Binary Groupthink - Overcoming

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Introduction

Mobs and **Mobthink** is on the rise and I seem to be unable to address it – with most of my friends and acquaintances – they seem stuck in some kind of mental haze – some certainty which makes them smug and defensive on hypothesis, debate and alternative thinking.

This has happened many times throughout human history.

At dinner last night I was trying to get someone to explain their mobthink. I thought I might have had a chance because they were a teacher of little children in schools. They were unable to explain and just got upset when pressed.

There is a **very deep brain function** which inhibits people breaking away from certain groupthink.

Framework

Humans, Development

Population

Humans, Mobs, Individuals

Questions

1. Is it possible to help humans learn to escape binary certainty?
2. Are their techniques humans who are beyond binary thinking can use to protect themselves from attack from binary group thinkers and help guide others?

Initial Conditions

Universe, Notice, Observe, Communication

Self reference

Communication

Initial Thoughts

There must be some kind neutral technique of communication which follows my preferred communication positions pattern – where both parties see themselves as zero and place the other party at 1 – the ability to learn and improve their understanding. This is called being diplomatic.

The problem with this positioning mode is the inherent problem with Mob and Mob thinkers themselves. They are **constantly positioning themselves as superior to everyone else** around them who is not part of their mob. They **strive for certain perfection** – and call out abuse and critical comments on individuals who look to be different to the **certain perfect mobthink.**

Usually these humans in Mobs are extremely **damaged** and **incapable humans** from very early on in life – while full adult humans recognize all of humanity as humans – mobs need to pre-emptively group together - ready to attack anyone who notices how human they are. Always ready to jump on individuals and keep positioning themselves above "others". Sometimes they tear each other apart with their incoherence, hysteria and insecurity but usually blame everyone else (but themselves) and then they chant slogans like *"The mob, united, will never be defeated"*.

I have generally been straight speaking and undiplomatic – I care not if people notice or read what I write – because I am following the general idea – similar to the Chinese philosophers – that the human

must seek out knowledge and information as much as possible – so they can learn rather than being taught. **Who am I to teach anyone anything?**

There is another problem which is the general humanist dilemma of **interference – interfering too much** to the extent that your particular ideas – as certainly as you express them – influence people too much especially the binary certaintists you are trying to help learn.

Many authors struggle with this problem and have taken different approaches over the years.

Interfering in the Universe

We all interact with the universe and each other in a variety of ways.

On a continuum of certainty – usually, very few people tend to extreme certainty positions yet they are the ones who can sustain or destroy humanity the most. There is a balance to certainty and I have explored this in my current letters to courts and politicians – where I explore the Monty Hall issue. I will re-iterate it here from my Letter.

Mobs, Groups and Individuals and Learning – The Monty Hall Problem – Choice and Change – Counterintuitive Facts

Mobs cannot learn – individuals learn. The Group and nation is an artificial construct. It is made up of individuals. Individuals learn. Individuals communicate with other individuals. Mobs grunt and kill and run away.

Individuals learn by **choosing to do things**. Choosing to read, choosing to act in some way. This is very complex and highly individual. One of the biggest reasons for Humans as a species being able to solve complex problems and do what we have been able to do is because **large numbers of humans** are **making different individual choices** amongst all the complex possibilities of the universe.

Individual choice makes our universe. Individual choice is part of humanity.

Changing Choice and probability – deep meaning https://en.wikipedia.org/wiki/Monty_Hall_problem , https://en.wikipedia.org/wiki/Probability_axioms Kolmogorov axioms https://en.wikipedia.org/wiki/Andrey_Kolmogorov *A quotation attributed to Kolmogorov is [translated into English]: "Every mathematician believes that he is ahead of the others. The reason none state this belief in public is because they are intelligent people."*

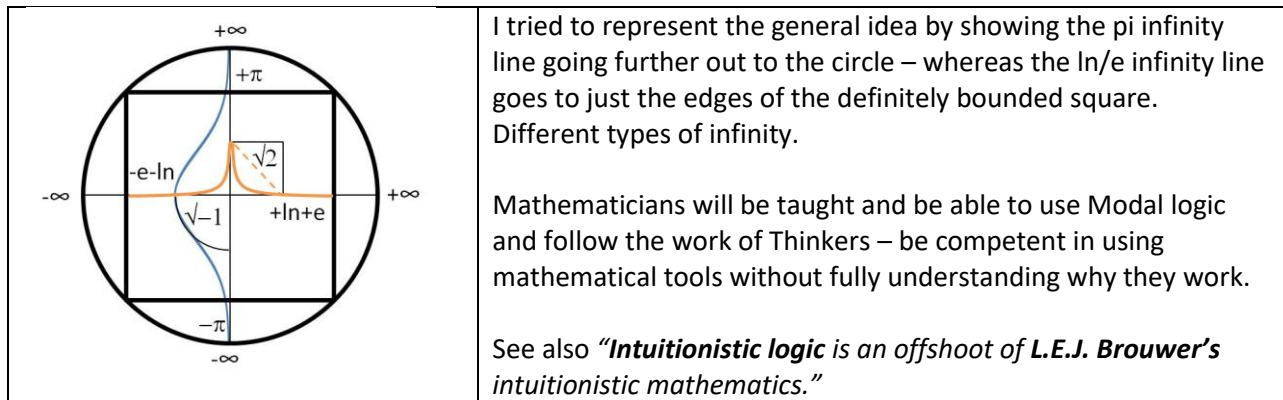**The Monty Hall problem**

I do not fully understand probability and choice – it seems beyond my mental capability, **Paul Erdos** didn't believe it until it was shown to him in a computer simulation. The Mathematics and experience bares it out but it is COMPLETELY COUNTER INTUITIVE to most humans.

We can see the maths and follow the formulas but it still makes no actual "sense" to most humans.

Not only does it make no sense but **many humans will double down**, and **stubbornly insist** on their choice being the "right" choice despite many results shown to them over and over a again.

See Zermo's **Axiom of Choice https://en.wikipedia.org/wiki/Axiom_of_choice (well ordered sets, etc), Bayes, etc**

At the heart of this issue seems to be types of infinity (the continuum) and bounds and certainty – deciding finitely - choices. Ideas like **Transfinite** https://en.wikipedia.org/wiki/Transfinite_number *In mathematics, transfinite numbers are numbers that are "infinite" in the sense that they are larger than all finite numbers, yet not necessarily absolutely infinite.*

	I tried to represent the general idea by showing the pi infinity line going further out to the circle – whereas the ln/e infinity line goes to just the edges of the definitely bounded square. Different types of infinity. Mathematicians will be taught and be able to use Modal logic and follow the work of Thinkers – be competent in using mathematical tools without fully understanding why they work. See also *"**Intuitionistic logic** is an offshoot of **L.E.J. Brouwer's** intuitionistic mathematics."*

I notice it also explores the use of **double negation** which is a technique I have already used several times in my papers and relates also to Fischer's ideas and null hypothesis as well I think.

I cannot help noticing and thinking about the dual particle/wave problem, the doubles split experiment, the uncertainty principle and the Speed of Light limit as well.

What does **not not good** mean? What does **not not infinity** mean – is it a certain one thing?

https://plato.stanford.edu/entries/intuitionistic-logic-development/ See **modal logic** and Kolmogorov's paper **"On the principle of Excluded middle"** https://www.cs.cmu.edu/~fp/courses/15816-s10/papers/Kolmogorov25.pdf

So to explain the issue at hand – the Choice Scenario.

In it's simple form, Monty Hall's "Prize" is behind one of **three doors**. Three takes us the **first step away from the binary choice** on to a continuum.

You name which door you want. Monty then opens **one of the other doors** to show you the prize was **not behind the door he just opened**.

You are asked if you want to **change your choice**. (make another choice). Most people think there is no difference to which door they choice – the chance of success – the probability - to stay with the same door or choose the other unopened door.

Maths and experience shows that you are probably more likely to gain the prize if you change your choice from the door you already chose to choosing the other un-opened door.

This is a **True but very difficult thing to comprehend** or even adopt day to day decisions mechanisms to use in your personal life choices. https://statisticsbyjim.com/fun/monty-hall-problem/ , https://mathworld.wolfram.com/MontyHallProblem.html , https://www.washingtonpost.com/news/volokh-conspiracy/wp/2015/03/02/an-easy-answer-to-the-infamous-monty-hall-problem/, https://brilliant.org/wiki/monty-hall-problem/

Some people who try to explain this problem use words like "random", "filtering", "knowledge", "information", etc but I am **not sure they really understand the wider problem** either. They tend to explain it in self-reference terms – using probability and math models to explain probability. I am not sure if it extends to more doors than 3 or not either although some suggest that for the n door problem the best choice strategy is to stay with the first door you chose until there are only 3 doors left then switch. Others disagree and much of Game theory explores this. **This all seems strange.**

To put this another way – **really, really, clever and hard working people spent lifetimes exploring this and did not certainly resolve the issue or show that they fully understood the problem.**

Bayes Theorem https://en.wikipedia.org/wiki/Bayes%27_theorem, https://www.investopedia.com/terms/b/bayes-theorem.asp looks at probabilities. We see similar work in Game Theory (John Forbes Nash Jr.), the prisoner's dilemma, etc.

A **main thing** about Baye's theorem is that is **self-referential** and **recursive**. It is a **feedback loop** - like all of the main formulas we see for **processes**. Each iteration's results affects the next iterations results. Markets, Choices, Gambling. This is Fibonacci, the golden ratio, e, Mandelbrot, chaos and many others.

Another feature is that it applies to **groups**. The whole thing seems to be connected to **repeated events** and **groups** (some kind). E.g. life expectancy. No matter how complex the individual experiences are in life the group life pattern stays the same. **Think about that for a moment**. How can one person's death affect what happens to other people's death? How is this all related? People argue destiny/fatalism from this.

So the issue is whether **one choice makes a difference** to **group outcomes** or not.

An individual doing the same process over and over is producing "group like" results from one "process".

Many different individuals involved in the same process (game) e.g. life – produce "group like" results.

This is the central limit theorem, statistics and many other things – going from single choices up to group results.

I cannot explain it nor fully understand what it means. I did explore more in my articles https://humanistman.com/wp-content/uploads/2020/12/Integer-Ratio-Power-Law-Chaos.pdf and https://humanistman.com/wp-content/uploads/2021/01/Pell-Equation.pdf and many others.

I don't know how to frame examples properly – because I have no idea what I am investigating. All I can do is hypothesize and experiment.

Let me try by way of example. Imagine you are in a room full of Politicians from One Political party. (A well ordered set). The Party just lost the last election and you assume that leaders are always the problem. Do you switch leaders or stay? What about if you had already agreed who would be the next leader. Should you change the previous choice and choose a new leader altogether – one you had not already considered.

Another example. You are driving to a destination in a car – there are three definite routes. You choose one route. You come to the fork in the road – the choice point. One choice point has a sign up "road closed" - imagine Monty tells you that the road is closed. You have become "informed". It is not the route you chose anyway so it does not affect you – or does it? Should you change your choice to the other road – the open route that you did not already choose?

Another example. You choose a type of degree at university to study. Mid course the third type of degree is definitely **shown to be useless** for **getting a job**. Should you stick to your degree or switch to the other remaining type of degree?

An issue here is **choice** and **probability**. People who **always choose** by **probability** – the maths, the models the computer prediction – may be more likely to succeed getting what **they certainly want** when **it is presented as an option** in that choice step. They tend to choose the best probability choice for the rest of their life. They **become fixed certainty** – they fail to explore. They spend too much time playing with their **certain** prize to open more doors – or they greedily (a greedy algorithm) take all the best doors for what they **"Choose to want"** – that **certain one prize** - pushing past everyone everytime a Fat Controller sets up a choice option for them. This is the **certainty** that the devil provides – I will give you **exactly what you want** – just follow the maths. (this is probably the Zipf/Benford like distribution)

I explored much of this in my Article - Evaluating humanity https://humanistman.com/wp-content/uploads/2020/06/Evaluating-Humanity.pdf
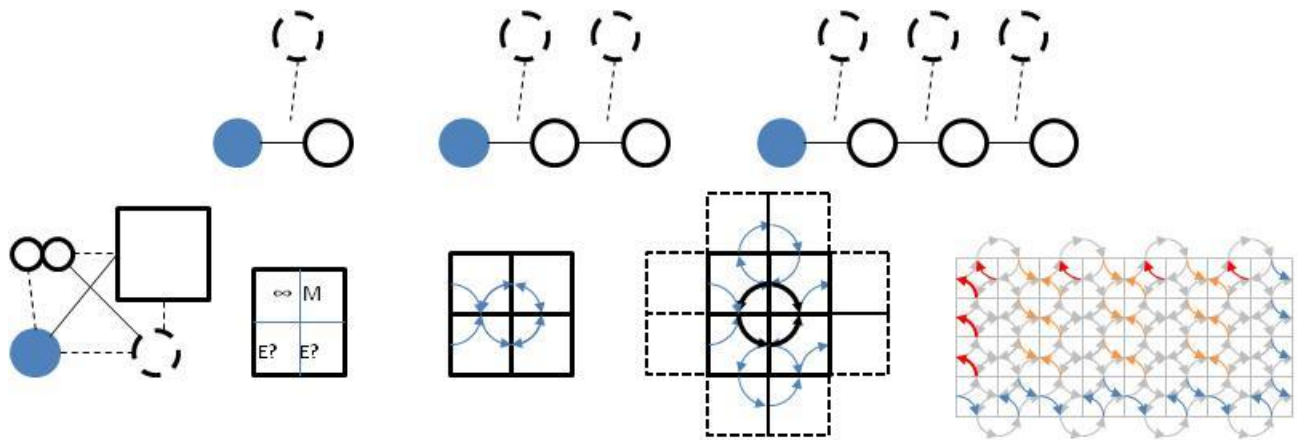
The Monty Hall problem also **highlights the issues** on the **change between binary thinking** (group think) and the **continuum**. It is a **very useful discussion** about choices, complexity, uncertainty, probability, boundaries and limits of mathematics. Humans can **learn a lot** when exploring this. When the problem was first explored in USA –the media, schools and universities were involved in exploring, experimenting and discussing it.

Let us explore a bit. The choice behind the door is a **BINARY CERTAIN** prize. A little like Schrödinger's cat https://en.wikipedia.org/wiki/Schr%C3%B6dinger%27s_cat – also but it exists in the game – we have **been informed** that the **prize exists in one place only** and no other places – a **certain binary existence**. Then we take the choice frame work which was initially 3 – the very first step away into a little more complexity, the circle, off the straight number line and past binary choice. Then **change the choice back to a binary choice.**

DON'T JUST DO SOMETHING, STAND THERE! – No, in this case we are **obliged** to **MAKE A CHOICE** to be part of the game. If we do not make a choice then that choice stays there for the rest of all time – just waiting for us to choose. And when we finally do -that little probability was still there and had not changed – that is a permanent game which will always give the SAME GROUP RESULT – no matter what.

Hence we get the expression – **changing the game**. Change the game's parameters **some how**, invent a new game, affect the game, start a new game.

It is also worth noticing that **none of this is a magician's trick** – this is real life, clear, universal and simple observation. **As about as simple a choice gets**. We all experience and see the same thing.

