

*The habitat differentiation for fairness  
-Digital Asylum Model-*

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**Abstract**

In this paper, we propose realization of an equality society for persons with the disabilities who can be distinguished from non-handicapped persons (social strong peoples and weak peoples). The persons with disabilities are a suppressed group of the society. The suppression is only increasing in conflicting society with multiple unequal distributions of the power, the status, and the wealth, such as the controlled society. In this society, persons with the disabilities have always considered coexistence with non-handicapped persons, however the different groups have the different worlds and the concepts. Therefore, although We consider that the solidarity is possible in the society, the coexistence is impossible. This means a high degree of impartiality about the segregation. We call this region of segregation Asylum. The asylum is a safety net for the social weak peoples. The asylum can be realized in a highly digitized controlled society by the advent of the artificial intelligence and highly functional machines with the control of social norms and power, the automatic production of things, It is a basic component of a society (system) that provides services and redistributes wealth. We propose such a system as this digital asylum model. The Digital Asylum Model advocates the anarchism.

Keywords: Asylum, Disability, Controlled Socialism

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## **Introduction**

In this paper, we propose the realization of an equality society for persons with the disabilities who can be distinguished from non-handicapped persons (social strong peoples and weak peoples). In this society, persons with the disabilities have always considered coexistence with non-handicapped persons.

The concept of disability is that the disability increases the isolation and eliminates participation in the society. Therefore, persons with disabilities are an oppressed group of people in the society. Various socially oppressed groups have been classified. The disability is one of the socially oppressed groups. We call this disability [1]. In this paper, we focus on the disability as an example, but our model provides the fairness in all socially oppressed groups.

In society, people with disabilities have always considered coexistence with healthy people. For example, groups that have grown up in the different cultures are able to have the solidarity in society, however not harmony, because the concepts what they have acquired are different. We can have the fairness via the segregating. Even in an ideal society with sufficient resources, the society cannot provide services according to their social abilities. In the controlled society like now, it becomes more apparent. This is because we propose that we cannot have the harmony that accepts the diversity due to different concepts with addition to the social functions. We call this region of the segregation "Asylum". For example, there are multiple asylums, the weak one and the strong one. The asylum is a safety net for social weak people. This asylum does not go through physical contact because the socially strong and weak are connected by digital technology. Each exists in its own place.

### **1. Asylum called disability**

Persons with disabilities are temporarily positioned as producers, but it is difficult permanently, because this is the world models of the normal and the disabled are different.

Recently, the society has become an organization because the powerful entity can operate the society. If the society is an organization, it is formed for a certain purpose. therefore, it is justified that societies interfere with the members' choice of actions in achieving their goals and restrict their freedom. An organization's emphasis on principles threatens actors' freedom. However, persons with disabilities must achieve freedom as "non-conductors" for their survival. It is not compatible with the society formed by non-handicapped persons.

Don't get us wrong, we admit Asylum, which is called a disability because persons with disabilities have the disability, and we create an area within Asylum that is free from anxiety and misery. Asylums exist in each socially oppressed group. Only after establishing the Asylum that allows people to live without acting is it possible for the vulnerable to gain freedom.

## **2. The controlled society**

Currently, the rapid computerization is creating a deterministic social structure. That means the high digitization of society. According to artificial intelligence, we are the subjects who can predict their behavior based on certain probabilities and laws, not as who make self-determination and judgment. The simulations that predict future actions based on past facts are constantly being conducted. The vast amount of personal information accumulated shows us what to do before we make any decisions. The controlled society is established by such extreme digitization of people.

The purpose of surveillance capitalism and digital Leninism is the extreme digitization of people. In a highly digitalized society, socially persons with disability are also excluded from digitalization as meaningless data.

The difference between the controlled society and the supervisory capitalism is that the supervisory capitalism is totalitarian, but the control society manages the society fairly by leaving control to the machine. For this reason, control is justified. The controlled society is the core of the Digital Asylum model. The Asylum is a place where vulnerable groups sometimes offer the opportunity to abandon their autonomous personal responsibility and consciousness decisions. It must exist permanently rather than in a temporary place like TAZ [2].

In the research on surveillance capitalism typified by Jamie Bartlett [3], the issue is how to correct the use of stupid machines by the powerful actors. However, we propose to construct a new social model in which a subject with small power uses excellent machine intelligence. It is an aggregate containing asylum. In realizing asylum, for example, we propose universal basic income.

## **3. World model**

By categorizing the world, the world is ordered and our position in the world is determined. The concept [4] is what characterizes this category mentally. The concept reflects the real world, but they are formed in the process of an entity interacting with the outside. We learn the abstract representation of the existing world. We called this the concept in this paper.

Google randomly extracted approximately 10 million images from videos posted on YouTube without labeling them and processed them by the algorithm they developed. This algorithm made it possible to classify cats a week later. However, they did not supervise the word cat to artificial intelligence, so to be precise, the algorithm classified the groups corresponding to cats.

