

IdeaFarm Operations, Incorporated

BYLAWS

2025-05-27

INTENT AND CONCEPTS

Article B-1: These Bylaws, as amended, shall be interpreted in the light of the Articles of Incorporation, as amended, and the Articles of Incorporation, now incorporated by reference, shall prevail against any contrary provisions herein. For each document, the meaning of words is fixed by the place and time of last revision to mean what they were commonly understood to mean at that time and place. Legal, technical and scientific words are to be given their legal, technical and scientific meaning, and other words are to be given their common meaning. Headings and placement are material to intent.

Article B-2: Pursuant to Article A-4, this corporation develops and teaches a “way of life” that includes a “way of thinking about Higher Power”. Development and teaching of that way of life shall proceed both by speech and by example. The operations of this corporation shall conform at all times, and to the greatest extent practical, to that “way of life”, including that “way of thinking about Higher Power”.

Article B-3: Pursuant to Article A-4, this corporation organizes “villages” of people who come together committed to living that way of life in community. At all times, and to the greatest extent practical, this corporation shall operate so as to be experienced, by both its members and others, as such a “village”, and/or as an association of inhabitants of such “villages”.

Article B-4: The concept and meaning of “village”, as used herein, is to be drawn from the following narrative and theory. 500,000 years ago, in Africa, there were villages in a jungle. The jungle was an incomprehensible place of chaos, violence, and predation. Humans, having been nocturnal, “lone wolf” hunters, began to form mixed sex groups to enjoy “safety in numbers”.

These groups evolved to become “villages”, characterized by gender and age specialization. In each village, these specializations came to be passed from old to young in the form of stories that expressed a “way of life” that imposed gender (man, woman) and age (children, elders) roles. Such roles came to be accompanied, in the stories, by moral rules. Over time, these stories expressing roles and rules became myth, religion, and science, which together comprised a “way of thinking about Higher Power”.

Throughout this process, human evolution involved both genes and memes. By gene evolution we mean changes in our “DNA software” to configure our bodies for greater success at the game of life. By meme evolution we mean changes in our “way of thinking about Higher Power” to configure our minds for greater success at the game of life.

This meme evolution was not limited to culture and tradition. Our brains are “wet computers”. Every aspect of human cognition, including our patterns of conscious thinking, our emotions, and our hormone-driven and instinctive and subconscious behaviors, comprise “hard wiring” that evolved in response to evolutionary incentives. In particular, every aspect of human sexuality, gender, reproduction, family, and village behavior, including moral behavior, is the result of 500,000 years of evolution.

We are what we are because our current “design” is what worked best over 500,000 years (25,000 generations) of trial and error evolutionary testing, of survival of the fittest in a game of life presented by an incomprehensible, chaotic, violent, predatory jungle. In that game, no one got points for effort; only results mattered. In that jungle, what was fair counted for nothing; the only thing that mattered was what worked.

For 500,000 years (25,000 generations), the winning strategy for humans in the game of life has been to form coalitions (villages), rather than “go it alone”. Every aspect of what we are is tuned for that strategy, is tuned to make village coalitions survive, dominate, and prosper.

In short, men are creatures of the jungle, women are creatures of the village, and unselfishness is what makes it all work so that human individuals can join together in community to survive and prosper at the game of life.

So, why is it that humans today “go it alone” as individualists? It is because they live in an illusion; they do not understand the essential nature of the urban jungle and of their situation. They do not understand that they are being played.

The need for community is urgent. The appearance that humans have progressed and thereby escaped the chaos, violence, and predation of the ancient jungle is an illusion. The appearance that humans now understand their situation, that today’s “urban jungle” is not incomprehensible, is an illusion. The reality beneath the illusion is that today’s urban jungle is more chaotic, more violent, and more predatory than was the ancient jungle. The ancient jungle was merely indifferent toward our ancestors. Today’s urban jungle is actively, maliciously hostile to The People. Today’s urban jungle is constructed by an Evil Establishment that exists in every territorial nation and that preys upon The People, exploiting them.

In game theory terms, the inhabitants of today’s urban jungle are blind to the game of life and are convinced that they can each “go it alone”, while an evil coalition constructs the illusion of their life for them in order to exploit them as, for all practical purposes, slaves.

