

SNC (Social Net Contribution): One-Pager

First thoughts on a human balance



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OrgIQ Manifest: Passion for People builds Systems for Success

OrgIQ—Organizational Intelligence (Quotient)—is a framework that redefines how we see organizations. At its heart lies a simple but profound shift: to think from the perspective of the individual. Every person experiences their own reality, shaped by their network of relationships. Each perspective is unique. There is no single right or wrong.

An organization is the superposition of all these *Networks*. This is complexity. We can never fully model or control it—but we can give it direction and purpose. Intelligent organizations embrace this complexity rather than ignore or oversimplify it.

When we focus on human complexity, the range of possible solutions expands dramatically. Business practices and structures can be brought into harmony with the natural dynamics of human relationships, psychology, and social interaction.

Our manifesto is rooted in lived experience. We have seen the transformative power of genuine connection, individuality, and purpose-driven leadership. OrgIQ helps create environments where empathy, understanding, and mutual respect thrive—where people feel seen, heard, and valued. This sense of emotional safety is the foundation on which individuals and groups reach their full potential.

We believe in value over control. Control breaks perspective, creates overhead, and breeds mistrust. Relationships and trust, on the other hand, unleash extraordinary productivity and fulfillment. Purpose is not measured by words, but by results.

Join us in redefining organizational excellence. Let's build intelligent systems, embrace complexity, and make space for purpose and joy. **Welcome to OrgIQ—where the true potential of your people becomes the strength of your organization.**

Human energy as a societal resource

Introduction

The idea emerged from the “*Anonymous Clueless*” initiative. Because, of course, there is a lot of social evidence for why we should move into other forms of steering.

From a human perspective, the difference between a **Garry Ridge** (formerly WD-40) and **Elon Musk** (Tesla, SpaceX, ...) is clear. Both are successful, but inner health exists only with Ridge.

From a psychological, social, neurological perspective—in short, from a human perspective—it is clear: Musk is not good for us. But then why is he so terribly rich? Why is what he does rewarded so extremely? Or: what does he take from society that he does not pay for? We deepen this thought with **SNC**, the “*Social Net Contribution of Companies*”.

At its core, the question is this: Which companies are good for us as a society—the more of them, the better we are—and which are net-negative, making us sick or even killing us as a society? What is a functioning organ, and what is a tumor? And how can we recognize this, promote the one, and get rid of the other?

A model for the fair distribution of benefit, wear, and responsibility

Let us imagine people not morally, but functionally: as highly complex, self-regulating systems. Like smartphones, they are created, charged, used, worn down and—when they no longer function—repaired or replaced. This analogy is uncomfortable, but precise enough to make central distortions in our economic system visible.

Society essentially takes on three tasks: it brings people into being (birth, education, socialization), it charges them (family, relationships, health, meaning), and it repairs or manages breakdowns (health and social systems, pensions, care). Companies, by contrast, use the energy provided to create value. This division of tasks has grown historically—but it is not economically neutral.

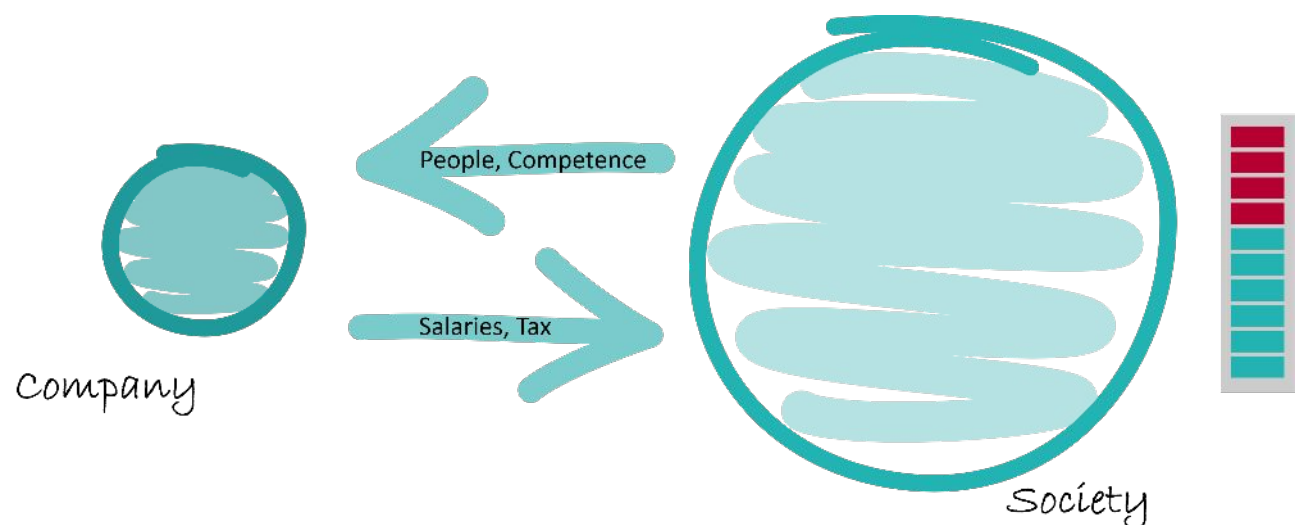


Figure 1: Compensation is provided for use.

