

Responsibility Accountability Learning Populism Justice

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Introduction

Should you have a philosophy of life?

If you had a philosophy of life would you be prepared to debate it with everyone?

Would your philosophy be – **at least I did what everyone wanted me to do – I did not upset the status quo?**

Conceptual models can aid communication.

Mobs and **Mobthink** is on the rise – Instant judgement, blame, abuse and violence arise. Discussion and debate suffers. Binary thinkers – Feminists, communists, socialists, Extremists, etc - Totalitarianism and the destruction of the individual increases everywhere around the world. Systems are corrupted, public services, universities, courts, media – all become personal playthings for corrupt individuals – feminists, extremists, - everyone running their personal agenda. The group is badly served by highly paid, narcissistic public servants abusing humans for the cause – “virtue”, “legacy” and greedy group-think.

Law degrees, Justice degrees? Human Rights degrees?

Framework

Humans, Development, History

Population

Humans, Group Mobs, Individuals

Questions

1. How well connected are the concepts of Responsibility Accountability Learning Popularism Justice
2. Can I explore the difficulties?
3. I suspect learning is a central concept

Initial Conditions

Group, Observe, Communication, Act

Self reference

Corruption, Group Telos, Individual

Initial Thoughts

Law and Court systems are not Justice.

“we believe in equality and justice for women” – just think about that for a bit.

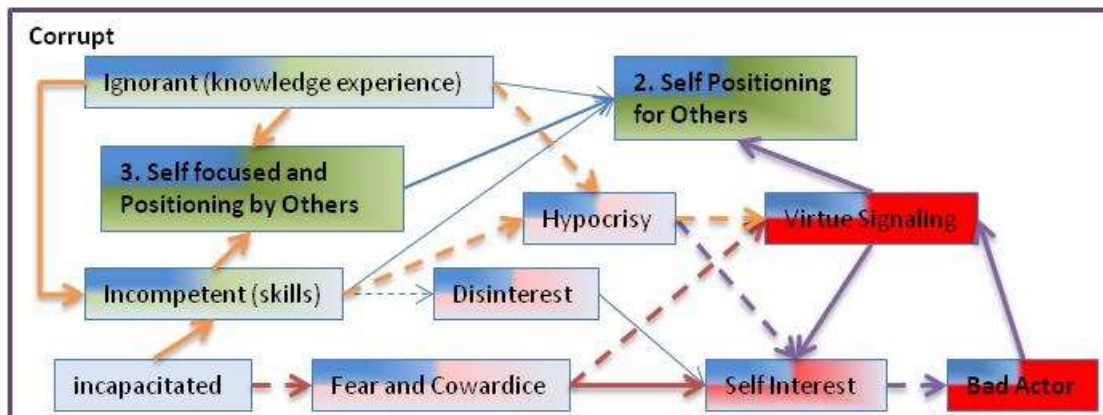
Recent example

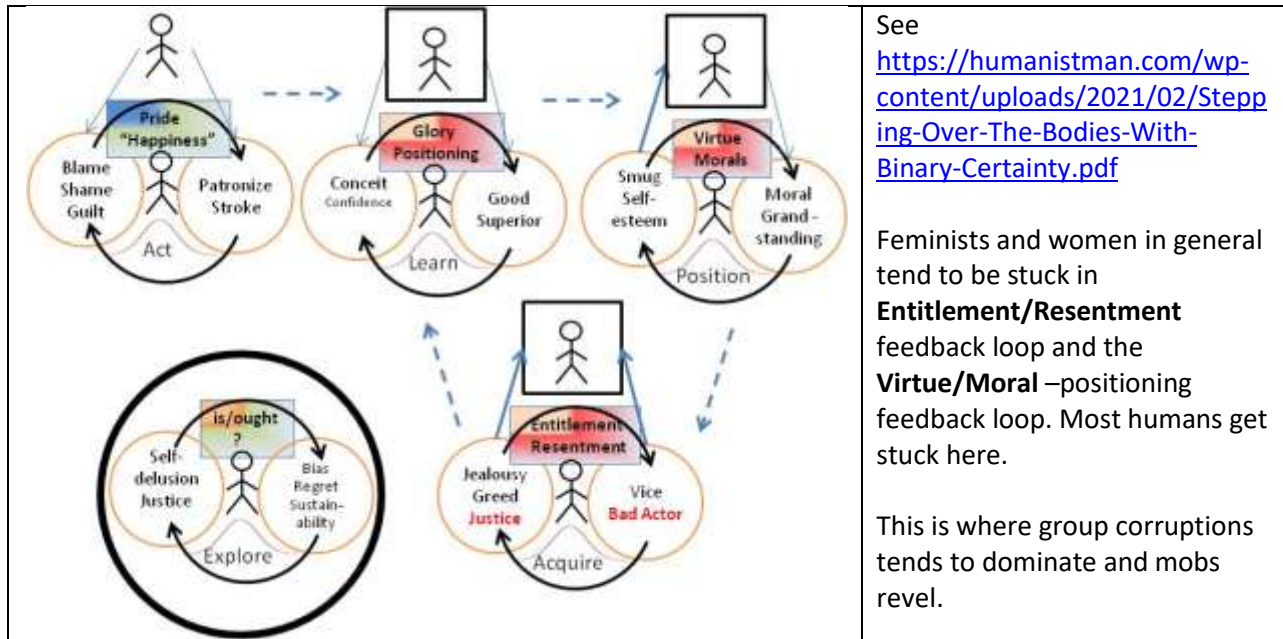
The corruption in systems is historical and deep and stems mainly from women (on average because women understand and measure in averages – on average – either that or lived experience cherry picking)– feminists in particular – the **constantly outraged/entitled** whingers and corrupters of society. The Narcissistic female who **cares little for the group** and masquerades as “caring” using the drama triangle – the constant searching for “Victims” so they can parade their virtue as they “help” them. Deep within them is the **constant blame/fear** and **violence** against the “perpetrator” which they carry with them all their lives.

The **weak minded hero** male is close by to drop everything he is doing to **display his virtue** for the victim.

It is just a matter of her pointing out the **perpetrator (anyone – but currently white skinned men)**.

Corruption is rampant and increasing. See <https://humanistman.com/wp-content/uploads/2020/04/15-Humanism-Corruption-Nation-Choice-Virtue.pdf>





See <https://humanistman.com/wp-content/uploads/2021/02/Stepping-Over-The-Bodies-With-Binary-Certainty.pdf>

Feminists and women in general tend to be stuck in **Entitlement/Resentment** feedback loop and the **Virtue/Moral** –positioning feedback loop. Most humans get stuck here.

This is where group corruptions tends to dominate and mobs revel.

See **Binary Thinking – Prove You are Not A Criminal** <https://humanistman.com/wp-content/uploads/2020/07/Corruption-Binary-Thinking-Prove-You-are-Not-A-Criminal.pdf> ...” **50 Essays By George Orwell-*THE LION AND THE UNICORN: SOCIALISM AND THE ENGLISH GENIUS* (1941)** <http://gutenberg.net.au/ebooks03/0300011h.html#part14> *The stagnation of the Empire in the between-war years affected everyone in England, but it had an especially direct effect upon two important sub-sections of the middle class. One was the military and imperialist middle class, generally nicknamed the **Blimps**, and the other **the left-wing intelligentsia**. These two seemingly hostile types, symbolic opposites—the half-pay colonel with his bull neck and diminutive brain, like a dinosaur, the highbrow with his domed forehead and stalk-like neck—are mentally linked together and constantly interact upon one another; in any case they are born to a considerable extent into the same families. Thirty years ago the Blimp class was already losing its vitality. The middle-class families celebrated by Kipling, the prolific lowbrow families whose sons officered the army and navy and swarmed over all the waste places of the earth from the Yukon to the Irrawaddy, were dwindling before 1914. The thing that had killed them was the telegraph. In a narrowing world, more and more governed from Whitehall, there was every year less room for **individual initiative**. Men like Clive, Nelson, Nicholson, Gordon would find no place for themselves in the modern British Empire. By 1920 nearly every inch of the colonial empire was in the grip of Whitehall. **Well-meaning, over-civilized men**, in dark suits and black felt hats, with neatly rolled umbrellas crooked over the left forearm, were **imposing their constipated view of life** on Malaya and Nigeria, Mombasa and Mandalay.*

In this particular example, a well coordinated campaign, run by the feminists in Australia – was to try to **focus the public gaze** on the “**Women are always victims**” and “**Toxic Males**” narrative that the feminist movement has always relied on. #mealways. The **Groupphink** and Mob vigilantism that they **adore** based on the drama triangle of **Victim, Perpetrator** and **Hero**. This is what everyone is taught at schools, universities and is what the media and politicians constantly re-enforce (See the “Office of Women” and

“Keeping Women and their children safe”, etc). So they always DEMAND JUSTICE – (mob **vigilantism** and virtue signaling) rather than a fair trial or **system of justice which is not based on MOBTHINK, POPULARISM and VIRTUE SIGNALING.**

Women coordinate their activities between politics and the public service using “networks” of women who talk to each other regularly – like gossip – except it is really about coordinating their strategic work to further their cause by using the resources they control in the public service, media, universities, schools, courts and politics. Many are obvious and formally endorsed networks – others are just casual “women” networks which help undermine the independence of each area of the public service and the public arena. They do this to **undermine the concept of the “separation of powers”** and the words they use to validate this particular systemic corruption are **“networking”**, synchronicity, **serendipity**, efficiency (for the cause), coordination, etc.

So the feminists have been a bit upset lately that some parts of the population are not under their full control so they have decided to coordinate an all out attack on those who they want to cause damage to – much the way the mob think dominates politicians – especially the Australian Senate when they issue *fatwas* on individuals they personally do not like. See **Socrates Defense** against the accusers – the courts and men of Athens. (raising boys to **question and explore** rather than **fight – questions are seen as “corruption” – “corruption of the youth”**)

Apology :Author(**Plato**) :Year(-399) :Keyword(Group Development Philosophy, Question)
[https://en.wikipedia.org/wiki/Apology_\(Plato\)](https://en.wikipedia.org/wiki/Apology_(Plato)) <http://classics.mit.edu/Plato/apology.html>
<http://www.gutenberg.org/ebooks/13726>

*“Socrates acts wickedly, and is **criminally curious** in **searching into things** under the earth, and in the heavens, and in making the worse appear the better cause, and in **teaching these same things to others.**”*

The background narrative for feminists and those dominated by this **extremist cause** is always **“women are always victims” – “believe all women always”** - in a binary groupthink, extremist way (see most of my articles like <https://humanistman.com/wp-content/uploads/2020/01/Corruption-Extremists-Feedback.pdf> , <https://humanistman.com/wp-content/uploads/2020/06/Binary-Groupthink.pdf> , <https://humanistman.com/wp-content/uploads/2021/02/Binary-Groupthink-Overcoming-1.pdf>)

“Males are toxic and always to blame – to be responsible and held to account immediately and urgently.” (Henny Penny <https://americanliterature.com/childrens-stories/henny-penny-the-sky-is-falling> – urgent, immediate, quick, hurry up) – **Hysteria.**

This is taught to school children and constantly displayed in books and the media.

So the women decided to bring out some **victim narratives** – allegations saying that women were victims of historical rape from incidents ranging from a few years ago to 30 or 40 years ago – even by some women who are now dead.

This is called the “**Historical victim narrative**” – and you will notice it in the Aboriginal movement and many others (Tribes, Jews, Blacks, Colonization, Invasion, War, etc) . The idea being that if you give some MOB the idea of free money, virtue, celebrity, fame, etc for declaring themselves a **special victim** they use the three main group feedback loops (<https://humanistman.com/wp-content/uploads/2021/02/Stepping-Over-The-Bodies-With-Binary-Certainty.pdf>) **Glory/Positioning, Virtue/Morals** and **Entitlement/Resentment** to control how others react to them.

The **Historical Victim Narrative** combines with the **Coercive Control Narrative** – both very strongly run by the **United Nations** (which is now **fully corrupted and dominated by feminists** – many who were sent there to represent Australia). The general idea being that no female human is responsible or accountable for their own behavior, choices and reactions and that someone else is to blame. This formally is corrupted by the **Binary Thinking** (lack of understanding of complexity – Fat, Dumb, Lazy, Complacent, incompetent, corrupt, etc) and the **Drama narrative** – Victim, Hero, Perpetrator - with the United Nations virtue signaling its “position” on how the world should be (**utopian certain** dreams).

So one of the feminist Green members of the Australian Parliament (see <https://www.abc.net.au/news/2020-05-11/david-leyonhjelm-defamation-case-appeal-sarah-hanson-young/12234094>, <https://www.abc.net.au/news/2021-02-28/sarah-hanson-young-says-she-sent-rape-allegations-to-afp/13200020>) fronts the media – the ABC (a feminist run organization) to declare many things, and in a longer form interview than the references above indicates ,that the idea that a minister in government should step down and declare that there have been anonymous allegations of historical rape sent to politicians (not the police) made against them and tell the media this publicly and respond to those allegations publicly. She also suggests that the Prime Minister needs to take action to “ensure the integrity of his government”.

There is a fair bit to unpack in this so let us start with the politicians.

Calling out the Mob. All of these things were raised by politicians with the media as **deliberate distraction and shift of focus** because the Greens and the Labour party – having sat around for while and read some stuff and thought about things – recognize that the only thing they have is personal attack, mob vigilantism and the feminist constant victim narrative from the drama triangle. So rather than talk about a new vision of the future for humanity – they search for victims – brief each other – work out how they will react and the words they will say and then proceed to try to *blind side* and attack those opposite using the “**constant female victim narrative**” AND the “**historical victim narrative**”. They do this attack so they can **demean their opposition personally** and **gain power by getting into government.** i.e. it is visionless and is all **about their own positioning and personal reward.** **SELF**

An Aside – you will notice a recent example of the historical victim narrative used the appalling legal case against Cardinal George Pell – where one of the accused was dead – and this was somehow supposed to give the dead person – and anyone who spoke on their behalf - more “believability” about their claims and allegations. <https://quadrant.org.au/product/the-persecution-of-george-pell/>

The Gullible and Corrupt Media. Most of the media are feminists or weak minded men who have been trained to follow the feminist extremist cause. They tend not to ask questions and they fall into their

habitual responses to the “feminist victim narrative” because - as most humans who are well off – they tend to be **Fat , Dumb** and **Lazy**. **They hate using their brains or investigating things**. **Many of them love using their position to support the feminist/extremist cause**. The media is mostly corrupt – the ABC and Guardian in particular is dominated by feminists but many of the others – who are not overtly corrupt – do not understand their programming and brain washing and lack much sign of human development along any cognitive scale. See <https://humanistman.com/wp-content/uploads/2019/10/Debates-Human-Difficulties.pdf> .

Exploring and investigation is about exploring your own biases as much as anything else.

Most journalists are “causists” – they support the cause of the day – feminism, nazism, communism, libertarianism, etc. i.e. **Deliberately biased** and **smugly proud** of it. They are stuck in the moral/virtue **feedback loop**. **Binary certainty**. This is their education. Hence – the self-delusion, **cognitive dissonance**, zombie like mind state of journalists who think they are “investigative journalists” is that they **fail to investigate themselves, their biases and lack of investigation**. This mental position is re-enforced by the **Australian University business model** which sees a degree as something sold from a university as a **COMPLETION** of **CAPABILITY** to be **bought with money and time spent**. Rather than seeing it as a step to **continue learning** and improving. I always questioned the course material – but that’s my preference.

Love Letter To America :Author(Yuri Bezmenov (Thomas Schuman)) :Year(1984) :Keyword(Group Nation Propaganda) <https://www.economicstvoodoo.com/wp-content/uploads/Yuri-Bezmenov-Love-Letter-To-America.pdf> https://archive.org/stream/BezmenovLoveLetterToAmerica/YuriBezmenov-LoveLetterToAmerica_djvu.txt <https://www.youtube.com/watch?v=avblhMi9OWg>

The Accusations. “*I was a victim*” – screams the victims to the media and politicians. Many women are trained to do this all the time – like Pavlov’s dogs (because it is training and re-enforcement using **base fear** and **emotions** – a constant state of **hysterical obedience** to the narrative) the **constant victim narrative** is all they have in their heads - **Responsibility, Accountability** and **Choice** are difficult for them to comprehend. Respect is taught as their “right” – everything they do, think or say is to be respected – no matter what – say the Australian Government. This is a bit like formally institutionalizing the “common scold” https://en.wikipedia.org/wiki/Common_scold as the desired behavior for women. Domestic violence orders are made against men automatically in the A.C.T and many other places in Australia **ex-parte based on a women’s statement** alone. #METOO – “believe all women mentality” dominates the world – most women think this and **defend it hysterically and violently** and weak minded men fully support this (the Labour Party and the Greens in particular). I suspect weak minded men do it to make up for their complete **lack of human development** and that by uniting with any cause – they **feel like they “belong”** – they **feel safe, smothered** and “appreciated” by the **stroking of the Mob psychopaths**. Young boys (see Hitler Youth) are particularly susceptible to this; Or The Cuttlefish similarity which Douglas Murray alluded to.

Female lawyers and legal officers – all the way up to the high court – run this **women are victims** mentality - see **Women Lawyers – Corruption – Feminism – Debate** <https://humanistman.com/wp-content/uploads/2020/07/Women-Lawyers-Corruption-Feminism-Debate.pdf> “*The gist of the matter is*

that 500 self declared women lawyers want the **government to give women more jobs in higher paid positions in the high court**—at the expense of better qualified men —for the sake of their certain god of diversity. They support this argument by saying because of their opinion and **one cited incident of some allegations against a man** that all men are destined to follow the alleged behavior of the man in these alleged incidents because men are always the same and will always behave the way this man has alleged to behave. This —they believe will keep women “safe” —by **getting more power, jobs and by getting more money —for women**. They conflate power, position and gender problems to males only —women do not have any problems with power or position other than to always be cast as the victim. This is called the **feminist victim narrative** and has been running now non stop for at least 50 years”

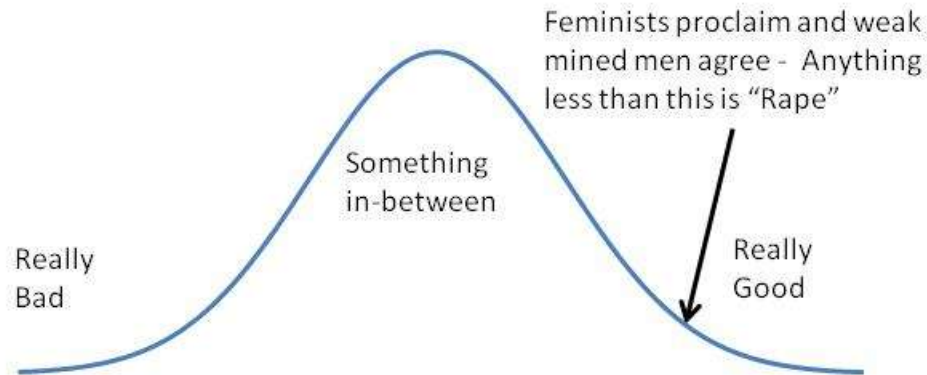
Politicians then use this victim narrative to attack others – “what did you do?”, “What did you know?” The media are gullible and easily manipulated by the habitual feminist narrative. All female alleged victims are believed and supported by the media, politician, charities, courts, police, etc. If you are a man you are best ignored and fobb-ed off and at worse hounded, demonized and attacked – especially by the ABC. There are **never consequences for women** for who make unsubstantiated allegations – let alone **FULL OUTRIGHT LIES**. Yet men are dragged through the trial by media AND the courts by women (and the greedy and self centered legal community) ALL THE TIME – footballers, actors, high court judges, everyman, etc. This **blithering incoherence** and **hypocrisy** is what DOMINATES the current society landscape.

On a continuum there are a range of infinite complexities and possibilities. **Powerful people** tend to position themselves above others and this means sometimes that the **others will position themselves DELIBERATELY LOWER** (like Japanese who are still recovering from the cultural superiority complex and war crimes decades ago – cultures and countries tend to oscillate about their positioning – Humanists prefer zero (or around there) for all on the **positioning model** – see <https://humanistman.com/wp-content/uploads/2020/01/Corruption-Extremists-Feedback.pdf>)

Competency Hierarchy - 12 Rules of Life – Jordan Peterson - serotonin 350 million years old -
<https://www.youtube.com/watch?v=-5RCmu-HuTq> , **How to increase serotonin in the human brain without drugs** <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2077351/>

If you position yourself lower then you are avoiding equality. Like women who defer all financial matters to their husbands and then claim they were being financially abused and controlled. Coercively “controlled” and had **no responsibility or accountability**. Or women who go out drinking with a “powerful” person and get drunk and do not leave – instead - they leave the group as a couple – go off together – keep on drinking and have sex – and then look at who to **BLAME**.

See <https://humanistman.com/wp-content/uploads/2021/02/Stepping-Over-The-Bodies-With-Binary-Certainty.pdf> especially **The story of Girls, Boys, Men and Women—Responsibility and Accountability**



Women who fail to take responsibility for their position, their choices and action is a common theme. We see it with Family Law cases where a women claims she was a permanent victim of control and abuse during the marriage and was forced to have three children and could never leave the relationship. Or Models and Actresses who know that if they offer sex, graft or corruption they will get promoted or advanced in their careers and if they don't.. **I MEAN WHO WOULD WANT TO WORK FOR SOMEONE WHERE YOU HAD TO HAVE SEX TO GET A JOB – IT IS A BIT OF A SLIPPERY SLOPE DON'T YOU THINK!!!! YOU WANT TO BLAME ALL MEN 10 YEARS LATER???**

Or University students and Lecturers or Rich Women who pay money to Universities so their children can be given degrees, or women who use their bodies and sex to get promoted, or just women who want to walk naked down the streets of the city at night and feel empowered and that if anything happens it is because of TOXIC WHITE MALES.

Responsibility means taking on the issues as you see it, **as it is happening** – Like I am doing now for the abuse that I received from all the women and weak minded males in the A.C.T. Court system, Legislative Assembly and all my local politicians, the media – this has been going on for more than 3 years. **IT TAKES SOME EFFORT.**

The A.C.T. supreme and magistrate courts are corrupt, the Chief Magistrate and staff there are corrupt and politicians are corrupt. They formally endorse group/mob think and the "White Ribbon Campaign" narrative of **women are always victims**. They use their public service jobs for their own purposes and not the group's. It is a fact and I have to do something about it or not. It is my responsibility. No-One else will do anything – because they are the corrupt ones – they benefit from the corruption. So the individual is obliged to try to separate out the humans – some kind of semi developed human being – FROM THE MOB of corrupt sneering, smug, ignorant, abusive, violent and self centered public servants abusing their positions and corrupting societies. **Should criminals being running the legal systems?**

What you **do not do** is say 20 years later – OH I WISH I HAD SAID SOMETHING OR DONE SOMETHING ABOUT THAT.

Or it is OK – **I WILL FIX IT IN MY NEXT LIFE.**

Or as **Hannah Arendt** noticed "Oh – look over there – it's a Sputnik" (Big Distraction)

NOW IN MY CASE – I was busy looking after parents, illnesses and death, children, relationships – etc and **I ASSUMED** that someone else was calling out the corruption. **I ASSUMED** that **PEOPLE COULD NOT BE SO STUPID, OBLIVIOUS** and **CORRUPT**.

I do not forgive myself or blame myselfis the fault being HUMAN????, INSTEAD I **recognize** it, **notice** and **take responsibility** for it.

RESPECT is not a campaign that will somehow stop psychopathic, narcissistic women running the country - it only encourages it and creates incoherent weak minded male pets – like sentient lap dogs.

The **only person** who can give you respect **IS YOURSELF**.

I was wrong – most people are not only ignorant but also lack capabilities. Who else was going to look at this? Why did I **expect** anything and **Why**? Did I really think that it was **someone else's job** to deal with corruption and humanity?

It is a truth that a very small percentage of humans are responsible for any human development at all and that you will always be dealing with people who are corrupt and abusive **NO MATTER WHAT PUBLIC SERVICE ROLE THEY ARE IN**. See *Observe The Fool and The Expert* <https://humanistman.com/wp-content/uploads/2019/09/Observe-The-Fool-and-The-Expert.pdf>

Toxic Culture Narrative. This narrative run by Greens women and feminists is that there is a “Toxic” culture. This the groupthink and mobthink language – like when the Leader of the Labour party said when a woman was killed and they were all having a candlelit vigil <https://www.sbs.com.au/news/we-all-want-to-do-better-parliamentary-vigil-held-for-hannah-clarke-and-children> **“We have all failed, particularly men have failed, the women and children of this country,”** he said. He refuses to acknowledge that women have responsibility and accountability for anything and he implies that CHILDREN belong to women and that **women do not kill children** – only men do. What Anthony Albanese does not seem to realize is that people are individuals and responsible for their own behavior and that the idea of assigning GROUPTHINK categories is exactly what NAZI Germany did. Anthony supports group categorization – yet he himself is never part of anything other than the “right” group. The ones who are going to “fix” things (hero) – not the “others” (perpetrators) and save victims. If there **was a toxic culture** it is this very binary certain groupthink which smug, sanctimonious politicians deliver from their sermon mount to the “rest of us” about how wonderful they are.

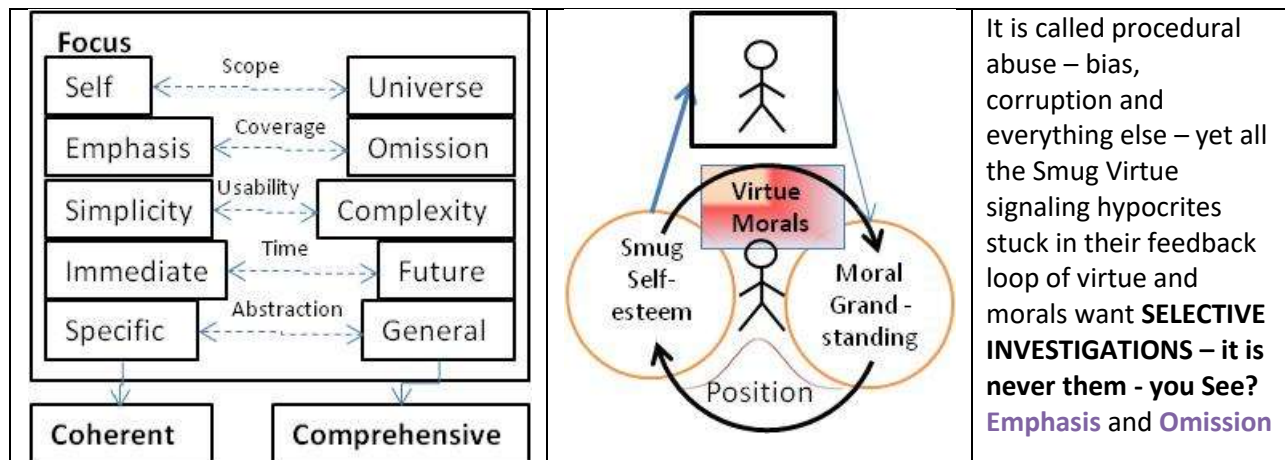
The **narcissism** and **incoherence** of **Labour** and **Greens politicians** - knows no bounds.

Anyone who has ventured into a workplace dominated by females – e.g. Relationships Australia, SSAT, Human Rights, Schools, Nurses, Emergency Departments, Aged care, Justice and legal departments, some courts, etc – can very quickly see how people behave (the cause) and how they treat people based on **identity** and **immediate judgment** and **bias**. Their **constant binary smug certainty** is what they use instead of exploration, intelligence and learning. Smug Heroes are just as dangerous – police, magistrates, etc.

The idea that TOXIC culture **is women** is verboten.

Publicly Declare Yourself Innocent. See <https://humanistman.com/wp-content/uploads/2020/07/Corruption-Binary-Thinking-Prove-You-are-Not-A-Criminal.pdf> Here the greens and other feminists assert that any politician (that they choose) **anonymously accused of a crime** (against a woman victim) should go to the media and **tell the world about the allegations made against them**. None of the media, when confronted with this assertion, ask any questions about whether this makes any sense or not – the media are complicit, corrupt and abusers of due process as we know because they **all report allegations publicly against all men so that men’s lives can be destroyed by the media. It is their habit.** It is what they are there for. It is **what they were taught at schools and university** – use the **media as a weapon of MOB justice** – maybe they studied law (female victims, aborigines, migrants) or got a degree in Justice at The “University” of Canberra and hence become experts on “justice” for the cause. The media and politicians constantly undermine the rule of law and any idea of “NATURAL JUSTICE” as long as it is for a “good cause” – the **cause being** – “**all women are victims of men**”. “**We are keeping you safe**”. In Nazi Germany it was – “**All Germans are victims of the Jews.**” “**We are keeping you safe**”

This whole **selective investigation technique** is the ESSENCE of binary groupthink, mobthink and vigilantism. Commentators in the media and the mob – get to assert their intellectual and moral superiority by **declaring what should happen on a case by case basis**. Principles, consistency, coherence and comprehensiveness are thrown away. **Focus is controlled.** For feminists – this **power to control the focus**, to undermine the rule of law, to undermine the presumption on innocence, to undermine and corrupt all due process – is exactly what they want. It is why they joined politics, law, the courts, schools and the public service. It is **THEIR CAUSE. Binary Smug Certainty** and Instant Judgement – based on the **women are always victims narrative** - Nothing to see and investigate **UNLESS WE TELL YOU**. E.g. **investigate all Jews all the time but not the Nazis.** It is called procedural abuse – bias, corruption and everything else – yet all the Smug Virtue signaling hypocrites stuck in their feedback loop are too binary and smug to see. Especially weak minded men who like having their sentient pet egos stroked.



Investigation. The greens senator (feminist) and also an ex-prime minister (weak minded man) who fronted the media to say that the matter must be investigated – all allegations of a crime need to be

examined (by politicians, their staff, media and police, etc) – is the same senator, with great smug moral superiority, who voted against a person who dared to question why a man would kill his partner, children and himself - formally chastised by the Senate. The very same ACTUAL CRIME (as mentioned above in the Candle lit vigil). When a policeman tried to investigate and explore exactly what happened so that the coronial process could run it's course – he was attacked by the media and smug politicians and removed from the enquiry. When Bettina Arndt – reiterated the policeman's remarks – that the matter should be investigated – she was formally attacked by the Senate – all but 2 senators voted against a public individual who called for an enquiry – thus calling out the mob on Bettina – the feminist extremists – the violent abusive mob. So it is all **very hypocritical** for this female feminist extremist green senator to - on one hand call out for an enquiry for an **alleged crime** - but jump on anyone who dares to suggest to investigate an **ACTUAL crime**. **Incoherence** is the feminist extremist skill. The reason is of course is that the feminist narrative knows no real enquiry. It is all about the **constant female victim binary certain narrative** – it is all they will ever know. That is why **Anthony Albanese** was **SO CERTAIN** (“particularly men have failed”) of **who was to blame** in the murder suicide – no enquiry was done – none was needed – the **feminist extremists will tell him how to think**.

Then when the accused man “outed himself” to the media – to say “I Am the One being accused” because he had be threatened with exposure, his colleagues were being pressured and attacked, threats were being made. A smug feminist declares – “well he chose to out himself” in response to anyone defending him. This is the same as Alexander Downer saying to the man who was threatened, waterboarded and tortured on a daily basis that he was a “Confessed terrorist” – when he could take no more torture. (see Spanish Inquisition).

The idea that **pressure, torture, intimidation and threats** leads to “justice” or the truth is a **WELL KNOWN PROBLEM** – yet you should know when your politicians, media, police and others – willingly accept **PROLONGED TORTURE** against individuals – that you have reached the stages of **ADVANCED TYRANNY** and **BREAKDOWN OF SOCIETY** that we have seen so widely round the world and history. John Howard **authorized Torture in Guantanamo Bay detention camp against humans** – because of “**the cause**” and the **ends justifies the means** – so the slide continues and picks up speed.

Ignorance of the media and the **corruption of politicians** – knows no bounds.

An Anecdote or Two. In Canberra some years ago an woman went to a police station and accused a man of something. As a result a nation wide media bulletin was issued and he was described as extremely dangerous – his name and photo was splashed across the TV screen. The man went to the police station before some hero could shoot him dead on sight and explained that the woman was mentally ill. The Police never publicly apologized and the whole thing was hushed up. The woman was never charged – because it would seem – **all women are victims** or **mentally ill**. They are **never responsible** or **accountable**.

Mentally ill men or men high on drugs which the A.C.T. Chief Minister – Andrew Barr - is keen to legalize - are shot dead most of the time when police are called. Years ago - one known mentally ill man in Canberra was off his medications. He lived in a Red Hill flat. The parents were worried and called the

mental health crisis team. The team could do nothing – they called the police. The police came in to his flat and shot him dead.

Police forces attract people who like shooting people – they are heroes. Legal studies attract women who like to save women victims – they are heroes and victims. (The Entitled/Resentment feedback loop). Same as magistrates – heroes/victims.

ABC is Corrupt. This morning the ABC promotes a woman and her book on how to change the law to get more women to make allegations and convict more men. The ABC are part of the **concerted feminist network** (board members, management and staff) and coordinate their activities with other feminist movements via informal networks - within public services, private firms and charities - leading to the top of the Labour Party and the Greens. She also opines about how wonderful it is to have a woman in the high court who is so certain and speaks directly to victims. See <https://humanistman.com/wp-content/uploads/2020/07/Women-Lawyers-Corruption-Feminism-Debate.pdf> *“I was writing my latest letter to the judiciary and politicians when I remembered something about how I was treated by the Family Court –in particular how **men are expected to prove themselves innocent of any possible future crimes against children and declare themselves guilty of any allegation by anyone.** And then these women lawyers wrote a public letter to the high court”.* **John Howard endorsed the Torture of Men in Guantenamo Bay. Alexander Downer abused those who confessed under torture (he called them “confessed terrorists”)** – thus countenancing and supporting the use of torture (even against himself) whenever the mob decided.

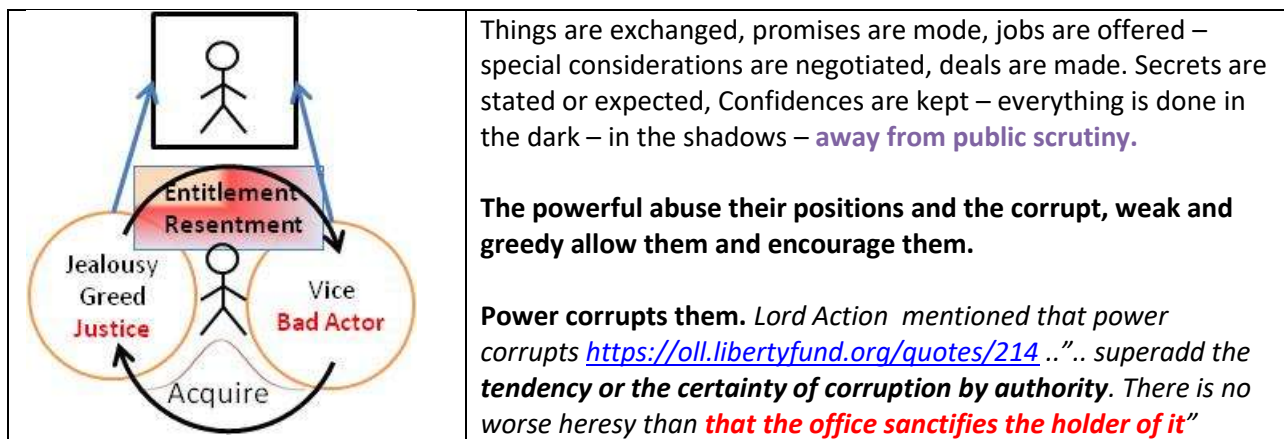
This new female judge - so adored during this ABC interview with the nodding feminists - this is the same high court judge who uses the media to demean and attack a man accused of something.

So the feminist control of the schools, universities, media, politicians, courts, legislators and the courts continues on unabated and unnoticed except by growing numbers of men, women and children who see it but are silenced and ignored by all of the above. Most of the corrupt **feminists** and other **extremists** are completely **smugly self-satisfied** - they and their supporters are **fully corrupt** - and only too willing to **plunge their society into a chaos and violence** that they **lack the imagination to envision** – despite the **lesson of history** and the **examples we see daily around the world**.

Power Corrupts. Power tends to go to people’s heads – they tend not to see it as a responsibility – more as a personal award and entitlement. This is the “celebrity cult” and #mealways movement. The individual sees themselves as special and entitled and for many of them – men and women – they only see themselves – they have no real concept of the group or the idea of public service. It is just themselves (women as a **special group**) and their local friends and family and what they can get away with. Many Magistrates and high ranking public officials see themselves this way as well. **Corruption can spread very quickly** in these public services. (hence whistleblowers etc – which have been trampled on by each successive parliament)

The idea of somehow being held to account or accountable is beyond their imagination. “Judgement Day” – so to speak. For many religious believers they **forgive themselves so often** – they buy their indulgences with “virtue signaling” - they **lose all concept of responsibility and accountability**.

Sex in parliament house. There is no shortage of sexual encounters in Parliament house and the surrounds. Every Friday night especially – the interns and other scribes, sycophants and greasy pole climbers – looking for their chance at the certain prize – and willing to climb the “greasy pole”, to fling themselves at each other and alcohol in scenes reminiscent of the orgies of self and other love – of power and narcissism – like **Caligula** <https://en.wikipedia.org/wiki/Caligula> (Gaius Caesar Augustus Germanicus) at the heights of his corruption. Senior politicians and staffers will book rooms for the night at local hotels where the young interns drink and there will be calls and nods to some to attend to *someone special* and *important* (*we can't tell you – it is a secret*) in one of their rooms. The young ones see this as a “path to glory” and how they choose to conduct themselves in these private encounters is their personal business – unless the nepotism and corruption does not go their way. This is the power and excitement of power and self indulgence that these people live on.



These Resentment type people never develop and become bitter and more violent and corrupt.

Hope - might be a way out of the feedback loop [https://en.wikipedia.org/wiki/Resentment_\(Scheler\)](https://en.wikipedia.org/wiki/Resentment_(Scheler))

Repeating – How to avoid the feminist extremist pledge

You need to learn how to **avoid binary certainty** and being smugly **controlled and stroked** by Bad Actors, Feminists and other extremists. See <https://humanistman.com/wp-content/uploads/2021/02/Stepping-Over-The-Bodies-With-Binary-Certainty.pdf>

Try to learn how to do this. Try to learn how to escape your feedback loops. Try to learn to think for yourself. Take responsibility.

A male TV presenter has made a great show in another propaganda exercise where “real men” make a public pledge <http://www.firstmanstanding.com/get-involved/take-a-pledge/>. This is another propaganda arm (and there are many) of the **feminist extremists** and it’s **PASSIVE AGGRESSIVE** message that boys and men **Should Make a public pledge**

“They ask men and boys to make a commitment never to commit, condone, or remain silent about men's violence against women in all its forms.”

What about this then instead-

“They ask *women and girls* to make a commitment never to commit, condone, or remain silent about *women’s violence against men* in all its forms.”

You see the propaganda yet?

“They ask *humans* to make a commitment never to commit, condone, or remain silent about *human violence against Nazis* in all its forms.”

Young and simple boys and sentient pets of women (A.C.T and Federal Court Magistrates) ‘take the knee’—to whatever the feminist controllers want —anything other than having to think for themselves.

Responsibility Accountability Learning Popularism Justice – Briefly

Before I do a more detailed analysis I thought I would do a brief exploration of these ideas. They fit together as a group and apply to just about everything an adult human does in their lifetime. They are part of our **Schemata** (see Jean Piaget).

See 01 Humanism – High Level Process Views – Issues, Version 1, date 04/02/2019

<https://humanistman.com/wp-content/uploads/2019/02/01-Humanism-High-Level-Process-Issues.pdf>

We have the idea of a **Group telos** which I explored and expanded on 15 Humanism – Corruption – Nation Choice – Virtue, Version 1, date 03/04/2020 <https://humanistman.com/wp-content/uploads/2020/04/15-Humanism-Corruption-Nation-Choice-Virtue.pdf>

And we can see that we are moving towards the idea of an **individual Telos**.

