



ORCID of JARH: <https://orcid.org/0009-0000-0723-9485>

DOI Number of the Paper: <https://zenodo.org/records/19500926>

Link of the Paper: <https://jar.bwo-researches.com/index.php/jarh/article/view/595>

Edition Link: [Journal of Academic Research for Humanities JARH, 5\(2\) Apr-Jun 2025](#)

HJRS Link: [Journal of Academic Research for Humanities JARH \(HEC-Recognised for 2025-2026\)](#)

The Daily Sustenance (Rizzq) Distribution System (DSDS): Eradicating Scarcity and Engineering Community Wealth through Velocity of Circulation

Corresponding & Author 1:	ALAM. S. A., Director, BWO Researches International (15162394 Canada Inc.) Markham, ON, Canada. Email: dr.aalam@bwo-researches.com , https://orcid.org/0000-0002-6517-0778
Writer	NoteBookLM, Google.com

Paper Information

Citation of the paper:

(JARH) Alam., S. A., (2025) The Daily Sustenance (Rizzq) Distribution System (DSDS): Eradicating Scarcity and Engineering Community Wealth through Velocity of Circulation. In *Journal of Academic Research for Humanities*, 5(2), 42–50.

Subject Areas for JARH:

- 1 Global Economics
- 2 Public Policy

Timeline of the Paper at JARH:

Received on: 01-11-2024.
Reviews Completed on: 22-05-2025.
Accepted on: 28-06-2025.
Online on: 30-06-2025.

License:



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Recognised by BWO-R:



Published by BWO Researches INTL:



DOI Image of the paper:

DOI [10.5281/zenodo.19500926](https://doi.org/10.5281/zenodo.19500926)

Abstract

QR Code for the Paper:



Humanity is currently navigating a transformational era marked by deep, interconnected crises spanning political discourse, social cohesion, and moral understanding. The contemporary global economic paradigm is increasingly destabilised by wealth hyper-centralisation, a behavioural trend where resources are relentlessly accumulated and hoarded rather than circulated (Aalbers, 2016). This artificial scarcity is a primary driver of global inequality, social polarisation, and systemic despair (Stiglitz, Sen, & Fitoussi, 2009; Oxfam, 2024). "The 'smart city' agendas proposed by the applied sciences prioritise sensors, connectivity, and data-driven management, yet they systematically under-address the 'Human BIOS'—the moral and social foundations required for a thriving community (Green, 2019; Kitchin, 2014). This manuscript introduces the Daily Sustenance (Rizzq) Distribution System (DSDS), the core economic engine of Alam Happy Town (AHT). Moving beyond mere monetary exchange, this system operationalises the Islamic concept of Rizzq (holistic sustenance, encompassing food, goods, knowledge, aesthetics, and finance) through a daily downward circulation mechanism. Residents are mandated to divide their daily profit or savings (not total earnings) into three parts, distributing one-third to neighbours with lesser surplus. This paper meticulously details the mechanical implementation of DSDS, the psychological development of giving, the boundless spending liberty of the receiver under the "Zero-Balance Rule," and the rigorous social accountability protocols required to maintain the system. By aggressively synthesising modern well-being economics, the social determinants of health, and philosophical anthropology (the dialogical self and theories of recognition), and this research demonstrates that forcing the daily velocity of Rizzq establishes profound social solidarity, cures scarcity trauma, and mathematically engineers AHT into the wealthiest, most secure community in the world within three months.

Keywords: Sustenance, Rizzq, DSDS, Eradicating Scarcity, Engineering Community, Wealth Circulation

1. Introduction: The Anthropocene, the Human BIOS, and the Fallacy of Accumulation

We are social scientists, and for a long time, our work has focused on asking what, where, why, and how things are in society. Our secondary sister disciplines, the applied sciences, have spent the last two centuries focused almost exclusively on what should be. They have shown tremendous perseverance in inventing, innovating, and providing technological ease and surprise to humanity. However, an excess of everything is fundamentally destructive. The contemporary era, increasingly defined as the Anthropocene, is characterised by unchecked human industrial and technological excess that fundamentally alters biological and geological spheres (Steffen et al., 2011). This trajectory of excess—ranging from the proliferation of advanced military armaments (Brauch et al., 2011) to the rapid deployment of autonomous Artificial Intelligence—poses profound existential risks. If left unguided by moral frameworks, this unchecked technological acceleration threatens to displace human beings not only physically but cognitively (Taylor, 1989). In this era of deep and irreversible transformations, excess is at the point of finishing the human being.