We postulate this fact that the computer has reached a primitive emergent system and has acquired the concept. In this assumption, we may not be able to understand the concepts that artificial intelligence has acquired without supervision. In other words, persons can't understand the concepts acquired by higher-level unsupervised deep learning. It is different from our concept. The concepts that are qualitatively different appear between us and machines.

If the concept is the state of the existing world model, the world model that the persons with the disabilities and the non-handicapped persons have are obviously different.

From this point of view, we propose that it is fair to separate the persons with the disabilities from the non-handicapped persons

#### **4. The state of society**

In this paper, we first classify the state of society as isolation, inclusion, exclusion, and solidarity, based on the interaction between a group of subjects and objects. Isolation is a group with no interaction, Inclusion is a group with directed interaction, Exclusion is a group with no interaction (there are entities that do not belong to the group), and Solidarity is a group with undirected interaction. As a parallel idea, the classification of rejection, assimilation, segregation, and symbiosis, in which a time axis is added to the interaction, is also proposed. Rejection is based on the process that it will eventually be excluded, Assimilation will change into inclusion according to the field, Segregation will change into solidarity, and Symbiosis will change the direction of each other.

Society seems to have gradually converged to an equilibrium point after a great historical conflict. In the trend, we have considered the way of a better society, including the research of our predecessors. However, we consider that the society will not converge as long as humans make it up. In Japan, there is a movement to realize a diversity society (a society that is tolerant of diversity). However, this realization is a movement realized within the framework of consumption and production. Persons with disabilities may not want to be involved even if they want to be involved in production, and they have no place in a sustainable society. In the first place, persons with disabilities are persons who has parts missing from the definition of person in a narrow sense and cannot change, don't get us wrong. A part of their multimodal is missing. For that reason, we inevitably segregate as the right choice. The cultural background is a world model, and it is impossible for people who can only recognize (live) different world models to live together.

Asylum is one of the groups that make up society, and we aim for solidarity of each group, including socially strong people.

#### **5. Mechanized social norms**

The life of humans was changed by the expansion of the Internet and the evolution of artificial intelligence interdependently with social structure. For example, For example, our lifestyle has changed significantly by the spread of smartphones. The changes in social structure passively change our ethics. The crime is closely related to social structure. The crime occurs repeatedly unless the social structure is changed. The judging only one criminal does not change the social structure. The changes in the social structure are very costly.

However, the expansion of the Internet and the evolution of artificial intelligence have made it possible to reduce the costs with the changes in social structure through efficiency.

The social efficiency makes the change of social structure without criminal act. For example, the drive recorders make drivers unconsciously comply with traffic regulations. By monitoring each other, the speeding may disappear. For example, drive recorders make drivers unconsciously comply with traffic regulations. By monitoring each other, the speeding doesn't exist. Also, if a customer picks up goods and automatically make a payment in an unattended convenience store, then the act of theft will not exist. In the Internet world, we have lost the act of theft (which can be maliciously copied) except for digital data. A society that separates crime from human ethics and renders it meaningless is more threatening than singularity, the creating a system that prevents crime means we can't choose and evil options. In the same way, the social norms can be left to the machine.

Smart contracts arguably have the most innovative potential. In the smart contract, some or all of the parties to the contract invest their assets, and their assets are automatically redistributed among the parties. This means that machines can execute contracts between individuals without coercion or arbitration from third parties. Nick Szabo describes its function through an example of a car lease recorded in a smart contract. In this case, if the borrower misses out on a car lease, the contract will automatically read the borrower's right to use the car from the digitized record and revoke it. The smart contracts thus lead to automatic contract compliance [5].

The controlled societies have a problem when a powerful entity limits the calculation of gain to an individual. For example, some states in the United States have adopted artificial intelligence to identify their antecedents. It is highly possible that the subsequent life of the person is predicted and affirmed by the calculation of the gain based on the attributes born in the past and the past criminal history, which causes social exclusion.

However, we use the function of the controlled society to realize the social norms on machines. Ultimately, the singleton (world order) manages society, as Nick Bostrom [6] says. The social norm enforced by the state power is called law, but by entrusting the social norm to the machine, the state power becomes unnecessary. This kind of society is the mechanism that can create Asylum permanently, and it is called Digital Asylum Model. The digital agile model is a framework of a society (system) that realizes the control of social norms and power, the automatic production of goods and the provision of services, and the redistribution of wealth.

## **6. Consensus to build the Asylum**

In the Digital Asylum model, we must define the norms by which we must maintain solidarity. We reflect Rawls [7]'s veil of ignorance in the actual social structure.

Rawls' conception of justice differs significantly from utilitarian understanding of justice.

The equality in utilitarianism is equality to profit. If non handicapped persons need less than persons with the disability to obtain the same degree of utility, utilitarianism gives the healthy person a good.

It can create extreme inequalities, and the poorest groups in society cannot secure basic rights and freedoms. Rawls proposed the veil of ignorance and the original position, arguing that a society without inequalities or injustices should be constructed and realized from the beginning. This paper also supports this position.