In these terms, the mission and purpose of this corporation is to expose the illusion, expose the evil coalition, and gather The People into “village” coalitions so that they can have a chance to win at the game of life.

Article B-5: This corporation is founded upon, and is guided in its operation by, the possibility that “there is nothing new under the Sun”, that human persons today live in an “urban jungle” that is just as incomprehensible, chaotic, violent, and predatory as was the ancient jungle, and that is even

more hostile in that the ancient jungle merely hosted predators, while today's jungle is created and controlled by predators (Evil Establishments).

This corporation is founded upon the possibility that the winning strategy for the human person today is, as it has always been, to gather together into villages in order to win at the game of life presented by today's "urban jungle".

This corporation is founded upon the possibility that the essential ingredient for such villages to survive and prosper is a "way of life" characterized by **gender and age specialization**, and that includes a "way of thinking about Higher Power" that encourages and requires and enforces **unselfishness**.

WORLD VIEW

Article B-6: GENDER: Men create order. Women create the village. Women do not comprehend the jungle, and men do not comprehend the village. The wisdom of both is needed. Both must be honored and edified.

Article B-7: UNSELFISHNESS: All religions have the same moral message, which is to be unselfish, as that term is defined in the Articles of Incorporation.

Article B-8: RELIGION: Each major world religion has a story, a myth. The myths differ greatly, but all have the same function, which is to put everyone in a village "on the same page" so that the village survives and thrives in the jungle. A village's myth does this by giving each person an understanding of himself or herself, of the jungle, and of his or her role within the village.

Article B-9: FAITH AS FACT: The myth of every religion, including Atheism, includes statements of supernatural and other metaphysical fact. Believers embrace a particular myth as fact (e.g. written by a human but

inspired by God), while nonbelievers view the myth as fiction. It is illogical to think that human beings can know any metaphysical fact. The God of the Christians, for example, might exist, and might not, and there is no way to know, or even to assign a probability. It is not illogical to be a believer who thinks “yes”, and it is also not illogical to think “maybe” or “no”.

Article B-10: FAITH AS WISDOM: The myth of each major religion is filled with wisdom, and that wisdom can be effectively accessed only by believers. For example, the God of the Christians does indeed exist, for all practical purposes. In the jungle, for a village to survive and thrive, the villagers must have a common myth, and they must be believers.

The function of all myth is to reduce reality to simple, familiar terms, thereby putting everyone in the village “on the same page” and enabling everyone, even the foolish and simple minded, to imitate wisdom in their lives and to know what is expected and required of them.

PROGRAM

Article B-11: We think that, in this matter, what is possible is more important than what is true. If gender and age specialization and community and unselfishness are the keys to winning at the game of life, as we think that they are, then the way of life, including way of thinking about Higher Power, that this corporation will develop and promote, will greatly improve the lives of those who join us. If we are wrong, no harm will result from our error, because contemporary culture is so dysfunctional, with failed marriages, broken homes, loneliness, and purposelessness, that our effort to create an alternative is not likely to make anything even worse.

Think of this corporation as running a social experiment. We intend to show all of humanity that life can be much, much better for everyone than it currently is. Be a part of that experiment. Get into this early, for the upside potential. Become familiar with the nuts and bolts from the inside. If, as

you come to understand our enterprise, you don't like what you see, you can always leave us and resume your search for joy and purpose and meaning.

This corporation's program is to organize people into local, face-to-face, "eat-together villages" worldwide, united within each village as well as worldwide, in that every participant embraces the world view stated above. Participants are not required to participate in a world religion or to be believers in a religion's myth. But they are encouraged to do so, and each village is required to have the character, the "look and feel", of a community of believers. Tolerance and respect for all of the major world religions is required, although a village may, at its option, limit itself to a particular religion.

In a village, persons range from "true believers" to those who just play along with no sincere belief in the factual truth of the myth, and all degrees in between. Belief in the myth's factual truth is not essential. What is essential is that every person chooses to embrace the premise of factual truth and chooses to erect his or her entire life on that premise.