The crucial point is: **The costs of charging, maintaining, and repairing human energy are mostly not located where the energy is consumed.** They are borne by the collective.

Salary and taxes—usage fee or full-cost accounting?

Salary is usually understood as fair compensation: time and performance in exchange for money. From the energy perspective, however, salary is primarily a **usage fee**. It pays for the availability of a charged system—not for the long-term wear caused by using it.

Taxes, in turn, are flat and general. They are largely decoupled from the question of **how strongly a company consumes or destroys human energy**. Two organizations can leave completely different traces in the lives of their employees while carrying a similar tax burden.

This leads to a structural distortion: companies that use human energy especially intensively, permanently, or dysfunctionally are **not burdened proportionally more**.

Companies that handle energy more carefully—often smaller businesses—relatively often carry a higher burden measured against their margin.

The fairness question is therefore not: *Do companies pay salaries and taxes?* But rather: **Do they pay in proportion to the energy wear they cause?**

Who benefits disproportionately from energy provided by society?

It is not “the economy” as a whole that benefits disproportionately, but specific **structures**:

- ▷ Systems with high interchangeability of people
- ▷ Environments with constant time, emotional, or performance pressure
- ▷ Organizations with asymmetrical power distribution
- ▷ Models that systematically outsource regeneration (leisure time, consumption, medication)

These systems live from the fact that human energy is **cheaply available** and that society takes over the work of regeneration. This is not individual misconduct, but a systemic effect. This is exactly where something emerges that can be called parasitic with precision—not morally: **value creation from someone else life energy that is not fully priced**.

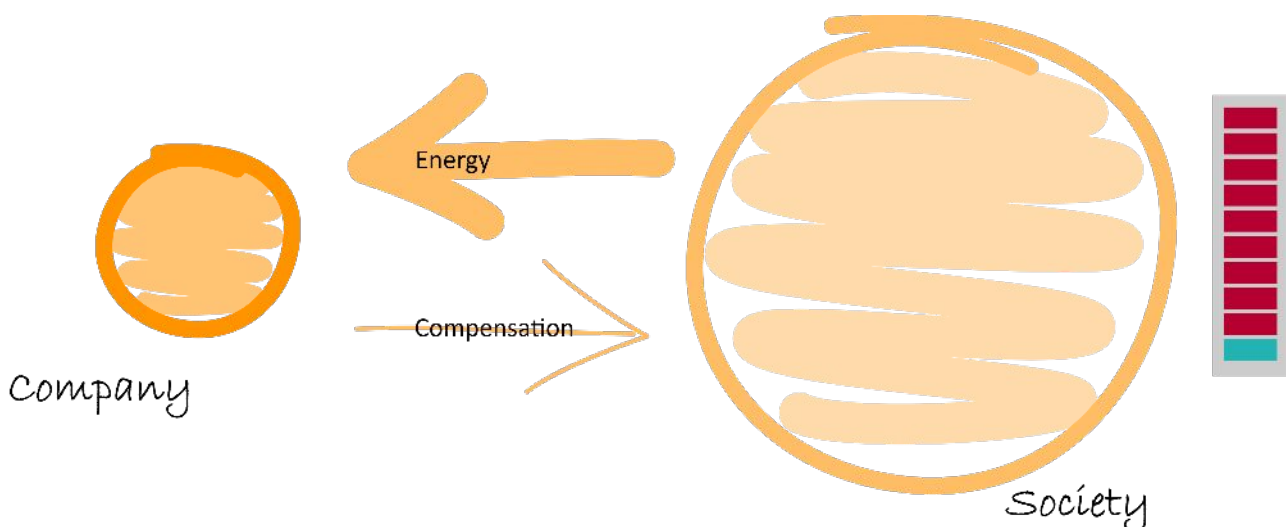


Figure 2: If we look at internal energy balance, there are organizations that only take and effectively give nothing back. Their main source of energy is provided free of charge by society. And the more we exploit this energy, the better we do as a company (because it is given to us), but the more society is burdened. None of this appears on any balance sheet.

Care work as a magnifying glass

Care work shows this logic particularly clearly. Care workers consume an above-average amount of physical, emotional, and moral energy. At the same time, they create social stability, dignity, and quality of life for others. Yet they are among the lowest-paid and most heavily burdened occupational groups.

