

Humanism - Corruption – Nation Choice - Virtue

What is corruption and how does it affect Nation Choice?
What is Virtue and Virtue Signaling?

Humanism Processes Supported:

4. Agree 5. Act ,6. Supporting Processes, 6.2 Agreement Resolution, 6.3 Research & Development

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Frame

Hypothesis: Well developed explicit frames for choice for groups lead to improved trust and less corruption

Hypothesis: **Virtue is a repeated pattern of corruption, corrupts group choice** and stops human development

Hypothesis: There are feedback loops and “death spirals” of behavior which have the general type of “Complacency” – generally related to Fat, Dumb and Lazy

Questions

1. Is virtue signaling a dominant bias? Is it a common corruption?
2. What is the human condition to balance corruption and especially virtue signaling?
3. Even without explicit frames in our shared schemas am I describing the implicit frames? How can you discuss implicit frames without making them explicit? How explicit do I need to be to be useful? – “*do you know what I mean?*”

Population: Groups

Measure: Supporting model for – 2 Communicate, 1.2 Frame, 3 Manage Issues, 4 Agree

Assumption: Humans develop patterns of behavior. Patterns are stored as frames.

Information Sources and Topics: Books, History, WWW - including those links provided.

Motivations: Improve identification of Bad and Sustainable behavior for groups.

Initial Conditions, Self reference: Patterns, Knowledge, Choice, Group Telos

Introduction Narrative

I have developed a number of frames in the last few months around the idea of corruption and nations. Each time I start writing a new letter to politicians, courts, media and others I notice that I need to develop more simple models to help communicate with them. I also notice that what I am observing in society through media reports is that corruption is on the increase and that the most corrupt people are doubling down and becoming even more aggressive towards anyone who attempts to call out corruption.

Throughout the world nations are starting to crumble around the corruption, lies, bias and incoherence of governments, corporations, public service, courts and throughout society.

Humans who are trying to speak out are being demonized and attacked. Anything anyone said as a child or did anytime in their life is used to wholly dismiss a person and any ideas they express and deny them any ability to contribute to society. They are de-humanized by the mob.

The self anointed smug self-righteous virtuous ones are attacking their detractors, mobilizing the mob, encouraging violence and division, grabbing more attention, money and power for their own self interest.

None of this is new – yet corruption is seen by many as being just a normal part of groups and “doing business”. The problem with this is that it is a feedback loop which just increases corruption. Self interest dominates and the “ends justifies the means” is the rallying cry of the mob.

If corruption, and especially virtue signaling, is inevitable – what is the human condition to counter balance corruption – **does it always have to be revolution, war or catastrophe?** Do the tyrannical always have to die to achieve justice?

Do the privileged elite always encourage support and corruption and bring others along with them? Is it deep insecurity and fear – what drives them to be ignorant and corrupt? Fear of death?

There are partial truths in many philosophies, political movements and history – how well can I do a meta analysis of all humanity – at least at a high level?

What seems obvious to me may not be obvious to others.

Messages

'Act on a maxim, the ends of which are such as it might be a universal law for everyone to have.' :Author(Immanuel Kant) :Year(1780) :Source Document(THE METAPHYSICAL ELEMENTS OF ETHICS - IX. What is a Duty of Virtue?) :Keyword(Morals)
<http://www.gutenberg.org/files/5684/5684-h/5684-h.htm>

'I pass through this people and keep mine eyes open; they have become SMALLER, and ever become smaller:—THE REASON THEREOF IS THEIR DOCTRINE OF HAPPINESS AND VIRTUE.' :Author(Friedrich Nietzsche) :Year(1891) :Source Document(Thus Spake Zarathustra) :Keyword(Choice) <http://www.gutenberg.org/files/1998/1998-0.txt>

'And others are there who are like eight-day clocks when wound up; they tick, and want people to call ticking—virtue' :Author(Friedrich Nietzsche) :Year(1891) :Source Document(Thus Spake Zarathustra) :Keyword(Choice) <http://www.gutenberg.org/files/1998/1998-0.txt>

'Every virtue has its privilege: for example, that of contributing its own little bundle of wood to the funeral pyre of one condemned. '
:Author(Friedrich Nietzsche) :Year(1878 1908) :Source Document(Human, All Too Human: A Book for Free Spirits – Sancta simplicitas of Virtue) :Keyword(Development) http://www.gutenberg.org/ebooks/38145?msg=welcome_stranger

"The problem with people who have no vices is that generally you can be pretty sure they're going to have some pretty annoying virtues."
:Author(Elizabeth Taylor) :Keyword(Vice) <https://www.goodreads.com/quotes/tag/virtue>

"He has all the virtues I dislike and none of the vices I admire." :Author(Winston Churchill) :Keyword(Vice)
<https://www.goodreads.com/quotes/tag/virtue>

"If you want to teach people a new way of thinking, don't bother trying to teach them. **Instead, give them a tool, the use of which will lead to new ways of thinking.**"

— Richard Buckminster Fuller <https://www.goodreads.com/quotes/tag/teach>

"Independence is the recognition of the fact **that yours is the responsibility of judgment and nothing can help you escape it**—that no substitute can do your thinking, as no pinch-hitter can live your life—that the vilest form of self-abasement and self-destruction is the subordination of your mind to the mind of another, the acceptance of an authority over your brain, the acceptance of his assertions as facts, his say-so as truth, his edicts as middle-man between your consciousness and your existence.."

— Ayn Rand, Atlas Shrugged <https://www.nationallibertyalliance.org/files/docs/Books/Atlas%20Shrugged.pdf>

https://en.wikipedia.org/wiki/Erich_Fromm Fromm viewed the experience of "falling in love" as evidence of one's failure to understand the true nature of love, which he believed always had the common elements of **care, responsibility, respect, and knowledge**. Drawing from his knowledge of the Torah, Fromm pointed to the story of Jonah, who did not wish to save the residents of Nineveh from the consequences of their sin, as demonstrative of his belief that the qualities of care and responsibility are generally absent from most human relationships. Fromm also asserted that few people in modern society had **respect for the autonomy of their fellow human beings**, much less the objective knowledge of what other people truly wanted and needed. Fromm believed that **freedom was an aspect of human nature that we either embrace or escape**. He observed that embracing our freedom of will was healthy, whereas **escaping freedom through the use of escape mechanisms was the root of psychological conflicts**. Fromm outlined three of the most common escape mechanisms:

Automaton conformity: changing one's ideal self to conform to a perception of society's preferred type of personality, losing one's true self in the process; Automaton conformity **displaces the burden of choice from self to society**;

Authoritarianism: **giving control of oneself to another**. By submitting one's freedom to someone else, this act removes the freedom of choice almost entirely.

Destructiveness: any process which attempts to eliminate others or the world as a whole, all to escape freedom. Fromm said that "the destruction of the world is the last, almost desperate attempt to save myself from being crushed by it".[7]

Erich Fromm – Basic needs

Erich Fromm <http://www.erichfromm.net/> Erich Fromm, born as Erich Seligman Fromm, was one of the world's leading psychoanalysts. https://en.wikipedia.org/wiki/Erich_Fromm postulated eight basic needs:

- **Transcendence** Being thrown into the world without their consent, humans have to transcend their nature by destroying or creating people or things.^[9] Humans can destroy through malignant aggression, or killing for reasons other than survival, but they can also create and care about their creations.^[9]
- **Rootedness** is the need to establish roots and to feel at home again in the world.^[10] Productively, rootedness enables us to grow beyond the security of our mother and establish ties with the outside world.^[10] With the nonproductive strategy, we become fixated and afraid to move beyond the security and safety of our mother or a mother substitute.^[10]
- **Sense of Identity** The drive for a sense of identity is expressed nonproductively as conformity to a group and productively as individuality.^[10]
- **Frame of orientation** Understanding the world and our place in it.
- **Excitation and Stimulation** Actively striving for a goal rather than simply responding.
- **Unity** A sense of oneness between one person and the "natural and human world outside."
- **Effectiveness** The need to feel accomplished.^[10]

Jean Piaget .. propose seven primary emotional systems/prototype emotional states, namely SEEKING, RAGE, FEAR, LUST, CARE, PANIC/GRIEF, and PLAY that represent basic foundations for living and learning.

Carl Jung https://en.wikipedia.org/wiki/Carl_Jung Unconscious, Self, Individuation, Development, Archetypes, Persona, Shadow, Anima, Animus, <https://hacksprit.com/carl-jung-says-5-factors-crucial-living-happy-life/> In 1960, Jung was interviewed by journalist Gordon Young, who asked, "What do you consider to be more or less basic factors making for happiness in the human? Here is Jung's answer: Good physical and mental health, Good personal and intimate relationships, such as those of marriage, the family, and friendships. The faculty for perceiving beauty in art and nature. Reasonable standards of living and satisfactory work. A philosophic or religious point of view capable of coping successfully with the vicissitudes of life.

Two Essays On Analytical Psychology <https://archive.org/details/in.ernet.dli.2015.218694/page/n7/mode/2up>

Sigmund Freud https://en.wikipedia.org/wiki/Sigmund_Freud Id, Ego, Super-Ego - unconscious, sex, dreams, childhood

American Psychiatric Association Diagnostic and Statistical Manual of Mental Disorders (DSM-5)

<https://www.psychiatry.org/psychiatrists/practice/dsm> Disruptive, impulse-control, and **conduct disorders**, Anxiety Disorders, Dissociative disorders <https://en.wikipedia.org/wiki/DSM-5> Folie à deux – **Shared Delusion Disorder**
https://en.wikipedia.org/wiki/Folie_%C3%A0_deux

International Psychoanalytical Association <https://www.ipa.world/>

WHO Mental Health Plan https://www.who.int/mental_health/action_plan_2013/en/ mental and social well-being .. Suicide ...mental disorders.. integrated care ..social care services

A Choice Frame Example

From - The Society for Judgment and Decision Making website , Adult - Decision Making Competence (ADMC) Bruine de Bruin, W., Parker, A. M., & Fischhoff, B. (2007). Individual differences in adult decision-making competence. *Journal of Personality and Social Psychology, 92*(5), 938-956

<http://www.sjdm.org/dmidi/Adult - Decision Making Competence.html> Sub-scales

7 sub-scales, which may be used individually or in combination:

- **Resistance to Framing** (RC1 & A1 as positive item set, RC2 & A2 as negative item set) assesses whether choices are affected by irrelevant differences in problem description, specifically framing the options in terms of gains or losses. (7 items)
- **Recognizing Social Norms** (SN1) assesses understanding of the social norms of the peer group. (16 items)
- **Under/Overconfidence** (CAL) assesses how well calibrated individuals are in terms of recognizing the extent of their own knowledge. (34 items)
- **Applying Decision Rules** (DR) assesses how well individuals are able to use different described decisions rules, such as equal weighting of attributes.
- **Consistency in Risk Perception** (RP) assesses probability numeracy, specifically how well individuals understand probability rules. (10 items)
- **Resistance to Sunk Costs** (SC) assesses the ability to ignore prior investments when making decisions. (10 items)
- **Path Independence** assesses whether choices are affected by irrelevant differences in problem description, specifically presentation as a single-stage or two-stage gamble. (6 items) **[This component has been removed from the ADMC due to low reliability and validity.]**

Choice – Big 5 Personality Traits – Five Factor Model - OCEAN

The Big Five Personality Traits By Kendra Cherry Medically reviewed by Steven Gans, MD

Steven Gans Updated on October 14, 2019 – VeryWellMind

<https://www.verywellmind.com/the-big-five-personality-dimensions-2795422>

https://en.wikipedia.org/wiki/Big_Five_personality_traits

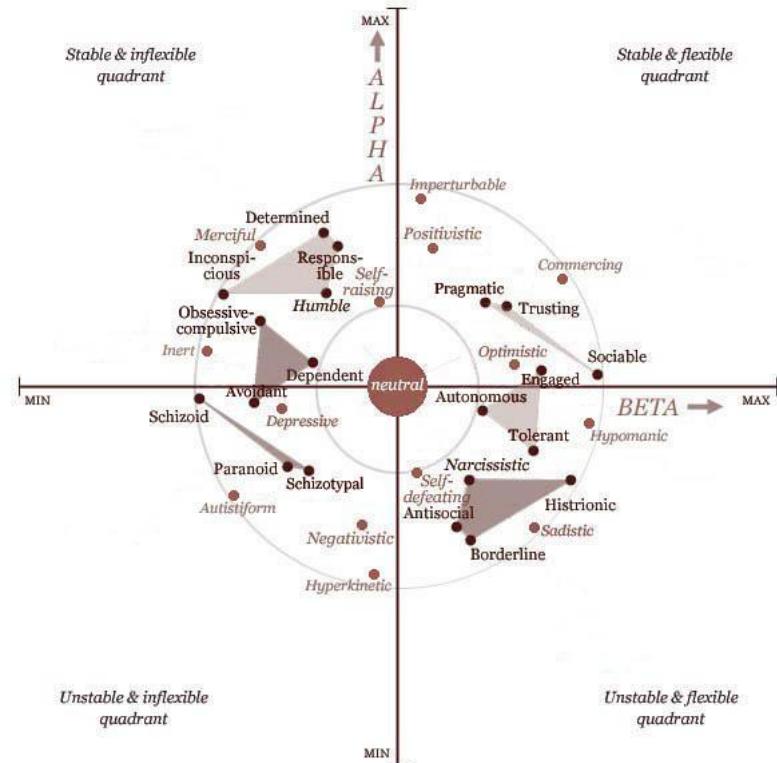
- Openness to experience (inventive/**curious** vs. consistent/cautious)
- Conscientiousness (efficient/**organized** vs. easy-going/careless)
- Extraversion (outgoing/energetic vs. solitary/reserved)
- Agreeableness (friendly/**compassionate** vs. challenging/detached)
- Neuroticism (sensitive/**nervous** vs. secure/confident)

<http://www.handresearch.com/diagnostics/5-factor-model-profiles-big-five-personality-spectrum-expert-consensus-ratings.htm>

An innovative concept for the full Big Five personality spectrum of options derived from expert consensus ratings!

The Big Five personality spectrum presented below includes 35 prototype Big Five profiles:

10 profiles directly derived from experts consensus ratings (based on the 10 major personality disorders) and their complementary 10 counterpart profiles, plus 15 additional profiles!



Meta-components distribution for 35 Big Five profiles (with a 'neutral profile' located central): Cognitive Stability (ALPHA) versus Cognitive Flexibility (BETA)

Nation Choice – Chose to Act

In previous analysis I came up with concepts I believe are linked and possibly an indication of human development. I expand on those now and explore the links.

Act (live or die) Motive > Senses > Feelings > Language > Sentiment > Logic > Certainty > Rules > Reason > Rationality > Philosophy > Science > Law > Belief > Knowledge > Ethics > Morals > Virtue > Justice > Humanism

- a loose progression of concepts related to human development not yet fully formed. Kegan, and Piaget have been looking at human development as well.

Virtue, and of course the related hypocrisy which it supports, seems to be the **CONSTANT FRAME** of reference for habitual, lazy choices and decisions. It seems to be the one we use most as a substitute for the general GOOD and BAD. **It is a common human habit to save the energy of thinking.**

I think **Virtue Signaling is a bad thing for group decisions** and a bad feedback loop – see Robert Kegan's Stages of Development (https://en.wikipedia.org/wiki/Robert_Kegan) (also Piaget)

Very few adults reach stage 4 hence they are **stuck in being responsive to the group and social issues**. A very small percentage make it past this stage and can look at the bigger picture. Those humans who do make it past this stage look back at the ones **stuck in virtue signaling** with dismay – especially when they have the nation's power. The humans stuck in virtue look at the those further along in development in a perplexed and critical way and say “we are intelligent, skilled, educated, capable, unafraid – who are you to say we need to develop – who are you to say there is more to learn?”

Nation's decision makers (any organization really) need to avoid virtue when making decisions. VIRTUE is UNREASONED and about PERSONAL FEELINGS . It is an habitual LAZY FRAME as well.

Reactions Against Virtue - History

It is clear to me that Humans have reacted against people using virtue and taking the higher moral ground when making decisions. One example in history is people turning away from people who claim special status of knowledge and power by way of their religion. This pattern repeats as people turn away from even the “New” religion or belief being peddled. There is no shortage of “believers” however.

Science has developed from a realization that the world is more complex and interesting than had been historically portrayed – it is based on Questions, Uncertainty, Not Knowing things and **overcoming bias. Belief (bounds and certainty) is very strong – a much more popular position than uncertainty.**

The growth in science lead to **many reactionary and critical movements** to explore more simple ideas and used various means to allow the bulk of humanity to connect with as they developed as humans. (Romanticism, Enlightenment, Nihilism, brain in a vat, phenomenology, belief, faith, groupthink, etc)

Even without religion, humans habitually seek to claim the high moral ground by a **rush to virtue** so they can control people, the debate , decisions and power - **claim certainty immediately.**

Virtue is the simplest and laziest grab for power and control by **narrow** thinking or corrupt humans – but science, reason, consequentialism, greater good and other frames all vie for dominance. **Everyone seeks to control the debate from their viewpoint and implement their frame of reference.**

Few humans (<10%?) are developed enough to sufficiently span the multiple frames of choice for action and as a result many will tend to the one which gives them the most personal satisfaction. (This is where my **tools** - Nation Telos, Nation Focus and Simple Systems models will help)

Philosophers and thinkers from Confucius, Socrates onwards recognized issues with virtue and those who displayed it but even Nietzsche, while being a straight talker, called out virtue but did not elaborate the damage it causes to society. (Many thinkers only see “Good” in virtue as a decision making frame leading to a “Superior Man”)

Some philosophers and thinkers thought virtue and happiness were good things and ends in themselves. Nietzsche recognized there was more to life to be discovered and much more available for human development – many others failed to grasp this. I cannot tell what is group human development or individual advancement. Richard Dawkins “memes”. Do we really know and see more now than thinkers did 200 years ago? Why?

Jean Piaget, Robert Kegan and others have examined human development and have also provided some frameworks for stages of human development – some are recognizing higher human development stages than previously used.

The Data of Ethics :Author(Herbert Spencer) :Year(1879) :Keyword(Individual Philosophy Ethics) **GOOD AND BAD CONDUCT.... Ethical systems are roughly distinguishable according as they take for their cardinal ideas (1) the character of the agent; (2) the nature of his motive; (3) the quality of his deeds; and (4) the results**

Virtue – Why does it rise?

Self focus and feelings focus emerges to dominate when structure (constraints), logic and rationality is undermined. In the absence of structure, planning and developmental goals – it seems natural to fall back to the less developed human choice mechanisms which were critical to our survival when we were babies and children – “stable”, “happiness” (immediate gratification - dopamine, serotonin). It’s a happy state – homeostatic happiness? Stay in the “cave” and don’t develop. https://en.wikipedia.org/wiki/Allegory_of_the_cave

There are strong human drives - Sex drive is the human species insisting on sustaining itself and hence the self-focus and strong biological feedbacks.

Excessive self focus driven from pleasurable bodily and society feedbacks can dominate a human’s existence to the extent that dependency on this is a major health problem (vanity, drugs, alcohol, popularism, etc). Numerous group terms are assigned to adults who fail to progress past this. **Virtue signaling is entirely and lazily about self.**

Chaos and uncertainty is highlighted when we have babies. Having babies helps focus on the future. Humans recognize the need to overcome the day to day self focus and have seen what planning, development, thought and rationality can achieve. Words used to describe this are “Civilization” and “Society” – which denote a **complicated cooperative endeavor** by humans to aid their survival and reduce problems.