Try Playing the **Monty Hall Simulation** online to see what happens https://www.mathwarehouse.com/monty-hall-simulation-online/ or https://math.ucsd.edu/~crypto/Monty/monty.html

When Monty opens that empty door – does the **universe itself change in some way**? **Probability** and **choice** have changed in an observable, describable (by mathematics) and measureable way – but **not in an understandable way**. We can see, talk about it, describe it (*Bayesian Inference from prior knowledge – also see La-place and de Moivre 'The Doctrine of Chance" $(1 + x)^n$ is obviously 2^n*

, *Game Theory, Nash,etc*), use it competently - but **not comprehend** it.

This is a working hypothesis which humans have explored and modeled mathematically but is not understood.

There has been some kind of "**observer effect**" on the remaining choice. Simply by observing that one door – everything has changed. That little $(1+x)^n$ – maybe n has changed to give a new x? This 2^n **recursive, initial self-reference** $(1+x)^n$ power pattern appears in many different math formulas with simple variations like x and n being the same variable or having 1 divided by the variable inside the brackets $(1+1/x)^n$.

The other thing to notice is that the **probability game is all about the repeated process** – i.e. if you did this game – if you had 100 choices at winning the car – your best strategy would **always certainly be** to switch the choice. In the long run you would end up with twice as many cars as you would if you did not swap the choice. Then the question becomes - is the probability for choice the **single choice probability** (1/2) or **part of an infinite pattern. (2/3)** – **see how ratios emerge - 1 in ratio to 2, 2 in ratio to 3. The first 3 numbers – in some kind self-reference recursion thing – stepping from binary to three.** Is the next ratio ¾?

We get exploration of this possible observer effect in quantum mechanics and chaos theory as well **although** at the macro (human scale) level it is difficult to explain. Maybe we are interacting somehow at the quantum level from our Macro position and this is when we get into discussions about multiverses, infinite universes being made all the time, central limit theorems, boundaries, laws of large numbers, small universe and the like. Are time, recursion and fatalism following a certain dance routine or are variations allowed?

If we then **examine the Mob effect**. Lets us put a huge Mob of Observers all around the room behind the doors in front of the doors watching Monty and watching the chooser. Everyone looking and observing each other – living creatures with mass and energy – all in the same room. Does this effect the choices? Is there a quantum level strength in numbers effect? Does the choice become more certain because of the **weight of observation**? (like a really big or lots of energetic photons) Or is probability the same? Is this a driver for Mobs and **Mob certainty** – *certainty of choice by attacking probability by observing*? Is this the same effect when you sing a song or listen to music - you know, **you anticipate what is coming next** and everyone is on the same flow – the same **anticipation of choices**. Almost auto-hypnotic.(In massive object like black holes – does probability and choice look the same?)

But there are many (a continuum of infinity) choices in life. Many doors and many prizes some behind the first door and some behind the doors after that.(This is probably the Gaussian like distribution).

So let us try some more exploring.

Example: We place many **certain** things behind the door. Only one door is empty. We certainly know there is a Goat and a Cabbage behind two of the doors. Monty always opens the empty door. If we

initially chose the empty door then we **must choose anothe**r door (a new choice maybe ½?) but if we did not originally choose an empty door is this a different choice or not? After all - the doors and items stayed in same spots. All that happened is that one door was opened. So my first choice was – **do not choose the empty door and you will get something.**

Now we have two doors to choose – and an **additional binary choice of what "we want"**. Is this the same probability as the original Monty hall but we are still deciding whether we want a goat or a cabbage (goat or a "prize"). What changes? Do things balance out? i.e. I want goat becomes more likely when I decide to want a goat and If I want a cabbage then that becomes more likely? So I should swap initial choice **no matter what** and I am more likely to get WHAT I WANT? **Wow that would be a bit amazing don't you think? Does the universe know what I want? Do I only want what the universe wants me (all of the us) to have?** If I am constantly changing my mind about what I want - are the little probabilities which control what happens running rapidly backwards and forwards between each door – or are the goat and cabbage changing places until I make a choice? Is the whole universe oscillating backwards and forwards waiting for me to make up my mind? (the fatalistic argument for certainty)

You will see this game played at circuses, carnivals on TV many times and it is all about mathematics and probabilities and it works when you follow the mathematics of probability and do the calculations.

No human knows the deep answers to this nor understands all the issues. Many humans know how to calculate probabilities and it usually works until chaos changes things and the stable patterns get disturbed.

Let us just explore that a bit more

Example: Let us use many doors now – close to infinity but just bounded short of it *transfinitely*. We could put things that are ranked "Wantiness" or "Desirability" or "usefulness" – e.g. it could be it starts with a small amount of money "the prize" and goes up to a large amount of money. For the sake of the example lets us call the 'prizes' cardinal numbers from 1 to just short of infinity. They are all randomly distributed amongst all possible doors.

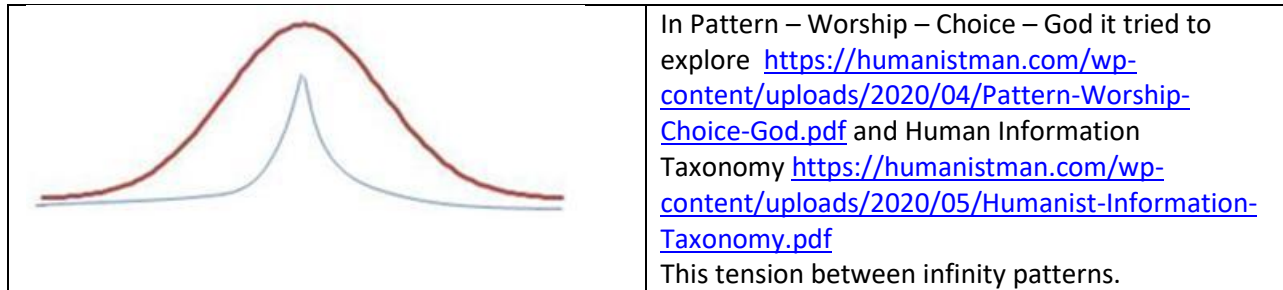Now we are in the axiom of choice notion and well ordered sets.

How do I know what I want? They are all prizes and different by 1 number - any infinite bounded cardinal set of somethings. Once Monty shows me the last bounded door – the last thing which is neither infinite or finite (the **double negative** idea) to show me that is not behind that last door. What am I left with? What Happens next? What does probability think about all this?

This is the question that kept **Luitzen Egbertus Jan Brouwer** busy. Many others are also looking at this.

I hypothesize that the first choice I make becomes 1, the next 2, the next 3 and so on – just like Benford's series. I also hypothesize that if these things were like "babies first names" that the first name I choose would also most likely be the name most chosen by other people playing the same game. There is some **popularity** in that choice just like Zipf's law.

This also **may** look a little Mob like or groupthink related.

I have **no solid reason to hypothesize it** other than it seems to be what happens with numbers and closed sets of things – there are lots of examples - **But no proof.**

	In Pattern – Worship – Choice – God it tried to explore https://humanistman.com/wp-content/uploads/2020/04/Pattern-Worship-Choice-God.pdf and Human Information Taxonomy https://humanistman.com/wp-content/uploads/2020/05/Humanist-Information-Taxonomy.pdf This tension between infinity patterns.

Another Example: There is a cabbage, a Goat and a Wolf behind each door. **How do you know what to value** – **what you certainly "want"** - **what to choose?** You might be hungry, You might be a farmer, you might be a hunter. Maybe you take all three and try to get them across the river two at a time in a boat without one eating the other?

Another Example: There are some certain things and some uncertain things behind each door. You are too **Fat, Dumb** and **Lazy** to **make any choice** or **notice any doors**.

Another Example: Monty Hall is the fat controller for all Photons. https://en.wikipedia.org/wiki/Born_rule , https://www.newscientist.com/article/dn19215-triple-slit-experiment-confirms-reality-is-quantum/, https://phys.org/news/2017-01-physicists-exotic-looped-trajectories-three-slit.html , https://phys.org/news/2017-01-physicists-exotic-looped-trajectories-three-slit.html **Physicists detect exotic looped trajectories of light in three-slit experiment** *… "Our work is the first experimental observation of looped trajectories," De Leon told Phys.org. "Looped trajectories are extremely difficult to detect because of their **low probability of occurrence**. Previously, researchers had suggested that these exotic trajectories could exist but failed to observe them."*

https://www.nature.com/articles/ncomms13987
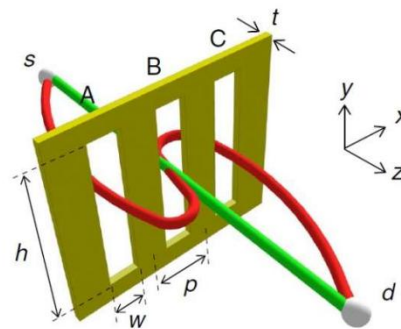
Monty puts up a three slit experiment for photons. He **tells the** photon about which slit he closed just before it gets there.

Another Example: In this example we have the **permanent observer** – Monty Hall – doing a lot of work for us- **he is always there**. He helps us all the time. We come to a fork in the road with three choices, (two forwards and one backwards), (think Euler's bridges as well) two roads always have sheep on it one road always has goats on it.

We chose a road (maybe we like going backwards and forwards on the same road). Monty steps out and says "I need to communicate with you. I have observed this road" (one we have not chosen) " it has sheep on it**"** It could have been the road you just finished travelling on. Do I thank Monty for his information or do I say "stop wasting my time Monty, I have better things to do than **keep noticing** what you are **informing me** of". He always keeps turning up at every fork in the road. We get used to ignoring him.

Monty Hall – Certainty – Choice - Mobs

Monty Hall is probability and is always there to help gives us **information** about **choice**. Possible **consequences**. I have no idea which part of the brain he resides in but given that the real universe operates in a probabilistic way – and we have evolved in it – it is very likely (I hypothesize) that structures in the brain have developed to help us **notice** Monty. Hypothetically maybe in many places o possibly in quantum spaces we cannot see or measure but are implied by mass, design, location and distance type things.

Either way – any human can choose to first inform themselves about a choice. A choice can be the **binary choice** – left or right/Good or Bad. Once choice becomes three – like illustrated by the Monty Hall problem – then we get all the complexity in the known universe. The binary choice is the first time we get to see all the **standard human corruptions** – fear, anxiety, ignorance, self interest, Virtue signaling, etc.

Once we get to three we get complexity and infinities exposed right in our face! Now to **explore some continuums** a little by **bounding** them with some **binary concepts**.

1. Information can be **noticed** or not **noticed**. (notice Monty Hall - our observer)
2. Choice can be **informed** or **uniformed**. (Use information from Monty Hall)
3. Choice can be **random** or **probabilistic** (Use **prior information** or not)

So we see a complex arrangement of continuums – **information** (noticed and informed – not noticed not informed) and **choice** (random – probabilistic).

The reason I put **noticed** and **informed** on different parts of the same **information continuum** is because I am essentially imbedding the Observer effect – **initial self-reference** and **recursion** problem at that point. The **observer** notices **Information** – who came first the information or the act of noticing? Or another way of putting it "who is Monty Hall"?

A random choice **sometimes** involves trying to exclude information and exclude noticing (removing bias) – but like all extremes on a continuum there **is something between extremes?** Some people flip a coin

when approached with choice because taking **responsibility** and **accountability** means you have **confront the real universe** (complex, probabilistic, uncertain) and the **part you play within it** and take on the role of a **full adult human**.

Probabilistic choices follow Monty Hall type logic, Bayesian and Game theory and are made with these algorithms in mind. They sometimes try to randomly induce randomness in the algorithm **BUT** this is just **recursion** and **initial self-reference** all over again and **they fail to understand the problem.**

We add another continuum so we can make **general groups for humans**.

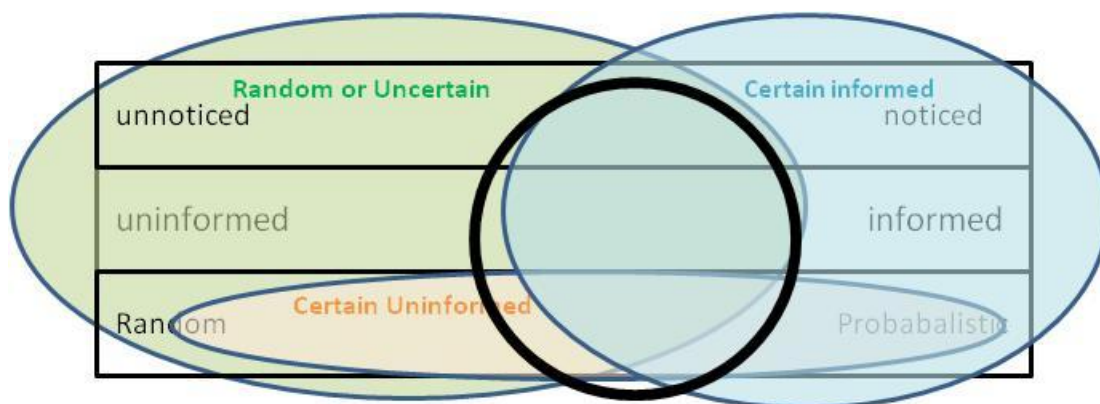1. **Certainty** – uncertain to certain

Humans have certainty on a **continuum**. The Universe is not certain (**continuum hypothesis)**. Yes we have the **initial self-reference, recursion** problem again.

The Universe is probabilistic and chaotic.

I was going to try to add another continuum to help group humans but nothing stood out as obvious to me. Maybe parts of the corruption model like capability, skills, self-interest, etc but – although they might be show up in a more detailed and complex model, at this stage I want to keep it as detailed as it needs to be to explore the issue. Especially exploring the Monty Hall information choice, observer/chooser, Mobs and general human recognizable archetypes – grouping categories. Mobs tend to **binary certainty** and this is covered **enough** in this model.

In Humans we have some standard archetypes for Choice making:

1. **Random** or **Uncertain** with or without information and with or without noticing (usually young people and older people more experienced and educated)
2. **Certain uninformed** and unnoticed (like learning adults – attempting to take responsibility and making mistakes – but also home for **smug, superior, fat, dumb and lazy** – underdeveloped adults)
3. **Certain informed** noticed or unnoticed (information and noticing depends on skills and capabilities)

Random or **uncertain** tend to shy away from noticing, information and probabilistic. **Certain uniformed** tend to make more mistakes but have a good opportunity to learn. **Certain informed** tend to noticing and information and probabilistic. The Big Black circle could be considered – a **humanity "sweet spot"** and it is also where the most discussion takes place – the push and pull of debate – information, certainty, probabilistic.

So you can immediately see the issues – the **certain** and **informed** will tend to try to dominate by being "the expert' due to having more information and have noticed many things. They will also try to adopt certain probabilistic models as **certain choice mechanisms.** Maths, sacrifice, magic spells, killing people, unprecedented, etc. **Mobs can be here.**

The **certain uninformed** – like the certainty of the **certain informed** – any information or things noticed they don't have impresses them. While they generally prefer random, what happens is the certain uninformed – can be easily swayed by people who claim to have what they don't – information and noticing. They can easily be sold any tool that impresses them (the gullible) and feeds their certainty (experts, special ones, witches) – which is why they usually buy the probabilistic choices sold to them by the certain informed. **Mobs are here.**

The **random** or **uncertain** – don't have all the information or all the noticing, the young ones can be impressed with the both **certain** type groups and the older can have **little interest in certainty** because they do not care anymore **or** they have been there and done that it takes more effort to impress them with **noticing** and **information**.

