

# What Were You Thinking

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Version: 0

Date Started: 20/07/2021

Date First Version: 27/07/2021

Date Updated: 27/07/2021

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Preamble.....	1
Vaccine Choice Consequences.....	7
Introduction .....	9
Framework .....	10
Population.....	10
Questions .....	10
Initial Conditions .....	10
Self reference.....	11
Libraries of What You Were thinking.....	11
Books.....	12
Narratives.....	13
Brain and Body tricks .....	15
Altered States - Possession - Development .....	16
Limits of Perception - Exploration.....	18
Who are the Thinkers and how do you recognize them?.....	18
Walking Amongst Humans.....	19
Data Collection - Totalitarianism - Privacy.....	19
Demonstrations - A Rush to Virtue - Plurality.....	20
Recent Investigations.....	25
Recent Web Pages .....	25
Recent People .....	26
Recent Documents.....	27
References .....	40

## Preamble

**Hypothesis - Most people do not know what they think or why. They find it difficult to explain.**

Let me help explore. As I say to my daughter - *“don’t listen to anything a say or any advice I give - what would I know?”*

**Queensland's Chief Health Officer rejects Prime Minister's comments on AstraZeneca's COVID-19 vaccine for under-40s** By Stephanie Zillman Posted Wed 30 Jun 2021 at 3:39pm Wednesday 30 Jun 2021 at 3:39pm , updated Thu 1 Jul 2021 at 6:06am <https://www.abc.net.au/news/2021-06-30/gld-cho-rejects-morrison-astrazeneca-comments-covid-vaccine/100256022> Queensland Chief Health

Officer Jeannette Young - "**I don't want** an 18-year-old in Queensland dying **from a clotting illness**

who, if they got COVID, probably wouldn't die. "We have had very few deaths due to COVID-19 in Australia in people under the age of 50 and **wouldn't it be terrible that our first 18-year-old in Queensland who dies related to this pandemic, died because of the vaccine.**" ... "Speaking to ABC TV's 7.30 program, **Ms Palaszczuk** said **all Australians should be concerned** about the Commonwealth **offering** AstraZeneca to under-40s. She said she thought the Commonwealth was looking to set up mass vaccination hubs to administer AstraZeneca to the under-40s, although that was not mentioned in the Prime Minister's announcement on Monday. The federal government has not suggested hubs be set up. Instead the Prime Minister announced earlier this week that anyone under the age of 40 **can** approach their GP and request the AstraZeneca vaccine." - "This is **extraordinary** — that's not having a conversation with your GP," Ms Palaszczuk said. "Why are they **not allowing** people under the age of 40 in the United Kingdom to get AstraZeneca? Why would we do that here? It just does not make **logical sense.**"

**Feminists, women** (on average) and **weak minded men** now dominate most media, politics, public services, schools and universities. **Groupthink** and **corruption** has promoted people based on identity - not merit or capability. They are largely incoherent, smug, superior and self centered - like the Registrars and Magistrates in A.C.T. Magistrates Court, A.C.T. public servants and local Politicians - especially the abusive, smug, entitled Labour and Green senators in Australia. It is **never a question** to them that they cannot think, their thinking is flawed or they can learn anything from anyone. They do not **seek wisdom** so much as constant re-enforcement, rewards, accolades and **smug certainty.**

Some may say that it may be unfair to pick on Queensland public servants and Queensland politicians because they do not represent the greatest thinking capability on the planet - but I think this example represents a good view of what Australia is like today - especially **smug privileged complacent cities** - (Canberra, Melbourne, Sydney, Brisbane, Adelaide, Perth, Hobart, Darwin, etc) - especially the **smug certainty, habitual outrage, quick judgment, binary structure, deep ignorance** and **incoherence** which **dominates** most of our public services and organizations.

A quick general characterization of Australian cities - Melbourne (Old money, smug superiority), Sydney (new money, smug capability), Brisbane (Quick money, smug frivolity), Perth (Wild West, Smug individualism), Hobart (Cold, smug stoicism), Adelaide (constrained, bounded, Smug centralism), Darwin ("Troppo", Humidity and Heat in a Graham Green kind of way, Smug Frontier), Canberra (Smug Progressive, world view). (Also see city/state differences - Sparta (fight) - Athens (think), etc)

So let us - by way of some exploration of concepts and ideas - examine the *Queensland's Chief Health Officer's* remarks in some kind of context.

All of Australia is in a “State of Emergency” and has been for more than a year - the normal authorities, delegations and parliamentary processes no longer apply. Emergency powers are in place vested in the ultimate authority of a single person in charge of health in many different jurisdictions. <https://humanrights.gov.au/about/news/media-releases/greater-scrutiny-emergency-powers-needed> *““The COVID-19 pandemic has opened the door to a **creeping authoritarianism** in some **other** countries. We must ensure our own government is accountable in using special powers during a national emergency,” Commissioner Santow said.”* [https://en.wikipedia.org/wiki/State\\_of\\_emergency](https://en.wikipedia.org/wiki/State_of_emergency). Around the world and throughout history - **Tyrants** use emergency declarations to suppress criticism and **opposition to their tyranny**. They also declare long periods (Sometimes decades or lifetimes of the dictator and their heirs) of “emergency” because it allows even more tyranny - a **“daily rule by decree”** - e.g.as the ruling tyrant - **this is how I think and feel today**. (Lewis Carrols’ Queens, for example). The decrees are enforced by police and punishments by courts (instant judgement -“there is no excuse!” - “off with their heads!” The populace is co-opted to act as spies and *dobbers* to signal their virtue and obedience to the Authority of the Tyrant.

The other context to consider is that Australia has become **fat, dumb and lazy** - complacent - and has been driven by feminist idiotology (the constant **female victim narrative**) for over 50 years now. Women are promoted based on identity - not talent - groupthink dominates and the female victim narrative is constantly broadcast to the population (yes, just like Orwell predicted). The ideas of community, country, nation has been replaced by **declared victim/entitled groupthink** based on the drama triangle (**binary certain** groupthink), self, narcissism, celebrity and individual fame and fortune - greed and self possession dominate in private enterprise but also is supported and endorsed in government and public services. The idea of individual - “self” dominates most people’s thinking (virtue, legacy, wealth, power, promotion) rather than a (any) collective **human** idea. “Diversity” becomes certain diversity - like check box - so that certain individuals (selves) with certain characteristics can be grouped together to be called “certain diversity”. Every **individual woman** is considered “special” because they belong to special group called “diversity” and another special group called “victim”. See most of my articles and - **Equality Diversity Proportion Value Trust** <https://humanistman.com/wp-content/uploads/2021/05/Equality-Diversity-Proportion-Value-Trust.pdf> and **Gender** <https://humanistman.com/wp-content/uploads/2021/06/Gender.pdf>

New gods of diversity and inclusion continue to corrupt.

So when **Jeannette Young** says - *“I don't want an 18-year-old in Queensland dying...”* - she is using the language she word normally use in conversation and thinking. This not an expression which is a slip of the tongue or given under duress under harsh questioning of a reporter. Completely the opposite - this was a prepared and practiced position - all the information was made available well beforehand - well in advance of the press conference - with consultation with the premier of Queensland, *“Ms Palaszczuk”*, and probably numerous media advisors.

So we can explore her statement. **Is she speaking on behalf of herself or on behalf of her department of public servants who she represents?** Is she an individual or a person delegated to speak on behalf of a public service department of highly trained professionals?

***“I know I speak for all Australians/Women/Blacks/Victims/Humans/Sentient Life - when I declare ....”***

This is **not a simple or unimportant question** and **goes to the heart of how corrupted** the Australian government and public institutions have become. I suspect that **Jeannette Young** - like many other Australians - will not understand my question or why it might be worth examining. (*"Nothing to See here"* - as all the politicians say). If anything, I will be labeled as a misogynist - and **attack me for daring to suggest a question.**

Many thinkers (**Plato**, Dante Alighieri, Baruch Spinoza, Niccolò Machiavelli, **John Stuart Mill**, **John Locke**, **Thomas Hobbes**, Adam Smith, Max Weber, Karl Marx, Georg Wilhelm Friedrich Hegel, Christian Wolff, Emerich de Vattel, Tommaso Campanella, Montesquieu, **Herbert Spencer**, **David Hume**, **Bertrand Russell**, Leonard T. Hobhouse, Honoré de Balzac, Richard Burdon Haldane, **Hannah Arendt**, **Lester Frank Ward**, **George Orwell**, Erich Fromm, **Oswald Spengler**, **F A Hayek**, etc) have written about the idea of a public service and things like integrity, lack of bias, education, separation of powers, teamwork, auditing, delegations, keeping records, accountability, etc - you would usually seek the **best qualified humans you could find for the job** - the ones **least likely** to focus on themselves and their own feelings, power, greed, corruption, etc. The idea of public service has been around a long time and was considered a "noble" occupation and **CAREER** (not a part time job or piecework for consultancies - instead a **long term investment in responsibility and accountability**) - not a vehicle for the self - an institution for the public. "Public Service" became a term that was associated with trying to do "good" for the community - for the whole - for **all** the humans - **the public (not the private individual)**. E.g. the "**republic**".

It is also worth noting that the entitlement that women have been trained to have is not only based on the education and media re-enforcements but also the groupthink is **firmly entrenched** in the Office of Women, Schools, Universities, Courts - with Laws (**special** circumstance, etc), Structures, Money, Gifts, Positions jobs, Houses - all based on being a woman. **Structural bigotry, groupthink** and **bias declared as virtue** for the entitled/victim/feminist motif. Most media is run by feminists and their supporters and **women are trained to think** that anything they say is far more worthy of being said and listened to than anything a man says. One **feminist entitled/outrage - special victim - divisive tribalism** - agenda is to control all media and ridicule and demonize men. An illustration of this is when the A.B.C. (feminist based) had a stacked feminist panel and a woman Guardian Journalist (feminist based) **Bridie Jabour** on and a male ex politician - **Philip Rudduck** - Woman Guardian journalist **interrupted** the man - as he was speaking to say "*Shut-up - we have heard enough from you*" (or words to that effect) as he was midway through answering questions which were put to him <https://www.facebook.com/watch/?extid=SEO---&v=386297278825987> (feminist activist starts off with accusations of lying). The episode seems not to exist on the ABC website (selective editing and obfuscation) but the Facebook edited post is. The ABC XMLdata seems to have no record of it either.

<http://www.abc.net.au/xmlcontent/tv/guide/xmlengine/brands/drum/data.xml> (maybe this is a select list?) This ABC encourages women to accuse men. The idea of the ABC facebook post is not so much to examine the question of truth or whether Philip lied or not. The **MAIN POINT** is to validate the idea of making **publicly supported ACCUSATIONS** against a man in a **MOB TYPE** (facilitated and encouraged by the ABC) environment - the MOB of Panelists or the MOB of twitter. This was not an enquiry - it was a **deliberate set-up - a trial by media - a mob vigilantism** based on **smug self-righteous outrage.**

So we can see the creeping in of a **jump to certain outrage** (let outrage interrupt any thinking or debating process) - and the immediate right to **invest certainty in your outrage** - above all else - as a strong feminist pattern. This idea is, that as permanent victims, women need to shout all time and censor all other voices and debate. Their voice is the “righteous” voice.