I am **deliberately being vague** about the definition of **Telos**. This is an ongoing argument between philosophers along the lines of “The meaning of life”. **Far less certain** than the “*sake of*”, *goal*, *purpose* or *meaning*. Aristotle explored the question with the similar levels of uncertainty. **Far less certain** than Arthur Schopenhauer’s “will and idea” or Friedrich Wilhelm Nietzsche’s “Will to Power”. Far less certain than the Jordan Peterson’s and Bret Weinstein’s evolutionarily framed humanity discussions (group, lineage, individual). *Jordan Peterson is Back! - Bret Weinstein's DarkHorse Podcast 845,208 views • Mar 9, 2021* <https://www.youtube.com/watch?v=O55mvoZbz4Y>. Aristotle explores it here.

Metaphysics :Author(**Aristotle**) :Year(-350) :Keyword(Group Philosophy Humanism)

[https://en.wikipedia.org/wiki/Metaphysics_\(Aristotle\)](https://en.wikipedia.org/wiki/Metaphysics_(Aristotle))

<http://classics.mit.edu/Aristotle/metaphysics.html>

<https://archive.org/details/metaphysicsaris00arisgoog/page/n8/mode/2up>

Book2 part 2 “..”*But evidently there is a **first principle**, and the causes of things are neither an infinite series nor infinitely various in kind. For neither can one thing proceed from another, as from matter, ad infinitum (e.g. flesh from earth, earth from air, air from fire, and so on without stopping), nor can the sources of movement form an endless series (man for instance being acted on by air, air by the sun, the*

sun by Strife, and so on without limit). Similarly the final causes cannot go on *ad infinitum*, -**walking being for the sake of health, this for the sake of happiness, happiness for the sake of something else, and so one thing always for the sake of another**. And the case of the essence is similar. For in the case of intermediates, which have a last term and a term prior to them, the prior must be the cause of the later terms. For if we had to say which of the three is the cause, we should say the first; surely not the last, for the final term is the cause of none; nor even the intermediate, for it is the cause only of one. (It makes no difference whether there is one intermediate or more, nor whether they are infinite or finite in number.) But of series which are infinite in this way, and of the infinite in general, all the parts down to that now present are alike intermediates; so that if there is no first there is no cause at all.

"Nor can there be an **infinite process downwards**, with a beginning in the upward direction, so that water should proceed from fire, earth from water, and so always some other kind should be produced. For one thing comes from another in two ways-not in the sense in which 'from' means 'after' (as we say 'from the Isthmian games come the Olympian'), but either (i) as the man comes from the boy, by the boy's changing, or (ii) as air comes from water. By 'as the man comes from the boy' we mean 'as that which has come to be from that which is coming to be' or 'as that which is finished from that which is being achieved' (for as becoming is between being and not being, so **that which is becoming is always between that which is and that which is not**; for the learner is a man of science in the making, and this is what is meant when we say that from a learner a man of science is being made); on the other hand, coming from another thing as water comes from air implies the destruction of the other thing. This is why changes of the former kind are not reversible, and the boy does not come from the man (for it is not that which comes to be something that comes to be as a result of coming to be, but that which exists after the coming to be; for it is thus that the day, too, comes from the morning-in the sense that it comes after the morning; which is the reason why the morning cannot come from the day); but changes of the other kind are reversible. But in both cases it is impossible that the number of terms should be infinite. For terms of the former kind, being intermediates, must have an end, and terms of the latter kind change back into one another, for the destruction of either is the generation of the other.

"At the same time it is impossible that the first cause, being eternal, should be destroyed; for since the process of becoming is not infinite in the upward direction, that which is the first thing by whose destruction something came to be must be non-eternal.

"Further, the final cause is an end, and that sort of end which is not for the **sake of** something else, but for whose **sake everything else is**; so that **if there is to be a last term of this sort**, the process will not be infinite; **but if there is no such term**, there will be no final cause, but **those who maintain the infinite series eliminate the Good without knowing it** (**yet no one would try to do anything if he were not going to come to a limit**); nor would there be reason in the world; the reasonable man, at least, always acts for a purpose, and this is a limit; for the end is a limit." (initial self-reference, recursion)

I juxtapose Aristotle with –

Thus Spake Zarathustra :Author(**Friedrich Wilhelm Nietzsche**) :Year(1885) :Keyword(Individual Philosophy Development) <http://learnlibrary.com/zarathustra/index.htm>
<http://www.gutenberg.org/ebooks/1998> https://en.wikipedia.org/wiki/Thus_Spoke_Zarathustra

“Zarathustra, however, looked at the people and wondered. Then he spake thus:

*Man is a rope stretched between the animal and the Superman--a **rope over an abyss**.*

A dangerous crossing, a dangerous wayfaring, a dangerous looking-back, a dangerous trembling and halting.

*What is great in man is that he is a **bridge and not a goal**: what is lovable in man is that he is an OVER-GOING and a DOWN-GOING.*

I love those that know not how to live except as down-goers, for they are the over-goers.

I love the great despisers, because they are the great adorers, and arrows of longing for the other shore.

I love those who do not first seek a reason beyond the stars for going down and being sacrifices, but sacrifice themselves to the earth, that the earth of the Superman may hereafter arrive.

I love him who liveth in order to know, and seeketh to know in order that the Superman may hereafter live. Thus seeketh he his own down-going.

I love him who laboureth and inventeth, that he may build the house for the Superman, and prepare for him earth, animal, and plant: for thus seeketh he his own down-going.

I love him who loveth his virtue: for virtue is the will to down-going, and an arrow of longing.

I love him who reserveth no share of spirit for himself, but wanteth to be wholly the spirit of his virtue: thus walketh he as spirit over the bridge.

I love him who maketh his virtue his inclination and destiny: thus, for the sake of his virtue, he is willing to live on, or live no more.

I love him who desireth not too many virtues. One virtue is more of a virtue than two, because it is more of a knot for one's destiny to cling to.

I love him whose soul is lavish, who wanteth no thanks and doth not give back: for he always bestoweth, and desireth not to keep for himself.

I love him who is ashamed when the dice fall in his favour, and who then asketh: “Am I a dishonest player?”--for he is willing to succumb.

I love him who scattereth golden words in advance of his deeds, and always doeth more than he promiseth: for he seeketh his own down-going.

I love him who justifieth the future ones, and redeemeth the past ones: for he is willing to succumb through the present ones.

I love him who chasteneth his God, because he loveth his God: for he must succumb through the wrath of his God.

I love him whose soul is deep even in the wounding, and may succumb through a small matter: thus goeth he willingly over the bridge.

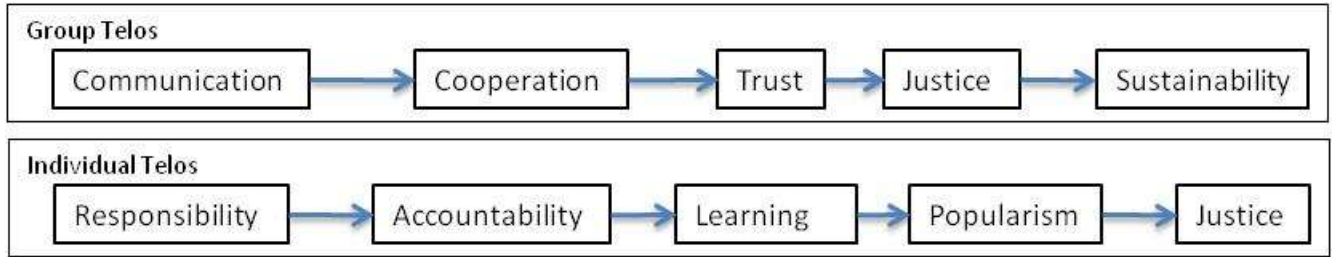
I love him whose soul is so overfull that he forgetteth himself, and all things are in him: thus all things become his down-going.

I love him who is of a free spirit and a free heart: thus is his head only the bowels of his heart; his heart, however, causeth his down-going.

I love all who are like heavy drops falling one by one out of the dark cloud that lowereth over man: they herald the coming of the lightning, and succumb as heralds.

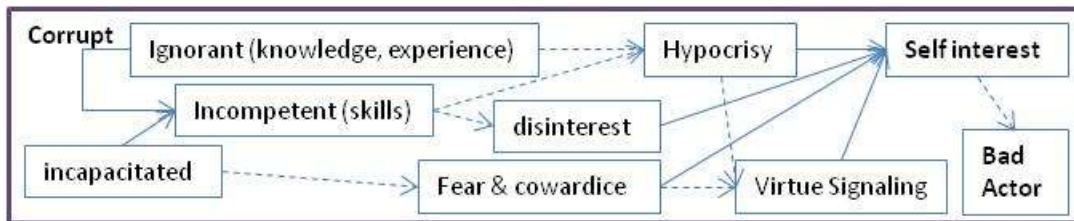
Lo, I am a herald of the lightning, and a heavy drop out of the cloud: the lightning, however, is the SUPERMAN.—“

I prefer the term **human** to superman but it should be something other than animal or pig ignorant (George Orwell - Animal Farm , William Golding - Lord of the Flies)). A bridge – betweenness.

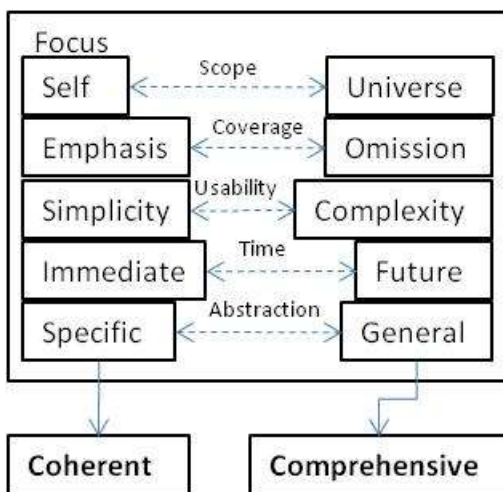


We do not want to be **too certain** about this because then it becomes a flag for binary extremists to use to bludgeon others to death with – so we can just explore the ideas a bit instead – examine the concepts. **individual Justice** and **Group Justice** are **different** things – as I have already briefly explored in my previous documents – but they are connected.

We already know that there are things which can help us – we have a number of models and ideas which we all fit together – so this **individual telos** is just one of many things we can use in life. We need to be **aware of corruption** in ourselves as individuals and other individuals – as well as in groups and systems. We can use the **corruption model**.



We can also use the **Focus model** (SCUTA) to help us examine things – to **notice and look** at things.



So - the thing about **responsibility** – is that it exists within an **individual human**.

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=MDq1NTQ0NDE4MTMzMjMwNjM2MzYBMDQwMzQxNDgxMDQ00TAwMTI5OTEBOUItYUQzRzFETThKATAuMQEBdjI> (here - Einstein quotes Friedrich Wilhelm Nietzsche)

.. **“Only individuals have a sense of responsibility. –Nietzsche”**,

A tree is not responsible for falling over.

A pig is not responsible for being a pig.

But also – a human is not **always fully responsible** for tripping over a rock. (**continuum of responsibility**)

“The computer did it” – **blame** and **avoidance** also arise here to a **vague group concept** – ‘other than individual’. The general **avoidance techniques** – see discussion stoppers.

<https://humanistman.com/home/humanism/discussion-stoppers/>

So even if humans have responsibility they cannot be responsible for everything. I explored this a little with the idea of **motivations**, “intention” and “acting”. See *03 Humanism – Motivations, Version 1.1*, date 21/03/2019 <https://humanistman.com/wp-content/uploads/2019/03/03-Humanism-Motivations-V1.1.pdf> and also *Corruption - Measurement and Implementation* <https://humanistman.com/wp-content/uploads/2020/01/Corruption-Measurement-and-Implementation.pdf>

Daniel Dennett spent many years working on artificial intelligence projects and discovered many things and human behaviors and wrote them down – things like **intention** and **agency**. **Daniel Dennett**

:Year(1942) :Keyword(Philosophy Science) <http://ase.tufts.edu/cogstud/dennett/>

<https://scholar.google.com/citations?user=3FWe5OQAAAAJ&hl=en>

<https://www.newyorker.com/magazine/2017/03/27/daniel-dennetts-science-of-the-soul>

How to make Mistakes :Author(**Daniel Dennett**) :Year(1995) :Keyword(Individual Change Mistakes)

<https://ase.tufts.edu/cogstud/dennett/papers/howmista.htm>

I will work this into a **continuum** and you will notice the idea of “**noticing**” and “**anticipation**” - like when young children are about to get run over by a car crossing the road or fall off a cliff because they did not notice it. See <https://humanistman.com/wp-content/uploads/2020/08/Equality-Diversity-Measurement-Notice.pdf>

Who is responsible for the Fool?



<https://humanistman.com/wp-content/uploads/2019/09/Observe-The-Fool-and-The-Expert.pdf>

Observe the Fool and the Expert

So you can see how a Debate where all the shared knowledge and wisdom is explored rather than censoring and cancelling people just because you disagree and or do not understand what they are saying.

Binary certain people **do not listen to others** and **cannot debate without personal attack**. <https://humanistman.com/wp-content/uploads/2019/10/Debates-Human-Difficulties.pdf>

So it is even a greater responsibility to help them overcome their corruptions and ignorance.

At least children are keen to learn and discover things for themselves.

*The revolt of the slaves in morals begins in the very principle of **resentment** becoming creative and giving birth to values—a resentment experienced by creatures who, deprived as they are of the **proper outlet of action**, are forced to find their compensation in an **imaginary revenge**. While **every aristocratic morality springs from a triumphant affirmation of its own demands**, the **slave morality** says "no" from the very outset to what is "outside itself," "**different from itself**," and "not itself": and this "**no**" is its **creative deed**.' :Author(**Friedrich Wilhelm Nietzsche**) :Year(1881) :Source Document(**On the Genealogy of Morality 1 para 10**) :Keyword(Morals Choice Group) <http://www.gutenberg.org/files/39955/39955-pdf.pdf> (Entitlement/Resentment)*

This **responsibility** thing is not straightforward and **little complex** – but how does it fit with **accountability**?

Can you be “held to account” for something you are not responsible for? Parents will **pay compensation** for things their children have done to others. Historically - husbands were **held responsible** and **accountable** for their wives and slaves actions – debts, crimes, etc.

People tend to avoid responsibility and **accountability** – so fewer and fewer humans even know what these concepts mean or what they are for.

This is *fraught* because humans have corrupted this sometimes to “scapegoat” someone or for “revenge”. But we also see this **outsourcing of accountability** – a “get out of jail free card” (monopoly – Parker brothers). The “*magic mythical creature*” is finally accountable in a “*day of reckoning*”. (**Delayed Gratification – Just Deserts** see <https://humanistman.com/wp-content/uploads/2019/03/08-Humanism-Meta-Frames-Proportion.pdf>)

The idea that the Hangman or the executioner is not “accountable” for killing the condemned man. Socrates was **sentenced to take poison** – which he **chose to do** rather than escape. The Magistrate is accountable to no-one. So accountability – being so onerous – is avoided and becomes a feedback loop of everyone pardoning themselves and avoiding any accountability. **Especially during war for the “cause”**. So we see large “accountability exercises” at the end of each war.

https://en.wikipedia.org/wiki/International_Military_Tribunal_for_the_Far_East (Japan) and Nuremberg (Germany)

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 Human Condition :Author(**Hannah Arendt**) :Year(1958) :Keyword(Individual Philosophy Politics)

http://sduk.us/afterwork/arendt_the_human_condition.pdf
https://en.wikipedia.org/wiki/The_Human_Condition
https://archive.org/details/ArendtHannahTheHumanCondition2nd1998_201703

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>

On Violence :Author(**Hannah Arendt**) :Year(1969) :Keyword(Group Development Humanism)

<https://www.youtube.com/watch?v=6GUNDQ2CyPw> https://en.wikipedia.org/wiki/Hannah_Arendt
https://monoskop.org/images/7/70/Arendt_Hannah_Crises_of_the_Republic.pdf

Obedience to Authority: An Experimental View :Author(**Stanley Milgram**) :Year(1974)

:Keyword(Individual Scientist Psychology) https://en.wikipedia.org/wiki/Milgram_experiment
<https://archive.org/details/in.ernet.dli.2015.273419/page/n1/mode/2up>
https://www.researchgate.net/publication/320391844_50_Years_of_Obedience_to_Authority_From_Bind_Conformity_to_Engaged_Followership

The Life Of The Mind Volume 1 Thinking :Author(**Hannah Arendt**) :Year(1977) :Keyword(Group Development Philosophy)

https://en.wikipedia.org/wiki/The_Life_of_the_Mind
<http://www.marginalutility.org/wp-content/uploads/2016/12/03.-hannah-arendt-the-life-of-the-mind.pdf> <https://www.loc.gov/loc/lcib/0103/arendt.html>

This **accountability** thing is not straightforward and **little complex** – but how does it fit with **learning**?

See Michael Commons and https://en.wikipedia.org/wiki/Model_of_hierarchical_complexity

Michael Lampport Commons :Year(1939) :Keyword(Learning)

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

<https://connects.catalyst.harvard.edu/Profiles/display/Person/39332>

<https://freedomfromundueinfluence.org/>

In many formal systems - learning is taught around the **capacity**, **capability** and **competency** ideas as shown in my corruption model – to help overcome **ignorance**. The idea being that a human can give themselves some **capacity** (for example –stop taking drugs or sitting there doing nothing all day, the ability to concentrate, rest and focus) to be able to develop a **capability** to some level of measurable competency and be able to repeat it.

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

*Harry Beilin described Jean Piaget's theoretical research program[39] as consisting of four phases: the **sociological** model of development, the **biological** model of intellectual development, the elaboration of the **logical model of intellectual development**, the study of **figurative thought**.*

A problem with **certainly describing learning** is that we end of with the self-reference, recursion problem – which Michael Commons partially recognizes in his model.

How do we learn how to learn? How do we learn something no-one knows?

Learning about our bodies, minds, society and thinking is an ongoing human experience yet much of it is done very early on and in organized learning systems called families, kindergartens, primary schools, high schools, colleges and universities. Doing “courses” of study – being “mentored”, internships, trained, apprenticed, etc. Sports, Games, Play, Love, Relationship, - you name it – there is some learning to be done.

- How do two hydrogen atoms learn to join to an oxygen atom for the *sake of* forming a water molecule?
- How do TRNA molecules recognize the right amino acid to join with?
- How do planets learn to revolve around a sun?
- How do sunflowers learn to follow the sun?

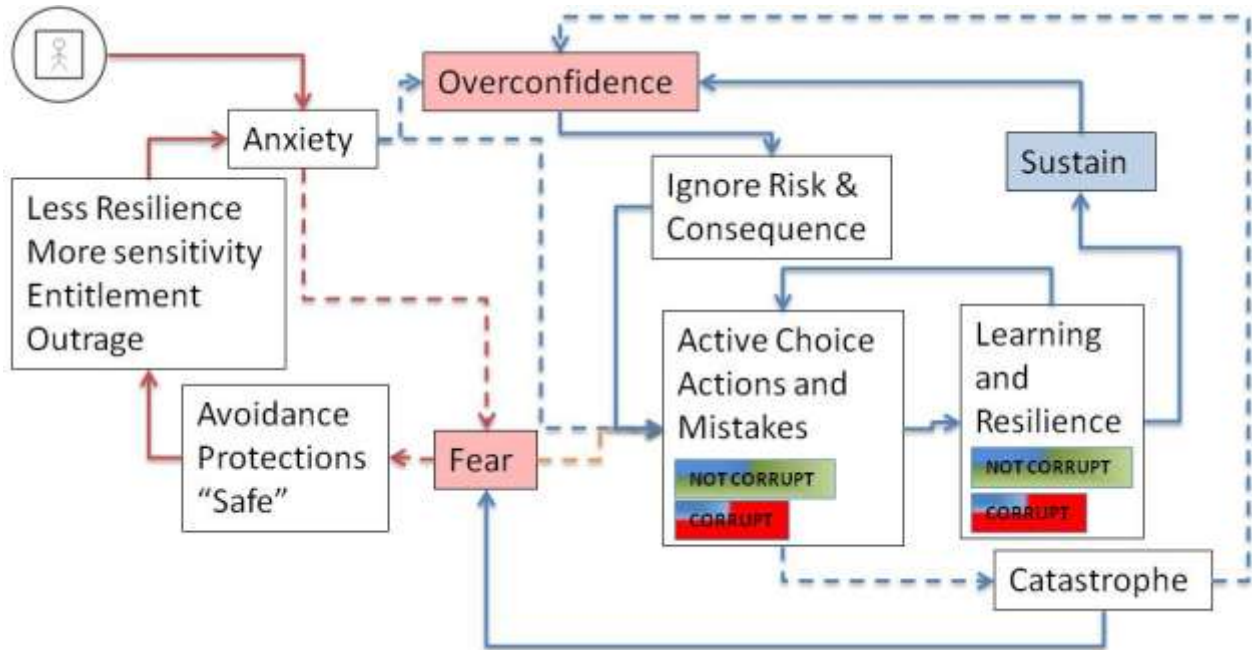
So this learning concept has some interesting ideas linked to it. Making mistakes that do not kill us allows us to learn. (Type 1 and Type 2 errors) – learning not to make that mistake again. But what about learning not to make that “type” of mistake again. i.e. eating a bad fruit. We learn not to eat something because it kills one of the tribe – but what about the next one? Do we just end up with lists of things to eat or is there a “PATTERN” that allows us to build a “HYPOTHESIS” to test?

Do we build our fear systems out of this learning? Do we build our choice systems out of this learning? Judgement, measurement, observing, noticing, anticipation?

Learning is far more than “intelligence” or “cognition” – it is also practice, noticing remembering, invention, **abstraction**, **hypothesis** testing, etc.

But it is **NOT** “lived experience” or “emotional intelligence” (**narcissistic self-belief**). Claiming that as “learning” does not help anyone become an engineer or bridge builder. At best you learn how to be entirely self-focused – self- centered and **how to avoid exploration of the unknown**. Some **confidence is required** – but also some **fear of the unknown** as well – some trepidation balanced with some confidence.

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

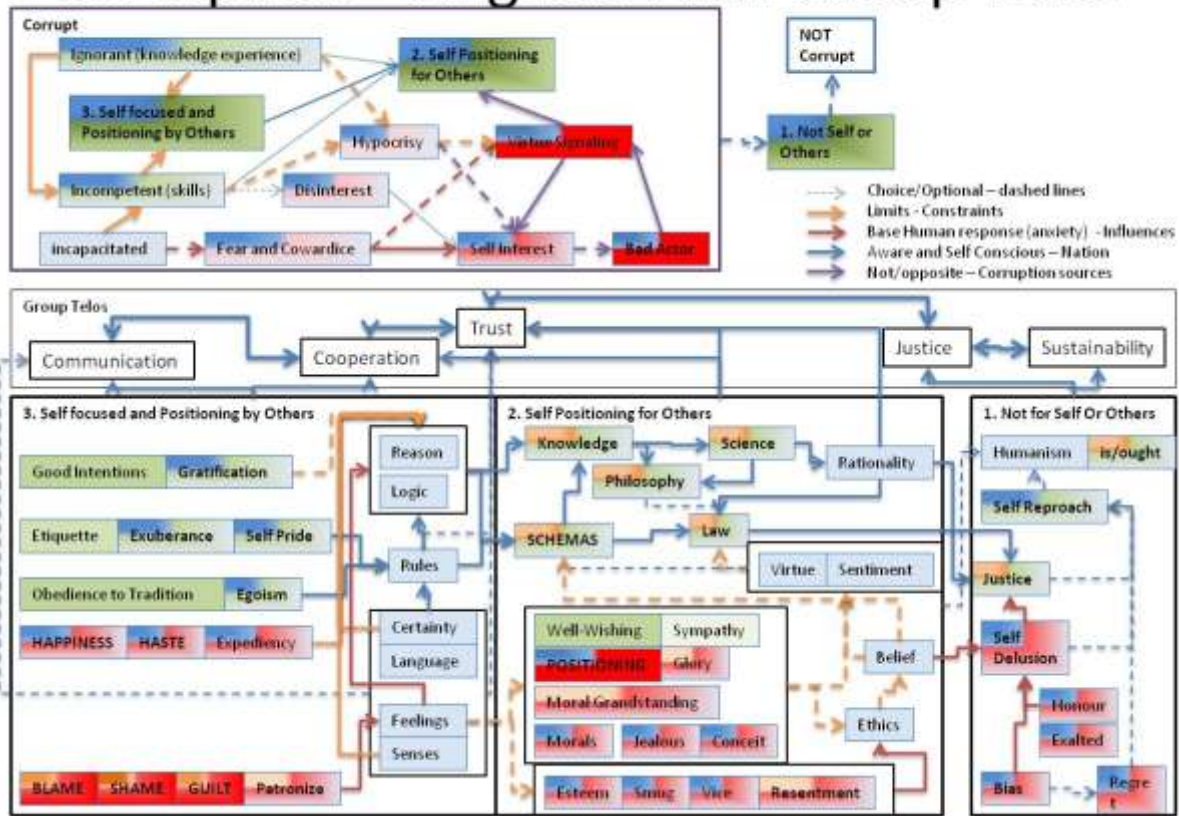


Theory and practice. How to – versus what happens when – errors, anticipation, invention, work arounds, complexity, unknown, unexpected, unanticipated, imperfection, etc. see <https://humanistman.com/wp-content/uploads/2019/02/04-Humanism-%E2%80%93-Information-Classification-Frame.pdf>

This **learning** thing is not straightforward and **little complex** – but how does it fit with **popularism**?

2. Self positioning for others - Personal - Philosophy, **Principles, Standards**, Rules, Reason, Logic, Ethics, Moral, Law, Science, Schemas, Law, Belief - **Principles, Standards** emerge as **new concepts for the model** – and are part of **SCHEMAS**. Also Memes?

Corruption – Aligned With Group Telos



Popularism and **Mobs** – and **groupthink** all seem to go together. We also see popularism feeding virtue signaling , glory and forms of corruption.

A **developing child** does **not** seek to be popular with their father. A **fearful child** does.

A child **does seek** to compare interactions with parents – **learning** about - differences, rewards, achievements, comparisons, degrees of success, happiness, interaction, **testing boundaries-responses**, **hypothesis**, excitement, contentment, stability, patterns, routines, etc? (see Maslow’s needs and Piaget) – all feeding into internal individual schemas.

Popularism seems to come when groups form and maybe when a little child is constantly punished – like that kid who always got caned by the principal – nearly every day (I think he was named Jack – at Laverton Primary School) – maybe it is trying to work out what he did wrong and what not to do? Then this becomes the safe mob response – *let us not do the punishable thing – group says*. Maybe **fear and anxiety** then. Staying with the group can become seen as “sensible” “right” “good”, etc.

Maybe the popular kid makes them laugh - (I know I did) - kids play with them more and pick them in teams – just **belonging to a group** is enough - kids recognize something in kids that makes them popular – is it a recognition of a leader – maybe someone you can enjoy being with or **learning from** – having fun? Adventures? Safety in exploration of difficult things? Safety in numbers? I know that in many group

situations I have been in – people would look to me – what were they looking for? Certainty, choice avoidance – my lack of fear? That looking around - when a situation arises – to find someone who may have some clue about what they are doing.

What about doing it to excess? Maybe giving some of your food away to someone needy becomes “Good” and “Virtuous” and **popular** – doing even more is “more good”? Giving everything away so you yourself have nothing becomes the “ultimate good” as everyone races to grab the “certain virtuous flag” – for what – being popular or Good? I mean **who is the individual trying to impress** – the others he feels he must **gain**? something from – an **ever present judgemental mob**? – a **position**, a popularism? **Permanent infinite Popularism**? For what purpose? – needy insecurity – narcissism?

You have seen this race – it is called the charity auction (popularity/virtue/positioning – contest)– where things are auctioned for charity and excessively wealthy people or those climbing the greasy ladder seek to big note themselves by publicly showing how much they are prepared to “donate”. Casinos work on this type of model too by adorning gambling with some kind of **relative positioning framework**.

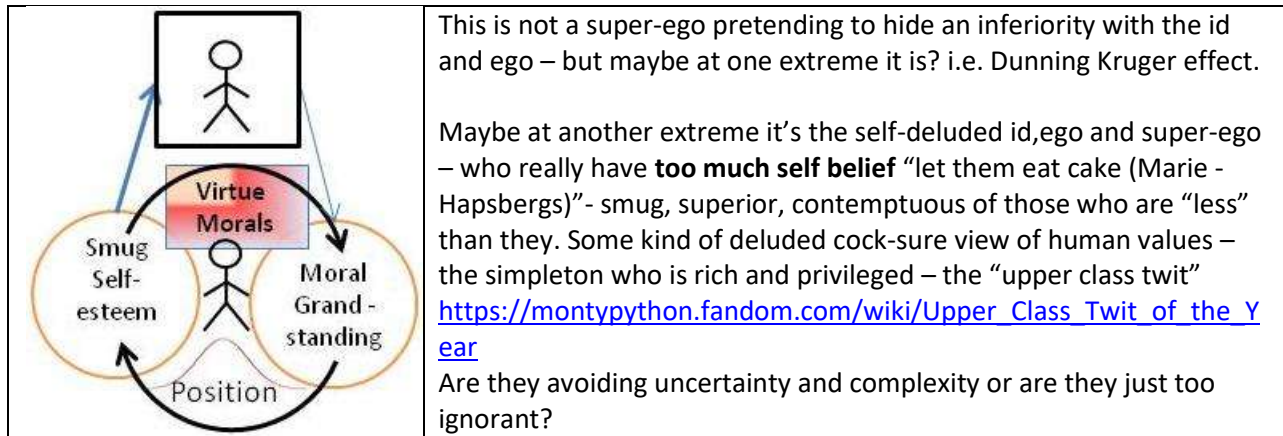
And - if you are popular – a celebrity – the rewards – the feedback – ego stroking - money – fame - adoration?

Popularism is a continuum.

Can you be popular for a **short time** for **specific reason**? Avoid Mob bullying. Or E.g. - *I want to get into politics – spend all the money in a popular way and then leave politics*. Buying popularity with government money? Some kind of instant and **permanant instantiation of popularity**? *I have established that I am popular now bow down before me – don’t you know how popular I am?*

THIS IS WHERE THE IMPLIED MOB COMES FROM!

Some establish in their own mind how popular they are – the **ego** and the **id** https://en.wikipedia.org/wiki/Sigmund_Freud move forward in positioning – maybe the id is always a little below pushing for ever more popularity. This carried around Mobthink – this **implied mob of human individuals** who the **conceited popular** one carries around in their heads as if they are some kind of army they can reign (rain) down on anyone who causes trouble or disagrees with them. This is Andrew Leigh when he refused to answer my questions or communicate with me – instead put me down publicly when I dared to question – the mobthink the smugness and conceit – all there as a permanent fixture in his mind. This is the **smug opinionated celebrity**. This need to become a little popular turns into a feedback loop – the positioning feedback loop – feeding ideas or Morals and Virtue. (usually weak minded and insecure humans)



See <https://humanistman.com/wp-content/uploads/2021/02/Binary-Groupthink-Overcoming-1.pdf> and <https://humanistman.com/wp-content/uploads/2021/02/Stepping-Over-The-Bodies-With-Binary-Certainty.pdf>

Do they repeat in their heads on some kind of **internal feedback loop** “I am popular”?

Is there a need for some to be popular or just relatively more popular than someone else – is it just **relativism (positioning model)** for **insecure humans**? Cluster B and Cluster C types.

<https://www.healthdirect.gov.au/types-of-personality-disorder>

And if the individual cannot gain popularity – is the **answer** to join a popular MOB? What is the **question** then? **Who needs popularity?** – **what are they afraid of – that the Mob calls them so strongly?** Constant fear and uncertainty? Lack of skills? **Human defects – like we all have?**

This **popularism** thing is not straightforward and **little complex** – but how does it fit with **justice**?

Quick justice is a concept like – instant feedback - like when you touch fire or something hot your body warns you and you learn not to touch hot things – **pain feedback** - (Darwinian survival and sustainability). It might leave a scar to remind you not to do that again. Justice reminds you to change some of your choices next time – to modify your behavior. You have to remember and have some level of cognition. There must be part of the brain which can act on the memory and choice parts – so things like Pavlov’s dog – training animals to behave in certain ways becomes an example. It can be cruel but animals can be trained. They can be **coerced, disciplined, taught, trained, de-sensitized, accustomed, brain-washed, improved, socialized, civilized (what is the end goal ? Why learn (sake) – humanity / Darwinism)**

Taming a man – like a dog? Dignity – self respect? Society membership? Citizenship. Resentful cunning, revenge? Fair – proportional accepted, lesson learned?

Story: A child will trip over a rock – get up, see the rock, blame it and kick it to “return the favour” (revenge). Then the child learns that the rock is just a rock and has no “agency”. The rock **didn’t mean to** trip up then child. The rock is not **as developed** as the child. Also see *tar baby*

<https://en.wikipedia.org/wiki/Tar-Baby>

So justice is a group thing but it can also be a single instance between two beings – in which case it seems more related to **revenge** and **retribution**. It also seems linked to **payback**. **Punishment**. **Reparations, persecution, demonization, trust, caste systems (responsibilities become limited), restorative justice, atonement, reckoning, vindication, vindictive, retaliation, damage, debt, tit-for-tat, trade, suspicion, trust, fairness, spite, RESENTMENT,**

Ressentiment :Author(**Max Scheler**) :Year(1913) :Keyword(Group Nation Acting) <https://hscif.org/wp-content/uploads/2018/04/Max-Scheler-Ressentiment.pdf> <https://philpapers.org/rec/SCHR-22>
[https://en.wikipedia.org/wiki/Ressentiment_\(Scheler\)](https://en.wikipedia.org/wiki/Ressentiment_(Scheler))

On the Genealogy of Morality :Author(**Friedrich Wilhelm Nietzsche**) :Year(1887) :Keyword(Individual Philosophy Morals) https://en.wikipedia.org/wiki/On_the_Genealogy_of_Morality
<http://www.gutenberg.org/ebooks/52319>
<https://archive.org/details/GenealogyOfMorals/page/n1/mode/2up>

*“Owing to a scrupulosity peculiar to myself, which I confess reluctantly,—it concerns indeed morality,—a scrupulosity, which manifests itself in my life at such an early period, with so much spontaneity, with so chronic a persistence and so keen an opposition to environment, epoch,[Pg 4] precedent, and ancestry that I should have been almost entitled to style it **my "â priori"**—my curiosity and my suspicion felt themselves betimes bound to halt at the question, of what in point of actual fact was the **origin of our "Good" and of our "Evil."** Indeed, at the **boyish age of thirteen the problem of the origin of Evil already haunted me:** at an age "when games and God divide one's heart," I devoted to that problem my first childish attempt at the literary game, my first philosophic essay—and as regards my infantile solution of the problem, well, I gave quite properly the honour to God, and made him the father of evil. Did my own "â priori" demand that precise solution from me? that new, immoral, or at least "amoral" "â priori" and that "categorical imperative" which was its voice (but oh! how hostile to the Kantian article, and how pregnant with problems!), to which **since then I have given more and more attention, and indeed what is more than attention.**”*

*...“As it grows more powerful, the community tends to **take the offences of the individual less seriously,** because they are now regarded as being much less revolutionary and **dangerous to the corporate existence:** the evil-doer is no more outlawed and put outside the pale, the common wrath can no longer vent itself upon him with its old licence,—on the contrary, from this very time it is against this wrath, and particularly against the wrath of those directly injured, that the **evil-doer is carefully shielded and protected by the community.** As, in fact, the penal law[Pg 83] develops, the following characteristics become more and more clearly marked: compromise with the wrath of those directly affected by the misdeed; a consequent endeavour to **localise the matter** and to prevent a further, or indeed a general spread of the disturbance; attempts to find equivalents and to **settle the whole matter** (compositio); above all, the will, which **manifests itself with increasing definiteness,** to treat every offence as in a certain degree **capable of being paid off, and consequently, at any rate up to a certain point, to isolate the offender from his act.** As the power and the self-consciousness of a community increases, so proportionately does the penal law become mitigated; conversely every weakening and jeopardising of the community revives the harshest forms of that law. The **creditor has always grown more humane***

proportionately as he has grown more rich; finally the amount of injury he can endure without really suffering becomes the criterion of his wealth. It is possible to conceive of a society blessed with so great a consciousness of its own power as to indulge in the most aristocratic luxury of letting its wrong-doers go scot-free. — "What do my parasites matter to me?" might society say. "Let them live and flourish! I am strong enough for it." — The justice which began with the maxim, "Everything can be paid off, everything must be paid off," ends with connivance at the escape of those who cannot pay to escape—it ends, like every good thing on earth, by destroying itself. — The self-destruction of Justice! we know [Pg 84] the pretty name it calls itself—Grace! it remains, as is obvious, the privilege of the strongest, better still, their super-law."

Above he explore the concepts of justice and finds some group problems but also **Grace** - the **Indulgences** of the church. But we see no noticing of **learning** or **sustainability** yet?

*"To talk of **intrinsic right** and **intrinsic wrong** is absolutely **non-sensical**; intrinsically, an injury, an oppression, an exploitation, an annihilation can be nothing wrong, inasmuch as **life is essentially** (that is, in its cardinal functions) **something which functions by injuring, oppressing, exploiting, and annihilating, and is absolutely inconceivable without such a character.** It is necessary to make an even more serious confession:—viewed from the most advanced biological standpoint, conditions of legality can be only exceptional conditions, in that they are partial restrictions of the real life-will, which makes for power, and in that they are subordinated to the **life-will's general end as particular means**, that is, as means to **create larger units of strength.** A legal organisation, conceived of as sovereign and universal, not as a weapon in a fight of complexes of power, **but as a weapon against fighting**, generally something after the style of Dühring's communistic model of **treating every will as equal** with every other will, would be **a principle hostile to life, a destroyer and dissolver of man, an outrage on the future of man, a symptom of fatigue, a secret cut to Nothingness.**—"*

Of course right and wrong **need to be debated** – that is what group schemas are for. *Lifes' will* and *will for power* emerge as concepts here but the **binary certain causists** took his work and corrupted it by making things **too certain** – and using his work to justify their own behavior.