Group cooperation and the narratives and structures which have historically aided human development are as deep and significant as the **Eukaryotes** expansion and other developments in all life.

Humans historically have acted on ignorance in the face of uncertainty and complexity **by assuming virtue and specialness when making decisions** for groups. This helps overcome fear for the group and also allows action to take place.

A willingness to take risks is **in constant tension** with a desire to do nothing and not change so we can stay “safe”. **The world does not work like that. The world is in constant change – we adapt or die.** **Chaos is always possible.** *“The superior man, when resting in safety, does not forget that danger may come. When in a state of security he does not forget the possibility of ruin. When all is orderly, he does not forget that disorder may come. Thus his person is not endangered, and his States and all their clans are preserved.”* [Confucius – Analects](#).

Lately, and I suspect in other fat, dumb and lazy (complacent) periods of human history – we have lost the structure, facts and development models which allowed humans to adapt in large groups.

While this current self-focus and loss of structure can be currently attributed to feminists and the politically correct it needs to be seen as an ongoing human issue – when any one extreme dogma rises to control any group. The “cause” is the same – the name changes.

Extreme self focus in groups is a problem for sustainability of the group. JUST AS **extreme group focus** (totalitarianism) is. Extreme group focus consists of experts developing a new world view based on how EVERYTHING OUGHT TO BE (Feminism, Fascism, Nazism, Communism, Socialism, Libertarianism, Laissez-Faire, etc). This is the same continuum – excessive self – excessive group (and universe). **Both extremes actively seek to destroy** logic, rationality, facts and debate for the **cause** – “the greater good”, “the ends justifies the means” (lazy slogans)

WE KNOW FROM HISTORY - Any extreme is bad – “putting all the eggs in one basket”. Its very difficult to argue for an adaptive balance between extremes and ANY DETAILED DISCUSSION naturally leads to OVERWORKING the BALANCE idea to an EXTREME position (e.g. extreme balance) – by experts who **love using their expertise** – “perfect balance”. Humans curiously explore limits and bounds.

Knowing **what balance is** is the first step and those **humans stuck in virtue** (or any ideology, dogma, belief, etc) **never get there. They do not and prefer not to develop.** The challenge is to allow human development to take place and be discussed and shared.

The **CERTAINTY** of **VIRTUE** (GOOD, “Cause”) provides an ongoing calming effect for humans who are unable to deal with **ANXIETY which derives from complexity, uncertainty, probability and chaos.**

Virtue – in Support of it – a clash of frames

Virtue is a good thing for some people to use internally. As a convenient shortcut and implementation of a “Good” and “Bad” choice differential for immediate response – it is quite a time saver.

Humans are self aware and more – **they know they are going to die** and they are **constantly aware of all the things that could kill them**. We cannot underestimate human ability to see the whole universe and all the possibilities within it and the affect that has on our bodies and systems. We like feeling Good and Not Bad. Constant self belief of Good helps mental health. Older people are generally **more aware** of the world than younger people.

Strong biological systems have developed to help humans survive and react in a hostile world – its seems natural to try to build some defenses against the constant energy required to deal with our own awareness. Adopting a inner belief and certainty of something the “opposite” of Bad seems a reasonable option. **Trying to convince everyone else to adopt the same belief** or convincing others that your beliefs make you special – are where the group dynamic problems arise.

In a **theory of mind** which involves attributing **intention** to others (Daniel Dennett - that they have some **intentional frame** which guides them) it can be very disturbing to come across humans in a constant **virtue signaling steady state frame** – who seem unable to adopt a **responsive state frame** to the issues arising in front of them – their virtue is always the answer.

Someone who is **framed** in an **aware and investigative state** who encounters **humans constantly virtue signaling** will almost naturally characterize them as Fat, Dumb and Lazy – **so unaware and unwilling** to escape their easy stupor, comfortable blind ignorance and lack of self-awareness.

In unsuccessful societies, humans who lazily and habitually adopt choice frames , like virtue signaling, would tend not to survive. It is not their genes which seem to be the issue – it is more likely a collection of structures and behaviors we have developed as part of cooperation (eukaryotes) as well as anticipation of reciprocity which may help the choice – even when given some thought and brain energy. Otherwise **why signal your virtue – why make your virtue public?**

Politicians are the most generous to their virtue with everyone else's money – there is no end to who and what they will **sacrifice** from other people.

Virtue Ethics has been entrenched as a group **decision making system** among education systems and thinkers along with Rules (deontology) and Consequentialism <https://plato.stanford.edu/entries/ethics-virtue/>, https://en.wikipedia.org/wiki/Virtue_ethics

Using virtue ethics humans are programmed into displaying their individual “specialness” when considering decisions. Specialness of identity and sub-groups identity leads to self-centered (ME, ME, ME), celebrity and identity politics – investing specialness based on virtue signaling to small lists of ideas (*I don't boast, I donate, I try to do good, etc*) – which enables individuals to constantly feel good about themselves – without very much skill or effort.

Large Sacrifices develop from people **stuck in virtue** for lack of any ability to understand the world – if only WE sacrificed everything – then the world would be “**good**”. The crops will grow ... <https://www.nationalgeographic.com/news/2018/04/mass-child-human-animal-sacrifice-peru-chimu-science/> , <https://www.history.com/news/aztec-human-sacrifice-religion>

Virtue – Why does it stay?

I explained much of this in my frames <https://humanistman.com/home/frames/humanism-frames/> 09

Humanism – Bad and Good

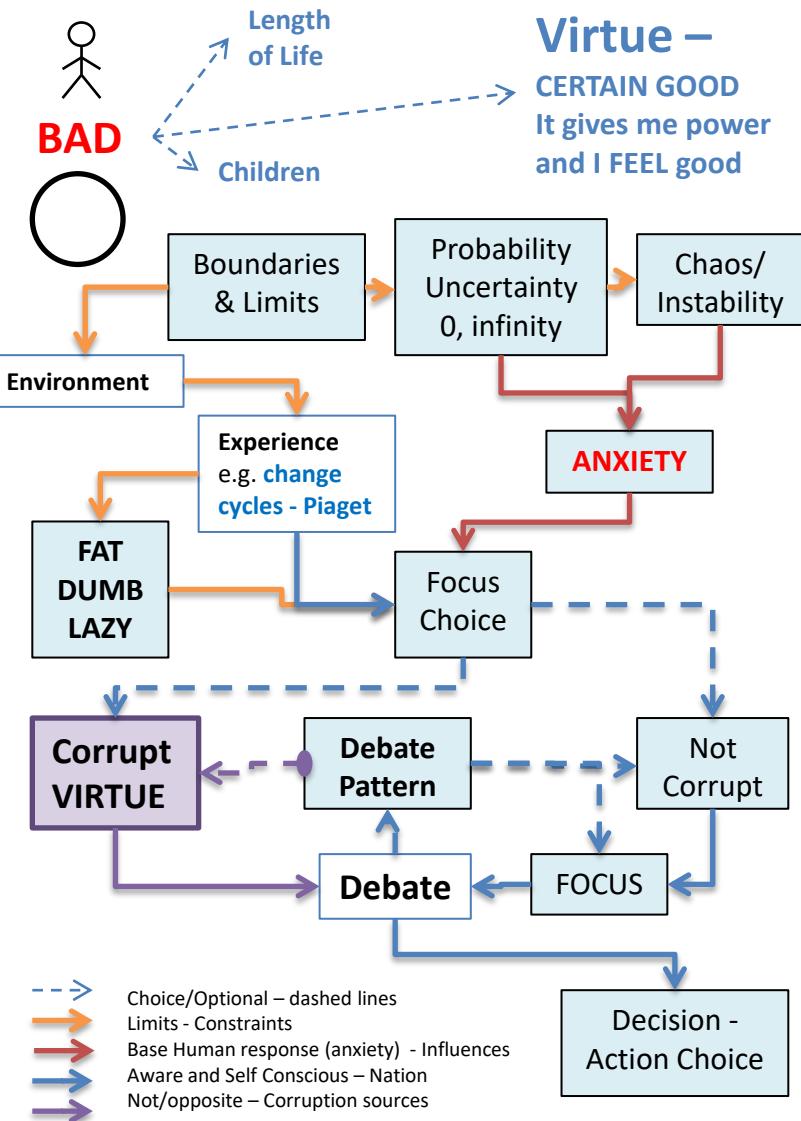
- Bad is death or catastrophe.
- What's NOT bad? This is where the challenge arises – uncertain infinite complexity.
- You could pick many points and attempt to draw a line from zero in a infinite dimensional space.
- Humans' do not like infinite complexity so they pick something.
- Then they put it on a continuum i.e. ONE DIMENSIONAL LINE
- At one extreme is **BAD** and at the extreme they chose is NOT BAD. You can be at different points of the line.
- Many things in life are complex and uncertain – length of life, children, wealth – *I know let us INVENT something CERTAIN and NOT BAD*
- This, to some extent, is also the **Positioning Model** – where the humans in power choose the line and where you and they are on the line. It is also a “**progress**” model towards a point
- The humans in power like **CERTAINTY**, vesting themselves with ultimate decision making AND **FEELING** good about it.
- Hence **VIRTUE** is the best candidate – it is a **CERTAIN** (as defined) self defining “right” cause. It's a self reference loop – its “Good” because it is Good. Power (**over uncertainty**) is vested in humans simply by claiming **VIRTUE**.
- The Virtuous want to Limit and control debate and hence will demonize anyone who is not idolizing **Virtue** (and hence their own “Goodness”)

IS/SHOULD/OUGHT the pattern for debating DECISION MAKING be by:

1. Humans with **Virtue**,
2. Humans who are not **Corrupt**
3. And/or using an agreed **FOCUS** model?

Would I prefer virtue signaling about Fair Dealing, Not Lying and Authenticity?

Just do it – don't signal about it - because people will trust you if you DO IT not because you SAY YOU DO IT. **“Actions speak louder than words”**



Fallback to Virtue – Decision Corruption – Speciality – Ignoring Focus

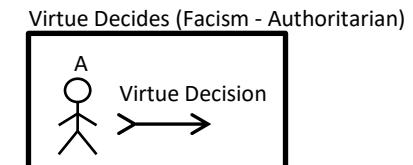
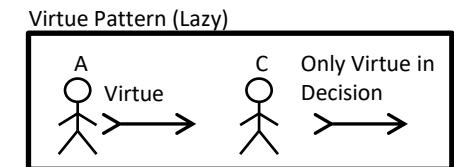
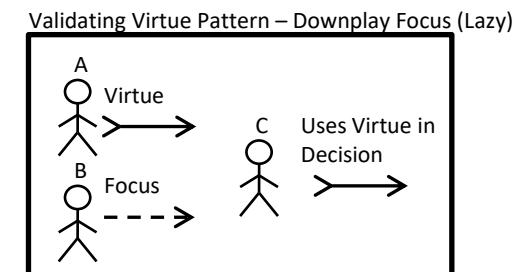
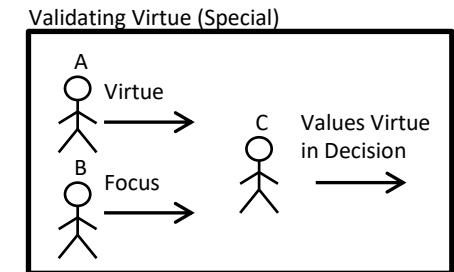
When **issues** require a NOT NARROW (i.e. WIDER) Focus for the GROUP - It becomes **more difficult for humans** the WIDER they become. Uncertainty and complexity arise and we are getting further away from our natural **HUMAN BIAS** (NARROW).

It takes ENERGY to discuss WIDELY before deciding for the group - being **FAT, DUMB and LAZY** does not make it any easier.

Decision Framework's historical and developmental progress is RULES, OUTCOMES BASED (Consequences), VIRTUE but then there was no simple Frame to go to next. Science and Philosophy were part of that next Frame. The search for next Frames continues by many wanting to claim it. (e.g. any "New" or "Speciality" – business, technology, economics, trade, social, justice, environment, planetarianism, humanism, etc). Vacillating between extremes or being too steady state are problems. Dynamic theories about resonance frequencies may provide insight here.

Acknowledgement of the current frame as **Special** tends to elevate it above other debate contributors. The adoption of any one frame (or "CAUSE"), e.g. VIRTUE, tends to lead to lazy habits which discount other frames.

Individual Humans who adopt the "CAUSE" are encouraged to not to contribute to debates – but instead decide on their own on behalf of the group using their entrenched virtue. It is the "way we do things" around here.



Nation – Virtue Decision – Authoritarianism

Outsourced – then corrupted

Humans who are invested with the latest virtuous cause can control nation resources and be put in charge. Rather than using and developing a **shared nation schema (TELOS)** using experience, skills and advances contributed from all humans in the nation, they use their preferred narrow model – usually based on **vague narratives or slogans (extreme degrees of freedom)**

Many of the slogans, propaganda and narratives are sufficiently vague and connected to **feelings** so that they can be used or adapted by anyone to rouse zealots and stifle debate and discussion.

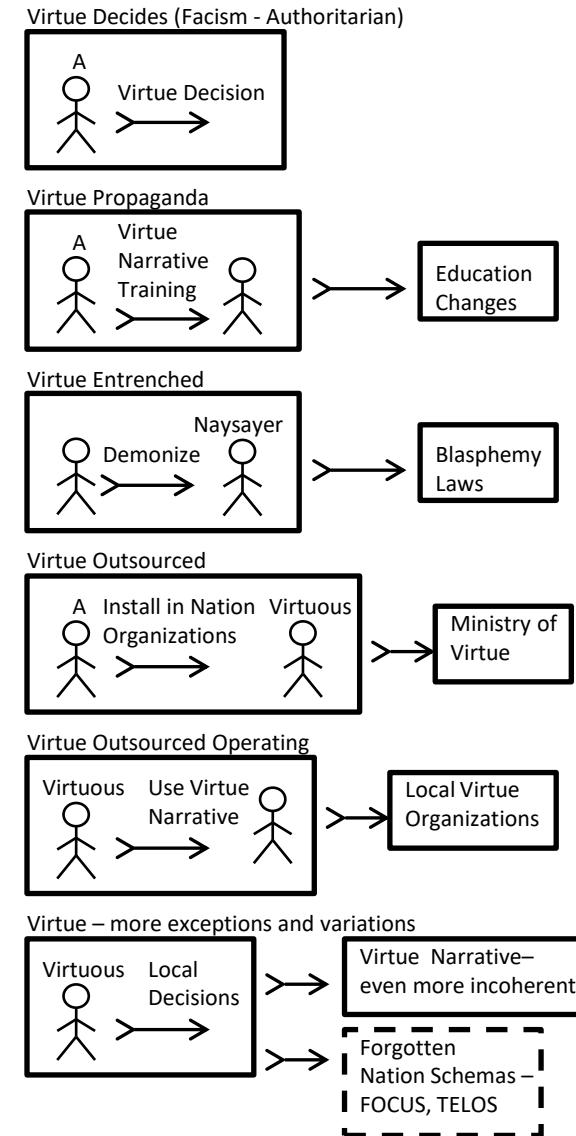
Demonization of naysayers is common.

Habitual installation of humans who use the **latest virtue** in leading nation organizations leads to entrenched nepotism – putting the “Right and Good” people in power.

Organizations distribute virtue lower down the hierarchical organization structures.

The CERTAINTY of virtue (“Right and Good”) and its supporting narrative **falls apart** under fragmentation of multiple individual interpretations AND failure to adapt to COMPLEXITY, UNCERTAINTY and CHAOS.

Humans forget over time what a shared Nation Telos was or how to organize coherent and comprehensive Frames like the FOCUS model or anything of structure, consistency or principle.



Nation – Decision Frame – Between Good and Right

Self Sacrifice, Being Good and Feeling Certain and less Anxious are all regularly displayed and appreciated by humans.

Sacrificing others was also seen as Good for the “cause”.

Causes naturally develop to be called “Good” and to invoke all the value that “Good” brings to those humans who need it.

Groups like feeling Good together – especially for causes. New causes or even recycled old causes always occupy interest for periods of time. There is no shortage of causes.

Who doesn't need to be “Good” ?

I don't care much for the group – I appreciate the benefits of being in a group but I feel no need to impress anyone, be certain of anything, sacrifice myself or be unappreciative of the infinite complexity and uncertainty of the universe.

As a child I did need to virtue signal but I soon developed past that phase.

Good is constantly fought over by the virtuous – everyone wants to claim that righteous flag to display on their mast, chest or house. The Wars of the “Causes”. ***My cause has certainly WON THE WAR and CLAIMED THE PRIZE***

“Right” (is/ought) for Nations is an altogether different thing and much more complicated, uncertain and imprecise. You may never know in your lifetime whether you were right – even if you were.

Have we lost the ability to recognize that “Right” is worth **continually contending with** and arguing about rather than “Good” being fought over and won?

Focus Model - Explored

I created the **focus model** some time ago to help provide a framework for **decision making for nations (at the highest debated levels)** that was independent of many single interest or corruption influences. I deliberately tried to avoid too many low level concepts and provided sufficient high level concepts for as many layers of abstracted concepts to be included. I wanted a wide coverage – **comprehensive** - as well as highly **coherent** – internally consistent

I then organized the concepts as continuums which tend to range from one extreme to the other while recognizing that there are infinite points in between. So in discussions using the model one could say things like “that seems to be tending to one extreme”.

While there is an implied idea of balance – it does not have to be – things can be tending to extremes – but this model makes things **EXPLICIT** - Named , Described and possibly Measured if required. EXPLICIT allows history , review , **PROBITY** and **TRANSPARENCY**

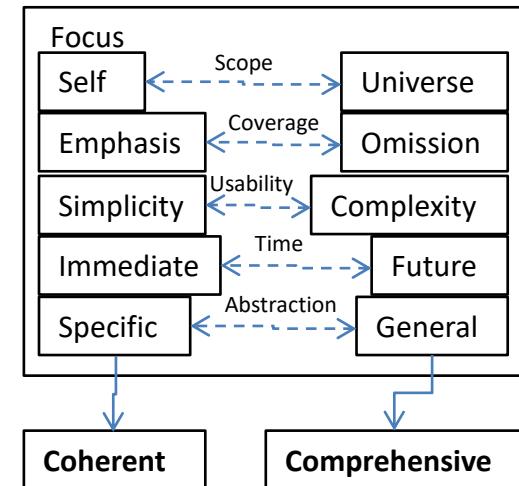
The SCUTA acronym is meant to help people remember the continuums and then the extremes.

Scope, Coverage, Usability, Time and Abstraction.

5 things are about the most things people can remember at one time in short term memory.

Focus model is an initial scoping model with lower level models used for systems.