Article B-12: Pursuant to Article A-13, this corporation shall have natural person members of two classes: men (biological males at birth) and women (biological females at birth). Membership is open, and only open, to any natural person, worldwide, who can (1) establish his legal name and (2) identity and (3) sex at birth (male, female) and that he or she is (4) at least 18 years old, and who, (5) in writing, solemnly declares and affirms that he or she, by accepting membership, thereby commits to that "way of life" and to coming together with others for the purpose of living that "way of life" in community.

Claimed sex at birth is established by presumption unless the claim manifestly conflicts with appearance or behavior.

Article B-13: Membership is by invitation only. An application for

membership shall be taken only from a person who is known to a currently active member in good standing who endorses the applicant in writing.

Endorsement means only that the endorser has verified with due diligence that the name, address, sex at birth, and age declared on the application are true, that the applicant understands the essential nature of the way of life that he or she is committing to, and that the endorser is satisfied that the application is not fraudulent and not made with evil or hostile intent.

Claimed sex at birth shall not be challenged except when the claim manifestly conflicts with appearance or behavior. In such cases, endorsement shall not be given except on “more likely than not” proof of the claim.

Endorsement is not subjective and is not an evaluation of how good or worthy the applicant is. Endorsement must be granted to any applicant who can make the required showings. When that is done, the endorser has no discretion and must grant the endorsement without demanding payment.

Article B-14: Any person who, when challenged, cannot establish his or her sex at birth, may apply for membership if a medical record can be produced that establishes sex (male, female) at a particular age, plus a “more likely than not” showing that no hormone or other sex changing treatments had been received at that time or earlier.

Article B-15: Except as provided by Article B-24, no person will be accepted into membership who, if challenged, cannot establish sex at birth. Once membership is granted and accepted, membership will be terminated if, upon challenge, the member cannot establish sex at birth. The challenge in that circumstance shall be made only by the membership tribunal at the request of any member. In either circumstance, the challenge shall be made only on probable cause, and such cause shall be specified with particularity in the record. Persons in either circumstance, and also applicants who were born with ambiguous sex and who otherwise qualify for membership, may proceed

as B-24 applicants / members and may be admitted or continue as members as provided in that article.

Article B-16: All business and formal meetings of the corporation, including board meetings and member meetings, and all votes, shall be noticed and conducted and, if required, recorded, electronically. Application for membership establishes consent to the use of electronic communication for all corporation and membership business. Every member is required to possess an active and secure email address and to use a particular chat room technology (provided with membership) to conduct all membership business.

Article B-17: The formalities of applying for membership shall include a “Faith and Performance Contract” that commits the applicant to embracing a list of “Articles of Faith” and “Articles of Duty” that together fully specify the essence of the “way of life”, including “way of thinking about Higher Power”, that is developed and taught by this corporation.

The Articles of Faith are to be construed as a model for, or approach to, thinking about Higher Power, not as a list of alleged facts that the applicant claims to believe are true. Applicants are free to doubt the truth of any or all Articles of Faith. But they are required to choose to build their lives and their thinking about Higher Power on the premise that the Articles of Faith are factually true. They are required to participate in community with other members in a way that is founded and built upon that premise.

In other words, an Article of Faith is not an alleged fact that the member does not question and does not doubt. An Article of Faith is a “stylised” fact that the member uses as a model, or way of thinking, about Higher Power, not because he or she knows it to be true, but because he or she is committed to building his or her life, including community life, upon that model as a foundation that he or she expects to result in living life wisely and partaking in the community’s success at the game of life.

The purpose of the Articles of Faith is to put everyone on the same page by creating a narrative that all can understand and that gives each person a way to understand his or her place in the universe's expanse of space and time. The Articles of Faith do this, as all religious belief systems do this, by describing the universe in human terms, in terms that are familiar to every person. The issue is not whether the Articles of Faith are true, but whether they can be understood by all and will bring success to the community.

Article B-18: The "Performance Contract" that each applicant for membership must execute shall include the duty to tolerate every major world religious tradition and belief system and to be open to whatever precious wisdom is to be had from each. This corporation is not in the business of reinventing the wheel. The "way of thinking about Higher Power" that this corporation develops and promotes is intended to complement the ways of thinking that are already available to humanity, so that those ways of thinking become more accessible, more deeply understood, and more effective in transforming all of us ignorant, selfish, predatory savages into community wellsprings of love, strength, wisdom and service.