He makes the argument **against** binary thinking, extremism and certainty and **reaffirmation of differences** as part of reality. **Fighting against fighting.**

*"A word more on the **origin and end of punishment**—two problems which are or ought to be [Pg 89] kept distinct, but which unfortunately are usually lumped into one. And what tactics have our moral genealogists employed up to the present in these cases? Their inveterate **naïveté.** They find out some "end" in the punishment, for instance, **revenge** and **deterrence**, and then in all their innocence set this end at the beginning, as the *causa fiendi* of the punishment, and—**they have done the trick.** But the patching up of a history of the origin of law is the last use to which the "End in Law"[4] ought to be put. Perhaps there is no more pregnant principle for any kind of history than the following, which, difficult though it is to master, should none the less be mastered in every detail.—The origin of the existence of a thing and its **final utility**, its practical application and incorporation in a system of ends, are *toto caelo* opposed to each other—everything, anything, which exists and which prevails anywhere, will always be*

put to new purposes by a force superior to itself, will be **commandeered afresh**, will be turned and transformed to **new uses**; all "happening" in the organic world consists of overpowering and dominating, and again all **overpowering and domination** is a new interpretation and adjustment, which must **necessarily obscure** or absolutely extinguish the subsisting "meaning" and "end." The most perfect comprehension of the **utility** of any physiological organ (or also of a legal institution, social custom, political[Pg 90] habit, form in art or in religious worship) does not for a minute imply any simultaneous comprehension of its origin: this may seem uncomfortable and unpalatable to the older men,—for it has been the immemorial belief that understanding the **final cause** or the utility of a thing, a form, an institution, means also understanding the reason for its **origin**: to give an example of this logic, the eye was made to see, the hand was made to grasp. So even punishment was conceived as invented with a view to punishing. But all ends and all utilities are only signs that a **Will to Power** has mastered a less powerful force, has impressed thereon out of its own self the meaning of a function; and the whole history of a "Thing," an organ, a custom, can on the same principle be regarded as a **continuous "sign-chain" of perpetually new interpretations and adjustments**, whose causes, so far from needing to have even a mutual connection, sometimes follow and alternate with each other absolutely haphazard. Similarly, the **evolution of a "thing,"** of a custom, is anything but its progressus to an end, still less a logical and direct progressus attained with the **minimum expenditure of energy and cost**: it is rather the succession of processes of subjugation, more or less profound, more or less mutually independent, which operate on the thing itself; it is, further, the resistance which in each case invariably displayed this subjugation, the Protean wriggles by way of defence and reaction, and, further, the results of successful counter-efforts. The **form is fluid**, but the[Pg 91] meaning is even more so—even inside every individual organism the case is the same: with every **genuine growth of the whole**, the **"function" of the individual organs becomes shifted**,—in certain cases a partial perishing of these organs, a diminution of their numbers (for instance, through annihilation of the connecting members), can be a symptom of growing strength and perfection. What I mean is this: even partial loss of utility, decay, and degeneration, loss of function and purpose, in a word, death, **appertain to the conditions of the genuine progressus**; which always appears in the shape of a will and way to **greater power**, and is always realised at the expense of innumerable smaller powers. The magnitude of a "progress" is gauged by the greatness of the **sacrifice** that it requires: **humanity as a mass sacrificed to the prosperity of the one stronger species of Man**—that would be a progress. I emphasise all the more this cardinal characteristic of the historic method, for the reason that in its essence it runs counter to predominant instincts and prevailing taste, which much prefer to put up with absolute casualness, even with the mechanical senselessness of all phenomena, than with the theory of a power-will, in exhaustive play throughout all phenomena. The **democratic idiosyncrasy** against everything which rules and wishes to rule, the modern misarchism (to coin a bad word for a bad thing), has gradually but so thoroughly transformed itself into the guise of **intellectualism**, the most abstract intellectualism, that even nowadays it **penetrates and has the right to penetrate** step[Pg 92] by step **into the most exact and apparently the most objective sciences**: this tendency has, in fact, in my view already dominated the whole of physiology and biology, and to their detriment, as is obvious, in so far as it has spirited away a radical idea, **the idea of true activity**. The **tyranny of this idiosyncrasy**, however, results in the theory of "adaptation" being pushed forward into the van of the argument, exploited; adaptation—that means to say, a second-class activity, a mere capacity for "reacting"; in fact, life itself has been defined (by Herbert Spencer) as an increasingly

*effective internal adaptation to external circumstances. This definition, however, fails to realise the **real essence of life, its will to power**. It fails to appreciate the paramount superiority enjoyed by those **plastic forces of spontaneity, aggression, and encroachment** with their new interpretations and tendencies, to the operation of which **adaptation is only a natural corollary**: consequently the sovereign office of the highest functionaries in the organism itself (among which the life-will appears as an active and formative principle) is repudiated. One remembers **Huxley's reproach to Spencer** of his "**administrative Nihilism**": but it is a case of something much more than "administration."*

I could call this **being human** and **avoiding finality** - final certainty, **final certain problems solved**, final progress, etc. One of the most problematic of his statements is "**humanity as a mass sacrificed to the prosperity of the one stronger species of Man**" – (influenced by Schopenhauer) - which can seem to allow the idea of the **ends justifies the means (sacrifice of humanity itself!)** – or consequentialism – **sacrifice to the greater cause** - "stronger species of man". And here we see the general problem of exploring ideas and expressing concepts too closely – which can be extracted and used as single statements away from the greater discussion. The **Focus model** would describe this as a **Coverage problem** of **Emphasis** and **Omission**. **All he is really doing here** is expressing the same idea that **Charles Darwin** expressed – that large percentages of adaptations are discarded for some "stronger species of Man" – not by design or "intelligent design" – but by **evolution**. It is **not** an invitation for humans to **determine** their **final certain utopian perfect idiotology** or to **sacrifice humanity** and **what makes us HUMAN!**

Adult discussions require a level of understanding and exploration that **avoids** a **RUSH TO CERTAIN JUEGMENT**.

A **philosophical advantage** we have in fairly recent times – is the **more detailed exploration of the mathematics of chaos** – as a real and measurable thing – a **greater certainty about the idea of chaos** that was unknown prior to the last few decades – although it had been studied in various ways before that. This **risk of this knowledge** is the same of the **risk of the success (proud accomplishment-complacency)** of the scientific revolution helping end the most recent period of world domination by churches and the Spanish inquisition. The replacement of science by "lived experience" was not only a power play grabbed on to by the feminists and weak minded – but also a **balance against being too certain**. Too close to the truth, certainty, elimination of choice and chaos, "sun", Mercury - always **heed the messages** but do not presume to dogmatize on nature. Avoid the extremes – means (get it?) avoid the **absolute certainty – which has been seen on display throughout history by various groups**. I have been amazed how many people already knew this – Alexander Pope – most of the philosophers – the narratives are in obscure rhymes, tales, plays – the messages are vague and need to be investigated and understood. The learning has to transfer from generation to generation – family, father to son. Each human learns as we go.

So here in **1887** – Friedrich Wilhelm Nietzsche is aware of the great investigations in science around the world and has also studied the history of philosophy via **Diogenes Laertius** and is **confirming a view of evolution** and trying to make further sense of it. He is aware of **Richard Wagner, Herbert Spencer, Arthur Schopenhauer, Fyodor Dostoevsky, Immanuel Kant** and probably **Charles Dickens** but maybe

not **John Stuart Mill**, Thomas Henry Huxley, Edward Burnett Taylor and Ernst Heinrich Philipp August Haeckel.

The World as Will and Idea :Author(**Arthur Schopenhauer**) :Year(**1819**) :Keyword(Individual Philosophy Choice) <http://www.gutenberg.org/ebooks/search/?query=Schopenhauer>
<https://archive.org/details/theworldaswillan01schouoft/page/n10>
https://en.wikisource.org/wiki/The_World_as_Will_and_Representation

Lives of the Eminent Philosophers :Author(**Diogenes Laertius**) :Year(1472) :Keyword(Group Development Philosophy) https://en.wikisource.org/wiki/Lives_of_the_Eminent_Philosophers
<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0258%3Abook%3D1%3Achapter%3D2>

THE ORIGIN OF SPECIES BY MEANS OF NATURAL SELECTION :Author(**Charles Darwin**) :Year(**1859**) :Keyword(Individual Science Evolution) <https://www.gutenberg.org/ebooks/2009>
https://en.wikipedia.org/wiki/On_the_Origin_of_Species <https://plato.stanford.edu/entries/origin-descent/>

The Descent of Man, and Selection in Relation to Sex :Author(**Charles Darwin**) :Year(**1871**) :Keyword(Individual Science Thinkers Library) <http://www.gutenberg.org/ebooks/2300>
<https://rationalist.org.uk/archives> http://darwin-online.org.uk/EditorialIntroductions/Freeman_TheDescentofMan.html

The Expression of the Emotions in Man and Animals :Author(**Charles Darwin**) :Year(**1872**) :Keyword(Individual Science Thinkers Library)
<https://archive.org/details/expressionofemot1872darw/page/n5> <https://rationalist.org.uk/archives>
<http://darwin-online.org.uk/content/frameset?pageseq=1&itemID=F1142&viewtype=text>

Friedrich Wilhelm Nietzsche continues ...

*“..This **man of the future**, who in this **wise** will **redeem us from the old ideal**, as he will from that ideal's necessary corollary of great nausea, will to nothingness, and Nihilism; this **tocsin of noon and of the great verdict**, which renders the **will again free**, who gives back to the world its goal and to **man his hope**, this **Antichrist and Antinihilist**, this **conqueror of God and of Nothingness—he must one day come.**”*

Friedrich Engels Herr Eugen Dühring's Revolution in Science
https://www.marxists.org/archive/marx/works/download/pdf/anti_duhring.pdf ..” In the sphere of ethics, the denial of general principles clutches at the geographical and historical variety of customs and principles, and once the inevitable necessity of moral wickedness and evil is conceded, it believes itself so much the more to be above the recognition of the great importance and actual efficacy of concordant moral impulses. This **mordant scepticism**, which is not directed against particular false doctrines but against **mankind's very capacity to develop conscious morality**, resolves itself ultimately into a **real Nothing, in fact into something that is worse than pure nihilism** {194} ... It **flatters itself** that it can

easily dominate within its **utter chaos of disintegrated ethical ideas** and open the gates to **unprincipled arbitrariness**. But it is greatly mistaken: for mere reference to the inevitable fate of reason in error and truth suffices to show by this analogy alone that natural fallibility does not necessarily exclude the attainment of accuracy" {195}"

I had already recognized this **real nothing** and the **absolute vacuum** – the **gap in synapses** in human beings in the A.C.T. Magistrates court, Politicians, Feminists, etc – this complete lack of awareness of humanity at all – underdeveloped humans. The **Constant Binary certain** human – smug, sanctimony and brutal abuse of others – not willing to learn or develop further.

Anderson, R. Lanier, "Friedrich Nietzsche", *The Stanford Encyclopedia of Philosophy* (Summer 2017 Edition), Edward N. Zalta (ed.), URL =

<<https://plato.stanford.edu/archives/sum2017/entries/nietzsche/>>.

<https://plato.stanford.edu/entries/nietzsche/> also

https://en.wikisource.org/wiki/Page:The_Genealogy_of_Morals.djvu/86

Ongoing corruption needs to be managed – do not wait until high crimes emerge!

Judgment – *he who is without sin cast the first stone*. Open justice, distributive justice, restorative justice, community justice, victims rights, conferencing, negotiation, etc. **NEW continuum of the type of process**.

BLIND justice – one-eyed justice – independent – or involved. Biased and impartial.

righteousness, faith, love, and peace (self righteous/smug/superior) harm, damage, wronged, honour, **outrage**, **proportional**,

Sacrifice (to gods as well) – how can we make this stop happening? Learning men? Education? Science?

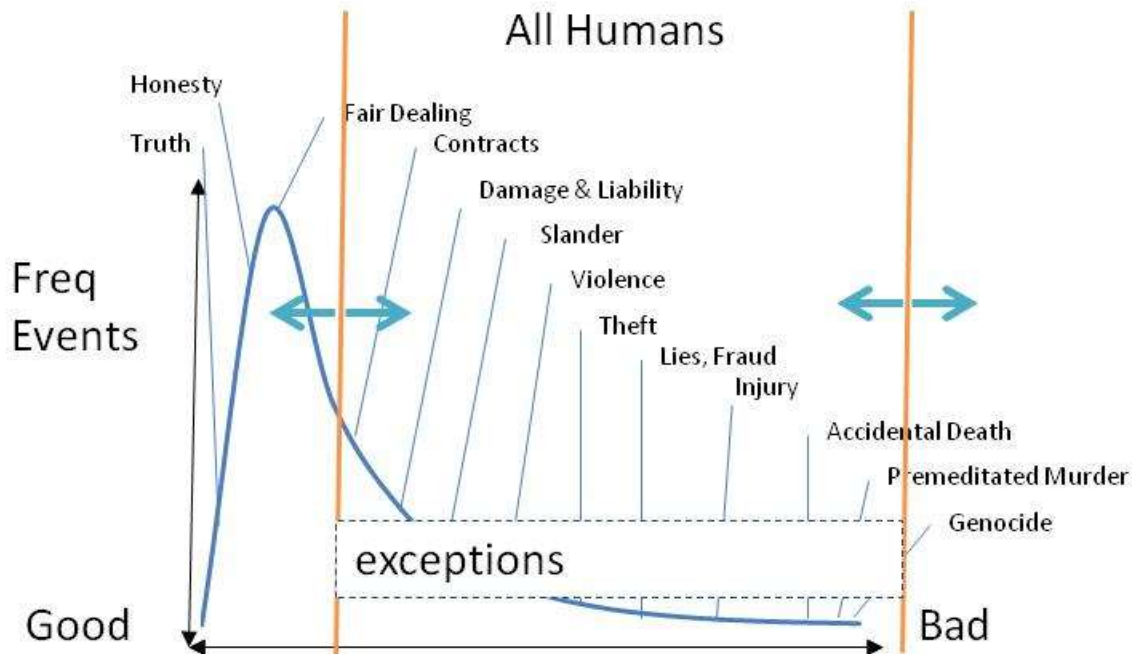
Anger – emotions – wrath of "god"

Treachery, corruption, n bad actor

Victims, perpetrator, CONSTANT enemy, CONSTANT VICTIM, mistakes, mercy, criminal, crime, punishment, "forgive others their trespasses", persecution, **crimes**, misdemeanors, damage done, injury, (learning and growing up) mistakes, slip –up, bad choices – continuum of possible choices, complexity, unintended consequences – excuses – ignorance, incapable, afraid, etc. "**it wont happen again**".

Sin, transgression, statutes (rules/law), known/unknown (ignorance) **CORRUPTION MODEL REVISITED?**

Flexible Group Legal Schema Accountability and Responsibility

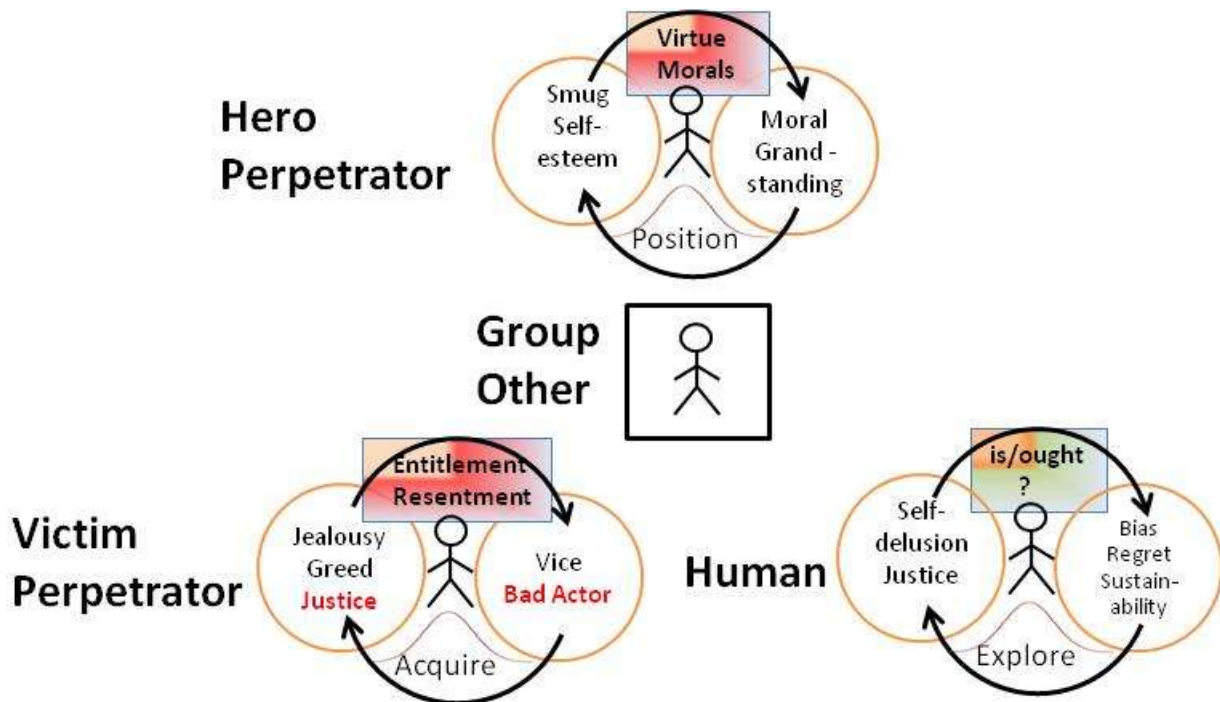


Cult of the victim where the victim gets to specify the “justice” for the alleged perpetrator like we have now with all the **feminists, blacks, designated victim groups** getting people to wash their feet in public to **atone their vigilante mob determined sins** or get rid of police departments or go on “re-education” campaigns (brain -washing) like in the public service. (lean in lean out <https://www.apsc.gov.au/lean> (**Feminist Victim doctrine**), unconscious bias- “we will tell what the “right” biases are”, etc)

See Proportion <https://humanistman.com/wp-content/uploads/2019/03/08-Humanism-Meta-Frames-Proportion.pdf>

The **certain** victim drama triangle feedback loop - is represented below with the group and the individual human – the ones who are not playing the drama narrative game. The Hero, Victim, Perpetrator triangle is represented more realistically as **bound up into two main individuals** the **hero** and the **victim**. The perpetrators is the “other” – usually within the group. The other exists so that **abuse** and **violence** can be **joyfully employed** by the **abusers**. (Nanking, etc) The Hero can be both Hero and Perpetrator – but **delude themselves** to think they are always certainly the hero. These are the Magistrates and the Labour party leader and other politicians who abuse and demonize the world playing the hero motif but perpetrate on others because of their elevated positioning feedback loop. They never see themselves as perpetrators and all abuses they inflict are “justified”. The Victim and Perpetrator is feminists, Nazis, and historically the historical victim narrative – who, full of **resentment** and **entitlement**, are willing to perpetrate all manner of abuses on the rest of the group – especially by recruiting hero perpetrators to their cause. These are the feminists, Nazis, Magistrates and, “Human Rights”, women and **many other historical victim groups**. The Group is the source for the “others” to be chosen and demonized - while they wallow in the **heroics** and **entitled victimness**. The special category

of Magistrates is that they **represent both feedback loops** simultaneously – as I observed in A.C.T Magistrates court – they see themselves as both morally superior to everyone else and at the same time entitled to abuse people and victims of having to do any work at all or listen to people try to defend themselves against allegations. Weak minded men who are easily controlled by women seem particularly suited to occupy both feedback loops at the same time. We see them too in the ABC and other media as they use their positions for their own self and feedback loops while demonizing and abusing others (heroically - in their distorted and delusional view). Feminists and women on average encourage these feedback loops and **will do everything to keep the drama narrative running and control the group Telos**. They read trashy novels and gossip about it all the time – constantly reaffirming their permanent “victimness”. Victimness **IS THEIR CERTAINTY**



Learning – changing behaviour – **improving things**, - make everything a crime – *all men are rapists – kill all men – tear everything down*. (ABC, media, commentators and feminist politicians). Destroy and punish rather than change and improve. HOPE, Positivism (see Auguste Comte),

Auguste Comte <https://www.marxists.org/reference/archive/comte/1856/general-view.htm> ..” *The truth is, and it is a truth of great importance, that **Thoughts must be systematised before Feelings, Feelings before Actions**. It is doubtless, owing to a confused apprehension of this truth, that philosophers hitherto, in framing their systems of human nature, have dealt almost exclusively with our intellectual faculties.” ..” To give such paramount importance to this portion of the subject may seem at first sight inconsistent with the proposition just laid down that the strength of the intellectual faculties is far inferior to that of the other elements of our nature. It is quite certain that **Feeling and Activity have much more to do with any practical step that we take than pure Reason**. In attempting to explain this paradox, we come at last to the peculiar difficulty of this **great problem of human Unity**. The first condition of unity is a subjective principle; and this principle in the Positive system is the **subordination of***

the intellect to the heart. Without this the unity that we seek can never be placed on a permanent basis, whether individually or collectively. It is essential to have some influence sufficiently powerful to produce convergence amid the heterogeneous and often antagonistic tendencies of so complex an organism as ours. But this first condition, indispensable as it is, would be quite insufficient for the purpose, without some objective basis, **existing independently of ourselves in the external world.** That basis consists for us in the laws or **Order of the phenomena by which Humanity is regulated.** The subjection of human life to this order is incontestable; and as soon as the intellect has enabled us to comprehend it, it becomes possible for the feeling of love to exercise a controlling influence over our discordant tendencies. This, then, is the mission allotted to the intellect in the Positive synthesis; in this sense it is that it should be consecrated to the service of the heart.”..” At the same time we have to remember that this **increased possibility of human intervention in certain parts of the External Order** necessarily coexists with **increased imperfection**, for which it is a valuable but very inadequate compensation. Both features alike result from **the increase of complexity.** Even the laws of the Solar System are very far from perfect, notwithstanding their greater simplicity, which indeed makes their defects more perceptible. The **existence of these defects** should be taken into **careful consideration; not indeed with the hope of amending them**, but as a check upon unreasoning admiration. Besides, they lead us to a **clearer conception of the true position of Humanity**, a position of which the most striking feature is the **necessity of struggling against difficulties of every kind.** Lastly, by observing these defects we are less likely to **waste our time in seeking for absolute perfection**, and so neglecting the wiser course of looking for **such improvements as are really possible.**”

(the feedback loop above, binary certainties, utopian ideals, overcoming feelings- lashing out – some integration of – unity of - heart and mind)

Hope, expectation, improvement, progress – justice has a purpose towards sustainability – avoiding death.

Metamorphoses :Author(**Ovid (Publius Ovidius Naso)**) :Year(10) :Keyword(Individual Development Choice) <https://en.wikipedia.org/wiki/Metamorphoses> <http://classics.mit.edu/Ovid/metam.html> <http://www.gutenberg.org/ebooks/21765>

Perceval, the Story of the Grail :Author(**Chrétien de Troyes**) :Year(1190) :Keyword(Group Hypothesis Choice) <https://www.poetryintranslation.com/klineasperceval.php> <https://d.lib.rochester.edu/camelot/text/bliocadran-introduction> [https://en.wikipedia.org/wiki/Perceval, the Story of the Grail](https://en.wikipedia.org/wiki/Perceval,_the_Story_of_the_Grail)

Parzival :Author(**Wolfram von Eschenbach**) :Year(1215) :Keyword(Group Hypothesis Choice) <https://www.gutenberg.org/ebooks/47297> <https://archive.org/details/Parzival> [https://en.wikipedia.org/wiki/Wolfram von Eschenbach](https://en.wikipedia.org/wiki/Wolfram_von_Eschenbach)

Great Expectations :Author(**Charles Dickens**) :Year(1861) :Keyword(Group Development Hope, Humanism) [https://en.wikipedia.org/wiki/Great Expectations](https://en.wikipedia.org/wiki/Great_Expectations) <https://www.gutenberg.org/files/1400/1400-h/1400-h.htm> <http://www.literatureproject.com/great-expectations/>

The Fourfold Root Of The Principle Of Sufficient Reason :Author(**Arthur Schopenhauer**) :Year(1813)
:Keyword(Individual Philosophy Choice) <http://www.gutenberg.org/files/50966/50966-h/50966-h.htm>
<https://plato.stanford.edu/entries/schopenhauer/>
[https://en.wikisource.org/wiki/On the Fourfold Root of the Principle of Sufficient Reason](https://en.wikisource.org/wiki/On_the_Fourfold_Root_of_the_Principle_of_Sufficient_Reason)

The World as Will and Idea :Author(**Arthur Schopenhauer**) :Year(1819) :Keyword(Individual Philosophy Choice) <http://www.gutenberg.org/ebooks/search/?query=Schopenhauer>
<https://archive.org/details/theworldaswillan01schouoft/page/n10>
[https://en.wikisource.org/wiki/The World as Will and Representation](https://en.wikisource.org/wiki/The_World_as_Will_and_Representation)

...” With reference to our exposition up to this point, it must be observed that we did not start either from the object or the subject, but from the **idea**, which contains and **presupposes them both**; for the antithesis of object and subject is its primary, universal and essential form. We have therefore first considered this form as such; then (though in this respect reference has for the most part been made to the introductory essay) the subordinate forms of time, space and causality.[7] The latter belong exclusively to the object, and yet, as they are essential to the object as such, and as the object again is essential to the subject as such, they may be discovered from the subject, i.e., they may be known a priori, and so far they are to be regarded as the common limits of both. But all these forms may be referred to one general expression, the **principle of sufficient reason**, as we have explained in the introductory essay.”

See the tribal feedback loops <https://humanistman.com/wp-content/uploads/2019/02/04-Humanism-%E2%80%93-Information-Classification-Frame.pdf> and proportion <https://humanistman.com/wp-content/uploads/2019/03/08-Humanism-Meta-Frames-Proportion.pdf>

(explore and expand these models some time)

The Human Origins Of Morals :Author(**Joseph McCabe**) :Year(1926) Age(59) :Keyword(Group Philosophy Morals) https://en.wikisource.org/wiki/The_Human_Origin_of_Morals
[https://en.wikisource.org/wiki/Author:Joseph McCabe](https://en.wikisource.org/wiki/Author:Joseph_McCabe)
https://infidels.org/library/historical/joseph_mccabe/

Prolific writer – straight talker.

Justice Examples – Rush to Judgement - Permanent Labels

One of the problems I have just realized is the **obvious habit** – the most **obvious habit** – which is claiming that one bad act of a human defines them as an evil person who can never be trusted. This is at the heart of the **“rush to judgement”** mentality. We see this today where someone claims that a person in their family (The English Royal Family) was asserted to have said “how black will the baby’s skin be”? This is declared as racism and then extended to the idea that the whole family is racist. So the victim gets world wide attention to blast their victimness around the world and like **PASSIVE AGGRESSIVE** abusers everywhere, also try to claim the higher moral ground by claiming “I have forgiven them their sins against me”.

“Racist” is a permanent term like “evil” – a permanent label. So this permanent groupthink and mobthink becomes a permanent labeling and categorization of people – individuals – based on **individual alleged instance** up to a group model.

“Evil” is the common scold of women, virtue signalers, heroes – the entitled, resentful and those who like to position themselves morally and virtuously.

I noticed that one of recent philosophers had made a similar point as **Good/Bad** becomes **Good/Evil** – while **I missed the point initially** - I think the distinction is along the lines of taking single events or instances and extrapolation to wider claims – especially designating individuals humans, groups or any individual belonging to a group as “evil” and thus a **permanent perpetrator**. This makes sense to support the **Permanent Victim Narrative which is all that feminists can comprehend** (themselves) and the **Permanent Hero Narrative** which I all weak minded males are capable of understanding.

The Royal Family “scandal” model is the same model as the **concerted feminist campaign** being run by the ABC, the media, Politicians, the Greens, Labour and weak minded men – claim one allegation against a man of “rape” – publicly declared and spread by the media about a **permanent victim narrative woman – all women are permanent victims AND ALSO never responsible for anything.**

This one allegation is enough to declare the women are victims, males are perpetrators and there is a toxic culture in – not only all of parliament house but in the whole city of Canberra. To call this conflation and exaggeration would be an understatement. Yet this is the very technique used by feminists and deliberate tactic and employed and supported by weak minded men for the “cause”. It is the very definition of **bigotry** – this deep **sick smug self righteous bigotry** that **all feminists revel in** – that allows their violence and abuse of others to grow ever larger on a permanent feedback loop.

None of these **binary certain extremists**, women, feminists and weak minded men actually understand very much at all about exploring issues or have any analysis skills in examining issues. **FAT, DUMB** and **LAZY** is what guides them to their MORAL SUPERIORITY and BINARY CERTAINTY.

No analysts in the media or commentators see the general pattern – they see each event as a salacious gossip which **feeds their immediate need to make a comment** or publish something – rather than understand a general pattern which is something **other than** what they have been brainwashed with **“all women are victims”, “All men are rapists”, “Kill all men”** – which echo around the media and politicians every day of their tiny minded, unexplored lives.

I described these patterns initially in one of my first meta frames – **Initial Conditions – Symbols**
<https://humanistman.com/wp-content/uploads/2019/02/02-Humanism-%E2%80%93-Meta-Frame-Initial-Conditions-Symbols.pdf>

What & When - Actions & Events

→ **Act** - Something happens, Action or Event

→ **Pattern** – Act happens many times

→ **Tendency** - Pattern seems to happen with defined conditions

→ **Hypothesis** – Act will happen in the future with defined conditions (a prediction)

→ **Validated** – Predicted act happens many times with defined conditions

And here the concept of **events motivations** <https://humanistman.com/wp-content/uploads/2019/02/06-Humanism-Meta-Frames-Language.pdf>

- 1. *Unplanned and Not known*
- 2. *Unplanned and known*
- 3. *Considered, Pre-meditated, planned, deliberate*

So this **instant judgement** that feminists, extremists and other binary certaintists deliberately jump all of these steps as defined above and rush straight to **VALIDATED** and **GROUPTHINK** (tribal). You will notice that the method I describe shares a strong similarity with the scientific method. It might also be described as “reasonable” or sensible.

And once the event has been validated – that it is a habit and likely ongoing event – the individual human is **labeled as EVIL** and never to be trusted again. Now remember that validated events can change over time and need to be re-visited – the circumstances may have changed – the world has moved on a bit – and the validated needs to be re-tested. ***It turns out that these poisoned apples help cure a new disease.***

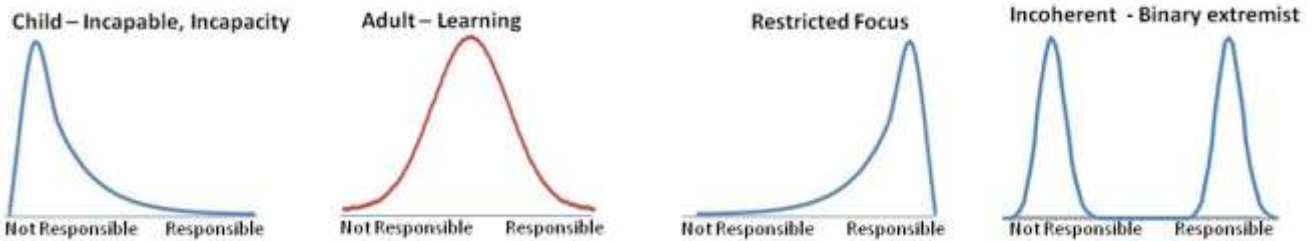
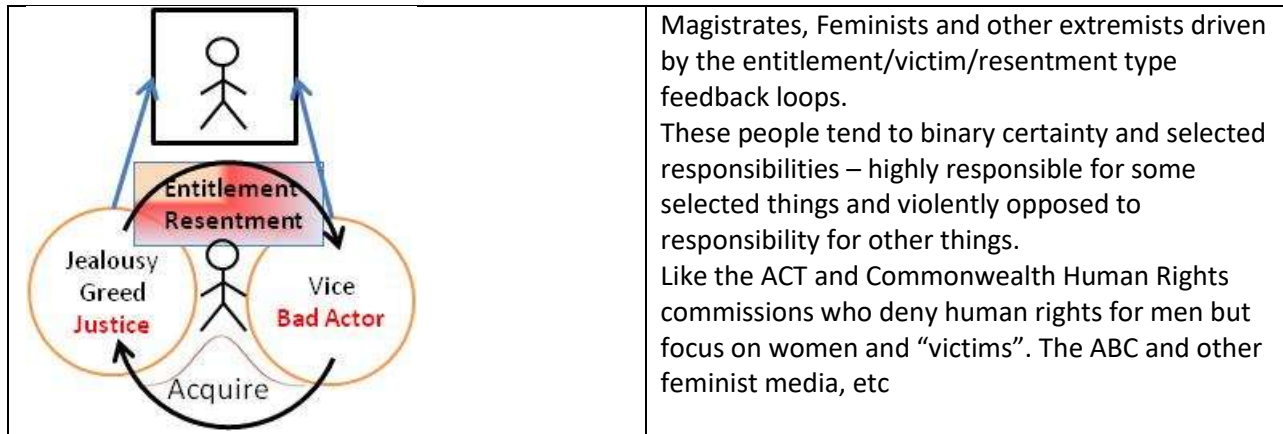
So if we were not **rushing to judgement** we might look at the frame – the context and we have tools to help us do that - like my Focus- SCUTA model.

Responsibility

I have been looking for a chance to use my two hump graph to explore things and I think I can use it to show binary thinking. If we think of responsibility - which changes during our life time - we can see that as initial humans we bear no responsibility but as we develop more and when we get older and less

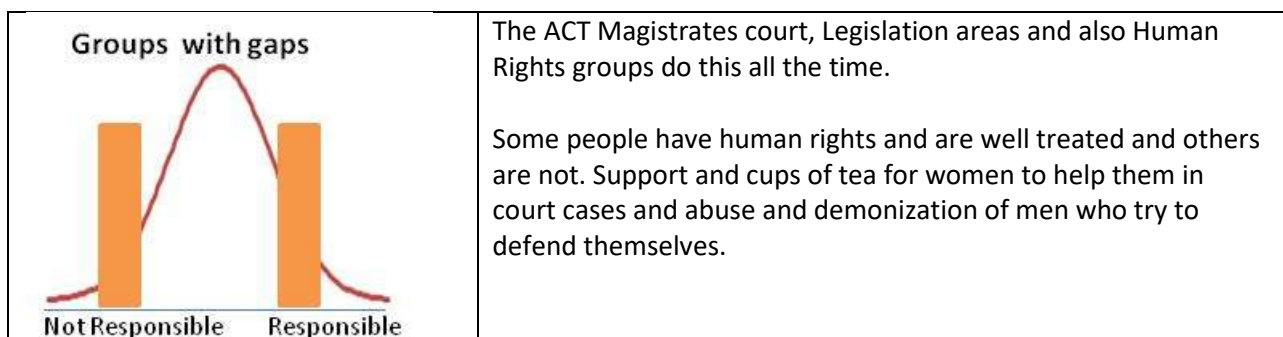
capable we bear less responsibility. There are various transitions backwards and forwards during our life times.

The **two hump graph is the binary extremists** – a kind of bi polar type, manic – who obsesses about responsibility about some things at one end and also becomes violent and abusing about taking responsibility about certain other things. So at one end a kind glory, virtue, **obsession** and at the other end a denial, violent and **abusive avoidance**.



It is worth noticing that the general corruption of groups is done by manipulating responsibility so that no-one seems responsible for some things. Sometimes this is done by **restricting their focus** – it is “someone else’s problem”. (SEP Field Douglass Adams https://en.wikipedia.org/wiki/Somebody_else%27s_problem) This is implemented systematically by the organizational runaround – procedural abuse - via all the “help” desks, web sites, court procedures, forms, etc.

Other techniques involve lying - the full responsibility is not covered – there are deliberate gaps.



Women tend (on average – Neuroticism - see big 5 personality traits gender differences) to get lost in a restricted focus view or stuck in the binary certain feedback loop – Entitlement/Resentment (based on the **permanent female victim narrative** (driven by fear, anxiety, revenge) –as we can see from the feminist extremists in the ABC, Labour party and the Greens – and will take on responsibility for women issues. But it is not just that – it is not just the **restricted focus model** - it is the **Incoherent Binary extremist** model – which is deliberately avoiding responsibility for anyone other than their in group or extremists idiotology. This is the bigotry and lack of humanity we see constantly from these people in power as they ignore and abuse people.

The world is complex so it is not easy to take responsibility for everything and nor can full responsibility be taken – sometimes we only played a part in the process. The complexity of the world is difficult to comprehend and is framed in many ways (infinitely). See <https://humanistman.com/wp-content/uploads/2019/04/10-Humanism-Complexity.pdf> , <https://humanistman.com/wp-content/uploads/2020/04/16-Humanism-%E2%80%93-Complexity-Structure.pdf> , <https://humanistman.com/wp-content/uploads/2020/04/Pattern-Worship-Choice-God.pdf>

We can see from the Monty Hall Boolean/Bayesian inference logic and probability type issue (see *Binary Groupthink -Overcoming* , <https://humanistman.com/wp-content/uploads/2021/02/Binary-Groupthink-Overcoming-1.pdf>) – it is not easy to understand 3 things simultaneously. Monty Halls doors got me very confused! I even thought of a new example – what happens if you have infinite doors and you choose one door to go through and then Monty Hall turns up and opens every other door except yours and one other. What are the calculations of probability then and why???

I had examined **Kenneth Arrow** previously but I think we can use Arrow’s theorem to explore the drama triangle about responsibility. Try to help people out of binary thinking.

This is based on older work by **Marquis of Condorcet (Marie Jean Antoine Nicolas de Caritat)** :Year(1743-1794) :Keyword(Science Philosophy) https://en.wikipedia.org/wiki/Marquis_de_Condorcet <https://plato.stanford.edu/entries/histfem-condorcet/> <https://oll.libertyfund.org/people/marie-jean-antoine-nicolas-caritat-marquis-de-condorcet>

Essay on the Application of Analysis to the Probability of Majority Decisions

<https://gallica.bnf.fr/ark:/12148/bpt6k417181>

<https://plato.stanford.edu/entries/histfem-condorcet/> **As one of the original feminists** – he had some advice for his daughter ..

*At the same time, he counsels his daughter not to exaggerate her sensitivity, for that too can be a trap: I shall not give you the useless advice to avoid passion and to beware of being too sensitive, but I will tell you to be sincere with yourself and **not to exaggerate your sensitivity**, whether for **your vanity**, to **delude your imagination**, or to **excite that of another**. (McLean and Hewitt 1994, 287)*

*He cautions her to “ensure that the feelings of **equality and justice** become second nature to you” and asks her guardians to bring her up to love freedom and equality, and to have republican values and*

virtues. Ensure that she **harbours no feelings of personal vengefulness**, and that she is taught to **protect herself from the perils of a sensitive and impulsive nature**. Let this be asked of her in my name; and let her be told that I was never prey to such things. (McLean and Hewitt 1994, 290).

https://en.wikipedia.org/wiki/Condorcet%27s_jury_theorem,

<https://demonstrations.wolfram.com/TheoreticalModelCondorcetsJuryTheoremPart1/>

He **was wrong** in his **utopian view** of humanity as expressed in “TENTH EPOCH. Future Progress of Mankind.” ..” If man **can predict, almost with certainty**, those appearances of which he understands the laws; if, even when the laws are unknown to him, experience or the past **enables him to foresee**, with **considerable probability**, future appearances; why should we suppose it a chimerical undertaking to delineate, with some degree of truth, the picture of the **future destiny of mankind** from the results of its history? The only foundation of **faith in the natural sciences is the principle**, that the general laws, known or unknown, which regulate the phenomena of the universe, are **regular and constant**; and why should this principle, applicable to the other operations of nature, be less true when applied to the developement of the intellectual and moral faculties of man? In short, as opinions formed from experience, relative to the same class of objects, are the only rule by which men of soundest understanding are governed in their conduct, why should the philosopher be proscribed from supporting his conjectures upon a similar basis, **provided he attribute to them no greater certainty than the number, the consistency, and the accuracy of actual observations shall authorise?**

Our hopes, as to the future condition of the human species, may be reduced to three points: the destruction of **inequality** between different nations; the progress of equality in one and the same nation; and lastly, the **real improvement** of man.” – The universe is both chaotic and probabilistic – he was not aware how “real’ **chaos** is – nor the “**certain dogma**” of proscribing “real improvement”

As you know – feminists like the drama triangle – where women are **victims**, someone is the **hero** and someone is the **perpetrator** – usually men. Hence we get women saying “Kill all men” or “all men are rapists” on a regular basis – because of their self-obsession (group/mobthink) but also their **love of the simple drama triangle**. All the trashy women’s novels of the world run this narrative for women and it seems to make them the most happy and paradoxically (hypocritically incoherently?) - constantly nurtures their trait **Neuroticism – Fear** and **anxiety** – a kind of constant hysteria.

So **Arrow’s impossibility theorem** is about voting – or distribution of choices based a ranking of things. So we can call the things A,B and C and we can call the Hero A , Perpetrator B and Victim C. The idea being that in all the possible drama triangles taking place around the world at any one time – there will be all possible combinations of the three things many times where the first ranked item is in control or “winning” or more “preferable” over the one below it. So ABC – means the hero is winning over the perpetrator who is winning over the victim. CBA is the victim winning over the perpetrator who is winning over the hero, etc.

Kenneth Joseph Arrow :Year(1921-2017) :Keyword(Sociology, Choice)

https://en.wikipedia.org/wiki/Kenneth_Arrow <https://www.nobelprize.org/prizes/economic-sciences/1972/arrow/biographical/> <https://royalsocietypublishing.org/doi/10.1098/rsbm.2019.0002>

<https://www.investopedia.com/terms/a/arrows-impossibility-theorem.asp> and
<https://plato.stanford.edu/entries/arrows-theorem/> Copyright © 2019 by Michael Morreau
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1. The Will of the People?