There are various criticisms in Rawls' theory. Sen criticizes Rawls's theory of justice for redistribution of goods. Sen noted the inequality between persons with disability and non handicaped persons. That is, given the same basic good, persons with disability may not be able to do what non handicaped persons can do, rather Sen says that society must realize the basic capability of an individual. Latent the capability is a concept that means a set of functions that result from connecting a person with a state and a behavior in order to live a good life or a good life.

Sen considers that it is fair for all to be able to participate in the social life of a community. Rawls also assumes that all members of society are rational. Nevertheless, we support Rawls because we believe that the equality can lead to a fair society, and that achieving equality is the provision of basic goods. In this paper, we consider Rawls' position as a way of thinking that vulnerable groups should be prioritized. In addition, Sen also criticizes the assumption of a rational subject. We make effective use of quantified human attributes in a controlled society, and argue that machine intelligence can save all socially oppressed groups.

We provide the original framework of the society of the future. Therefore, in this paper, it is assumed that Rawls supports the position of disparity, and machine intervention is the intervention.

In channel theory[8], the object is regarded as a distributed system, its elements are represented by each classification area, and the whole is expressed by a channel consisting of the classification area and information projection. This makes it possible to mathematically handle the flow of information in distributed systems.

In the channel theory, let the classification area of each member of the community be  $C_i$ . Furthermore, let  $\pi$  be the information projection. It is related to  $C_i$  and  $C_j$  through the channel  $C$  defined by the core of the classification  $C$ . The local logic generated from  $C_i$  is obtained  $L_i$ , and the local logic on the core  $C$  is obtained  $L_C$  by this local logic and information projection  $\pi$ . Furthermore, by applying the information projection  $\pi$ , it is possible to obtain local logic  $L_i$  derived from the channel  $C$ . Such translation affects the establishment of communication.

## **7. To the Digital Asylum Model**

The technology may dramatically increase, and productivity and economic growth rate may increase anew with the spread of artificial intelligence.

When such the mechanized economy will come, the present capitalist economy will the end and workers will be replaced by machines which will free people from labor. It realizes the de-labored society. However, the income of workers changes in the de-labored society. The possible methods 1) welfare, 2) socialist economy, and 3) universal basic income. 1) and 2) do not function well even considering the feeling of satisfaction in life and willingness to work. In 3), the government directly pays the

minimum living expenses to all citizens. Compared with the livelihood protection that is selectively paid, the lump sum can be paid, so the administrative cost is lower. However, persons with disabilities need a social security system.

We consider the realization of the digital asylum model from the energy trade.

### Value of Bitcoin

Given that a block is generated on the block chain every ten minutes with an estimated energy consumption of 385.84 MWh, a single block uses the following amount of energy:

$$385.84 \text{ MWh} / (1 \text{ h}/10 \text{ min}) \approx 64.31 \text{ MWh}$$

If 12.5 Bitcoins are rewarded to miners for generating a single block, the energy required for one Bitcoin is:

$$64.31 \text{ MWh} / 12.5 \approx 5.14 \text{ MWh per BTC}$$

### Value of Product- Example: Electric vehicle

An electric vehicle uses 140.83 MWh in its lifetime from its manufacturing and use to its eventual disposal. If it takes 5.14 MWh to create one Bitcoin, an Electric Vehicles worth in Bitcoin would be:

$$140.83 \text{ MWh} / 5.14 \text{ MWh per BTC} \approx 27.4 \text{ BTC}$$

This practical illustration, linking of Marx's Labour Theory of Value to Bitcoin, builds a strong case for the potential to use Blockchain technology for a practice of the Digital Asylum Model.

We can solve the economic challenges needed to maintain the asylum using blockchain. Furthermore, we can form a system that pays the universal basic income regularly by programming Bitcoin in the conversion between energies and value,.

People don't understand how powerful artificial intelligence is as a technology that can disrupt multiple industries in a very short time, but it makes continuous maintenance of capitalism impossible.

## **8. Digital anarchism**

Treating people fairly means to respect their desires and interests and to acknowledge that they have equal rights to freedom. The goal of the Digital Asylum Model is to ensure that people have the physical and ethical means to develop their humanity. Until now technology has been used to increase profits and expand the economy, which does not free every individual from wasted effort. The Digital Asylum model advocates anarchism. The model's algorithm is maintained by humans, but the model is not governed by humans.

The anarchism is a government-less socialism. In other words, the abolition of human exploitation and oppression by people, the abolition of private property (i.e. capitalism) and government.

Anarchism is a political ideology that aims to create a society without political, economic, or social hierarchy. It is a social system that maximizes individual freedom and social equality. We must create a system that guarantees people the freedom to work. Freedom of labor is not the freedom to search for a businessman who will contribute one-tenth of the product of labor as the tax. Freedom of labor also includes break out of labor. The ultimate goal of society is anarchy, a society without government. We realize that with machines.

### **Conclusions**

The anarchism can be realized if a high degree of mechanization becomes possible, and solidarity is guaranteed there. The Digital Asylum Model replaces the social system based on the class principle and the national principle with solidarity and artificial intelligence, and replaces it with a free non-nationalist society in which machines manage. Finally, we are convinced that those who are dissatisfied with the current social structure have obtained new ways to obtain freedom..

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