Everyone can be interested in information and noticing – but not information about everything and noticing all the time. A kind of Auto-hypnosis (attention filtering, sensory-gating, thalamus, Pulvinar nuclei) helps us filter out constant streams in noticing and information. Also we can be in a daze like state which gives the mind a rest. (See someone playing a poker machine – they "faze/phase" out and get addicted – some part of the brain is rewarded for being in an habitual, auto-hypnotic state - zombies).

Attention/noticing connects the older structures to newer structures of the brain and therefore could be more difficult to overcome and wake up out of habits and patterns. Many studies continue on "attention" and I disagree with the idea of **too much early surgical or drug intervention in young humans** – especially things like ADHD with mind altering drugs – because of the certainty issue and allowing brains to develop as best they can through learning and experience.

Mobs **come mainly from the certain uniformed** extracting and convincing people from the other two groups and sometimes being lead by the **certain informed**. Cults and other similar groups all come from the same certain area. **Mobs** tend to push towards probabilistic choices - **certain binary**.

I tried to make Monty Hall and the new model above fit my bounded infinites model but I really struggled. I think that Monty Hall keeps showing us the null case when there are two null cases out of three. Clearly I am not certain how things fit – and I am not certain I want that degree of certainty. I frame the limiting curves as not not certain (the double negative) the **diversity** is difference/Gaussian

and the **"optimal"/popular/"winning"** is Zipf/Benford like so the model below is really more a general conceptual frame rather than mathematical formulas. **Mobs** tend to **popular/Zipf** choices. **Individuals** tend to **diversity/Guassian**

Context Diagram - Central Limit Theorem - Guass - Zipf/Benford - number line - constants
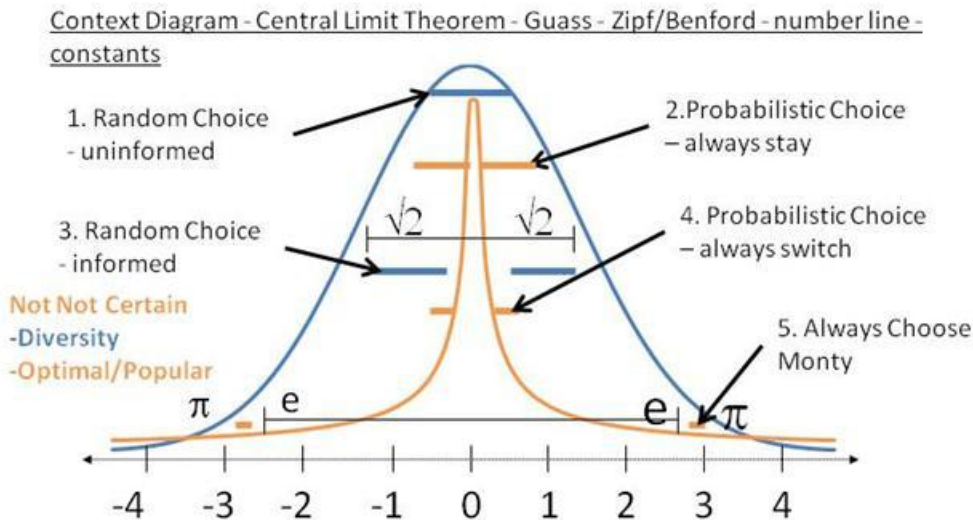
The general idea is that the 5 different types of choices have 5 different general areas of the space between the curves that the choices tend to congregate. The **1. Random choice - uninformed** gives all the space in the Gaussian/Cauchy types pi distribution – with **3. random choice - informed** it moves a little towards the "optimal/popular" limit – the Zip/Benfrod/e type distribution. The **2. probabilistic choice - always stay** – ignore Monty's information – I suspect just pulls back a little from the Gaussian model because the information exists and was conveyed but ignored but stays close to the inner curve because it was still in the probabilistic game – it was informed.

The **4. Probabilistic choice - always switch** is the informed user using algorithms to decide which will tend to the lowest amount of variation and the closest tendency towards the e/zipf/benford type. These people tend to **push things too far** – to points where chaos steps in.

The **5. Always Choose Monty** – all they see is Monty. All they know is Monty – the revealed sheep is their confirmation bias calling them to a new choice to a **new certain sheep** that Monty shows them. All **certain (2,4,5)** type choices lead us towards chaos. **5. takes us towards the chaotic universe the quickest and easiest way.** The certain game players – **always going for the 'prize'** (**4.**) or the certain self-centered players – **always backing themselves** (**2.**) – their speciallness, their virtue, ignorance, corruption. None of the certain type players realize that they have to balance things up. They sometimes have to change Monty's game – change the parameters somehow. And this ability to change requires that sometimes we have to take Monty's shown door and sometimes not. Then we are stuck between a door we might prefer/want over the door we don't – the **double negative type problem**.

So the inside distribution is optimized for **"certainty"** and the outside distribution is optimized for **"diversity"** and we get the tensions between the various archetypes and different choice tendencies. The **constant Monty Hall observer** in our brains – giving us messages about that third thing that were

not even considering can be ignored a lot by humans. It can somehow even **"irritate"** or **disturb** them. It is like some kind of glimpse into complexity and uncertainty in a probabilistic universe which in many people is a source of great anxiety. Others will embrace this and become "experts" in it – they will become "certain" and always play the game. Others somehow either ignore Monty sometimes or do not even know he is there. They seem to be able to the differentiate when to notice Monty and when not to. In here we find choice, diversity, humanity, chaos and many other things.

This model is NOT the Nash equilibrium. There is no game. It is **one human in the universe**.

There is just an observer, information and choice. These are operating within an experimentally explored, mathematically describable, hypothetical universe of bounded probabilistic infinities.

I like that I have bounded the concept **"random"** within **two double negative bounds** - not not certain diverse and not not certain optimal/popular. But it still seems too dangerously certain for me.

Also see https://humanistman.com/wp-content/uploads/2020/08/Equality-Diversity-Measurement-Notice.pdf and my preference for the number line https://humanistman.com/wp-content/uploads/2020/05/Questioning-Numbers.pdf also

Ian McCulloh - **Betweenness Centrality** – John Hopkins university
https://www.youtube.com/watch?v=0CCrq62TF7U , https://www.youtube.com/watch?v=-ANEqyrJOac , https://www.youtube.com/watch?v=5Hw1OmWOLA8

Also see Peter Turchin's work noting the **increase of certainty** in societies – implemented by **moralizing gods** – or **certain choice experts** – seems to coincide with societies development into larger and larger group structures. This would tend to support the notion that larger mobs tend to a kind of **feedback loop** of moralizing gods – like the ABC, Universities, Public services, etc. It is possible to hypothesize from this that in smaller groups the individuals are seen as more valued and the **Mob like moralizing structures** are less likely to dominate.

*Complex societies precede **moralizing gods** throughout world history - Harvey Whitehouse, Pieter François, Patrick E. Savage, Thomas E. Currie, Kevin C. Feeney, Enrico Cioni, Rosalind Purcell, Robert M. Ross, Jennifer Larson, John Baines, Barend ter Haar, Alan Covey & Peter Turchin https://www.nature.com/articles/s41586-019-1043-4*

Aborigines , Girls and Boys

The **mobthink** in Australia and it's supporting systems has brought every child into the world and **told them repeatedly** (propaganda) that they are Aboriginal and they **specially entitled victims**, girls and they are **specially entitled victims** and boys and you are **specially to blame** unless you play our victim narrative.

It is hard to think of a more **cruel, controlling, insane** and **anti humanity child abuse policy** which could be designed by anyone.

This has been going on for 50 years at least and we see constantly hysterically outraged Aborigines and Females. Little male children being told to be vigilant – be on the constant look out for other evil males – **even their parents**. Bullied and abused Males - by the media and the **Mobs who love their binary certainty** or the sheer inhumanity which they draw from their primitive Mobthink.

Incoherent, abusive and **bullying elites** playing games and **profiteering on humanity's misery** – as it has always been.

To **continue this incoherent abuse** – every state has continued to **lower the age of adult** responsibility and **accountability** from 21 to 10 and lower to **incarcerate** and **abuse** children as the inhuman insanity disrupts all of society.

Children are no longer allowed to be children and to find their own way in life or even discover new things for themselves and the benefit of the group. They are controlled and abused by **corrupt, hysterical females** and their **bullying** and **heroic male supporters** to be treated appallingly – by legislators, judges, courts and police all over the country. And the decline continues.

The **dogma reigns supreme**. Mobs continue to protect their **especially abusive powers** from observation or investigation as the **bodies pile up around them** and the corruption continues.

Teaching the Initial Self reference and Recursion Problem

One of the problems here is that it might be a **hinderence to learning basic humans skills** to be **exposed to this at the start** so we have to take things slowly so humans can develop some self-confidence – some skills, some experience , some tools and techniques. They need to learn and practice how to learn.

Build some basic skills, language, interactions, social ability but still leave a question mark – some room to explore.

Try to encourage skills and interest but downplay absolute certainty – things like *"this generally works well when we do this"*, *"many people have found that a good way to do things"*. Now as it turns out - the idea of kindergartens, schools and universities - as a general mode - has worked well for thousands of years for humans (a very short time historically). Combine this with working – doing things solving problems and general life issues and it seems a not too bad way of doing things. Tryng to identify talented people who would do well at universities – instead of just the rich or EVERYONE – no matter what their talent of aptitude.

Everything has been corrupted by the **certain idiotologists** to a point where everything needs to re-examined and valued and understood. Chaos and destruction might make that happen very quickly but maybe there is another way.

Initial Self reference and **Recursion** is really – **Adult Accountability** and **Responsibility** – being a human and behaving in a human like way with other individual humans – don't' you think?

This tends to reach achievability – on average – between the ages of 18 and 30 in humans. So this would tend to be happening in early adult to mid adult life – in workplaces, universities and society in general. The **HOPE** is that in all of societies shared spaces for individuals and groups there enough uncorrupt Full **Adult Accountability** and **Responsibility** humans to help the others develop – and to keep an eye on the corruption and Bad Actors.

'Hope Is a Decision' *:Author(**Daisaku Ikeda**) :Year(2017) :Source Document(Hope is a Decision) :Keyword(Humanism Choice Individual)* https://www.daisakuikeda.org/ https://www.daisakuikeda.org/sub/books/books-by-category/essays/hope-is-a-decision.html

Instead we have become **dominated by Bad Actors** – and they continue to be rewarded and supported by Mobs and other Bad Actors – in a **constant feedback loop**. Placed in charge of Governments, Universities, Schools, Courts, Legislatures, Police, Political parties, Boards – everywhere and given large amounts of money to spread their **certain** corruption throughout society.

A simple rule for a **Group Telos** – A fully **Accountability** and **Responsibility Adult** is permitted to choose options, say things, behave in a way, etc – that you personally **disagree with** or **do not understand**. Just like you are. We are all entitled to our choices.

We **hope** that communication, cooperation, trust, justice and sustainability might be useful in helping do this.

Communication – with Binary Certain thinkers

Notice that Binary Thinkers are slightly more controlled by their lower brain functions than non-binary thinkers. Much of this is because of the **sunk-cost bias** – especially in older humans – the enormous amounts of energy required for any human to think. Females (on average because the **government policies** in Australia measure everything in groupthink (binary) and especially identify females as averages) are especially resistant to exploring – they are more **sensitized** (neuroticism) - any alternative hypothesize to the **certain binary groupthink** which dominate (on average) their (on average) lives.

Which is another way of saying – instant outrage and hysteria comes more easily to some people rather than others.

Hence how to be "diplomatic" with potentially hysterical, violent and vengeful binary thinkers?

It cannot just be questions or interrogations – it must be a mix of things – not the "how to win friends and influence people" type manipulations taught for senior managers and other manipulators in "management' roles in public services or tyrannical organizations. It is something else – something more like an **authentic cooperative discussion** – maybe a debate but maybe just a discussion.

Or series of discussions – agreeing to meet next time to do some more talking. That it is not simple and will require some ongoing dialogue to examine the issues. That both parties might be required to communicate with each other.

There might be some general patterns – kind of like a tool kit to use when you reach a problem area or impasse. Maybe it best to agree these things up front rather than just assume them. Maybe it is best to establish some basic communication ground rules and help humans have a variety of tools they are aware of and can use – even if they do not comprehend why they work – they just do.

An Observation: Have you noticed in yourself – because I have in me – that I have sometimes become short tempered or irritated or disturbed by something and that sometimes I have felt entitled to express that publicly or take it out on others. This seems to be a feedback loop that somehow we need to learn to interrupt.

So what might be some tools or ideas we can use with binary thinkers? I do not want to re-invent cognitive therapy and psychology techniques as an "expertise" – rather these should be simple things all humans can relate to **without** having to be experts or guided by experts.

Simple Tools - Patterns

I am not sure, that sounds interesting, tell me more

I do not understand, I cannot even imagine – does anyone know for certain?

What if I am dealing with someone who is a deep/strong binary?

Do you think there is an infinity, not an infinity or something else entirely?

This is a test question about David Hilbert's 1st problem – the continuum. There are very strong binary thinking humans who are very stuck here. The question then becomes on how much time and energy you want to explore on people who are very stuck on lower levels on binary certainty.

For example **Christopher Hitchens** spent much of his life working in this area trying to engage with **strong believers.**

Remember that - on a continuum - there will be people who are not able to escape binary certainty without ENORMOUS amounts of energy and time.

Notice the pattern of **three options of any fixed choice**. This is a very important technique – giving people room to "move" room to explore – **highlighting the need for something other than** binary certain.

Try to talk in patterns of three for any topic.

*Is it this, **NOT** this, or something else?*

*Is it an apple or **Not an apple** or something else all together?*

Here we get the idea of NOT. Same/Different see Humanism Meta Frames Language -
https://humanistman.com/wp-content/uploads/2019/02/06-Humanism-Meta-Frames-Language.pdf

This is a major step for binary thinkers. One of the issues for binary thinkers is that they carry around in their head a whole **list of binary relationships** which they apply to everything. It becomes their **certain classification system** and is at the heart of the problems with binary thinkers. It is all they know how to do so they try to take over the meaning and control of all language to fit their binary thinking.

They invent **certain words** to keep their **binary structures intact** and abuse people who attack their **binary conceptual frameworks** – so it is a major step to overcome this **sunk-cost bias** and may require repeated work and multiple strategies.

What binary thinkers seem to have the **most trouble with** is the idea that along lists of certain twos – is **NOT** the same idea as complexity or diversity. We see this in hierarchical systems, Dewey decimal - all of this certain binary choices.

They will reel off a long list of classifications to attack you with , interrogate you and demand **a certain binary response**."With us (the mob) or against us"

An apple is a certain thing.

*So this is an apple is it? **WHAT DO YOU CALL EVERY SINGLE THING THAT IS NOT AN APPLE?***

Keep repeating this question over and over until they get the idea of opposite – not - same and different.