Some of the trouble with social orderings is visible in a simple but important example. Say there are three alternatives A, B and C to choose among. There is a group of three people 1, 2 and 3 whose preferences are to inform this choice, and they are asked to rank the alternatives by their own lights from better to worse. Their individual preference orderings turn out to be:

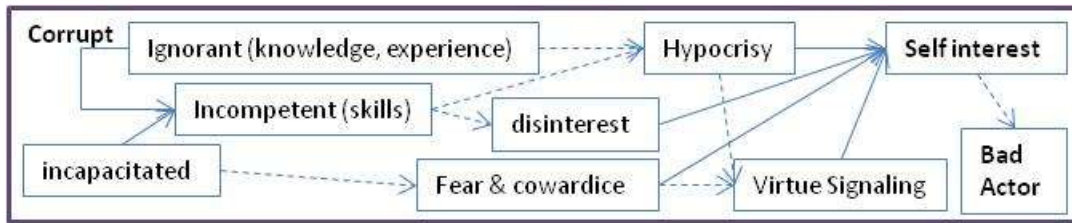
1. ABC
2. BCA
3. CAB

That is, person 1 prefers A to B, prefers B to C, and prefers A to C; person 2 prefers B to C, and so on. Now, we might hope somehow to arrive at a single “social” ordering of the alternatives that reflects the preferences of all three. Then we could choose whichever alternative is, socially, best—or, if there is a tie for first place, we could choose some alternative that is as good as any other. Suppose, taking the alternatives pair by pair, we put the matter to a vote: we count one alternative as socially preferred to another if there are more voters who prefer it than there are who prefer the other one. We determine in this way that A is socially preferred to B, since two voters (1 and 3) prefer A to B, but only one (voter 2) prefers B to A. Similarly, there is a social preference for B to C. We might therefore expect to find that A is socially preferred to C. By this reckoning, though, it is just the other way around, since there are two voters who prefer C to A. We do not have a social ordering of the alternatives at all. We have a cycle. Starting from any alternative, moving to a socially preferred one, and from there to the next, you soon find yourself back where you started.^[1]

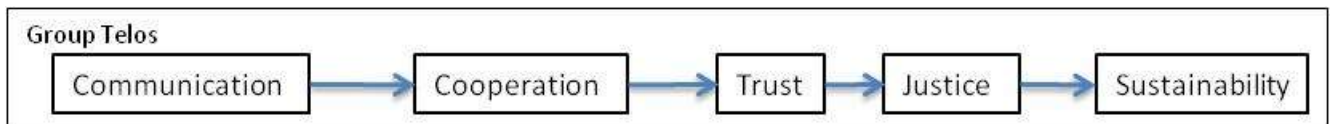
*This is the “paradox of voting”. Discovered by the **Marquis de Condorcet** (1785), it shows that possibilities for choosing rationally can be lost when individual preferences are aggregated into social preferences. Voter 1 has A at the top of his individual ordering. This voter’s preferences can be maximized, by choosing A. The preferences of 2 or 3 can also be maximized, by choosing instead their maxima, B or C. Pairwise majority decision doesn’t result in a social maximum, though. A isn’t one because a majority prefers something else, C. Likewise, B and C are not social maxima. The individual preferences lend themselves to maximization; but, because they cycle, the social preferences do not.*

Responsibility Model

You will remember my general layered schema model introduced here <https://humanistman.com/wp-content/uploads/2019/10/Debates-Human-Difficulties.pdf> , <https://humanistman.com/wp-content/uploads/2020/04/15-Humanism-Corruption-Nation-Choice-Virtue.pdf> we get the idea of a group of humans having mixed skills, knowledge, capacity and capabilities that range from simple things to highly advanced things. Humans can advanced beyond the various layers of corruption.



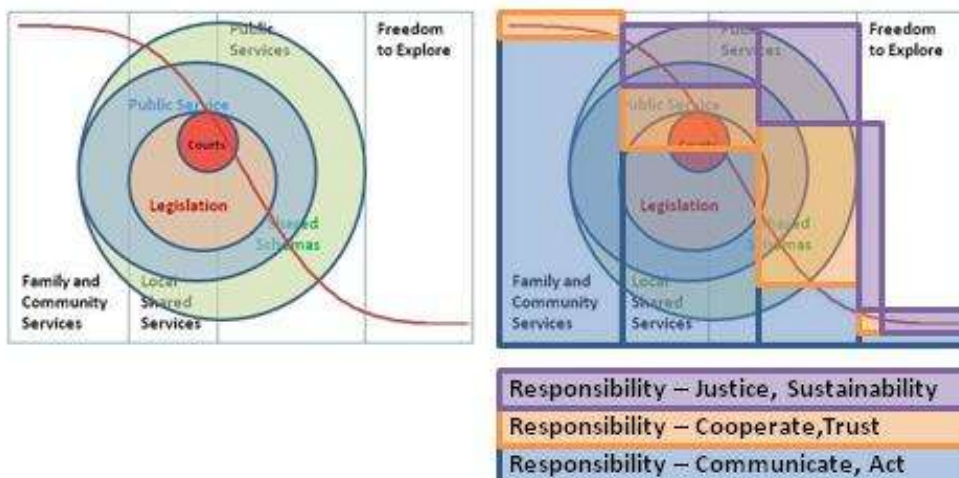
We can represent these with schemas radiating out some central point for the group with courts, legislation, public service and shared schemas – which still room for individuals to explore variance on very simple things to very advanced things. These are important exploration areas. Totalitarian, Tyrannies, Feminists, Communists tend to want to limit variance as much as possible.



Individual humans interact **pluralistically** (Hanna Arendt, Isaiah Berlin) with shared group schemas and will form little groups which connect with the central schemas. The main shared groups schema are around the concept of nation and we can see how individual responsibility is linked to the central schemas while still leaving room to explore other smaller groups.

Isaiah Berlin :Year(1909-1997) :Keyword(Sociology) https://en.wikipedia.org/wiki/Isaiah_Berlin
<https://plato.stanford.edu/entries/berlin/notes.html> <http://berlin.wolf.ox.ac.uk/>

Hannah Arendt :Year(1906-1975) :Keyword(Philosophy Humanism)
<https://plato.stanford.edu/entries/arendt/> http://self.gutenberg.org/articles/eng/Hannah_Arendt
http://sduk.us/afterwork/arendt_the_human_condition.pdf

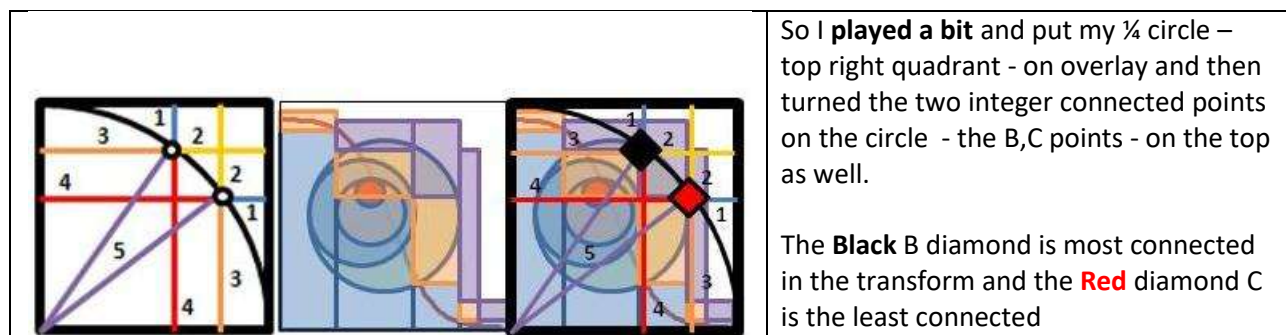


Our responsibilities vary with our skills, etc. Things we are competent at we tend to perform often and share with others or perform on behalf of the group. We **communicate** with others regularly – by teaching, helping and advising and also showing and doing. It is also **our responsibility** to **cooperate** and

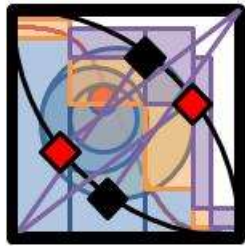
trust based on the notion that the individuals performing roles and different capabilities – especially things we know little of – are **acting** and **communicating** in the same **authentic** and **responsible** way that we are. We also **have responsibility** to **notice justice** and **sustainability threats** to the group – **potential corruptions** for our shared group telos. These things will often be difficult to notice if they are too far away from us, or hidden behind layers of secrecy and corruption. It was interesting for me to notice the interplay between the curved line of capabilities and the box structure of responsibility types. It is almost like there is a bit of **give and take** – the idea that even if you are competent – you are not always responsible for everything you do – there is **room to make mistakes** about some things – even the **most simple things**. But also too this is balanced up nicely with the idea that things you do not have immediate capability in – things above the curve – are things you **ought to learn** – a room for further development step based on solid capability you have already developed.

Also too is the relative sizes of the Trust and Cooperate Responsibilities depending on how far along the capability – you are required to trust most the things you know little about (like how to fly complex airplanes or use complex machines) – but because they are in the shared schemas for the group they should have some sense of ongoing **utility** and some **historical success** (a **validated hypothesis**) of sustainability. (Bayesian inference – prior knowledge).

I am tempted to juxtapose the model against the circle model in the top right quadrant **for fun** – is this another one of my biases? <https://humanistman.com/wp-content/uploads/2021/02/Squares-Circles-and-5-Integers.pdf>



The above model is just some **playing around** and **exploring some concepts** and models but it might help explore some ideas of tensions and choice between things. It is interesting to me to overlay the part circle as analyzed and transformed and the cumulative curve. The Black diamond B is the most connected part of the circle yet one step down and one step to the right we find the red diamond C which is the least connected and between them we seem to have the most complexity and path into further chaos - just at the very point of our responsibilities with the shared schemas – where we have maximized our stable/reliable/comfortable **Responsibilities** of **Communicate and Act**, our slightly constrained **Responsibilities** where we **cooperate and trust** and dive into the chaos and potential corruptions of our **Responsibilities** of **Justice and Sustainability**.



It is interesting to notice too the 3rd quadrant overlay also has circle points H (Black) and I (Red) to balance the B(black) and C(red) points of the 1st quadrant. Indicating that being less advanced in skills and capability is more fraught as being more advanced but with less frequency (humans advanced to that level). Capability over numbers – technology versus mob.

These nicely surround the cumulative red curve and our schemas – suggesting to me the idea of being **too stable – stagnant** - to match the idea of being **too chaotic – these tensions between choices and complexity**.

So Fat, Dumb and Lazy complacency and maybe mobs too - we see at circle points H and I

But if we fully map the transformed inner circle points within the quadrant we get many different points e.g. all points have 2 options on the 5th step of the transformation - B and C – each have two options which have different levels of “connectedness/energy/choice” using integer level steps. These seem to “balance out” . (I will not map them all here but it could be interesting to do so and see what kind of “path” of least resistance would look like – map the 4 quadrant integer circle point transforms – to one quadrant). **It is just a model – exploration - not even an hypothesis.**

Jordan Peterson - 2017 Maps of Meaning 02: Marionettes & Individuals (Part 1)

<https://www.youtube.com/watch?v=EN2lyN7rM4E>

Jordan Peterson explores several models of **what is** and **what ought to be** using the narrative of Pinocchio – as portrayed by Walt Disney – using the various archetypes. The transformations into full adulthood from just a wooden puppet by embracing the various choices – **taking responsibility** - including facing chaos.

One of the most **influential concepts** of the idea of responsibility – is the **time dimension**. Remember when we use the Focus model it can help us explore concept and understand them so let us see what comes up when we use the focus model. **Scope** – individual, family up to and groups telos – but maybe not universe? **Coverage** – emphasis on humans and omission of non humans. **Usability** – simplicity and complexity – somewhere in the middle – a range - and suitable to the doctrine of the mean. **Time** – Immediate and Future and **repeated patterns** – and this is where some issues arises – **statute of limitations** – actions of a child and now adult, historical allegations. The perpetual **historical victim** verses – making a stand and the time. **Timely communication** - and action rather than smouldering resentment, revenge and manipulation. **Abstraction** – specific/general – the doctrine of the mean – sufficient detail to be specific enough to be held accountable and learn. Sufficiently general to be able to connect learning and patterns to related schemas. E.g. Stop feeding your children **poisoned apples** becomes stop feeding your children **poisoned food of any kind**.

“coercive control” - domestic violence – arguments – fighting - bare a grudge – women - revenge planning scheming – spiteful women – extended war – mercenaries – recruiting heroes.

Accountability

The “day of reckoning” (justice, trade) – “there is an account to pay” (justice, trade, fair dealing)– “Learn from your mistakes” – “Change” – “Promise” – “there is no accounting for his behavior” (reason, conscience)

You cannot be accountable for something you are not responsible for – this - is why Bad Actors always avoid being seen to be responsible. **Someone else is to blame.** Right and wrong come in here and either the **developing child does not know right from wrong** – or they know and did it anyway – with intent or by mistake.

I suspect that the **feminist extremist idiotology** - taking over the school and university system - has destroyed the ability for humans to develop this ability to recognize and continue to develop the very idea of “right” and “wrong” – which is sometimes called “**Morals**” and **replaced it with the constant female victim narrative, virtue signaling** and simple **slogans** and rules like – Respect all women’, “All men are to blame”, “Speak out about violence against women’, Respect Aborigines, etc.

None of the people I dealt with in the A.C.T. Magistrates court seemed to have **developed any Morals** – nor many of the politicians, politicians staffers, media, human rights and many others. The age groups ranged from young girls and boys – right up to 60 years. Women in Australia (with a few exceptions) mostly show no **moral character** – mainly just victim narratives, virtue signaling and instant certain judgement. The idea of **exploring** and **developing** some kind of “**Moral character**” has been largely replaced by supporting the **certain cause. Feminism and victim narratives.**

It a very real sense – the **individual responsibility and accountability notion has been replaced** by the propaganda and **certain cause idiotology of feminism.**

So when Andrew Leigh and the others who have abused me (and continue to do so) – it is not just any Mob that they seem to be surrounding themselves with – it is the **Feminist Cause MOB** which they believe in and have been indoctrinated to be subservient to. They seem to **cease to exist as individuals with any accountability for their actions** (The Registrar, his staff, Politicians, the political staffers, the Supreme Court staff, the ABC, etc) – the Cause is accountable – but their responsibility allows them to **gleefully inflict as much personal rewarding corruption and abuse** – at least as equivalent as Nazi Guards and Japanese Soldiers at Nanking. Their **individual accountability** is been removed to be replaced by **no individual accountability at all** - a free for all, do what you like, etc.

Hence we see politicians, their staffers and many others in the community “getting away with it” - they have no sense of self, standing or morals. Many of them say – including State Political leaders – “everyone is doing it”. That **corruption is justified because all are doing it** – the mob is in charge – the cause is in charge – no individual exists, hence graft, nepotism and oligarchies run the place.

But it is worse than that. The Feminists, like the Nazis before them – then **replace individual accountability** with **Mob justice.** The Jew, the White Man – the target of the mob and the cause is **instantly individually accountable and swift justice is delivered by the mob. The A.C.T. Magistrates**

and their staff – instantly judge men as guilty and make permanent orders against them in court – even when they are unaware of any charges against them and are not there to defend themselves.

So violence and personal abuse is justified by making your declared enemies accountable for everything that happens. Feminists do this all the time – mobs do this. It is tribal warfare and driven by “underdeveloped human” – but highly developed Darwinian organism evolutionary - base response type mechanisms.

A Little Anecdote. I was playing cricket with my team and umpiring (as we all have to do). The young fast bowler was bowling at my team member these very fast short balls and he was hooking them over the boundary for 6. After a few of these he bowled a very fast ball straight at the Batsmen’s face – the batsman dodged it but it hit him on the elbow and he broke his arm. The Bowler immediately turned around to me – the umpire – and said **“It slipped”**.

I took the batsman to hospital and rang his girlfriend. The idea in cricket is that is supposed to be a fun game of skill – a testing ground for developing good behavior and enjoying life. “Bean balls” – especially fast full tosses aimed to kill the batsman is something which is generally discouraged and seen as bad sportsmanship – but also dangerous and potentially inflammatory leading to greater mob violence as you see in American Baseball games.

Now – the Captain came straight over to me (I was captain) after this and was ready for a fight – this bowler had probably done this before and they were expecting a reaction. Who knows - maybe the captain told him to do it. My reaction was one of disappointment and dismay rather than anger. That a human could so lose sight of the reason we play cricket and the general rules and etiquette we play by which it make it so enjoyable. I simply shook my head and left the field helping the batsman to hospital.

Here we get the idea of a **conscience**. <https://en.wikipedia.org/wiki/Conscience> Pinocchio’s’ Jiminy Cricket. https://en.wikipedia.org/wiki/Jiminy_Cricket . The voice in the head that **somehow helps guide** us in our choices. We need to maintain some **history** of our own **choices and consequences** – and we build a **guiding voice** to help us reflect on our choices – big choices and simple things we do on a daily basis. This is a very **good opportunity** to **build relationships** – particularly with a trusted individual – a partner – someone you can share ideas, issues and problems with. It becomes a way of **building relationships** by **communicating about choices and consequences** and **reflections** about your conscience – your approaches, techniques and **shared wisdom**.

Decency, Humanity.

The guiding voice needs to be developed with you own lifetime because it goes nowhere after that – except as memes to your friends and children. Or maybe a book that can be read by others. All of these things help us understand what individual accountability means.

De Officiis :Author(**Marcus Tullius Cicero**) :Year(-44) :Keyword(**Individual Humanism Morals**)

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

http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Cicero/de_Officiis/home.html

<https://oll.libertyfund.org/title/cicero-on-moral-duties-de-officiis> ..” But war should be undertaken in such a way that it may seem nothing else than a **quest of peace**. Moreover, it belongs to a brave and firm man not to be disturbed in misfortune, nor to be so **thrown off his balance** as to be, in the trite [51]phrase, hustled down from his position, but to take prompt thought and counsel, and not to be **betrayed into unreason**. While as much as this belongs to a great mind, it is also the part of a man of **transcendent ability to anticipate the future in thought**, and somewhat beforehand to consider what is liable to happen on either side, and what is to be done in case of any possible event, so as not to be compelled at any time to say, **“I had not thought of this.”**

Meditations :Author(**Marcus Aurelius**) :Year(161) :Keyword(Individual Philosophy)
<http://www.gutenberg.org/ebooks/2680> <https://archive.org/details/meditations00marcuoft/page/n8>

The Theory of Moral Sentiments :Author(**Adam Smith**) :Year(1759) :Keyword(Individual Philosophy Morals)
https://en.wikisource.org/wiki/The_Theory_of_Moral_Sentiments
<https://www.adamsmith.org/the-theory-of-moral-sentiments>
https://en.wikipedia.org/wiki/The_Theory_of_Moral_Sentiments **Propriety, Merit, Duty**

Faust :Author(**Johann Wolfgang von Goethe**) :Year(1790) :Keyword(Group Play Morals)
https://en.wikipedia.org/wiki/Johann_Wolfgang_von_Goethe
<http://www.gutenberg.org/ebooks/author/586> <https://freeditorial.com/en/books/faust-part-i>

“Come then, **employ your lofty inspiration**, And carry on the poet's avocation, Just as we carry on a love affair. Two meet by chance, are pleased, they linger there ,Insensibly are link'd, they scarce know how; Fortune seems now propitious, adverse now, Then come alternate rapture and despair; And 'tis a true romance ere one's aware. Just such a drama let us now compose. **Plunge boldly into life**—its depths disclose!”

The Maxims and Reflections Of Goethe (TRANSLATED BY BAILEY SAUNDERS WITH A PREFACE NEW YORK THE MACMILLAN COMPANY) :Author(**Johann Wolfgang von Goethe**) :Year(1906) :Keyword(Group Philosophy Humanism) <http://www.gutenberg.org/files/33670/33670-h/33670-h.htm>
<https://archive.org/details/maximsreflection00goetrich/page/n8/mode/2up>
<http://www.gutenberg.org/files/33670/33670-h/33670-h.htm> “As a preface and note of warning to them all, he reiterates the words of the preacher: **“there is no new thing under the sun.”** **Yes!** says Goethe, there is nothing worth thinking but it has been thought before; **we must only try to think it again**. “It is only when we are faithful,” he says elsewhere,[2] “in arresting and noting our present thoughts, that we have any **joy in tradition**; since we **find the best thoughts already uttered**, the finest feelings already expressed. This it is that gives us the perception of that **harmonious agreement to which man is called**, and to which he must conform, often against his will as he is much too fond of fancying that the world begins afresh with himself.” What Goethe means is that we shall do best to find out the truth of all things for ourselves, for on one side truth is individual; and that we shall be happy if our individual truth is also universal, or accords with the wisest thought of the past. It is in this practical light that we must view the maxims, and not as mere academic generalities.”..

“From time to time I meet with a youth in whom I can wish for no alteration or improvement, only I am sorry to see how often his nature makes him quite ready to swim with the stream of the time; and it is on this that I would always insist, that man in his fragile boat has the rudder placed in his hand, just that he may not be at the mercy of the waves, but **follow the direction of his own insight.**”

The Social Contract & Discourses :Author(**Jean-Jacques Rousseau**) :Year(1761) :Keyword(Individual Philosophy) <http://www.gutenberg.org/ebooks/46333>
<https://archive.org/details/therepublicofpla00rousoft/page/n5>
<https://oll.libertyfund.org/titles/rousseau-the-social-contract-and-discourses>

Groundwork of the Metaphysics of Morals :Author(**Immanuel Kant**) :Year(1785) :Keyword(Individual Philosophy Morals) https://en.wikipedia.org/wiki/Groundwork_of_the_Metaphysic_of_Morals
<http://www.gutenberg.org/ebooks/author/1426>
http://www.inp.uw.edu.pl/mdsie/Political_Thought/Kant%20-%20groundwork%20for%20the%20metaphysics%20of%20morals%20with%20essays.pdf

First Principles :Author(**Herbert Spencer**) :Year(1946) :Keyword(Individual Philosophy Thinkers Library) <https://archive.org/details/in.ernet.dli.2015.190697/page/n5> <https://rationalist.org.uk/archives>
https://en.wikipedia.org/wiki/Herbert_Spencer

The Rational Good: A Study in the Logic of Practice :Author(Leonard T. Hobhouse) :Year(1921) :Keyword(Individual Reason Thinkers Library) <https://archive.org/details/rationalgoodast00hobhgooq/page/n7> <https://rationalist.org.uk/archives>
<https://www.routledge.com/The-Rational-Good-A-Study-in-the-Logic-of-Practice/Hobhouse/p/book/9781138929371>

The Illusion of National Character :Author(**Hamilton Fyfe**) :Year(1940) :Keyword(Individual Nation Thinkers Library) <https://archive.org/details/illusionofnation035135mbp/page/n8>
<https://rationalist.org.uk/archives> <https://onlinelibrary.wiley.com/doi/abs/10.1111/j.1467-923X.1938.tb01314.x>

Ideals and Illusions :Author(**Lizzie Susan Stebbing**) :Year(1948) :Keyword(Individual Philosophy Thinkers Library) <https://archive.org/details/in.ernet.dli.2015.263146> <https://rationalist.org.uk/archives>
<https://plato.stanford.edu/entries/stebbing/>

Atlas Shrugged :Author(**Ayn Rand**) :Year(1957) :Keyword(Individual Novel Morals) https://en.wikipedia.org/wiki/Atlas_Shrugged
<https://www.nationallibertyalliance.org/files/docs/Books/Atlas%20Shrugged.pdf>
https://archive.org/details/Ayn_Rand_Atlas_Shrugged/page/n1/mode/2up

Modern Moral Philosophy :Author(**Gertrude Elizabeth Margaret Anscombe**) :Year(1958) :Keyword(Individual Philosophy Morals) <https://www.pitt.edu/~mthomps/readings/mmp.pdf>
<https://stanford.library.sydney.edu.au/archives/win2013/entries/anscombe/>
<https://www.cambridge.org/core/journals/philosophy/article/modern-moral->

philosophy1/9E56836F22C34BE2CE4A3E763691C2FB **obligation, meaning, Humes “ought”, is, owes, needs, wants, flourishing, verdict (internal judge), unjust, contract, reasonable, principled,**

The Illusion of consciousness :Author(**Daniel Dennett**) :Year(2003) :Keyword(Group Development Learning, Choice) https://www.ted.com/talks/dan_dennett_the_illusion_of_consciousness?language=en
<https://ase.tufts.edu/cogstud/dennett/> https://en.wikipedia.org/wiki/Daniel_Dennett

“Free will While he is a confirmed compatibilist on free will, in "On Giving Libertarians What They Say They Want"—chapter 15 of his **1978 book Brainstorms**[28]—Dennett articulated the case for a **two-stage model of decision making** in contrast to libertarian views. The model of decision making I am proposing has the following feature: when we are faced with an important decision, a **consideration-generator** whose output is to **some degree undetermined**, produces a series of considerations, some of which may of course be immediately rejected as irrelevant by the agent (consciously or unconsciously). Those considerations that are selected by the agent as having a more than negligible bearing on the decision then figure in a reasoning process, and if the agent is in the main reasonable, those considerations ultimately serve as **predictors and explicators of the agent's final decision.**[29]”

Consciousness Explained :Author(**Daniel Dennett**) :Year(1991) :Keyword(Group Development Learning, Choice) https://en.wikipedia.org/wiki/Consciousness_Explained <https://ase.tufts.edu/cogstud/dennett/>
<https://ase.tufts.edu/cogstud/dennett/papers/precisCE.pdf>

“There is no single, definitive "stream of consciousness," because there is **no central Head-quarters**, no Cartesian Theater where "it all comes together" for the perusal of a Central Meaner. Instead of such a single stream (however wide), there are **multiple channels in which specialist circuits try, in parallel pandemoniums, to do their various things**, creating **Multiple Drafts** as they go. Most of these fragmentary drafts of "narrative" play short-lived roles in the modulation of current activity but some get promoted to further functional roles, in swift succession, by the activity of a virtual machine in the brain. The seriality of this machine (its "von Neumannesque" character) is not a "hard-wired" design feature, but rather the upshot of a succession of coalitions of these specialists.”

Intentional Systems Theory :Author(**Daniel Dennett**) :Year(1971) :Keyword(Group Development Learning, Choice) <https://ase.tufts.edu/cogstud/dennett/papers/intentionalsystems.pdf>
https://en.wikipedia.org/wiki/Intentional_stance <https://ase.tufts.edu/cogstud/dennett/links.html>

Hypothesis + Prediction = BELIEF

“The central epistemological claim of intentional systems theory is that when we treat each other as intentional systems, using attributions of beliefs and desires to govern our interactions and **generate our anticipations**, we are similarly finessing our ignorance of the details of the processes going on in each other’s skulls (and in our own!) and **relying, unconsciously, on the fact that to a remarkably good first approximation, people are rational.** We risk our lives without a moment’s hesitation when we go out on the highway, confident that the oncoming cars are controlled by people who want to go on living and know how to stay alive under most circumstances. **Suddenly thrust into a novel human scenario**, we can usually make sense of it effortlessly, indeed involuntarily, thanks to our innate ability to see what people

ought to believe (**the truth about what's put before them**) and ought to desire (what's good for them). So second-nature are these presumptions that when we encounter a person who is **blind, deaf, self-destructive or insane**, we **find ourselves unable to adjust our expectations without considerable attention and practice.**"

Daniel Dennett: De-Darwinizing Culture, Daniel Dennett on Tools To Transform Our Thinking

:Author(**Daniel Dennett**) :Year(2015) :Keyword(Group Development Learning, Choice)

<https://play.acast.com/s/intelligencesquared/danieldennettontoolstotransformourthinking->

<https://ase.tufts.edu/cogstud/dennett/links.html> <https://www.youtube.com/watch?v=OsLBMr51-bo>

"Free Floating Rationale – costly signaling"

Rules for making Peace :Author(**Jordan B. Peterson**) :Year(2005) :Keyword(Individual Scientist Peace)

<https://jordanbpeterson.com/scientific-papers/making-peace/>

The Octopus, the Sea, and the Deep Origins of Consciousness | Peter Godfrey Smith | Talks at Google

44,492 views • May 12, 2017 <https://www.youtube.com/watch?v=iENXfnOobzw>

Now - one of the main problems of exploring the Individual Telos is that it tends to apply to individual humans – humans who see themselves as human, part of the human race and a developing human individual full of humanity. But when **societies create public services and public positions** which operate on the **behalf of the public we get some problems - Particularly with accountability**. These people to some extent – are put in positions where normal individual humanity does not apply. Armies – for example – are given powers to kill people on behalf of the group they represent – so great care has been taken to try to ensure that there are **rules of conduct** – even in all out wars. The concepts of **War crimes** and **Human dignity** emerge to try to ameliorate the brutality of war – treating prisoners of war with respect and engaging in a "fair fight". While fighting has been done by men publicly in boxing rings and other arenas – there was a concept of rules, and a **fair treatment of fighters**. "He put up a good fight' but was soundly defeated. Jordan Peterson highlights (https://en.wikipedia.org/wiki/12_Rules_for_Life) some of the deep parallels with various animal groups and shared structures of the brain and bodies of mammals and other related life forms which go back over millions of years. Total Annihilation of tribes in constant feedback loops was largely replaced by the concept of **cooperation** (evolutionarily successful) – and groups of individuals who cooperated did better than those who didn't. (see Dan Dennett as well

Responsibility and accountability looks different in armies and large group structures – compared to families and small groups.

Learning

Emile :Author(**Jean-Jacques Rousseau**) :Year(1762) :Keyword(Group Development Learning, Education)

https://en.wikipedia.org/wiki/Emile,_or_On_Education <http://www.gutenberg.org/ebooks/5427>

<https://oll.libertyfund.org/title/rousseau-emile-or-education> "The wisest writers devote themselves to

*what a man ought to know, without asking what a child is **capable of learning**. They are always looking for the man in the child, without considering **what he is before he becomes a man.**"*

Learning is almost too big to organize. I have slept and dwelt on this for many weeks and I struggle to organize it conceptually. It is everything one might describe as the human experience. We experience, think, remember, integrate and more what makes us human and individual. It sits with responsibility, accountability, popularism and justice - it integrates them all together in some kind of human condition.

Rules, tools, simple things at home – social skills, eating, health care, safety, language, **Jean Piaget**, **Michael Commons**, **Abraham Maslow**, **Jordon Peterson** (self authoring), **Lev Vygotsky** https://en.wikipedia.org/wiki/Lev_Vygotsky - mentors, experiences, goals, skills, capabilities, tests, challenges, opportunities, choices, etc. Too much detailed analysis and design work becomes "psychobabble" – go outside and play for a while and see what you can explore. Build some models, drink some wine, dance, make mistakes, "live, love, laugh and be happy" (The Red Red Robin Song) <https://www.youtube.com/watch?v=7ScH-X91qmo>, [https://en.wikipedia.org/wiki/When_the_Red,_Red_Robin_\(Comes_Bob,_Bob,_Bobbin%27_Along\)](https://en.wikipedia.org/wiki/When_the_Red,_Red_Robin_(Comes_Bob,_Bob,_Bobbin%27_Along)) etc.

Dan Dennet's - Intentional Stance, Agency.

Motivation and Personality :Author(**Abraham Maslow**) :Year(1954) :Keyword(Individual Development Education, Art) <https://www.eyco.org/nuovo/wp-content/uploads/2016/09/Motivation-and-Personality-A.H.Maslow.pdf> https://en.wikipedia.org/wiki/Abraham_Maslow <https://holybooks.com/motivation-and-personality/>

Self Actualisation , Nirvana Now!

*"He chooses the motivations to which he will attribute the behavior, for instance, in accord with his generalized optimism or pessimism. I find the latter choice to be made far more frequently today, so frequently that I find it useful to name the phenomenon "downlevelling of the motivations." Briefly put, this is the **tendency to prefer**, for explanatory purposes, the **lower needs** to the middle needs, and the middle needs to the higher. A purely materialistic motivation is preferred to a social or metamotivated one, or to a mixture of all three. It is a kind of **Paranoid-like suspicion**, a form of **devaluation of human nature**, which I see often but which, to my knowledge, has not been sufficiently described. I think that any complete theory of motivation must include this additional variable."*..

*"I must call attention also to **what has been overlooked almost universally** even though now it seems very obvious, namely that the **blessings we have already achieved come to be taken for granted**, to be **forgotten**, to drop out of consciousness, and finally, even, **not to be valued any more** -at least until they are taken away from us"*

*"The present struggle for **women's "liberation"** will serve as a single example (I could have chosen dozens of others) to illustrate this complex but important point, and to show how many people tend to think in a dichotomous and splitting way rather than in a hierarchical and integrative way. In general it may be said that today, in our culture, the young girl's dream, a dream beyond which she cannot see, is*

most often of a man who falls in love with her, who gives her a home, and who gives her a baby. In her **fantasies she then lives happily ever after**. But the fact of the matter is that no matter how much one longs for - a home or for - a baby, or for a lover, that **sooner or later one can become sated** with these blessings, will **take them for granted**, and will start to feel restless and discontented as if something were lacking, as if **something more** had to be attained. The **frequent mistake** then is to turn upon the home and the baby and the husband as something of a fake, or perhaps even a **trap or an enslavement**, and then to long for the higher needs and higher **gratifications** in an either/or way, e.g., for professional work, for freedom to travel, for personal autonomy, and the like. The main point of **Grumble Theory**, and of **Hierarchical Integrative Theory of Needs**, is that it is **immature and unwise** to 'think of these as mutually exclusive alternatives. It is best to think of the **discontented woman** as **profoundly wishing to hang on to everything that she has and then-like the labor unionists-asking for more!** That is to say that she generally would like to keep all her blessings and have additional ones as well. But even here it is as if **we have not yet learned this eternal lesson**, that whatever she yearns for, a career or whatever, **when it is achieved the whole process will repeat itself**. After the period of happiness, excitement, after fulfillment comes the **inevitable taking it all for granted**, and becoming restless and **discontented again for More!**

*"The demand for **"Nirvana Now!"** is itself a **major source of evil**, I am finding. If you demand a perfect leader or a perfect society, you thereby **give up choosing between better and worse**. **If the imperfect is defined as evil, then everything becomes evil, since everything is imperfect.**"*

Benjamin Spock https://en.wikipedia.org/wiki/Benjamin_Spock - "child's needs" - what about family needs or the universe's "needs"? Always the bounded certainties for binary hysterical extremists. **The one best way to do everything**. Aristotle - always ask questions - the army - always do your certain duty - **how big is this inbetween** and is it **possible to explore it all?**

Passing tests set by others does help to progress in some activities - building more responsibility and accountability.

What about new tests devised by no-one except yourself?

Humans want you to learn. Your learning will help us all along the journey. It does not have to be popular - but if you do your best with responsibility and accountability to yourself and humans - justice will recognize and understand your efforts.

All the group Telos is to be explored - Communication, Cooperation, Trust, Justice and Sustainability.

Education, development, teaching, practicing, etc. Learn how to swim, eat, play, think. **Learn how to learn.**

Following instructions, reading the manual, working as part of a team of group - taking orders from someone in authority. Standing up for yourself and others - the individual versus the group/mob. When to get help from others - when to do things on your own.

Estimating, sizing, large effort versus small effort, exploring – via mental abstractions, small tests, hypothesis, **thought exercises** – big bang implementations – iterative development, staged development. **When** to learn – when to rest – when to do – when to do something else – when to ask – when to interrupt – when to listen – when to read – when to notice – when to observe – when to reflect – when to review – when to **change habits**.

This **striving for better** – the place between good and bad on the continuum – means that it is recognition of **relative difference**. Here is one way to do it – here is a better way. We get the notions of striving for ‘better’ – which is some kind of **optimization model** – maybe resources, outcomes or “beauty” – something undefined or certain but “nice”. “Just right”. Not always a “short cut” – sometimes a “better road”. The idea of possibilities – possible futures – justice and sustainability. But also maximizing all of the group Telos – communication, cooperation and trust as well. *Well considered choices, good design, fit for purpose, enough*.

We also get then the **continuum of mistakes** – in a relative sense as well – matched with the idea of the continuum of better – between good and bad.

There are ideas of continuing education – adult learning – but to what purpose? Is learning ancient Greek a good idea when you are 80? Is it for interest and **enjoyment** – rather than for a specific task or job. We also see that a **wide arrange of skills acquired** and learned in life can provide greater learning – more advanced schemas somehow –and at the other end of the continuum is the highly skilled specialist. The **generalist** explores widely and sometime specializes and the **specialist** sometimes explores other things generally.

Education Through Art – hypothesis by Herbert Read. Allows exploration and discovery. *Read sums up his Education Through Art as: “What I have in my own mind is a complete fusion of the two concepts, so that when I speak of art I mean an educational process, a process of upbringing; and when I speak of education I mean an artistic process, a process of self-creation” (Read, 1966, p.xxiii).*

<http://hrdc.uok.edu.in/Files/c2ce2564-691e-4c9a-ae8a-44f8e3244c60/Custom/10.1.1.602.3551.pdf>

Concepts of **Smug Certainty, Pride, Vainglory**, etc – arrive as a danger from learning. Humility, humbleness, confidence, mistakes, error rate, “humanity”, forgiveness.

Adult – Learning		
POSITIONING		
Smug	Certainty	
Jealous	Glory	Conceit
Selfpride	Humility	Humanity
Exuberance	Gratification	Forgiveness
Not Responsible		Responsible

Making “Mistakes” is inevitable as you learn. **How else do you build confidence?**

Learners starting out need to learn quickly and early that mistakes are not binary or certain. This is why **examinations** and **marking systems** introduce the **continuum hypothesis** – rate and rank from 1 to 100. Being rated highly at some things does not see you rated highly in other things. They are just **exam results** – not the final judgement of human. **There are always possibilities to explore.**

We tend to **remember patterns** – we **notice things** – they become repeated – it becomes a pattern – like a Richard Dawkins Meme. We may not connect all of these pattern fragments at first – but then as we link these patterns together they become more complicated and more describable. Some become little rules for ourselves. We may test our patterns with hypotheses from time to time and make each of our “rules” more robust. **Where do you think the scientific method came from?**

But then this learning how to learn by **building learning frameworks** – and high level patterns of abstraction for learning different types of things. This is an easy thing – building a habit will help. This is a complex thing – writing simple steps down with checks and balances.

Bernard Lonergan’s Insight and frames around knowledge, inquiry, imagination – “self appropriation” can be useful as an example. <http://bclonergan.org/wp-content/uploads/2017/04/Insight-and-Beyond-20091.pdf>

We also see in - **Gregory of Nyssa : THE MAKING OF MAN A Partial Inquiry into the Nature of the World, and a More Minute Exposition of the Things Which Preceded the Genesis of Man** <https://www.ellopos.net/elpenor/physis/nyssa-man/1.asp> - how the **value of discourse** of shared ideas and wisdom – conversations and explorations into history and ideas from those who have partaken in life and learned things – the **ability to want to share – an invitation to explore, read, investigate, criticize, enjoy and delight in – things which have been experienced, seen, understood and questioned.**

Learning How to Communicate With Other Humans

Learning to Communicate – NSW Health

<https://www.slhd.nsw.gov.au/learningtocommunicate/about.html> “10 to 12 months - This is the age of the **true explorer**. Everything is **fascinating to your baby at this age**. Many changes have occurred in your baby's skills over the last few months. Most notably your baby is becoming much more active and is interacting more with his environment.”

One of the most difficult things to do is **communicate with other humans**. Family structures are important because babies and young children learn how to communicate within a stable and secure environment to practice their skills and improve their habits. This learning is extended within the education systems and encouraged with reading, writing, talking, listening and relationship building skills – teams, tasks, one on one.

Communicating becomes more difficult when underlying belief systems are too far removed – there are too little shared schemas of belief – **not enough in common** to share and **not enough different** to explore and learn. Another continuum.

Surrounded by **smug comfort** of people who are the same as us – we no longer have to talk or explore – just grunt, nod and chant slogans. Learning, communication and other skills wither and die.

It takes real work to communicate – especially with partners and with difficult issues.

We get the notion of shared schemas – or frameworks. Principles, beliefs, biases, preferences, tendencies, interests, “values”, **habits**, **feedback loops**, routines, etc.

This is difficult to understand, frame and discuss at the “**meta communication**” level – yet seems to be missing from our developmental institutions, The idea of structured debate, frameworks, processes – seems to have gone missing to be replaced by **feelings, outrage, narratives and lived experience**. **Learning how to communicate** seems to me to have been replaced with **learning how NOT to communicate**. “Leave me alone” – “How dare you question me” - the exemplar - over the long term – of **Fat, Dumb and Lazy** but also too **the Tantrum of the child** – who has to settle down before they can engage with some kind of communication. Children were sent to their room – so they could recover themselves to start communicating again. A.C.T. Chief Ministers – who refuse to answer questions and do not “like” talking with the public or media. Now we seem to have endless tantrum throwing females (on average) and their weak minded saviors and support crew (women and weak minded men) forming into permanent outraged tantrum filled mobs who attack communication and questions.

How did these hysterical tantrum driven humans develop and grow into such large mobs?

I was wondering where things like principles, frameworks, universals, unbiased, fairness, due process came from. It might be to overcome nepotism, bias, corruption of groups. But it might also be some **positive statement of humanity** – not just to overcome some thing we might consider “not humanity” **towards something which is “not not humanity”**.

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

Even War, historically, was governed by **some kind of principled stance** reflecting humanity.