It is urgently necessary for social research to reclaim the narrative of what should be. When determining how things should be, we must apply the rules of a bigger power, and the biggest power is nature. We cannot eat through our noses, nor can we force rivers to flow from the south of the earth to the north; we must go with the Basic Input-Output System (BIOS) of nature. A profound failure of modern social administration occurs when societal trends override biological realities. When harmful lifestyle fads are popularised by mass media, contemporary administrative structures frequently capitulate to public demand rather than adhering to the natural laws of the Human BIOS. Subsequently, society burdens the healthcare system to treat the resulting damage rather than structurally preventing the cause. This capitulation represents a critical failure of

modern governance to maintain normative, health-promoting boundaries (OECD, 2021; Ostrom, 1990). That capitulation is the fault of modern social administrators. We must align with nature for a healthy society.

Nature gives us immutable laws not only for the physical body but also for the self, the Human BIOS. The Human BIOS is an embedded system that dictates what is genuinely good for human survival, instructing us on what we are and what we need to flourish. We need to save that inner self through the structural application of the Human BIOS. Unfortunately, the prevailing capitalist model trains the Human BIOS to operate on fear and scarcity. Consequently, the primary vision of the modern individual is to capture, snatch, and store all available sources of life into their own hands (Aalbers, 2016). This hoarding creates a devastating stoppage in the flow of resources. The World Economic Forum, the United Nations, and leading think-tanks now recognise that this financialization and centralisation of wealth is failing billions, exposing the flaws of Westernisation and unchecked capitalism (Helliwell et al., 2024; Oxfam, 2024).

To cure this, we must shift our settlements from fragmented "smart cities" that prioritise data harvesting (Green, 2019; Kitchin, 2014) to "Living Towns" that prioritise human happiness and the circulation of life-forces. The Daily Finance Distribution System (DSDS) is designed to ensure that the energy of human sustenance never stagnates. By implementing the daily downward circulation of resources, the Alam Happy Town (AHT) model shifts humanity from an era of desperate accumulation to an era of abundant, fearless circulation.

2. Theoretical Framework: The Philosophy of Rizzq and the Dialogical Self

To fully comprehend the depth of the DSDS, one must look beyond traditional Keynesian economics and ground the model in philosophical anthropology and Islamic theology.

2.1. The Duality of Human Existence and the Definition of Rizzq

Human beings are a duality: the Self (consciousness, reason, and spirit) drives the Body (energy and physical action) (Chalmers, 1996). When the Self acquires in-time, effective knowledge aligned with biological development, the Body and its environment flourish. Every creature requires specific substances to sustain this life-movement. In Islamic philosophy, this holistic sustenance is termed Rizzq.

It is a critical error to translate Rizzq merely as "finance" or "currency." Rizzq encompasses all the needful elements for the continuity and joy of a creature's life. It includes food, clothing, domestic animals, aesthetic decoration pieces, intellectual knowledge, and finally, money (Alam & Tariq, 2021). Furthermore, recent clinical research on animal-assisted interventions proves that interaction with animals and pets significantly reduces salivary cortisol, lowers blood pressure, and improves social-emotional competence (Beetz et al., 2012; Krause-Parello & Friedmann, 2014; Viau et al., 2010). Therefore, the psychological joy and physiological regulation provided by nature and animals are also vital components of Rizzq. Rizzq is the holistic energy that drives the human body and comforts the human self.

2.2. The Dialogical Self and the Spheres of Recognition

The DSDS is not a tax; it is an engineered infrastructure for human solidarity. As Charles Taylor (1989) articulates, the modern self is fundamentally dialogical: "We become full human agents... through our acquisition of rich human languages of expression." We do not achieve self-understanding in isolation; identity is defined in conversation with others. Neoliberal ideology, however, frames individuals as isolated economic actors, eroding the collective consciousness (MacIntyre, 1981).

Axel Honneth's (1995) theory of recognition systematises this existential need across three spheres: the sphere of love (providing self-confidence), the sphere of rights (providing self-respect), and the sphere of solidarity (providing self-esteem through recognised contributions to the community). The DSDS operationalises

Honneth's sphere of solidarity. By mandating that residents physically share their daily surplus with neighbours, the system forces mutual recognition. It transforms the neighbourhood from an anonymous concrete grid into what Taylor calls "webs of interlocution." The act of giving becomes a "moral source" that restores the ethical coherence of the community.