The **problem here** is that it **becomes word games** and not **conceptual changes in thinking** – but it might set them on a path of thinking if the pattern is repeated enough. So what they do is say that everything which is "NOT" is now called "SOMETHING ELSE" – **NOT** now means "SOMETHING ELSE" rather than **NOT.**

Maybe also draw a continuum or two – **some kind of visual aid** – a show people where they are on the continuum. They will tend to draw the single line to divide things. Ask them to draw two lines and ask them what is in the middle? See my Frame https://humanistman.com/wp-content/uploads/2020/04/15-Humanism-Corruption-Nation-Choice-Virtue.pdf Try some Venn diagrams as well.

The most advanced technique I have found so far – which is **not manipulation** and **still authentic communication** – seems to be a little rated to Monty Hall's message:

The Double Negative.

This has not been simply or obviously clearly articulated by mathematicians or philosophers – so it is has either been skipped over or I am attempting to raise it's conceptual importance to humanity above other issues.

So feminist idiotologists demand that to sign up to a "cause" and the cause is "Men should Respect Women" – do you agree or not agree?

It seems a **bit binary** as FRAMED don't you think? It's a bit like entrenched little binary groupthink already. *"Should you assassinate Hitler"?* Is that a bit binary as well? What about *"You know the difference between Good and Bad don't you?"*

You agree with "the cause" don't you?

Now you see the problem – they have offered a binary view of the universe (they **KILLED MONTY HALL**). And demand you choose!!!

So what you do is you say is **" I do not not agree"**

The will relentlessly (mob, outrage, shock, horror, abuse, denigrate, etc - Commit to our certain cause OR ELSE!!) try to box you in to a binary choice universe – they define and control! Everything to them MUST BE binary. <u>An Interrogation.</u> Not a discussion – communication, cooperation, trust

So what you do is you say is **" I am not not responding"**

So what you do is you say is **" I am not not answering"**

So what you do is you say is **" I am not not being obtuse"**

So what you do is you say is **" I am neither nor"**

Until such time as they ask an open question.

An **open question is** "Do you like apples"?, "Tell me how you think Apples fit into the universe"?

What would be ONE POSSIBLE WAY TO LOOK AT THIS?

Monty Hall - Avoiding
This **Monty Hall probability thing** is interesting. No-one really understands the "why" of this. Some understand some parts of the "what" and the "how".

This three choice problem where this Monty Hall seems to be in charge of probability. Are there any strategies where we can simple take Monty out of the game – make our own game?

What about if the Monty Hall problem was not about winning a "car" instead it was about avoiding death or "achieving" sustainability?

What would we do when faced with that problem? – it is not like when we make a wrong choice that we can go on our merry way.

I have listed some strategies above – like **5** take Monty's door – but we end at certainty probability – a dead boring end – a lifeless universe – we return to constant chaos maybe like a quantum flux state.

We could have a mix of strategies. So that no matter what – some of the group will survive and maybe learn and get better and choices along the way. I have already listed some of them but to give some idea of what is going on – try to think in your head as you yourselves try to choose or decide something.

There is a mental process going on in your head and you quickly get to a point where you are bringing all of your tools and experience and maybe "something else" less certain to the choice process. Some people call this idea "intuition" but whatever it is – it is just a little avoidance of death type mechanism – dredged up from somewhere deep in your 'lived experience' and that of your genetics.

This is called the do something and live do nothing and live 4 box model etc. *See [https://humanistman.com/wp-content/uploads/2019/02/04-Humanism-%E2%80%93-Inf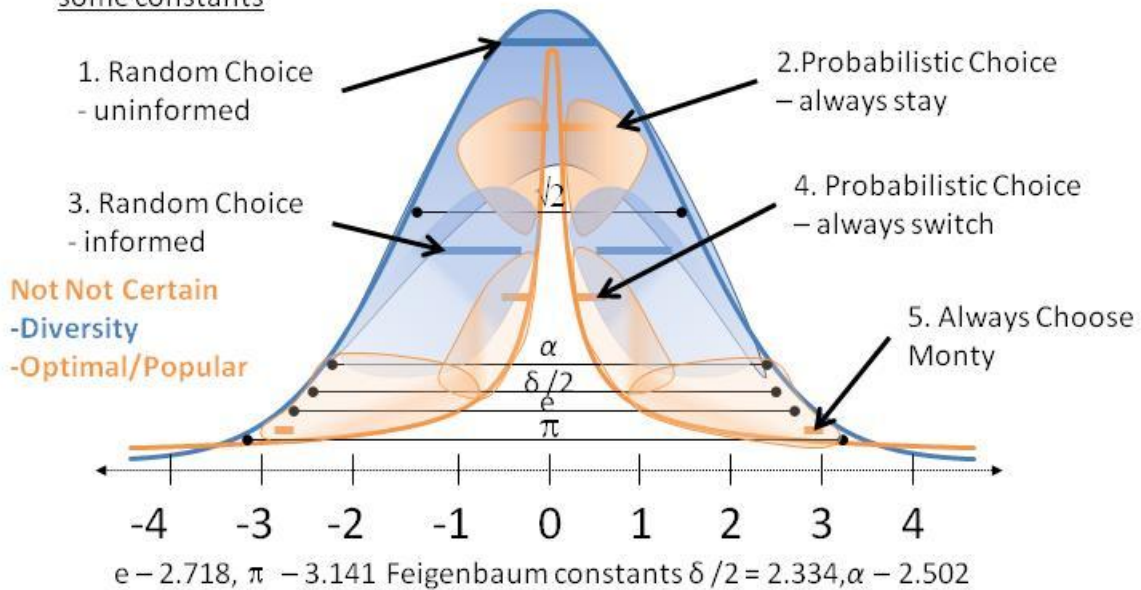ormation-Classification-Frame.pdf](https://humanistman.com/wp-content/uploads/2019/02/04-Humanism-%E2%80%93-Information-Classification-Frame.pdf) , Also see Arrow's impossibility theorem https://en.wikipedia.org/wiki/Arrow's_impossibility_theorem*

But we could do yet another type of strategy which is a group strategy that we agree on at the start which like something like a binomial theorem adopted by our group – we (our group) become the probability. The strategy means that humans will definitely die, humans will definitely live and humans will definitely approach chaos and maybe another choice as well. It means we have to pass on information to each group as they approach choice and people will go through each sets of doors based on a combination of strategies – with each group not knowing what happened to the other groups – but maybe sometimes we see it and meet up again somewhere at another choice and share some information.

In the next diagram I added chaos into the mix by adding the chaos Feigenbaum constants and I attempted to model the general areas of hypothetical archetypical choice patterns between the two NOT NOT frequency curves bounded and constrained of a Cauchy/Gaussian/diversity type and zipf,benfrod,popular type universe.

The oscillation notion around a central point – the two direction line – single dimension of "distance" meant that I divided one of the chaos constants by 2 to fit the diagram.

Context Diagram - Central Limit Theorem - Guass - Zipf/Benford - number line – some constants

1. Random Choice - uninformed

2. Probabilistic Choice – always stay

3. Random Choice - informed

4. Probabilistic Choice – always switch

Not Not Certain
-Diversity
-Optimal/Popular

5. Always Choose Monty

$\sqrt{2}$
α
$\delta/2$
e
π

-4 -3 -2 -1 0 1 2 3 4

$e - 2.718$, $\pi - 3.141$ Feigenbaum constants $\delta/2 = 2.334$, $\alpha - 2.502$

This is just a general conceptual model – I am not sure how far numbers go in complexity/universe type related model. I have always suspected getting to 3 opens up all complexity of choice, 4 gets much more complex and 5 seems to be a stronger but maybe not ultimate universal limit. This is more like the notion of a strength of bounds and constraints issue rather than the NOT NOT problem. I glimpsed 6 as a possible further step.

3 is enough to keep human brains occupied, 4 is hard work and 5 is beyond comprehension for all but a few humans.

For me the idea of **ALWAYS FOLLOWING MONTY'S OPEN DOOR** – the obvious choice - the thing revealed – the thing we always see – might be a strong indication of what I have been calling Binary Thinking – **pulling us away** from what I would call **"humanity"** - the mix of choices and options leading to more sustainability and choice. It also seems like a **"rush to certainty" – "Give me immediate and permanent certainty" – "I do not want to examine choice or look around - I am in a hurry to get some utopia as soon as possible."**

You can see that - if the humans who prefer the rush to "obvious" certainty hold power they can justify anything and all behaviors against humans preferring other strategies. They are "to far gone", "too far along" to stop now. **Sunk Cost and Confirmation bias - all in one.**

'When you come to a fork in the road, take it' :Author(**Yogi Berra**) :Keyword(Humanism Choice Individual) https://ftw.usatoday.com/2019/03/the-50-greatest-yogi-berra-quotes

Recent Investigations

Monty Hall, Herds.

Recent Messages

Recent Documents

While **Douglas Murray** recently wrote a book about Mobs **"The Madness of Crowds - Gender Race and Identity"** https://www.amazon.com.au/Madness-Crowds-Gender-Race-Identity/dp/1635579988 he was not the first person to delve into this issue nor will he be the last.

Extraordinary Popular Delusions and the Madness of Crowds *:Author(**Charles Mackay**) :Year(1852) :Keyword(Individual Development Maths)*
https://en.wikipedia.org/wiki/Extraordinary_Popular_Delusions_and_the_Madness_of_Crowds
https://www.gutenberg.org/files/24518/24518-h/24518-h.htm
https://archive.org/details/memoirsextraord10mackgoog
*In reading the history of nations, we find that, like individuals, they have their **whims** and their peculiarities; their **seasons of excitement and recklessness**, when they care not what they do. We find that whole communities suddenly fix their minds upon one object, and **go mad in its pursuit**; that millions of people become **simultaneously impressed with one delusion**, and run after it, till their attention is **caught by some new folly** more captivating than the first. We see one nation suddenly seized, from its highest to its lowest members, with a fierce desire of* military glory; *another as suddenly becoming crazed upon a* religious scruple; *and neither of them recovering its senses until it has shed* rivers of blood *and sowed a* harvest of groans and tears, *to be reaped by its **posterity**. At an early age in the annals of Europe its population lost their wits about the **sepulchre of Jesus**, and crowded in frenzied multitudes to the Holy Land; another age went mad for **fear of the devil**, and offered up hundreds of thousands of victims to the **delusion of witchcraft**. At another time, the many **became crazed** on the subject of the **philosopher's stone**, and committed follies till then unheard of in the pursuit. It was once thought a venial offence, in very many countries of Europe, to destroy an enemy by slow poison. Persons who would have revolted at the idea of stabbing a man to the heart, drugged his pottage without scruple. Ladies of gentle birth and manners caught the **contagion of murder**, until poisoning, under their auspices, became quite fashionable. **Some delusions**, though notorious to all the world, **have subsisted for ages, flourishing as widely among civilised and polished nations** as among the **early barbarians with whom they originated**,—that of **duelling**, for instance, and the belief in omens and* divination of the future, *which seem to defy the progress of knowledge to eradicate them entirely from the popular mind.*
Money, again, has often been a cause of the delusion *of multitudes. Sober nations have all at once become **desperate gamblers**, and risked almost their existence upon the turn of a piece of paper. To trace the history of the most prominent of these delusions is the object of the present pages. Men, it has been well said, **think in herds**; it will be seen that they* go mad in herds, *while they **only** recover their senses slowly, and one by one.*

Human, All too Human *:Author(**Friedrich Wilhelm Nietzsche**) :Year(1878) :Keyword(Individual Philosophy Morals)* http://www.gutenberg.org/files/38145/38145-h/38145-h.htm
https://en.wikipedia.org/wiki/Friedrich_Nietzsche
"Free spirits"
*"The **great liberation** comes suddenly to such prisoners, **like an earthquake**: the* young soul *is all at once shaken, torn apart, cast forth—it comprehends not itself what is taking place. An **involuntary onward***

impulse rules them with the mastery of command; a will, a wish are developed to **go forward, anywhere**, at any price; a strong, *dangerous curiosity* regarding an *undiscovered world* flames and flashes in all their being. "Better to die than live here"—so sounds the tempting voice: and this "here," this "at home" constitutes all they have hitherto loved. A sudden dread and distrust of that which they loved, a flash of contempt for that which is called their "duty," a mutinous, wilful, volcanic-like longing for a far away journey, strange scenes and people, annihilation, petrifaction, a hatred surmounting love, perhaps a sacrilegious impulse and look backwards, to where they so long prayed and loved, perhaps a flush of shame for what they did and at the same time an exultation[10] at having done it, an inner, intoxicating, delightful tremor in which is betrayed the sense of victory—**a victory? over what? over whom? a riddle-like victory**, fruitful in questioning and *well worth questioning*, but the **first victory**, for all—such things of pain and ill belong to the **history of the** *great liberation*. And it is **at the same time a malady that** *can destroy a man*, **this first outbreak of strength and will for self-destination, self-valuation, this** *will for free will:* and how much illness is forced to the surface in the frantic strivings and singularities with which the freedman, the liberated seeks henceforth to attest his mastery over things! He roves fiercely around, with an **unsatisfied longing** and whatever objects he may encounter must suffer from the perilous expectancy of his pride; he tears to pieces whatever attracts him. With a sardonic laugh he overturns whatever he finds veiled or protected by any reverential awe: he would see what these things look like when they are overturned. It is **wilfulness and delight in the wilfulness of it**, if he now, perhaps, gives his approval to that which has heretofore been in ill repute—if, in curiosity and **experiment, he penetrates stealthily to the most forbidden things.** In the background during all his plunging and roaming—for he is as restless and aimless in his course as if lost in a wilderness—*is the interrogation[11] mark of a curiosity* growing ever **more dangerous**. "**Can we not upset every standard? and is good perhaps evil?** and God only an invention and a subtlety of the devil? Is everything, in the last resort, false? And if we are dupes are we not on that very account dupers also? *must we not be dupers also?*" **Such reflections** *lead and mislead* **him, ever further on, ever further away. Solitude, that dread goddess** and mater saeva cupidinum, encircles and besets him, ever more threatening, more violent, more heart breaking—but *who to-day knows what* *solitude* *is?*"

The Tragedy of the Commons :Author(**Garrett Hardin**) :Year(1968) :Keyword(Individual Environment Population) http://science.sciencemag.org/content/162/3859/1243.full

History of Civilization in England (3 volumes) :Author(**Henry Thomas Buckle**) :Year(1884) :Keyword(Individual History Thinkers Library) http://www.gutenberg.org/ebooks/author/42798 https://rationalist.org.uk/archives https://archive.org/details/historyciviliza03buckgoog/page/n11

A Short History Of The World :Author(**H G Wells (Herbert George Wells)**) :Year(1922) :Keyword(Individual History Thinkers Library) https://www.gutenberg.org/ebooks/35461 https://rationalist.org.uk/archives http://www.public-library.uk/ebooks/107/86.pdf
.. LIX THE DEVELOPMENT OF MODERN POLITICAL AND SOCIAL IDEAS

The institutions and customs and political ideas of the ancient civilizations grew up slowly, age by age, **no man designing** and **no man foreseeing**. It was only in that **great century of human adolescence, the sixth century B.C.**, that men began to think clearly about their relations to one another, and first to question and first propose to alter and rearrange the established **beliefs and laws** and **methods** of human government. We have told of the glorious intellectual dawn of Greece and Alexandria, and how presently the collapse of the slave- holding civilizations and the clouds of religious intolerance and absolutist government darkened the promise of that beginning. The light of **fearless thinking** did not break through the European obscurity again effactually until the fifteenth and sixteenth centuries. We