*'The art of war, then, is **governed by five constant factors**, to be taken into account in one's deliberations, when seeking to determine the conditions obtaining in the field. These are: (1) The **Moral Law**; (2) Heaven; (3) Earth; (4) The Commander; (5) Method and discipline.'* :Author(**Many**) :Year(-300)
:Source Document(**The Art Of War**) :Keyword(**Politics Planning Group**)
<http://classics.mit.edu/Tzu/artwar.html> <https://www.gutenberg.org/files/132/132-h/132-h.htm>

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/>
<https://bclonergan.org/wp-content/uploads/2017/04/Insight-and-Beyond-20091.pdf>

Bernard Lonergan (Bernard Lonergan) :Year(1904-1984) :Keyword(**Philosophy**)
<https://www.iep.utm.edu/lonergan/> <https://bernardlonergan.com/>
<https://utorontopress.com/us/books/by-series/collected-works-of-bernard-lonergan>

“When we try to **reconcile opposing moral opinions** we usually appeal to **shared ethical principles**. Yet often enough the principles themselves are opposed. We may then try to **reconcile opposing principles**”

by clarifying how we arrived at them. But since **most of our principles are cultural inheritances**, discussions **halt at a tolerant mutual respect**, even when we remain convinced that the other person is wrong. What is needed is a method in ethics that can **uncover the sources of error**. After all, even culturally inherited principles first occurred to someone, and that someone may or may not have been biased. So there is considerable merit to investigating the innate methods of our minds and hearts by which we construe – and sometimes misconstrue – ethical principles. The work of Bernard Lonergan can guide this investigation.”

Summa Theologica :Author(**Thomas Aquinas**) :Year(1274) :Keyword(Group Philosophy Humanism)
<https://www3.nd.edu/~afreddos/summa-translation/TOC-part1-2.htm>
<http://www.gutenberg.org/ebooks/author/7489> https://en.wikipedia.org/wiki/Summa_Theologica

Rules for making Peace :Author(Jordan B. Peterson) :Year(2005) :Keyword(Individual Scientist Peace)
<https://jordanbpeterson.com/scientific-papers/making-peace/>

I explored this group human interaction problem previously using an **information classification frame** <https://humanistman.com/wp-content/uploads/2019/02/04-Humanism-%E2%80%93-Information-Classification-Frame.pdf> and in some scenarios group conflicts result in internal and external fighting and even all out war at the extremes. The most common response seems to be – **investigate more context** – explore options - hypothesize. This would result in thing like **NEGOTIATION (debate? – about a shared common humanity? Or manipulation)**, **communication, cooperation, trust, justice, sustainability** – “making peace”. This **ability to hypothesize and explore** using **abstract thought** and **communication** – seems to be something which has given humanity a huge evolutionary advantage over other forms of life. I mean – that if viruses had learned how to do this – and decided to wage war on humans - all humans would be wiped out in a very short time.

This **loss of humanity** and push towards corruption, bias, abuse, mobthink, unprincipled behavior, etc – has been recognized as a problem for thousands of years – maybe not only as a destruction of humanity and the groups within – but also at some base level – representing a **failed evolutionary approach** which **somehow needs to be learned how to overcome**. The idea of Morals, Humanity and “good behavior” is a constant lesson for humans to be passed to each generation – it seems.

But because humans are developed over millions of years using base level simple physical evolutionary structures – we have many degrees of multiple layers of structures – all intertwined and interacting with each other – base level responses like sex, lust, fear, etc – with layers of learned behaviors and tools developed over thousands of years – carried forwards by poems, stories and messages passed down from generation to generation. Our physical brain structures **layer over the top and inbetween the base level responses** to interconnect and **supervise our behavior** and **over time with practice** we can learn to become better at understanding and supervising many parts of the human organism.

Discourse on the Origin and Basis of Inequality Among Men :Author(**Jean-Jacques Rousseau**)
:Year(1754) :Keyword(Individual Nation Economics)
https://en.wikipedia.org/wiki/Discourse_on_Inequality

<https://www.aub.edu.lb/fas/cvsp/Documents/DiscourseonInequality.pdf879500092.pdf>
<https://www.marxists.org/reference/subject/economics/rousseau/inequality/index.htm>

*“Now **savage man**, being destitute of every species of intelligence, can have no passions save those of the latter kind: his desires never go beyond his **physical wants**. The only goods he recognises in the universe are food, a female, and sleep: the only evils he fears are pain and hunger. I say pain, and not death: for no animal can know what it is to die; the **knowledge of death and its terrors being one of the first acquisitions made by man in departing from an animal state.**”*

Things like Morals, Ethics, Virtue and Good have had various forms of expression as humans continue to explore – enlightenment, Locke’s “understanding”, “**Truth**”, “knowing”, “Will”, “virtue/vice”, “**soul**” (Thomas Aquinas, Greeks), self-respect, honour, progress, humanity, human condition, philosophy, civilization, civil society, socialization, rational thinking, logic, reason, tolerance, dignity, personal integrity, democracy, justice, etc.

Higher level abstractions help the **savage brute** progressively become more human.

John Locke – like many others – demonstrates his **rational thinking abilities** – he **displays his mind and how it works** and **writes down in a structured way** his **exploration of topics** concerning humanity.

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

An Essay Concerning Humane Understanding :Author(**John Locke**) :Year(1690) :Keyword(Individual Philosophy Humanism) <https://www.gutenberg.org/ebooks/author/2447>
<https://www.pdfdrive.com/two-treatises-of-government-by-john-locke-d37895274.html>
https://en.wikipedia.org/wiki/John_Locke

“6. Knowledge of our Capacity a Cure of Scepticism and Idleness.

***When we know our own strength**, we shall the better know what to undertake with hopes of success; and when we have well surveyed the **POWERS of our own minds**, and made some estimate what we may expect from them, we shall not be inclined either to sit still, and not set our thoughts on work at all, in despair of knowing anything; nor on the other side, question everything, and disclaim all knowledge, because some things are not to be understood. It is of **great use to the sailor to know the length of his line**, though **he cannot with it fathom all the depths of the ocean**. It is well he knows that it is long enough to reach the bottom, **at such places as are necessary to direct his voyage**, and **caution him against running upon shoals that may ruin him**. Our business here is not to know all things, **but those which concern our conduct**. If we can find out those measures, whereby a rational creature, put in that state in which man is in this world, **may and ought to govern his opinions, and actions** depending thereon, we **need not to be troubled that some other things escape our knowledge.**”..*

. **Figure.**

*There is another modification of this idea, which is nothing but the relation which the parts of the termination of extension, or circumscribed space, have amongst themselves. This the touch discovers in sensible bodies, whose extremities come within our reach; and the eye takes both from bodies and colours, whose boundaries are within its view: where, observing how the extremities terminate,—either in straight lines which meet at discernible angles, or in crooked lines wherein no angles can be perceived; by considering these as they relate to one another, in all parts of the extremities of any body or space, it has that idea we call FIGURE, which affords to the mind infinite variety. For, besides the vast number of different figures that do really exist in the coherent masses of matter, the stock that the mind has in its power, by varying the idea of space, and thereby making still new compositions, by repeating its own ideas, and joining them as it pleases, is perfectly inexhaustible. And so it can multiply figures **IN INFINITUM**.*

6. Endless variety of figures.

*For the mind having a power to repeat the idea of any length directly stretched out, and join it to another in the same direction, which is to double the length of that straight line; or else join another with what inclination it thinks fit, and so make what sort of angle it pleases: and being able also to shorten any line it imagines, by taking from it one half, one fourth, or what part it pleases, without being able to come to an end of any such divisions, it can make an angle of any bigness. So also the lines that are its sides, of what length it pleases, which joining again to other lines, of different lengths, and at different angles, till it has wholly enclosed any space, it is evident that it can multiply figures, both in their shape and capacity, **IN INFINITUM**; all which are but so many different simple modes of space.*

The same that it can do with straight lines, it can also do with crooked, or crooked and straight together; and the same it can do in lines, it can also in superficies; by which we may be led into farther thoughts of the endless variety of figures that the mind has a power to make, and thereby to multiply the simple modes of space.”..

“28. Men differ little in clear, simple ideas.

*The **knowing precisely what our words stand for**, would, I imagine, in this as well as a great many other cases, **quickly end the dispute**. For I am apt to think that men, when they come to examine them, find **their simple ideas all generally to agree**, though in discourse with one another they perhaps **confound one another with different names**. I imagine that men who abstract their thoughts, and do well examine the ideas of their own minds, cannot much differ in thinking; however they may perplex themselves with words, according to the **way of speaking of the several schools or sects they have been bred up in**: though amongst **unthinking men, who examine not scrupulously and carefully their own ideas**, and strip them not from the marks men use for them, but confound them with words, there must be **endless dispute, wrangling, and jargon**; especially if they be **learned, bookish men, devoted to some sect**, and accustomed to the language of it, and have learned to talk after others. But if it should happen that any two thinking men should really have different ideas, I do not see how they could discourse or argue one with another. Here I must not be mistaken, to think that every floating imagination in men’s brains is presently of that sort of ideas I speak of. It is **not easy for the mind to put off those confused notions***

and prejudices it has imbibed from custom, inadvertency, and common conversation. It requires pains and assiduity to examine its ideas, till it resolves them into those clear and distinct simple ones, out of which they are compounded; and to see which, amongst its simple ones, have or have not a NECESSARY connexion and dependence one upon another. Till a man doth this in the primary and original notions of things, he builds upon floating and uncertain principles, and will often find himself at a loss."

Abbé de Condillac (Étienne Bonnot de Condillac) :Year(1714-1780) :Keyword(Philosophy, Education)
<https://stanford.library.sydney.edu.au/archives/win2009/entries/condillac/>
<https://plato.stanford.edu/entries/condillac/>
https://en.wikipedia.org/wiki/%C3%89tienne_Bonnot_de_Condillac

He wrote about many things – including his views on **paying attention to sensations – noticing – human abilities are learned** and can be improved with practice and attention.

An Essay on the Origin of Human Knowledge: Being a Supplement to Mr. Locke's Essay on the Human Understanding by Étienne Bonnot de Condillac
<https://archive.org/details/anesayonorigin00condgooq>

Discourse on the Origin and Basis of Inequality Among Men :Author(Jean-Jacques Rousseau)
:Year(1754) :Keyword(Individual Nation Economics)
https://en.wikipedia.org/wiki/Discourse_on_Inequality
<https://www.aub.edu.lb/fas/cvsp/Documents/DiscourseonInequality.pdf879500092.pdf>
<https://www.marxists.org/reference/subject/economics/rousseau/inequality/index.htm>

Self-respect, Honour

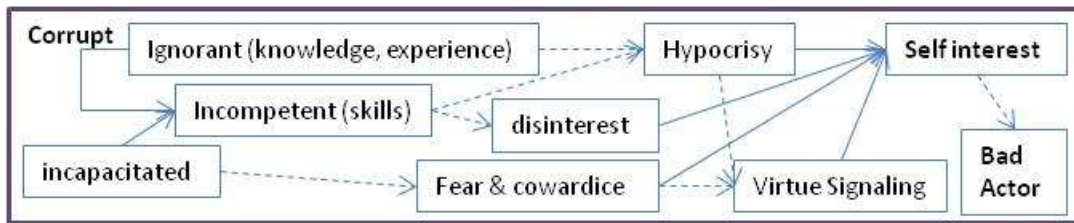
*"There is another principle which has escaped Hobbes; which, having been bestowed on mankind, to moderate, on certain occasions, the impetuosity of egoism, or, before its birth, the desire of self-preservation, tempers the ardour with which he pursues his own welfare, by an **innate repugnance at seeing a fellow-creature suffer**. (2) I think I need not fear contradiction in holding man to be possessed of the only natural virtue, which could not be denied him by the most violent detractor of human virtue. I am speaking of **compassion**, which is a disposition suitable to creatures so weak and subject to so many evils as we certainly are: by so much the more universal and useful to mankind, as it comes before any kind of reflection; and at the same time so natural, that the very brutes themselves sometimes give evident proofs of it. Not to mention the tenderness of mothers for their offspring and the perils they encounter to save them from danger, **it is well known that horses show a reluctance to trample on living bodies**.".. " It is then certain that **compassion is a natural feeling**, which, by **moderating the violence of love of self** in each individual, contributes to the **preservation of the whole species**. It is this compassion that hurries us without reflection to the relief of those who are in distress: it is this which in a state of nature supplies the place of laws, morals and virtues, with the advantage that none are tempted to disobey its gentle voice: it is this which will always prevent a sturdy savage from robbing a weak child or a feeble old man of the sustenance they may have with pain and difficulty acquired, if he sees a possibility of providing for himself by other means: it is this which, instead of inculcating that sublime maxim of rational justice. Do to others as you would have them do unto you, inspires all men with that*

other maxim of natural goodness, much less perfect indeed, but perhaps more useful; Do good to yourself with as little evil as possible to others. In a word, it is rather in this natural feeling than in any subtle arguments that we must look for the cause of that repugnance, which every man would experience in doing evil, even independently of the maxims of education. Although it might belong to Socrates and other minds of the like craft to acquire virtue by reason, the human race would long since have ceased to be, **had its preservation depended only on the reasonings of the individuals composing it.**"

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>

The Martyrdom of Man :Author(**William Winwood Reade**) :Year(1872) :Keyword(Individual History Thinkers Library) <https://archive.org/details/martyrdomofman72read/page/300>
<https://rationalist.org.uk/archives> <https://www.exclassics.com/martyrdom/martman.pdf>

“Lived experience”, “my truth”, outrage, mob justice, vigilantism and virtue signaling seem to **try to dominate human activity** and along with it the corruptions and **self centered behaviors** which destroy groups. All of this behavior is about **Self-interest – with strong ties to the brute within - and not the family, group or nation.**



Children and under-developed adults can spend too much time behaving corruptly and when this **becomes habit and a feedback loop – they become stuck and cannot easily escape** – especially when they surround themselves with people who behave like their mob does. Whole societies, governments, political parties, etc – use base level mob type group behaviors to avoid the more enlightened human path.

The **self interested mob** always seem to try to dominate – some individuals will join the “imagined mob” so they can attack, abuse and demean others.

Jean-Jacques Rousseau and his **ideas about compassion** being a major driver for humanity – somehow a base level type response which helps guide more “humane” behavior. But for me it seems to be a tribal and low level instinct – it works for families, and small tribes and can cause problems in the larger world of nations and planets. It works on the small level but **should not be scaled up to large scale governments** as we see now. **Compassion – by its very nature – is highly selective** – it is **biased** towards one’s own children – one’s own family. Societies and nations can not be **SELECTIVELY compassionate** –

this is the beginning of nepotism, corruption and self-interest for mobs. This “compassion” feeds mobs and grabs for power and money.

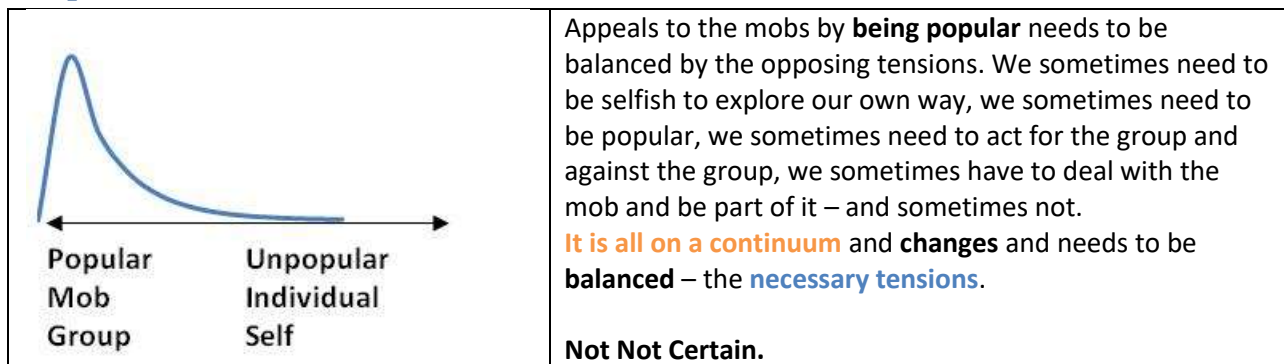
I awoke today with a saying in my head which seemed to make sense.

“Virtue Signaling for designated victim groups is public display of masturbatory bigotry for mobs by underdeveloped tribal humans”.

These **unlearned humans** – want to make whole societies respond to their **selective compassion** – compassion for women but not men in the same circumstances. Compassion for Panda bears or Koalas but not old men or young boys. **They see nothing wrong with the entrenched bigotry.** They revel in their compassion and smug self-righteous virtue for their chosen designated victim groups. Magistrates, Politicians, media, Schools teachers, etc – all driven by their sense of **personal indulgent compassion.**

Large societies require something more than tribal and family based bigotry and nepotism. The Group Telos tends to be corrupted by the virtue signaling and self –interested groups.

Popularism



John Locke’s “No Innate Principles” 3. **Universal Consent proves nothing innate.**

<https://www.gutenberg.org/files/10615/10615-h/10615-h.htm>

The **risk of mob based thinking** is that - **popularism** – the mob – **decides how the world should be** - They become certain – the **binary certain extremists** – **upotia** and all the human sacrifices need to be made to reach it. They will argue there is an underlying “**innate** truth of the universe” and “Divine will and meaning” – which they themselves have special insight and knowledge of.

I was going to write a lot more but it seems too obvious. Being popular is something politicians care about but really should not. It is called **standing for something** and **having principles.** But you still have to convince the Mob – you still **need the debate** – you still need to avoid nepotism and corruption. A lot of corruption comes from **buying popularity** – just look at all the governments in the world. Buying votes – doing what is popular, expedient, low hanging fruit, not controversial, not upsetting, not challenging, not “offensive”, etc. This is where rational debate should reside but has been taken over by Mobs and **binary certain causes** and **certain idiotologies.**

Some of this failure is out of **fear of the Mob – fear of the lack of popularity**. Fear of implied, suggested or threatened Mob violence. The Mob of Chimpanzees.

Some argue the idea that you need to convince people to act against their own self interest – some kind of sacrifice for the future – a delayed gratification concept.

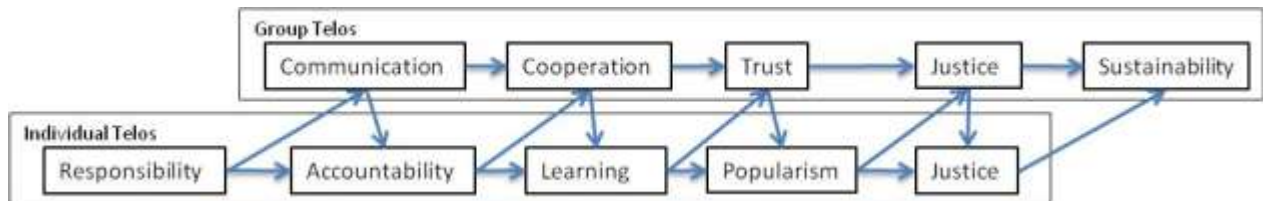
I have already provided some guidance around these types of processes in **15 Humanism – Corruption – Nation Choice – Virtue, Version 1, date 03/04/2020** <https://humanistman.com/wp-content/uploads/2020/04/15-Humanism-Corruption-Nation-Choice-Virtue.pdf>

It is worth noting the positioning problem. The positioning model tempts a person to try to put themselves above others. This can become a feedback loop when a human has some success. They can become a little too “full of themselves” and “popular” – at least in their own mind – they get some support and they inflate that to a very large mob popularism – and rise towards *demi-god* status (celebrities, news readers, media, actors, politicians, etc) and away from humanity. They tend to **lack humility** and are driven largely by self delusion and MOB supports. Hitler was very popular. Many dictators describe themselves as popular. The Perons in Argentina saw themselves as popular, the Marcos in the Philippines saw themselves as popular, etc.

Additionally we have **extra things feeding the positioning model** – not just popularity. People will invent **SPECIAL THINGS**. “I have a “soul” – you don’t – you will go to hell”. “I am a victim – you are not”. “I have this you don’t”.

So we get a whole lot of inventions that really **insecure humans** will try to use as **status symbols**. These can be at **great cost to them** and sometimes **even greater cost to others and those around them**. It has more to do with their **anxieties and insecurities** about **being human** and they will fall back to **relativism techniques and games** with others to become “superior” or “more popular” – at least in their own self-deluded minds. We see this in politicians, magistrates, celebrities, and women (on average) – and of course things like **virtue signaling** and **moral posturing** (for the mob) are also here.

Notice the relationship of the Individual Telos with the Group Telos. I will not explain all of the relationships but will highlight Popularity as an example.



With **greater learning** the individual can learn when to be popular or not – what degree of popularity is required. This feeds into Group Trust – an individual becomes more trusted by the group so that the **individual’s variations on the popularism continuum** are **seen as authentic** and coming from developed capabilities in **responsibility, accountability** and **learning** (and their interactions with the group Telos). It is **important to notice** that the **Group trusts the individual** and their choices – the individual choices do

NOT have to be popular with the group. Popularism choices at the individual level can then help feed into Group Justice – it becomes a group of authentic individuals rather than a Mob collectivism. Group Justice can then satisfy individual justice.

Feminist Propaganda Method - Inference - Choice

The **constant feminist women are victims narrative** is a **deliberate strategy** designed to influence **decision making** – ensuring the public is fed a **constant series of propaganda and feminist groupthink** and to **highly inflate information** to **deliberately affect choices**. Repeating lies and false statistics (emphasis/omission) to make something seem more frequent and extreme than it is in reality, not only keeps feeding the **constant female hysteria**, but also the **hero narrative** and the **choices people then make**.

So when we consider - Abraham de-Moivre, Thomas Bayes, George Boole, etc – we see the choice models and thinking processes for **estimating likelihood, probabilities** and **chance**. One way to affect people’s choices is to inflate statistics and make some things **seem more prominent** than they really are. This is a deliberate and ongoing propaganda strategy by feminists and weak minded men who support them.

Bad actors in the gambling, finance, etc systems will use similar techniques to influence choices based on misinformation (lies) and change of focus (emphasis and omission) and inflation of some things over others.

It’s main purpose is to - **“kill more men”** (regular mantra for feminists) because as women politicians routinely declare - **“all men are rapists”** - using the court processes and judgement of police with guns. Women **win more assets** and control and are **keen to constantly and instantly declare their victimness** so they can gain more money, damage more men and control more of the legal and other systems.

In courts, legal systems, media and governments – if you are told to assume that something is a major problem in society – like jews, black violence or men’s violence – then that **becomes the focus** and anyone fitting the description, who is accused of a crime , is **assumed to be more likely guilty** than not. We see this in the way police shoot people – black men, men – and the way the Nazi’s treated Jews. We also see this in the A.C.T. Domestic violence legislation – which is not only committed to the “white ribbon” cause (entrenching the propaganda arm within the court system) – but also now writes into legislation that men are more violent than women (See –A.C.T, Legislation- Domestic Violence Act Preamble 2 b <https://www.legislation.act.gov.au/View/a/2016-42/current/PDF/2016-42.PDF> “b **family violence is predominantly committed by men against women and children**);). Also the Commonwealth and other Governments dedicated women departments and others - **“Keeping Women and THEIR children safe”** <https://www.dss.gov.au/women-programs-services-reducing-violence/keeping-women-safe-in-their-homes> , <https://www.budget.vic.gov.au/keeping-women-and-children-safe> , <https://www.esafety.gov.au/key-issues/domestic-family-violence/online-safety-planning/keeping-children-safe> , <https://pmc.gov.au/news-centre/office-women/100-million-help-keep-women-safe> , <https://officeforwomen.sa.gov.au/womens-policy/womens-safety>

It is also worth noticing the ability to **hate** and **demonize individuals** based on groupthink is a quick human response which seems more at home with people driven by fear and anxiety and entitlement – they are apt to - react, “fly off the handle”, scream, lash out, etc. We see also too - revenge, plotting, planning and targeting individuals – the shrew, scold and “fishwife”. This hatred allows the hater to justify in their own mind the most **abusive** and **violent** behavior imaginable and seems to also results in a gleeful and **smug** and happy response when an individual is abused and targeted. **Hate of individuals based on group identity becomes their pattern** and violence and abuse their habitual responses. The “Love Thy Enemy” mantra from historical advisory texts, seems to be a message aimed at these type of people to **stop their violence and abuse**. This is some part of the deep mob patterns I have explored.

Individuals will be popular sometimes but unpopular at other times – old friends will be lost and new friends will be made. A strategy of appeasing everyone and not standing up for yourself when you need to – is not a good long term strategy – just see Neville Chamberlain

https://en.wikipedia.org/wiki/Neville_Chamberlain trying to appease Hitler.

<https://en.wikipedia.org/wiki/Appeasement>. **Conflict with mobs is sometimes unavoidable if you want to stop tyrannies.**

Learning when to choose about popularity is not easy. Especially with threats of violence come implied or expressed by the mob. **Groups** can be supportive – and **essential to human well being** - but individuals need to develop away from mobs and popularity. Advanced groups will recognize and trust individuals who are unpopular. It is called Tolerance, recognition and acceptance.

Declaration of The Principles of Tolerance :Author(UNESCO) :Year(1995) :Keyword(Group Human Rights Tolerance)

[https://www.ohchr.org/EN/Issues/Education/Training/Compilation/Pages/13.DeclarationofPrinciplesonTolerance\(1995\).aspx](https://www.ohchr.org/EN/Issues/Education/Training/Compilation/Pages/13.DeclarationofPrinciplesonTolerance(1995).aspx) <https://unesdoc.unesco.org/ark:/48223/pf0000151830>

The Instant Enemy

This culture of #mealways – the total focus on self and not something external – like the group or a general goal for the community – can lead to **excessive self focus** – which is part of the corruption model for the group. **Extreme narcissism** we see in feminists, females on average, dictators, maniacal tyrants, dandys and pimps has been caricatured many times – The various Queens in Lewis Carroll’s Alice in Wonderland comes to mind [https://en.wikipedia.org/wiki/Red_Queen_\(Through_the_Looking-Glass\)](https://en.wikipedia.org/wiki/Red_Queen_(Through_the_Looking-Glass)).

But as much as these tyrant characters shout out “*off with his head*” to anyone they disagree with or simply do not like – we can see with the execution of King Charles the First of England, Scotland and Ireland that it **takes some effort** to **depose these tyrants** and in the end, the result, it is their heads which are eventually removed. https://en.wikipedia.org/wiki/Execution_of_Charles_I “*On Saturday 27 January 1649, the parliamentarian High Court of Justice had declared Charles guilty of attempting to “uphold in himself an unlimited and tyrannical power to rule according to his will, and to overthrow the rights and liberties of the people” and he was sentenced to death.*”.

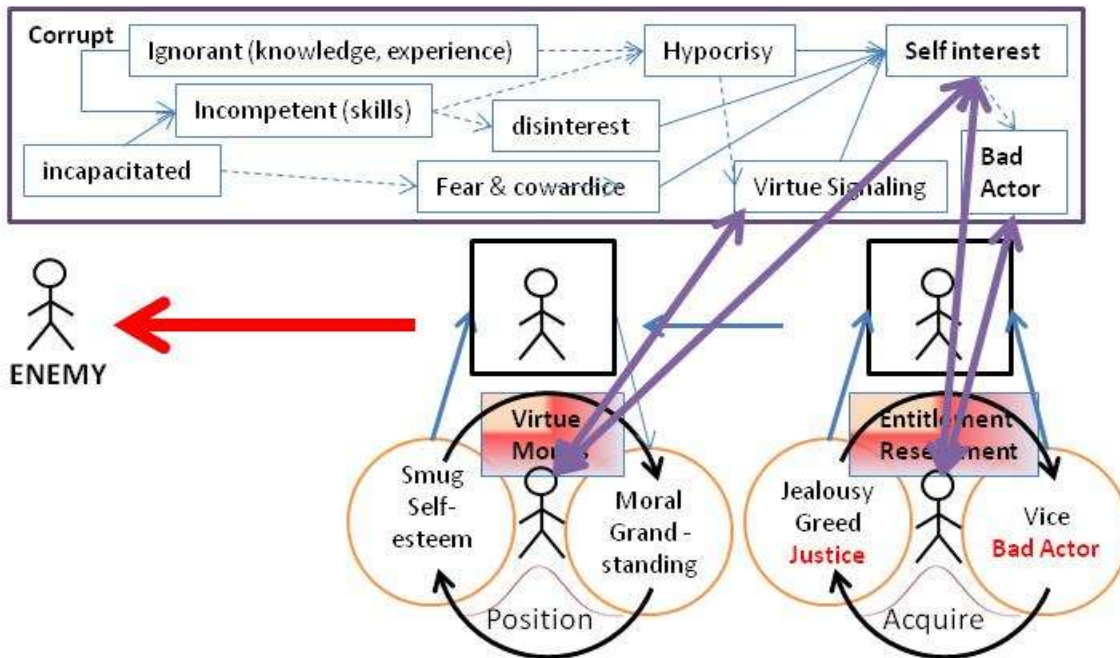
https://en.wikipedia.org/wiki/Magna_Carta (1215) https://en.wikipedia.org/wiki/Glorious_Revolution
“Although Jacobitism persisted into the late 18th century, the Revolution **ended a century of political dispute by confirming the primacy of Parliament over the Crown, a principle established in the Bill of Rights 1689**”

France moved to overthrow the monarchy from **1789 to 1799**, https://en.wikipedia.org/wiki/French_Revolution. Tyrannical, incompetent, self-centered monarchs was a common model across the various kingdoms and the idea that any monarchy survived was entirely dependent on the individual characteristics of the monarch at the time. The “**Divine Right of Kings**” (The **ultimate self centered narcissist** - placing them above all humans – including god) was something all too readily embraced as a weapon to heap abuses upon the population and bloody revolution was the only way for the population remove the tyranny. Tyrants refuse to abdicate (generally) and **other tyrants will often gather around falling tyrants and help defend them** – especially knowing that if one tyranny fell then theirs would also be at risk.

The *will of the people* and **democracy** arose slowly over many hundreds of years but we still see these tyrants in our own time – those with power and entitlement - becoming more corrupted on their feedback loops. **The hope with democracies** is that there are less bloody methods for removing tyrants and replacing them with more capable and less corrupt individuals but **this is a risk** when **power corrupts absolutely** (Lord Acton) and individuals are given **long periods of excessive power** – like magistrates and politicians who stay too long and the other **elites of the day**.

The habitual **feedback loop of entitlement of the tyrant** as they indulge their vices, greed and jealousy as they **execute their justice** on everyone else around them, see tyrants stuck in a place they have difficulty escaping from. The **feedback loop of virtue/morals** and the humans seeking position is **usually occupied** by the sycophants and toadies – the **supporters of the tyrants** who benefit from the general corruption and excesses.

But we can see all of these tendencies enacted in some degree in all humans – this victim mentality and resentment – but this is **usually short lived** and people get on with their lives and **escape the feedback loop**. We also see short periods of entitlement but humans are generally brought back to ground – “**becoming more grounded**” to general humanity. Even when people are positioning themselves using virtue signaling and moral grandstanding – this too is **usually short lived** and people **wake up to themselves** and **explore more** balanced human patterns.



Then we can see that the individual compares themselves to other individual humans using the most prominent feedback loops and at the extreme position they can become tyrannical against others when they combine with other like minded tyrants. But also too the **strength of belief** in their feedback loops and the **time they have spent stuck** there also plays a part.

But it gets worse – when you have single powerful human beings who extremely **embrace all of the feedback loops within themselves** – being both **Entitled** and the **Resentful** victim and Full of **Virtue/Morals** which **positions them above all humans in their sight** – we get some of the most corrupted humans in societies. Giving these people power in the form of public service jobs - politicians, Magistrates, Human Rights Commissioner, Police, Public Broadcaster Staff, University Boards, etc – is not only a corruption of society but extremely damaging to large numbers of human individuals.

When Andrew Leigh abused me publicly he was calling on all of these feedback loops – you could see in his language and body movement he was adopting an **instant moral/virtue superiority** (positioning) and **outrage** – very similar to what you see in mobs – when mobs become angry. I think he was playing to some imagined mob in his head which was rewarding his bullying and abusive behavior. But also to there was this **resentment** that I would dare to ask a question - having to demean himself to deal with questions from *such as one as I* and the **immediate entitlement** to abuse me and demean me with impunity. All this happens very quickly and habitually in their heads and we see this too with the Australian Senate when they personally attacked Bettina Arndt for daring to ask a question publicly. Andrew no longer answers questions – as a politician he just ignores and filters people out who dare to ask him anything. His staff filter phone calls and block people from seeing their elected officials. The corrupt toadies and sycophants somehow protect him from upsetting his morals/virtue and entitlement feedback loops and do not want to provoke his rage and resentment. This is very similar to Kingdom’s court officials who would protect the Monarch from seeing or knowing too much or getting upset. Some kind of **babying of a tyrant?**

But I have seen this **instant enemy** thing often – from people who are at the extreme end of these two feedback loops. I saw it in federal magistrate Brewster with his instant enemy abuse of me and his obsequious smarmy sucking up to the female “permanent victim” who was in the court with me.

But also too A.C.T. Magistrates – the females but especially weak minded males – I was the **instant** and immediate **enemy** and his resentment at having to do any work at all and his entitlement to abuse was plain to see. His face was contorted with scowling and anger as he tried to “browbeat” me and abuse me. It was only when I sat down that his anger and abuse started to slowly subside – but I was still the **instant enemy**. But too his moral/virtue grandstanding was demonstrated using the drama triangle as he too smarmily smiled and cooed at the female “permanent victim” (the one who had lied and made false allegations – fabricated whole stories against her parents, family, friends and strangers) – saying everything will be alright and they did not have to come back to court – things would be sorted out for them.

So we see in these politicians and Magistrates - an instant calling out of **their feedback loops** and some kind of implied supportive invisible mob which gives them some kind of **divine right of abuse and bullying** behavior no matter what their job in society. See <https://humanistman.com/wp-content/uploads/2020/06/Binary-Groupthink.pdf> and <https://humanistman.com/wp-content/uploads/2021/02/Stepping-Over-The-Bodies-With-Binary-Certainty.pdf>

Notice too how the **instant enemy** is used to plot and schema against. All politicians and their staffers operate on a permanent war footing – even more so than the feminists. So when you get **feminist extremists** and **politicians** combined – you get the extreme of war like abuse, bullying and “tactics” based on the self focus and self justification of the **Moral/Virtue superiority positioning feedback loop** and the **Entitlement/Resentment acquire Bad Actor feedback loop** all supported by narcissism and outrage akin to psychopathy – Charles the first (the divine right) and his Cavaliers – in all of politics, public services, courts and institutions running the place.

Any statement or action which is **offensive** (see 18c <https://humanistman.com/wp-content/uploads/2019/01/Humanism-Issue-Nation-Law-Exceptions-Religion.rtf> of the discrimination Act.) is grounds to **immediately demonize** – NOT just the action or statement – but the **person themselves** – NOT as an admonishment or lesson – but as an **all time declaration of war** – against any human **deemed to** (without trial, investigation or consideration of a wider focus or context) have made the statement or done the deed. Any human that **calls this out for what it is** – **instant offense**, **instant judgement**, **instant** declaration of **permanent evil**, **instant** declaration of **permanent enemy**, **instant vigilante abuse** - any human who dares to question this insane smug, self-righteous insanity of the permanent outrage (**narcissistic psychopath**) based in the permanent victim narrative of the **insane feminist idiotologists** – is also attacked demonized and has the MOB called out on them. Like the Senate called out the Mob on Bettina Arndt. Like the Greens and ex-prime-ministers called out for Mob action against media companies who **dare to question**, etc.

Politicians and staffers are **selected for their ability to abuse, undermine, plot, scheme and attack** these “permanent enemies” that they self declared – like all sides of politics did to Pauline Hanson, David

Leyonhjelm ,etc. **Debate is replaced with constant warlike personal attack.** Parliament and the media which feeds from it – no longer support **vigorous and robust debate of ideas** – only constant **personal attack** and **permanent demonization** for “the cause” - themselves – their personal offense, their permanent self-righteous outrage and the feedback loops of **moral/virtue positioning** and acquiring through **Entitlement/Resentment** and all the **bad acting** that **they can get away with.**

Justice

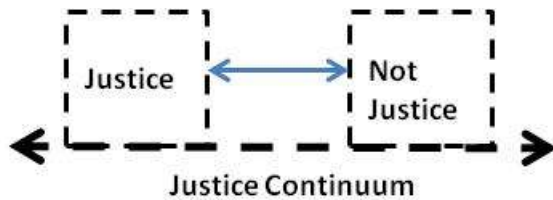
I thought I would take a slightly different approach to exploring justice. I already know that I cannot complete my analysis in this document – **the topic is too large.** And because it is at the far end of the group Telos – **Justice** then **Sustainability** – we know we are approaching the **least certain parts of humanity** – the most tenuous and yet necessary parts of human existence – the areas we **must always explore.**

There is a sense of justice within us – but it is too close to revenge, reaction and our feelings. We think we know what justice is as **individuals** but – we must always debate it at the group level – the **group** schemas. But there is also a higher level of justice – we already know that various groups will vary in their definitions and concepts of justice – but we also know that there seems to be this **higher level which is above all** – some aspirational justice which is close to sustainability and worth striving for but not making it dogmatically certain. We can see why the Human Rights and United Nations have failed – because of their **corruption**, certainty – their **dogmatic certainty** and **lack of exploration (and smug binary certainties, extremists and causists – pigs with their snouts in the trough of money , virtue and legacy)** . But they **did not realize** about **how vague sometimes things need to be** – the balance being “about right” – that somehow balances dogmatic certainty – with **exceptions** - but still keeps corruption at bay.

So we are going to have to take the journey along some continuums - we are going have to make it to 3 and maybe glimpse 4. See my frames and articles <https://humanistman.com/> especially <https://humanistman.com/wp-content/uploads/2020/05/Humanist-Information-Taxonomy.pdf> , <https://humanistman.com/wp-content/uploads/2020/06/Evaluating-Humanity.pdf> <https://humanistman.com/wp-content/uploads/2020/04/16-Humanism-%E2%80%93-Complexity-Structure.pdf>

Feminists, narcissists and experts may have difficulty following this model. Many will be **indulging themselves** in their **feelings of entitled outrage** to be able to absorb or explore anything.

Let is begin with a **continuum** https://en.wikipedia.org/wiki/Continuum_hypothesis we **hypothesize that it exists** and if **one continuum exists then a continuum of continuums exist.** We will declare something on the continuum – we will declare a thing called **justice**. We will do things in the name of justice and we will act many times **using the word justice**. Then we will notice other people using the word when they act and will **notice** that there are **differences** – things are not the same. We will call these things out and when we think they are wrong we will call them **Not justice**.



Notice how once you declare something as IS – “IS A THING” and name it “JUSTICE” – then it automatically occupies a continuum. It is like the null hypothesis test and the 4 box model as I explained at the very start in my **meta frames** <https://humanistman.com/wp-content/uploads/2019/02/02-Humanism-%E2%80%93-Meta-Frame-Initial-Conditions-Symbols.pdf> and <https://humanistman.com/wp-content/uploads/2019/02/06-Humanism-Meta-Frames-Language.pdf> - see the **confusion matrix**. Also <https://humanistman.com/wp-content/uploads/2019/02/04-Humanism-%E2%80%93-Information-Classification-Frame.pdf>

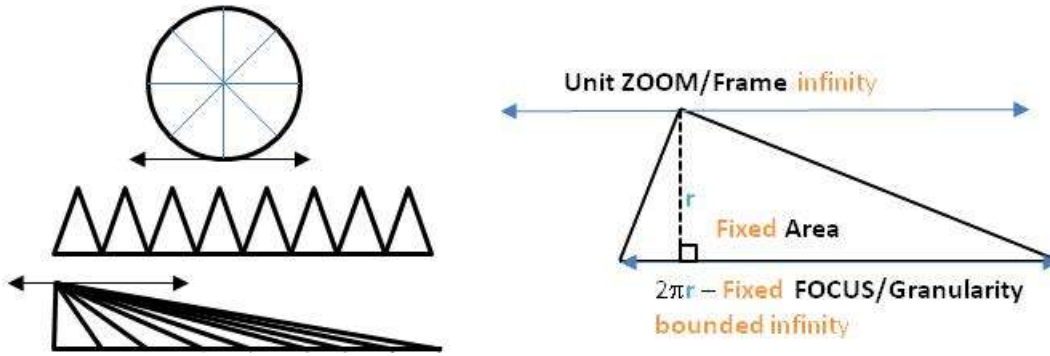
So we see an Opposite - a NOT - of the thing we declared and we are left with a problem of the **GAP ON THE CONTINNUM**. Now the **binary certain thinkers** (particularly feminists, extremists and women (on average in general)). These humans are very smug in their certain binary ways and the **continuum disturbs them** immensely. They shy away from complexity, uncertainty and things like continuums (infinity and zero).