*“wouldn't **it be terrible** that our first 18-year-old in Queensland who dies related to this pandemic”*

I declare the thing as **terrible for all** - the **certain evil** - the binary choice - on behalf of everyone.

Now you will notice the stakes have been raised a bit here - she decides to declare what certain terribleness is and we see a kind of “speaking on behalf of” mentality as well. Or it could be a complete failure to recognize that she is actually an employed public servant and that “personal views” are irrelevant except in so much as contributions to policy and debate which represent the public service body she is part of. The #mealways thinking of women - their individual selves - rather than their **job** and **responsibilities** - has been getting worse over the last 50 years.

I noticed this too in a town hall meeting with politician **Andrew Leigh**. He was introducing the next feminist Labour candidate - **Alicia Payne**. I asked a simple question about my own experience with courts and legislation and one of his staffers (a woman) interrupted me as I was asking the question. Then Andrew spoke with some kind of Mob voice. Rather than answer my question he said “*Well you might not like supporting women but here in the Labour Party we are proud of our bias in advancing women and their causes*” (or words to that effect). So to passively aggressively attack me because of my question and then to claim some kind of superior and certain view based feminist idiotology - the certain cause - is a **strong pattern** around the country - these are not exceptions - rather it is the prevailing dogma. The Mob - the groupthink, the certainty, the passive aggressive voice - so strongly represented by feminists, women on average and weak minded men - seems to infest the public service - those paid for to represent all humans - the public. They would rather invest specialness in themselves as an individual - a **special individual** (hero/victim) where everyone else is a perpetrator. The certainty of themselves. (see my articles on binary thinkers)

But now we have some general context - subject to debate and interpretation - look at the message - the content of her declaration as the **person in charge of health in the emergency**.

There is a little to unpack here but it is worth investigating. What is Risk? - Likelihood and Consequence? Looks like two continuums (at least) - so weighing up choices and risk is complicated. It is an estimate - a guess - a possibility - our universe is a probabilistic one but as investors know - past success is no guarantee of future profits. **How much are you prepared to invest?** This is one question which really **highlights the nature of being human**.

Now, it is possible that **Jeannette Young** has done some complicated calculations and predictions using vast computer models of certainty - invested millions of dollars into “experts” and consultants to give her **the binary certain choice** she declares. She disagrees with the other experts advice that **people can choose** to take the vaccine with regard to all their circumstances and instead says - she does not want to see an adult die from a vaccine they choose to take under the advice of their doctor. Does this mean she might become upset? Her feelings might be hurt? Does she fear a backlash from people (the vigilante certain Mob she knows so well) who were **following every dictate of the dictator about choice** and something “bad” happened? Does she think she is

responsible for human choices or **maybe** her job is to INFORM PEOPLE of the science - not her personal feelings?? Inform people to the best of her ability **on behalf of the public servants she represents in her job** - not cajole, dictate, etc choice itself?

This also needs to be juxtaposed with the national health advice that this vaccine is highly effective and safe for people over the age of 18 but not **recommended** for people under the age of 60 - largely because, as time has progressed, **other vaccines had become available (more choice)** and have proven themselves slightly different in their risk profiles by age and other factors - efficacy and likelihood and consequence. So rather than “banned” they are all declared **sufficiently safe** but have **different risk characteristics** based on EACH INDIVIDUAL HUMAN’s circumstances - of which - age - is one attribute.

So her personal view is to go against individual **doctor/patient relationships** and also the **national public health advice** - to instead - implement **her own personal preference** on everyone else in her state. i.e. undermine the confidence in the “science” by expressing her own personal view. “No child will die”, “No child will live in poverty” - the **binary certain extremist dogma** which controls extremists (as they fill their **personal** cups of **virtue** and **legacy** and/or **greed**)

Obviously we do our best to educate and protect children. **Most dictators actually really care** about keeping people under their **control** “safe” from choice, options and probability - it is a bit of a continuum. Feminists (and other extremists), Women (on average) and weak minded men tend to **binary certainty** - it is “safer” that way.

But then to the female Premier - chimes in with “. *Instead the Prime Minister announced earlier this week that anyone under the age of 40 **can** approach their GP and request the AstraZeneca vaccine.*” - *“This is extraordinary — **that’s not having a conversation** with your GP,” Ms Palaszczuk said. “Why are they not **allowing** people under the age of 40 in the **United Kingdom** to get AstraZeneca? Why would we do that here? It just does not make **logical sense.**”*

So **Annastacia Palaszczuk seems** to be saying that the idea that people can choose to see their doctor to get advice is not the same as **having a conversation with your GP**. This is her binary certain view - and easily explored - having the choice to read a book, do research, pay money, get advice, finding out or not finding what the “certainty” is - is not a choice that makes sense to her - why should anyone be “allowed” **to seek paid advice** or not? Or even **ignore government advice**? The idea being that **allowing adults to choose to have a conversation with their doctor** or not does not make logical sense. This type of thinking can be explained by the general background of “listen to the experts” mantra - that the well paid experts will always sell you (“Science”, Lawyers, Accountants, Financial Advisors, etc - greed and elitism - Pharisees and Scribes). It also follows from “mommy says” and the idea that “children” cannot choose - “letting go” - letting children make mistakes, grow (develop) and learn.

*“Ms Palaszczuk said **all Australians should be concerned**” - **nation wide fear is called on? She is very casual with people’s insecurities and feelings - irresponsible** - it is all about her **certain outrage and politics.***

I know? - maybe she thinks her news conferences are the centre of everyone’s lives on a daily basis - she is, after all, the most important person in her own life, - why not just a direct feed of

Government mandates constantly fed into a government chip installed in the back of people's heads? **STAY TUNED FOR MORE UPDATES FROM THE TYRANT! A la 1984!**

The subtext is that she thinks the people of Queensland - the ones that keep electing her - are **too stupid** to make the "right" choice - of a vaccine or not - as evidenced by their **continual choice of electing her** every election.

**"Give me all your money and I will calculate Risk and Tell you your certain binary choice (no refunds - results not guaranteed)" (trust me - I'm special - I'm an expert).**

So instead of "terrible" we get "logical sense" - both certain and both undefined but very certain, righteous and beyond debate.

And then the premier invokes the lemming's argument (Mob, popularism, appeal to the certainty of the mob or higher authority) - **"Everyone else is doing something different"**

**What? - we should always do what everyone else does? Or the UK is smarter than everyone else?**

Hmmm - that's interesting - it looks a little like same/different and diversity?

Or maybe it is **toxic femininity** (smothering/controlling), Tyrant, Despot - worthy of any authoritarian ruler in Asia, Africa, Europe, Pacific or South American nations.

[https://en.wikipedia.org/wiki/Oswald\\_Spengler](https://en.wikipedia.org/wiki/Oswald_Spengler) "Spengler predicted that about the year 2000, Western civilization would enter the period of **pre-death emergency** whose countering would lead to roughly 200 years of Caesarism (**extraconstitutional omnipotence of the executive branch of the central government**) before **Western Civilization's final collapse.**"

## Vaccine Choice Consequences

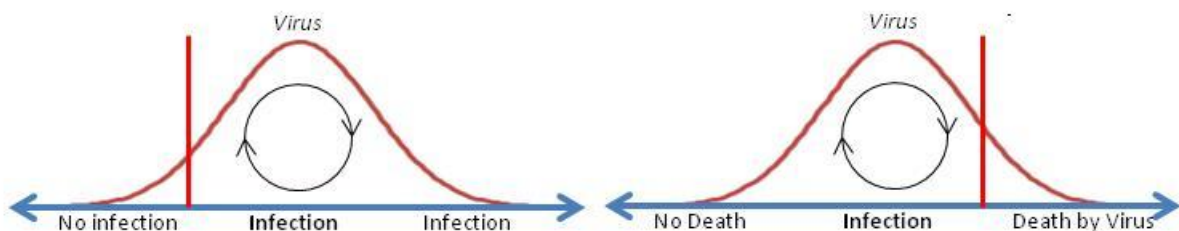
It seems like a formula for "certain" life and avoidance of death doesn't it?

How does **Baye's theorem** interact with choices on continuums?

[https://en.wikipedia.org/wiki/Bayes%27\\_theorem](https://en.wikipedia.org/wiki/Bayes%27_theorem) Baye's theorem works with **probability numbers**.

These are certain numbers - i.e. **binary certain** - it is this **certain number** and not another number.

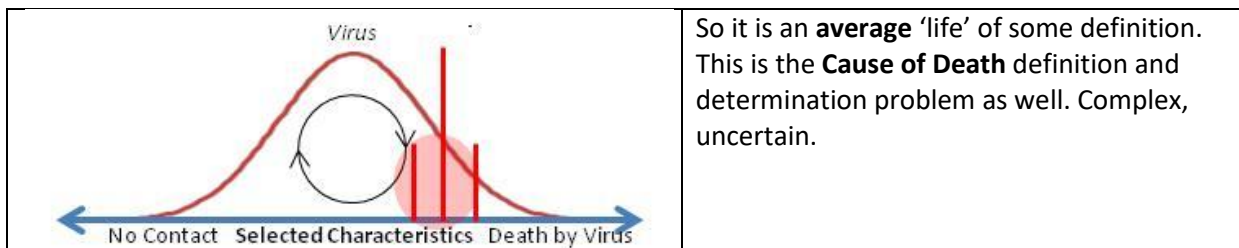
So each vertical red line represents a certain number you could put into the formula.



So we have the idea of "life" being **infected** - which is a probability all by itself. This is then compared to the next continuum which estimates the probability of death **if you have become infected**. Two separate continuums. One is more variable than the other and has large complexity in it.

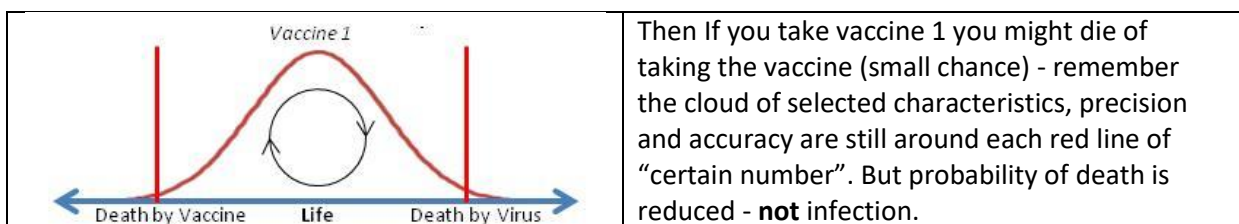
An issue is - that we are dealing with not just continuums but the next level is **precision** and **accuracy**. Around each certain number is a range of precisions and accuracy. It is **only an estimate** based on different processes of measurement or estimation - a **probability estimate** based on statistical analysis of **selected characteristics** - which is also another level of selection. A highly restricted monty hall **without recognition of chaos**. So the selected characteristics are **not all** of the characteristics to feed into the statement of death by Virus.