Article B-19: Pursuant to Article A-15, this corporation shall be controlled by a Board of Directors, comprised exclusively of men (biological males) who are elected by those members who are men. There shall also be a Board of Advisors, comprised exclusively of women (biological females) who are elected by those members who are women. Only men who are members in good standing may become directors, and only women who are members in good standing may become advisors.

Article B-20: To become a candidate for a directorship, a man must obtain the consent of the Board of Advisors. The Board of Advisors shall also have the power to remove a director by voting "no confidence". The Board of Advisors shall advise the Board of Directors, and may also advise the general membership. The Board of Advisors shall function as the primary advocates and problem solvers for internal matters, including improvements to the

“member experience”, and shall present findings and recommendations to the Board of Directors for disposition.

Article B-21: Except as provided in Articles B-22 and B-23, every facially sufficient application for membership shall be accepted, and no membership may be revoked, except upon a showing of cause (fraud, or legal, intellectual, or moral incapacity, or breach of contract) before a membership tribunal duly appointed by the Board of Directors. Absence of cause shall be presumed, and rebutted only with clear and convincing contrary evidence. Character evidence shall be admissible.

Article B-22: Except as provided in Article B-24, persons who do not currently live and identify as cisgender, or who currently identify as queer or homosexual or bisexual, or who currently profess or admit or evidently are practicing masturbative, homosexual, pedophilial, bestial, or necrophilial orgasm, or any orgasm other than adult copulatory (penis inserted into vagina) orgasm, shall be categorically and in every case denied membership. This article reaches speech (including expressive activity), but not private, undisclosed behavior. The sole purpose of this article is to prevent hostile infiltration and take-over of this corporation by flooding it with fraudulent membership applications.

Article B-23: Except as provided in Article B-24, the Board of Directors may identify other classes of persons who shall be categorically denied membership, but only upon a clear and convincing showing of class propensity of incapacity or fraud. The sole purpose of this article is to prevent hostile infiltration and take-over of this corporation by flooding it with fraudulent membership applications. If the class is a race or an ethnic group or a religion, the categorical denials of membership, and any pending applications of that class, shall be stayed pending review by a competent civil tribunal of the State of California.

Article B-24: The Membership Tribunal may in its sole discretion grant a

membership application that is of an Article B-15 or B-22 or B-23 class, as long as it finds that (1) B-24 members do and will continue to account for less than 1/32 of the total number of active members in good standing, that (2) the applicant intends to fully conform henceforth to the “way of life” of this corporation, and that (3) the application is truthful in every respect.

Article B-25: Every member may revoke his or her membership declaration at will, in writing, and must do so promptly if that member “falls out of love” with that “way of life” or with the membership community, or no longer intends to, or is able to, faithfully perform the duties of membership. Any person who voluntarily revokes his or her membership may apply to revive that membership, and such application shall be deemed a new membership application for all purposes.

Article B-26: No membership may be revoked or terminated by anyone other than the member except as provided in Article B-21.

EXPENSES AND FUNDING

Article B-27: This corporation shall be operated entirely by unpaid volunteers, and shall not pay compensation for labor or services to any director, advisor, officer, or member (hereafter “affiliated”), or to any other person, except that B-30, B-31, and B-32 funds may be paid to any corporation and to natural persons who are not affiliated.

Article B-28: This corporation shall fund operations and administration exclusively with revenue from membership dues and the sale of goods and services that directly and materially achieve the corporation’s mission and purpose. This corporation exists to create value for its members, with its operations funded by its members.

Article B-29: Except as provided in Articles B-30 through B-34, this corporation shall neither solicit nor accept donations of money or items for

resale, but may solicit and accept donations of (1) time and effort, of (2) services, such as, without limitation, management or marketing consulting or legal or information technology or market communications or sales services, and of (3) equipment and tangible personal and intangible intellectual property. The corporation shall not accept B-29 donations that are not directly and materially useful to achieving the mission and purpose of the corporation.

Article B-30: This corporation may solicit and accept monetary donations earmarked for marketing communications (membership sales) services. Such moneys, including yields thereon, shall be accounted for separately to ensure that they are only spent on variable supply expenses, such as supplies, printing and mailing, incurred to communicate membership offers to potential members, and not spent on operations or on administration, including administration of, and labor for, market communications.