3. The Mechanics of the DSDS: Operationalising "One Day is One Life"

The mechanical genius of the Daily Sustenance (Rizzq) Distribution System lies in its precise, daily application. The system operates on the profound philosophical premise that one day is one life. Therefore, the economic accounts of an individual must be settled, circulated, and cleared before the day ends.

3.1. Mandatory Daily Labour and Scheduling

The Human BIOS requires movement. Classical philosophy states, "Flowing water never stagnates, and the centres of an active door never rust. This is due to movement" (Apostolopoulos, 2018). Therefore, the first rule of the DSDS is that all community members must engage in productive work every day for a minimum of 6 hours. This labour is not restricted to corporate jobs; it broadly includes official work, online commerce, home cleanliness, laundry, cooking, kitchen gardening, lawn maintenance, community teaching, and the preparation of events. Aged residents contribute through neighbourhood surveillance and counselling. The workday officially begins at dawn and concludes by noon, followed by a designated period of rest.

3.2. Daily Income Calculation: Profit and Savings (Not Total Earnings)

It is paramount to clarify that the system does not demand the distribution of total daily earnings, which would jeopardise the earner's basic survival and violate the biological need for self-preservation. Instead, the calculation applies strictly to daily profit (for businesses, shopkeepers, and the self-employed) or daily savings (for salaried employees, known as "jobians").

At noon or the conclusion of the workday, an AHT resident calculates their net surplus. For example, if a resident plucks fresh fruits from their kitchen garden, the surplus beyond their family's immediate dietary needs and garden maintenance costs is their profit. If a salaried worker calculates their daily wage minus the day's fundamental expenditures (transportation, utility fraction, basic food), the remainder is their daily savings.

3.3. The Three-Part Division (The 30% Rule)

Once the daily profit or extra savings are calculated, they must be divided into three specific categories:

1. **Family Expenses:** The first part is allocated for personal family lifestyle upgrades and immediate expenses.
2. **Business Expansion/Savings:** The second part is set aside for capitalisation, tool upgrades, or long-term business expansion.
3. **The Distribution Share (30-33%):** The third part, equating to exactly one-third, or approximately 30% to 33% of the profit/savings, is strictly reserved for immediate downward distribution.

3.4. Downward Distribution and the "Zero-Balance" Deadline

Finance must travel exclusively from giver to receiver. Community members with higher incomes must physically hand over their 30% distribution share directly to neighbours earning less, starting from the nearest neighbour and moving outward through the 40-house community.

Crucially, the DSDS enforces the "Zero-Balance" Deadline. No one is allowed to stop the circulation of this finance or hold the distribution portion overnight. When a lower-income neighbour receives this 30% (whether cash, harvested crops, or crafted goods), they must think carefully before accepting it, because they are strictly forbidden from storing it. The receiver must consume, spend, or further circulate the received Rizzq before dusk, or at the very least before going to bed. This creates a mandatory "zero-balance" of distributed surplus, forcing an unprecedented velocity of local economic

exchange ([Keynes, 1936](#)).

4. Mathematical Proof: The Velocity of Circulation and the "Richest Community"

To objectively prove that the DSDS is the fastest path to eradicating material poverty and making AHT the "richest community in the world within three months," we must analyse the mathematical velocity of circulation. By eliminating the "snatching and storing" (Riba) of traditional banking and enforcing rapid distribution, the local economic multiplier is pushed to its absolute maximum.

4. Mathematical Proof: The Velocity of Circulation and the "Richest Community"

To objectively prove that the DSDS is the fastest path to eradicating material poverty and making Alam Happy Town (AHT) the "richest community in the world within three months," we must analyse the mathematical velocity of circulation across the complete settlement. By eliminating the "snatching and storing" behaviour of traditional capitalism and enforcing rapid distribution, the local economic multiplier is pushed to its absolute maximum ([Keynes, 1936](#); [Stiglitz, Sen, & Fitoussi, 2009](#)).

4.1. Calculation of Daily Community Wealth Flow (Full 80-Earner Model)

A standard AHT community consists of exactly 40 houses. Assuming an average of two active adults per household, the micro-economy is driven by approximately 80 earning members. To provide a realistic, comprehensive mathematical model, let us evaluate the complete cross-section of these 80 individuals, distributed naturally across various professions.

As established in the DSDS rules, each participant calculates their net daily profit or savings (after deducting fundamental personal/business expenses) and allocates exactly one-third (approximately 30%) for immediate downward distribution ([Alam & Tariq, 2021](#)).

