'. For everything we've invented there arises a corresponding social disease that mother nature herself did not see fit to plague us with.

The shaping of autonomous, healthy, and naturally regulated communities is not a new thing, rather it is a very *very* old thing. It too is a science which requires rigorous observation, trial, error, persistence, energy, etc. While our reductionist intelligence (breaking things up into smaller and smaller pieces so as to study them individually) today thrives through things like science, this *social intelligence* I speak of is a deteriorating thing – people are becoming more reliant on 'expert' observations of very fragmented and isolated things instead of making and sharing their own real life experiences. It is worth pointing out that academia did not invent objectivity (which simply means to be based on observation), it has in fact helped to rob people of the more natural opportunity to make real life observations which would allow for restoration of social intelligence. In this regard reductionist reasoning which so characterizes today's society is a disease; the idea that we can separate the observer from the observed, break the latter up into a million fragmented pieces, study these pieces individually, then put them all together to produce some conglomerate and objectively meaningful truth to real life is simply false. In terms of evolution, if we valued debating the most reductionist facts of a thing before coming to a consensus and acting on it this would certainly have spelled our doom. Sometimes the ability to make a decision is actually more important than what the decision is. Besides this, life is an inherently subjective thing, and words do not describe some preexisting reality so much as they shape it. Our steady inability/ unwillingness to share our own observations/ words directly parallels a deterioration in our shared spaces as do some other significant developments in evolution.

Language itself is form of reductionism as it attempts to break the observed thing (even if it a mental observation, i.e. is an observation of one's own thoughts) that is being communicated into its constituent parts. Economic markets are formed by the division of labor, and this is a thing that defines a huge part of our lives which will be spent doing one small task which allows us to claim we contributed to the conglomerate whole.

The disease that is reductionism is not a self-guided 'evolution' or 'advancement' of the human race so much as it is an unthinking byproduct of violating the most fundamental law of physics – entropy, which many interpret as saying that the amount of disorganization of a system tends that increase the more it is partitioned (e.g. partition function).

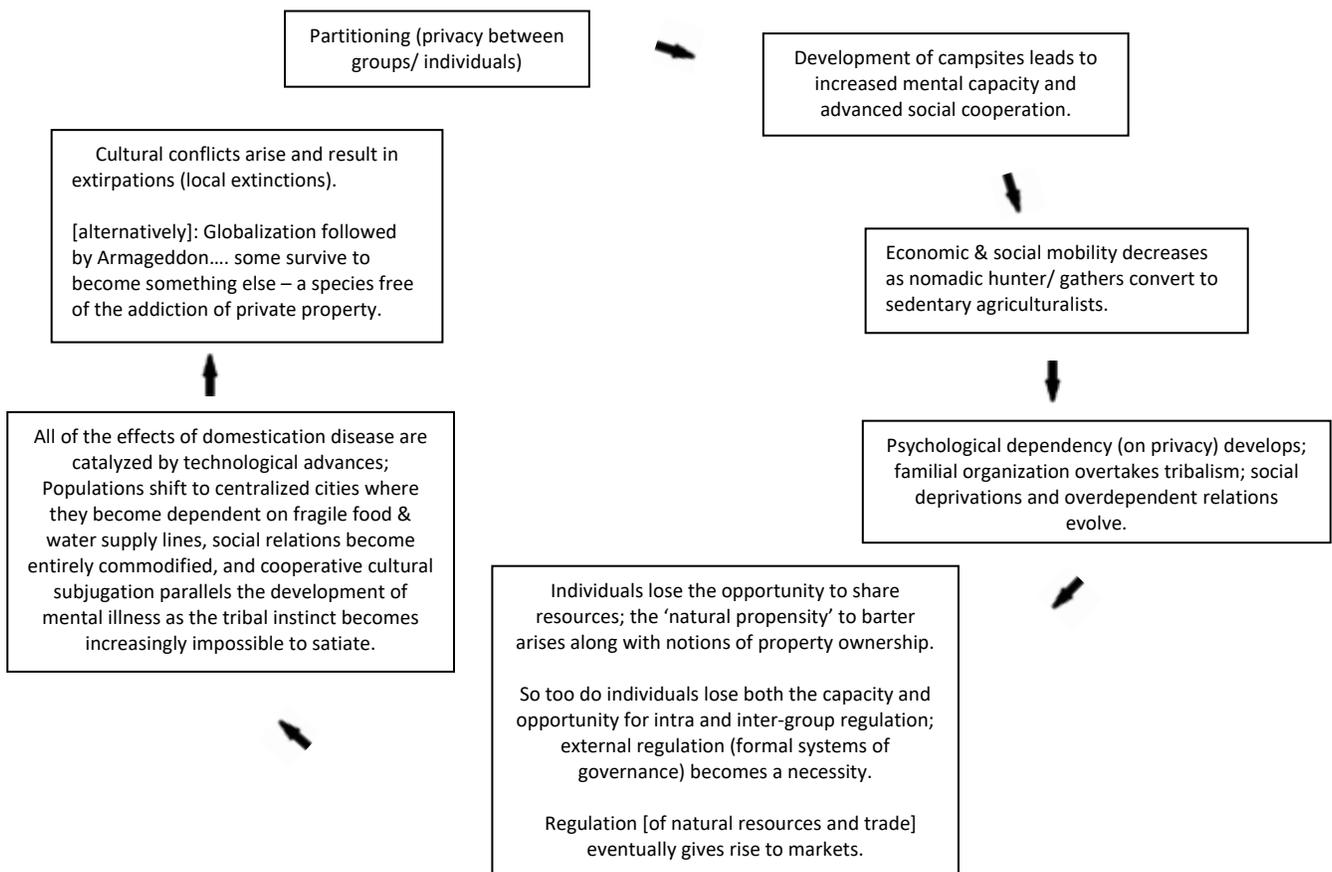
Climate change (formerly known as Global Warming) has been seen as a byproduct of technological advancements, yet when one considers technology as nothing more than a catalyst which unleashed to a new extent some preexisting social disease then is it reasonable to say that we will ever use technology responsibly? In other words, if there is a social disease at play in the human species, then can the development of any external tool do anything but exacerbate its effects?