So, not only is there a probability measurement around the “certain death by virus” if infected (who is infected?) but selected life characteristics vary as well. E.g. Someone who is infected but also has cancer and is dying of that.

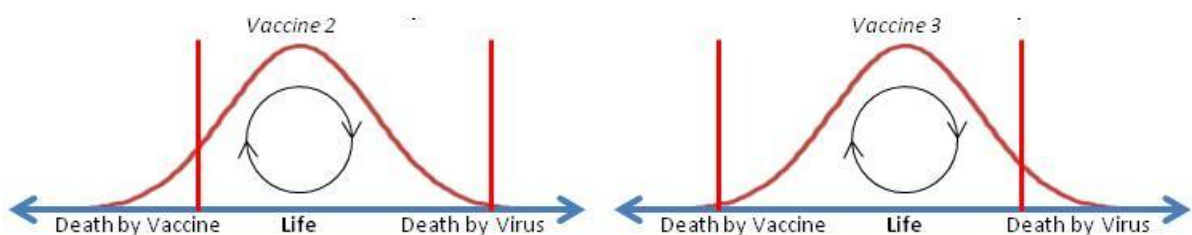


Sometimes you will see “estimated years lost” as measure of early deaths - to feed into population calculations and priorities of choice - a slight difference to “women and children first” habitual historical prioritization. Choices are made depending on whether someone chose to smoke cigarettes all their lives. Someone with ‘co-morbidities’ who dies of unknown causes but has the virus - did they die of the virus or die of something else as yet undetected or a combination of factors? The cause of death is usually - body stops functioning - hearts stops, no blood left or can't breathe. How many things contribute to that? - very complex and the expertise and policies of doctors varies by country. For example, for political and cultural reasons, China reports death by suicide differently to other counties. See my article on **suicide rates**

<https://humanistman.com/home/articles/>



If you choose no vaccine the binary certain chances of dying are combinations of the first two continuums. If you choose vaccine 1 it changes the probability chance of dying by virus **certain number** - (comparing two binary certain probability estimate numbers) - a little bit (still with probability, precision and accuracy clouds around them) - the individual choice and question becomes - is the change of the certain number enough? (or have the probability clouds moved **enough**?)





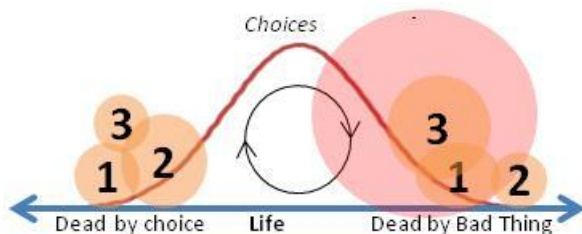
Other vaccines have different **certain probability numbers** of death by virus or vaccine.

So what many people cannot understand is why some people will not choose any vaccine and they accept the two initial **estimated** probabilities of infection and **certain death**. These people will be demonized and abused and called names because the idea of **introducing a NEW cause of death** (vaccine) into their system voluntarily to reduce the probability of another cause of death is like **some kind of choice** based on the **principle of not introducing new causes of death into their system**. (*"the remedy is worse than the disease", "the road to hell is paved with good intentions"*)

This is not simple or certain - something in - between then of always taking a "cure" and not? Maybe varying strategies of choice? Acceptance of Risk **OF CHOICE**?

Or - exorcism of the "devil" (evil Virus - the "Brute" - the certain evil) - by the "experts" - the elite/greedy/smug/virtuous. **Drink this expensive potion of certainty.**

Let us look at the clouds of probability - recognizing the complexity behind any probability calculation of 5 continuums is going to be complex and difficult to understand.



Then if you add all the many other different continuums for each one by age, gender, body mass, list of existing medical conditions, etc - it becomes very complicated. Not only to explain - but to understand. You tend to get "Educated Guesses" and you **hope/trust** the person is **educated enough**.

The argument of the MOB - the group - goes "you need to do what everyone else is doing - for the safety of the group" - popularism - not pluralism.

So you postulate an **hypothesis** - *if the nation's infection rate reaches and level between this percent and that percent and the death rate was this percent and the ongoing long term damage was this percent then your individual choice to reduce the probability of damage and death by choosing to vaccinate is by this much. Using Bayesian arithmetic based on the best binary certain numbers this equates to this certain number. It is complex, uncertain and based on probability but the binary certain numbers change from this to this.*

*Additionally and separate from this individual choice is the idea that if enough percent people choose this option then the percentage rate of infection reduces to this (herd immunity) - but this depends on what everyone else chooses to do individually.*

## Introduction

I have **preambled my way** to examine what were you thinking. I continue my investigation.

**What were you thinking?** has taken **many forms** and many structures - what **reason** could you have? How could you **justify** your actions? Do you have a **capacity** to think? What **hypothesis** were you exploring? What **outcome** were you expecting? What **cause** and **effect** took place and why? Were you **indifferent** to the **consequences**? What did you **expect** to happen (**anticipation**)? What were you **trying** to do? What did you **intend** to happen? What **argument** did you make in the **debate of ideas**? Why was it a **good idea**? Why was it **so urgent (haste)**? What **principles** were you operating by? How much **personal benefit (self)** did you receive? Did you **learn** anything? What **doubts** did you have? What was **certain** and what was **uncertain**? What were you **ignorant** of? What were you **afraid** of (fear)? Did you do it out of **malice (Bad Actor)**? What **agency** (responsibility, accountability) did you have in the matter? Why did you **go along with** the Nazis?

So when time after time I have asked these questions of the legislators, media, politicians about one simple explicit statement “**Why do you think it is a good idea** to immediately convict a man based on a woman’s allegation - without the right to defend themselves or hear the charges or know what they are being charged with?” - the A.C.T. courts and staff simply will not answer or respond - despite a “formal” review process taking place. No one answers the question or engages in the discussion. Everyone at every stage just ignores everything and fobs everything off. Ombudsman, politicians, media, public servants, commentators, etc - everyone for three years now. Despite calls, emails, letters - all kinds of communication and opportunity to respond or engage in discussion. Throughout the court process I was bullied and abused by nearly everyone I dealt with as they doubled down on their bigotry and feminist “cause” (a notable exception was the front counter staff). And it continues unabated.

But there are more questions. Gordon Ramsay and Andrew Barr may not think that thinking is needed to do their job. They do not need to think - only to sing the feminist songs (the Sirens of the sea [https://en.wikipedia.org/wiki/Siren\\_\(mythology\)](https://en.wikipedia.org/wiki/Siren_(mythology))). Why think at all?? I Mean - what is the point? Why think about thinking - just do it - right? Just do something? *I do not know why - but I like doing it - the women smile and coo and I feel good inside but I cannot explain it - I do not have the words. Words fail me.*

These questions could be asked of Japanese soldiers at Nanking and Nazi soldiers in Death camps. There were asked at Nuremeberg.

## Framework

Humans, Development, Action

## Population

Humans, Planet, Individuals

## Questions

1. Why did I think people could think?
2. What is thinking?
3. Is it more likely that people do not want to think or they do not have the capability to think?

## Initial Conditions

Individual, Planet

## Self reference

Individual, Group, Communication

## Libraries of What You Were thinking

**Don't let the feminists control the libraries.**

*“The Intellectual Freedom Panel (IFP) believes that the right of free and unrestricted access to information is vital for any populace. In order to make informed decisions and to participate intelligently in a democracy, a citizenry must have free access to all forms of information and expressions, whether economic, political, scientific or social.*

<https://www.mdlib.org/files/docs/divisions/ifap/ifmanual.pdf> *“Some ideas or expressions may be objectionable to certain individuals or groups, but these same ideas may not be objectionable to others. It is not the library’s place to take sides on such issues. While it is true that a library must follow the laws of the society, it is not reasonable for the library to give up its **neutral stance** in favor of the opinions of one particular group. There is an essential societal need for an institution that unflinchingly defends the **free and unfettered provision of information and exchange of ideas**. **That institution is the library**”*

5000 years of record keeping in detail. Importance of **public, free**, storage of humanity. Leibnitz - library of Alexandria - Libraries in india and china - the scribes - the history of writing and libraries.

This external record - the memory of many humans - is much more than parent to child narratives, songs and rhymes - this is the widest possible collection of cognition. The world explores Alexander Pope and Plato - not just their own family and friends.

Schemas of catalogues, dewey decimal systems , classification, hierarchies, ontology, subjects, topics, sort, order, grouping, copies, usage, record keeping, archives, back-ups, browse, explore, search, find, registers - most of these systems and ideas have been built up and developed around the concept of libraries - the basis of administrative systems and public services - the **original public service** - the public library.

Arguably the **reason for huge advancement of human capability** can be derived from the success of libraries. To put it another way - zealots and destroyers will always attack the records first when implementing their new tyrannical utopia. Then they kill and censor anyone who can think or remember - the thinkers - the intellectuals - the thought leaders. This is the **extremists** (feminists, socialists, communists and other binary certain dictators) philosophy - **burn everything down** (as the ABC Drum feminist Panelists regularly promote and broadcast on prime time Television - by virtue of the feminist propaganda run on a daily basis by the ABC) and **kill all threats** to our **certainty**.

The **destruction of ideas** comes from **binary certaintists** throughout history

[https://en.wikipedia.org/wiki/Index\\_Librorum\\_Prohibitorum](https://en.wikipedia.org/wiki/Index_Librorum_Prohibitorum) *“The Index Librorum Prohibitorum (“List of Prohibited Books”) was a list of publications deemed **heretical or contrary to morality** by the Sacred Congregation of the Index (a former Dicastery of the Roman Curia), and Catholics were forbidden to read them without permission.[1] There were attempts to ban heretical books before the sixteenth century, notably in the ninth-century Decretum Glasianum; the Index of Prohibited Books of **1560** banned thousands of book titles and blacklisted publications, including the works of*

Europe's intellectual elites.[2][3][4] The 20th and final edition of the index appeared in 1948, and the Index was **formally abolished on 14 June 1966** by Pope Paul VI." - **400 years of censorship.**

Also see a new publication <https://journalofcontroversialideas.org/> "Welcome to the website of the **Journal of Controversial Ideas**, the first open access, peer-reviewed, interdisciplinary journal specifically created to promote free inquiry on controversial topics."

**Beacon for Freedom of Expression** is an international censorship database that preserves information about historic and current censored media in a global perspective.

<http://www.beaconforfreedom.org/index.html>

"**2046 Censored books**, newspapers and illegal publications met your criteria"??? Australia's banned books. Banning history, sex, morals, thoughts, exploration and heresy.