The problem is not a lack of efficiency, but false valuation. The market prices **energy consumption incorrectly**—and socially valuable energy work is systematically undervalued.

Regulation through time instead of morality

If human energy is a limited resource, then an obvious regulatory lever does not lie in prohibition, but in **limiting extraction**.

The idea that in dysfunctional environments **shorter working hours** should be permissible is consistent within this model. It resembles emission limits or safety requirements: not as punishment, but as damage limitation.

The higher the demonstrable energy wear of a system, the more strongly it would have to:

- ▷ limit working time,
- ▷ integrate regeneration,
- ▷ make transformation economically more attractive than continued operation.

This protects people automatically—without appeals, without moralizing.

Small entrepreneurs are not the target

An important distinction: small entrepreneurs and self-employed people are rarely the main beneficiaries of externalization. They often consume their **own** energy, carry risk and wear themselves, and fall into the same traps as their employees.

Fair regulation must therefore be **impact-based**: not based on size or industry, but on **actual energy consumption per capita**.

From repair to shaping

As long as human energy is treated as a free resource, society remains in repair mode: therapy, compensation, offsetting. This is expensive and unstable. A system that instead prices **energy wear itself** fundamentally shifts incentives.

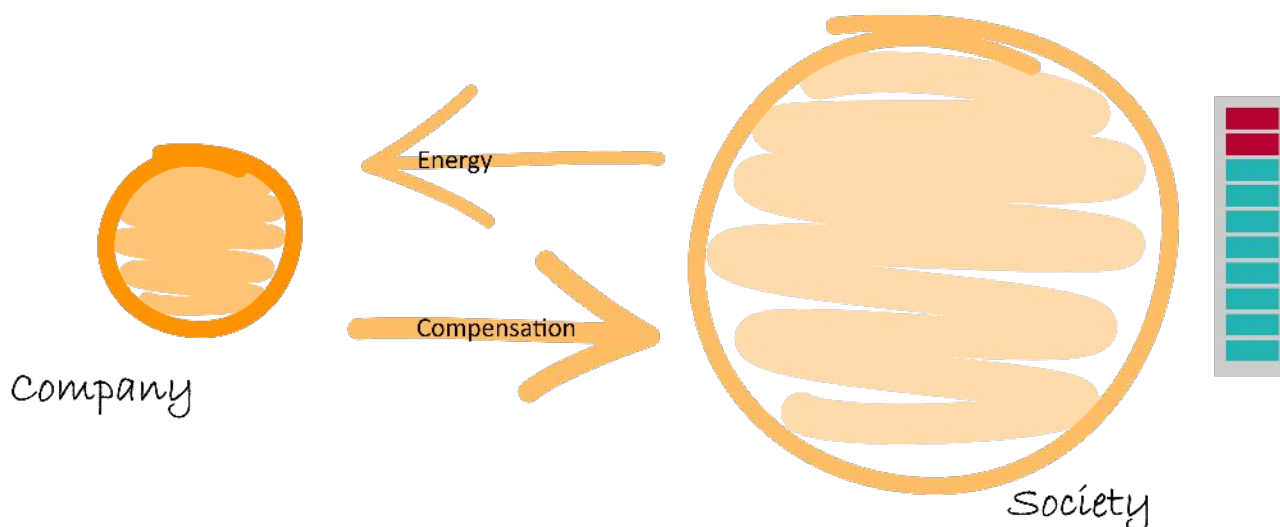


Figure 3

It would:

- ▶ reward transformation instead of exploitation
- ▶ favor regenerative forms of organization
- ▶ reduce societal costs before they arise

From this perspective, it becomes clear: work is not a neutral exchange of resources. It is an **energy conversion process** with real biological and social consequences.

Connection to SNC¹ and OrgIQ

This model fits seamlessly into the SNC arc:

- ▷ **SNC 1.0** shows what repair costs
- ▷ **SNC 2.0** shows how energy loss feels
- ▷ **SNC 3.0** asks how long batteries remain viable at all

OrgIQ acts before these levels. It makes visible **where energy is wasted**, and shows how organizations can be shaped so that they consume less—or, in the best case, even recharge people.

Open questions

- ▷ How can energy wear be measured validly without objectifying people?
- ▷ Which regulatory instruments work without stifling innovation?
- ▷ How do we distinguish systems that consume in the short term but build up in the long term?
- ▷ And at what point is a business model no longer socially viable—even if it is profitable?

This chapter does not answer these questions conclusively. It lays out a framework in which they can be asked **honestly**.

1 Social Net Contribution: The idea behind it is to determine whether companies or institutions are worthwhile for society, or whether they extract more energy and resources than they give back. Are they beneficial organism or parasite? The stages are described in the full paper.