Modern technologies cannot mend what the most ancient and powerful technology of all started; walls. And while many social theories have focused on the role of mediating institutions, these can easily be surrounded and outnumbered by domestically unshared space. It certainly seems to be the case that the human race is heading toward a point in which we'll need to relearn to share spaces *at the domestic level*. Some such as I might see that point in time as having already passed, but certainly in coming centuries if not decades this argument will become of more relevance to the masses. Should we fail to relearn this basic skill which nature has drilled into us through hundreds of millions of years of evolution, current issues will only grow stronger.

As land and resources become constrained, cultural conflicts will evolve in parallel with mental illness as one group endeavors to undermine another's ability to establish cultural confidence. As has already been observed at least once in this century alone, extirpations (local extinctions) result when two cultures cannot resolve their

differences yet are required to cohabitate in a confined geographical space [Wignes, 2019c].

A diagrammatical summary of the ideas discussed thus far can be presented;



IV. Conclusion

Domestication and nomadism are two of the most incompatible cultures to have ever taken root in the human species, but one is relatively new while the other has been around for hundreds of millions of years and will be here long after the other has ran its course.

Perhaps we are still decades away from acknowledging how vital it is to have not just an exit option from the prevailing way of life, but an accommodating one so as to maintain a healthy houseless class, but I am Aquarius which implies I live and think a good fifty years ahead. Considering that housing markets are monopolized by the concept of privacy, anything short of socializing housing or completely restructuring our land-use policies (and consequently our notions of private property rights) seems to be an ineffective half-measure, but I for one do not believe in socialism (changing our land-use policies I believe would result in nothing less than socialism). All that remains then is for the issue to get worse before the public accept the inevitable conclusion; granting everyone their very own private space at all points in their life is not a realistic or even healthy ideal. Domestication is not the solution; it is the problem. Decriminalizing life without property is the more pressing issue, and the more realistic goal.

Within centuries we've seen dramatic changes in the forms of governance and social contracts of nations – from monarchs and feudal systems to democracies and socialism or capitalism. The 'data revolution' might be seen as yet another progression in this general trend away from individual control to that of the people themselves, but it [data] is ultimately just a tool, and we are still very much in the process of figuring out how to use this tool. Many in the world of policy making might assert that policy dictates research and not vice-versa, but that is what is [supposedly] 'revolutionary' about data; data *can* be a tool for the masses to dictate policy through research; yet another small step forward in the process of changing power from individuals to collectives

The word 'data' has come to be weaponized in policy making with regard to homelessness. Truly the saying 'so a person thinks they become' proves true when many 'researchers' get together and collectively decide to home in on one side of a problem so as to accumulate data which supports whatever they wanted to see in the first place.

The problem with this methodology is that science – real science – is about withstanding scrutiny not just accumulating evidence. Real life is sufficiently complex that one can usually find evidence for whatever they want to believe, but just because you found evidence to support one hypothesis does not mean that this hypothesis fails to account for other critical factors which might now be getting conveniently overlooked. Such bias begins with the very framing of the problem to be solved. They are the lap dogs of policy makers who love 'actionable statements' and often loathe methodological ones (i.e. statements that allude to the fact that the problem *is* our methods of studying a thing).

One might be surprised to find that the prevailing logic even among some trained graduate students is one of treating science as a popularity contest; like if the majority of researchers have chosen to approach an issue one way and most of them come to a similar conclusion, then this in turn must be taken as 'scientific' proof that we too should adopt their conclusions. And it is disheartening to find that such graduate activists often care more about networking for a job than they do affecting policy, or of getting a thesis written than they do a clue. I found it curious when living outside while going to school that architectural students were designing dog huts for the homeless as a means to allow them to be organized in a way that was palatable to local stakeholders via temporary shacks in selected parking lots – a thing which demonstrates a gross disconnection between their thesis and an understanding of the basic psychology of the common hobo who knows (usually from experience) that a stakeholder is their natural enemy which is trying insistently to organize them any way which suits their business interests. To this I dare offer a generalization to the basic psychology of a hobo; it is

one that is characterized a want to affiliate with those in a similar situation so as to gain tribal/ cultural confidence in the face of domestic society which has outnumbered and threatened them, and it is also characterized by a need for *leverage* (to determine where they abide and how they live) more than a need to merely get a roof over their head. Were this not the case they likely would have not allowed themselves to become homeless to begin with.