Libraries **combine** historical Gods of **wisdom** and **communication** - Hermeticism

<https://en.wikipedia.org/wiki/Hermeticism> - <https://en.wikipedia.org/wiki/Hermes> "**Hermes** is considered the herald of the gods. He is also considered the protector of human heralds, travellers, thieves,[3] merchants, and orators.[4][5] He is able to move quickly and freely between the worlds of the mortal and the divine, aided by his winged sandals. Hermes plays the role of the psychopomp or "soul guide"—a conductor of souls into the afterlife" (**Mercury**) - **but also a trickster because truth is not so obvious** (messengers of certainty from gods)

## Books

Various types of information - dialogues, conversations, debates, cartoons, poems, menus, signs, maps, dictionary, lists, manuals, instructions, songs, non-fiction, fiction, Dewey, ontologies, schemas, movies, paintings, photos, television, comics, jokes, illustrated stories, records, tapes, videos, musical instruments, etc. Classification schemas and methods - **Overview of Classification Tools for Records Management National Archives of Australia July 2003**

<https://www.naa.gov.au/sites/default/files/2019-10/classification-tools.pdf>, **UN Archives and Records Management Section** <https://archives.un.org/content/file-classification-schemes>, Library Classification [https://en.wikipedia.org/wiki/Library\\_classification](https://en.wikipedia.org/wiki/Library_classification), **International Society for Knowledge Organization (established 1989) - Encyclopedia of Knowledge Organization** <https://www.isko.org/cyclo/nomenclature>, **Dublin Core Metadata** <http://www.dublincore.org/schemas/>, **Infoterm** <http://www.infoterm.info/>

Physical storage of **events, experience, patterns, guides, rules, and ideas** - especially in the printed book - widely distributed and available - is an **essential part of human development**. Think of how many times you rely on some printed and stored information to do anything - solve problems, fix things and make choices. (read the manual)

Books are a useful tool.

**Conceit** - <https://en.wikipedia.org/wiki/Conceit> "In modern literary criticism, more common with genre fiction, conceit often means an extended rhetorical device, summed up in a short phrase, that refers to a situation which either does not exist, or exists rarely, but is needed for the plot.".. In English literature the term is generally associated with the 17th century metaphysical poets, an

*extension of contemporary usage. The metaphysical conceit differs from an extended analogy in the sense that it does not have a clear-cut relationship between the things being compared"*

**John Donne** - <https://www.poetryfoundation.org/poets/john-donne>

Words and the creation of language - not only allowed factual records, manuals, explanations, descriptions of real things, ideas and history to be stored in books, but also explorations of the ideas found in a human mind - what they were thinking. What they were thinking did not have to conform to reality and was less constrained and bound by the formal schemas in the physical world. Forms and techniques changed over time from simple written records - structured poetry - to disorganized rants and slogans. Ideas could be highly organized or spread out over time and form into a "corpus" of material. Not one book - but collected wisdom.

The "Metaphysics" idea of John Donne is the **linking** of schemas and concepts which would not normally be associated with each other - comparing real and imagined things to each other and seeing similarities and differences. It explores questions like "how can I compare purple dragons to democracy?" These types of explorations can lead to new insights and discoveries about your own thinking processes and how you explore things. This is also sometimes called "creative" writing - as a form of **self development**.

Creating good questions **is not simple** and **people explore the idea of questions** just as much as any explorer of what already has been written.

These insights to "what you were thinking" developed into "how, where, when and why you were thinking" which has become various professions and study areas over the centuries. See my meta frame - **Humanism – Meta Frames -Language** <https://humanistman.com/wp-content/uploads/2019/02/06-Humanism-Meta-Frames-Language.pdf>

See also my examination of **Debates - Human - Difficulties** <https://humanistman.com/wp-content/uploads/2019/10/Debates-Human-Difficulties.pdf> especially this a medical conceptual structure of memory - <https://nba.uth.tmc.edu/neuroscience/m/s4/chapter07.html> Chapter 7: **Learning and Memory John H. Byrne, Ph.D., Department of Neurobiology and Anatomy, McGovern Medical School**

## **Narratives**

Some attempt to show exactly what they were thinking - the acts are described but are mostly stories of petty thoughts, feelings, motivations - hate, love, revenge, jealousy, rage, - positioning, down, up, etc. Sometimes narratives get dressed up with complexities and meaning and sometimes they are just stories without specific purpose - a message, a moral, a lesson - or entertainment and exploration of different people and places. A kind of escape. Histories can be narrative form - like Chinese and Greek texts - sometimes very dense records of events without interpretation or comment. The reader is left to interpret "meaning".

Patterns from **Kurt Vonnegut** - [https://en.wikipedia.org/wiki/Kurt\\_Vonnegut](https://en.wikipedia.org/wiki/Kurt_Vonnegut)  
<https://en.wikipedia.org/wiki/Slaughterhouse-Five>  
[https://en.wikipedia.org/wiki/A\\_Man\\_Without\\_a\\_Country](https://en.wikipedia.org/wiki/A_Man_Without_a_Country),

<https://www.youtube.com/watch?v=x3EVh2jhyLM> The Lie That Every Story Has In Common - Kurt Vonnegut On The Shapes of Stories 785,082 views Nov 7, 2019

The Shape of Stories [https://ed.ted.com/best\\_of\\_web/ZG7Q2obA](https://ed.ted.com/best_of_web/ZG7Q2obA)

Kurt Vonnegut Diagrams the Shape of All Stories in a Master's Thesis Rejected by U. Chicago in Design, Literature, Writing | February 18th, 2014 <https://www.openculture.com/2014/02/kurt-vonnegut-masters-thesis-rejected-by-u-chicago.html> *Man in a hole, Boy Meets girl, From Bad to Worse, Which Way is up, Creation Story, Old Testament, New Testament, Cinderella*

<https://www.goodreads.com/quotes/tag/kurt-vonnegut>

*"So, in the interests of survival, they trained themselves to be agreeing machines instead of thinking machines. All their minds had to do was to discover what other people were thinking, and then they thought that, too."* — Kurt Vonnegut, *Breakfast of Champions*

*"What we love in our books are the depths of many marvelous moments seen all at once."* — Kurt Vonnegut, *Slaughterhouse-Five*

*"Like so many other pathological personalities in positions of power a million years ago, he might do almost anything on impulse, feeling nothing much. The logical explanations for his actions, invented at leisure, always came afterwards"* — Kurt Vonnegut, *Galápagos*

*"I am a humanist, which means, in part, that I have tried to behave decently without expectations of rewards or punishments after I am dead."*

*The Hero With A Thousand Faces* - Joseph Campbell,  
[https://en.wikipedia.org/wiki/The\\_Hero\\_with\\_a\\_Thousand\\_Faces](https://en.wikipedia.org/wiki/The_Hero_with_a_Thousand_Faces)  
<https://www.youtube.com/watch?v=Hhk4N9A0oCA>

*Maps of Meaning* - Jordan Peterson <https://www.jordanbpeterson.com/maps-of-meaning/>,  
[https://en.wikipedia.org/wiki/Maps\\_of\\_Meaning](https://en.wikipedia.org/wiki/Maps_of_Meaning)

See -**The evolution of stories: from mimesis to language, from fact to fiction** - Brian Boyd and (see also Oswald Spengler - **The Decline of the West** - in recent documents, below)  
<https://wires.onlinelibrary.wiley.com/doi/full/10.1002/wcs.1444>

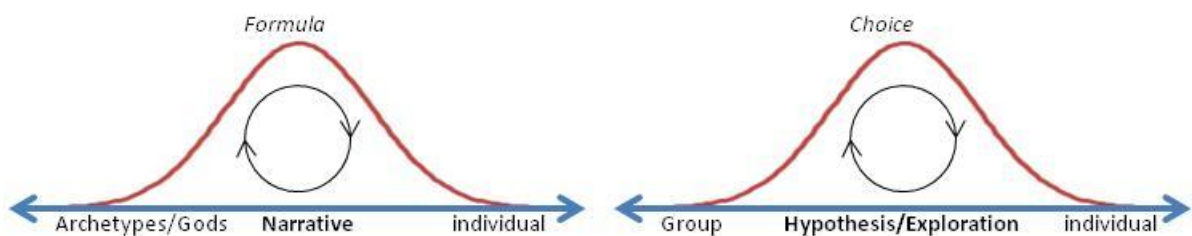
Communication - play - learning - trust - imagination - **exploration** of the **unknown**, **possibilities**, as well as **history**, fables , archetypes- imaginations of **scenarios** and **examination of choices**. Building individual **AND** shared **schemas** and cooperative human groups.

*"Synthesizing and theorizing studies of animal cognition and behavior, psychologist **Merlin Donald** in **1991** influentially categorized the **mental worlds of apes**, and probably other higher animals, as '**episodic ... lived entirely in the present, as a series of concrete episodes**' (Ref 11, p. 149). He suggested that '**event perception**'—perhaps '**event comprehension**' would be better—'**is the most evolved form of cognition**' in animals, and that animals' intelligence can be defined in terms of the complexity of the events they can understand (Ref 11, p. 153), the more complex, **presumably**, the more **flexible** the behavior and the more **intricate the social organization** of the species."*

(*lived experience* - a **constant present** with a memory of concrete **episodes** of self/others - maybe all arranged as long **certain binary lists** like feminists, women (on average), weak minded men and other binary certain sentient creatures?)

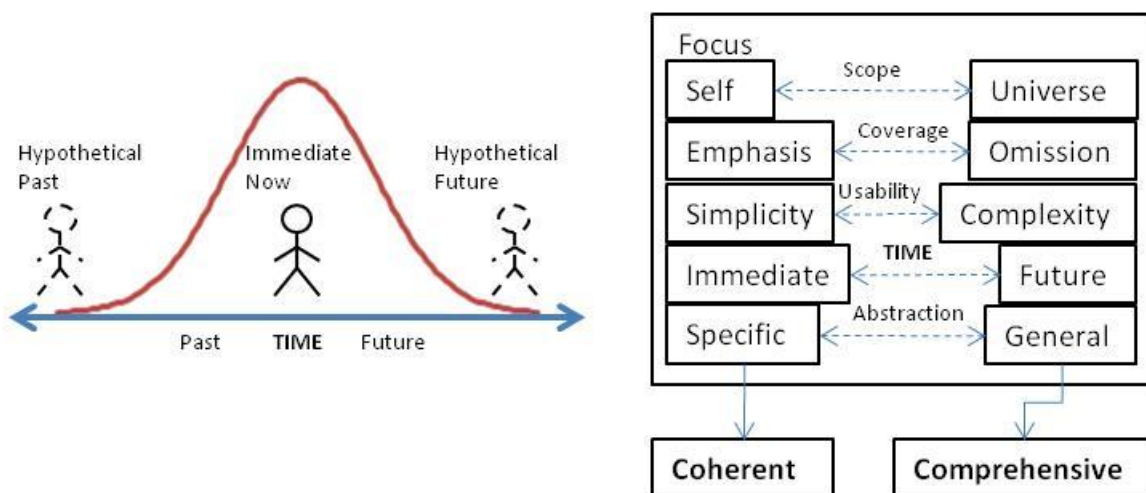
**Brian Boyd** pulls together many ideas which resonate with my thinking so far - noticing, communicating, cooperating, etc. We also see some timeline estimates develop for some capabilities from archeological investigations from nay related live forms over the last 2 million years. Human communication has developed significantly and the idea of “external memory” (**Merlin Donald** and others) - relates to shared **verbal/gesture/dance** narratives, stories, fables, but also the widespread idea of **written** records (stone, papyrus, printed books (China) - libraries and stores of information - becoming a feature of human cognitive development.