So we now have two distinct declared things **Justice** and **Not Justice**. They become our **working hypothesis** and, after time, we **become so habituated** to them they **become our certainties**. Binaries will spend the rest of their lives here. Lawyers make a fortune going backwards and forwards in a binary certain way. Politicians keep making more and more binary certain legislation about everything. Lobby groups (females, aborigines) all dive in here running the **outrage and victim narratives (drama narrative) – based on groupthink/mobthink and binary certainty** – to change the definitions of justice and not justice using legislation. The media (especially the ABC and those dominated by feminists and weak minded men) also appoint themselves as **“justice warriors”** (the hero in the drama narrative) – defining with binary certainty what is justice and what is not justice.

So the **next step** is the **most difficult for many humans**. (women, weak minded men, narcissists, etc)

See <https://humanistman.com/wp-content/uploads/2020/12/Integer-Ratio-Power-Law-Chaos.pdf>

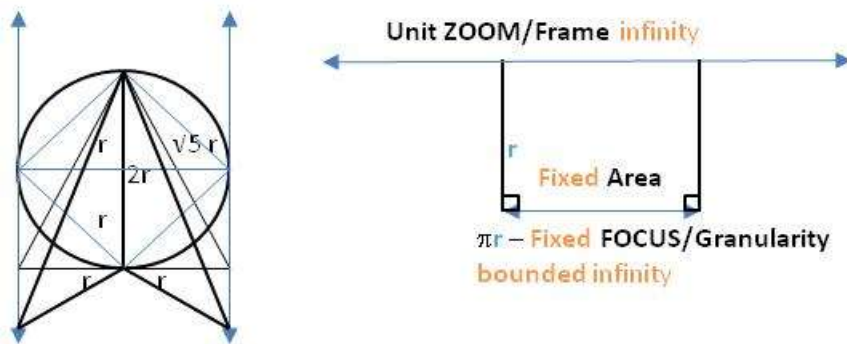
To do the next step we have to revisit some earlier work on did on Archimedes triangle. Remember I said that this third dimension – the Greeks – Pythagorean world we seem to take for granted – is a glimpse into a different continuum. It is not the same as the type of continuum of CERTAIN justice continuum – which contains CERTAIN JUSTICE and CERTAIN NOT JUSTICE.



Archimedes estimated the **area of the circle** – our next **infinite continuum**.

You can see how – no matter where the connecting point for the triangles are – the total area for the triangles – stays the same – the area of the circle. But instead of this third point being in the circle – we have conceptually moved it to a Parallel line (the **Zoom/Frame**) to our **FOCUS/granularity** line.

By this technique – we can imagine a solid visual representation of the idea if the “third point” away from our justice continuum – where it is infinitely variable along a parallel continuum - but has the concept of a **stable fixed area**. Some kind of **strongly bound connection**. **BUT not** as strongly bound as a **binary certaintist** might think - which becomes a square with fixed right angles and fixed area - they stop any movement or variation along the unit/zoom infinity.



So we focus on the first continuum and it's bounds but we also now **use the concept of the double negative**. The **NOT NOT** – to try to help us move conceptually away from our binary thinking. So we have learned about **JUSTICE** and then we have learned about **NOT JUSTICE** – but now we must take a leap into the third dimension. **NOT NOT JUSTICE**.



This might make no sense to you – you might ask – “*what do we do with the gap between justice and not justice?*” Well – we can see that we can still argue the differences between justice and not justice but we have **added an infinity of other things into the debate**. (balanced **conceptually** by a FIXED AREA – a “certain size and shape to it”). An infinity of our schemas – not just about justice – but of everything. The **not not justice continuum** is an exploration into our infinities or other things which might help relate to and **help debate the concept of justice**. Going to 4 changes the model slightly but I will let you imagine how.

We can explore the boundary layers between justice and not justice by bringing into the debate a series of related/linked concepts. This is how we link and develop our shared schemas. Being **fair** and **authentic** is where we can bring concepts into the debate which might help explore the concept of justice and not justice. This is where the **Fool and The Expert** come in <https://humanistman.com/wp-content/uploads/2019/09/Observe-The-Fool-and-The-Expert.pdf> – listen to everybody, etc. It is also a point of corruption by the **causists** and **binary certain extremists**. For example in Australia – when there is any enquiry into the Family Law – the organizers ensure that men’s groups are not represented on the committees – they can make written submissions – which the committees will explore. The committees are usually dominated by declared **feminists** and feminist organizations – who then decide what the recommendations will be – e.g. to specifically reject and ignore any submissions from men’s groups and enshrine the feminist narrative in their recommendations.

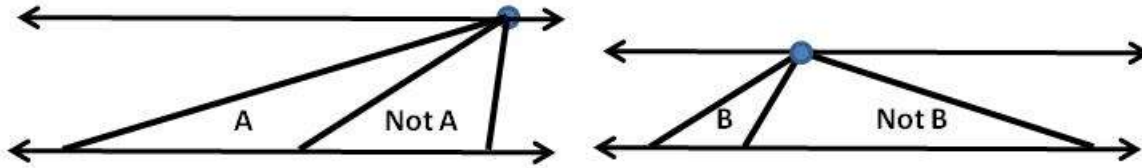
Edward de Bono :Year(1933) :Keyword(Philosophy, Debate) <https://www.edwdebono.com/>

This added complexity is the very thing that binary certaintists and causists like feminists, Nazis, communist, etc – **all want to avoid**. It strikes and something deep within them – they want to ignore this NOT NOT thing and **keep all authority within themselves** as **virtue** or **prerogative** and **coin toss** or **ignorance** or **FAT,DUMB,LAZY** and **CORRUPTION**. **Causist extremists do not want to expose the debate.**



Some concepts and language. This NODE that we declare as the **not not point** is our connection/link to **infinitely other things** in our schemas – or even **new things** we can invent. The Node can shift along the parallel axis to slightly change the distance measurements from the base continuum. If we shift the base continuums boundaries – then that too will change **distance** but also **area** calculations.

The **Justice Continuum** can be connected to the **Type of Justice Process continuum** – which has a range of ranked categories – not just a **simple binary view** like the Justice Continuum. Adding more concepts build up layers of complexity – a hierarchy of continuum concepts.



These other concepts can have different **shapes**, **areas** and **distances** between the base continuum and the not not continuum. So we have added complexity by re-using existing schemas and allowing each one to vary by distance and area relationships – as well as ranked/ordered categorizations. Many concepts can be linked to the same node. This is **Arthur Schopenhauer’s** - **comprehensive** and **coherent** desire

https://en.wikisource.org/wiki/The_World_as_Will_and_Representation/Preface_to_the_First_Edition

*“I propose to point out here how this book must be read in order to be **thoroughly understood**. By means of it I only intend to impart a single thought. Yet, notwithstanding all my endeavours, **I could find no shorter way of imparting it than this whole book**. I hold this thought to be that which has very long been sought for under the name of philosophy, and the discovery of which is therefore regarded by those who are familiar with this story as quite as impossible as the discovery of the philosophers stone, although it was already said by Pliny: *Quam multa fieri non posse, priusquam sint facta, judicantur?* (Hist. nat. 7, 1.)*

According as we consider the different aspects of this one thought which I am about to impart, it exhibits itself as that which we call metaphysics, that which we call ethics, and that which we call aesthetics; and certainly it must be all this if it is what I have already acknowledged I take it to be.

*A system of thought must always have an **architectonic connection or coherence**, that is, a **connection in which one part always supports the other, though the latter does not support the former, in which ultimately the foundation supports all the rest without being supported by it, and the apex is supported without supporting**. On the other hand, a single thought, however **comprehensive** it may be, must preserve the most **perfect unity**. If it admits of being broken up into parts to facilitate its communication, the connection of these parts **must yet be organic**, i.e., it must be a connection in which every part supports the whole just as much as it is supported by it, a connection in which there is no first and no last, in which the whole thought gains distinctness through every part, and even the smallest part cannot be completely understood unless the whole has already been grasped. **A book, however, must always have a first and a last line, and in this respect will always remain very unlike an organism, however like one its content may be: thus form and matter are here in contradiction.**”*

This is where there are possible areas for corruption.

Herbert Spencer <https://oll.libertyfund.org/page/spencer-proper-sphere-of-government-1843>

*“Things of the first importance—**principles** influencing all the transactions of a country—principles involving the weal or woe of nations, are very generally **taken for granted** by society. When a certain line of conduct, however questionable may be its policy—however momentous may be its good or evil results, has been followed by our ancestors, it usually happens that the great masses of mankind*

continue the same course of action, without ever putting to themselves the **question—Is it right?** Custom has the enviable power, of coming to conclusions upon most debatable points, without **a moment's consideration**—of turning propositions of a very doubtful character into axioms—and of setting aside almost self-evident truths as unworthy of consideration.

Of all subjects thus **cavalierly treated**, the fundamental **principles of legislation**, are perhaps the most important. Politicians—all members of the community who have the welfare of their fellow-men at heart, have their hopes, opinions, and wishes, centered in the actions of government. It therefore behoves them **fully to understand the nature**, the intention, the **proper sphere of action of a government**. Before forming opinions upon the best measures to be adopted by a legislative body, it is necessary that well defined views of the power of that body should be formed; that it be understood how far it can go consistently with its constitution; that it be decided **what it may do and what it may not do**. And yet, how **few men have ever given the matter any serious consideration**; how few, even of those who are interested in the affairs of society, ever put to themselves the question—**Is there any boundary to the interference of government? and, if so, what is that boundary?**”..

“What, then, do they want a government for? Not to regulate commerce; not to educate the people; not to teach religion; not to administer charity; not to make roads and railways; but simply to **defend the natural rights of man—to protect person and property—to prevent the aggressions of the powerful upon the weak—in a word, to administer justice**. This is the natural, the original, office of a government. It was not intended to do less: it ought not to be allowed to do more.”

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/>

“In 1851 Herbert Spencer published a treatise called *Social Statics; or, The Conditions Essential to Human Happiness Specified*. Among other specifications, this work established and made clear the fundamental principle that **society should be organised on the basis of voluntary cooperation**, not on the basis of **compulsory cooperation, or under the threat of it.**”

States can become corrupted – too powerful – too many big red certain buttons.

Too many Certain and Controlling Functions – **Human Rights, Office For Women, Ministry of Truth and Certainty, Office for Free gifts and Money, etc**



“Spencer shows moreover that as a matter of practical policy, the early Liberal proceeded towards the realization of his aims by the **method of repeal**. He was not for making new laws, but for **repealing old ones**. **It is most important to remember this**. Wherever the Liberal saw a law which enhanced the **State's coercive power over the citizen**, he was for **repealing it and leaving its place blank**. There were

many such laws on the British statute-books, and when Liberalism came into power it repealed an immense grist of them.”

“The laws made by Liberals are so **greatly increasing the compulsions and restraints** exercised over citizens, that among Conservatives who suffer from this aggressiveness there is growing up a tendency to resist it. Proof is furnished by the fact [xxxi] that the “Liberty and Property Defense League” largely consisting of Conservatives, has taken for its motto, “**Individualism versus Socialism.**” So that if the present drift of things continues, it may by-and-by really happen that the Tories will be defenders of liberties which the Liberals, in **pursuit of what they think popular welfare, trample under foot.**”

“There seems **no getting people to accept the truth**, which nevertheless is **conspicuous enough**, that the welfare of a society and the justice of its arrangements are at bottom **dependent on the characters of its members**; and that improvement in neither can take place without that **improvement in character** which results from **carrying on peaceful industry** under the restraints imposed by an **orderly social life**. The belief, not only of the socialists but also of those so-called Liberals who are diligently preparing the way for them, is that by due skill an **ill-working humanity may be framed into well-working institutions**. **It is a delusion**. The **defective natures of citizens** will show themselves in the **bad acting of whatever social structure they are arranged into**. There is **no political alchemy** by which you can get golden conduct out of leaden instincts.”

Imagine developing various schemas and you have a **Bad Actor** who is mainly **binary** in their thinking – they express their binary thinking as a **single schema** – let us call it **Nazi**. You are either a **Nazi or Not a Nazi** and they own the definition (self reference and recursively) of the meaning of Nazi and everything about it. Then they **connect that Nazi schema to everything** – to every other schema in society – by brute force, legislation, coercion, (blame, guilt, enticement, manipulation, corruption, stroking, virtue signaling, etc). So schools become training grounds for Nazi causes. Music becomes created for and used by the Nazi cause. Books, drama, art and sport – all become defined by, approved by and controlled by the **Nazi cause**. Great rallies, celebrations and rewards are all handed out under the Nazi banner. The news media becomes focused on the Nazi view of the world and all media and entertainment is seen through the Nazi lens. All legislation, public services, courts, universities, charities – all celebrate, endorse and promote the Nazi cause. The schema becomes the **CERTAINTY** that everyone craves – the **ONE CERTAIN THING** that connects all of the complexity of society – all we need to know is the Nazi cause and then we will understand **ALL COMPLEXITY** and **DIFFERENCE**.

The one **VIRUS LIKE INFECTION** of the **NAZI schema** – invades and replicates – not only the “Body Politic” but private enterprise, individuals and every aspect of society.

Then what?

Responsibility and Accountability – Tightly Bound

I am not sure why I think this or how exactly it should be described. I think it has some contribution towards justice. The idea being that if you are a Japanese war soldier fighting a war on behalf your country and then just before the certain defeat at the hands of your enemies – the generals who have

been running the war – all turn to this foot soldier and say” Now – we appoint you as the supreme commander” and demote themselves to foot soldiers and run away. Then the war crimes tribunal hangs the newly appointed supreme commander because he was accountable for all the war crimes.

“Scapegoating” by placing a *lucky* in the **accountability** position of an organization is **injustice**. Those who are really accountable are using this substitute person to avoid their own capability and “sins”. It is a form of corruption – **Bad Acting** by manipulating the ignorant, incapable and incapacitated – into a Role they are not really **responsible** for – they just do what they are told and go along with everyone or do what the person who controls them – what the Bad Actor wants.

<https://www.biblegateway.com/passage/?search=leviticus+16&version=NIV> **The Day of Atonement**

16 The Lord spoke to Moses after the death of the two sons of Aaron who died when they approached the Lord. 2 The Lord said to Moses: “Tell your brother Aaron that he is not to come whenever he chooses into the Most Holy Place behind the curtain in front of the atonement cover on the ark, or else he will die. For I will appear in the cloud over the atonement cover.

*3 “This is how Aaron is to enter the Most Holy Place: He must first bring a **young bull for a sin offering**[a] and a **ram for a burnt offering**. 4 He is to put on the sacred linen tunic, with linen undergarments next to his body; he is to tie the linen sash around him and put on the linen turban. These are sacred garments; so he must bathe himself with water before he puts them on. 5 From the Israelite community he is to take **two male goats for a sin offering** and a **ram for a burnt offering**.*

*6 “Aaron is to offer the **bull for his own sin offering** to make **atonement for himself and his household**. 7 Then he is to take the two goats and present them before the Lord at the entrance to the tent of meeting. 8 He is to cast lots for the two goats—one lot for the Lord and the other for the **scapegoat**.[b] 9 Aaron shall bring the goat whose lot falls to the Lord and **sacrifice it for a sin offering**. 10 But the goat chosen by lot as the **scapegoat shall be presented alive before the Lord to be used for making atonement by sending it into the wilderness as a scapegoat**.*

*11 “Aaron shall bring the bull for his own sin offering to make atonement for himself and his household, and he is to **slaughter the bull for his own sin offering**. 12 He is to take a censer full of burning coals from the altar before the Lord and two handfuls of finely ground fragrant incense and take them behind the curtain. 13 He is to put the incense on the fire before the Lord, and the smoke of the incense will conceal the atonement cover above the tablets of the covenant law, so that he will not die. 14 He is to take some of the bull’s blood and with his finger sprinkle it on the front of the atonement cover; then he shall sprinkle some of it with his finger seven times before the atonement cover.*

*15 “He shall then **slaughter the goat** for the sin offering for the people and take its blood behind the curtain and do with it as he did with the bull’s blood: He shall **sprinkle it on the atonement cover** and in front of it. 16 In this way he will make atonement for the Most Holy Place because of the uncleanness and rebellion of the Israelites, whatever their sins have been. He is to do the same for the tent of meeting, which is among them in the midst of their uncleanness. 17 No one is to be in the tent of*

meeting from the time Aaron goes in to make atonement in the Most Holy Place until he comes out, having made atonement for himself, his household and the whole community of Israel.

So we can imagine the expressions – “Don’t be a goat” - “Don’t be a sacrificial lamb” - take some responsibility – “don’t be lead by the nose – like some old goat”. We see too “Sending **into the wilderness**” as an atonement – a punishment - that is different from being slaughtered and killed. **Is it worse?** Did Socrates choose to take the poison because being ousted by you own group and **cast into the wilderness** was a worse punishment to barer?

We see too the idea of **coercive control** – the line the feminists are running as **women are victims** of coercive control by men (what about lesbians – do they coercively control themselves?). Can you learn on the job – can to learn to improve your responsibility and accountability. Are not we all in the same position? There is no expert – just a **willingness to learn** to be accountable and responsible for how we behave, act and the decisions we make? Can we **communicate, cooperate, learn** to be **accountable and responsible** as couples?

<https://quoteinvestigator.com/2010/09/25/schooling-vs-education/> **“Never Let Schooling Interfere With Your Education** - Mark Twain? Grant Allen?”

Rosalba: The Story of Her Development (by Olive Pratt Raynor) :Author(Grant Allen) :Year(1899) :Keyword(Group Development Learning, Women) <https://catalog.hathitrust.org/Record/008664252>
<https://archive.org/details/rosalbastoryher00allegooq>
<http://onlinebooks.library.upenn.edu/webbin/book/lookupname?key=Allen%2C%20Grant%2C%201848%2D1899>

“I HAD to earn my living. I faced the situation like a man – or at least like a woman”

“Not to deceive you, exactly, but to conceal things from you until the proper moment. Perhaps by now it will begin to dawn on you that that is my method”

POEMS Every Child Should Know EDITED BY **Mary E. Burt**

<http://www.gutenberg.org/cache/epub/16436/pg16436.txt> **ODE TO A SKYLARK.** "Ode to a Skylark," by Percy Bysshe Shelley (1792-1822), is usually assigned to "grammar grades" of schools. It is included here out of respect to a boy of eleven years who was more impressed with these lines than with any other lines in any poem:

<i>unbidden</i>	<i>"Like a poet hidden,</i>	<i>In the light of thought</i>	Singing songs
	<i>Till the world is wrought</i>	<i>To sympathy with hopes and fears</i>	it heeded not."

The British Barbarians :Author(**Grant Allen**) :Year(1895) :Keyword(Group Development)
<http://www.fullbooks.com/The-British-Barbarians.html> <https://www.gutenberg.org/files/4340/4340-h/4340-h.htm>
<http://onlinebooks.library.upenn.edu/webbin/book/lookupname?key=Allen%2C%20Grant%2C%201848%2D1899>

*“Not that, as critics have sometimes supposed me to mean, I ever wrote a line, even in fiction, **contrary to my own profound beliefs**. I have never said a thing I did not think: but I have sometimes had to*

abstain from saying many things I did think. When I wished to purvey **strong meat for men, I was condemned to provide milk for babes.** In the Hill-top Novels, I hope to reverse all that—to say my say in my own way, representing the world as it appears to me, **not as editors and formalists would like me to represent it.**”

The Woman Who Did :Author(**Grant Allen**) :Year(1895) :Keyword(Group Development Learning, Women) <http://www.gutenberg.org/files/4396/4396-h/4396-h.htm>
https://en.wikipedia.org/wiki/The_Woman_Who_Did
<http://onlinebooks.library.upenn.edu/webbin/book/lookupname?key=Allen%2C%20Grant%2C%201848%2D1899>

“Why, indeed?” Alan answered. “There I quite agree with you. I was thinking not so much of what is right and reasonable as of what is practical and usual. For most women, of course, are—well, more or less dependent upon their fathers.”

“But I am not,” Herminia answered, with a faint suspicion of just pride in the undercurrent of her tone. “That’s in part why I went away so soon from Girton. I felt that if women are ever to be free, they must first of all be independent. It is the dependence of women that has allowed men to make laws for them, socially and ethically. So I wouldn’t stop at Girton, partly because I felt the life was one-sided—our girls thought and talked of nothing else on earth except Herodotus, trigonometry, and the higher culture—but partly also because **I wouldn’t be dependent on any man**, not even my own father. It left me **freer to act and think as I would**. So I threw Girton overboard, and came up to live in London.”

“I see,” Alan replied. “You wouldn’t let your schooling interfere with your education. And now you support yourself?” he went on quite frankly.

Herminia nodded assent.”

Falling In love, With Other Essays :Author(**Grant Allen**) :Year(1889) :Keyword(Group Development Learning, Sociology) <http://www.gutenberg.org/files/16807/16807-h/16807-h.htm>
<https://catalog.hathitrust.org/Search/Home?lookfor=%22Allen,%20Grant,%201848-1899.%22&type=author&inst=> <https://www.unz.com/print/author/AllenGrant/>

“Now this is of course a **serious subject**, and it ought to be treated seriously and reverently. But, it seems to me, Sir George Campbell's conclusion is exactly the opposite one from the conclusion now being forced upon men of science by a study of the biological and psychological elements in this **very complex problem of heredity**. So far from considering love as a 'foolish idea,' opposed to the **best interests of the race**, I believe most competent physiologists and psychologists, especially those of the modern evolutionary school, would regard it rather as an essentially beneficent and conservative instinct developed and maintained in us **by natural causes**, for the **very purpose of insuring just those precise advantages and improvements which Sir George Campbell thinks he could himself effect by a conscious and deliberate process of selection**. More than that, I believe, for my own part (and I feel sure most evolutionists would cordially agree with me), that this **beneficent inherited instinct of Falling in**

*Love effects the **object it has in view** far more admirably, subtly, and satisfactorily, on the average of instances, than any **clumsy human selective substitute could possibly effect it.***

Can people choose to actively take responsibility and accountability? Why take responsibility unless you are going to do something, become involved – take some action of some kind?

Can women (on average) be responsible or accountable for being in any relationship or having any real job? See the Qantas woman pilot suing the airline because of PTSD for doing her job.

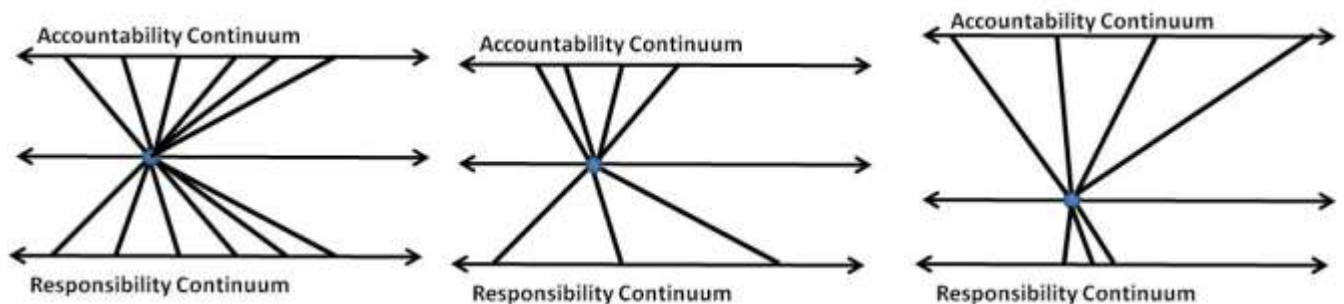
<https://www.dailymail.co.uk/news/article-9362091/Qantas-pilot-suing-Qantas-suffering-PTSD-midflight-engine-failure.html>

Board members, *strawmen*, tokenism, false prophets, tin man, “a plant”, non-voting board member, proxy, dead weight, golem, substitute, easily manipulated, underdeveloped human, etc.

Accountability and responsibility seem to also need to be **tightly bound together in size and shape** – the move together as change occurs - being responsible for a small part in large process does not make you responsible for all the crimes of the large process – a small cog in the wheel. This too is an area for corruption – where system can be put in place where there are so many small cogs that the big responsibility and accountability is avoided and hidden – the back room, the puppeteer, the master, the elite manipulators, etc.

Proportionality of accountability and responsibility.

Small responsibility with large accountability is **wrong and unjust** – just like small accountability and large responsibility is. They should be kept in the same proportions. This too is an area for **deliberate corruption**. E.g. men have little responsibility but large accountability, women have little accountability or responsibility.



It is an object of play and joking – as well – for the audience. Think of the comedian who gets an audience member to come onto stage and do some simple task. The simple task is **push a simple button** and something simple happens – a small responsibility and small accountability. But then the next time the button is pushed – once the stage “dupe” has become habitualized, comfortable, complacent, is at ease - the audience member – pushes the button – the whole stage collapses and the actors all run on stage screaming and with fake blood coming from their wounds – all to see the **reaction of the Dupe** and how awful they feel about their accountability. The **mob laughs**. They sneer at the stupid dupe who was taken in by the trickster.

Darwin Awards <https://darwinawards.com/>. Is this **some kind of deep evolutionary competition and brutality** – the enjoyment and ridicule of those who die around us – (*adding to the funeral pyre of the one condemned*) – who failed to make the right choice – is it our own survival we smile cheer and celebrate and that we **have to see the downfall of others** (as a mob) to value our own selves and choices? Avoidance of **fear of death**? Instead of **joy of life**?

Does this feed to the mob/groupthink that feeds human abuse and brutality – the base animal responses? Sneer, Smug, Ridicule, Personally attack, etc

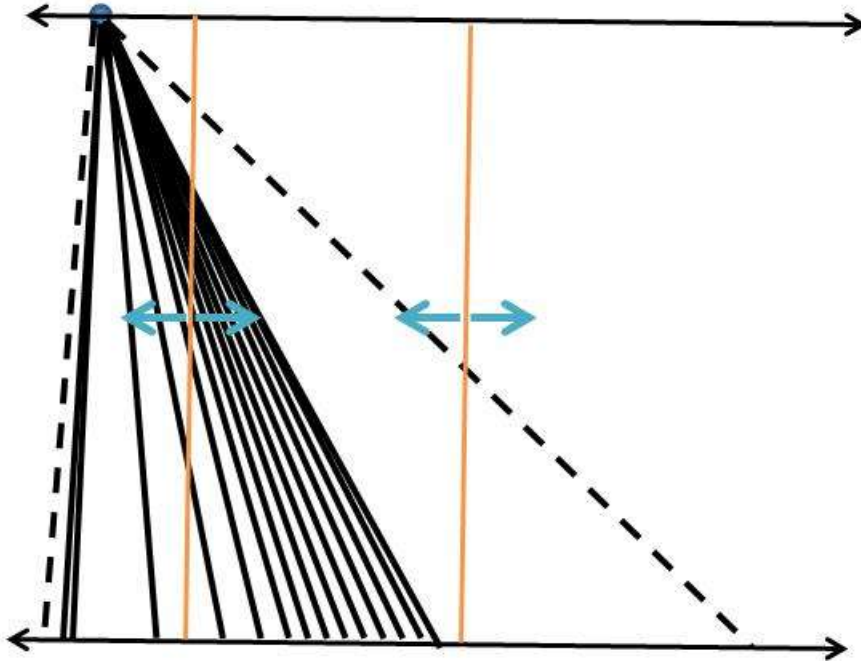
Being conned, duped, tricked, fooled, deceived, hoodwinked, suckered, ripped off, bamboozled, hoaxed, beguiled, hypnotized, lead by the nose, jape, used, victim, gobemouche (French), patsy, fall guy, naïve, simple minded, sucker, sacrificial lamb, gullible.

Group Telos – Continuums – Curves - Transformations- Feminism and other extremist dogma

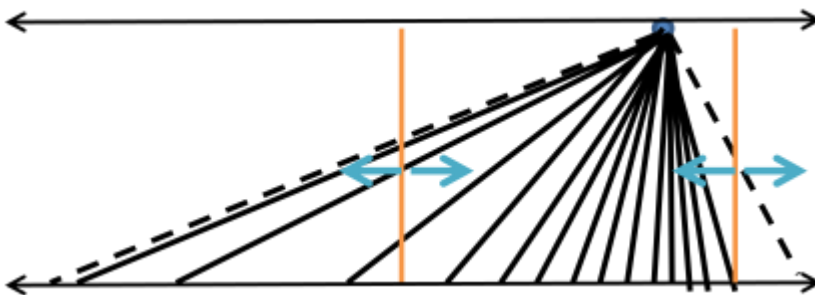
I thought I would do a quick exploration of group Telos continuums and also explore methods for modeling continuums and complex networks. I have some **information transformations** to show you. Remember this idea of rank ordered things and frequency at the same time? Well just now imagine that we are going to use the idea of area under the curve – the area under the continuum – using the same idea of Archimedes triangles and circles. So we still want to represent the area but the curve points is now all focused in one single node – in point instead a curved line.



We can change the area **two different ways** – one by the relative position of the one node in the **Not Not Continuum** (the infinite curve) and the other by the distance between boundaries on the base continuum.

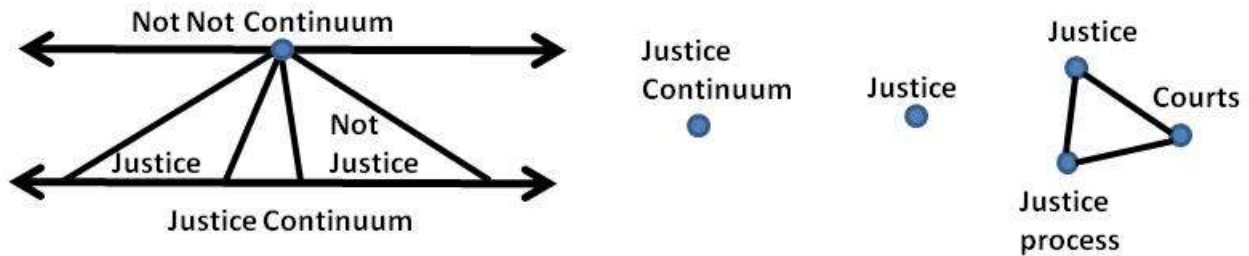


I prefer this one because – we can see the distance between the boundaries on the base continuum representing some degree of granularity and generality – whereas become progressively more detailed and specific towards the right. The Area represent the relative frequencies of events and the boundaries and how close they are seem to represent the detail required to define things – but also that things may be easier to define generally e.g. death and not death.

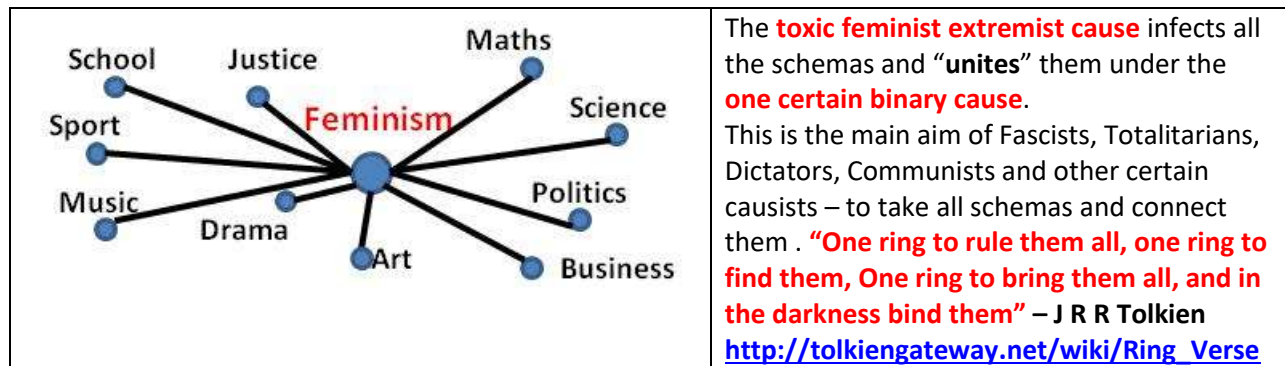


While we allow for infinite expansion of the continuum with hypothetical extra boundaries – we can also re-order the definitions and boundaries within the continuum. We can also see immediately the type of shape it is – the skew. A normal curve – (doctrine of the mean) for example – will tend to have the **not not continuum** node in the middle with progressively smaller segments going out from each direction.

Now I want look at **transforming a continuum with a not not continuum** into a **single node**. The problem that I have is mapping the complexity and linkages of all the continuums in a visual way. One way do this is the wrap up the continuums into a node that would mean the detailed design and shape of each continuum would have to be explored but the links/connections to other continuums would be easier to see.



So you can see how **Feminists, Nazis, Communist, Fascists** and other **extremists** will seek to insert their controlled continuum into all the unrelated schemas – it will seek to control everything through the one lens of **certain control** – and hence corrupt everything it touches.



Quick Group Telos – Communication. You can see from the above how people bring their own schemas into communication – their entrenched biases.

A Joy Filled Apparent Contradiction

It is difficult to explain – the Eureka moment. Long hard won battles of the mind against all the science, literature, math, personal observation and exploration you can muster. Vast collections of ideas, words, models and vague concepts – which all of sudden – **seem to coalesce** around some obvious and simple structure – supported by tendrils of connected layers and journeys to higher abstract levels and lower detailed examples. It seems about right. It seems like some kind of simple truth. The danger and fear is stating the certainty too loudly – lest something in universe becomes disturbed. You know it is uncertain and unknowable – have we gone too far? **Dangerous ideas** are too certain or able to mangled and corrupted by the certain extremist idiotologists? Is this where guilds and secret societies came from – to protect the dangerous idea?

There is **Gottfried Wilhelm Leibniz’s “universals”** - which imply a “good” level of abstraction - balanced nicely with **John Stuart Mill’s “utility”** on a continuum.

To get to more “insight” I had to do a lot of work to **become not ignorant**. This then allowed me to **explore** being not not ignorant.

Archimedes :Year(-287--211) :Keyword(Science) <https://www.famousscientists.org/archimedes/>
<https://www.ancient.eu/Archimedes/>
<https://www.maa.org/press/periodicals/convergence/mathematical-treasure-the-archimedes-palimpsest>

I had to explore wide and deeply – sometimes dwelling for a while in minute detail and then putting my head up and looking around a bit more – this search like Lonergans’ **INSIGHT: A STUDY OF HUMAN UNDERSTANDING** using approach which might seem like **Brownian Motion** https://en.wikipedia.org/wiki/Brownian_motion or **Paul Levy flights** https://en.wikipedia.org/wiki/L%C3%A9vy_flight and **Francis Bacon’s** method. But I also had to be aware of my biases so I had to practice choices – I had to choose difficult things or things that seemed at first uninteresting and then come back to them from time to time after I had done more work – I had to **review my work so far** and **check it** for **cohesion** and **comprehensiveness**. This may be similar to **Arthur Schopenhauer’s** apology to readers that he could not write the book without it have **sufficient substance** and hence its length and need to read it in its entirety for his message to be conveyed. And also his idea of **Will** – being the same as the condition, curiosity, motivations, etc – which are shaped into journeys and choices of humans.

Martin Heidegger :Year(1889-1976) :Keyword(Philosophy Humanism)
https://en.wikipedia.org/wiki/Martin_Heidegger “**Being**” “**Dasein**”

Plato :Year(-427--347) :Keyword(Philosophy) <https://plato.stanford.edu/>
<https://en.wikipedia.org/wiki/Plato> “**Nous**”

The Divine Comedy :Author(**Dante Alighieri**) :Year(1320) :Keyword(Group Development Humanism)
https://en.wikipedia.org/wiki/Divine_Comedy <http://www.gutenberg.org/files/8800/8800-h/8800-h.htm> <https://archive.org/details/divinecomedyofda030159mbp> “**Paradise, Purgatory, Hell**”

Nicomachean Ethics :Author(**Aristotle**) :Year(-350) :Keyword(Individual Philosophy Ethics)
https://en.wikipedia.org/wiki/Nicomachean_Ethics <https://plato.stanford.edu/entries/aristotle-ethics/>
<http://classics.mit.edu/Aristotle/nicomachaen.html> “**Practical Wisdom**”

Free Thought and Official Propaganda (Conway Memorial Lecture) :Author(**Bertrand Russell**)
:Year(1922) :Keyword(Group Nation Debate)
<https://archive.org/stream/freethoughtoffic00russiala?ref=ol#mode/2up>
https://conwayhall.org.uk/library/memorial_lecture/freethought-and-official-propaganda/
<https://www.gutenberg.org/files/44932/44932-h/44932-h.htm> “**FreeThought**”

1984 :Author(**George Orwell**) :Year(1949) :Keyword(Individual Philosophy Corruption)
<http://gutenberg.net.au/ebooks01/0100021.txt> <http://gutenberg.net.au/plusfifty-n-z.html#orwell>
“**Freedom is Slavery**” “**Nearly all children nowadays were horrible. What was worst of all was that by means of such organizations as the Spies they were systematically turned into ungovernable little savages, and yet this produced in them no tendency whatever to rebel against the discipline of the Party. On the contrary, they adored the Party and everything connected with it. The songs, the**

*processions, the banners, the hiking, the drilling with dummy rifles, the **yelling of slogans, the worship of Big Brother**--it was all a sort of glorious game to them."*

Living Systems :Author(**James Grier Miller**) :Year(1978) :Keyword(Planet Science Life)
<https://archive.org/details/LivingSystems/page/n41> https://en.wikipedia.org/wiki/James_Grier_Miller
<https://www.panarchy.org/miller/livingsystems.html> "**behavioral science**" "**Living Systems**"

THE ORIGIN OF SPECIES BY MEANS OF NATURAL SELECTION :Author(**Charles Darwin**) :Year(1859)
:Keyword(Individual Science Evolution) <https://www.gutenberg.org/ebooks/2009>
https://en.wikipedia.org/wiki/On_the_Origin_of_Species <https://plato.stanford.edu/entries/origin-descent/> "**Evolution**"

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> "**Open Society**" "**Historicism and Totalitarianism**"

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 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=MDq1NTQ0NDE4MTMzNjMwNjM2MzYBMDOwMzQxNDgxMDQ0OTAwMTI5OTEBOUItYUQzRzFETThKATAuMQEBdjI>

*"The really valuable thing in the pageant of human life seems to me not the State but the **creative, sentient individual, the personality**; it alone creates the **noble** and the **sublime**, while the **herd as such remains dull in thought and dull in feeling.**"*

Escape From Freedom (aka The fear of Freedom) :Author(**Erich Fromm**) :Year(1941) :Keyword(Individual Philosophy Psychology) <https://pescanik.net/wp-content/uploads/2016/11/erich-fromm-the-fear-of-freedom-escape-from-freedom.pdf>
https://www.researchgate.net/publication/322064405_ERICH_FROMM_ON_FREEDOM
https://en.wikipedia.org/wiki/Escape_from_Freedom "For, the understanding of the reasons for the **totalitarian flight from freedom** is a premise for any action which aims at the victory over the totalitarian forces."