*have tried to show something of the share of the **great winds of Arab curiosity** and **Mongol conquest** in this gradual **clearing of the mental skies of Europe**. And at first it was chiefly material knowledge that increased. The first fruits of the recovered manhood of the race were material achievements and material power. **The science of human relationship, of individual and social psychology, of education and of economics, are not only more subtle and intricate in themselves but also bound up inextricably with much emotional matter**. The advances made in them **have been slower** and **made against greater opposition.** Men will listen dispassionately to the most diverse suggestions about stars or molecules, but **ideas about our ways of life** touch and reflect upon everyone about us.*

*And just as in Greece the bold speculations of Plato came before Aristotle's hard search for fact, so in Europe the **first political enquiries of the new phase were put in the form of "Utopian" stories**, directly imitated from **Plato's Republic** and his Laws. Sir **Thomas More's Utopia** is a curious imitation of Plato that bore fruit in a new English poor law. The Neapolitan Campanella's **City of the Sun** was more fantastic and less fruitful.*

*By the **end of the seventeenth century** we find a considerable and **growing literature of political and social science was being produced**. Among the pioneers in this discussion was **John Locke**, the son of an English republican, an Oxford scholar who first directed his attention to chemistry and medicine. His treatises on government, toleration and education show a mind fully awake to the possibilities of social reconstruction. Parallel with and a little later than John Locke in England, **Montesquieu (1689-1755)** in France subjected social, political and religious institutions to a searching and fundamental analysis. He stripped the magical prestige from the absolutist monarchy in France. He shares with Locke the credit for clearing away many of the false ideas that had hitherto prevented deliberate and conscious attempts to **reconstruct human society.***

*The City of the Sun :Author(**Tommaso Campanella**) :Year(1602) :Keyword(Group Development Politics) https://en.wikipedia.org/wiki/The_City_of_the_Sun https://www.gutenberg.org/files/2816/2816-h/2816-h.htm http://www.gutenberg.org/ebooks/author/1040 ... He must also be **well read** in the prophets and in astrology. And thus they know long beforehand **who will be Hoh**. He is not chosen **to so great a dignity** unless he has attained his **thirty-fifth year**. And this office is perpetual, because it is not known who may be **too wise** for it or who **too skilled** in ruling.*

*G.M. **Who indeed can be so wise?** If even anyone has a knowledge of the sciences it seems that he must be unskilled in ruling.*

*Capt. This very question I asked them and they replied thus: "We, indeed, are more certain that such a very learned man has the knowledge of governing, **than you who place ignorant persons in authority, and consider them suitable merely because they have sprung from rulers or have been chosen by a powerful faction.** But our **Hoh, a man really the most capable to rule**, is for all that **never cruel nor wicked, nor a tyrant**, inasmuch as he possesses so much **wisdom**. This, moreover, is not unknown to you, that the same argument cannot apply among you, when you consider that man the most learned who knows most of grammar, or logic, or of Aristotle or any other author. For such knowledge as this of yours much servile labor and memory work are required, **so that a man is rendered unskilful, since he has contemplated nothing** but the words of books and has given his mind with useless result to the consideration of the **dead signs of things**. Hence he knows not in what way God rules the universe, nor the **ways and customs of nature and the nations**. Wherefore he is not equal to **our Hoh**. For that one cannot know **so many arts and sciences thoroughly**, who is not esteemed for **skilled ingenuity, very apt at all things**, and **therefore at ruling especially**. This also is plain to us that he who knows **only one***

science, does not really know either that or the others, and he who is suited for only one science and has gathered his knowledge from books, is unlearned and unskilled. But this is not the case with intellects prompt and expert in every branch of knowledge and suitable for the consideration of natural objects, as it is necessary that our Hoh should be. Besides in our State the sciences are taught with a facility (as you have seen) by which more scholars are turned out by us in one year than by you in ten, or even fifteen. Make trial, I pray you, of these boys."

The Spirit of the Laws *:Author(***Montesquieu***) :Year(1748) :Keyword(Group Development Politics)*
https://en.wikipedia.org/wiki/The_Spirit_of_the_Laws https://oll.libertyfund.org/title/montesquieu-complete-works-vol-1-the-spirit-of-laws
https://archive.org/stream/MontesquieuTheSpiritOfLawsCambridgeIntegral/Montesquieu%20-%20%27%27The%20Spirit%20of%20Laws%27%27%20%5BCambridge%2C%20integral%5D_djvu.txt
"separation of powers" "Fair trial" "presumption of innocence"
*. "In order to understand the first four books of this work, **one must note** that **what I call virtue** in a republic is **love of the homeland**, that is, **love of equality**." It is not a moral virtue or a Christian virtue; it is **political virtue**, and this is the **spring that makes republican government move**, as **honor is the spring that makes monarchy move**. Therefore, I have called love of the homeland and of equality, political virtue."…*

*"It is **not a matter of indifference** that the **people be enlightened**. The prejudices of magistrates **began** as the prejudices of the nation. In a **time of ignorance**, **one has no doubts** even **while doing the greatest evils**; in an **enlightened age, one trembles** even while doing the greatest goods. One **feels the old abuses** and **sees their correction**, but one also **sees the abuses of the correction itself**. One **lets an ill remain if one fears something worse**; one **lets a good remain if one is in doubt about a better**. One looks at the parts only in **order to judge the whole**; one examines all the causes in order to see the results."*

Heretics *:Author(***Gilbert Keith Chesterton***) :Year(1905) :Keyword(Individual Change)*
https://www.gutenberg.org/ebooks/author/80 https://en.wikipedia.org/wiki/Heretics_(book)
http://www.online-literature.com/chesterton/heretics/
I. Introductory Remarks on the Importance of Orthodoxy

*Nothing more strangely indicates an enormous and **silent evil of modern society** than the extraordinary use which is made nowadays of the word **"orthodox."** In former days the **heretic** was proud of not being a heretic. It was the kingdoms of the world and the police and the judges who were heretics. He was orthodox. He had no pride in having rebelled against them; **they had rebelled against him**. The armies with their **cruel security**, the **kings with their cold faces**, the **decorous processes of State**, the **reasonable processes of law**—all these like **sheep had gone astray**. The man was proud of being orthodox, was **proud of being right**. If **he stood alone in a howling wilderness he was more than a man; he was a church. He was the centre of the universe; it was round him that the stars swung**. All the **tortures torn out of forgotten hells** could not make him admit that he was heretical. But a few modern phrases have made him boast of it. He says, with a conscious laugh, "I suppose I am very heretical," and **looks round for applause.** The word "heresy" not only means no longer being wrong; it practically means being clear-*

headed and courageous. The word "orthodoxy" not only no longer means being right; it practically means being wrong. All this can mean one thing, and one thing only. It means that people care less for whether they are philosophically right. For obviously a man ought to confess himself crazy before he confesses himself heretical. The Bohemian, with a red tie, ought to pique himself on his orthodoxy. The dynamiter, laying a bomb, ought to feel that, whatever else he is, at least he is orthodox.

*It is foolish, **generally speaking**, for a philosopher **to set fire to another philosopher** in Smithfield Market **because they do not agree** in **their theory of the universe**. That was done very frequently in the last decadence of the Middle Ages, and it failed altogether in its object. But there is one thing that is infinitely more absurd and unpractical than **burning a man for his philosophy**. This is the **habit of saying that his philosophy does not matter**, and this is done universally in the twentieth century, in the decadence of the great revolutionary period. General theories are everywhere contemned; the doctrine of the Rights of Man is dismissed with the doctrine of the Fall of Man. Atheism itself is too theological for us to-day. Revolution itself is too much of a system; liberty itself is too much of a restraint. We will have no generalizations. **Mr. Bernard Shaw has put the view in a perfect epigram:** "The golden rule is that there is no golden rule." We are more and more to discuss details in art, politics, literature. **A man's opinion on tramcars matters;** his opinion on Botticelli matters; **his opinion on all things does not matter.** He may turn over and explore a million objects, but he must not find that strange object, the universe; for if he does he will have a religion, and be lost. **Everything matters—except everything.***

What are we to do with our lives? *:Author(H **G Wells (Herbert George Wells)**) :Year(1931) :Keyword(Individual Philosophy Thinkers Library)* http://gutenberg.net.au/ebooks02/0201081h.html https://rationalist.org.uk/archives https://archive.org/details/whatarewetodowit030558mbp/page/n3 *..." We **do not give our children a chance of discovering** that they live in a world of universal change."*

Man versus the State *:Author(**Herbert Spencer**) :Year(1884) :Keyword(Individual Nation Thinkers Library)* https://oll.libertyfund.org/titles/spencer-the-man-versus-the-state-with-six-essays-on-government-society-and-freedom-lf-ed https://rationalist.org.uk/archives https://fee.org/articles/book-review-the-man-versus-the-state-by-herbert-spencer/

Man Makes Himself *:Author(**Vere Gordon Childe**) :Year(1936) :Keyword(Individual Archeology Thinkers Library)* https://archive.org/details/ManMakesHimself https://rationalist.org.uk/archives https://www.publishinghistory.com/thinkers-library-watts.html

Declaration of The Principles of Tolerence *:Author(**UNESCO**) :Year(1995) :Keyword(Group Human Rights Tolerence)* https://www.ohchr.org/EN/Issues/Education/Training/Compilation/Pages/13.DeclarationofPrincipleson Tolerance(1995).aspx https://unesdoc.unesco.org/ark:/48223/pf0000151830

Maxims for Revolutionists *:Author(**George Bernard Shaw**) :Year(1903) :Keyword(Individual Change)* http://www.gutenberg.org/cache/epub/26107/pg26107.html https://freeditorial.com/en/books/maxims-for-revolutionists https://manybooks.net/titles/shawgeor2610726107-8.html

The Open Society and Its Enemies *:Author(**Karl Popper**) :Year(1945) :Keyword(Individual Nation)* https://en.wikipedia.org/wiki/The_Open_Society_and_Its_Enemies https://archive.org/details/opensocietyitsen0001popp_y9c8/page/n7/mode/2up https://archive.org/details/in.ernet.dli.2015.77661/page/n7/mode/2up

Vol 2 p310 "Marx was not fond of dogmatism and he would certainly have resented the way in which his ***theories*** *were converted into a* ***set of dogmas"***

The Evolving Self *:Author(**Robert Kegan**) :Year(1979) :Keyword(Individual Development Evolution)*
https://en.wikipedia.org/wiki/Robert_Kegan https://www.youtube.com/watch?v=BoasM4cCHBc
http://www.wellcoach.com/memberships/images/BergeronKeganConcepts.pdf
"personal autonomy"

Two Treatises On Government *:Author(**John Locke**) :Year(1689) :Keyword(Individual Philosophy Liberty)*
https://www.gutenberg.org/ebooks/author/2447
http://www.yorku.ca/comninel/courses/3025pdf/Locke.pdf https://en.wikipedia.org/wiki/John_Locke
*"I think I may say that of all the men we meet with, nine parts of ten are **what they are**, good or evil,* ***useful or not,*** by their education*."*

The Origins Of Totalitarianism *:Author(**Hannah Arendt**) :Year(1958) :Keyword(Individual Philosophy Politics)*https://archive.org/details/TheOriginsOfTotalitarianism/page/n6
https://en.wikipedia.org/wiki/The_Origins_of_Totalitarianism
http://www.openculture.com/2014/02/hannah-arendt-archives.html

Erich Fromm *:Year(1900-1980) :Keyword(Psychology)* https://en.wikipedia.org/wiki/Erich_Fromm
https://www.marxists.org/archive/fromm/ https://fromm-online.org/en/

"L'Étranger", "The Outsider" , "The Stranger" *:Author(**Albert Camus**) :Year(1942) :Keyword(Individual Novel Humanism)* https://en.wikipedia.org/wiki/The_Stranger_(Camus_novel)
https://archive.org/stream/CamusAlbertTheStranger/CamusAlbert-TheStranger_djvu.txt
https://archive.org/details/AlbertCamusTheStranger1967/page/n2/mode/2up

Insight *:Author(**Bernard Lonergan**) :Year(1957) :Keyword(Group Philosophy Humanism)*
https://epdf.pub/collected-works-of-bernard-lonergan-insight.html https://www.iep.utm.edu/lonergan/
http://bclonergan.org/wp-content/uploads/2017/04/Insight-and-Beyond-20091.pdf

The Triumph Of Stupidity *:Author(**Bertrand Russell**) :Year(1933) :Keyword(Group Development Humanism)* http://russell-j.com/0583TS.HTM https://quoteinvestigator.com/2015/03/04/self-doubt/
http://www.gutenberg.org/ebooks/author/355
*..." Those elements of the population which are **both** brutal **and** stupid *(and these two qualities usually go together) have* **combined against the rest**….. The fundamental cause of the trouble is that in the modern world the **stupid are** cocksure *while* **the intelligent are full of doubt**. Even those of the intelligent who believe that they have a nostrum are **too individualistic** to combine with other intelligent men from whom they differ on minor points*…"*

An Encyclopedia of Claims, Frauds, and Hoaxes of the Occult and Supernatural *:Author(**James Randi**) :Year(1995) :Keyword(Group Development Thinking)*
https://en.wikipedia.org/wiki/An_Encyclopedia_of_Claims,_Frauds,_and_Hoaxes_of_the_Occult_and_S upernatural https://web.randi.org/a---encyclopedia-of-claims.html
https://www.webcitation.org/5nE0NSIBE?url=http://www.randi.org/encyclopedia/encyclopedia.html
..
https://web.randi.org/e-books.html *" **Flim-Flam!** Randi explores and exposes what he believes to be the* outrageous deception *that has been* promoted widely in the media*. Unafraid to call researchers to*

account for their *failures and impostures*, Randi tells us that we have been *badly served by scientists* who have *failed to follow the procedures required by their training and traditions*. Here, he shows us how what he views *as sloppy research* has been followed by **rationalizations of evident failures**, and we see these **errors and misrepresentations clearly pointed out**. Mr. Randi provides us with a compelling and convincing document that will certainly startle and enlighten all who read it."