Aesop fables - animals, gods, tyrants, imperfect, families, sex, gender, etc. You will note similarities with the models from my previous article **Zen and the Art of Golf** <https://humanistman.com/wp-content/uploads/2021/07/Zen-and-the-Art-of-Golf.pdf>



And also the concept of time and habits **Time Reaction Pattern Habit Plan**

<https://humanistman.com/wp-content/uploads/2021/05/Time-Reaction-Pattern-Habit-Plan.pdf>



## Brain and Body tricks

*“For when I speak of the **banality of evil**, I do so only on the strictly factual level, pointing to a phenomenon which stared one in the face at the trial. Eichmann was not Iago and not Macbeth, and nothing would have been farther from his mind than to determine with Richard III 'to prove a villain.' Except for an extraordinary diligence in looking out for his personal advancement, he had no motives at all... He merely, to put the matter colloquially, **never realized what he was doing**... It was sheer thoughtlessness—something by **no means identical with stupidity**—that predisposed him to become*

one of the greatest criminals of that period. And if this is 'banal' and even funny, if with the best will in the world one cannot extract any diabolical or demonic profundity from Eichmann, this is still far from calling it commonplace... That such **remoteness from reality** and such **thoughtlessness** can wreak more havoc than all the evil instincts taken together which, perhaps, are inherent in man—that was, in fact, the lesson one could learn in Jerusalem.” — Hannah Arendt, *Eichmann in Jerusalem: A Report on the Banality of Evil* <https://www.newyorker.com/magazine/1963/02/16/eichmann-in-jerusalem-i> - -Sixteen years ago, while still under the direct impact of the events, a former French inmate of Buchenwald, David Rousset, described, in “*Les Jours de Notre Mort*,” the logic that obtained in all concentration camps: “The triumph of the S.S. **demands that the tortured victim allow himself to be led to the noose without protesting, that he renounce and abandon himself to the point of ceasing to affirm his identity.** And it is not for nothing. It is not gratuitously, out of sheer sadism, that the S.S. men desire his defeat. They know that **the system which succeeds in destroying its victim before he mounts the scaffold** . . . is incomparably the best for keeping a whole people in slavery. In submission. Nothing is more terrible than these processions of human beings going like dummies to their death.” <https://www.goodreads.com/quotes/9081364-for-when-i-speak-of-the-banality-of-evil-i>

Something for the **weak minded men** to consider as they **sing the certain feminist idiotology songs**, **sacrificing and subjugating their identity as they walk to the gallows.**

Humans do not in “see” **reality** or **truth** in any way - they perceive everything and it can be described as *lived experience* and *false memories*. Feminists, women (on average) and weak minded men will **repeat whole fictional narratives** (any propaganda) as if it is **their individual “truth”** their “lived experience”. 1984. Instead - it is a continuum which is explorable. (like the focus model).

**Escaping the Mob**, the groupthink and **asserting** (becoming/being) **your individuality and surviving is a pattern** of a path of development going back to beginnings of life (billions of years). (ALSO - See Carl Jung's “individuation” <https://en.wikipedia.org/wiki/Individuation> and Abraham Maslow's “self-actualization” <https://en.wikipedia.org/wiki/Self-actualization> Plato's “Haecceity” <https://en.wikipedia.org/wiki/Haecceity> - **it** - difference/identity - “he’s got ‘it’”)

Chaos, nothingness, sleeping, dreaming, wake-up, focusing, concentrating, relaxing, hyperawareness, anxiety, fear, sex, etc - the human condition.

Sleep and eating habits and patterns vary by country and culture - some eat many meals constantly. Sleeps after lunch. Late dinner - different meal times - different sleep times - the culture falls into a group pattern. Altered states change in many ways - awareness, capabilities and focus alters throughout the daily and seasonal cycles - body chemistry, food, sunlight, temperature. Changes through each individual life cycle. All cycles merge into a single person’s narrative.

## **Altered States - Possession - Development**

We sometimes feel outside “ourselves” or try to induce that kind of feeling.

My “self” now is not the same self I was or will be - it keeps changing (flux) and will vary during the day and depending on events and what I interact with. Sleepy, Happy, Grumpy, Dopey and all the other seven dwarfs.



Babies brains are small enough to be born - and experience the world initially almost at the quantum level and then develop constantly through life.

*"I apologize - I was not my self - actually I was one of the many forms of self I tend to take from time to time depending on things" "I was a little developing human trying to learn."* **Trying to change some habits. Finding out what I ought to do.**

Self is not the same as choices and behaviour - events/consequences - we can separate them from each other - we **can reflect** on things - and rather than just **deny** events - we **can explore** and **hypothesize** about **responsibility, accountability** and **learn**. This learning aids individual development of self.

Highly variable selves are difficult to interact with or predict/rely-on their behaviour - we don't tend to trust them. There needs/ought to be **something in-between** highly variable or extreme and too same and unchanging.

There is **something nice** about the **mob of certainty** from time to time. Goosestep to certainty - mob dance, sing, march, to life - the god of creation, certainty, unknown, probability, limits, bounds, time, distance, etc.

Some spend **too much time** in smug self certainty and sameness. Others explore too much "otherness" - "other than self" and use escaping techniques to invoke an **immediately altered** self state. The **"quick fix"**. Activity, drugs, distraction, etc and **too focused on self**.

Some spend **too much time** playing games with self - pretending, acting - tricking others, playing roles, provoking reactions and response - causing trouble - careless of others and the group and **too focused on self**.

Some spend **too much time** being **Banal**.

The famous possession of Sara Millar - when Witches, Demons, the Devil, savior, father, gods, the light, incantations, voices, exorcisms, vigils, etc - were all the rage. All about playing a nasty game - a **nasty victim role** to manipulate others and make accusations against political figures - to accuse those she did not like. See *the Crucible* by Arthur Miller.

But **mad women** have **always been believed**. Women with special powers - the oracle, the witches, possessed with specialness (pagan rituals), the temples, etc. The veneration of female psychopaths (the possessed) as important messengers from **somewhere else**. The **more extreme the performance** - the greater the attention and rewards - their specialness and identity. The *"food of life"* - the truth - the certainty - the guaranteed harvest - See Demeter

<https://en.wikipedia.org/wiki/Demeter>

The **upset/incoherent/blithering (possessed - it must be a true sign) victim** finger points and the **hero sword** follows to **deliver certain justice to the devil which has finally and certainty been identified**. **Evil has been exorcised**. Feminists, Politicians, A.B.C. reporters and A.C.T. magistrates are the exorcists of our new certain gods (the cause, feminism, diversity, inclusiveness, blah, blah)

Sexual attraction is strong and seems like “out of self” - biologically driven changes make short term large alterations in self. Possession of something strong - something which is “real” but unexplained - a real truth - an **insight** into “**ultimate truth**”.

Life discovers the drugs producing **altered states** by bacteria, viruses, alcohol, mushrooms, etc - life survives the experience - temporary possession, partial addiction - some die. **Eleusinian Mysteries** [https://en.wikipedia.org/wiki/Eleusinian\\_Mysteries](https://en.wikipedia.org/wiki/Eleusinian_Mysteries) (also see references) - shaman “wisdom” - messages from “gods” - **gods of certainty outside ourselves**.

A development model **in-between smug sameness** and **habitual constant quick fix** and **addiction** then? - is that a more **sustainable** model? Is it **more just** without the psychopaths?

## Limits of Perception - Exploration

Even exploring - we are limited as humans - not only our individual limits - all human’s limits. Even the best will struggle to explore in some directions - but if we look at all the explorations together we get wider and wider views, vistas - even more room to explore.

Our focus and biases - while many are the same - are very different as well - so the person who is different to you - will maybe know something you do not and maybe should learn from.

We have to learn from things we do not understand - that is what learning is.

## Who are the Thinkers and how do you recognize them?

**Socrates** deliberately wrote nothing <https://en.wikipedia.org/wiki/Socrates> **Plato** and **Xenophon** felt compelled to write about him and tell his story.

[https://en.wikipedia.org/wiki/Socratic\\_problem](https://en.wikipedia.org/wiki/Socratic_problem) Then we have the same notion of the historical figure problem - many writers writing about a man - a **legend** - the telling of stories about someone special who may have been a great thinker - but it is up to others to explore, explain and try to understand.

**Plato’s seventh letter** [https://en.wikipedia.org/wiki/Seventh\\_Letter](https://en.wikipedia.org/wiki/Seventh_Letter) ,  
[http://classics.mit.edu/Plato/seventh\\_letter.html](http://classics.mit.edu/Plato/seventh_letter.html) ,  
<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0164%3Aletter%3D7>  
<https://blog.berlin.bard.edu/discussing-dialogues-why-plato-wrote-them-and-why-we-read-them/>

The messages were important - but others had to write them down - not the person themselves - the **legend is born** - nothing is clear - various accounts exist - different points of view -it becomes a constant enquiry.

In 440 BCE, after the **Peloponnesian** war - The **Thirty Tyrants** were invited to rule **Athens** [https://en.wikipedia.org/wiki/Thirty\\_Tyrants](https://en.wikipedia.org/wiki/Thirty_Tyrants) “were a pro-Spartan oligarchy installed in Athens after its defeat in the Peloponnesian War in 404 BCE. Upon Lysander's request, the Thirty were elected as a tyrannical government, not just as a legislative committee.[1] The Thirty Tyrants maintained power for eight months. Although brief, their reign resulted in the killing of 5% of the Athenian population, the confiscation of citizens' property, and the exile of other democratic supporters.[2] They became

*known as the "Thirty Tyrants" because of their cruel and oppressive tactics. The two leading members were Critias and Theramenes"*

I cannot see into the thoughts of Socrates - I can only see the thoughts and memories of others about Socrates. What was he thinking? What were they thinking? **I am not sure where to find thinkers or how to recognize them. Is thinking a question? Or an action? Or both? Or More?**

People who say "My truth is...", "My lived experience..." , "My feelings and outrage..." - are not showing any signs of thinking.

## **Walking Amongst Humans**

There are those who walk amongst certain gods and declare their certainty. Socrates walks in humanity. Archimedes, Michelangelo, the artists, creators, thinkers and doers.

Games, songs, chants, complexity and ideas - building brain capabilities. An engagement, experience, mistakes, a journey, some resilience and hypothesis.

## **Data Collection - Totalitarianism - Privacy**

Slightly off-topic but related to "what were they thinking". How easily totalitarianism and lack of human decency arises (A.C.T. Magistrates and Registrars, smug politicians, etc).

Some call this the information age - it really is more of a Data Collection age. Huge masses of detailed computer records - so much so that nearly every organization amasses large amounts of detailed information about every event.

So the idea of abstraction of information to some kind of **meaning full** level - for some purpose - used to be a university kind of thing - recognizing talent and publishing meaningful things. Money, certain causes and corruption ruined many universities and the value of information has declined while the volume has increased - it is much more difficult to identify value, purpose and notice things of interest.

Constant opinion - especially from "activists" using rhetoric and sophistry rather than philosophical argument and debates has started to shout down any question or enquiry. Binary certaintists - lacking any developed cognitive capability - surround themselves with selected information from vast stores of information produced by similarly minded cognitive and developmentally challenged individuals - who tend to be funded and supported by binary certain virtue signalers or political propagandists intent on political power and certain tyranny.