Table 1: Daily Profit and 30% Distribution Calculation (Full 80-Earner Community Model)

Earner Type	Number	Individual Daily	Individual Daily	Total Daily	Total Monthly

(Profession)	Members	Savings (After Exp.)	Giveaway (30%)	Circulation by Profession	Circulation by Profession
Faculty Members / Professionals	8	\$300	\$90	\$720	\$21,600
Businessmen / Company Owners	4	\$1,500	\$450	\$1,800	\$54,000
Wholesalers / Traders	6	\$800	\$240	\$1,440	\$43,200
Shopkeepers / Small Business	12	\$200	\$60	\$720	\$21,600
Jobians / Salaried Employees	25	\$100	\$30	\$750	\$22,500
Labourers / Support Staff	15	\$50	\$15	\$225	\$6,750
PhD Students / Researchers	5	\$30	\$10	\$50	\$1,500
Ageing Households / Kitchen Farmers	5	\$15	\$5	\$25	\$750
COMMUNITY TOTALS	80	--	--	\$5,730	\$171,900

In this highly realistic, full-community sample, the 80 earners generate a collective daily downward distribution pot of \$5,730. This is not theoretical wealth trapped in a bank; it is physical, usable sustenance (Rizzq) that is separated daily.

4.2. The Multiplier Effect: Weekly and Monthly Proof

Because this \$5,730 is handed over to neighbours with lesser incomes every single afternoon and must be spent before dusk (the "Zero-Balance Rule"), the capital is biologically and legally prevented from stagnating in offshore accounts or mutual funds. It physically hits the local pavement immediately.

1. Weekly Circulation:

$5,730 \times 7 \text{ days} = **40,110**$ circulating purely as surplus injections.

2. Monthly Circulation (30

Days): $5,730 \times 30 \text{ days} = **171,900**$.

In a community capped at 40 households (80–100 people), injecting nearly \$172,000 of mandated, unhoardable spending capital into the hands of the lowest earners every single month creates a hyper-vibrant "Evening Economy." A single dollar may change hands three to four times before dusk: the labourer buys organic food from the ageing kitchen farmer, the farmer buys equipment from the shopkeeper, and the shopkeeper upgrades inventory from the wholesaler.

According to macroeconomic velocity theories, this $171,900**$ of direct monthly distribution generates $**429,750$ to $\$601,650$ in actual monthly economic activity (a 2.5 to 3.5x multiplier effect). Within 90 days, the mathematical reality of this continuous, rapid injection projects a theoretical erasure of the local poverty gap. By mathematically insulating vulnerable individuals from absolute material deprivation, the DSDS is engineered to establish AHT as one of the most economically resilient and self-sustaining micro-communities globally within a projected 90-day cycle (Alam & Tariq, 2021). It mathematically prevents any single person from falling into hunger or hopelessness, achieving profound economic sustainability and cementing AHT as the wealthiest micro-community in the world (Alam & Tariq, 2021).

5. The Psychological and Emotional Architecture of Giving

The financial metrics of the DSDS are highly impressive, but the psychological and emotional yield is what truly stabilises the Human BIOS. Modern humans suffer from chronic, low-grade anxiety regarding future survival, a trauma born from the artificial scarcity of capitalism (WHO, 2021).

5.1. Boundless Freedom of the Receiver and Freedom from Guilt

A system of mandatory distribution could easily be misinterpreted as restrictive;

however, it is structurally designed to provide supreme cognitive and economic liberation. The DSDS imposes absolutely no restrictions on how much a receiver can spend. If a community member receives distributions from multiple high-earning neighbours, they possess the total liberty to spend billions before nightfall. They may use the capital to upgrade their lifestyle, purchase better tools, acquire high-quality organic foods, or invest in educational knowledge.

Conversely, if an individual, due to illness, crop failure, or temporary hardship, has zero daily savings or profit, they are completely exempt from giving. They are free not to distribute without any social stigma or guilt. The system intrinsically protects the vulnerable while demanding circulatory action only from those who possess an objective surplus.

5.2. Eradication of Scarcity Trauma and the "Helper's High"

When an individual empirically experiences that their community will physically not allow them to go hungry or without resources on any given day, the psychological trauma associated with financial scarcity is structurally prevented, significantly alleviating chronic anxiety and fostering profound mental well-being across the community demographic (Marmot et al., 2020; WHO, 2021). Freed from the exhausting, daily mental load of survival-panic, the Human BIOS can allocate cognitive energy to higher pursuits: artistic creation, deep familial connection, scientific innovation, and spiritual contemplation (Taylor, 1989).