The **Focus model** relates strongly to all processes in [01 Humanism – High Level Process Views](#) and can be considered a **Meta Model** underlying all Process, Information and Data Stores – especially *6.2 Agreement Resolution – Agreement Frames, 6.3 Research and Development – Thinking Tools*



https://www.aph.gov.au/about_parliament/parliamentary_departments/parliamentary_library/pubs/rp/rp1112/12rp01 - Citizens' engagement in policymaking and the design of public services . It demands of citizens an orientation to the public good, a willingness to actively engage, and the capabilities needed to participate and deliberate well. These are tall orders, especially if citizens are disengaged and certain groups within the population are marginalised. genuine devolution of power and decision-making to frontline public servants and professionals—and to the citizens and stakeholders with whom they engage. Ministers and agency heads have a major leadership responsibility here. "

Focus Model – some definitions

I chose all the words based on history of use, meaning, ease of use, cohesion across many disciplines and sufficient balance between detailed (able to be used) and vague (room to grow). You will note a general implied model of focus which goes from **NARROW** on the left to **WIDE** on the right. **Coherence** tends to be explored through narrow focus – **Comprehensive** by wide focus.

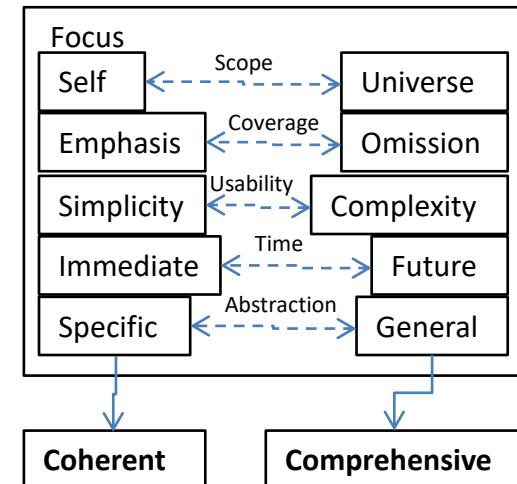
MOST Human biases tend to NARROW Focus.

Sufficient uncertainty is important for discussion.

Focus – SCUTA

- 1) **Scope** - self (because a simple starting point) and Universe (because it covers everything else) e.g. family, group, area, nation, company, trade partners, animals, ecosphere, atoms, virus, planet, solar system (just work out which ones you want to include in your scope)
- 2) **Coverage** – You can look at the whole universe at once but your eye will be naturally drawn to some things. Things will **emphasized** in your view because of your biases and frames. You will miss seeing things right in front of your eyes and **omit** them – saying “I didn’t notice that” (Corrupt people do this deliberately as a **common form of lying**) This Ted Talks video by Beau Lotto illustrates our ability to see
https://www.ted.com/talks/beau_lotto_optical_illusions_show_how_we_see?language=en,
https://www.ted.com/talks/al_seckel_visual_illusions_that_show_how_we_mis_think
- 3) **Usability** – Simple to Complex – somewhere between these extremes is “the right tool for the right job” – Stop using courts just because you are a lawyer. Stop using guns for everything just because you are a policeman. Not everything needs a hammer. Right sizing the tool is important. If it is not usable it will not work.
- 4) **Time** – Immediate to Future – this encourages the recognition of being corruptly (“the sky is falling”) pressured to respond quickly and not thoughtfully. It also encourages planning, stages, implementation dates, review dates, use by dates – and then anticipation. There are too many neurotics, panic merchants or **bad actors** looking for a “quick sale”.
- 5) **Abstraction** - Specific to General – allows examples, narratives and part stories to be examined for nuanced details but also high level ideas and principles to be discussed and linked – checked for cohesiveness. The right level of abstraction is a difficult thing. Too general becomes slogans and propaganda - “World peace”, “Equality”, “World Domination by all Women” - too specific can become too constrained and unchangeable . Usually **multiple levels of abstraction are put together hierarchically** to form some kind of system design. **Omitting** multiple levels of abstraction can cause problems with focus.

Narrow - Wide



SCUTA 3 Letters to help remember.

SSE

ECO

SUC

ITF

SAG

Focus Model – on itself – self reference

Lets examine the focus model by using the focus model.

Focus – SCUTA

- 1) **Scope** - Universe, All coverage, Simple, all Time, Specific
- 2) **Coverage** – Universe, All coverage, Simple, all Time, Specific
- 3) **Usability** – Universe, Emphasis, All usability, all Time, Specific
- 4) **Time** – All scope, Emphasis, All usability, All Time, Specific
- 5) **Abstraction** – All scope, All coverage, All usability, All time, All Abstraction

I am not sure how precise or accurate this assessment is – I may have got things messed up because it is all a bit self-referencing but it seems to me that **Abstraction** is the starting point and I have chosen categories that are mostly specific and universal. Abstraction implies hierarchies and levels.

Usability seems to be the most specific – I have been influenced by philosophers who have repeated utility as a general term. **Time** also.

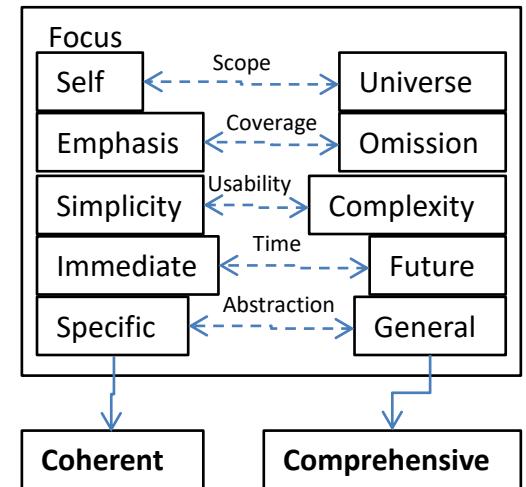
I have **deliberately omitted** things that some philosophers do mention : God, Religion, Monarch, Reality, Fate, Meaning, Politics, Finance, History.

Fate – Universe, emphasis, simple, All time, specific = too narrow focus.

Reality – Universe, emphasis, immediate, specific = too narrow focus.

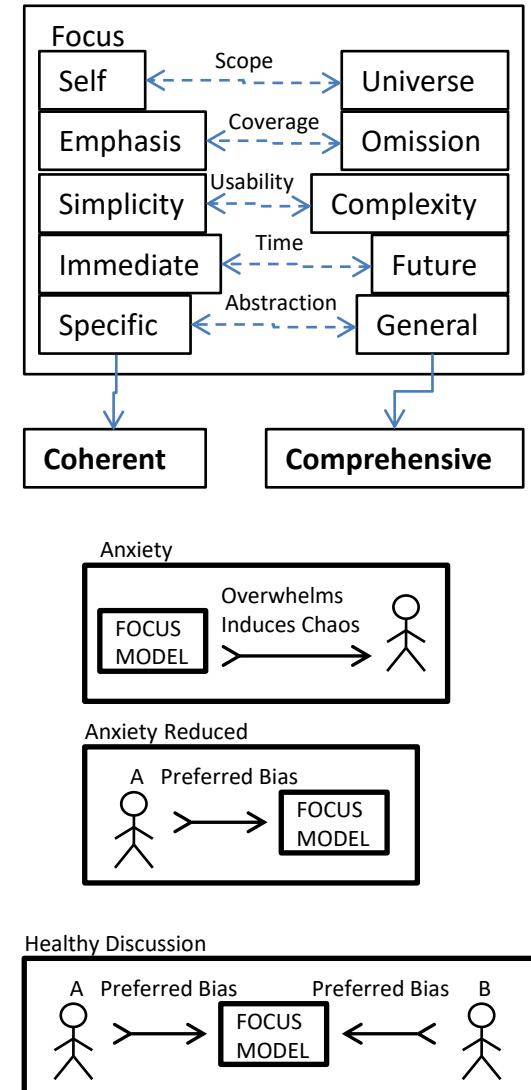
God – Self, emphasis, complex, All time, specific = too complex, too specific.

They are too complex, too specific (more specific than the SCUTA), **incoherent for decision making** – many of them are all about outsourcing decisions , **responsibility** and **accountability** – i.e. **they do not suit the focus model in the first place – nation decision making.**



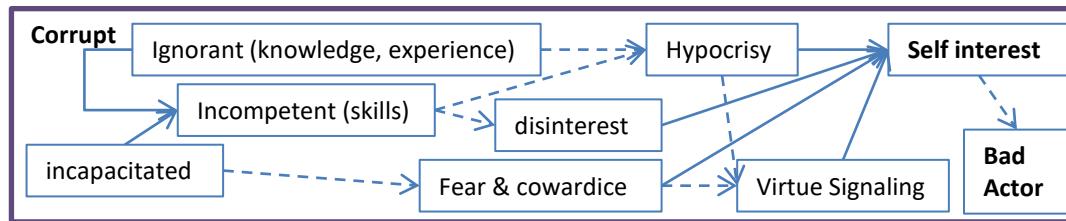
Focus Model – Extremism - Corruption

1. The Focus Mode can be used corruptly
2. Any one model is not the answer – just one of many tools
3. Humans with different skills and expertise can communicate more effectively using a simple general model
4. Using one model is extreme
5. Using one position on one model is extreme
6. Exploring ideas using models helps group decision making
7. Humans can be overwhelmed with the **number of combinations** when exposed to even a simple model
8. When overwhelmed humans express anxiety
9. Anxiety manifests itself as rapid oscillation between the extremes on the Focus model. (see [Bifurcation](#) (Feigenbaum) as precursor to Chaos)
10. Sometimes organizing group discussions into single Focus at a time can help reduce anxiety
11. Adopting a preferred bias on the Focus model reduces anxiety – stable and less uncertain
12. Recognizing the need to engage with, explore and change preferred positions on the Focus model requires human development – your preferred anxiety reducing bias is not the same as other people.



Corruption Model – Groups - General use

Step 1 – A general frame for analysis



Corruption only makes sense in a **group** sense because any individual on their own is not corrupting anything and can do anything they want that involves no interaction or affect on others. I need to look at the development paths in the corruption model – in essence its like a filtering system – we all have to pass through the steps to get to the next stage and avoid being stuck in corruption. The others in the group using the group Telos help moderate our development through corruption model and try to ensure we do not get stuck in corruption feedback loops.

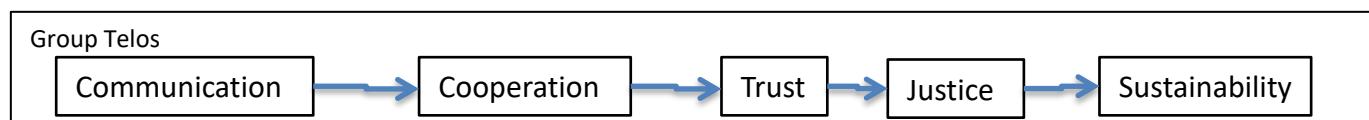
The corruption model is a **filtering process**. If you pass through each of the phases you can say that you are largely free of corruption. Not ignorant ,Not Incapacitated, Not Incompetent, Not disinterested ,Not in fear and cowardly, Not being hypocritical (unless you permanently change your model), Not virtue signaling, not self interested and not a bad actor. Then you can **authentically** contribute to debates within your knowledge and skills.

Virtue Signaling is where most people stop and fail – they cannot overcome their own virtue and sense of self. Trying to overcomes habits leaves them in confusion and anxious. It is one of the most difficult things for humans to overcome because of all the deep human biases – physiological and psychological. Parenting – especially mothering can sometimes make this even more difficult.

All corrupt behaviors affect the group Telos.

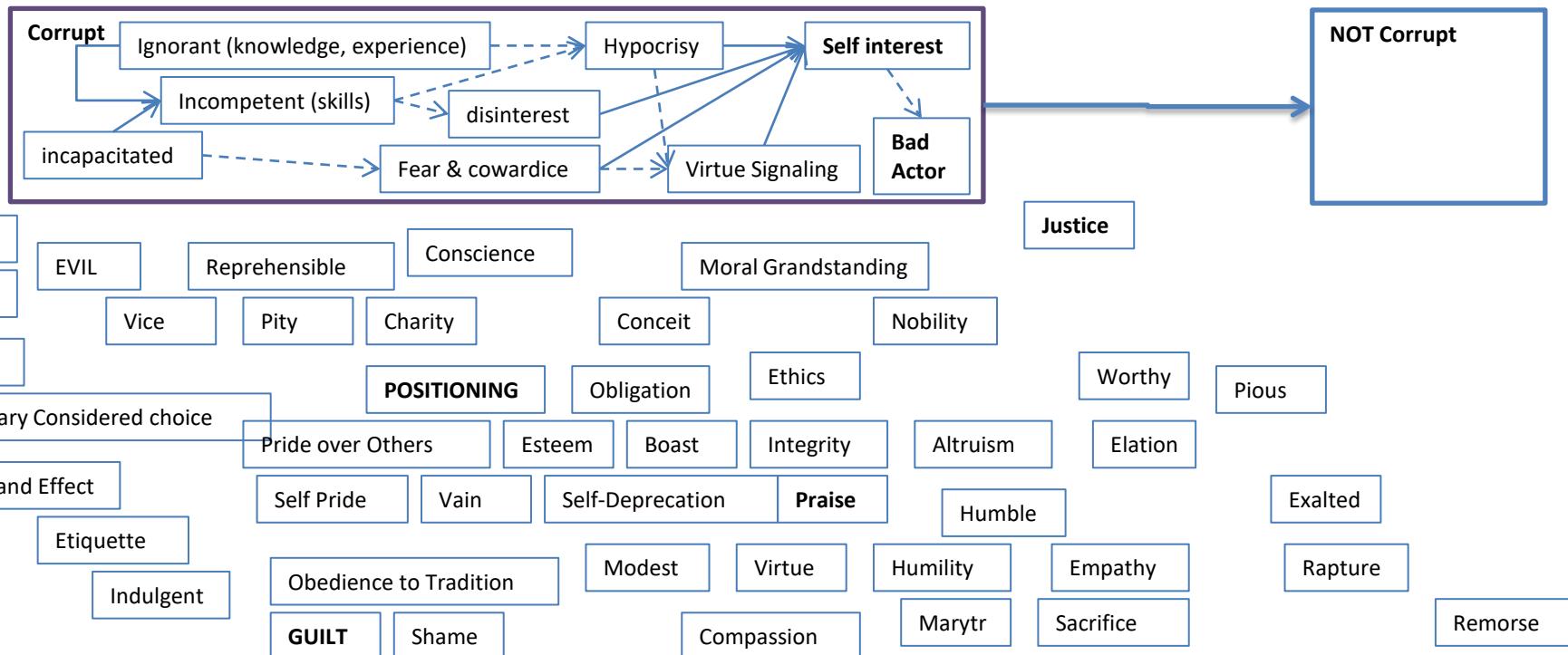
There are many different philosophical views about life. I disagree and downplay the importance of many of them or any dominance of one over the other e.g. **Happiness (many think this is the main goal of life)**, Feelings, Nothingness, Afterlife, Reform, Improve, Experience, Legacy, Self, Others, Higher Calling, Duty, Purpose, Progress, Love, Faith, Flourish, Ought, Owes, Needs, Amusement, Fate, etc.

You can be well entertained by playing around with those ideas but the ideas below are the main ones we tend to need for groups. This the starting group Telos.



Virtue Signaling in More Detail – its all about choices of actions – initial working analysis model

Step 2 – Initial concepts

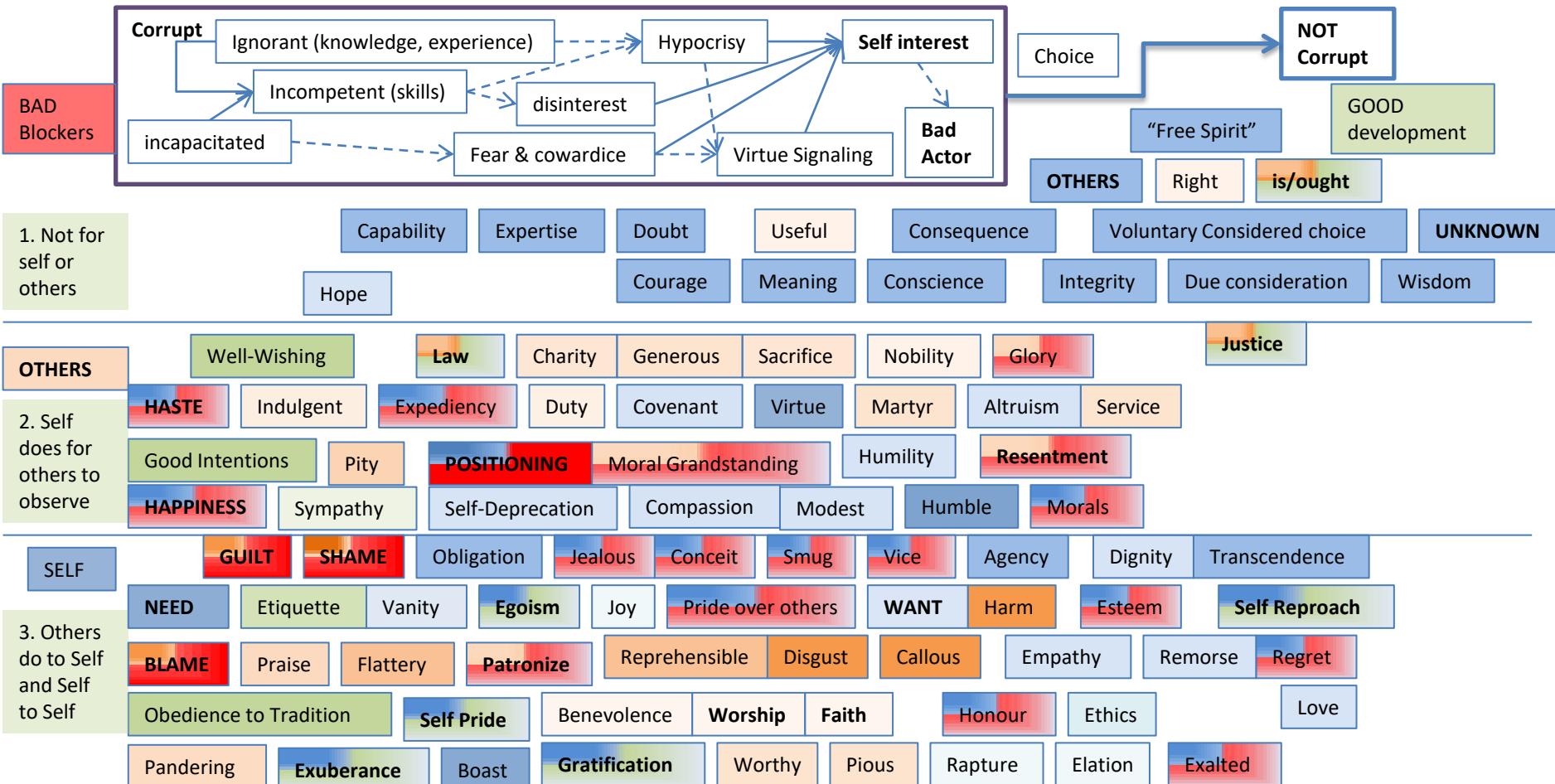


Act (live or die) Motive > Senses > Feelings > Language > Sentiment > Logic > Certainty > Rules > Reason > Rationality > Philosophy > Science > Law > Belief > Knowledge > Ethics > Morals > Virtue > Justice > Humanism

Random thought - HOW TO ACCEPT PRAISE? What is someone doing when they praise you? Is it real – how would you know? Is it a positioning thing?