**Determined ignorance** abounds and is replaced with "virtue causes" and obedience to authority.

I mean - who keeps and idolizes their scribbles at "kindergarten- preschool" when they were babies?

**An Example.** Clubs collect data for every purchase (food/drinks) made by a club member so they can get a member discount. I refuse to scan my member card into the computer system or have my card details entered on to their system. So I pay full price for my privacy - although I am a member.

**They do not understand why.** It makes no sense to them. They say “**I’m just following orders**”. “**I am just doing what everyone else is doing**”. They laugh at me and call me names - they call me a stupid old man and a trouble maker. “**Everyone else pays electronically, banks collect that data and use it so what’s your problem**” - they say.

The data is collected by the payment system for every purchase I make - time and date. People are doing this more and more - handing over all their data all the time to everyone. It may be that the club - for “auditing” purposes needs to ensure an actual member purchased the items rather than a non-member and because it does not trust its staff has to record each member - but even so - the data is collected, aggregated and becomes analyzable and available for use and sale by the club. It becomes data. As we know no-matter what data is collected - even if they do not sell it or use for advertising - the authorities, police, hackers and others will gain access to that “data” for their own purposes. “**If you nothing to hide then lets us control your life**” - **passive aggressive mobthink.**

## Demonstrations - A Rush to Virtue - Plurality

Many of our politicians **Rush to public displays of virtue.** The method is a **demonization of “others”** in a binary certain way. A **Rush to certain judgement** precedes this followed quickly by a **Rush to virtue signaling.** Much of the media is based on this model and politicians in particular follow this pattern. Smug commentators - (Senators, Feminists (women on average) and weak minded men). See also how it feeds in from the **Entitled Victim/ Entitled Hero** narratives and patterns - **Time Reaction Pattern Habit Plan** <https://humanistman.com/wp-content/uploads/2021/05/Time-Reaction-Pattern-Habit-Plan.pdf>

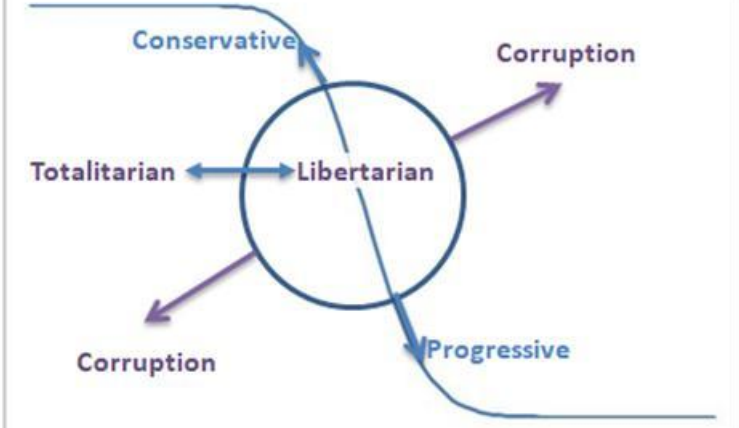
**Twitter** and **Facebook** gain huge profits from this type of activity. It is very popular amongst humans.

Yesterday I saw **Bill Shorten** (Labour party) on national TV calling demonstrators idiots and **selfish** and “words failed him” or “I just do not know” or “I am lost for words” - (**Despair at the human condition?** or something like that - Why would you go on TV to say “*I have no idea what I am talking about*”???? - I mean what’s the point of it all??).

How much planning and thought he had given to these comments is difficult to explore but it might be an accepted habit (**Entitled/Hero**) therefore he devoted no time at all to thinking about the issue. He reached his conclusions - his binary certain position and then thought about other things. He **may not have noticed** whether **any thought was required.** I cannot tell - but many others followed the same pattern that he did. The Virtue Mob rushed to grab as much media as they could to signal their virtue and binary **certain demonization of “others”** in a certain self-righteous way.

These demonstrators were walking the streets - en-masse (as demonstrators tend to do) after the nations states they were in removed their freedoms under “emergency powers” and daily decrees of Rules - enforced by Police and the Judiciary. We observe this as “**Martial Law**” and a “**Police State**” which most dictatorships around the world use and it tends to **Authoritarianism** - implementation of the government/power/tyrant by “police and army authority” and **instant certain judgement,** summary trials and executions (like A.C.T. Domestic violence laws and courts , Family Law court, ABC trial by media - calling out vigilante mobs, etc) which is not the same as **Totalitarianism** which tends to be more about the extent of the **certain dogma** (the laws - e.g. feminist laws, laws about gender,

laws about personal interactions in excruciating detail to permanently control and dogmatize on all aspects of life)



See **Debates - Human - Difficulties**  
<https://humanistman.com/wp-content/uploads/2019/10/Debates-Human-Difficulties.pdf>

Sustainable dogmas are between certainty and uncertainty and tend to have **sufficient** “mass” - **sufficient** “connections/links”

Sufficient **cohesion** and **comprehensiveness** (see my Focus model)

Now I need to explain a bit more about the difference between **Authoritarianism** and **Totalitarianism** and this will also help explain WHY there is a difference i.e. what is different.

Both are continuums but of course we tend to think of them in a binary way - “I am certainly NOT a tyrant - how dare you attack me with that accusation!!” - instant outrage and certainty of denial.

So let us look at Fisher (hypothesis testing) and Einstein and the 4 box model again.

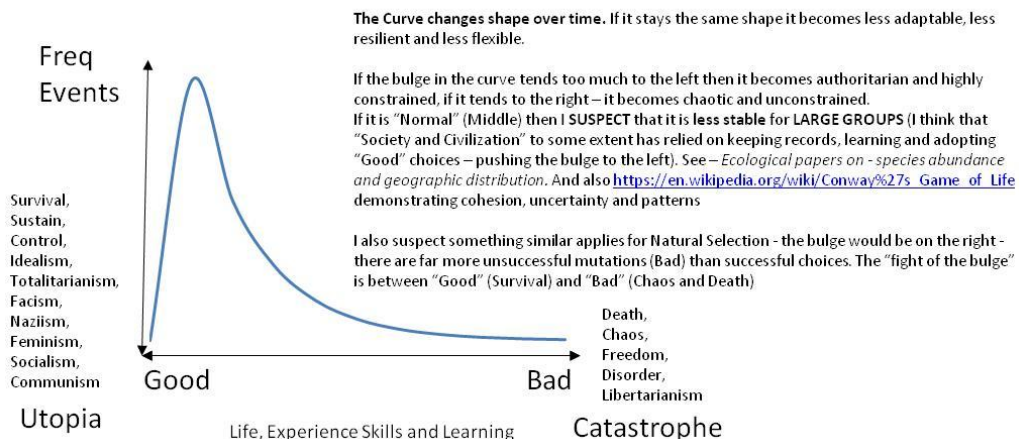
See <https://humanistman.com/wp-content/uploads/2020/04/16-Humanism-%E2%80%93-Complexity-Structure.pdf> and <https://humanistman.com/wp-content/uploads/2020/04/15-Humanism-Corruption-Nation-Choice-Virtue.pdf> (Slide 30)



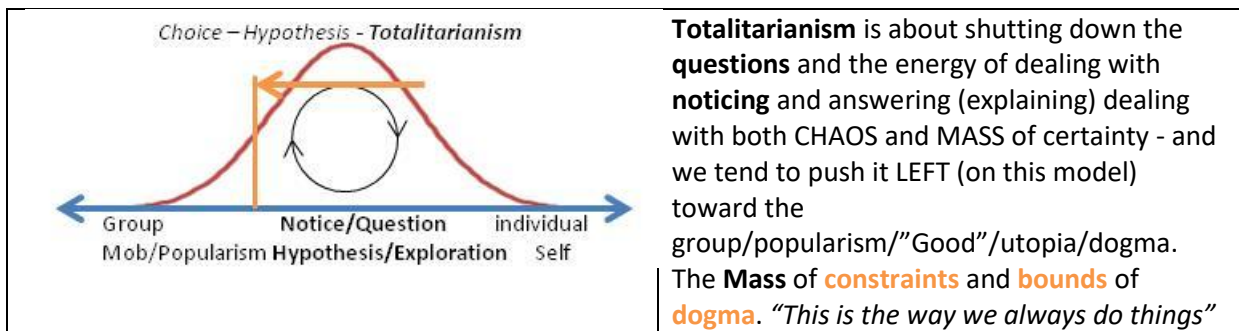
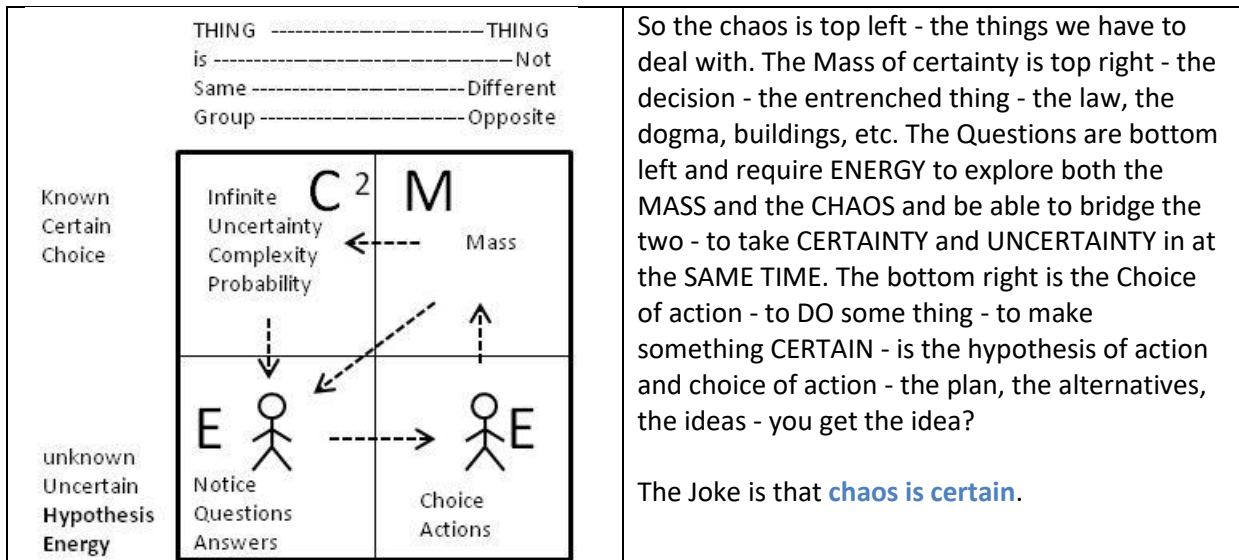
### Good to Bad Choices Distribution (Benford ? Weibull?)