Article B-31: This corporation may solicit and accept monetary donations earmarked for legal defense. Such moneys, including yields thereon, shall be accounted for separately to ensure that they are only spent on reasonable attorney fees and court costs, and not spent on operations or on administration, including administration of, and labor for, court appearances by administrators.

Article B-32: This corporation may solicit and accept monetary donations earmarked for computer hardware and software products and services. Such moneys, including yields thereon, shall be accounted for separately.

Article B-33: This corporation may solicit and accept monetary donations from the incorporator and from its directors, officers, and members, and may use such funds for any purpose.

Article B-34: Unsolicited monetary donations must be placed in the B-30, B-31, and/or B-32 funds.

Article B-35: This corporation shall neither defend nor indemnify its directors and officers and members. Every director, officer, and member is responsible for knowing the law, conforming to it, and refraining from any act or omission that would create legal liability for himself or herself or for the corporation.

Article B-36: This corporation shall optimize its exposure to jeopardy of lawsuit and of loss of tax exempt status, by endeavoring to minimize the flow of money within and through the corporation, by conforming to the law, and by keeping good accounting and other records.

PROCEDURE

Article B-37: The acceptance of members does not alter the powers of the incorporator or of the directors appointed by the incorporator until such time as there are at least 256 members who are active and in good standing. Until that time, the incorporator may appoint and remove men, including himself, to be directors, at will, and may appoint and remove women to be advisors, at will.

Article B-38: Until such time as there are at least 256 members who are active and in good standing, the Board of Advisors shall be purely advisory, with no power to veto a candidate for directorship and no power to remove a director by voting “no confidence”.

Article B-39: Until such time as there are at least 256 members who are active and in good standing, there shall be any number of directors and any number of advisors, who will serve at the pleasure of the incorporator.

Article B-40: The governing power of this corporation lies with the Board of Directors and is exercised by simple majority vote among the directors. The Chairman of the Board shall control the board’s agenda, so has the power to block action on a topic or issue. But once the issue is properly before the

Board, it must be heard and decided, or tabled, by majority vote.

Article B-41: The Board of Directors may delegate portions of its executive power to an office of President, an office of Secretary, an office of Chief Financial Officer, and an office of Treasurer. These offices shall be entrusted to men (biological males) who are members in good standing.

Article B-42: The Board of Advisors may delegate portions of its advisory power to an office of Advocate, an office of Internal Affairs, and an office of Community Events. These offices shall be entrusted to women (biological females) who are members in good standing.

Article B-43: Except as provided above, any member, either man or woman, may serve and/or provide leadership in any position within the corporation, including in positions subordinate to the officers listed in Articles B-41 and B-42 and in positions subordinate to the Board of Directors and the Board of Advisors, on the condition that such service does not materially undermine or defeat the gender specialization features of the “way of life” that the corporation develops and promotes.

Article B-44: The incorporator intends to terminate his involvement in the control of this corporation as early as possible, while ensuring that the queer community, anti-patriarchal feminists, and any other class of persons who might be hostile to the mission and purpose of this corporation cannot infiltrate and take over this corporation by flooding it with fraudulent membership applications or by any other means.

Article B-45: To defend itself, this corporation will initially endeavor to rapidly find and enroll members who are excited by the mission and purpose of this corporation, to ramp up operations to both serve these members and test their fidelity, and to then carefully select the most motivated, trustworthy, and competent members to serve as officers, directors, and advisors.

Article B-46: The incorporator may assign his powers as incorporator to himself as initial trustee of a living trust, and such powers shall survive his incapacity or death and may be exercised by each successor trustee of that living trust until that trust terminates. In particular, and without limitation, such powers include the power to appoint and dismiss any director, advisor, or officer, as provided in these bylaws or in the Articles of Incorporation, as well as any other powers so provided.

These bylaws consist of articles B-1 through B-46 above. Executed and ordained by Wo Of Ideafarm, Incorporator, pursuant to Articles A-15 and A-16 of the Articles of Incorporation.

/s/ Wo Of Ideafarm
Alameda, California, USA
05/27/25