Corruption and Virtue Signaling in More Detail – moving some concepts around – Escaping the limitations of ourselves. Identify and clump related concepts (more than 2500 possible relationships, + good/bad continuum, + 3 categories) – Nation Choice mechanisms

Step 3 – More related concepts from reading many books



Each of these concepts have to be overcome to progress further. VAINITY is a childish behavior and one that is usually overcome first and children cooperate in groups. We have to escape being limited by what we think of ourselves and what others want us to think. We have to overcome wanting to act to improve our position over others. The AUTHENTIC INNER VIEW (i.e. EGO, not id or superego) is displayed here.

New Models – having explored the detail I notice several clumps and ideas – Let us explore them

Some NEW concepts seem to emerge:

1. Main Focus on Position category – using Self and Others (the general positioning model) – develop upwards from self, others to none 3>2>1

1. Not Self or Others – loosely constrained self development (i.e. Positioning 0,0) (independent thinker)
2. Self Positioning for Others – Posturing and seeking to please others (group dominated)
3. Self Focus and Positioning Self by Others – initial learning (childhood) and **remonstration by those less developed.**

2. Development Progress Indicators

Green – Good Progress – Shared by most in the group, Red – Bad Blockers – need work to overcome, Green and Red Absent – Neither. Initial Good Progress Conditions which help development within the group (these seem essential for initial acceptance into the group) are

Obedience to traditions – Etiquette, Good Intentions – allows mistakes and advanced learning

3. Position Interaction Strength Indicator

Blue – Mainly Self – deeper Blue means more advanced, Orange – Mainly Others interacting with Self (either seeking to control or observing) – deeper orange means stronger interaction

There is also an implied left to right correspondence with the Corruption model and a **development path** from left to right.

4. Development Stages Through Corruption (position from left to right)

For example GUILT and SHAME are used very often for little children but as they gain more skills, knowledge and capability they have little effect or meaning. A Human cannot demonstrate Compassion without Understanding (sympathy and pity?). Certain stages must be passed and overcome before concepts have any meaning. E.g. a person who constantly virtue signals cannot be expected to know what honour or morals means (even if they were not disinterested).



Concepts seem to cluster – guilt (bad) and shame (bad) are used by Others (group) to drive Self into obligated action - one of the first feedback loops children need to overcome to accept personal responsibility and accountability.

I need to formalize these high level models and reconcile with Corruption and Group Telos (and maybe Focus model) – before I go through more detail.

Higher abstract path of development NEED, WANT, IS/OUGHT



A little diversion - Patterns of development through corruption – backwards and forwards

HUMAN, ALL TOO HUMAN A BOOK FOR FREE SPIRITS BY FRIEDRICH NIETZSCHE <http://www.gutenberg.org/files/38145/38145-h/38145-h.htm>

"Some Backward Steps."—One very forward step in education is taken when man emerges from his superstitious and religious ideas and fears and, for instance, no longer believes in the dear little angels or in original sin, and has stopped talking about the salvation of the soul: when he has taken this step to freedom he has, nevertheless, through the utmost exertion of his mental power, to overcome metaphysics. Then a backward movement is necessary: **he must appreciate the historical justification**, and to an equal extent the **psychological considerations**, in such a movement. He must understand that the greatest advances made by mankind have resulted from such a course and that without this very backward movement the highest achievements of man hitherto would have been impossible.—With regard to philosophical metaphysics I see ever more and more who have arrived at the negative goal (that all positive metaphysic is a delusion) but as yet very few who go a few steps backward: one should look out over the last rungs of the ladder, but not try to stand on[47] them, that is to say. The most advanced as yet go only far enough to free themselves from metaphysic and look back at it with an air of superiority: whereas here, no less than in the hippodrome, it is necessary to turn around in order to reach the end of the course.

Naughtiness Is Rare.—Most people are **too much absorbed in themselves to be bad.**"

It seems very useful for Nations to be very well aware of the past and to actively experience things which they complacently take for granted. This could be by studying and appreciating history and the various different paths of development through history – for individuals humans and nations.

The other way to learn and appreciate would be to have part of (or all) the progressive society collapse and have to be re-built because of the unchecked gradual entrenched corruption.

The Humanities studies in Universities and Philosophy in general seemed to have developed to help focus on this learning so humans suffered less from collapse but when it is overtaken by current dogma it no longer serves that purpose. Feminists now control all universities and are effectively burning books by re-writing history to suit their self-focussed feminist idiotology.

Do we always need one step backwards to take two steps forwards?

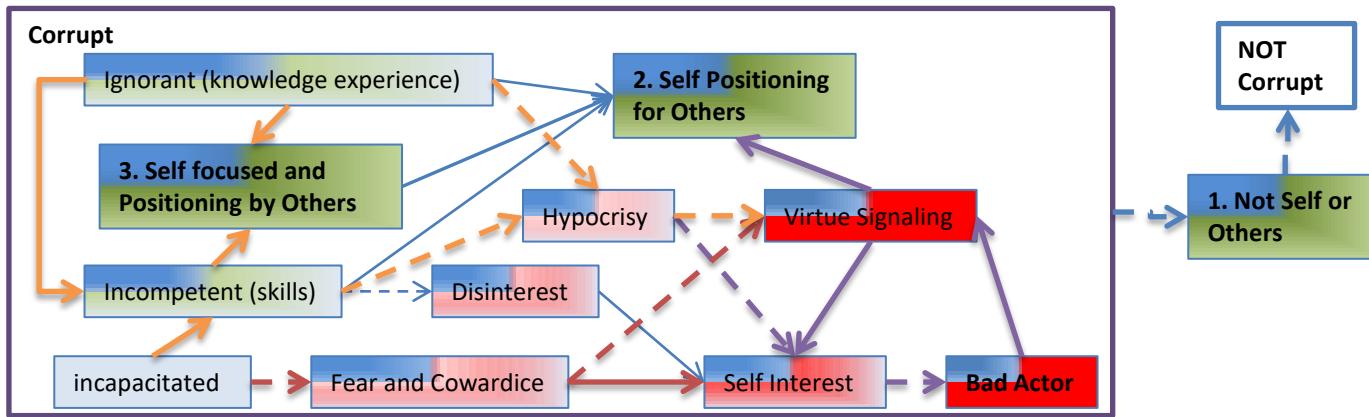
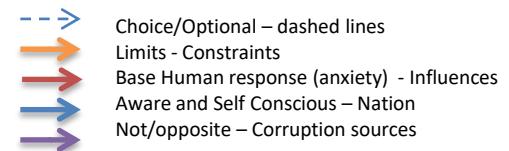


Corruption and Virtue Signaling in More Detail – integrating new concepts and testing the strength of related concepts

ADDED NEW LINE from Bad Actor to Virtue Signaler to indicate common fallback position.

Changed other lines using my standard Line Colour types

Step 4 – Abstract the Model using the new features



Each STAGE has to be overcome to develop.

Main Focus on Position category – using Self and Others (the general positioning model) – develop upwards from self, others to none 3>2>1

1. Not Self or Others – loosely constrained self development (i.e. 0,0) (independent thinker)
2. Self Positioning for Others – Posturing and seeking to please others (group dominated)
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Development Progress Indicators

Green – Good Progress – Shared by most in the group, Red – Bad Blockers – need work to overcome, Green and Red Absent – Neither

Position Interaction Strength Indicator

Blue – Mainly Self – deeper Blue means more advanced, Orange – Mainly Others interacting with Self (either seeking to control or observing) – deeper orange means stronger interaction

There is also an implied left to right correspondence with the Corruption model and a development path from left to right. **Development Stages Through Corruption (position from left to right)**

HUMANS Tend to Hypocrisy when things do not make sense to them (ignorance).

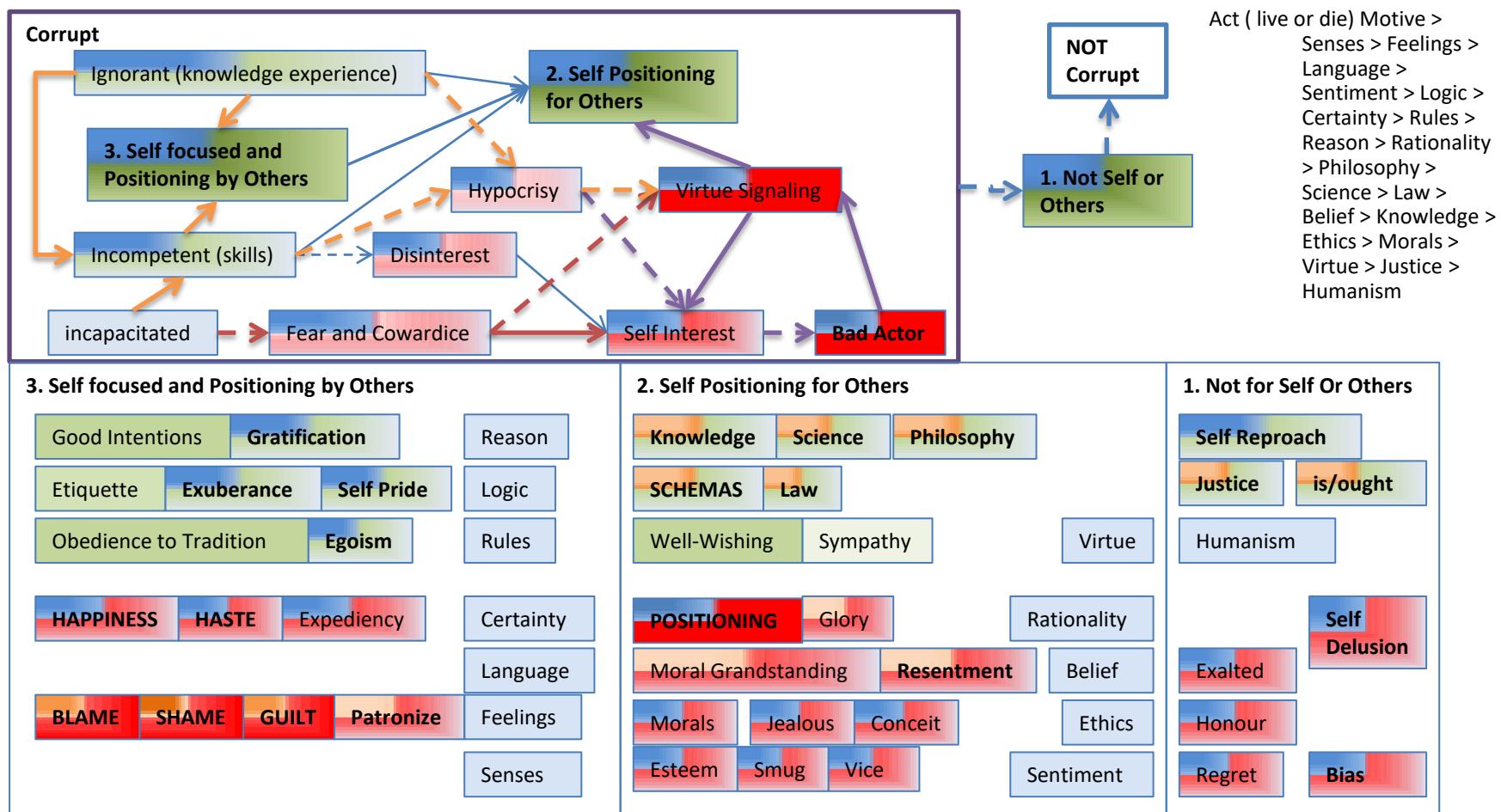
Then to cover their ignorance (a bit of fear and cowardice) they tend to **Virtue Signal**.

Bad Actors also **Virtue Signal** to hide with the ignorant.

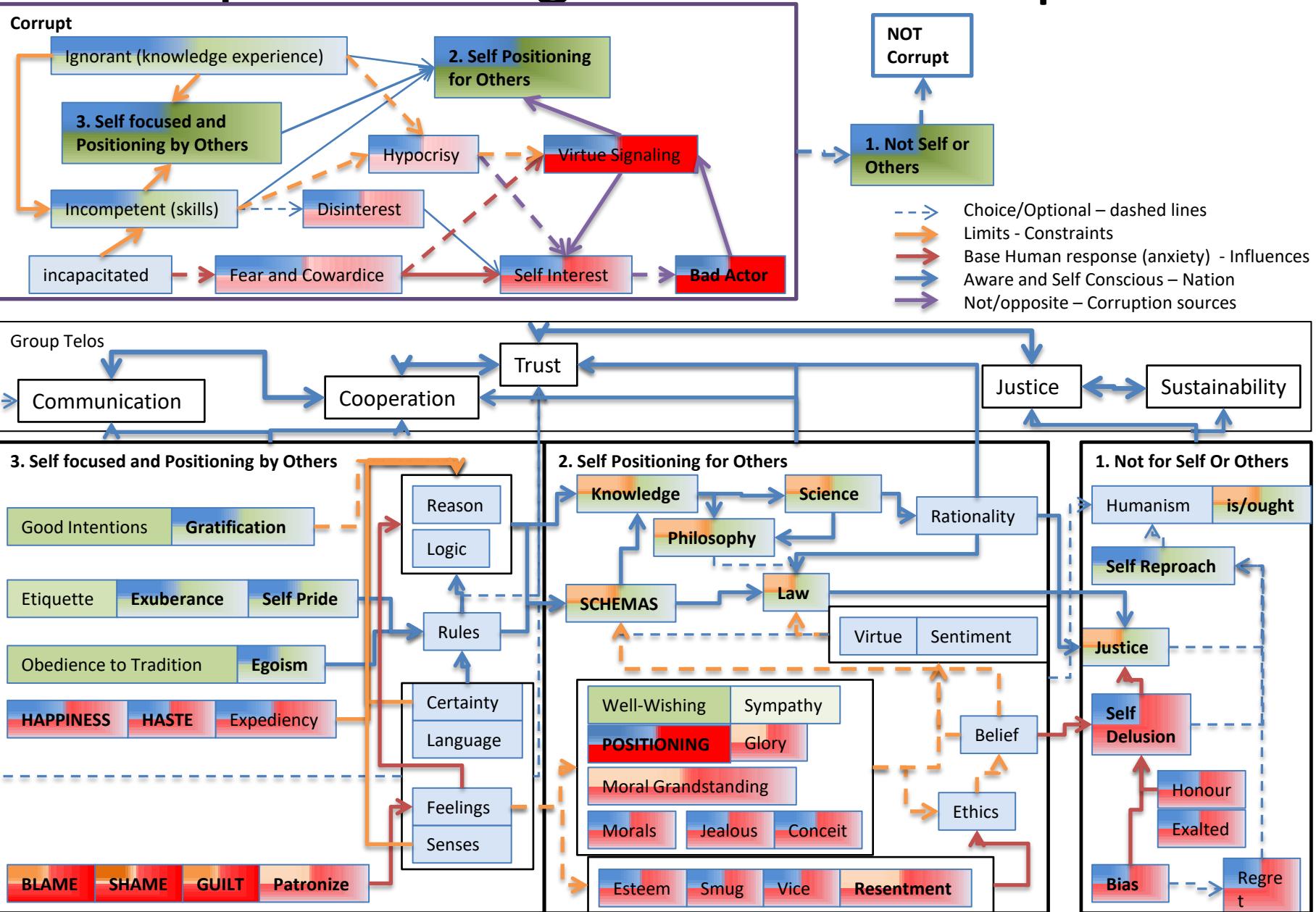
Corruption - in More Detail

Main Good Progress and Blockers (ignore neutral concepts) – and initial newly added concepts, Implied progress left to right and bottom to top, Partial conceptual alignment in horizontal levels ([Swimlanes](#)), added **Bias** and **Self Delusion** concepts

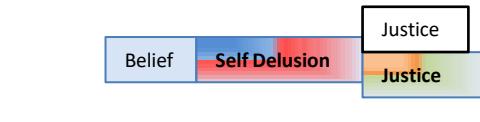
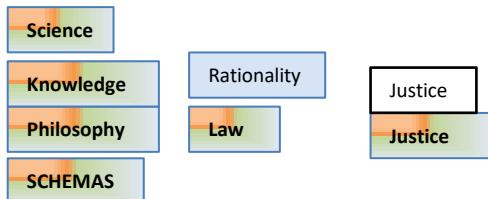
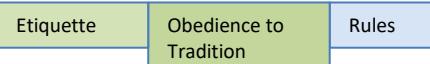
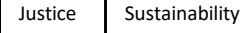
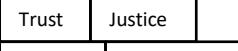
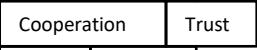
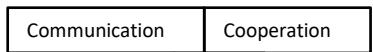
Step 5 – Test The Model by Adding detailed concepts



Corruption – Aligned With Group Telos



Corruption – Aligned With Group Telos - Notes



Position Model –
vastly different for
Self

All the main concepts of the group Telos are strongly interrelated. Communication and Cooperation feedback into each other and require a regular successful interaction as do the other pairs - Cooperation and Trust, Trust and Justice, Justice and Sustainability.

Senses, Feelings lead to Language and Certainty – being able to explain sense and feelings in certain language underpins communication.

Other Humans help develop Rules by providing context with tradition, etiquette and general group socialization.

Rules, Logic and Reason are developed as a pre-condition to Cooperation.

Cooperation allows active involvement in SCHEMAS, Knowledge, Philosophy, Science and Law. Trust is developed using Rationality with acceptance of the limiting influences of Belief, Virtue and Sentiment on SCHEMAS and Law as reflection of our Senses and Feelings.

Trust in Law and Rationality helps develop Justice. Justice leads to Sustainability but can be undermined by failures in Cooperation , Law and Rationality (dependent on science, knowledge, philosophy, SCHEMAS, rules, logic and reason) .

Self Delusion – driven by Belief - or more precisely a **large number of self deluded humans in the group** – can cause Justice and the group Telos to collapse.