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

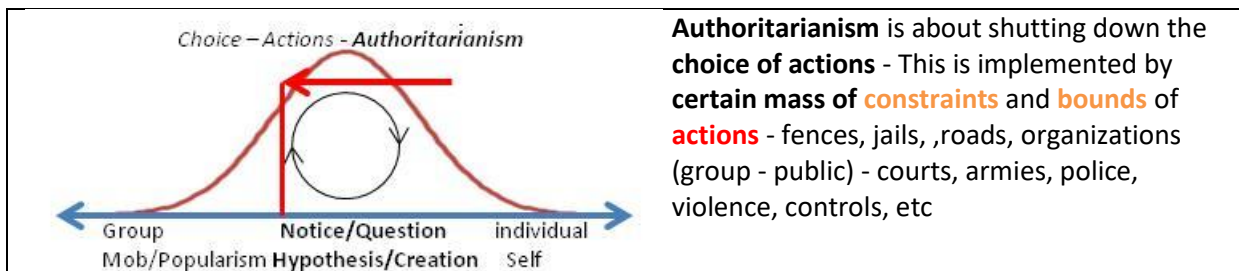
The argument between determinism (“fate”) and “real” choice continues at the quantum level [https://en.wikipedia.org/wiki/Hidden-variable\\_theory](https://en.wikipedia.org/wiki/Hidden-variable_theory) with as yet un-detected “magic” things which accompanies every particle making choices for it. This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



And also the original **Humanism Frame on Bad and Good** <https://humanistman.com/wp-content/uploads/2019/04/09-Humanism-Bad-and-Good.pdf> which was based on my original **meta frame of Proportion** <https://humanistman.com/wp-content/uploads/2019/03/08-Humanism-Meta-Frames-Proportion.pdf> which relate to a Weibull type or Pareto type concept.

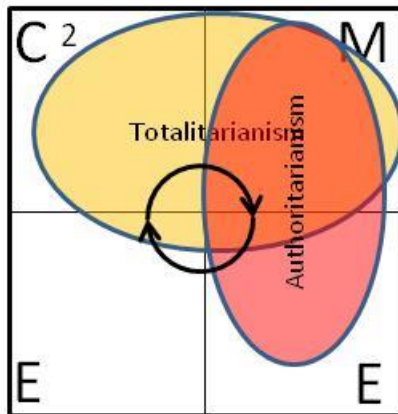


**Dictators** (Pharisees, Scribes) hate answering questions or explaining things "My brain hurts", **Sunk Cost Bias, etc** - Fat, Dumb, Lazy and Complacent.



**Police** hate answering questions or explaining things "My brain hurts", Sunk Cost Bias, etc - Fat, Dumb, Lazy and Complacent - and **can learn to love their "Authority"** and real power to inflict violence on others for the "cause" of the dogma.

I can represent these altogether to show why they tend to get mixed up. People tend to (in a binary kind of way) think that the idea of "hypothesis of question" is the same as the "hypothesis of action" - this is a **common problem for all of humanity** and little **understood or recognized by many,many,many humans**.



Both tend to certainty and mass to **avoid energy** of hypothesis and creation. The argument – the tension – is about control of chaos and **avoidance** of change – the flux, flow, etc  
 We can see also that **choice of action** is biased towards mass – the existing mass of certainty – sunk cost.

The **Hypothesis of Notice and Question** of both Chaos and Mass **tends to get the least attention**

We know that even the most educated and self-possessed people who **think they can think** really struggle to make any kinds of sensible, coherent, comprehensive kind of argument. We see how difficult it is - philosophers, writers, thinkers - things get written down and we can examine and explore their words, music, pictures, etc. We know the feminists, females (on average) and their weak minded sentient pet male supporters in the legal profession in Australia also struggle. See **Women Lawyers -Corruption -Feminism -Debate** <https://humanistman.com/wp-content/uploads/2020/07/Women-Lawyers-Corruption-Feminism-Debate.pdf>

So it is no surprise - it is not unusually - it is a common pattern - to see people behave like Bill - but let us explore the context a bit more.

People who belong to Bill’s political party have also demonstrated in groups - some have lead them - and stand at the front singing songs and being outraged - and may have been part of this demonstration - the people he demonizes en-masse. He will obfuscate any response about his own friends and fellow politicians about attending and leading demonstrations as *“their personal choice and right to demonstrate”* - the **right to assembly** a basic **human right** and considered essential (post-world war 2) to **ensure extreme dictatorships did not continue to rise**.

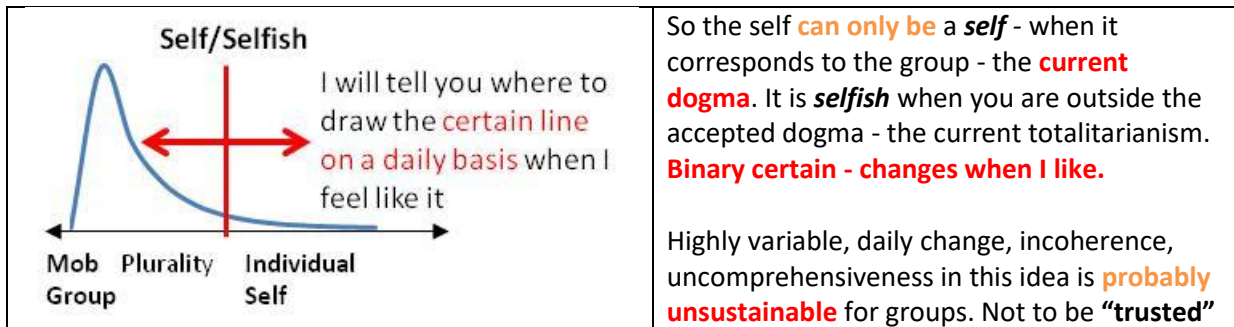
**I may not agree with your opinion - or even understand what you are talking about - but I support everyone’s right - and the importance of - expressing yourself as a human being.**

But Bill will demonize the individuals (selves - the **self**) in some demonstrations sometimes. He sees the demonstrators as a **group sometimes** - an **extremist Mob** - (**“Selfish”**, **“Far-Right extremists”**, **“Nazis”**, **Violent/Peaceful**, **“Aggressive”**, **“Confrontational”**, etc) and **at other times** they are a **collection of concerned individuals** raising an issue that is important. This is not just hypocrisy but deeply **entrenched incoherence** which **cannot be trusted** - it is the **feature of much of society today** so it is **really difficult** for people like Bill to NOT **go along with** the **prevailing certain dogma** and patterns of behavior in a kind of **BANAL** way.

Additional context is that Australian States and Territories have declared - **by law** - that **demonstrations are unlawful** unless **approved by the police state itself**. **i.e. the only way to demonstrate en-masse is if the police state agrees with you**. Authorized in a **totalitarian** AND **authoritarian** way.

No-one sees any problem in this especially the feminists, women (on average) and weak minded men.

Essentially Bill is playing with the plurality continuum and changing where he puts the lines of certainty - based on his own biases, feelings or personal agenda of the day. Substituting coherence, learning and development for **certain dogma** - and **habitual personal virtue**. Or he is fully corrupted as a Bad Actor and hiding his constant corruption in virtue. See **Corruption –Measurement and Implementation** <https://humanistman.com/wp-content/uploads/2020/01/Corruption-Measurement-and-Implementation.pdf>



So then I discover some more questions for Bill and others like him who tend to binary certain and/or are corrupt.

Can you read? Can you notice? Can you comprehend what you read? Can you understand? Can you learn? Can you recognize your habits? Can you choose? Can you change your habits?

#### THOUGHTS ON THE PRESENT DISCONTENTS, AND SPEECHES by EDMUND BURKE.

<https://www.gutenberg.org/files/2173/2173-h/2173-h.htm> 1. *“It is an undertaking of some degree of delicacy to examine into the cause of public disorders. If a man happens not to succeed in such an inquiry, he will be thought weak and visionary; if he touches the true grievance, there is a danger that he may come near to persons of weight and consequence, who will rather be exasperated at the discovery of their errors than thankful for the occasion of correcting them. If he should be obliged to blame the favourites of the people, he will be considered as the tool of power; if he censures those in power, he will be looked on as an instrument of faction. But in all exertions of duty something is to be hazarded. In cases of tumult and disorder, our law has invested every man, in some sort, with the authority of a magistrate. When the affairs of the nation are distracted, private people are, by the spirit of that law, justified in stepping a little out of their ordinary sphere. They enjoy a privilege of somewhat more dignity and effect than that of idle lamentation over the calamities of their country. They may look into them narrowly; they may reason upon them liberally; and if they should be so fortunate as to discover the true source of the mischief, and to suggest any probable method of removing it, though they may displease the rulers for the day, they are certainly of service to the cause of Government.”*

#### SERMONS ON EVIL SPEAKING BY ISAAC BARROW, D.D.

<https://www.gutenberg.org/files/10274/10274-h/10274-h.htm>

#### THE BATTLE OF THE BOOKS AND OTHER SHORT PIECES. By JONATHAN SWIFT.

<https://www.gutenberg.org/files/623/623-h/623-h.htm> ...” For, to speak in the phrase of **writers upon politics**, we may observe in the **republic of dogs**, which in its original seems to be an institution



*of the many, that the whole state is ever in the profoundest peace after a full meal; and that civil broils arise among them when it happens for one great bone to be seized on by some leading dog, who either divides it among the few, and then it falls to an oligarchy, or keeps it to himself, and then it runs up to a tyranny. The same reasoning also holds place among them in those dissensions we behold upon a turgescency in any of their females. For the right of possession lying in common (it being impossible to establish a property in so delicate a case), jealousies and suspicions do so abound, that the whole commonwealth of that street is reduced to a manifest state of war, of every citizen against every citizen, till some one of more courage, conduct, or fortune than the rest seizes and enjoys the prize: upon which naturally arises plenty of heart-burning, and envy, and snarling against the happy dog. Again, if we look upon any of these republics engaged in a foreign war, either of invasion or defence, we shall find the same reasoning will serve as to the grounds and occasions of each; and that poverty or want, in some degree or other (whether real or in opinion, which makes no alteration in the case), has a great share, as well as pride, on the part of the aggressor.”*

See the collections of **Henry Morley** :Year(1822-1894) :Keyword(Literature, Librarian)

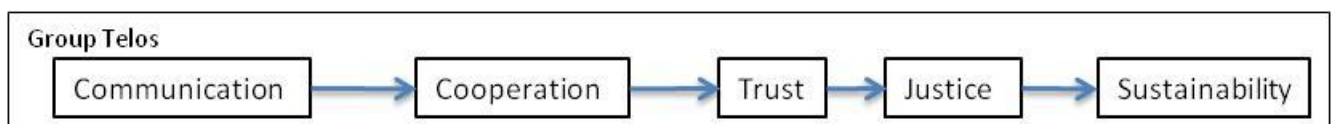
<https://victorianweb.org/authors/morley/bio.html>

<https://www.gutenberg.org/ebooks/author/1355> [https://en.wikipedia.org/wiki/Henry\\_Morley](https://en.wikipedia.org/wiki/Henry_Morley)

COBBETT'S ADVICE TO YOUNG MEN, AND (INCIDENTALLY) TO YOUNG WOMEN, IN THE Middle and Higher Ranks of Life. IN A SERIES OF LETTERS, ADDRESSED TO A YOUTH, A BACHELOR, A LOVER, A HUSBAND, A FATHER, A CITIZEN, OR A SUBJECT. BY WILLIAM COBBETT.