It is an epidemic of today's intellectual generations that they are learning about cultural issues through books rather than direct experience.

There is no replacement for ethnography. More than this, I believe even the rare homeless ethnographic researcher overlooks the importance of actually sleeping with the houseless – a thing which may affect their own perceptual experience of the matter and hence the conclusion they reach.

Neither should we as people feel a need to rely on 'experts' to descend from above with their research on the matter, rather we ought to have direct access to these places so we can see for ourselves, and in the process we may find that the very act of observation changes what we see. Making ground level observations from the perspective of being just another member of the homeless community is not only essential to identifying what/ who is creating problems for the surrounding community (and it is in the specific functioning of a place more than the mere fact that a shelter was introduced which really causes problems), but it is a beginning to restoring our access to shared spaces as regular members of society.

The power of human influence should not be overlooked; productive and competent members of the middle class having segregated themselves from the homeless community is another greatly overlooked facet of the homeless issue. There is no shortage of vagrants outside who like to 'run the block' when no larger community capable of putting them in check is allowed to form, or administrators of charitable institutions who thrive off domestic class's dejection by playing the role of a middle-man between them and the homeless; they find a few hobo's to act as poster boys then send out letters by the thousands to nearby residents soliciting funds on behalf of the general population of 'guests' who have little in the way of protection or rights against mistreatment, and they distribute donated goods according to their own established internal hierarchy – in some of these places need can be a far second. This in turn makes homeless not want to go there and only reinforces the fact that they are not desirable places to be.

Free access to social and physical resources is a breeding grounds for corruption – even if what is being fought over seems to be donated goods in a stinky mission, the real point is that the middle classes have fallen victim to allowing their notion of shared spaces to be overtaken by the market, and in the process they have overlooked what seems to be the most significant loop-hole in the market society they themselves struggle to obtain leverage against; the real things being sold are the people selling them and the spaces they are being sold in. They have lost their meeting grounds through which they can *share* goods instead of bartering or buying/ selling them in a market. When they fall to blind donation of money or material resources, they forsake their most valuable asset; their meeting grounds through which they might regain control of their community and de-commodify their social relations. When they see a shelter, they see what is, not what could be.

No charitable institution or business ought to be in a position to control our meeting grounds. Were we to go back a few thousand years to the tribal ages a thing such as this likely would have constituted a gross violation few would have stood for and all would have immediately perceived the effects of. Telling someone they have to pay to be around other members of their tribe and even then subjecting them to all sorts of peripheral expectations like what they are to wear, what activities they are to perform, how long they sit at the table, whether they close their eyes or what they consume, etc. – this would be nothing less than one in the same with telling people to leave the tribe, and the tribe would soon dissipate. Were an exit option for people today available, this is precisely what might happen.

This ability to create healthy communities which are masters of the commodification process instead of its victims and which regulate in a natural fashion has endless applications to all facets of society, yet so often

domestic folk would prefer to either shoo the problem away or donate to its cause in anonymity with material goods. It is a rare thing to find a politician who is capable or interested in shifting the dispositions of those they appeal to instead of simply pandering to the chants of an uninformed and bias crowd.

In effect, what remains is a domestic man who has cut ties with the one demographic who maintains their right to access shared spaces free of charge. Correspondingly, the domesticated man can only access shared spaces by paying for them. All of his needs – physical and social – can be commodified in the most deceitful of ways. This will give rise to numerous problems that look complex and interwoven, but he has lost sight of the simple truths which the whole mess was built on, so he takes to explanations little better than witchcraft – it must be the banks, the corporations, or Donald Trump. Without control of his shared spaces he loses all ability to consciously define meaningful activity or social contribution. Nevertheless, he'll not hesitate to point the finger at the top while castigating those below him for failing to struggle so hard to navigate this web that has him working against his own interests. Try as he might, he cannot understand why the harder he works the deeper he sinks – as though someone tricked him into digging his own grave.

As domestic society shoves people into cities like sardines at rates never before witnessed, and as they become increasingly reliant on outside lines of food and water supply, simultaneously their ability to rely on one another atrophies. It is only when disaster strikes that the domestic society is reminded of the vital purpose that their meeting grounds serves, but having allowed this space to be preyed upon by the market which is fed by the selfish ideals of the masses, it is a truth that will only come to be accepted in hindsight of catastrophe.



R.I.P. Annette Montero (Feb 7th, 192-Aug. 26th, 2019).

Annette (the older brunette lady) had her skull crushed by a dump truck on the morning of August 26th in Eugene, Oregon while resting behind a dumpster that was next to a church which served the houseless. May we all understand that things like this don't just *happen*, but they *result* from the systematic annihilation of people's ability to establish natural and safe networks where they can get a safe night's rest.



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