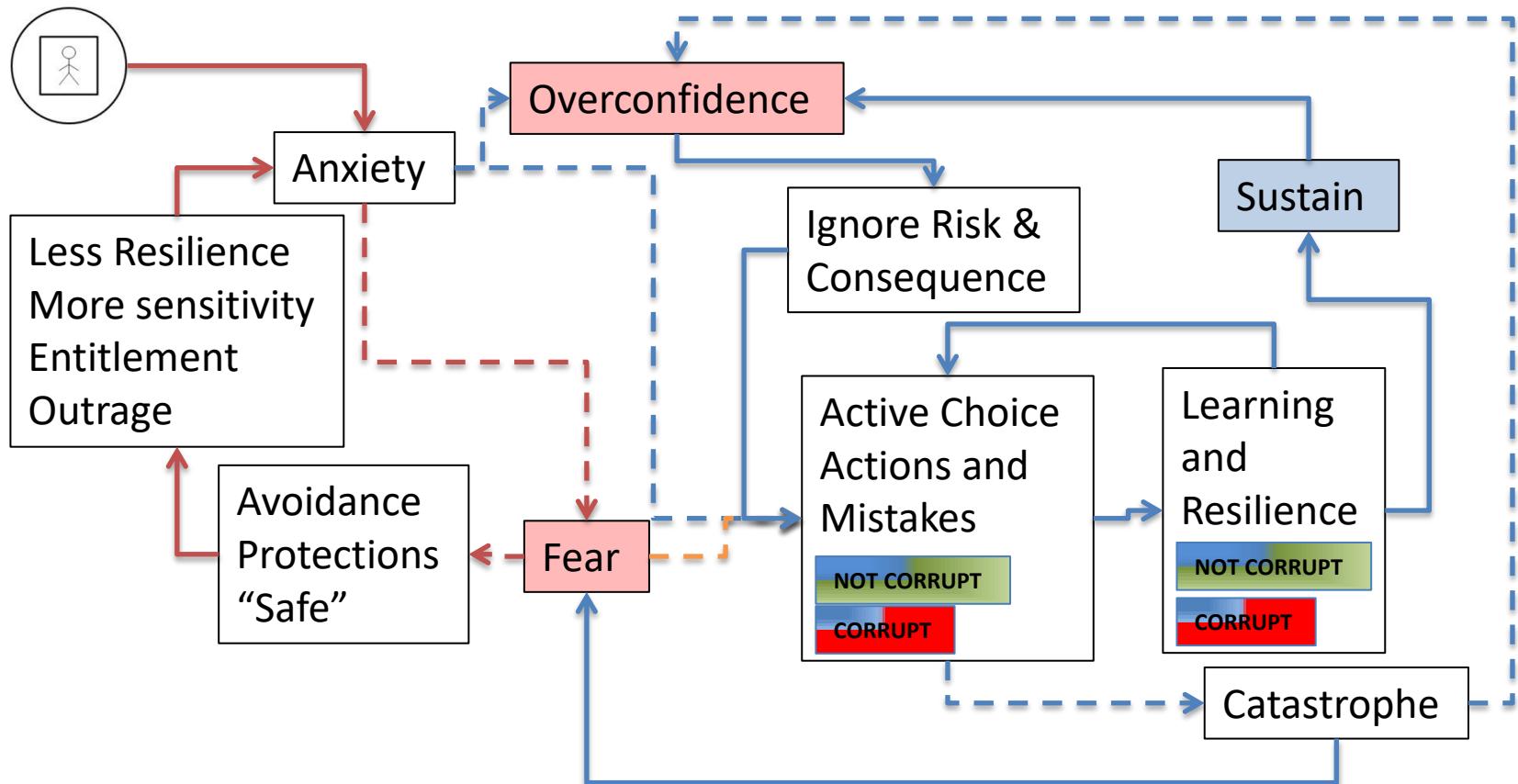
Virtue signalers want to control SCHEMAS and Law – to satisfy their Virtue and Sentiment – linked strongly to their Feelings and Belief.

Bad actors can cause damage at every level and have **NO SINGLE PRECONDITION. Their Position for authentic self (Id/ego) is always vastly different to their displayed position (Super ego) (INSINCERE – NOT authentic). Otherwise the group would have already got rid of them.**

“Sincerity is the end and beginning of things; without sincerity there would be nothing”

Author(Confucius) :Year(-500) :Source(The Analects) <https://en.wikiquote.org/wiki/Confucius>

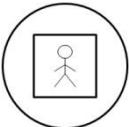
Corruption in context with Choice Overconfidence and Fear feedback loops diagram – Shows Main Problem Areas



- > Choice/Optional – dashed lines
- > Limits - Constraints
- > Base Human response (anxiety) - Influences
- > Aware and Self Conscious – Nation
- > Not/opposite – Corruption sources

Diagram showing feedback loop of Implementing Protections to reduce Fear and Resilience and increase anxiety, Totalitarianism and repression– Added Overconfidence being optionally moderated by learning and catastrophe Jon Pearson 21/01/2020 – an aid to communication about nation debates

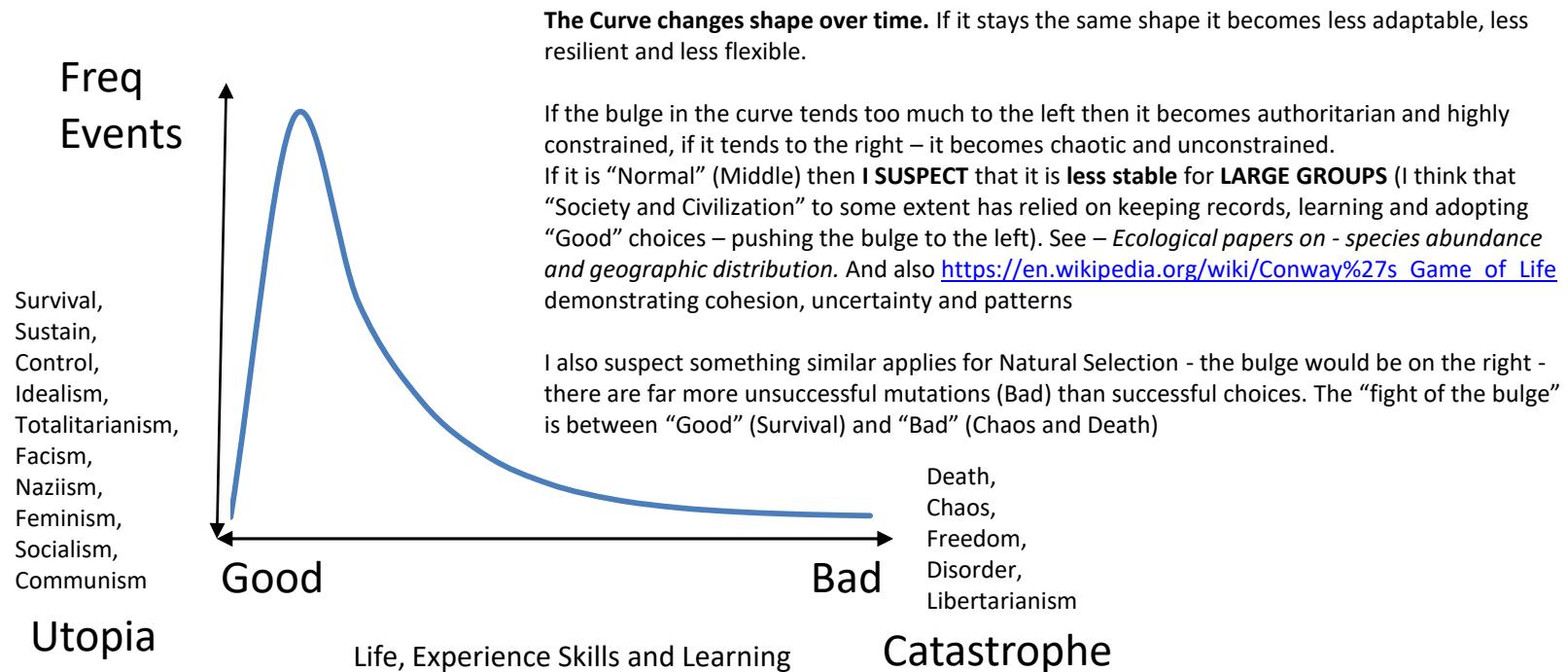
Good to Bad Choices Distribution (Benford ? Weibull?)



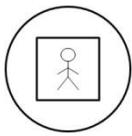
Good and Bad changes over time – **how we define it** is constantly discussed and updated in the group’s shared schemas. What is Bad now may not be in a few years time AND **may be essential for human survival**. Darwinian Natural Selection is an expensive but highly successful **choice process** (think about the number and rate of change of viruses)

The argument between determinism (“fate”) and “real” choice continues at the quantum level

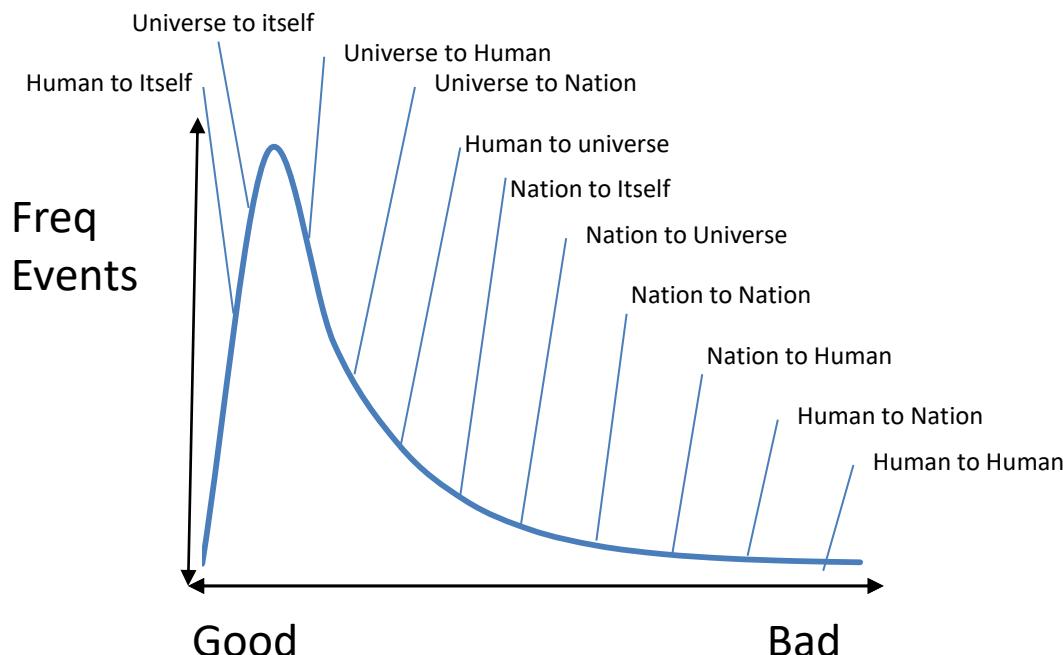
https://en.wikipedia.org/wiki/Hidden-variable_theory with as yet un-detected “magic” things which accompanies every particle making choices for it. This debate represents the fundamental argument between **certainty, uncertainty , bounds (limits), constraints and “reality”** (see Hermann Minkowski, Werner Heisenberg, Max Born, Niels Bohr, Max Planck, Erwin Schrödinger, Boris Podolsky, Nathan Rosen, Quantum Entanglement (“spooky action at a distance”), Einstein–Podolsky–Rosen paradox https://en.wikipedia.org/wiki/EPR_paradox, John Stewart Bell, “Free Will”, “Brain in a Vat”, [Superdeterminism](#) - [We always implicitly assume the freedom of the experimentalist... This fundamental assumption is essential to doing science. If this were not true, then, I suggest, it would make no sense at all to ask nature questions in an experiment, since then nature could determine what our questions are, and that could guide our questions such that we arrive at a false picture of nature. - [Anton Zeilinger](#) <https://www.nature.com/articles/nature05677> and QUBITS)



Ranking the interactions between Human, Group and Universe from Good to Bad (Benford Distribution)



If we could order the relative differences of interactions from Good to bad it might look like this. What Humans do to themselves is at one extreme and what one human does to another human is at the other. I am using "Good" and "Bad" as a simple ranking criteria, **as we habitually do**, without defining it in detail. The Frequency Distribution is also general i.e. we do not want a lot of "Bad" Human to Human interactions. What the universe does to itself, Humans and Nations is a high frequency – towards the "Good" end. Nations will do things to each other in the middle but maybe not too much Bad. This is a Tool to help thinking. Jonathan Pearson 27/03/2020



Corruption and some related general concepts – on the population distribution (Benford)

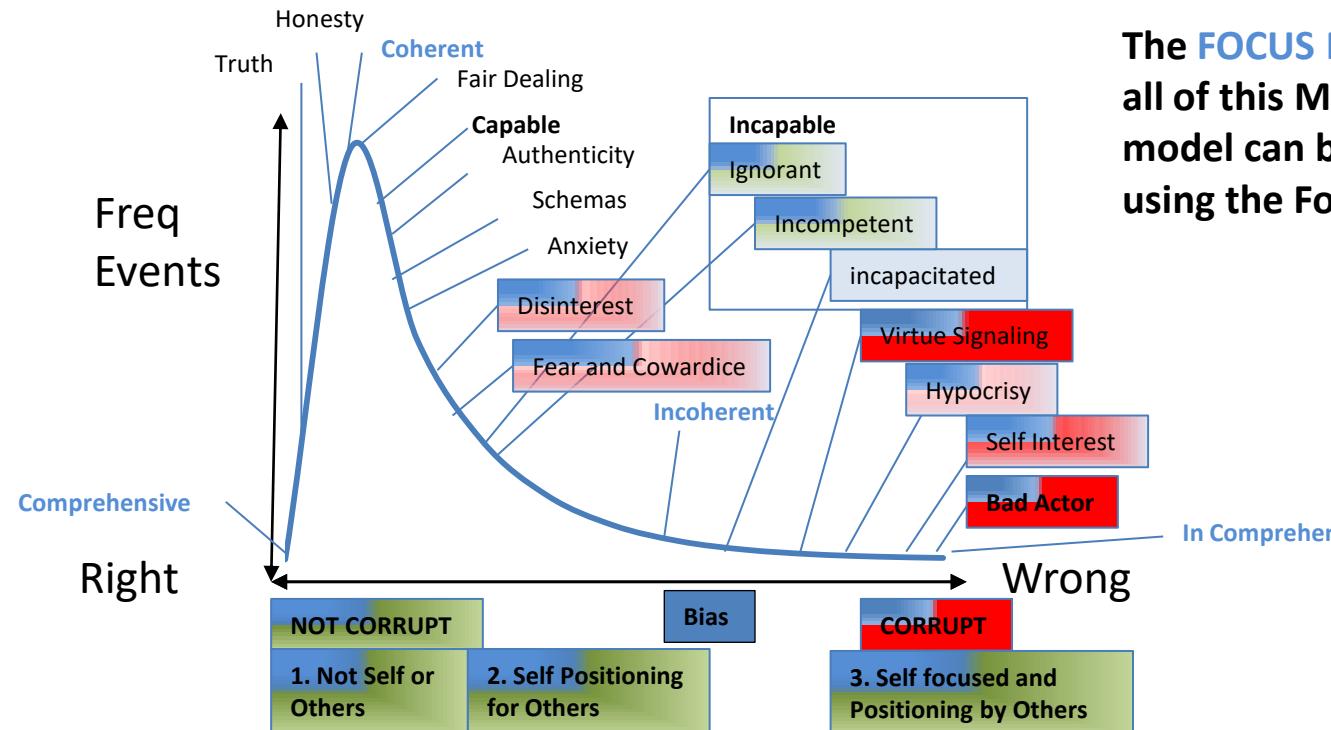
1. Theft and related offences, 2. False restraint, 3. Sexual offences, 4. Bodily injuries, 5. Damages caused by a goring ox and comparable cases. Not using resources (land) properly

Slander, Fraud, Slavery and status of slaves as property, The duties of workers, Theft, Trade, Liability, Divorce, Adultery, Perjury

These eight main groups of laws were:

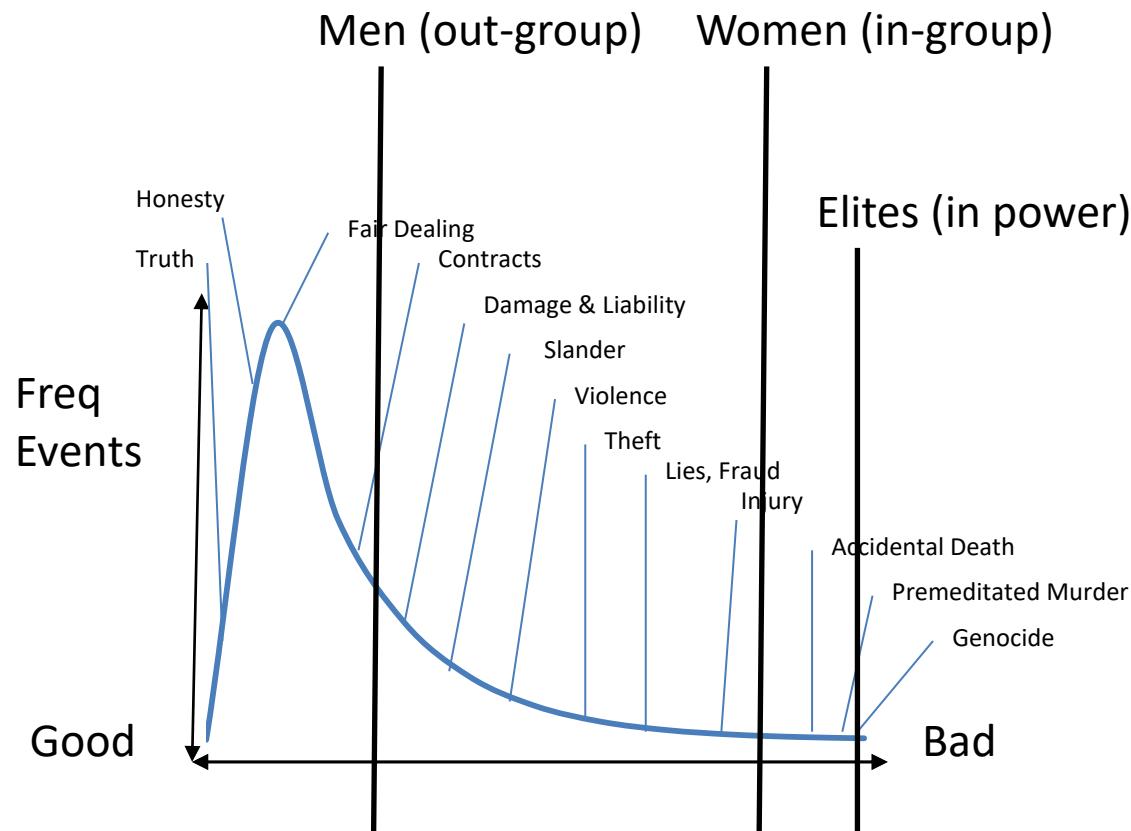
I Aggression and assault: Clauses 1 - 24 II Marital relationships: Clauses 26 – 38 III Obligations and service - TUKUL: Clauses 39 – 56 IV Assaults on property and theft: Clauses 57 – 144 V Contracts and prices: Clauses 145 – 161 VI Sacral matters: Clauses 162 – 173 VII Contracts and tariffs: Clauses 176 – 186 VIII Sexual relationships - HURKEL: Clauses 187 – 200

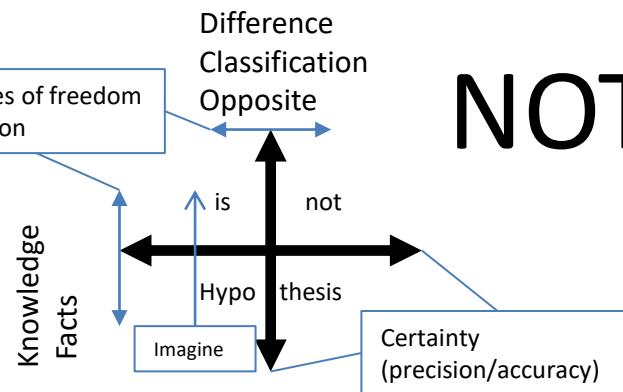
Under the supervision of Tang Confucian minister Fang Xuanling, 500 sections of ancient laws were compiled into 12 volumes in the Tang Code, titled: Vol 1: Term and es (Mingle) Vol 2: Security and Forbiddance (Weijin) Vol 3: Office and Hierarchy (Zhizhi) Vol 4: Domestic Matters and Marriage (Huhun) Vol 5: Stables and Storage (Jiuku) Vol 6: Impeachment and Promotion (Shanxing) Vol 7: Thievery and Robbery (Zeidao) Vol 8: Contest and Litigation (Dousong) Vol 9: Deceit and Falsehood (Zhawei) Vol 10: Miscellaneous Regulation (Zalu) Vol 11: Arrest and Escape (Buwang) Vol 12: Judgment and Imprisonment (Duanyu)



Corruption – Where the Line is drawn by hypocrites and the corrupt

Where you set the Bar for Accountability and Responsibility for Crimes and Demonization for in and outgroups





NOT Corruption

The above model shows:

IS - knowledge, Thing or “fact”

NOT - different, opposite

Certainty – bounds, constraints, lines

So just to be a little confusing what I am saying is the IS thing is called **NOT CORRUPT** (in the top left corner).