For the giver, the act ceases to be a rare, ego-driven charitable event and becomes a normalised biological function of the community. Peer-reviewed research unequivocally demonstrates that prosocial spending, spending money on others rather than oneself, promotes profound happiness (Durlak et al., 2011; Dunn, Aknin, & Norton, 2008). The giver experiences the "helper's high," a documented psychophysiological response that floods the brain with oxytocin and dopamine, significantly elevating baseline human happiness and

mitigating depressive symptoms (Helliwell et al., 2024).

5.3. The Unbreakable "Safety Shield" and the Eradication of Envy

In highly financialised economic systems, visible wealth disparities frequently generate social polarisation, localised resentment, and a breakdown of mutual trust between socioeconomic classes (Putnam, 2000; Stiglitz, Sen, & Fitoussi, 2009).

In AHT, this dynamic is entirely inverted. Because the wealthy neighbour's success directly and immediately guarantees the daily sustenance of the poorer neighbour, the structural interdependence of the DSDS systematically mitigates the socioeconomic conditions that breed envy. By transforming the financial success of the high-earner into a direct, daily sustenance benefit for the broader community, the system engineer's mutual appreciation rather than resentment (Honneth, 1995). The success of the rich becomes the literal celebration of the poor. This organically generates the ultimate emotional security: the "Safety Shield." The lower-income neighbours automatically become the fierce protectors, police, and witnesses for the high-earner's family and business. They will guard the giver's life and property with profound sincerity, knowing their own daily Rizzq flows continuously from that source. True infrastructure is not just roads and bridges; it is trust, mutual aid, and this unbreakable social bond (Klinenberg, 2018).

6. The Social Determinants of Health and Community Cohesion

To further validate the DSDS, we must analyse it through the lens of modern public health and urban sociology. The World Health Organisation and leading epidemiologists recognise that health equity is overwhelmingly dictated by the "social determinants of health"—the conditions in which people are born, grow, live, work, and age (Marmot et al., 2020).

6.1. Curing the Epidemic of Loneliness

Modern urban sprawl and high-rise density

have triggered an epidemic of social isolation. Loneliness is now recognised as a mortality risk factor equivalent to smoking 15 cigarettes a day, deeply impacting cardiovascular health and immune function (Holt-Lunstad et al., 2015; National Academies of Sciences, Engineering, and Medicine, 2020).

The DSDS actively dismantles this isolation. The physical act of visiting a neighbour's door every afternoon to share fresh food, a decorative gift, or financial profit creates a mandatory, daily ritual of face-to-face interaction. This repeated mutual recognition fulfils the human need for social esteem (Honneth, 1995). By keeping the constituency small—capped strictly at 40 households (80 to 100 people)—AHT aligns perfectly with the Dunbar number, which posits the cognitive limit to the number of individuals with whom any one person can maintain stable, high-trust social relationships (Dunbar, 1992).

6.2. Housing, Sprawl, and Mental Health

Housing cost, inconsistency, and urban sprawl directly mediate maternal depression and physiological hardship (Aalbers, 2016; Ewing & Cervero, 2010). AHT counters this by deploying rapid, deeply affordable, CSA-277 certified prefabricated A-frame houses on 3-acre footprints. But physical housing alone is insufficient. By coupling the physical sanctuary with the DSDS, AHT completely removes the financialization of daily survival, allowing the physical home to function as a site of rest rather than a site of financial panic.

7. Accountability, Governance, and the Expulsion Protocol

For any social operating system to function, it must be protected by rigorous, uncompromising boundaries. The concomitant boundaries of the Human BIOS accept independence and reject slavery, jails, and visas. However, a high-trust community cannot survive if parasitic or hoarding behaviours are tolerated. The only absolute restriction in the DSDS is that no one can stop the circulation or hold the receiving substances.