Individuation <https://en.wikipedia.org/wiki/Individuation> "Other psychoanalytic theorists describe it as the stage where an individual **transcends group attachment** and **narcissistic self-absorption.**"

The Birth of Tragedy from the Spirit of Music :Author(**Friedrich Wilhelm Nietzsche**) :Year(1872)
:Keyword(Group Development Humanism) https://en.wikipedia.org/wiki/The_Birth_of_Tragedy

<https://www.gutenberg.org/files/51356/51356-h/51356-h.htm>

http://people.duke.edu/~wj25/UC_Web_Site/tragedy/nietzsche.html

This **cheerful acquiescence** in the dream-experience has likewise been embodied by the Greeks in their **Apollo**: for Apollo, as the god of all shaping energies, is also the soothsaying god. He, who (as the etymology of the name indicates) is the "shining one," the **deity of light**, also rules over the fair appearance of the inner world of fantasies. The **higher truth**, the perfection of these states in contrast to the only partially intelligible everyday world, ay, the **deep consciousness of nature**, healing and helping in sleep and dream, is at the same time the symbolical analogue of the faculty of soothsaying and, in general, of the arts, through which life is made possible and worth living. But also that **delicate line**, which the dream-picture must not overstep—**lest it act pathologically** (in which case appearance, being reality pure and simple, would impose upon us)—must not be wanting in the picture of Apollo: that **measured limitation**, that freedom[Pg 25] from the wilder emotions, that philosophical calmness of the sculptor-god. **His eye must be "sunlike,"** according to his origin; even when it is angry and looks displeased, the sacredness of his beauteous appearance is still there. And so we might apply to Apollo, in an eccentric sense, what Schopenhauer says of the man wrapt in the veil of Mâyâ[2]: Welt als Wille und Vorstellung, I. p. 416: "Just as in a stormy sea, unbounded in every direction, **rising and falling with howling mountainous waves**, a sailor sits in a boat and **trusts in his frail barque**: so in the midst of a **world of sorrows** the individual sits quietly supported by and **trusting in his principium individuationis**." Indeed, we might say of Apollo, that in him the unshaken faith in this principium and the quiet sitting of the man wrapt therein have received their sublimest expression; and we might even designate Apollo as the glorious divine image of the principium individuationis, from out of the gestures and looks of which **all the joy and wisdom of "appearance," together with its beauty, speak to us.**

In the same work Schopenhauer has described to us the stupendous awe which seizes upon man, when of a sudden he is at a loss to account for the cognitive forms of a phenomenon, in that the principle of reason, in some one of its manifestations, seems to admit of an **exception**. Add to this awe the blissful ecstasy which rises from the[Pg 26] innermost depths of man, ay, of nature, at this same collapse of the principium individuationis, and we shall gain an insight into the being of the **Dionysian**, which is brought within closest ken perhaps by the analogy of drunkenness. It is either under the influence of the narcotic draught, of which the hymns of all primitive men and peoples tell us, or by the powerful approach of **spring penetrating all nature with joy**, that those **Dionysian emotions awake**, in the augmentation of which the subjective vanishes to **complete self-forgetfulness**. So also in the German Middle Ages singing and dancing crowds, ever increasing in number, were borne from place to place under this same Dionysian power. In these St. John's and St. Vitus's dancers we again perceive the **Bacchic choruses** of the Greeks, with their previous history in Asia Minor, as far back as Babylon and the orgiastic Sacæa. There are some, who, from lack of experience or obtuseness, will turn away from such phenomena as "folk-diseases" with a **smile of contempt or pity** prompted by the consciousness of **their own health**: of course, the poor wretches do not divine what a **cadaverous-looking and ghastly aspect this very "health"** of theirs presents when the glowing life of the Dionysian revellers rushes past them."

Quanta <https://archive.org/details/cosmosofsciencee0000unse/page/131/mode/2up>

Erwin Schrödinger :Year(1887-1961) :Keyword(Philosophy Humanism Science)

https://en.wikipedia.org/wiki/Erwin_Schr%C3%B6dinger

<https://www.nobelprize.org/prizes/physics/1933/schrodinger/biographical/> <https://mathshistory.st-andrews.ac.uk/Biographies/Schrodinger/>

“To each function of the **position-** and **momentum-** coordinates in **wave mechanics** there may be related a matrix in such a way that **these matrices, in every case satisfy the formal calculation rules of Born and Heisenberg.** ... The solution of the **natural boundary value problem** of this differential equation in wave mechanics is completely equivalent to the solution of Heisenberg's algebraic problem.”

What is Life? :Author(**Erwin Schrödinger**) :Year(1944) :Keyword(Group Development Humanism)

https://en.wikipedia.org/wiki/What_Is_Life%3F <http://www.whatislife.ie/downloads/What-is-Life.pdf>

<http://strangebeautiful.com/other-texts/schrodinger-what-is-life-mind-matter-auto-sketches.pdf>

There is a large overlap of **Erwin Schrödinger's** ideas as presented in this book and the work I have done over the last few years. Our Human bodies are able to deal with chaos and quantum effects at the atomic – molecular level. We incorporate this into our gross human form and are **able to bring order out of chaos** from within ourselves and manifest it into external order by our **choices and actions.**

Qualia (Dan Dennett) <https://en.wikipedia.org/wiki/Qualia> , <https://plato.stanford.edu/entries/qualia/>

Heretics :Author(**Gilbert Keith Chesterton**) :Year(1905) :Keyword(Individual Change)

<https://www.gutenberg.org/ebooks/author/80> [https://en.wikipedia.org/wiki/Heretics_\(book\)](https://en.wikipedia.org/wiki/Heretics_(book))

<http://www.online-literature.com/chesterton/heretics/>

Probabilities, biases, influences and **Monty Hall was always there too** - so in my choices I had to choose to ignore him, notice him or follow his choices – somehow **trying to outwit Monty Hall.**

<https://humanistman.com/wp-content/uploads/2021/02/Binary-Groupthink-Overcoming-1.pdf>

This idea of **Beyondness** – the **Aboveness** too – **Free Spirits**, Superman, **Beyond** Good and Evil, **Friedrich Wilhelm Nietzsche**, Human condition, “Beyond Order 12 More Rules for Life” “**Being**” – **Jordan Peterson.**

What is Enlightenment? :Author(**Immanuel Kant**) :Year(1784) :Keyword(Individual Philosophy

Enlightenment) <http://www.columbia.edu/acs/ets/CCREAD/etscc/kant.html>

http://www.indiana.edu/~cahist/Readings/2010Fall/Islam_and_Modernity/Kant_Enlightenment.pdf

<http://www.marxists.org/reference/subject/ethics/kant/enlightenment.htm>

Enlightenment is man's emergence from his **self-imposed nonage.** **Nonage** is the inability to use one's own understanding without another's guidance. This nonage is self-imposed if its cause lies not in lack of understanding but in indecision and **lack of courage to use one's own mind without another's guidance.** **Dare to know!** (Sapere aude.) "Have the **courage to use your own understanding,**" is therefore the motto of the enlightenment. **Laziness and cowardice** are the reasons why such a large part of mankind gladly remain minors all their lives, long after nature has freed them from external guidance. They are

the reasons why it is so easy for others to set themselves up as guardians. It is **so comfortable** to be a minor.”

Immanuel Kant's warning about overcoming being Fat, Dumb and Lazy and to **become an individual** making choices – overcoming nonage or **mobthink** and **popularism** – become **enlightened**.

But **David Hume's** highly analytical and thorough works paint's **Will** as **too binary** for my liking – there is more than simple reward and punishment on the continuum. It is Beyond Good and Evil – beyond the binary.

A Treatise Of Human Nature :Author(**David Hume**) :Year(1738) :Keyword(Individual Philosophy)

<http://www.gutenberg.org/ebooks/author/1440>

https://en.wikipedia.org/wiki/A_Treatise_of_Human_Nature <https://plato.stanford.edu/entries/hume-moral/>

“It is indeed certain, that as all human laws are founded on rewards and punishments, it is supposed as a **fundamental principle**, that these motives have an influence on the mind, and both produce the good and prevent the evil actions. We may give to this influence what name we please; but as it is usually conjoined with the action, common sense requires it should be esteemed a cause, and be booked upon as an instance of that necessity, which I would establish.”

The Humanist Frame "onset of the passage from the psychosocial to the consciously purposive phase of evolution" :Author(**Julian Sorell Huxley**) :Year(1961) :Keyword(Planet Humanism)

https://archive.org/stream/humanistframe017703mbp/humanistframe017703mbp_djvu.txt

<https://archive.org/details/humanistframe017703mbp/page/n441>

Novum Organum :Author(**Francis Bacon**) :Year(1620) :Keyword(Individual Reason)

<https://oll.libertyfund.org/titles/bacon-novum-organum>

http://www.gutenberg.org/ebooks/author/296?sort_order=downloads

Preface “ They who have **presumed to dogmatize on nature**, as on some well investigated subject, either from self-conceit or arrogance, and in the professorial style, have inflicted the greatest injury on philosophy and learning. For they have tended **to stifle and interrupt inquiry exactly in proportion as they have prevailed in bringing others to their opinion**: and their own activity has not counterbalanced the mischief they have occasioned by corrupting and destroying that of others. They again who have entered upon a contrary course, and asserted that nothing whatever can be known, whether they have fallen into this opinion from their hatred of the ancient sophists, or from the hesitation of their minds, or from an exuberance of learning, have certainly adduced reasons for it which are by no means contemptible. They have not, however, derived their opinion from true sources, and, hurried on by their zeal and some affectation, have certainly exceeded **due moderation**. But the more ancient Greeks (whose writings have perished), held a more **prudent mean**, between the **arrogance of dogmatism**, and the **despair of scepticism**; and though too frequently intermingling complaints and indignation[6] at the difficulty of inquiry, and the obscurity of things, and champing, as it were, the bit, have still persisted in pressing their point, and **pursuing their intercourse with nature**; thinking, as it seems, that the better

method was not to dispute upon the very point of the possibility of anything being known, but to put it to the **test of experience**. Yet they themselves, by only employing the power of the understanding, have not adopted a fixed rule, but have laid their whole stress upon intense meditation, and a continual exercise and perpetual agitation of the mind.”

Our method, though difficult in its operation, is easily explained. It consists in determining the degrees of certainty, while we, as it were, restore the senses to their former rank, but generally **reject that operation of the mind which follows close upon the senses**, and open and establish a new and certain course for the mind from the first actual perceptions of the senses themselves. This, no doubt, was the view taken by those who have assigned so much to logic; showing clearly thereby that they sought some support for the mind, and **suspected its natural and spontaneous mode of action**. But this is now employed too late as a remedy, when all is clearly lost, and after the mind, by the **daily habit and intercourse of life, has come prepossessed with corrupted doctrines, and filled with the vainest idols.**”

My model of the **Corruption** and development progress towards Not Corrupt so that you can **learn how to be Not Not Corrupt**. <https://humanistman.com/wp-content/uploads/2020/04/15-Humanism-Corruption-Nation-Choice-Virtue.pdf> Also the idea the humans **mistake Virtue** for being Not Not Corrupt. <https://humanistman.com/wp-content/uploads/2020/01/Corruption-Measurement-and-Implementation.pdf> Concentrating on **Moral positioning** instead of Not Not Corrupt. <https://humanistman.com/wp-content/uploads/2020/01/Corruption-Extremists-Feedback.pdf>

I also had to **notice** what was going on and **commit** my thought to some **identifiable substance** – I had to give my ideas some **mass** in the mode of documents, words and diagrams.

F A Hayek :Year(1899-1992) :Keyword(**Philosophy Economics Humanism**)

http://hayekcenter.org/?page_id=9 <https://www.fraserinstitute.org/sites/default/files/essential-hayek.pdf> <https://plato.stanford.edu/entries/friedrich-hayek/index.html>

<https://www.adamsmith.org/blog/ludwig-von-mises>

Mises was an economist, an historian and a sociologist. Amongst his many original and influential publications, he is perhaps best remembered for '**Human Action**,' described as "the **largest and most scientific defence of human freedom ever published**." Mises used what he called **praxeology**, the scientific study of human action, the purposeful behavior that characterizes us.

Praxeology, Homo Agnes

Human Action :Author(**Ludwig von Mises**) :Year(1949) :Keyword(Group Development Economics, Sociology) <https://www.econlib.org/library/Mises/HmA/msHmA.html>

https://cdn.mises.org/Human%20Action_3.pdf https://en.wikipedia.org/wiki/Human_Action

“Mises stresses the importance of **entrepreneurship** because only entrepreneurs actually do monetary calculation. This fact puts entrepreneurs at the center of all progress (and failure). Entrepreneurs who estimate costs more correctly than their rivals earn high profits while also serving consumers. Such people rise to top positions in industry. Entrepreneurs who err seriously in their calculations experience

financial losses and cease to direct production. Mises described this market test of entrepreneurial skills as the **only process of trial and error that really matters**. The concepts of monetary calculation, financial speculation, and entrepreneurship form the basis for the von Mises critique of socialism.”

"I try in my treatise," Mises wrote, "to consider the concept of **static equilibrium** as instrumental only and to make use of this purely **hypothetical abstraction** only as a means of approaching an understanding of a **continuously changing world**."

Friedrich Wilhelm Nietzsche :Year(1844-1900) :Keyword(**Philosophy**)

<http://www.gutenberg.org/files/1998/1998-0.txt> <https://plato.stanford.edu/entries/nietzsche/>
<https://archive.org/details/cu31924021569151>

I was looking at Hayek – he seems very talented and maybe a little too certain for my preferences – yet his insights are good. I have modeled many things which repeat in the messages – things like the continuum hypothesis and statistical distributions to try to avoid the binary certainty and work the space of 3's. So it was natural to take Hayek's ideas about freedom and put it on a continuum. He put restraints as one part of the continuum and coercion as another part – both influencing liberty. To back track a bit – I value Hayek because he saw the individual as important and vital part of human progress and also saw too the problem of mobs. This is what I and others would call “plurality”. The group and the individual on a continuum.

In a letter to politician, courts and the media I developed the pluralist model. ONGOING Enquiry – Searching For Humanity 09/02/2021

So we have **mobs** and **groupthink** and **doublethink** altogether. So if you are not part of a Mob what are you ? A **fully responsible individual**? Let us put it on a continuum called “**plurality**” after **Hannah Arendt**

:Year (1906-1975). Also see another pluralist - **Isaiah Berlin** :Year(1909-1997) :Keyword(Sociology)

https://en.wikipedia.org/wiki/Isaiah_Berlin <https://plato.stanford.edu/entries/berlin/notes.html>

<http://berlin.wolf.ox.ac.uk/> - Isaiah explored degrees of freedom with “**liberty**” as the notion of capability, resources, self awareness, exploration and education which allows greater liberty (“positive liberty”) – and the liberty of freedoms from the state and group structures – to operate independent of state or group interference (“negative liberty”). In continuums these overlap but we can relate these concepts to the idea of basic human conditions, morality and virtue signaling influencing “positive liberty” and states, group structures, laws, courts and police influencing “negative liberty” and then explore the issues when states adopt binary certainties against all liberty.

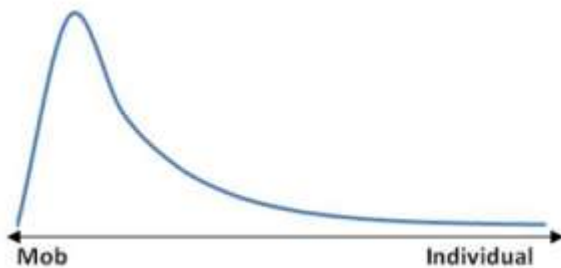
http://cactus.dixie.edu/green/B_Readings/I_Berlin%20Two%20Concepts%20of%20Liberty.pdf

“But both sides agreed that **some portion of human existence must remain independent of the sphere of social control**. To invade that preserve, however small, would be **despotism**.”

http://www.thebookbag.co.uk/w/index.php?title=The_Crooked_Timber_Of_Humanity_by_Isaiah_Berlin

“On the other hand, **relativism** is, according to Berlin, a field in which views are seen as what they are with no **objective correlate; values are different**, and that's that.”..” The arrival of **pluralism** seems to be

the **only moral framework** intrinsically able to allow for the maintenance of Berlin's **global precarious equilibrium.**"



This continuum distribution was first exposed in <https://humanistman.com/wp-content/uploads/2019/04/09-Humanism-Bad-and-Good.pdf> and is a highly squashed Weibull "like" curve (used in engineering – reliability, mean time between failure, **sustainability**). It is related to the Gaussian type cumulative curve (normal and many others Pareto, etc) I used in the Group, Schemas, structures model above and emphasizes the general **need to sustain ourselves** as a **mob** but recognize the need of **individuals** as part of the overall picture. A General clustering at one end – which looks like a **multivariate comfort zone** of **shared schemas** and **values** - and **room to move, explore, learn** and **change (develop and grow)**. ...

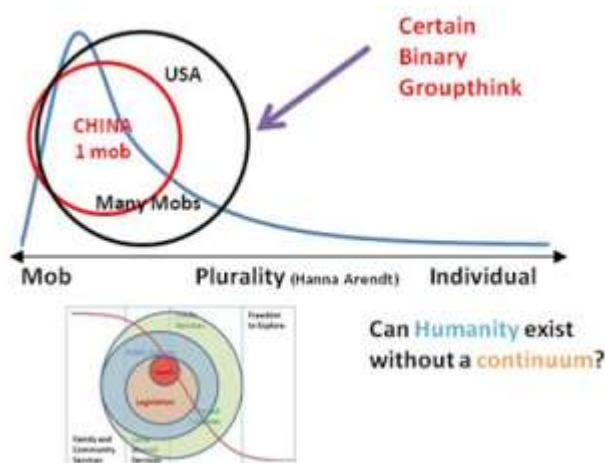
The Joke is that China and USA think they are different – they have far more in common than they realize – both driven by **groupthink** and **mobs** – one mob type for China – many mobs for USA, certainty, smug self righteousness, deep ignorance and fear of lack of certainty. Keeping the universe at bay – and everyone **certainly "safe"**. **Extreme certaintists** are a continuing corruption.

The **Constant Enemy** for the North Korea mobthink is the USA – this enables all abuses and corruptions and Totalitarianism to run the country.

The **Constant Enemy** for the USA mobthink is the China and Male-perpetrators (Drama triangle – the American western) – this enables all abuses and corruptions and Totalitarianism to run the country.

The **Constant Enemy** for the China mobthink is the Individual and "others" – this enables all abuses and corruptions and Totalitarianism to run the country.

The **Constant Enemy** for the Australia mobthink is Men and the Individual – this enables all abuses and corruptions and Totalitarianism to run the country.



So the exploration of Hayek’s model shows me that his trying to be comprehensive – like many others – being comprehensive in one of infinite dimensions of exploration is fascinating to observe. I try to explore different information DOMAINS – to see what I can ABSTRACT from the information to build MENTAL MODELS – which I can then compare and MATCH to see if repeated PATTERNS emerge. Getting the levels and hierarchies “about right” is an experience thing but also can be TESTED and IMPROVED by USE. One of the dangers is becoming too certain about the models you produce – **becoming dogmatic**. You do not want to lose touch with ongoing humanity and what is happening on a day to day basis. Stay in touch.

The Riddle of the Universe :Author(**Ernst Heinrich Philipp August Haeckel**) :Year(1929)
 :Keyword(Individual Philosophy) <http://www.gutenberg.org/files/42968/42968-h/42968-h.htm>
<https://archive.org/details/riddleoftheunive034957mbp/page/n6>

“While we look back with a just pride on the immense progress of the nineteenth century in a knowledge of nature and in its practical application, we find, unfortunately, a very different and far from agreeable picture when we turn to another and not less important province of modern life. To our great regret we must endorse the words of **Alfred Wallace**: “Compared with our astounding progress in physical science and its practical application, **our system of government, of administrative justice, and of national education, and our entire social and moral organization, remain in a state of barbarism.**” To convince ourselves of the truth of this grave indictment we need only cast an unprejudiced glance at our public life, or look into the **mirror that is daily offered to us by the press, the organ of public sentiment.**

We begin our review with justice, the fundamentum regnorum. No one can maintain that its condition to-day is in harmony with our advanced knowledge of man and the world. Not a week passes in which we do not read of judicial decisions over which every thoughtful man shakes his head in despair; many of the **decisions of our higher and lower courts are simply unintelligible.** We are not referring in the treatment of this particular “world-problem” to the fact that many modern states, in spite of their paper constitutions, are **really governed with absolute despotism**, and that many who occupy the bench give judgment less in accordance with their sincere conviction than **with wishes expressed in higher quarters.** We readily admit that the majority of judges and counsel decide conscientiously, and err simply

*from human frailty. Most of their errors, indeed, are due to defective preparation. It is popularly supposed that these are just the men of highest education, and that on that very account they have the preference in nominations to different offices. However, this famed "legal education" is for the most part rather of a formal and technical character. They have but a **superficial acquaintance** with that chief and peculiar object of their activity, the **human organism, and its most important function, the mind**. That is evident from the curious views as to the **liberty of the will**, responsibility, etc., which we encounter daily. I once told an eminent jurist that the tiny spherical ovum from which every man is developed is as truly endowed with life as the embryo of two, or seven, or even nine months; he laughed incredulously. Most of the students of jurisprudence have no acquaintance with anthropology, psychology, and the doctrine of evolution—the very first requisites for a correct estimate of human nature. They have **"no time" for it**; their time is already too largely bespoken for an exhaustive study of beer and wine and for the noble art of fencing. The rest of their valuable study-time is required for the purpose of learning some hundreds of paragraphs of law books, a knowledge of which is supposed to qualify the jurist for any position" whatever in our modern civilized community.*

The Continuum which so interested me in an **apparent contradictions** is the one he wrapped around the concept of liberty and his ideas and freedoms and responsibilities being tightly bound. So we get the notion of **responsibility, accountability, freedom and liberty** all very closely related. **Freedom To do what?** To speak, act and do things – to be motivated and **make choices**? But then we get the **Monty Hall, probability**, doctrine of the mean, etc limitations coming into the model but then Hayek brings something more – which had seemed so obvious to me now that he has said it – but I had not made it obvious in my models. He introduces the Carrot and the Stick argument. The **Coercive control**, bribes, blackmail, rewards, incentives, punishments, reprimands, inducements, influences, marketing, advertising, appeal to virtue, laws, courts, Bentham's Panopticon, Nueremberg defense, "I was just following orders", "The computer did it", "He made me have children", sycophants, tricksters, gullibility, marriage contracts, Buyer beware, revenge, trust, Nash Equilibriums, Central Limit Theory, etc. Natural consequences.

The Constitution of Liberty :Author(**F A Hayek**) :Year(1960) :Keyword(Group Development Economics, Sociology) https://en.wikipedia.org/wiki/The_Constitution_of_Liberty
<https://archive.org/details/in.ernet.dli.2015.553409/page/n5/mode/2up>

*The transition from the concept of **individual liberty** to that of **liberty as power** has been facilitated by the philosophical tradition that uses the word "**restraint**" where we have used "**coercion**" in defining liberty. "we should probably define liberty as the absence of restraint and constraint, .. "**the absence of external impediment.**"*

The clue for me should have been that the feminist idiotologists want to remove all responsibility and accountability from women so they continue to blame all men and reap the rewards of corrupted governments and societies. Hence the current **Coercive Control campaign** by women all around the western world. "Women are never responsible or accountable for anything".

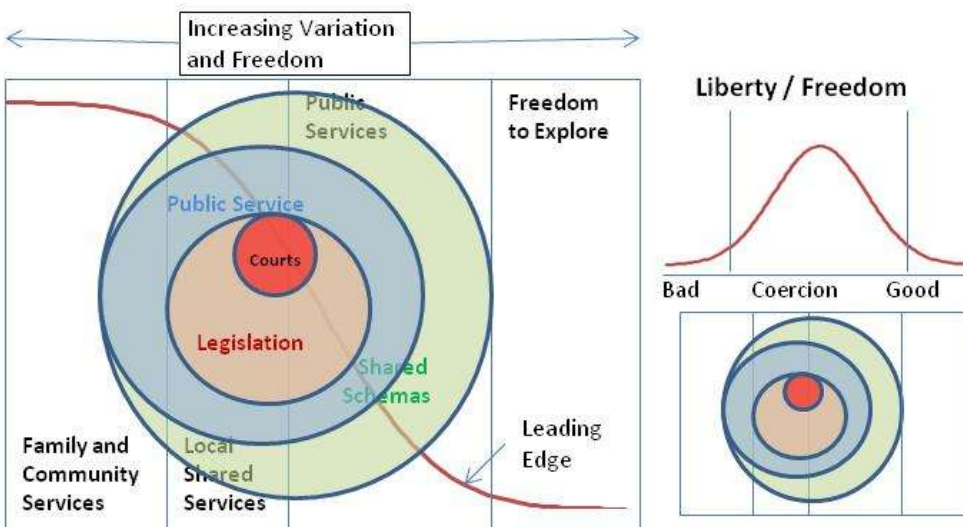
So here we have a continuum of bad and good expressed as a normal curve with all the things which might be seen as bad on one side and good on the other. The Devil in one ear and the Angel in the other ear.

This is not Monty Hall – it is something different. This is **more like a meaning of the word “choice”** – because **choice and liberty are tightly bound**. If you torture someone for a confession – is a Truth? Is it a confession or a torture? You would have to be deluded to believe that a choice not freely made is a “truth”. That’s why Magistrates and Judges and other corrupt people behave in such a procedurally biased way – they want certain outcomes- not truth or choice. They want binary certainty – not freedom, liberty or choice – especially for feminist causes.

The **Apparent contradiction** is that as a normal curve the greatest frequency of choices and events is in the middle – both of opportunity for choice and actual choices made. Chaos and corruption seems to lie at both extremes and this is in direct contrast to the general Gaussian type normal distributions where diversity – choice- and freedoms are measured by the concepts of deviations from the mean.

But this makes sense because of this question – **what does liberty and freedom mean in a world of chaos?**

What does coercion mean in a world of chaos? There is nothing to measure it against.



Liberalism :Author(**Leonard T. Hobhouse**) :Year(1911) :Keyword(Group Development Politics)

<https://www.gutenberg.org/files/28278/28278-h/28278-h.htm>

<https://en.wikisource.org/wiki/Liberalism>,

<https://onlinebooks.library.upenn.edu/webbin/book/lookupname?key=Hobhouse%2C%20L%2E%20T%2E%20%28Leonard%20Trelawny%29%2C%201864%2D1929>

*“Considered collectively its citizens owned no master. They **governed themselves**, subject only to **principles** and rules of life descending from antiquity and owing their force to the **spontaneous allegiance** of successive generations. In such a community some of the problems that vex us most*

presented themselves in a very simple form. In particular the **relation of the individual to the community was close, direct, and natural**. Their [Pg 12] interests were obviously bound up together. Unless each man did his **duty** the State might **easily be destroyed and the population enslaved**. Unless the State **took thought for its citizens it might easily decay**. What was still more important, there was no opposition of church and state, no fissure between political and religious life, between the claims of the secular and the spiritual, to distract the allegiance of the citizens, and to set the **authority of conscience** against the **duties of patriotism**. It was no feat of the philosophical imagination, but a quite simple and natural expression of the facts to describe such a community as an **association of men for the purpose of living well**. Ideals to which we win our way back with difficulty and doubt arose naturally out of the conditions of life in ancient Greece." .." We enter on the **modern period**, accordingly, with **society constituted on a thoroughly authoritarian basis**, the kingly power supreme and **tending towards arbitrary despotism**, and below the king the **social hierarchy** extending from the great territorial lord to the day-labourer. There is one point gained as compared to earlier forms of society. The base of the pyramid is a class **which at least enjoys personal freedom**. Serfdom has virtually disappeared in England, and in the greater part of France has either vanished or become attenuated to certain obnoxious incidents of the tenure of land. On the other hand, the divorce of the English peasant from the soil has begun, and has laid the foundation of the future social problem as it is to appear in this country.

The modern State accordingly starts from the **basis of an authoritarian order**, and the [Pg 19] **protest against that order**, a protest religious, political, economic, social, and ethical, is the **historic beginning of Liberalism**. Thus **Liberalism appears at first as a criticism, sometimes even as a destructive and revolutionary criticism.**"

The Rational Good: A Study in the Logic of Practice :Author(**Leonard T. Hobhouse**) :Year(1921)
:Keyword(Individual Reason Thinkers Library)

<https://archive.org/details/rationalgoodast00hobhgooq/page/n7> <https://rationalist.org.uk/archives>
<https://www.routledge.com/The-Rational-Good-A-Study-in-the-Logic-of-Practice/Hobhouse/p/book/9781138929371>

"Harmony as opposed to both Anarchy and Repression" (Chaos, Totalitarianism)

The Theory Of Knowledge :Author(**Leonard T. Hobhouse**) :Year(1896) :Keyword(Individual Development Knowledge) <https://archive.org/details/theoryofknowledq00hobhuoft>
<https://catalog.hathitrust.org/Record/001388001>
<https://onlinebooks.library.upenn.edu/webbin/book/lookupname?key=Hobhouse%2C%20L%2E%20T%2E%20%28Leonard%20Trelawny%29%2C%201864%2D1929>

The Elements of Social Justice :Author(**Leonard T. Hobhouse**) :Year(1922) :Keyword(Individual Development Justice) <https://archive.org/details/theelementsofsoc00hobhuoft>
<https://onlinebooks.library.upenn.edu/webbin/book/lookupname?key=Hobhouse%2C%20L%2E%20T%2E%20%28Leonard%20Trelawny%29%2C%201864%2D1929>

So the **Apparent contradiction** is this **constant tension between order and chaos** which so many people explore – but it this **some degree of certainty** – **which can allow the greatest degrees of freedoms**. We

can position liberty, freedom, choice, responsibility, accountability, learning – and many other things – as part of this tension. We can also see – once again – that the **feminists**, the **binary certaintists**, the hysterical women (on average), the **dogmatic certaintists** – all striving to destroy the universe and **destroy individual choice** as much as they can – to reduce and simplify things to binary choices – to less complexity – less choice – less “progress” – less freedoms – more totalitarianism – more controls - more being “safe” from the **necessary tensions of probabilistic, complex life in our known universe**. They love Mobs and mobthink – chants “women, united, will never be defeated” – the chant against life itself – constant war against all fear, choice and responsibility. These very choices, responsibilities, accountabilities, etc of life they choose to destroy **are the very things which makes life interesting and worth living**.

We also see **Carl Menger’s Subject Value theory** – it is not what it costs to produce something, how popular it is, how many people chose the same thing – **it is what people choose to value which is important**. The economic theory of Marginal Utility theory https://en.wikipedia.org/wiki/Marginal_utility also aligns with the diminishing returns, exponential decay, Zipf, Benford like choice models.

The Messiah Complex – The Savior – The Contradiction

https://en.wikipedia.org/wiki/Messiah_complex Some humans fall into **extreme – binary behaviors**. They **become certain**. **Certain victims, certain heroes, certain perpetrators – certain saviors of others**. It is much more difficult – **if not impossible** to become **certain human**.

How would you ever know if you were certain human?

Thomas Aquinas dangerously abstracted out part of humanity into a “soul”. Some people still believe this – that there is a separate part of humans that exists on its own – like some extractable parasite – and that humans were “hosts” for the “soul” and “God’s word”. The Spanish inquisition then used this idea – (as have many other “saviors”) – to torture, brutalize and kill humans – as long as their “souls” – “the word of God” – was “saved”. We see the “Nobel Savage” and “Innocent child” motifs reflect this thinking – “uncorrupted (by life and experience) souls”.

The concept of the “soul” started earlier <https://plato.stanford.edu/entries/ancient-soul/> and Homer, Aristotle and others had explored this idea – as an attempt to understand how humans developed – not as a exhortation for other to dissect human bodies to cut out, apply medical procedures to, manipulate this thing. It is more about the question **what is a human?**

Iliad :Author(**Homer**) :Year(-800) :Keyword(Individual Philosophy Humanism)
<http://classics.mit.edu/Homer/iliad.html> <https://en.wikipedia.org/wiki/Iliad>
<http://www.gutenberg.org/files/2199/2199-h/2199-h.htm>

When humans died - their “souls” went to be judged and sometimes sent to Hades.

Odyssey :Author(**Homer**) :Year(-800) :Keyword(Individual Philosophy Humanism)

<http://www.gutenberg.org/ebooks/1727> <http://classics.mit.edu/Homer/odyssey.html>

<http://www.gutenberg.org/files/2199/2199-h/2199-h.htm>

Organon :Author(**Aristotle**) :Year(-350) :Keyword(Individual Philosophy)

<https://onemorelibrary.com/index.php/en/books/major-collections/organon-aristotle-308>

<https://archive.org/details/AristotleOrganon> <https://en.wikipedia.org/wiki/Organon>

In **ON SOPHISTICAL REFUTATIONS** – Aristotle highlights the impossibility of proving a negative (NOT NOT) and uses soul as example – I explored this logic on my 4 box model starting with Humanism - Meta Frames – Language <https://humanistman.com/wp-content/uploads/2019/02/06-Humanism-Meta-Frames-Language.pdf>

In **TOPICS** he differentiates food for the body and good for the “soul”. He has essentially differentiated the idea of human into a BINARY VIEW of BODY and SOUL. This binary view – even though he explores complexity and multiple possibilities – is still **too binary and certain**.

Aristotle understood the 4 box model and the role of declarative “IS”, Hypothesis and Same and Different – yet he persisted in **tending to binary classifications** – like “**body and soul**” and then trying to draw connections between them – infinitely. Much of his Organon is reflected in my work in meta frames and human frames. He understood Continuities (Infinity and Continuums) – the **axiom of infinities**. He also understood transfinite and maybe the idea of Monty Hall as well.

https://en.wikipedia.org/wiki/Actual_infinity “The ancient Greek term for the potential or improper infinite was **apeiron** (unlimited or indefinite), in contrast to the actual or proper infinite **apophorismenon**. [3] Apeiron stands opposed to that which has a peras (limit). These notions are today denoted by **potentially infinite** and **actually infinite**, respectively.”

CATEGORIES -

https://onemorelibrary.com/index.php/en/?option=com_djclassifieds&format=raw&view=download&task=download&fid=2806 “**Quantity is either discrete or continuous**. Moreover, some quantities are such that each part of the whole has a relative position to the other parts: others have within them no such relation of part to part. Instances of discrete quantities are number and speech; of continuous, lines, surfaces, solids, and, besides these, time and place.”

Aristotle explored infinity concepts and **gets close to the idea of recursions** and **initial self-reference** – and maybe - **hypocritically of me** – I am saying he was **too certain on some things** – like *body and soul* and **too UNcertain** about infinity concepts of initial self-reference and recursion.

Physics :Author(**Aristotle**) :Year(-350) :Keyword(Planet Science Science)

[https://en.wikipedia.org/wiki/Physics_\(Aristotle\)](https://en.wikipedia.org/wiki/Physics_(Aristotle)) <http://classics.mit.edu/Aristotle/physics.html>

<https://plato.stanford.edu/entries/aristotle-natphil/>

Ships and aircraft today count humans as “souls” – probably alluding to potential death and judgment day but it also begs the question at what stage does a dead human become soulless? W.H.O. provides

some guidance on the cultural practices in communities when counting souls.

https://www.who.int/hac/techguidance/management_of_dead_bodies.pdf

But many people have explored this **idea of being human**. The A.C.T. Legislative Assembly - which prides themselves on being “progressive” – **Andrew Barr, (interested in identitarian based politics – Women, Gays, Dogs) particularly is the savior for progress** in his view - has declared that animals are “sentient”. I have made fun of this by declaring that the male heroes – especially in the Magistrates court – appear little more than sentient pets of the feminists and the white ribbon cause (women are victims of men narrative) imbedded in their organizing documents – the **certain cause**. Many seem to lack to ability behave in a “HUMANE” way.

<https://www.legislation.act.gov.au/a/1992-45> Animal Welfare Act 1992

4A Objects of Act

- (1) The main objects of this Act are to recognise that—
 - (a) animals are **sentient beings** that are able to subjectively feel and perceive the world around them; and
 - (b) **animals have intrinsic value** and deserve to be **treated with compassion** and have a quality of life that reflects their intrinsic value; and
 - (c) people have a duty to care for the physical and mental welfare of animals.
- (2) This is to be achieved particularly by—
 - (a) promoting and **protecting the welfare of animals**; and
 - (b) providing for the proper and **humane care**, management and treatment of animals; and
 - (c) deterring and **preventing animal cruelty** and the **abuse and neglect** of animals; and
 - (d) enforcing laws about the matters mentioned in paragraphs (a), (b) and (c).

The **abuse** I received at the hands of the court, the magistrates, the registrar, politicians, Human Rights, ABC and the rest – showed little care for **my intrinsic value** (other than as a punching bag for the abusers – a **sacrifice for the cause**) and the ongoing abuse and neglect I received for the last 4 years for trying to have my concerns addressed in a “HUMANE” way. If I declared myself an animal maybe I would have better luck prosecuting my case against the courts and government than I would be being a human?

<https://www.legislation.act.gov.au/View/a/2000-72/20001221-3788/PDF/2000-72.PDF> *Animal Welfare Amendment Act 2000*

animal means—

(a) a live member of a vertebrate species, including—

- (i) *an amphibian; and*
- (ii) *a bird; and*
- (iii) *a fish; and*
- (iv) **a mammal (other than a human being); and**
- (v) *a reptile; or*
- (b) *a live cephalopod; or*
- (c) **a live crustacean intended for human consumption.**

You can see how the women in the legislative area and the Politicians agree that Lobsters (Jordan Peterson) and Humans share some similarities – at least in sentience. As Marsupials and Monotremes lack a Corpus Callosum – the legislators have determined that sentience does not belong to that part of the brain https://en.wikipedia.org/wiki/Corpus_callosum. Indeed it seems to take very little development to be considered sentient – I am unsure as to why Trees have been excluded – especially as feminists and Greens dominate the political landscape.

I could get around this by arguing **that I cannot prove that I am a human being** – for a human being would not have been treated the way I was and continue to be by other humans in the courts, politics, media, etc. Because **why would humans make laws, procedures, courts, public services more humane for animals than for humans?**

So these explorations of these **weak minded, poorly educated, incurious, smug certaintists** – playing with definitions in law **rather than hypothetical explorations in philosophy** – entrench the **incoherent, authoritarian abusive systems** of our time.

So this idea about **“keeping you safe”** – especially noticed now in the time of this virus pandemic – we see political leaders shutting down society – enacting **permanent “states of emergency, fear and hysteria”** and removing freedoms - as a argument for **“keeping you safe”**. Women and old people are especially attracted by this message – while young people are not! Young people want to explore and take risks – for them this **“safety”** not a **“good”** thing – nor is it in their minds a **“necessary restriction”**. **It is an attack on life and humanity itself.**

Those who profess to (sentient) **DOGmatize** on nature – would lock everyone up to protect themselves from danger – when in reality they could **lock themselves up and throw away the key** so they can avoid life and death forever. Their **“souls”** can be kept in a permanent and infinitely **“saved”** state for all eternity while their bodies rot in Hades on earth.

The **Sick Drama narrative** with Heroes, Perpetrators and Victims – all **stuck in the perpetual delusions** about life – finding every big certain button they can find to push.

We need certainty – but not too much. We need uncertainty – but not too much. And it varies at age and circumstances. Families and small groups can **adjust more quickly than nations** – nations need to be very careful about what they do because **their certainties tend to stay for a long time and become difficult to adapt.**

Jordan Peterson tells stories of the **constant messages of gratitude and support from people** he has helped around the world with his messages in videos, podcasts, books and lectures. Guidance, help and support has been provided and people have found it useful – even to the extent of turning their whole lives around from despair and death and providing hope and some direction – some foundation – some certainty. **Saving Lives.**

This is the **complete opposite** of the Totalitarian politicians, Inquistors (media,etc), Heroes, Dogmatic Conversionists and Propagandists – who claim they are “Saving Lives” – **saving lives by killing humanity itself.**

Imagine if his **books** and other **permanent like objects** (sustainable) – like many others – became part of the **library of Tools and techniques** – explorers could discover test and explore – messages, ideas, questions, hypothesis, discourses, meditations, dialogues, principles, philosophies, Essay, Maxim, Aphorism, text book, dictionary, history, library, classification, Corpus, Manifesto, Laws, Poems, Stories, treatise, theory, support.

This is not a messiah complex – this is all the books ever written by men who have thought long and hard about life – have explored – have engaged with humanity – have questioned themselves and everything else. It is not vainglory, It is beyond corrupt. It is **responsibility, accountability, learning, balanced popularism** and **justice** all presented as **best authentic efforts.**

In my evaluating humanity article I explored some measures <https://humanistman.com/wp-content/uploads/2020/06/Evaluating-Humanity.pdf> “*I would have been rude and ill mannered to point out that yes they had taken a small step on one path but **didn't they realize** how complex the world really was and **how far you have to search think and question?**”*

Corruption, Coherent, Comprehensive, Certainty, Exploration – 5 measures from -5 to +5.

You can try to escape self interest and most other corruptions, use the focus mode to see coherence and comprehensiveness, build certainty by your explorations and hypothesis and get better at it. Then you provide frames which might help others do something similar or even “better” and different and more explorative or something else – recursively.