All the other corners can be anything you like but the THING I KNOW with HIGH CERTAINTY is for Humans to be NOT CORRUPT.

And then I can list all those things which should not be done (i.e. corrupt things – too self interested, lie, fearful and cowardly, hypocrite, vain, etc)

Example: A child wants a **BLUE ICECREAM** (Top left corner). There are some degrees of freedom (type of blue and type of ice cream) but it's an **explicit IS**. Nothing else will do.

I have written this elsewhere. Black is black. What is NOT Black? – Everything else. **Things do not have to have an obvious or simple opposite**

I have described corruption and have expanded and provided more context and detail in this document. You do not have to be “GOOD” or “VIRTUOUS” to be NOT corrupt. If fact trying to do GOOD - especially displays of Virtue - may indicate hiding corruption. Just try not to do CORRUPT things.

Humans do corrupt things as part of their development – it is part of being human and everyone is capable of corrupt behavior.

On the next model I show which parts of the general population are useful in the public service and nation state enterprises.

The vast percentage of the human adult population are NOT bad actors. You want to limit the number of bad actors involved in the public service.

Corruption – Where I draw the line

Human Population by characteristics, percentage engaged in Public Service Decisions and activities – Government, Courts, Police, Public Service, etc.

I rate **Bad Actors** (almost binary, absolute, extreme) the worst but unavoidable – they always need to be observed and managed. **Virtue signalers** are next because they make decisions for wrong reasons.

Hypocrisy next shows the system in breakdown – incoherent or incomprehensible - biased.

Systems changes and development need to be done openly and without an environment of **fear** and punishment.

Note: Skills (competence) and knowledge (not ignorant) is over a wide range – allows variation, diversity , sharing and development.

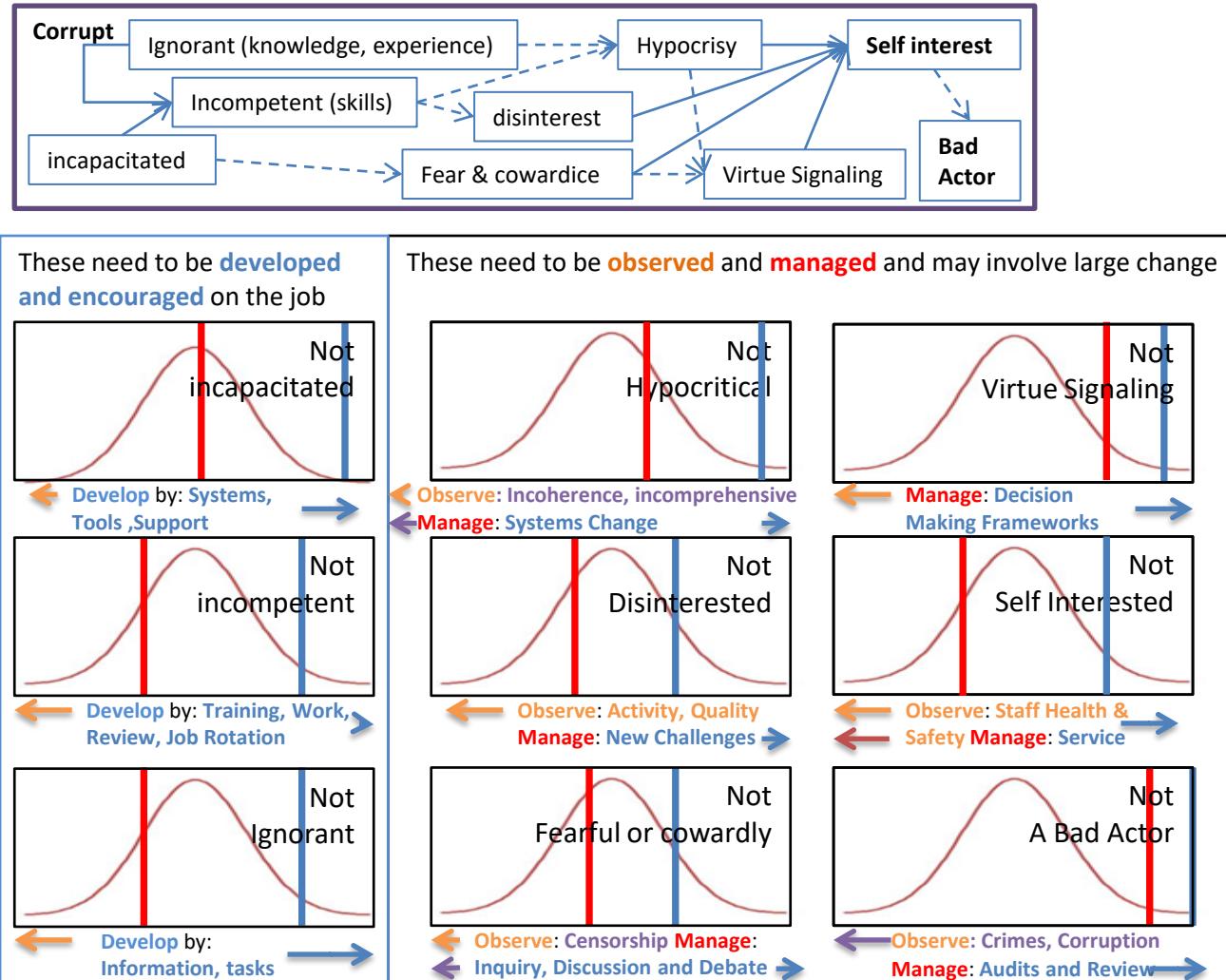
As things degenerate with corruption - **capacity** fails early (after **bad actor** and **virtue**), followed by **hypocrisy** and fear. Then **self interest**, **disinterest**, **competency** and **ignorance**.

A high level of ignorance or incompetence in society is a later stage sign of a collapse and corruption.

Effective Bounds

Corrupt	Working Resilience	Corrupt
Unviable		Elite

---> Choice/Optional – dashed lines
 Limits - Constraints
 Base Human response (anxiety) - Influences
 Aware and Self Conscious – Nation
 Not/opposite – Corruption sources



Corruption – Where I draw the line - explored

Well formed abstracted models sometimes provoke thought and can serve many purposes.

Corruption is on continuums with no defined end points.

So there is some absolute variation with arbitrary end points but there is also relative variations – the percentages of totally self-centered humans – the distributions may change. But in the general – the proportions and relativities between corruptions tend to hold.

Where I set the Blue Line is based on avoiding superiority over the group and encouraging connection with the group (Elitism). Where I set the Red line is avoiding non viability (unable to operate).

There is also a **sequence** as implied in the simplified corruption model. You cannot recognize Bad Actors unless you have sufficiently “passed” all the other thresholds. You cannot become sufficiently Not Incompetent unless you become sufficiently Not Ignorant Not Incapacitated ,Not Fearful, Not Self-Interested, Not Hypocritical and Not Disinterested. As Humans develop they have **the opportunity to overcome virtue signaling** and then recognize what a Bad actor is and overcome that as well. Most human development gets stuck at virtue.

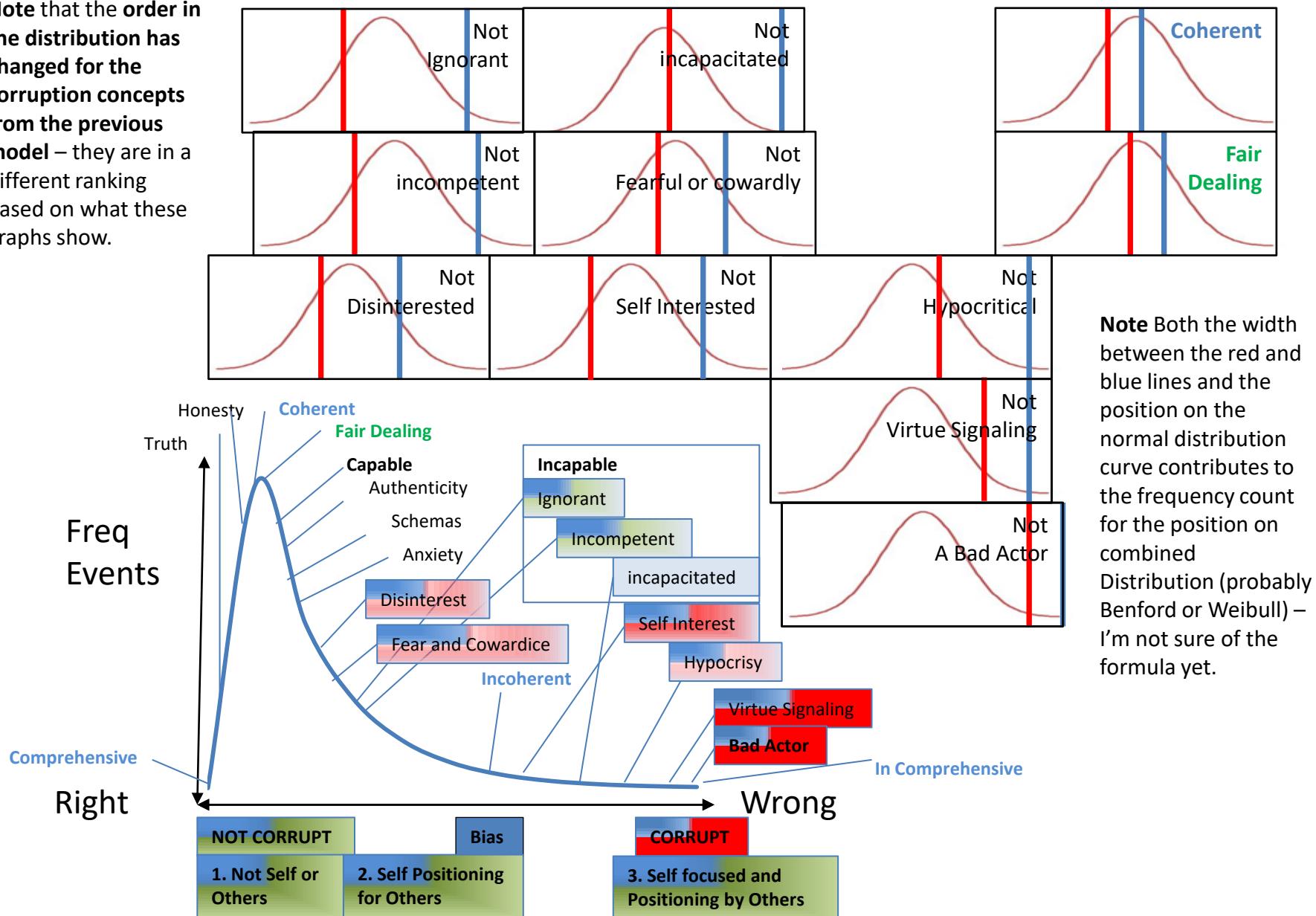
When TOO small a number of humans can recognize **Bad actors, Hypocrites, Self interested** and **Virtue signalers** – they cannot manage the corrupt - hence they grow in number (feedback loop).

I had a problem defining **Bad Actor**. Children must overcome the stages of development so they can take **Responsibility** and **Accountability**. A child who is taught to enjoy killing other humans for sport **is a Bad Actor** – but not **responsible or accountable** for it – but can learn and develop.

Simple rules or “laws” help children develop. Then they learn about “others”, concepts like “greatest good” and then they learn “virtue”- which is now been **corrupted** to **“latest cause”**. All this is done very early when they are young so they can overcome being a Bad Actor. These stages represent the classic base level ethics and morality progressions repeated in history and seem? to be necessary stages for children to pass **before becoming a responsible and accountable adult** – someone with *agency* over their own lives.

Corruption - Where I draw the line – combined – an optimized stable view

Note that the order in the distribution has changed for the corruption concepts from the previous model – they are in a different ranking based on what these graphs show.



Systems Model – Introduction

Consultants and Accounting firms used methodologies – instructions on how to design and build systems.

This grew into many Architectural Frameworks and reference models usually called “Enterprise Architecture” or “Systems Models”.

Zachman, FEAF and TOGAF are well known <https://www.opengroup.org/togaf> and SFIA - They all tend to be comprehensive and specific with a lot of detail. – and usually based around building systems – usually seen as ICT systems (not people – although Zachman describes “Human Interface Architecture”). They also tend to imply a lot of work and overheads so many people simply avoid them or try them once and stop using half way through.

I like that Zachman's ontology in one dimension uses simple questions What, How, Where, Who, When, Why (and this generally follows my rank of importance and sequence as well).

These current models use ideas like **Business Process Design, Job Design, Workplace Health and Safety** and **Business Process Modeling** using **BPMN** which come from an architecture framework but tend to fail because they often only consider the staff and not the clients and tend to **dehumanize** people – staff, clients/consumers/citizens. They tend not to appreciate independent thinking, whistleblowing or systems and people corruption issues very well.

These models would described my **Focus model** as a **Reference Model** for Analyze, Requirements, Vision, Scope, Bounds, Drivers, Strategy, “Business”, “Mission”, Rationale. My **Focus model** is generally abstracted slightly above most existing models but overlapping with very highest level ontologies.

My models are developed from many years use and experience with government systems and some understanding of methodologies and their changes over the years. I have selected parts which seem important to focus on rather than everything. For example concepts like **Politics** and **Popularity** have no place in these models.

My **Simple System Model** which can be used after a quick pass through the **Focus model** and is above all these detailed architecture and systems models as well. It is still best used in high level discussions and before any of the Enterprise Architecture , Systems Design or related processes.

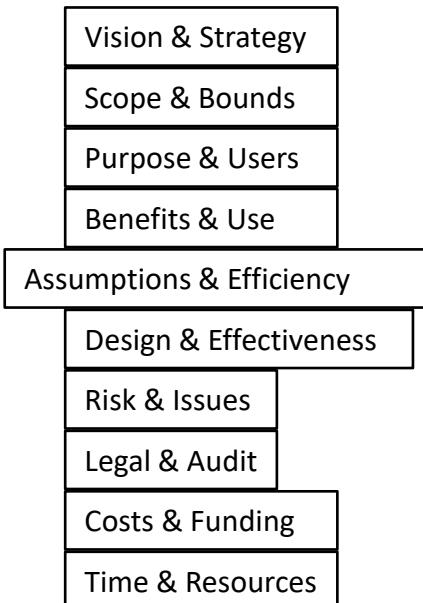
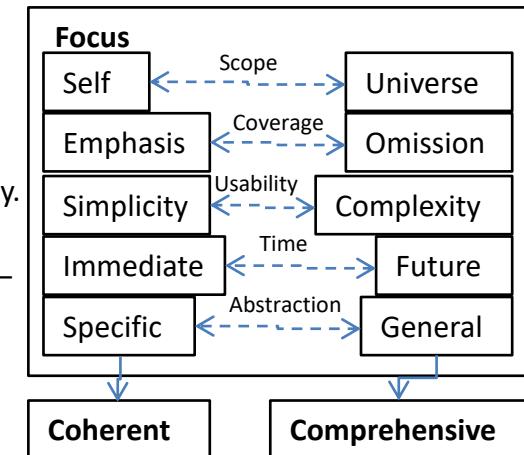
Simple Systems Model

Just go through each category, have discussions and debates and write down simple statements for each category. This is a guide to how to do it – be flexible but do not corrupt too much or allow the “experts” to emphasize their area. The purpose is to allow all voices.

Stepping through each step in order allows adjustments to be made to previous positions .

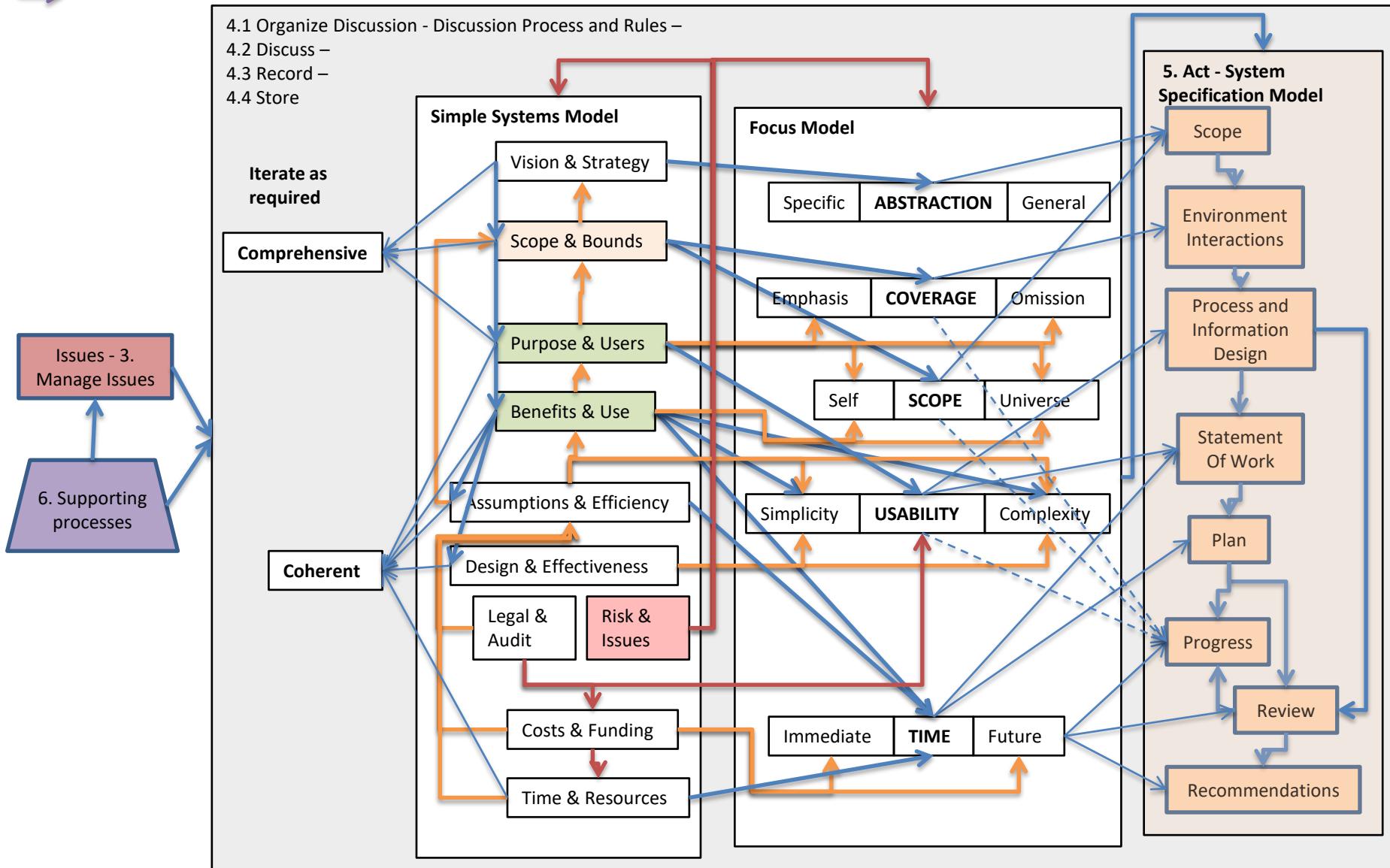
Iterate as often as you need to. This stage mostly relates to my [01 Humanism – High Level Process Views](#) - 4 Agree and 5 Act. Process 3 Manage Issues is assumed to have taken place already.