Madness and Civilization: A History of Insanity in the Age of Reason *:Author(**Michel Foucault**) :Year(1961) :Keyword(Group Development Thinking)*
https://en.wikipedia.org/wiki/Madness_and_Civilization
https://archive.org/details/Michel_Foucault_Madness_And_Civilization
https://www.psychiatrictimes.com/view/michel-foucaults-madness-and-civilization-history-insanity-age-reason *..." A central metaphor for Foucault is the **Panopticon of Jeremy Bentham**. Bentham, a British philosopher, was the founder of Utilitarianism and an avatar of instrumental reason **gone wild**. His* **Panopticon** *was a* **cunningly designed prison**-never actually built-that permitted a **few guards to observe a huge number of inmates**. Bentham's scheme relied on internalization: **once prisoners know that someone may always be watching**, they **watch themselves**. (Just as in George Orwell's 1984, **state terror is maintained** even when no one knows whether the omnipresent telescreens are actually operating.) Never mind The Matrix . . . modern psychiatry and penology have converged. Foucault claims that we all live inside the Panopticon. And **if you've tried to board an airplane recently, you might agree.**"

Think for yourself : letters on the formation of a personal creed *:Author(**Thomas Sharper Knowlson**) :Year(1934) :Keyword(Group Development Thinking)* https://indianculture.gov.in/think-yourself-letters-formation-personal-creed
https://babel.hathitrust.org/cgi/pt?id=uc2.ark:/13960/t9668bk3f&view=1up&seq=9
https://archive.org/search.php?query=creator%3A%22Knowlson%2C+T.+Sharper+(Thomas+Sharper)%2C+1867-1947%22
http://onlinebooks.library.upenn.edu/webbin/book/lookupname?key=Knowlson%2C%20T%2E%20Sharper%20%28Thomas%20Sharper%29%2C%201867%2D1947

The Discoverie of Witchcraft *:Author(**Reginald Scot**) :Year(1584) :Keyword(Group Belief Magic)*
https://en.wikipedia.org/wiki/The_Discoverie_of_Witchcraft
https://www.gutenberg.org/files/60766/60766-h/60766-h.htm
https://www.deceptionary.com/ftp/RScot.pdf
… The **Cause and History of the Work**.—That is, **what** induced Scot to write it, and why did he set it forth as he did? inquiries which involve, among other matters, a short notice of the position then and previously held by witchcraft in England. His **Hoppe-garden** shows him to us as a man of intelligence, foresighted and reflective of thought, and *desirous of improving the state of his country and countrymen*. It shows him also as one who could not only **seize a thought and commend it to others**, but as one who had **perseveringly put his idea into practice**, found it **feasible**, and then so **learnt the processes necessary for growing the plant**, and preparing its catkins and storing them for use, that a priori one would suppose that he had done what he did not, namely, **visited Holland and learnt the processes on the spot**. The **same qualities are seen in his Witchcraft**, as is also his *independence of thought.* No sooner had his *suspicions been aroused* than he proceeded, as shown by the work and its references, *to investigate the matter thoroughly and perseveringly*. To this also he was encouraged, or rather led, by yet other two qualities, his *straightforwardness* or *honesty of purpose*, and his *compassion*, for these taught him that he was engaged in a righteous work, that of **rescuing** *feeble* **and** *ignorant*, though it may be too pretentious and shrewish, **old women from** **false charges** and a **violent**

death, and in a noble work in *endeavouring to stem the* *torrent of superstition* and *cruelty* which was then *beginning to overflow the land.*

Notes From The Underground *:Author(**Fyodor Dostoevsky**) :Year(1864) :Keyword(Group Development Humanism)* https://en.wikipedia.org/wiki/Notes_from_Underground https://www.planetebook.com/notes-from-the-underground/ http://www.gutenberg.org/ebooks/author/314

A VITAL Question; or What is to be done? *:Author(**Nikolay Gavrilovich Chernyshevsky**) :Year(1863) :Keyword(Group Development Humanism)* https://en.wikipedia.org/wiki/What_Is_to_Be_Done%3F_(novel) https://www.marxists.org/reference/archive/chernyshevsky/1863/what-is-to-be-done.pdf https://en.wikisource.org/wiki/A_vital_question;_or,_What_is_to_be_done%3F

Who is to Blame? *:Author(**Alexander Ivanovich Herzen**) :Year(1847) :Keyword(Group Development Humanism)* https://en.wikipedia.org/wiki/Who_Is_to_Blame%3F http://self.gutenberg.org/articles/eng/alexander_herzen https://archive.org/details/selectedphilosop032757mbp

Foundations of Social Evolution *:Author(**Stephen Alan Frank**) :Year(1998) :Keyword(Planet Development Evolution)* https://stevefrank.org/foundations/foundations.html https://www.researchgate.net/publication/318725812_Foundations_of_Social_Evolution https://www.nature.com/articles/6885351

*… Animal **communication** may often be a **coevolutionary arms race** analogous to a host-parasite battle (Dawkins and Krebs 1978; Krebs and Dawkins 1984). **Conflict in communication** occurs when the sender and the receiver of signals have **different interests**. The type of dynamics suggested by Dawkins and Krebs seems to **depend on the** width of the communication **spectrum**. But this idea was not developed explicitly. Guilford and Dawkins (1991) emphasized that the **nature of a signaling arms race** depends on the physical properties of the signal and the psychology of the receiver. I would put the matter slightly differently, to match the host-parasite example. The mechanisms **of communication** determine the costs and benefits **of alternative traits** within each channel and the **width of the communication spectrum**. The mechanisms also **set the rate for loss** and reintroduction of particular traits, and therefore the tendency for evolutionary dynamics to be a game of pursuit across the communication spectrum. The arms race theory of communication has **not** been developed by explicit models. It is **difficult to see** exactly what is required for the theory to work. Analogy to the host-parasite models may provide a broader understanding of the **evolutionary dynamics of conflict"*

John Emerich Edward Dalberg (Lord Acton) https://oll.libertyfund.org/title/laurence-selections-from-the-correspondence-of-the-first-lord-acton-vol-i *,* https://history.hanover.edu/courses/excerpts/165acton.html who explored history and the denial of fact and truth my those possessed by Mob mentality – in this case – the Church's view of the history of violence and abuse of the Church itself -

*"But what **amazes and disables me** is that you speak of the **Papacy** not as exercising a **just severity**, but as not exercising any severity. You do not say, these misbelievers deserved to fall into the hands of these torturers and Fire-the-faggots; **but you ignore**, you even **deny**, at least implicitly, the **existence of the torture-chamber and the stake**"*

Mobs attract humans with **selected characteristics** – some kind of **insecurity** – lack of certainty, fear – trait neuroticism (see the research) - on average females on average as a group think – the need for some kind of protective layer from **permanent unknown enemies** (a kind of **constant hysteria** and **fear**). The constant fear is old and deep and **can be useful** when you are a little mammal surrounded by monsters who eat you. At least 350 millions years of Darwinian evolution.

Also See https://humanistman.com/wp-content/uploads/2020/04/15-Humanism-Corruption-Nation-Choice-Virtue.pdf

For mobs, they think it is better to be smug, self righteous, superior, abusive and controlling over others so they can "**eliminate**" (like a Dalek from Dr, who) **uncertainty** – instead of **accepting individual responsibility** and **accountability**. They constantly reinforce their mob by attacking and demeaning others – claiming constant "victories" – as a never ending continuous brutal "destroy and eliminate others" **feedback loop.**

This is why people who think like mobs are **casually** and **habitually brutal** and **abusive** of **those they target** or who they perceive to be not part of their mob. They **justify their brutality** by their **mob's certainty**. The comfort of the Mob. **Politicians use this thinking all the time.** Politicians **habitually display** a lack of tolerance, enquiry or exploration (beyond their **smug certainty**).

Individuals tend to be **explorers** and do not belong to any kind of mob or groupthink. They can express and articulate their own way in the world. These humans tend to be able to **overcome fear** and be able to learn how to take on **responsibility** and **accountability** and the **consequences** of the **choices** they make. They **explore uncertainty** and **complexity**. These humans tend to be, on average using groupthink – males (see the research). Young boys especially seem to have less fear than other humans and will take more risks.(*see the Fool and the Expert* https://humanistman.com/wp-content/uploads/2019/09/Observe-The-Fool-and-The-Expert.pdf). This is why young boys especially tend to develop better when guided by other individuals who have taken responsibility, accountability and have known the consequences of choices and actions. **They discover and learn better**.

Experienced male explorers teaching young boys and other explorers who want to become individuals is very important for human sustainability

An Investigation of the Laws of Thought *:Author(**George Boole**) :Year(1853) :Keyword(Group Development Maths, Logic)* http://gutenberg.org/files/15114/15114-pdf.pdf https://plato.stanford.edu/entries/boole/ https://www.maa.org/press/periodicals/mathematical-treasure-boole-s-laws-of-thought

Ideology And Terror *:Author(**Hannah Arendt**) :Year(1953) :Keyword(Group Nation Politics)* http://virtuallaboratory.colorado.edu/Origins/class%20readings/Hannah%20Arendt%20-%20Ideology%20and%20Terror.pdf https://www.loc.gov/loc/lcib/0103/arendt.html https://memory.loc.gov/ammem/arendthtml/essayb2.html

*The modern individual is the surviving member of a society **which no longer exists**; it is a part that **lost its place in the whole**. In this situation, the psychological sciences have become increasingly social-minded and direct their greatest efforts toward the **re-adjustment of isolated individuals**. The trouble is that **society as a whole**, that is, as something **which is greater than the sum total of its parts**, no longer exists. The best demonstration of this is that the social sciences can conceive of society now only in terms of individual behavior patterns, which they indiscriminately apply to collective bodies where such behavior never occurs.*

*"Gregariousness" .." 2. General Characteristics of the Gregarious Animal. The cardinal quality of the herd is homogeneity. It is clear that the great advantage of the social habit is to **enable large numbers to act as one**, whereby in the case of the **hunting gregarious animal strength** in pursuit and attack is at once increased to beyond that of the creatures preyed upon,12 and in protective socialism the sensitiveness of the new unit to alarms is greatly in excess of that of the individual member of the flock."." To secure these **advantages of homogeneity**, it is evident that the members of the herd must possess sensitiveness to the behaviour of their fellows. The **individual isolated will be of no meaning**, the individual as **part of the herd** will be capable of transmitting the most potent impulses. Each member of the flock tending to follow its neighbour and in turn to be followed, each is in some sense capable of leadership**; but no lead will be followed that departs** widely **from normal behaviour**. A lead will be followed only from its resemblance to the normal. If the leader go so far ahead as definitely to cease to be in the herd, he will necessarily be ignored.".." The conscious individual will feel an unanalysable primary sense of comfort in the actual presence of his fellows, and a similar **sense of discomfort** in their absence. It will be obvious truth to him that it **is not good for the man to be alone**. Loneliness will be a real terror, insurmountable by reason." .." It is unfortunate that in discussing these facts it has been necessary to use the word "suggestibility," which has so thorough an implication of the abnormal. If the biological explanation of suggestibility here set forth be accepted, the latter must necessarily be a normal quality of the human mind. To believe must be an ineradicable natural bias of man, or in other words an affirmation, positive or negative, is more readily accepted than rejected, unless its source is definitely dissociated from the herd. Man is not, therefore, suggestible by fits and starts, not merely in panics and in mobs, under hypnosis, and so forth, but always, everywhere, and under any circumstances. The capricious way in which man reacts to different suggestions has been attributed to variations in his suggestibility. This in the opinion of the present writer is an incorrect interpretation of the facts which are more satisfactorily explained by regarding the variations as due to the differing extent to which suggestions are identified with the voice of the herd."…" Such must everywhere have been primitive human conditions, and upon them reason intrudes as an alien and hostile power, disturbing the perfection of life, and causing an unending series of conflicts….. Experience, as is shown by the whole history of man, is met by resistance because it invariably encounters decisions based upon instinctive belief, and nowhere is this fact more clearly to be seen than in the way in which the progress of science has been made. In matters that really interest him, man cannot support the suspense of judgment which science so often has to enjoin. He is too anxious to feel certain to have time to know. So that we see of the sciences, mathematics appearing first, then astronomy, then physics, then chemistry, then biology, then psychology, then sociology—but **always the new field was grudged** to the new method, and we still have the denial to sociology of the name of science. Nowadays, **matters of national defence, of politics, of religion, are still** too important for knowledge, and remain subjects for*

certitude; *that is to say, in them we still prefer the **comfort of instinctive belief**, because we have not **learnt adequately to value the capacity to foretell***.

*Direct observation of man reveals at once the fact that a very considerable proportion **of his beliefs are non-rational to a degree which is immediately obvious** without any special examination, and with {36} no special resources other than common knowledge. If we examine the mental furniture of the average man, we shall find it made up of a **vast number of judgments** of a **very precise kind upon subjects of very great variety, complexity, and difficulty**. He will have **fairly settled views** upon the origin and nature of the universe, and upon what he will probably call its meaning; he will have conclusions as to what is to happen to him at death and after, as to what is and what should be the basis of conduct. He will know how the country should be governed, and why it is going to the dogs, why this piece of legislation is good and that bad. He will have strong views upon military and naval strategy, the principles of taxation, the use of alcohol and vaccination, the treatment of influenza, the prevention of hydrophobia, upon municipal trading, the teaching of Greek, upon what is permissible in art, satisfactory in literature, and hopeful in science.*

*The **bulk of such opinions must necessarily be without rational basis**, since many of them are concerned with **problems admitted by the expert to be still unsolved**, while as to the rest it is clear that the **training and experience of no average man can qualify him to have any opinion upon them at all**. The rational method adequately used would have told him that on the great majority of these questions there could be for him but one attitude—that of **suspended judgment**." …*

*"**Large mental capacity in the individual**, as we have already seen, has the effect of **providing a wide freedom of response to instinctive impulses**, so that, while the individual is no less impelled by instinct than a more primitive type, the manifestations of these impulses in his conduct are very varied, and his **conduct loses the appearance of a {121} narrow concentration on its instinctive object**. It needs only to pursue this reasoning to a further stage to reach the conclusion that mental capacity, while in no way limiting the impulsive power of instinct, may, **by providing an infinite number of channels into which the impulse is free to flow,** actually **prevent the impulse from attaining the goal of its normal object**. In the ascetic the sex instinct is defeated, in the martyr that of self-preservation, **not because these instincts have been abolished**, but because the **activity of the mind has found new channels for them to flow in**." …*

*"No understanding of the causes of **stability** and **instability in human society** is possible until the undiminished **vigour of instinct** in man is fully recognized. The significance of this **rich instinctive endowment** lies in the fact that **mental health depends upon** instinct **finding a balanced** but vigorous **expression in functional activity**. The response to instinct may be infinitely varied, and may even, under certain circumstances, be not more than symbolic without harm to the individual as a social unit, but **there are limits** beyond which the restriction of it to indirect and symbolic modes of expression cannot be carried without **serious effects on personality**. The individual in whom direct instinctive expression is **unduly limited** acquires a **spiritual meagreness** which makes him the **worst possible social material**.*

*"**auto-hypnoses**","delirium hystericum" .." Once this has happened, the **hypnosis-like state** is **repeated** again and again **when the same circumstances arise**; and the subject, instead of the **normal two***

conditions of mind, has three: **waking**, **sleeping** and the *hypnoid* state." .." *There exists in human beings the* **strange fact** *of* *selfconsciousness. We are able to view and observe, as though they were objects, ideas that emerge in us and succeed one another." …"They can, for instance, only apperceive tactile sensations in one half of the body; those from the other side reach the centre and are used for the co-ordination of movement,* **but are not apperceived**. *A person like this is* **hemi-anaesthetic**. *In normal people, an idea calls into consciousness a great number of others by association; these may be related to the first one, for instance, in a confirmatory or an inhibiting manner, and only the most vivid ideas are so extremely powerful that* *their associations remain* **below the threshold of consciousness**. *In* *hysterical* **people this is always the case**. **Every idea** *takes possession of the whole of their limited mental activity, and this accounts for their excessive affectivity. This* **characteristic of their mind** *is described by Janet as the* *restriction of the field of consciousness' of hysterical patients, on the analogy of a* *restriction of the field of vision'…."On the other hand the* *idiosyncracy* *of the nervous system and of the mind which we have been discussing seems to explain one or two very familiar properties of many hysterical patients. The* *surplus of excitation* *which is liberated by their nervous system when in a state of rest determines their* *incapacity to tolerate a monotonous life and boredom* *- their* **craving for sensations** *which drives them, after the onset of their illness, to* **interrupt the monotony of their invalid life by all kinds of incidents'**, *of which the most prominent are from the nature of things pathological phenomena. They are often supported in this by* **autosuggestion**. *They are led further and further along this road by* **their need for being ill**, *a remarkable trait which is as pathognomonic for hysteria as is fear of being ill for hypochondria."*

…" *Let us insist on this* **central truth**: *we may approach it by remarking that, in all* **great regular mechanisms**—*the social mechanism, the vital mechanism, the stellar mechanism, or the molecular mechanism—all the* **internal revolts** *which in the end* **break them apart** *are provoked by a* *similar condition:* *their* *constitutive elements, the soldiers of these diverse regiments, the temporary incarnation of their laws, always belong only by* **one aspect of their being to the world they constitute**, *and by* **other aspects escape it**. *This world would not exist without them; without the world, conversely, the elements would still be something. The attributes which each element possesses in virtue of its incorporation into its regiment do not form the whole of its nature; it has other tendencies and other instincts which come to it from its other regimentations; and, moreover (we will shortly see the necessity of this corollary), still others which come to it from its basic nature, from itself, from its own fundamental substance which is the* **basis of its** *struggle against the collective power* **of which it forms a part**. *This* **collective is wider but no less deep than the element**, *but it is a* *merely artificial being, a composite* *made up of aspects and façades of other beings*.