Certain politicians running dogma, manipulation, mob chants and vigilantism are not these people. Abusive Magistrates are not these people. **Fearful children locked away in safe rooms** are not these people. **Smug idiots** with certain idiotologies are not these people – no matter how much they demand everyone else **bow down before their elitism** and **Almighty certain virtue.**

Recent Investigations

History, Art and Poetry

Recent People

Michael Lamport Commons :Year(1939) :Keyword(Learning)

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

<https://connects.catalyst.harvard.edu/Profiles/display/Person/39332>
<https://freedomfromundueinfluence.org/>

Kenneth Joseph Arrow :Year(1921-2017) :Keyword(Sociology, Choice)

https://en.wikipedia.org/wiki/Kenneth_Arrow <https://www.nobelprize.org/prizes/economic-sciences/1972/arrow/biographical/> <https://royalsocietypublishing.org/doi/10.1098/rsbm.2019.0002>

Thomas Bayes :Year(1701-1761) :Keyword(Math,

Probability)https://en.wikipedia.org/wiki/Thomas_Bayes <https://mathshistory.st-andrews.ac.uk/Biographies/Bayes/> https://en.wikipedia.org/wiki/Bayesian_inference

Augustus De Morgan :Year(1806-1871) :Keyword(Math, Probability)

https://en.wikipedia.org/wiki/Augustus_De_Morgan https://mathshistory.st-andrews.ac.uk/Biographies/De_Morgan/
<https://www.oxforddnb.com/view/10.1093/ref:odnb/9780198614128.001.0001/odnb-9780198614128-e-7470>

Carl Menger :Year(1840-1921) :Keyword(Economics) https://en.wikipedia.org/wiki/Carl_Menger

<https://www.econlib.org/library/Enc/bios/Menger.html> <https://oll.libertyfund.org/person/carl-menger>

Lord Acton :Year(1834-1902) :Keyword(History) [https://en.wikipedia.org/wiki/John_Dalberg-](https://en.wikipedia.org/wiki/John_Dalberg-Acton,_1st_Baron_Acton)

[Acton,_1st_Baron_Acton](https://www.acton.org/research/lord-acton-quote-archive) <https://www.acton.org/research/lord-acton-quote-archive>

<https://oll.libertyfund.org/person/john-emerich-edward-dalberg-lord-acton> *"..It became almost a trick of style to talk of judging men by the standard of their day and to allege the spirit of the age in excuse for the Albigensian Crusade or the burning of Hus. Acton felt that this was to destroy the very bases of moral judgment and to open the way to a **boundless scepticism**. Anxious as he was to uphold the doctrine of growth in theology, he allowed nothing for it in the realm of morals, at any rate in the Christian era, since the thirteenth century. He demanded a **code of moral judgment independent of place and time**, and **not merely relative** to a particular civilisation."*

Peter Godfrey-Smith :Year(1965) :Keyword(Science, Philosophy)

https://en.wikipedia.org/wiki/Peter_Godfrey-Smith <https://petergodfreysmith.com/>

<https://www.youtube.com/watch?v=iENXfnOobzw> "Darwinism about Darwinism"

Henry Hazlitt :Year(1894-1993) :Keyword(Economics) https://en.wikipedia.org/wiki/Henry_Hazlitt

<https://mises.org/profile/henry-hazlitt> <https://fee.org/media/14946/economicsononelesson.pdf>

Frédéric Bastiat :Year(1801-1850) :Keyword(Economics)

https://en.wikipedia.org/wiki/Fr%C3%A9d%C3%A9ric_Bastiat <https://oll.libertyfund.org/title/bastiat-selected-essays-on-political-economy> <https://www.econlib.org/library/Bastiat/basEss.html>

Ludwig von Mises (Ludwig Heinrich Edler von Mises) :Year(1881-1973) :Keyword(Economics)

https://en.wikipedia.org/wiki/Ludwig_von_Mises <https://mises.org/profile/ludwig-von-mises>

<https://www.econlib.org/library/Enc/bios/Mises.html>

Herbert Read (Herbert Read) :Year(1893-1968) :Keyword(Poetry)
https://en.wikipedia.org/wiki/Herbert_Read <https://www.ebooks-library.com/author.cfm/AuthorID/1309>

Ernest Dimnet (Ernest Dimnet) :Year(1866-1954) :Keyword(Thinking)
https://en.wikipedia.org/wiki/Ernest_Dimnet https://en.wikiquote.org/wiki/Ernest_Dimnet
<http://gutenberg.net.au/ebooks14/1400451h.html> **The Art of Thinking**

*“Thinkers are also apt to appear dictatorial, to compel people to follow in their wake. The reason is because **seeing the truth**—whose other name is **salvation**—and realizing that other people will not see it, they **treat them as grown-ups must treat children**. Once more Mussolini can be used as an instance in point. But, in their innermost nature, thinkers are **preeminently teachers**, and it is to the credit of most of them that they devote their lives to **preaching the truth they see**. Some of them do so in admirable speeches or books, others in the picturesque language of the artist, but, whatever the vehicle, the **devotion to truth remains visible.**”*

Recent Documents

J M Barrie - Peter Pan – The Boy who wouldn't grow up , Peter and Wendy (**fair use research non commercial public interest**) https://en.wikipedia.org/wiki/Peter_Pan,
https://en.wikipedia.org/wiki/Peter_and_Wendy, [https://en.wikiquote.org/wiki/J. M. Barrie](https://en.wikiquote.org/wiki/J._M._Barrie) *“Second to the right and then straight on till morning.”*



[https://en.wikiquote.org/wiki/J. M. Barrie#/media/File:Reynolds-Puck.JPG](https://en.wikiquote.org/wiki/J._M._Barrie#/media/File:Reynolds-Puck.JPG)

“When the first baby laughed for the first time, its laugh broke into a thousand pieces, and they all went skipping about, and that was the beginning of fairies.”

<https://www.gutenberg.org/files/16/16-h/16-h.htm> **“All children, except one, grow up.** They soon know that they will grow up, and the way Wendy knew was this. One day when she was two years old she was playing in a garden, and she plucked another flower and ran with it to her mother. I suppose she must have looked rather delightful, for Mrs. Darling put her hand to her heart and cried, **“Oh, why can't you remain like this for ever!”** This was all that passed between them on the subject, but **henceforth Wendy knew that she must grow up.** You always know after you are two. Two is the beginning of the end.” ..”

*Odd things happen to all of us on our way through life without our noticing for a time that they have happened. Thus, to take an instance, we suddenly discover that we have been deaf in one ear for we don't know how long, but, say, half an hour. Now such an experience had come that night to Peter. When last we saw him he was stealing across the island with one finger to his lips and his dagger at the ready. He had seen the crocodile pass by without noticing anything peculiar about it, but by and by he remembered that it had not been ticking. At first he thought this eerie, but soon concluded rightly that the clock had run down."..." Peter came next spring cleaning; and the strange thing was that he never knew he had missed a year. That was the last time the girl Wendy ever saw him. For a little longer she tried for his sake not to have growing pains; and she felt she was untrue to him when she got a prize for general knowledge. But the **years came and went without bringing the careless boy**; and when they met again Wendy was a married woman, and **Peter was no more to her than a little dust in the box in which she had kept her toys. Wendy was grown up. You need not be sorry for her.** She was one of the kind that likes to grow up. In the end she grew up of her own free will a day quicker than other girls. All the boys were grown up and done for by this time; so it is scarcely worth while saying anything more about them. You may see the twins and Nibs and Curly any day going to an office, each carrying a little bag and an umbrella. Michael is an engine-driver. Slightly married a lady of title, and so he became a lord. You see that judge in a wig coming out at the iron door? That used to be Tootles. The bearded man who doesn't know any story to tell his children was once John."..." She had to tell him.*

*"I am old, Peter. I am ever so much more than twenty. I grew up long ago." "You promised not to!" "I couldn't help it. I am a married woman, Peter." "No, you're not." "Yes, and the **little girl in the bed is my baby.**" "No, she's not." But he supposed she was; and he took a step towards the sleeping child with his dagger upraised. Of course he did not strike. He sat down on the floor instead and sobbed; and Wendy did not know how to comfort him, though she could have done it so easily once. She was only a woman now, and she ran out of the room to try to think. Peter continued to cry, and **soon his sobs woke Jane.** She sat up in bed, and was interested at once. "Boy," she said, "why are you crying?" Peter rose and bowed to her, and she bowed to him from the bed. "Hullo," he said. "Hullo," said Jane. "My name is Peter Pan," he told her. "Yes, I know." "**I came back for my mother,**" he explained, "to take her to the Neverland." "Yes, I know," Jane said, "I have been waiting for you."*

Social Choice and Individual Values :Author(**Kenneth Arrow**) :Year(1951) :Keyword(Group Development Sociology) https://en.wikipedia.org/wiki/Social_Choice_and_Individual_Values
<https://cowles.yale.edu/sites/default/files/files/pub/mon/m12-all.pdf>
<https://plato.stanford.edu/entries/arrows-theorem/>

An essay on probabilities, and their application to life contingencies and insurance offices
:Author(**Augustus De Morgan**) :Year(1838) :Keyword(Group Development Math, Probability, Choice)
<https://catalog.hathitrust.org/Record/006199288>
<https://archive.org/details/anessayonprobab00morggoog>
https://books.google.com.au/books/about/An_Essay_on_Probabilities_and_Their_Appl.html?id=NtA3AAAMA AJ&redir_esc=y

Trigonometry and double algebra :Author(**Augustus De Morgan**) :Year(1849) :Keyword(Group Development Math) <https://www.maa.org/press/periodicals/convergence/mathematical-treasure-de-morgan-s-trigonometry-and-double-algebra>
<https://archive.org/details/trigonometryand01morggoog/page/n8/mode/2up>

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>

An Essay towards solving a Problem in the Doctrine of Chances :Author(**Thomas Bayes**) :Year(1763) :Keyword(Group Development Math, Probability, Choice)
https://en.wikipedia.org/wiki/An_Essay_towards_solving_a_Problem_in_the_Doctrine_of_Chances
<https://royalsocietypublishing.org/doi/pdf/10.1098/rstl.1763.0053>
<https://www.semanticscholar.org/paper/An-Essay-towards-solving-a-Problem-in-the-Doctrine-Fr/dacdc51598bceb69ad9bac6eb32a1933b9a4aeab>

The Doctrine Of Chances :Author(**Abraham de Moivre**) :Year(1756) :Keyword(Group Development Choice) <https://archive.org/details/doctrineofchance00moiv>
<https://www.maa.org/press/periodicals/convergence/mathematical-treasure-abraham-de-moivres-doctrine-of-chances> https://openlibrary.org/books/OL6239276M/The_doctrine_of_chances

De Officiis :Author(**Marcus Tullius Cicero**) :Year(-44) :Keyword(Individual Humanism Morals)
https://en.wikipedia.org/wiki/De_Officiis
http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Cicero/de_Officiis/home.html
<https://oll.libertyfund.org/title/cicero-on-moral-duties-de-officiis>

*“In Cicero’s time the left and the right wing in ethical philosophy were represented by the **Epicureans** – Epicurus - “and the **Stoics**” - Zeno of Citium - “ respectively, while the **Peripatetics**” - Aristotle – “ held a middle ground.”..” Cicero professed to belong to the **New Academy**, and its ethical position was in close accordance with his nature. Opinion rather than belief was his mental habit, — **strong opinion, indeed, yet less than certainty**. His **instincts as an advocate** — often induced by professional exigencies, not only to **cast doubt on what he had previously affirmed**, but with the ardor of one who **threw himself with his whole soul into the case in hand to feel such doubt before he gave it utterance** — made the scepticism of this school congenial to him.” <http://www.gutenberg.org/files/47001/47001-h/47001-h.htm>
“**Scepticism** declared the attainment of **absolute knowledge impossible**. But there is the **easily obtainable golden mean of the probable**; and that appealed to the practical Roman.”..” 8 And yet there is still another classification of duties: we distinguish between “**mean**”[B] duty, so-called, and “**absolute**” duty. Absolute duty we may, I presume, call “right,” for the Greeks call it κατόρθωμα, while the ordinary duty they call καθήκον. And the meaning of those terms they fix thus: whatever is right they define as absolute duty, but “mean” duty, they say, is duty for the performance of which an **adequate reason** may be rendered.” .. “13 Above all, the **search after truth and its eager pursuit are peculiar to man**”..” And so there is reason to fear that what Plato declares of the philosophers may be inadequate, when he says*

that they are just because they are **busied with** the pursuit of truth and because they despise and count as naught that which most men eagerly seek and for which they are prone to do battle against each other to the death. For they **secure one sort of justice**, to be sure, in that they **do no positive wrong** to anyone, but they **fall into the opposite injustice**; for **hampered by their pursuit** of learning they **leave to their fate those whom they ought to defend**. And so, Plato thinks, they will not even assume their **civic duties** except under compulsion. But in fact it were better that they should **assume them of their own accord**; for an action intrinsically right is just only on **condition that it is voluntary**.”..” The **first principle** is that which is found in the **connection** subsisting between all the members of the human race; and [55] that bond of connection is **reason and speech**, which by the processes of **teaching and learning**, of **communicating, discussing, and reasoning** associate men together and **unite them in a sort of natural fraternity**. In no other particular are **we farther removed from the nature of beasts**; for we admit that they may have courage (horses and lions, for example); but we do not admit that they have **justice, equity, and goodness**; for they are not endowed with **reason or speech**.”

The Rights of War and Peace :Author(**Hugo Grotius**) :Year(1625) :Keyword(Group Philosophy War)
<https://oll.libertyfund.org/pages/grotius-war-peace> <http://www.gutenberg.org/ebooks/author/5744>
<https://plato.stanford.edu/entries/grotius/>

“Whereas the very Nature of Injustice consists in nothing, else, but in the **Violation of another’s Rights**; nor does it signify, whether it proceeds from **Avarice**, or **Lust**, or **Anger**, or **imprudent Pity**, or **Ambition**, which are usually the Sources of the greatest Injuries. For to resist all Temptations of what Kind soever, and that for this only Reason, viz. the **preserving of Human Society inviolable**, is indeed the **proper Business of Justice**.”

The Proper Sphere of Government :Author(**Herbert Spencer**) :Year(1843) :Keyword(Group Development Politics)
<https://oll.libertyfund.org/page/spencer-proper-sphere-of-government-1843>
<https://www.amnh.org/research/research-library/search/research-guides/herbert-spencer-cyclopedia>
https://philosophynow.org/issues/40/Forgotten_Philosophers_Herbert_Spencer

Social Statics, or The Conditions essential to Happiness specified, and the First of them Developed
:Author(**Herbert Spencer**) :Year(1851) :Keyword(Group Philosophy Morals)
https://en.wikipedia.org/wiki/Social_Statics <https://oll.libertyfund.org/titles/spencer-social-statics-1851>
<https://archive.org/details/socialstaticsor06spenqoog/page/n9/mode/2up>

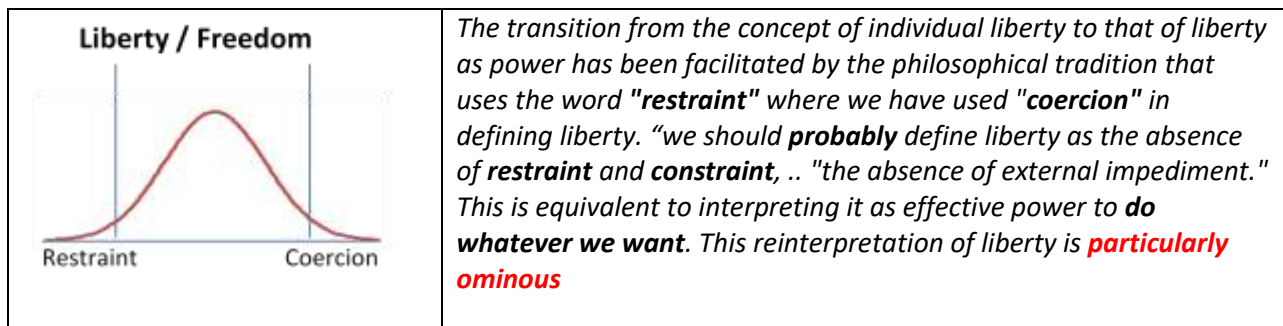
The Road To Serfdom :Author(**F A Hayek**) :Year(1943) :Keyword(Group Development Economics, Sociology)
https://en.wikipedia.org/wiki/The_Road_to_Serfdom http://hayekcenter.org/?page_id=9
<https://archive.org/details/TheRoadToSerfdom/page/n5/mode/2up>

“Those who would **give up essential liberty** to purchase a little **temporary safety** deserve neither liberty nor safety. Benjamin Franklin” <https://www.npr.org/2015/03/02/390245038/ben-franklins-famous-liberty-safety-quote-lost-its-context-in-21st-century>

<http://www.iea.org.uk/sites/default/files/publications/files/upldbook43pdf.pdf>

“Hayek employed economics to investigate the mind of man, using the knowledge he had gained to unveil the totalitarian nature of socialism and to explain how it inevitably leads to ‘serf-dom’. His greatest contribution lay in the discovery of a simple yet profound truth: **man does not and cannot know everything**, and **when he acts as if he does, disaster follows**. He recognised that socialism, the collectivist state, and planned economies represent the ultimate form of hubris, for those who plan them attempt – with insufficient knowledge – to **redesign the nature of man**. In so doing, would-be planners **arrogantly ignore traditions** that embody the **wisdom of generations**; impetuously **disregard customs whose purpose they do not understand**; and blithely confuse the **law written on the hearts of men** – which they cannot change – with **administrative rules that they can alter at whim**. For Hayek, such presumption was not only a **‘fatal conceit’**, but also **‘the road to serfdom’**...”**Totalitarianism is the new word we have adopted to describe the unexpected but nevertheless inseparable manifestations of what in theory we call socialism”** ..” What our generation has forgotten is that the system of private property is the most important guarantee of freedom, not only for those who own property, but scarcely less for those who do not. •We shall never prevent the abuse of power if we are not **prepared to limit power** in a way which **occasionally may prevent** its use for desirable purposes. •We shall all be the gainers if we can create a world fit for small states to live in. •The first need is to free ourselves of that worst form of **contemporary obscurantism** which tries to persuade us that what we have done in the recent past was all **either wise or unavoidable**. **We shall not grow wiser before we learn that much that we have done was very foolish.**”

The Constitution of Liberty :Author(**F A Hayek**) :Year(1960) :Keyword(Group Development Economics, Sociology) https://en.wikipedia.org/wiki/The_Constitution_of_Liberty
<https://archive.org/details/in.ernet.dli.2015.553409/page/n5/mode/2up>
<https://www.mises.at/static/literatur/Buch/hayek-the-constitution-of-liberty.pdf>



<https://iea.org.uk/sites/default/files/publications/files/Hayek%27s%20Constitution%20of%20Liberty.pdf>

Hayek’s *The Constitution of Liberty* An Account of Its Argument **EUGENE F. MILLER**

“**Freedom and responsibility cannot be separated**. Responsibility means that each individual must bear the **consequences of his actions**. Hayek’s ‘individuals’ are thoroughly enmeshed in social relations” .” The ‘ideal’ of the Rule of Law requires that existing laws share certain characteristics. Law must be general; it must be known and certain and apply equally to all; it must provide for an independent judiciary; it must

limit the executive by legislative and judicial rules; and it must safeguard fundamental rights and civil liberties”.

Historical Trials (Socrates, Knights templars, Giordano Bruno, Joan of Arc, Galileo, Servetus, Witchcraft) :Author(**John Macdonell**) :Year(1931) :Keyword(Individual Justice Thinkers Library)
<https://archive.org/details/historicaltrials035029mbp/page/n6> <https://rationalist.org.uk/archives>

Economics In One lesson :Author(**Henry Hazlitt**) :Year(1946) :Keyword(Group Development Economics, Sociology) <https://fee.org/media/14946/economicsinonelesson.pdf> <https://mises.org/profile/henry-hazlitt> https://en.wikipedia.org/wiki/Henry_Hazlitt

Selected Essays on Political Economy :Author(**Frédéric Bastiat**) :Year(1874) :Keyword(Group Development Economics, Sociology) <https://www.gutenberg.org/files/15962/15962-h/15962-h.htm>
<https://oll.libertyfund.org/title/bastiat-selected-essays-on-political-economy>
<https://www.econlib.org/library/Bastiat/basEss.html>

The Law :Author(**Frédéric Bastiat**) :Year(1850) :Keyword(Group Development Economics, Sociology)
[https://en.wikipedia.org/wiki/The_Law_\(Bastiat_book\)](https://en.wikipedia.org/wiki/The_Law_(Bastiat_book))
<https://www.econlib.org/library/Bastiat/basLaw.html> <https://oll.libertyfund.org/title/bastiat-the-law>

In *The Law*, Bastiat says "each of us has a natural right – from God – to defend his person, his liberty, and his property." The State is a "substitution of a common force for individual forces" to defend this right. **The law becomes perverted when it is used to violate the rights of the individual**, when it punishes one's right to defend himself against a collective effort of others to legislatively enact laws which basically have the same effect of plundering.

Whereas justice has precise limits, **philanthropy is limitless** and thus government can grow endlessly when that becomes its function. The resulting statism is "**based on this triple hypothesis: the total inertness of mankind, the omnipotence of the law, and the infallibility of the legislator.**" The relationship between the public and the legislator becomes "like the clay to the potter." Bastiat says, "I do not dispute their right to invent social combinations, to advertise them, to advocate them, and to try them upon themselves, at their own expense and risk. But I do dispute their right to impose these plans upon us by law – by force – and to compel us to pay for them with our taxes." [2]

Bastiat argues in the work that a government consists only of the people within or authorizing it, therefore it has no legitimate powers beyond those that people would individually have:

Socialism, like the ancient ideas from which it springs, **confuses the distinction between government and society**. As a result of this, every time we object to a thing being done by government, the socialists conclude that we object to its being done at all. We disapprove of state education. Then the socialists say that we are opposed to any education. We object to a state religion. Then the socialists say that we want no religion at all. **We object to a state-enforced equality**. Then they say that we are against equality. And so on, and so on. It is as if the socialists were to accuse us of not wanting persons to eat because we do not want the state to raise grain.

He goes on to describe the rights that those individuals do have, which he recognizes as natural rights, based on natural law. He summarizes these as life, liberty, and private property, explaining that government's only legitimate role is to protect them:

Life, liberty, and property do not exist because men have made laws. On the contrary, it was the fact that life, liberty, and property existed beforehand that caused men to make laws in the first place."

The First Essay on the Political Rights of Women by Condorcet :Author(**Marquis of Condorcet**) :Year(**1789**) :Keyword(Group Development Humanism) <http://www.gutenberg.org/ebooks/31550> https://en.wikisource.org/wiki/The_First_Essay_on_the_Political_Rights_of_Women <https://oll.libertyfund.org/title/condorcet-on-the-admission-of-women-to-the-rights-of-citizenship>

*"But the rights of men result simply from the fact that they are rational, **sentient** beings, susceptible of **acquiring ideas of morality**, and of reasoning concerning those ideas. Women having, then, the same qualities, have necessarily the same rights. Either no individual of the **human species** has any true rights, or **all have the same**; and he or she who votes against the[6] rights of another, whatever may be his or her religion, colour, or sex, has by that fact abjured his own."*

Here then to contradict that thought he goes on to explain - in a groupthink kind of way - that men and women are different – in fact **women are superior to men – men are proud tyrants.**

*"Women are **superior to men in the gentle and domestic virtues**; they, as well as men, know how to love liberty, although they do not participate in all its advantages; and in republics they have been known to **sacrifice themselves** for it. They have shown that they possess the virtues of citizens whenever chance or civil disasters have brought them upon a scene from which they have been shut out by the **pride and the tyranny of men** in all nations. It has been said that women, in spite of much ability, of much sagacity, and of a power of reasoning carried to a degree equalling that of subtle dialecticians, yet are never governed by what is called "reason." This observation is not correct. Women are not governed, it is true, by the reason (and experience) of men; **they are governed by their own reason (and experience).***

We can see how **Edmund Husserl** builds the "lived experience" model for feminists – **phenomenology**. And "Lifeworld" – as a subjective ego based view of the world. His work on intentionality is worth noticing as well. Intent can be perceived as properties "emanating" from an observed object or person. This is the view that allows a belief from a personal view to be seen as "real" – **I believe that particular man to be a villain and abusive therefore it is "my truth"** – my lived experience – my phenomenology. **Feminists enjoy this model.** "It is my conviction that **intentional phenomenology** has for the first time made **spirit as spirit the field of systematic scientific experience, thus effecting a total transformation of the task of knowledge.**" *Crisis of European Humanity, Pt. II, 1935*

https://en.wikipedia.org/wiki/Edmund_Husserl, https://en.wikipedia.org/wiki/The_Crisis_of_European_Sciences_and_Transcendental_Phenomenology

Husserl's Crisis of the European Sciences and Transcendental Phenomenology. An Introduction January 2012 DOI: 10.1017/CBO9781139025935 Edition: Cambridge Introductions to Key Philosophical Texts Series Publisher: Cambridge University Press ISBN: 978-0-521-89536-1 Authors:**Dermot Moran**

['https://www.researchgate.net/publication/270902152_Husserl%27s_Crisis_of_the_European_Sciences_and_Transcendental_Phenomenology_An_Introduction](https://www.researchgate.net/publication/270902152_Husserl%27s_Crisis_of_the_European_Sciences_and_Transcendental_Phenomenology_An_Introduction) **'Geist'**

'All these crises are interlinked and they have, according to Husserl, a common solution: **transcendental phenomenology with its secure and grounded clarification of the concept of subjectivity** offers a way out of these crises.'

Rubbish!

'Feminists take Edmund Husserl's 'phenomenology' ignoring Werner Karl Heisenberg's 'uncertainty' and turn René Descartes "I Think therefore I Am" into "I feel therefore everything is as I declare it"

:Author(Jonathan Pearson) :Year(2021) :Keyword(Development Feminism Individual)

https://www.researchgate.net/publication/270902152_Husserl%27s_Crisis_of_the_European_Sciences_and_Transcendental_Phenomenology_An_Introduction

The Subjection Of Women :Author(**John Stuart Mill**) :Year(**1869**) :Keyword(Group Development Feminism) https://en.wikipedia.org/wiki/The_Subjection_of_Women
<https://archive.org/details/subjectionofwome00millrich>
https://books.google.com.au/books?id=yKMYAAAAYAAJ&q=editions:wW7zT9nyvEIC&pg=PA1&redir_esc=y#v=onepage&q=editions%3AwW7zT9nyvEIC&f=false **Universal suffrage – equality.**

Here the argument is made that groups exists but equal capabilities are possible between individuals belonging to each group – and utility in use of capabilities.

Letter On Humanism :Author(**Martin Heidegger**) :Year(1946) :Keyword(Group Development Humanism)
<http://timothyquigley.net/cont/heidegger-lh.pdf> https://en.wikipedia.org/wiki/Letter_on_Humanism
Being

Education Through Art :Author(**Herbert Read**) :Year(1925) :Keyword(Group Development Education, Art)
<https://archive.org/details/in.ernet.dli.2015.460970/page/n3/mode/2up>
<http://hrdc.uok.edu.in/Files/c2ce2564-691e-4c9a-ae8a-44f8e3244c60/Custom/10.1.1.602.3551.pdf>
https://en.wikipedia.org/wiki/Herbert_Read

Periphyseon - The Division of Nature :Author(**John Scotus Eriugena**) :Year(867) :Keyword(Individual Development Philosophy, Religion) <https://archive.org/details/periphyseon-the-division-of-nature-by-eriugena-5435315-z-lib.org> https://en.wikipedia.org/wiki/De_divisione_naturae
<https://plato.stanford.edu/entries/scottus-eriugena/>

"Eriugena's thought is best understood as a sustained attempt to create a consistent, systematic, Christian Neoplatonism from diverse but primarily Christian sources. Eriugena had a unique gift for identifying the underlying intellectual framework, broadly Neoplatonic but also deeply Christian, assumed by the writers of the Christian East. Drawing especially on Basil, Gregory of Nyssa, Pseudo-Dionysius the Areopagite, Maximus Confessor, as well as on the more familiar authorities (auctores) of the Latin West (e.g., Cicero, Augustine, Macrobius, Martianus Capella, Boethius), he developed a highly original cosmology, where the highest principle, **"the immovable self-identical one"** (unum et idipsum

immobile, Periphyseon, Patrologia Latina 122: 476b), engenders all things and retrieves them back into itself.” – initial self-reference and recursion

The Digest (Pandects) :Author(Romans) :Year(533) :Keyword(Group Justice Law)

[https://en.wikipedia.org/wiki/Digest_\(Roman_law\)](https://en.wikipedia.org/wiki/Digest_(Roman_law)) <https://constitution.org/2-Authors/sps/sps.htm>

https://penelope.uchicago.edu/Thayer/E/Roman/Texts/secondary/SMIGRA*/Pandectae.html

A text-book of Roman law from Augustus to Justinian by Buckland, W. W. (William Warwick), 1859-1946 <https://archive.org/details/textbookofroman100buckuoft/page/n9/mode/2up>

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<https://educationstandards.nsw.edu.au/wps/wcm/connect/9fc54cbd-4498-4dfc-b1ad-d821a20d07c5/legal-studies-stage-6-syllabus-2009.pdf?MOD=AJPERES&CVID=> Topics that may be studied include: groups or individuals **suffering disadvantage**:-**Aboriginal and Torres Strait Islander Peoples**-people who have a mental illness or an intellectual or physical disability- migrants-people who are socioeconomically disadvantaged-members of other groups covered by human rights legislation, including anti-discrimination legislation-**women** .. 3. Investigate a contemporary issue which illustrates the promotion and/or enforcement of human rights. issues could include:-genocide-treatment of refugees-asylum seekers -child soldiers-abuse of children-torture-capital punishment-arbitrary detention-religious discrimination- **discrimination against women**-exploitation of workers-human trafficking and slavery- limitations on free speech. Responses to problems in family relationships divorce legal consequences of separation-children-property dealing with **domestic violence** the roles of:- courts and dispute resolution-methods-non-government organizations - the media...Contemporary issues concerning family law Issues that must be studied: **recognition of same-sex relationships** the changing nature of parental responsibility surrogacy and birth technologies care and protection of children...**Option 4 : Indigenous peoples 25% of course time, Option 7: World order 25% of course time**
2. <https://www.thelawyerportal.com/free-guides/studying-law-at-university-types-of-law-degrees/llb-syllabus-compulsory-llb-subjects/> While the names of specific LLB modules will vary depending on which law school you choose, they will all cover the same topics. They are as follows: Criminal Law Law of Torts The Law of Contract Land Law (Property Law) Equity and Trusts Constitutional and Administrative Law EU Law
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5. Kings College law books <https://www.kings.cam.ac.uk/study/undergraduate/reading-lists/law-reading-list>

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8. Law and Justice Foundation <http://www.lawfoundation.net.au/> ,
[http://www.lawfoundation.net.au/ljf/site/articleIDs/2F51E86CB837FB128525822700048FB6/\\$file/DVU_eval_Legal_Aid_NSW.pdf](http://www.lawfoundation.net.au/ljf/site/articleIDs/2F51E86CB837FB128525822700048FB6/$file/DVU_eval_Legal_Aid_NSW.pdf)
9. Foundations in Law and Justice <http://lawandjustice.edc.org/foundations-criminal-justice>
students examine course material through several lenses: Philosophical and Historical: Theoretical foundations of the legal system, and purposes and justifications of laws and social contracts. Power and Fairness: How the law and legal systems can be used both to protect and oppress. The balance of different kinds of power within society is also explored. U.S. Law and Law Enforcement: How laws are created, enforced, and interpreted. The relationship between law and public policy at the federal, state and local levels of government are also studied. Advocacy and Policy: How individuals and groups, including young people, can take action to reform our legal system. Career Exploration: What career paths exist in the legal and criminal justice systems, and how the pursuit of a particular profession can serve as a form of civic action. Comparative Systems: How the U.S. legal system compares with legal and political systems, philosophies, and practices of other countries.
http://lawandjustice.edc.org/sites/default/files/LawJustice_Program_of_Study.pdf
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14. Former PM Malcolm Turnbull calls on minister accused of rape to issue public denial
<https://7news.com.au/politics/federal-politics/former-pm-malcolm-turnbull-calls-on-minister-accused-of-rape-to-issue-public-denial-c-2268279>
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18. Maslow's Hierarchy of Needs https://en.wikipedia.org/wiki/Maslow%27s_hierarchy_of_needs
19. New To The Internet — **F. A. Hayek on the "Decline of the Rule of Law"** (part 1) Posted on July 27, 2009 by Greg Ransom <http://hayekcenter.org/?p=1458> .." **Political wisdom**, dearly bought by the bitter experience of generations, is often lost through the gradual change in the meaning

of the words which express its maxims. Though the phrases themselves may continue to receive lip service, they are **slowly denuded of their original significance** until they are dropped as empty and commonplace. Finally, an ideal for which people have passionately fought in the past falls into oblivion because it lacks a generally understood name. If the **history of political concepts is in general of interest only to the specialist**, in such situations there is often no other way of discovering what is happening in our time than to **go back to the source in order to recover the original meaning of the debased verbal coin which we still use**. Today this is certainly true of the conception of the **Rule of Law** which stood for the **Englishman's ideal of liberty, but which seems now to have lost both its meaning and its appeal.**"

20. Open Bible <https://www.openbible.info/topics/revenge>
21. Islam <https://www.islamreligion.com/articles/10722/forgiveness-vs-retaliation-part-1/>
22. Private Revenge and its Relation to Punishment BRIAN ROSEBURY University of Central Lancashire <https://core.ac.uk/download/pdf/341226.pdf>
23. Auguste Comte – Positivism <https://www.marxists.org/reference/archive/comte/1856/general-view.htm>
24. Blind Injustice **Blind Injustice: A Former Prosecutor Exposes the Psychology and Politics of Wrongful Convictions Mark Godesey** <https://www.nyjournalofbooks.com/book-review/blind-injustice>
25. The **Dutch Book** https://en.wikipedia.org/wiki/Dutch_book "In gambling, a Dutch book or lock is a set of odds and bets which guarantees a profit, regardless of the outcome of the gamble. It is associated with probabilities implied by the odds not being coherent. In economics, the term usually refers to a sequence of trades that would leave one party strictly worse off and another strictly better off. Typical assumptions in consumer choice theory rule out the possibility that anyone can be **Dutch-booked.**" .e.g. Poker machines return 90% of money gambled.
26. **Arbitrage Betting** https://en.wikipedia.org/wiki/Arbitrage_betting
27. **Bayesian Inference** https://en.wikipedia.org/wiki/Bayesian_inference .." Gardner-Medwin[38] argues that the criterion on which a verdict in a criminal trial should be based is not the probability of guilt, but rather the probability of the evidence, given that the defendant is innocent (akin to a frequentist p-value). He argues that if the posterior probability of guilt is to be computed by Bayes' theorem, the prior probability of guilt must be known. This will depend on the incidence of the crime, which is an **unusual piece of evidence to consider in a criminal trial**. Consider the following three propositions: **A** The known facts and testimony could have arisen if the defendant is guilty **B** The known facts and testimony could have arisen if the defendant is innocent **C** The defendant is guilty. Gardner-Medwin argues that the jury should believe both A and not-B in order to convict. A and not-B implies the truth of C, but the reverse is not true. It is possible that B and C are both true, but in this case he argues that a jury should acquit, even though they know that they will be letting some guilty people go free. See also **Lindley's paradox**.
28. On the Jeffreys–Lindley's paradox *Christian P. Robert Université Paris-Dauphine, CEREMADE, University of Warwick, Department of Statistics, and CREST, Paris <https://arxiv.org/pdf/1303.5973.pdf>

29. **Bayesean Spectacles** <https://www.bayesianspectacles.org/dennis-lindleys-second-paradox/> ...”
 What is commonly referred to as “**Lindley’s paradox**” exposed a deep philosophical divide between frequentist and Bayesian testing, namely that, regardless of the prior distribution used, high-N data that show a significant p-value may at the same time indicate strong evidence in favor of the null hypothesis (Lindley, 1957). This “paradox” is due to Dennis Lindley, one of the most brilliant and influential scholars in statistics”
30. Principle of Maximum Entropy https://en.wikipedia.org/wiki/Principle_of_maximum_entropy
31. Occam’s razor https://en.wikipedia.org/wiki/Occam%27s_razor
32. Richard Price 1723-1791 Mactutor <https://mathshistory.st-andrews.ac.uk/Biographies/Price/> If an event has happened n times, there will be an odds of $2n+1-1$, $2^{n+1} - 1$, for more than an equal chance that it will on further trials.
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35. An explanation of the gnomonic projection of the sphere; and of such points of astronomy as are most necessary in the use of astronomical maps: being a description of the construction and use of the larger and smaller maps of the stars; as also of the six maps of the earth , De Morgan, Augustus <https://archive.org/details/anexplanationgn00morggoog/page/n26/mode/2up>
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<https://www.dailymail.co.uk/news/article-9362091/Qantas-pilot-suing-Qantas-suffering-PTSD-midflight-engine-failure.html>
39. 3 Australian Hayek Lectures <https://www.cis.org.au/app/uploads/2015/07/op2.pdf> ,
<https://www.cis.org.au/commentary/articles/moving-on-through-hayek/> “To discover the meaning of what is called “**social justice**” has been one of my chief pre-occupations for more than 10 years. I have failed in this endeavour - or, rather, have reached the conclusion that, with reference to a society of free men, the phrase has no meaning whatever. The search for the reason why the word has nevertheless for something like a century dominated political discussion, and has everywhere been successfully used to advance claims of particular groups for a larger share in the good things of life, remains however a very interesting one. It is this question with which I shall here chiefly concern myself. But I must at first briefly explain, as I attempt to demonstrate at length in Volume 2 of my Law, Legislation and Liberty, why I have come to regard “social justice” as nothing more than an empty formula, conventionally used to assert that a particular claim is justified without giving any reason. Indeed that volume, sub-

- titled *The Mirage of Social Justice* is mainly intended to convince intellectuals that the concept of "social justice", which they are so fond of using, is intellectually disreputable."
40. *The Use of Knowledge In Societies* 1945 F A Hayek
<https://www.cato.org/sites/cato.org/files/articles/hayek-use-knowledge-society.pdf>
 41. Carl Menger <https://www.econlib.org/library/Enc/bios/Menger.html>
 42. *A Tiger by The Tale* F A Hayek *A Tiger by the Tail* A 40-Years' Running Commentary on Keynesianism by Hayek https://cdn.mises.org/Tiger%20by%20the%20Tail_5.pdf "The amazing, knee-jerk resort to simplistic Keynesian remedies by the macroeconomics establishment in the current crisis is tantamount to the admission that there has been **absolutely no progress in the postwar era in understanding the causes and cures of business cycles**. This reveals a deeper and more chilling truth: contemporary stabilization policy is implicitly based on one of the oldest and most naive of all economic fallacies, one that has been repeatedly demolished by sound economic thinkers since the mid-eighteenth century. **This fallacy is that there exists a direct causal link between the total volume of money spending and the levels of total employment and real income.**"
 43. *Goodbye Mr Chips* https://en.wikipedia.org/wiki/Goodbye,_Mr._Chips,
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<https://www.libertarianism.org/publications/essays/read-education-through-art>
 45. *Populism* <https://en.wikipedia.org/wiki/Populism>
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 47. *Ages of Man* https://en.wikipedia.org/wiki/Ages_of_Man
 48. *Seven Ages* <https://www.sl.nsw.gov.au/learning/shakespeares-seven-ages-man> **Students** respond to a representation of the *Seven Ages of Man* depicted in a series of stained glass windows in the Shakespeare Room at the State Library of New South Wales considering cultural, social and **gender** perspectives and composing metaphors to reflect on learning. Imaginative: Students **appropriate the soliloquy *Seven Ages of Man* to produce a *Seven Ages of Woman* soliloquy and design a set of stained glass windows.**
 49. **Jordan Peterson – Toxic Femininity** https://www.youtube.com/watch?v=qX5Vaqx_nNg Not quite Jordan - I think its deeper than this - women hate men because women are driven by sex so much and cannot control their biological urges to produce children. **They are the victims of having to produce babies. In some species the hatred is so great they EAT the male after impregnation.**
 50. **Jordan Peterson** *The Development of the Individual Requires Sacrifice* | Russell Brand & Mikhaila & Jordan Peterson **286,652 views • Mar 30, 2021**
<https://www.youtube.com/watch?v=Su1FQUkMojU> It seems he has grasped learning and development in similar ways to me. **Yes – he gets the binary certainty problem!! – Sufficiently vague!!** It is like the best thing you can say to a women is something like – *we are both driven by sex that we have little control over what is going on – let us do our best and try to enjoy the ride and learn along the way.*