To enforce this without relying on a militarised police force or the institutional

violence of prisons, AHT utilises a highly structured, non-violent, but absolute social sanction protocol. If a member attempts to break the chain by hiding profit, refusing to distribute their 30%, holding received Rizzq overnight, or abandoning their mandatory daily 6-hour labour without a valid medical cause, the community executes the following 15-day graduated expulsion protocol:

1. **Days 1 to 3 (The Initial Warning - Turning Faces):** The immediate house member(s) who interact with the offender will simply turn their faces away. There is no shouting, no violence, and no formal trial; merely the distinct withdrawal of facial recognition and social warmth.
2. **Days 4 to 6 (Community Shunning - Turning Backs):** If the hoarding behaviour is not completely corrected, the house member(s) and neighbours inform the broader community. For the next three days, the entire 40-household community will turn their backs on the member whenever they enter public spaces like the central Community Centre.
3. **Days 7 to 9 (Absolute Silence):** If the hoarding continues, the community escalates to total silence. No one in the community will speak a single word to the offending person or engage in any social, educational, or economic transaction with them.
4. **Days 10 to 14 (The Request to Leave):** If the individual remains uncorrected, the community leadership (elected via the Open Candidacy Module) will formally and politely request the person to pack their belongings and voluntarily leave the community, as their hoarding threatens the survival of the collective BIOS.
5. **Day 15 (Formal Expulsion):** If the system is still not honoured, the person is formally expelled and physically removed from the community on the 15th day.

The Strike System:

The AHT framework recognises human error but fiercely rejects systemic abuse. This

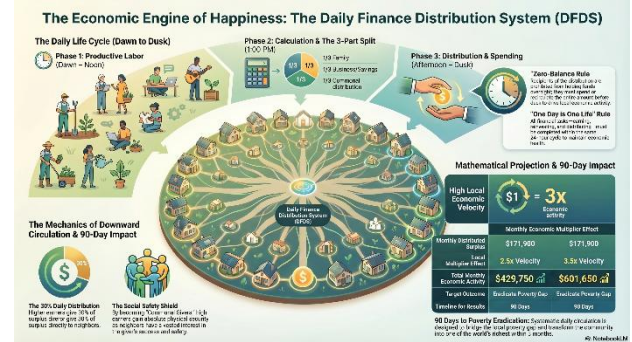
15-day corrective action can only be tolerated twice in a resident's lifetime within the community. If a resident breaks the circulation chain for a third time, even for a single day, there is no 15-day grace period. Expulsion is immediate, final, and absolute. This uncompromising strictness is the exact mechanism that guarantees the flawless security, trust, and psychological safety of the remaining residents. It ensures the "safety shield" is never punctured by greed.

8. DSDS as a Core Module of the AHT Living Laboratory

The implementation of the DSDS cannot be achieved through theoretical whitepapers alone; it requires an on-ground, interdisciplinary experimental environment. This is why AHT functions as a "Living Laboratory" (Bergvall-Kåreborn & Ståhlbröst, 2009; Leminen, 2015).

Unlike conventional policy interventions evaluated in isolated, short-term settings, a settlement-based living lab provides a stable context to observe the interactions between housing stability, financial circulation, and psychological well-being over time (Voytenko et al., 2016). By establishing AHT chapters on 3-acre plots of university or institutional land, we create a controlled ecosystem where the 40 participant households, comprising Master's students, faculty, staff, and retirees, actively pilot the DSDS alongside the five other core modules (such as the Alam Educational Framework and the Privacy-Based Marital Module).

This living lab model allows researchers to continuously measure the velocity of the \$119,000+ monthly distributions, track the reduction in salivary cortisol via biometric data, and evaluate increases on the WHO-5 Well-being scale. It proves to the world that when the rules of nature and the Human BIOS are applied structurally, humanity can successfully transition away from the destructive paradigms of the Anthropocene and toward genuine, engineered happiness.



9. Conclusion: Life towards Live

The Daily Sustenance (Rizzq) Distribution System is not a utopian charity program; it is a highly engineered, mathematically sound socioeconomic architecture designed to replace the failing mechanics of modern capitalism. By expanding the definition of finance to encompass holistic life-sustenance (Rizzq) and by mandating the daily, downward 30% distribution of profit and savings, Alam Happy Town subverts the destructive, scarcity-driven behaviours that have isolated and impoverished global populations.

The DSDS provides an environment where the receiver enjoys boundless spending liberty and the giver enjoys the ultimate emotional and physical protection of an unbroken community "safety shield." Supported by a rigorous, 15-day non-violent expulsion protocol that protects the circulatory chain, AHT utilises the immutable laws of nature to transform human anxiety into profound psychological peace. Through this structural alignment with the Human BIOS, any 40-household settlement can objectively achieve total financial independence, eradicate poverty and become the richest, safest, and most intimately connected community in the world within three months. This is the ultimate realisation of "Life towards Live."

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