'Personal freedom is a magnificent thing; by it and by it alone can a nation achieve its true freedom. Man must respect and honor his freedom in himself no less than in his neighbor or in the people at large.' *:Author(***Aleksandr Ivanovich Herzen***) :Year(1849) :Source Document(***Letter from Paris to His Friend in**

Moscow (March 1st, 1849) Imperial Russia, A Sourcebook 1700-1917) :Keyword(Humanism Freedom Group) https://en.wikiquote.org/wiki/Alexander_Herzen

Russell–Einstein Manifesto :Author(**Bertrand Russell, Albert Einstein**) :Year(**1955**) :Keyword(Group Development Humanism) https://www.atomicheritage.org/key-documents/russell-einstein-manifesto https://en.wikipedia.org/wiki/Russell%E2%80%93Einstein_Manifesto https://pugwash.org/1955/07/09/statement-manifesto/..
*"There lies before us, if we choose, continual progress in happiness, knowledge, and **wisdom**. Shall we, instead, choose death, because we cannot **forget our quarrels?** We appeal as human beings to human beings: Remember your humanity, and forget the rest. If you can do so, the way lies open to a new Paradise; if you cannot, there lies before you the risk of universal death.*

To become an individual Human – you must escape the Mob.

The World as I See It :Author(**Albert Einstein**) :Year(**1934**) :Keyword(Individual Science Thinkers Library) https://www.pdfdrive.com/the-world-as-i-see-it-e196513486.html https://rationalist.org.uk/archives https://docs.google.com/viewer?a=v&pid=forums&srcid=MDg1NTQ0NDE4MTMzNjMwNjM2MzYBMDQwMzQxNDgxMDQ0OTAwMTI5OTEBOUItYUQzRzFETThKATAuMQEBdjI (here - Einstein quotes Friedrich Wilhelm Nietzsche)
.. "Only individuals have a sense of responsibility. –Nietzsche",

all of **Friedrich Wilhelm Nietzsche**, **Hannah Arendt (plurality)**, **Thomas Hobbes, many, many others**,
The Chinese philosophers –

The Doctrine Of The Mean :Author(**Chinese Philosophers, Taoism, Confucianism**) :Year(-500) :Keyword(Group Nation Thinking) https://en.wikisource.org/wiki/The_Chinese_Classics/Volume_1/The_Doctrine_of_the_Mean http://oll-resources.s3.amazonaws.com/titles/2270/Legge_1430-01_EBk_v6.0.pdf http://www.chinaknowledge.de/Literature/Classics/zhongyong.html

Zhou yi, Book Of Changes, Changes of Zhou :Author(**Chinese Philosophers, Taoism, Confucianism**) :Year(-500) :Keyword(Individual Change Choice) http://www.humaniverse.net/iching/iching.htm https://en.wikipedia.org/wiki/I_Ching https://oll.libertyfund.org/titles/confucius-the-chinese-classics-vol-1-the-life-and-teachings-of-confucius/simple *..In the time of youth, **folly is not an evil**. One may succeed in spite of it, provided one **finds** an experienced teacher and has the right attitude toward him. This means, first of all, that the youth himself **must be conscious of his lack of experience** and **must seek out** the teacher. Without this modesty and this interest there is no guarantee that he has the necessary receptivity, which should express itself in respectful acceptance of the teacher. This is the reason why the **teacher must wait to be sought out** instead of offering himself.*

The Age of Reason :Author(**Thomas Paine**) :Year(1807) :Keyword(Individual Reason Thinkers Library) https://archive.org/details/in.ernet.dli.2015.202369/page/n5 https://rationalist.org.uk/archives https://en.wikipedia.org/wiki/The_Age_of_Reason independence

The Rights Of Man :Author(**Thomas Paine**) :Year(1791) :Keyword(Individual Philosophy Thinkers Library) http://www.gutenberg.org/ebooks/author/91 https://rationalist.org.uk/archives https://archive.org/details/rightsman00paingoog/page/n9

Man versus the State *:Author(**Herbert Spencer**) :Year(1884) :Keyword(Individual Nation Thinkers Library)*
https://oll.libertyfund.org/titles/spencer-the-man-versus-the-state-with-six-essays-on-government-society-and-freedom-lf-ed https://rationalist.org.uk/archives https://fee.org/articles/book-review-the-man-versus-the-state-by-herbert-spencer/

The Social Contract & Discourses *:Author(**Jean-Jacques Rousseau**) :Year(1761) :Keyword(Individual Philosophy)* *http://www.gutenberg.org/ebooks/46333*
https://archive.org/details/therepublicofpla00rousuoft/page/n5
https://oll.libertyfund.org/titles/rousseau-the-social-contract-and-discourses

Many Narratives *–*
 Animal Farm *:Author(**George Orwell**) :Year(1945) :Keyword(Individual Philosophy Humanism)*
http://gutenberg.net.au/ebooks01/0100011.txt http://gutenberg.net.au/plusfifty-n-z.html#orwel
pig ignorant

The Lord Of The Flies *:Author(William Golding) :Year(1954) :Keyword(Group Development Sociology)*
https://en.wikipedia.org/wiki/Lord_of_the_Flies https://william-golding.co.uk/
https://www.pdfdrive.com/lord-of-the-flies-pdf-e39167194.htmll

The Crucible *:Author(**Arthur Miller**) :Year(1953) :Keyword(Group Development Hysteria)*
https://en.wikipedia.org/wiki/The_Crucible
https://archive.org/stream/TheCrucibleFullText/The+Crucible+full+text_djvu.txt
https://arthurmillersociety.net/millers-works/

Charlie Chaplain's *the Great Dictator* *https://en.wikipedia.org/wiki/The_Great_Dictator*
but also most war or **tribal conflict stories**. Usually the "Others" the other mob is displayed as ignorant, unworthy, corrupt, mindless or not human.

Dr Who (BBC 1963-2021) displays "others" Aliens as different but usually **worthy of communication** and **understanding.** Some alien groups are displayed as pure **mindless "evil".**

John Ronald Reuel Tolkien CBE (1892 –1973) **"The Lord of The Rings"** – **the youngest, smallest most reluctant human** takes on the ring of power to **destroy the corruption it brings**. He is helped by a group **of like minded individuals.**

Feminism in extremis :Author(**E Belfort Bax**) :Year(1902) :Keyword(Group Development Feminism)
https://www.marxists.org/archive/bax/1902/12/feminism.htm
https://en.wikipedia.org/wiki/Ernest_Belfort_Bax

*...." As Dr. Möbius, in his remarkable pamphlet, truly says, "if Social-Democrats **allow themselves** to be caught by the **Feminist fallacy**, they are only injuring their own cause." The same author also justly points out that the proletarian woman-movement has no necessary connection with the so-called "woman's rights" or Feminist movement, which is rather individualist or anarchist. The aim of the latter is, in a word, to **obtain for the female sex men's rights combined with women's privileges**, and this goal, I am afraid, also seems at the back of certain Socialist pronouncements on the woman question."*

https://ernestbelfortbax.com/

Ernest Belfort Bax (1854 – 1926) holds a special place in the history of men's rights advocacy, being the first to mount a sustained public campaign soliciting **compassion for men and boys**, *while* **denouncing** **gynocentric chivalry** *and* **cultural misandry** *that was common in his time. As the first major spokesman on these issues Bax is considered the father of the first wave of the men's rights movement.*

The movement inaugurated by Bax was firstly a literary effort seeking to raise awareness of **unreasonable discrimination against men***; in divorce settlements, onerous financial responsibilities, military service,* **domestic violence bias***,* **criminal sentencing disparities***, misandric cultural roles and expectations, and so forth. While there were numerous men's rights advocates appearing from Bax's time forward, his efforts were published in mainstream publications spanning a period of thirty years, making his voice* **not only the first, but one of the most enduring.**

Bax wrote on a great many topics, including religion, socialism, history and philosophy. This website reproduces all those writings (and only those writings) in which he dealt with men's human rights, along with the **gynocentric culture** *he believed responsible for undermining those rights. In these writings he asserted that feminism was a central part of the* **"anti-man crusades"** *that were in turn responsible for the expansion of* **"anti-man laws"** *during the time of men-only voting in England.*

Bax wrote many articles in The New Age and elsewhere about English laws partial to women and against men, and of women's privileged position under the law. He believed that women's suffrage would unfairly tip the balance of power to women. In 1896 he co-wrote The Legal Subjection of Men as a response to John Stuart Mill's 1869 essay The Subjection of Women. In 1913 he published The Fraud of Feminism, detailing feminism's adverse effects on males and society. Section titles included "The Anti-Man Crusade", "The 'Chivalry' Fake", **"Always The 'Injured Innocent'"***, and "Some Feminist Lies and Fallacies".*

Working with Violent Women :Author(**Erin Pizzey**) :Year(1997) :Keyword(Group Development Women)
https://www.humanrightsaction.org/violence/Pizzey/english.html
https://www.irishtimes.com/news/feminists-accused-of-suppressing-truth-about-battered-husbands-1.224305 http://www.ejfi.org/DV/dv-65.htm

While the family remains together, however miserable that "togetherness" might be, the **terrorist maintains her power***. However, it is often the separation of the family that promises to rend the terrorist's domain and consequently to lessen the power.* **Family dissolution, therefore, often is the time when the terrorist feels most threatened and most alone, and because dangerous***. Household Hitler?*

In this **position of fear***, the* **family terrorist sets out to achieve a specific goal.** *There are many possible goals for the terrorist, including: reuniting the family once again, or ensuring that the children (if there are children in the relationship) remain under the terrorist's control, or actively destroying the terrorist's spouse (or ex-spouse) emotionally, physically, and financially. When it was evident to Adolph Hitler that winning the War as an absolute impossibility, he ordered his remaining troops to destroy Berlin: If he no longer could rule, then he felt it best for his empire to share in his own personal destruction.* **Similarly, the family terrorist, losing or having lost supremacy, may endeavor to bring about the ruin** **(and, in some extreme cases, the death) of other family members."**

She found that: "...62 women out of the first hundred women who came to the refuge were **as violent or more violent** than the men they left. Also many were prostitutes taking refuge from their violent pimps." Pizzey further notes that such **violent women abuse their children** as well. Subsequent studies have shown that the **great majority of child abuse and murders are perpetrated by females, most commonly single mothers."**

"Dr Malcolm George, a senior lecturer at London University, disclosed that in a "gender neutral" study on violence in heterosexual relationships which he had conducted for a 1994 BBC programme, he found that both verbal and physical violence was experienced more by men than women. Of the men, **18 per cent had experienced violence from a female partner**, as compared to **13 per cent of women who suffered at the hands of a male partner**.

Giving examples of famous battered husbands, Dr George said Abraham Lincoln, John Wayne and Humphrey Bogart were abused by their wives. John Wayne had been abused by his second wife Conchita who continued to make his life a misery after he divorced her, while Abraham Lincoln's wife Mary regularly beat him and once "hit him across the face with a block of wood".

"Feminists have long noted that domestic abuse included both physical and emotional aspects. What they attempt to hide is the fact that **emotional abuse is most commonly associated with women**. Ms. Pizzey tackles that issue head on in her 1998 book on **emotional terrorists** and her findings are summarized here in a section by that name."

http://www.ejfi.org/DV/dv-10.htm#50614319_prone *The Emotional Terrorist by Erin Pizzey*

"In my experience, men also are capable of behaving as family terrorists but male violence tends to be more physical and explosive. We have had **thousands of international studies about male violence** but there is **very little about why or how women are violent**. There seems to be a **blanket of silence over the huge figures of violence expressed by women**. Because **family terrorism is a tactic largely used by women** and my work in the domestic violence field is largely with women, I address this problem discussing only my work with women."

"To limit the terrorist's feelings of omnipotence, there are many effective measures. The guiding principle, as in the handling of political terrorists, must be: "**There is no negotiating with terrorists**." Endless telephone calls, conversations, confrontation, trial "get-back-togethers," correspondence, visitations, gestures of appeasement, and efforts to placate the terrorist's demands, all serve to reinforce the terrorist's belief that she is accomplishing something. Only determined resolution in the face of terrorism shows the terrorist that her power is limited."

I find **David Hume** a little flowery and verbose but worth exploring because he **exposes his thinking**.