1. **Vision and Strategy** - general broad (wide) statements – short narrative (All Focus model – SCUTA categories). Mainly **Abstraction** – start at an appropriate level
2. **Scope and Bounds** – specific boundaries occur on the **Vision and Strategy** - specific **Coverage** - Emphasis, Omission
3. **Purpose and Users** – general **what, why and who** – linked to and framed by **Vision and Strategy** and **Scope and Bounds** . Revisits **Scope** and **Coverage**
4. **Benefits and Use** – general **where, when, how** - some scenarios but mainly to link **Purpose and Users**. Initial Specific **Time** (start, stop, cycles, plans)
5. **Assumptions and Efficiency** and– general assumptions, aims and goals - measures and methodology - link to **Benefits and Use**. Revisit **Scope, Coverage, Usability** – more **specific**.
6. **Design and Effectiveness** - general – main link to **Purpose and Users** (this step tests the **Usability** of the system). Refines **Time** and **Usability**. Revisit **Assumptions and Efficiency** - more **specific**
7. **Risks and Issues** – **Specific** for all so far and using all the Focus Model. Don’t filter – just capture everything for later review. Don’t get bogged down.
8. **Legal and Audit** – **Specific** Legislation and Audit process for project and system. Refines **Time**. Revisits **Assumptions and Efficiency**. May affect others.
9. **Costs and Funding** – **Specific**. Refines **Time**. Revisits **Assumptions and Efficiency**. May affect others. Can be done at the same time as **Time and Resources** .
10. **Time and Resources** – **Specific** Plans. Refines **Time**. Check against others.



Choice/Optional – dashed lines
 Limits - Constraints
 Base Human response (anxiety) - Influences
 Aware and Self Conscious – Nation
 Not/opposite – Corruption sources

Conceptual Models - Simple Systems Model – Partial alignment with Focus Model and Process model - 4. Agree - leading to 5. Act



Group Telos – Focus – Schema and Nation Systems

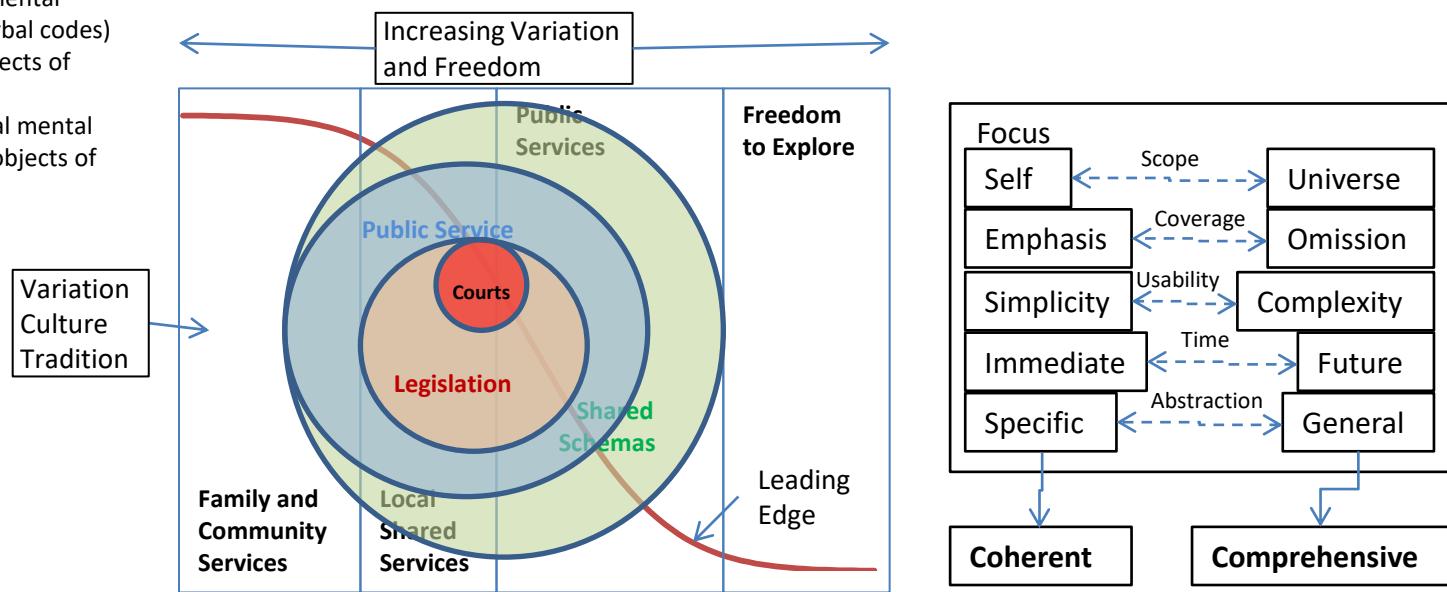
We see the relative sizes of Nation structures and their general positioning within the shared schemas and systems. The Focus Model and Group Telos are shown for context – the design of courts, legislation public service and shared schemas are framed by those models.

(JEAN PIAGET)

Behavioural schemata: organized patterns of behaviour that are used to represent and respond to objects and experiences.

Symbolic schemata: internal mental symbols (such as images or verbal codes) that one uses to represent aspects of experience.

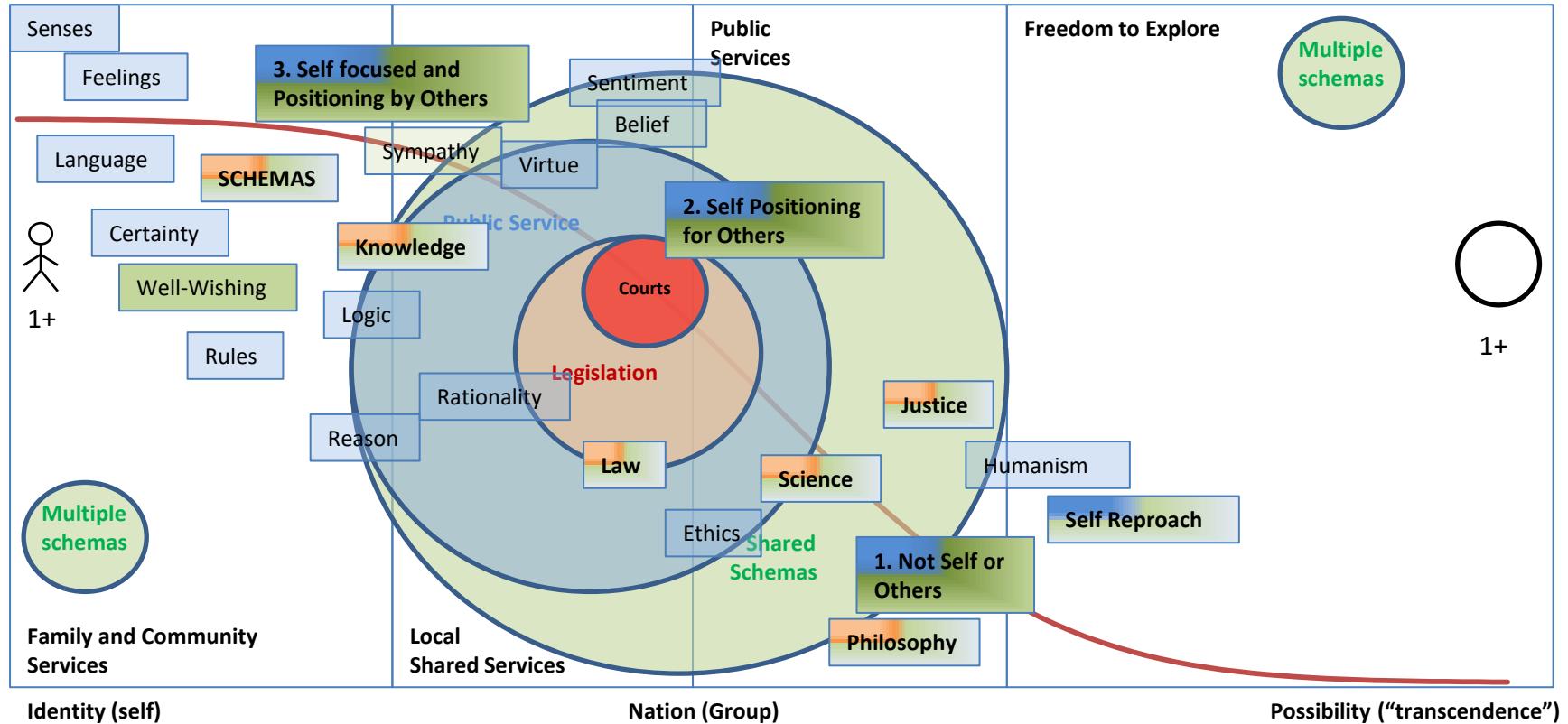
Operational schemata: internal mental activity that one performs on objects of thought.



Group Telos

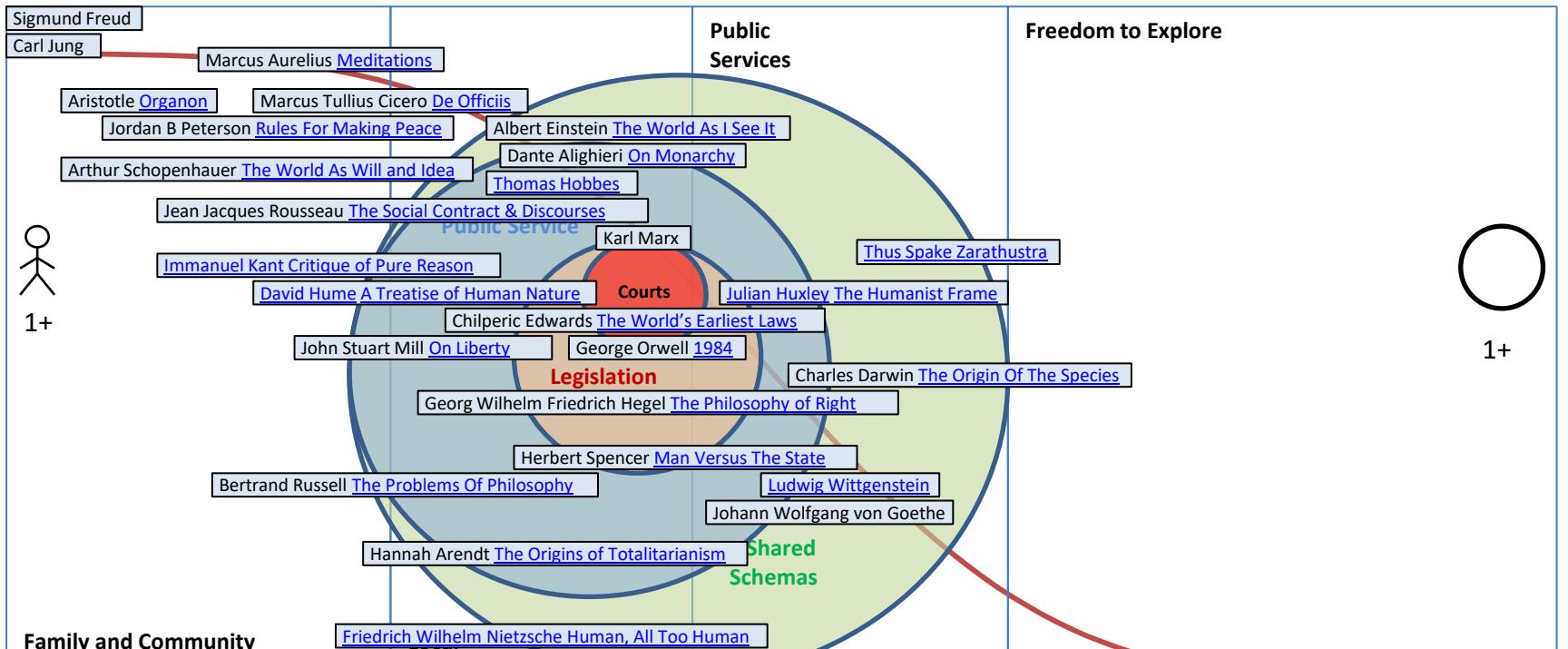


Schema and Nation Systems – Individual Human and Nation Development subset – initial positions



Here I attempted to place some of the major concepts from the other models developed so far. Infinite Humans and infinite Universe is at the extremes. We share the middle in groups as best we can around some structure and order around shared schemas, public services, legislation and courts.

Group Telos– Schema and Nation Systems – Selected Philosophers



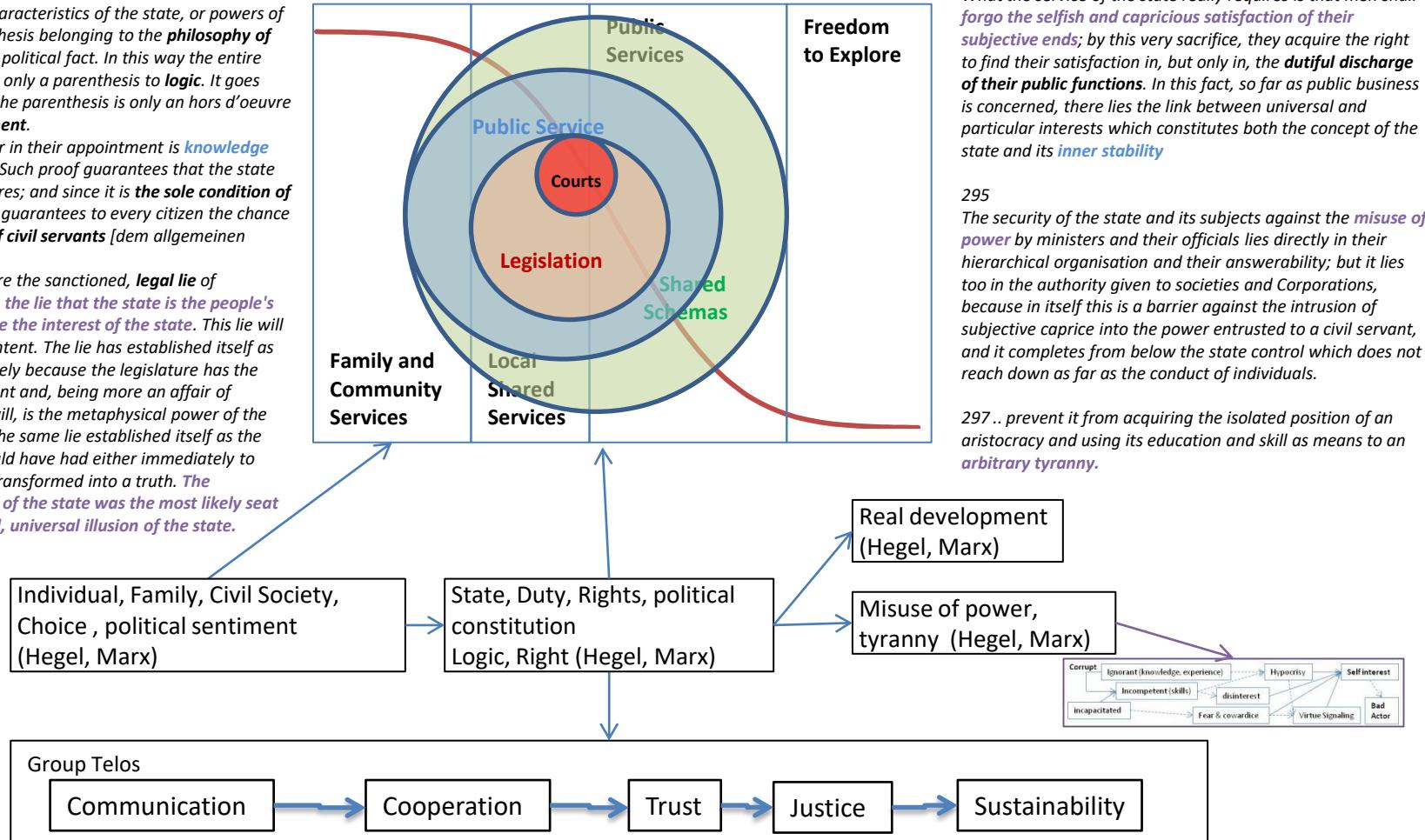
Group Telos– Schema and Nation Systems – Hegel, Marx

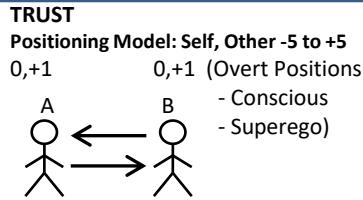
Critique of Hegel's Philosophy of Right Karl Marx, 1843
<https://www.marxists.org/archive/marx/works/1843/critique-hpr/ch01.htm>

"That these moments of the concept are, in the present instance, distinct spheres of its (the state's) activity and the fixed determinate characteristics of the state, or powers of the state, is a parenthesis belonging to the **philosophy of right**, to the order of political fact. In this way the entire philosophy of right is only a parenthesis to **logic**. It goes without saying that the parenthesis is only an *hors d'oeuvre* of the **real development**.

.. The objective factor in their appointment is **knowledge** and **proof of ability**. Such proof guarantees that the state will get what it requires; and since it is the **sole condition of appointment**, it also guarantees to every citizen the chance of joining the **class of civil servants** [dem allgemeinen Stande]

301...The Estates are the sanctioned, **legal lie** of constitutional states, **the lie that the state is the people's interest or the people the interest of the state**. This lie will betray itself in its content. The lie has established itself as the legislature precisely because the legislature has the **universal** as its content and, being more an affair of knowledge than of will, is the metaphysical power of the state; whereas had the same lie established itself as the executive etc., it would have had either immediately to dissolve itself or be transformed into a truth. **The metaphysical power of the state was the most likely seat for the metaphysical, universal illusion of the state.**





TRUST – Development - Corruption

When you distrust someone you are unsure about whether any interaction with them is designed by them to cause damage to you. They could lie, steal, cheat you or otherwise abuse you

Initial first encounters always have some degree of wariness (on the TRUST continuum).

TRUST and MISTRUST (The extremes) have nothing to do with FEAR – TRUST is an assessment of whether you can **communicate** and **cooperate** in transactions in an **ongoing** way.

Over time, with repeated patterns, trust tends to build up or down based on the success of ongoing communication, cooperation and transactions.

TRUST means you do not have to always spend time and energy assessing the communication and cooperation activities for signs of abuse and personal attacks. You have agreed on stable mutual positioning. i.e. ongoing cooperation and schemas.

Without TRUST there are less inhibitions to defend one self from abuse and attacks from humans actively and deliberately engaged in abusing you – humans who are corrupt. Things escalate very quickly.

In the positioning model (-5 to +5 for self and other) TRUST is implemented as a Self = 0, Other =+1 mutually overt position.