David Hume's **certain binary groupthink** is called "The Chimera" (the ancient two headed creature) https://en.wikipedia.org/wiki/Chimera_(mythology)

David Hume https://www.gutenberg.org/files/4705/4705-h/4705-h.htm#link2H_PART31 *A Treatise Of Human Nature*

*There is an inconvenience which attends all **abstruse reasoning** that it may silence, without convincing an antagonist, and requires the same intense study to make us sensible of its force, that was at first requisite for its invention. When we leave our closet, and engage in the common affairs of life, its conclusions seem to vanish, like the phantoms of the night on the appearance of the morning; and it is difficult for us to retain even that conviction, which we had attained with difficulty. This is still more conspicuous in a long chain of reasoning, where we must preserve to the end the evidence of the first propositions, and where we often lose sight of all the most received maxims, either of philosophy or common life. I am not, however, without hopes, that the present system of philosophy will acquire new force as it advances; and that our reasonings concerning morals will corroborate whatever has been said concerning the UNDERSTANDING and the PASSIONS. Morality is a subject that interests us above all others: We fancy the peace of society to be at stake in every decision concerning it; and it is evident, that this concern must make our speculations appear more real and solid, than where the subject is, in a great measure, indifferent to us. What affects us, we conclude can never be a chimera; and as our passion is engaged on the one side or the other, we naturally think that the question lies within human comprehension; which, in other cases of this nature, we are apt to entertain some doubt of. Without this advantage I never should have ventured upon a third volume of such abstruse philosophy, in an age, wherein the greatest part of men seem agreed to convert reading into an amusement, and to reject every thing that requires any considerable degree of attention to be comprehended.*

*It has been observed, that nothing is ever present to the mind but its **perceptions**; and that all the actions of seeing, hearing, judging, loving, hating, and thinking, fall under this denomination. The mind can never exert itself in any action, which we may not comprehend under the term of perception; and consequently that term is no less applicable to those judgments, by which we distinguish moral good and evil, than to every other operation of the mind. **To approve of one character, to condemn another, are only so many different perceptions.***

*Now as perceptions resolve themselves into **two kinds**, viz. impressions and ideas, this distinction gives rise to a question, with which we shall open up our present enquiry concerning morals. WHETHER IT IS BY MEANS OF OUR IDEAS OR IMPRESSIONS WE DISTINGUISH BETWIXT VICE AND VIRTUE, AND PRONOUNCE AN ACTION BLAMEABLE OR PRAISEWORTHY? This will immediately cut off all loose discourses and declamations, and reduce us to something precise and exact on the present subject.*

David tries to explain thinking processes for himself – what goes on his mind and how he approaches things. Many of you will have no clue about this general pattern because you have no actual experience of it. You need **just enough idea** to see a way in – a door *("is that a door over there?")* – a little glimpse – something out of the corner of your eye – a hint of a problem or issue – maybe it is a nagging sensation - that you can open up and explore as best you can.

https://history.hanover.edu/courses/excerpts/165acton.html **John Emerich Edward Dalberg** - *"**Mandell Creighton"* (who wrote many history books about the church) " , an Archbishop of the Church of England, objected to what he saw as a modern tendency to be **unnecessarily critical of authority figures**. When Creighton wrote about the past, he tended toward a moral relativism that was uncritical of past leaders (for example, glossing over past popes' corruption or abuse). **Lord Acton"* (John Emerich

Edward Dalberg) *" disagreed. Although he was Roman Catholic, he **could not ignore** popes' **corruption** or **abuse**. He argued that all people -- past or present, leaders or not -- **should be held to universal moral standards.** ...* I mean the Popes of the thirteenth and fourteenth centuries, from Innocent III down to the time of Hus. These **men instituted a system of Persecution,** with a special tribunal, special functionaries, **special laws.** They carefully elaborated, and developed, and applied it. They **protected it with every sanction, spiritual and temporal.** They inflicted, as far as they could, the **penalties of death and damnation on everybody who resisted it.** They constructed quite a new system of procedure, with unheard of cruelties, for its maintenance. **They devoted to it a whole code of legislation, pursued for several generations."...**

*". But what **amazes and disables me** is that you speak of the Papacy not as exercising a just severity, but as not exercising any severity. You do not say, these misbelievers deserved to fall into the hands of these torturers and Fire-the-faggots; but you **ignore**, you even **deny**, at least implicitly, **the existence of the torture-chamber and the stake**. . . ."...*

*"I cannot accept your canon that we are to judge Pope and King unlike other men, with a favourable presumption that they did no wrong. If there is any presumption it is the other way **against holders of power**, increasing as the power increases. Historic responsibility [that is, the later judgment of historians] has to make up for the want of legal responsibility [that is, legal consequences during the rulers' lifetimes]. **Power tends to corrupt and absolute power corrupts absolutely**. Great men are almost always bad men, even when they exercise influence and not authority: still more when you superadd the tendency or the **certainty of corruption by authority**. **There is no worse heresy than that the office sanctifies the holder of it.** That is the point at which* . . . the **end learns to justify the means**. *You would hang a man of no position, . . . but if what one hears is true, then Elizabeth asked the gaoler to murder Mary, and William III ordered his Scots minister to extirpate a clan. Here are the greater names coupled with the greater crimes. You would spare these criminals, for some mysterious reason.* **I would hang them, higher than Haman, for reasons of quite obvious justice; still more, still higher, for the sake of historical science**. . . ."

The **violence** and **abuse** that mobs do is illustrated by **Stanley Milgram's experiments** – the virtue signaler, the smug superior mobster, "doing Good", *the ends justifies the means*, etc. See the **Stanford Prison Experiment** https://en.wikipedia.org/wiki/Stanford_prison_experiment **and Does Power Corrupt or Enable? When and Why Power Facilitates Self-Interested Behavior.**

Really ignorant and incapable humans with a **high view of their own self worth** or their own "**morality**" cause damage to societies – their **virtue is "just". The cause is great – they are the best person for the job. Their moral certainty justifies their appalling humanity.**

Mobs rise and grow because there **is no shortage of corrupt humans** prepared to support the Mob for their "30 pieces of Silver" (**Judas**) not selling out their own integrity but doing everything they can to **sell out humanity itself.**

In "Men in Dark Times" http://realsmallass.com/cute/books/philosophy/HannahArendt/doc/HannahArendt-MeninDarkTimes.pdf explores her **plurality idea** further – this idea of humanism existing between individual humans – the in-betweenness. *"But the world and the people who inhabit it are not the same. The world lies between people, and this in-between – much more than (as is often thought) men or even man – is the object of the greatest concern and the most obvious upheaval in almost all the countries of the globe."*

If she was more a mathematician she may had said continuum, binary, recursions, and initial –self-reference. We see the world from different frames – from different perspectives. This plurality and individuals making up the artifice of the civil society - the whole – the nation fits well with my ideas and also **Gabriel Tarde** (see recent documents below).

https://en.wikiquote.org/wiki/Gotthold_Ephraim_Lessing *Anti-Goeze (1778) - "The true value of a man is not determined by his possession, supposed or real, of Truth, but rather by his sincere exertion to get to the Truth. It is not possession of the Truth, but rather the **pursuit of Truth** by which he extends his powers and in which his ever-growing perfectibility is to be found. **Possession makes one passive, indolent, and proud**. If God were to hold all Truth concealed in his right hand, and in his left only the steady and diligent drive for Truth, albeit with the proviso that I would always and forever err in the process, and offer me the choice, I would with all humility take the left hand, and say: Father, I will take this one—the pure Truth is for You alone."*

"Pillars" of certainty are explored and recognized and they are discarded and constantly renewed. She sees the human cycles and the problems and both valuing things and questioning, exploring with your fellow man at the same time. She read and understood *Gotthold Ephraim Lessing* and valued his notion of *"freedom of thought"*

*"the public realm has been obscured and the **world becomes so dubious** that people have ceased to ask any more of politics than that it show due consideration for their vital interests and personal liberty."*

Hannah explores the "fraternity" post French civil war idea of compassion and warmth for the pariah. The links with 'humanity' are "obscure" but to me she seems to recognize a continuum – which cannot be a certain answer but only a part of an ongoing en"light"ened discourse.

There is recognition that a search for **"certain"** humanity is just as dangerous as no search at all.

Also see **Lying in Politics** https://www.opendemocracy.net/en/transformation/hannah-arendt-and-politics-truth/ *Hannah Arendt and the politics of truth We can shout truth to power and it will never be heard, because **truth and politics don't stand on common ground**. Samantha Rose Hill 25 October 2020*

*Hannah Arendt **Truth and Politics** https://idanlandau.files.wordpress.com/2014/12/arendt-truth-and-politics.pdf ...” What, then, is the significance of these limitations, and why are we justified in calling them mitigating circumstances? Why has **self-deception** become an indispensable tool in the trade of image-making, and why should it be worse, for the world as well as for the liar himself, if **he is deceived by his own lies** than if he merely deceives others? What better moral excuse could a liar offer than that his aversion to lying was so great that **he had to convince himself before he could lie to others**, that ,like Antonio in The Tempest, he had to make **“a sinner of his memory, To credit his own lie”?** And, finally, and perhaps most disturbingly, if the modern political lies are **so big that they require a complete rearrangement of the whole factual texture** – the **making of another reality**, as it were, into which they will fit without seam, crack, or fissure, exactly as the facts fitted into their own original context – what prevents these new stories, images, and non-facts from becoming an adequate substitute for reality and factuality?... What then happens **follows almost automatically**. The main effort of both the **deceived group** and the **deceivers** themselves is likely to be directed toward **keeping the propaganda image intact**, and this image is threatened **less by the enemy and by real hostile interests** than by those inside the group itself who have managed to escape its spell and insist on talking about facts or events that do not fit the image. Contemporary history is full of instances in which tellers of factual truth were felt to be more dangerous and even more hostile, than the real opponents. These arguments against **self-deception** must not be confused with the protests of “idealists,” whatever their merit, against lying as bad in principle and against the **age-old art of deceiving the enemy**. Politically, the point is that the **modern art of self-deception** is likely to transform an outside matter into an inside issue, so that an **international** or **intergroup conflict** boomerangs onto the **scene of domestic politics.***

Recent People

Wilfred Batten Lewis Trotter :Year(1872-1939) :Keyword(Science, Groups, Herd)
https://en.wikipedia.org/wiki/Wilfred_Trotter https://archive.org/details/instinctsofherdi00trot
https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3207557/

Sigmund Freud :Year(1856-1939) :Keyword(Science, psychology, psychiatry)
https://en.wikipedia.org/wiki/Sigmund_Freud https://www.sigmundfreud.net/

Josef Breuer :Year(1842-1925) :Keyword(Science, psychology, psychiatry)
https://en.wikipedia.org/wiki/Josef_Breuer https://www.goodtherapy.org/famous-psychologists/josef-breuer.html https://www.verywellmind.com/who-was-anna-o-2795857
*“**cathartic** method” –“ recollect the **traumatic event** at the **root** of a particular symptom and thereby eliminate the **associated pathogenic memory** through "catharsis." - confront, assimilate, process, recognize, reality and truth – stop hiding and avoiding.*

Christiaan Huygens :Year(1629-1695) :Keyword(Math, Astronomy, Probability)
https://en.wikipedia.org/wiki/Christiaan_Huygens https://mathshistory.st-andrews.ac.uk/Biographies/Huygens/ https://makingscience.royalsociety.org/s/rs/people/fst00045934

Gotthold Ephraim Lessing :Year(1729-1791) :Keyword(Philosophy, Drama)
https://en.wikipedia.org/wiki/Gotthold_Ephraim_Lessing
https://en.wikiquote.org/wiki/Gotthold_Ephraim_Lessing
https://www.gutenberg.org/ebooks/author/990

Luitzen Egbertus Jan Brouwer :Year(1881-1966) :Keyword(Math, Complexity, Logic)
*https://en.wikipedia.org/wiki/L._E._J._Brouwer https://plato.stanford.edu/entries/intuitionistic-logic-development/ https://mathshistory.st-andrews.ac.uk/Biographies/Brouwer/ …In his 1908 paper The Unreliability of the Logical Principles Brouwer **rejected in mathematical proofs** the Principle of the Excluded Middle, which states that **any mathematical statement is either true or false**. In 1918 he published a set theory developed without using the Principle of the Excluded Middle Founding Set Theory Independently of the Principle of the Excluded Middle. Part One, General Set Theory. His 1920 lecture **Does Every Real Number Have a Decimal Expansion?** was published in the following year. The answer to the question of the title **which Brouwer gives is "no".** Also in 1920 he published Intuitionistic Set Theory, then in 1927 he developed a theory of functions On the Domains of Definition of Functions without the use of the Principle of the Excluded Middle. …*
*Brouwer is most famous ... for his **contribution to the philosophy of mathematics** and his attempt to build up mathematics anew on an **Intuitionist foundation,** in order to meet his own searching criticism of hitherto unquestioned assumptions. **Brouwer was somewhat like Nietzsche in his ability to step outside the established cultural tradition in order to subject its most hallowed presuppositions to cool and objective scrutiny; and his questioning of principles of thought led him to a Nietzschean revolution in the domain of logic.** He in fact* **rejected** *the universally accepted logic of deductive reasoning which had been codified initially by Aristotle, handed down with very little change into modern times, and very recently extended and generalised out of all recognition with the aid of mathematical symbolism.*

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2. *Power Corrupts - By Christopher Shea Smithsonian Magazine | Subscribe October 2012 https://www.smithsonianmag.com/science-nature/why-power-corrupts-37165345/*
3. DeCelles, Katherine A. et al. "Does power corrupt or enable? When and why power facilitates self-interested behavior." The Journal of applied psychology 97 3 (2012): 681-9 . https://www.semanticscholar.org/paper/Does-power-corrupt-or-enable-When-and-why-power-DeCelles-DeRue/e46308a8bc5d3ce26a7fc2336e137ab73c259533
4. *https://www.mcbateson.com/ , https://www.edge.org/conversation/mary-catherine-bateson* **Mary Catherine Bateson**: Systems Thinker *One of the most essential elements of human wisdom at its best is humility, knowing that you don't know everything," she said. There's a sense in which we haven't learned how to build humility into our interactions with our devices. The computer doesn't know what it doesn't know, and it's willing to make projections when it hasn't been provided with everything that would be relevant to those projections. How do we get there? I don't know. It's important to be aware of it, to realize that there are limits to what we can do with AI.*
5. *Joseph Avenol's Betrayal of the League of Nations https://www.historynet.com/joseph-avenols-betrayal-of-the-league-of-nations.htm ... Avenol took office in June 1933, four months after Japan walked out of the League because of its opposition–albeit ineffectual–to the Japanese invasion of Manchuria. Five months later Germany quit, then Italy left in 1937. Avenol worked to* **stifle criticism and action against these nations** *in an effort to lure them back. As Barros wrote in Betrayal From Within:* **'The continual hope of their return should at some point have been** **recognized as an illusion** **and** **failure admitted**. **This Avenol refused to do.'**
6. *Douglas Murray https://douglasmurray.net/videos/*
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8. *https://unherd.com/2021/01/after-a-plague-we-cant-afford-wokeness/*

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11. The Science is Settled. Lefties are Fearful Scolds   28th January 2021 Phil Shannon https://quadrant.org.au/opinion/qed/2021/01/the-science-is-settled-lefties-are-fearful-scolds/

12. Moralization of Covid-19 health response: Asymmetry in tolerance for human costs Author links open overlay panel Maja Graso Fan Xuan Chen Tania Reynolds https://www.sciencedirect.com/science/article/pii/S0022103120304248 … **Strong moral convictions can justify nearly any means** and **their inevitable costs** (see Skitka et al., 2021). Because one core feature of morality is the ardent belief that others should share one's convictions (Haidt, 2003; Kant, 1786/2004), strongly held moral beliefs can lead to interpersonal intolerance, whereby individuals punish and ostracize those with whom their moral mandates differ (Skitka et al., 2021; Skitka, Bauman, & Sargis, 2005). If these convictions are elevated to the status of a sacred value, merely questioning their authority can stimulate moral outrage and a desire to reaffirm one's moral convictions; a process known as moral cleansing (Tetlock, 2003; Tetlock et al., 2000). Thus, we hypothesized that the moralization of C19 control or elimination efforts would not only lead to a greater tolerance of the collateral damage associated with these pursuits, but also condemnation and moral outrage towards those who violated or even merely questioned the value of these efforts (correlates of sacred values; Tetlock, 2003).

13. **Thomas Sowell** https://www.hoover.org/research/ever-wonder-why-and-other-controversial-essays

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