WARINESS in the positioning model is represented as Self=0, Others= **uncertain values** from -5 to +1) usually the other's positioning is the same

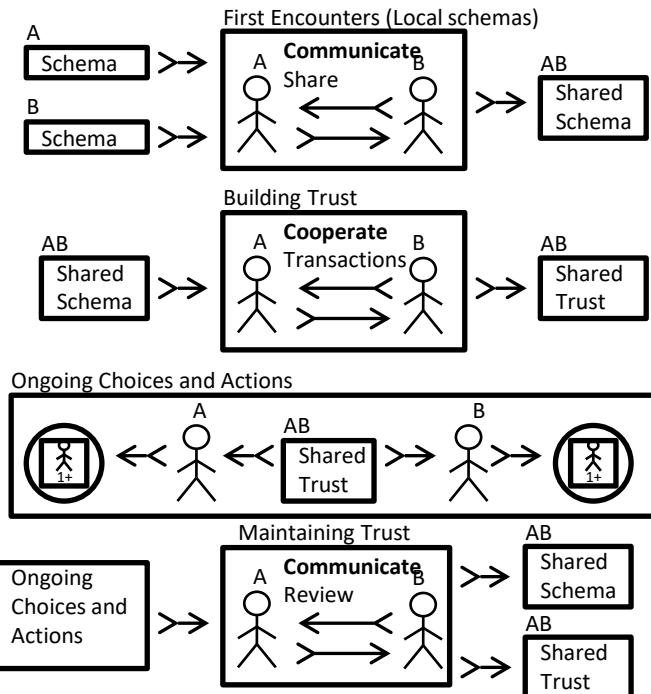
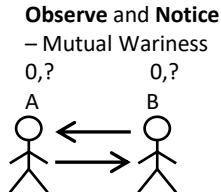
MISTRUST in the positioning model is represented as Self=0, Others= **certain -5** (usually with the other's positioning being self=+5, other=-5)

Ongoing trust is based on:

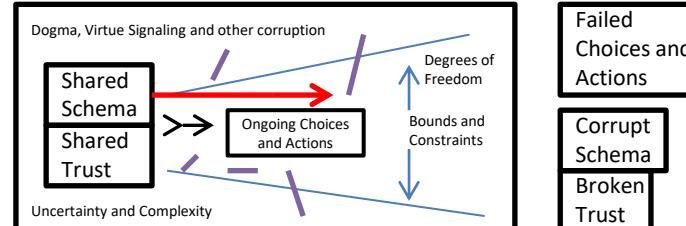
1. a shared schema
2. agreed bounds and constraints
3. a certain degree of predictability in behavior - coherence

Trust allows for development and changes over time so if someone gets stuck in a dogma or a corrupt position like virtue signaling then they can no longer be trusted with issues outside their closed bounds or variable incoherence.

If you do not **maintain trust and review** it – you may find your shared schemas and **choices** have become **corrupted** and unsuited for ongoing development.



Development of Schemas and Trust **constrained** by Dogma, made **incoherent and highly variable** by Virtue Signaling and other corruption



Why do I experience a strong response to Corruption?

I **feel** that corruption is wrong. It affects me most when I see people in public positions abusing their authority or being corrupt. Is this Kant's Judgment? Is it aesthetics? The *sublime* corruption of teleology of humans all around me? I can be as feeling, irrational, impulsive, incoherent and intuitive as any human. Do I have "special" abilities to **find a general sense** from complexity and time? Or just common sense? <https://plato.stanford.edu/entries/kant-aesthetics/> , <https://oll.libertyfund.org/titles/kant-the-critique-of-judgement> ,<https://archive.org/details/critiqueofjudgem00kantuoft/page/n11/mode/2up> Hence it is only under the presupposition that there is a common sense (by which we do not understand an external sense, but the effect resulting from the free play of our cognitive powers)—it is only under this presupposition, I say, that the judgement of taste can be laid down

I do **not mind** ignorance as long as people are still learning.

I don't mind incapacity as long as people are not acting too far a head of their own capacity. E.g. Someone driving a car while drunk on alcohol - being "irresponsible"

I **understand** fear and cowardice but humans stuck in this mode remain underdeveloped and should largely be ignored. (don't get into relationships with these people – they are constantly "needy")

I **know** humans have different capabilities and recognizing one's own strengths and weaknesses is not an easy thing.

Disinterest **helps protect us** from being concerned about everything all the time but can be a bad habit.

When I see politicians, police, public servants, media, university researchers and others **lie all the time**, abuse their positions, cause damage to others for their own self gain and seek to corrupt others – why do I feel so strongly about that? Am I driven by David Hume's "ought" or is my "is" wrong? <https://plato.stanford.edu/entries/hume-moral/>

Is it a individual survival characteristic or a strong bias towards group cohesion? Do I believe that the whole group will collapse and this worries me? Does it require intelligence to understand this or is it an innate physiological thing or a combination of both?

Why should I notice or care if the group is about to collapse into chaos? Is it for my children?

Are Philosophers driven by a strong response to Corruption?

Highly educated intelligent and thoughtful people spend enormous amounts of time and energy writing books – detailing issues and problems described in structured and organized ways - and sharing them with others.

They appear to speak straight – authentically, fair dealing - and without any obvious self centered purpose (unlike autobiographies).

They try to be self critical but look for others to help the debates.

Do they do this for money, power, fame and self or is there something else driving them?

Studies of **love for others** are unconvincing to me (based on methodology and approach) and seem based on wanting to do “good” or less bad to one group over another – i.e. heavily embedded in group think.

I think the feelings and drivers towards babies, families and small groups is something different to feelings and drivers towards the universe. One driver seems to be comfort and survival (homeostasis) and the other seems to be uncertainty and development (change, explore and discover) on some kind of continuum.

At another level, the position model comes into focus – the difference between the authentic self (the ego/id) and the way the self want to be perceived by others. (superego). Authentic is similar to sincerity.

When we see humans with a vastly (extreme) different authentic position to their displayed position it worries us. The victim who is not a victim. The grandiose who is corrupt. Corrupt humans who change how they position themselves depending how they want to **manipulate others**.

Differences of how we display our positions are usually social graces, temporary changes and contextual. We also keep some things to our internal selves, rather than display the ego all the time to all people. Surely we cannot all be pretenders? How much ought we pretend? Can we develop our super-egos only?

Philosophers have tended to focus on human ignorance, capability, capacity, interest and trying to overcome total self-focus (usually by resorting to virtue) – in that order.

Philosophers paradoxically then get stuck in virtue and debating morality and ethics – while recognizing some of the problems of virtuous habits. Philosophers are very critical of each other’s work and try to eliminate all bias.

Some philosophers tried to “Free” humans from blockers to development by encouraging intelligence, thought and debate. What would “Free” thought look like?

Define intelligence to suit the audience

- Corruption

Manipulation of language and concepts is an important tool for Bad actors and others driven by corruption.

[https://en.wikipedia.org/wiki/Humanity_\(virtue\)](https://en.wikipedia.org/wiki/Humanity_(virtue)) ..Emotional Intelligence, Social intelligence , Character Strengths and Virtues (CSV) ... Another study found that **emotional intelligence enables leaders to better understand their followers, thereby enhancing their ability to influence them.**

i.e. **manipulation of humans via emotion and triggers is much better than convincing people with ideas or rational logic!**

This type of approach has **entrenched virtue signaling and emotional manipulation** as the discussion framework for current western society. “Influencers” – by “whatever it takes” – seems to be the motto. Isn’t this just the same as tyranny?

https://en.wikipedia.org/wiki/Character_Strengths_and_Virtues Character Strengths and Virtues (CSV) is a book by Christopher Peterson and Martin Seligman (2004) that attempts to present a measure of humanist ideals of virtue in an empirical, **rigorously scientific** manner. CSV identifies 6 classes of virtue (i.e. "core virtues") comprising 28 measurable "character strengths": The organization of the 6 virtues and 28 strengths is as follows:

Wisdom and Knowledge: creativity, curiosity, open-mindedness, love of learning, perspective, innovation

Courage: bravery, persistence, integrity, **vitality, zest**

Humanity: love, **kindness, social intelligence**

Justice: citizenship, fairness, leadership

Temperance: forgiveness and **mercy, humility, prudence, self control**

Transcendence: appreciation of **beauty and excellence, gratitude, hope, humor, spirituality**

While I do appreciate examining other people's models it does not mean I have to agree with any or all of it.

They are at least as biased as me and a product of their time and environment. Philosophy is not **rigorously scientific**. (Bertrand Russell delved into maths and logic as other philosophers did – at best you could say any human discussion should at least try to be internally consistent (coherent))

What Were They thinking? -

Corruption

What goes on in the mind of virtue signalers, extremists and corrupt humans generally?

Coherence therapy suggests that humans have valid schemas in their minds which explains their behavior. I suspect people who know they behave corruptly are deluding themselves with the idea of “being good” – so rather than overcome their corrupt behavior they substitute “Virtue” and causes for their lack of development. All amount of Bad Acting can come about if you have a high regard for your own “Goodness” - **Or they just might enjoy being corrupt and the benefits they get?**

‘Under developed human’, ‘Habitual Liar’, ‘Bad Actor’ are not a psychological diagnoses but there may be some useful information from the manuals on illnesses. Doctors don’t fix Bad Actors and Habitual Liars – the group does.

Who classifies illnesses F60 - F69 DISORDERS OF ADULT PERSONALITY AND BEHAVIOUR in ICD 10

G1. Evidence that the individual's characteristic and enduring patterns of inner experience and behaviour deviate markedly as a whole from the culturally expected and accepted range (or 'norm'). Such deviation must be manifest in more than one of the following areas: (1) cognition (i.e. ways of perceiving and interpreting things, people and events; forming attitudes and images of self and others); (2) affectivity (range, intensity and appropriateness of emotional arousal and response); (3) control over impulses and need gratification; (4) relating to others and manner of handling interpersonal situations. G2. The deviation must manifest itself pervasively as behaviour that is inflexible, maladaptive, or otherwise dysfunctional across a broad range of personal and social situations (i.e. not being limited to one specific 'triggering' stimulus or situation). G3. There is personal distress, or adverse impact on the social environment, or both, clearly attributable to the behaviour referred to under G2. G4. There must be evidence that the deviation is stable and of long duration, having its onset in late childhood or adolescence. G5. The deviation cannot be explained as manifestation or consequence of other adult mental disorders, although episodic or chronic conditions from sections F0 to F7 of this classification may co-exist, or be superimposed on it. G6. Organic brain disease, injury, or dysfunction must be excluded as possible cause of the deviation (if such organic causation is demonstrable, use category F07).

If virtue signaling, corruption and extremism were mental diseases what would be the diagnosis?

I think they would mostly correspond to Cluster-B types on DSM 5 – narcissism and possibly borderline. “These disorders are characterized by dramatic, overly emotional or unpredictable thinking or behavior and interactions with others.”

Treatment: To overcome this these humans need feedback and they need to change their behaviors - talk. Is “unpredictable thinking” a sign of incoherence and lack of internal structured schemas? Does this allow for choice to be random, unstructured and feelings based? Is this why we need shared schemas?

Nation’s choices need group shared schemas for some degree of predictability.

Why does the group support these humans? Is sympathy with corrupt and virtue signalers a way for others in the group to overcome their own lack of development? Is the need for shared “cause” (feminism, extremism, naziism) so strong that humans need to constantly feed their Dopamine and Serotonin hits?

Corruption – Explicit Schemas – Single Focus

It is very difficult to achieve the right level of abstraction for general use by the human population.

Multiple levels of abstraction sometimes help explore difficult topics.

Thinkers have struggled with this and have adopted multiple communication strategies – music, poetry, drama, art, philosophy, novels, lectures – lots of books. The tendency by philosophers and thinkers is to write detailed structures in narrative form.

Difficult topics are exposed in many ways because:

- Too much **certainty** is a Bad thing (binary, absoluteness, constraints)
- Too much **uncertainty** is a Bad thing (chaos, disorganized, divided groups)
- Too much tendency to **explore the boundary conditions** in ever more detail (natural human curiosity and investigation)
- Too much **focus on comprehensiveness and cohesiveness** (Focus models and others)
- Not enough focus on critically **observing** (acceptance of a “optimal” system and “experts” – Fat, Dumb, Lazy)
- Too willing to **accept simple answers** or single focus models – e.g. communism, facism, feminism, etc (avoid **complexity and thought**)
- Too much **complexity of context and perspective** (each human) phenonominological views - feelings, interpretations, individual experiences and unknowns

I suspect it is also related to the quantum observer effect – too much measurement and detail badly constrains possibilities.

It is also related to the “White Bear” bias. Now that I have told you not to think about a White Bear – that’s all you can think about.

It would be more useful for the group to think I am wrong and incomplete in everything I write or say – because if I was too correct or explicit there would not be enough degrees of freedom to explore – other humans in the group can decide for themselves. Isn’t everything just “Food for thought”?

The Human condition is always a work in progress (in a complex, uncertain and probabilistic universe) – or maybe it isn’t – who would know for certain? <https://humanistman.com/wp-content/uploads/2019/12/One-Thing-I-Know.pdf> “One Thing I Know With Absolute Certainty is Absolute Certainty Does Not Exist” <https://humanistman.com/wp-content/uploads/2019/07/Absolute-Certainty.pdf>

Corruption – Control Mechanisms

Hierarchies are useful organizational structures. They optimize energy, time and resources. (Pareto principle at work https://en.wikipedia.org/wiki/Pareto_principle)

Work (choice, resources), control (antidote to uncertainty and chaos), learning (skills, knowledge), development (capability, schemas) and prevention of corruption are all well supported by the “right” human hierarchies. The Egyptian pyramids represent the outcome of an hierarchical human organization.

The right ratio of numbers of humans between levels is important – as is the power and decisions that each level can take. Military and organizational design explore this.

There is strong communication between each level which helps improve the organization but also helps control corruption – of those below in the hierarchy (management, control) but also those above (feedback, whistleblowing). This mutual responsibility is central to survivability by way of producing adaptive, responsive, flexible and developing organizations. (see TQM, W. Edwards Deming, Max Weber)

Jordan Peterson lectures about various animal studies which show hierarchies and the destruction of tyrants above by those below under certain conditions. i.e. the ones above in the hierarchy have to be successful in their job and responsive to those immediately below – its not about power and control – its about competence (around a topic i.e. in the case of animals – group survival).

FAT,DUMB and LAZY humans hate being required to debate or critically examine anything – they would rather lie, denigrate and abuse people than use their brains – as long as they can suffer no consequences.

Communication, Cooperation, Trust, Justice and Sustainability helps control corruption.

- Characterized by Openness, Critical Thinking, Sufficient Explicitness, Measurement, Improvement, Development, Discussion and Debate.

Every human at every level of the organization is responsible for all of it – they just do it in different ways. We are all in it together.

Having the right Focus (and other models) helps control corruption.

When Self dominates it becomes corrupt.

When Groupthink (Correctspeak) dominates it becomes corrupt. (George Orwell)

Corrupt humans attack schemas, language, logic, knowledge, law , systems, etc – they have to be called out by those around them. (<https://humanistman.com/wp-content/uploads/2019/09/Observe-The-Fool-and-The-Expert.pdf>)

In Defense of Virtue Signaling

Showing others in the group that you share the same beliefs helps provide stability to the group and is an attempt to reduce anxiety. Virtue signaling helps.

Shared group activities help bind the group and provide some cohesiveness to counter fragmentation. Just like the Solar System in constant orbit and movement – with energy and tension and occasional chaos.

Being “Good” (Virtue) has always been portrayed as the ultimate human condition – because it was seen as too dangerous to rise above it – too much power and not enough controls when individuals assume to be “above” good.

No human could be “trusted” by the group to be above a shared concept of “Good”. They would be become corrupt. Ultimate Good is usually outsourced to non-humans.

Exploration of different models is a constant activity and humans have a remarkable ability to examine and explore different ideas and entertain multiple views simultaneously.

The general pattern for human development has always accepted that there were things that need to be overcome or improved - knowledge, skills, capability, tools, technology, etc.

Choice and group decision models which do not develop or overcome their problems become corrupt.

The human condition which drives us to explore, improve and develop is **nearly unlimited**.

Concepts like “Good” are worth constantly examining and exploring because it represents a search through many layers of complexity and uncertainty that which will aid the Group Telos.

The Ongoing Human Development Dilemma

1. How can anyone show anyone else anything when someone thinks they know it all? They already have certainty.
2. What is a willingness to learn – is it the same as willingness to experience and discuss?
3. If we position ourselves as 0 and those we're talking to as +1 doesn't that allow us to engage in healthy discussion and possibly learn – especially if they do it too?
4. Even learning what we like, don't like, what is danger and what is not to our taste – aren't all these things important to learning and development? Food for Thought?
5. Is there a right amount of groupthink? Is it shared schemas or rigid rules? How much does coherence and comprehensiveness matter to groups?
6. What is the “right” number of corrupt and bad actors to remind us of difference, complexity and uncertainty?
7. What choices should be outsourced to experts or the paid group lackeys? How much should we do for ourselves?
8. Have I explored corruption enough yet?

Some Language Alignment

Language has changed over the years. Whole books have been written about the meanings of single words.

<https://plato.stanford.edu/entries/epistemology/>

The words I use are similar to many other words used historically in philosophical discussions.

Exist, Senses, Feelings, Phenomenology, Observing, Perception, Certainty, Bounds, Constraints, Opposite, Same, Like, Resemblance, Not, Abstraction, Hypothesis, Language, Hierarchy, Meaning, Reality, Knowledge, Memory, Understanding, Fact, Cognition, Logic, Rationality, Reason, Belief, Regression, Initial Self Reference, Numbers, Infinity, Zero, Repeating, Patterns, Habits, Prediction, Action, Choice, Motive, Consequence, Time, Fate, Variation, Freedom, Is/Ought/Should/Right, Good, Bad, Ethic, Moral, Virtue, Happy, Ultimate, Death,...

In re-reading many of the philosophers I notice many focus intently on some concepts and meanings and ignore others. My approach has been to try to be as wide and deep as possible while abstracting at a useful level.

I will not explore slight nuances in concepts where I see no point - the argument is circular - driven by bounds, constraints, language, certainty – the argument has the same pattern.

i.e. the “objective reality” argument is a nice concept but essentially an arm chair discussion for entertainment. I do not need to use it in day to day choice – I have to deal with what is around me to the best of my ability.

Virtue has changed in meaning over time and is worth exploring. Socrates, Aristotle equated virtue with the ultimate “good” above everything which an individual possessed and inhabited the individual constantly – it was not just a single action or choice. It was also bestowed upon an individual by the group. <https://brewminate.com/a-history-of-virtue-as-a-philosophy-since-the-ancient-world/> This was a common belief system and repeating pattern in human history – the virtuous were anointed by the group and trusted to say things and make choices for the group.

Virtue was one framework used as a mechanism to question to societal norms for the group. *Is the way the group does this as a habit the “Right” thing to do? Shouldn’t we always test what we think is “normal” with other frameworks??*

Virtue now is still present in human minds and something that all human use as a general guide to choose – applying the same kind of concepts the Greeks and others used – honesty, fair, good, moral, ethic, right..BUT ..

Virtue is less of a permanent personality endowment by the group and more of a single instance or partial timeframe concept.

Individuals can hold strong internal views on their own virtue - Some will say “Integrity”, Nobility”, “Just”, “Fair”. Changes have come about because of increased complexity and choice and a greater awareness of consequences – larger population and larger “choice” for virtue.

Being able to adapt and discuss our group frameworks is essential for flexibility and resilience. The adoption of “Virtue” as a framework is just as corrupt as any other permanent framework.

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