<https://www.gutenberg.org/files/15510/15510-h/15510-h.htm> “1. It is **the duty**, and **ought to be the pleasure**, of age and experience to warn and instruct youth and to come to the aid of inexperience. When sailors have discovered rocks or breakers, and have had the good luck to escape with life from amidst them, they, unless they be pirates or barbarians as well as sailors, point out the spots for the placing of buoys and of lights, in order that others may not be exposed to the danger which they have so narrowly escaped. What man of **common humanity**, having, by good luck, missed being engulfed in a quagmire or quicksand, **will withhold from his neighbours** a knowledge of the peril without which the dangerous spots are not to be approached?”

So if you have followed this far you may have noticed how the less certain ideas of **Trust**, **Justice** and **Sustainability** out the Group Telos have started to get a little more exploration. We see **individual development** somehow mixed up with this and the idea of **learning from each other** - maybe not **rushing to certain** Judgement and Justice all the time. **Trying to establish some kind of Trust**.



## Recent Investigations

Greek Mythology

## Recent Web Pages

**Humanistic Texts** :keyword(Humanism Philosophy History)

<https://www.humanistictexts.org/index.htm>

## Recent People

**Xenophon** :Year(-430--354) :Keyword(History, War) <https://en.wikipedia.org/wiki/Xenophon>  
<https://thegreatthinkers.org/xenophon/biography/> <https://iep.utm.edu/xenophon/>

**Gorgias** :Year(-483--375) :Keyword(Philosophy, Sophist) <https://en.wikipedia.org/wiki/Gorgias>  
<https://www.humanistictexts.org/gorgias.htm> <https://iep.utm.edu/gorgias/>

**John Donne** (John Donne) :Year(1572-1631) :Keyword(Poetry)  
[https://en.wikipedia.org/wiki/John\\_Donne](https://en.wikipedia.org/wiki/John_Donne) <https://www.poetryfoundation.org/poets/john-donne>  
<https://poets.org/poet/john-donne>

**Muhammad ibn Musa al-Khwarizmi** :Year(780-850) :Keyword(Maths, Algebra)  
[https://en.wikipedia.org/wiki/Muhammad\\_ibn\\_Musa\\_al-Khwarizmi](https://en.wikipedia.org/wiki/Muhammad_ibn_Musa_al-Khwarizmi) <https://mathshistory.st-andrews.ac.uk/Biographies/Al-Khwarizmi/>  
[https://en.wikipedia.org/wiki/The\\_Compendious\\_Book\\_on\\_Calculation\\_by\\_Completion\\_and\\_Balancing](https://en.wikipedia.org/wiki/The_Compendious_Book_on_Calculation_by_Completion_and_Balancing)

**Oswald Spengler** :Year(1880-1936) :Keyword(History, Philosophy)  
[https://en.wikipedia.org/wiki/Oswald\\_Spengler](https://en.wikipedia.org/wiki/Oswald_Spengler) <https://www.oswaldspenglersociety.com/oswald-spengler> [https://en.wikipedia.org/wiki/The\\_Decline\\_of\\_the\\_West](https://en.wikipedia.org/wiki/The_Decline_of_the_West)

**Arnold Joseph Toynbee** :Year(1889-1975) :Keyword(History, Philosophy)  
[https://en.wikipedia.org/wiki/Arnold\\_J.\\_Toynbee](https://en.wikipedia.org/wiki/Arnold_J._Toynbee) [https://en.wikipedia.org/wiki/A\\_Study\\_of\\_History](https://en.wikipedia.org/wiki/A_Study_of_History)  
<https://www.giffordlectures.org/lecturers/arnold-joseph-toynbee>

*"**Breakdown and Disintegration** - Toynbee does not see the **breakdown of civilizations** as caused by loss of control over the physical environment, by loss of control over the human environment, or by attacks from outside. Rather, it comes from the deterioration of the "Creative Minority", which eventually ceases to be creative and degenerates into merely a "**Dominant Minority**". He argues that creative minorities deteriorate due to a **worship of their "former self**," by which they become prideful and fail adequately to address the next challenge they face. ...First the Dominant Minority attempts to hold by force—**against all right and reason**—a position of **inherited privilege** which it has **ceased to merit**; and then the Proletariat repays injustice with resentment, fear with hate, and violence with violence when it executes its acts of secession. Yet the whole movement ends in positive acts of creation—and this on the part of all the actors in the tragedy of disintegration. The Dominant Minority creates a universal state, the Internal Proletariat a universal church, and the External Proletariat a bevy of barbarian war-bands."*

**Alexander the Great** (Alexander III of Macedon) :Year(-356--323) :Keyword(War, Culture, Politics)  
[https://en.wikipedia.org/wiki/Alexander\\_the\\_Great](https://en.wikipedia.org/wiki/Alexander_the_Great)  
<http://www.historyofmacedonia.org/AncientMacedonia/AlexandertheGreat.html>  
[https://www.worldhistory.org/Alexander\\_the\\_Great/](https://www.worldhistory.org/Alexander_the_Great/)

**Theodor Mommsen** (Christian Matthias Theodor Mommsen) :Year(1817-1903) :Keyword(History, Philosophy) [https://en.wikipedia.org/wiki/Theodor\\_Mommsen](https://en.wikipedia.org/wiki/Theodor_Mommsen)  
<https://www.nobelprize.org/prizes/literature/1902/mommsen/facts/>  
[https://en.wikipedia.org/wiki/History\\_of\\_Rome\\_\(Mommsen\)](https://en.wikipedia.org/wiki/History_of_Rome_(Mommsen))

**Giordano Bruno** (Filippo Bruno) :Year(1548-1600) :Keyword(Science, Philosophy)

[https://en.wikipedia.org/wiki/Giordano\\_Bruno](https://en.wikipedia.org/wiki/Giordano_Bruno) <https://plato.stanford.edu/entries/bruno/>  
<http://galileo.rice.edu/chr/bruno.html>

"He is known for his cosmological theories, which conceptually extended the then-novel Copernican model. He proposed that the stars were distant suns surrounded by their own planets, and he raised the possibility that these planets might foster life of their own, a cosmological position known as **cosmic pluralism**. He also insisted that the **universe is infinite** and could have no "center". ." The **Inquisition found him guilty**, and he was **burned at the stake** in Rome's Campo de' Fiori in 1600"

## Recent Documents

Magic and Religion (**The Golden Bough**) :Author(**James George Frazer**) :Year(1922) Age(68)

:Keyword(Individual History Thinkers Library) <https://www.gutenberg.org/ebooks/3623>

<https://www.fulltextarchive.com/page/The-Golden-Bough/>

<http://onlinebooks.library.upenn.edu/webbin/metabook?id=goldenbough3> .." We may smile if we please at the vanity of these and the like efforts to **stay the inevitable decline**, to bring the **relentless revolution of the great wheel** to a stand, to keep youth's fleeting roses for ever fresh and fair ; but perhaps in spite of every disillusionment, when we contemplate the seemingly endless vistas of knowledge which have been opened up even within our own generation, many of us may cherish in our heart of hearts a fancy, if not a hope, that **some loophole of escape** may after all be discovered from the iron **walls of the prison-house which threaten to close on and crush us** ; that, groping about in the darkness, mankind may yet chance to lay hands on " that **golden key** that opens the **palace of eternity**," and so to pass from this world of shadows and sorrow to a **world of untroubled light and joy**. If this is a dream, it is surely a happy and innocent one, and to those who would wake us from it we may murmur with Michael Angelo, " Perb non mi destar, deh ! parla basso.""

.." The Greek myth of **Demeter** and **Proserpine** is substantially identical with the Syrian myth of Aphrodite (Astarte) and Adonis, the Phrygian myth of Cybele and Attis, and the Egyptian myth of Isis and Osiris. In the Greek myth, as in its Asiatic and Egyptian counterparts, a goddess—Demeter—mourns the loss of a loved one—Proserpine—who personifies the vegetation, more especially the corn, which dies in summer to revive in spring."

**Aside** - in the preface Fraser makes casual references to different cultures using classification systems of the time - "Indeed the primitive **Aryan**, in all that regards his mental fibre and texture, is not extinct. He is amongst us to this day." [https://en.wikipedia.org/wiki/Aryan\\_race](https://en.wikipedia.org/wiki/Aryan_race) "The term Aryan has generally been used to describe the Proto-Indo-Iranian language root \*arya which was the ethnonym the **Indo-Iranians** adopted to describe Aryans. Its cognate in **Sanskrit** is the word ārya (Devanāgarī: अर्य), in origin an ethnic self-designation, in Classical Sanskrit meaning "honourable, respectable, noble".[4][5] The Old Persian cognate ariya- (Old Persian cuneiform: 𐎠𐎼𐎷𐎡𐎴) is the ancestor of the modern name of Iran and ethnonym for the Iranian people.[6]"

Racial identity was then manipulated into **binary certain views** by some Germans and the Concept of a superior or Master Race" [https://en.wikipedia.org/wiki/Master\\_race](https://en.wikipedia.org/wiki/Master_race) ,

[https://en.wikipedia.org/wiki/Alfred\\_Rosenberg](https://en.wikipedia.org/wiki/Alfred_Rosenberg) , [https://en.wikipedia.org/wiki/Dietrich\\_Eckart](https://en.wikipedia.org/wiki/Dietrich_Eckart) .."

He counseled Hitler that in his quest to be the "German **Messiah**" his **ends justified the means** he used, so he need not be concerned about employing violence or other transgressions of societal norms because, like (Peer) Gynt, he would be **forgiven for his sins**. In his introduction to the play,

Eckart wrote "[It is by] German nature, which means, in the broader sense, the capability of self-sacrifice itself, that the world will heal, and **find its way back to the pure divine**, but only after a **bloody war of annihilation against the united army of the 'trolls'**; in other words, against the Midgard Serpent encircling the earth, the reptilian incarnation of the lie."

**Memorabilia** :Author(**Xenophon**) :Year(-371) Age(59) :Keyword(Group History, Justice)

[https://en.wikipedia.org/wiki/Memorabilia\\_\(Xenophon\)](https://en.wikipedia.org/wiki/Memorabilia_(Xenophon))

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0208>

<https://www.gutenberg.org/files/1177/1177-h/1177-h.htm>

"**Socrates** suited his language to his conviction. "**The divinity**," said he, "**gives me a sign**." Further, he would **constantly advise his associates to do this, or beware of doing that**, upon the authority of this same divine voice; and, as a matter of fact, those who listened to his warnings prospered, whilst he who turned a deaf ear to them repented afterwards." - Socrates was a prophet.

"Our duty is plain," he would observe; "where we are permitted to work through our natural faculties, there let us by all means apply them. But in **things which are hidden**, let us **seek to gain knowledge from above, by divination; for the gods**," he added, "**grant signs** to those to whom they will be gracious."

"Again, Socrates ever lived in the public eye; at early morning he was to be seen betaking himself to one of the promenades, or wrestling-grounds; at noon he would appear with the gathering crowds in the market-place; and as day declined, wherever the largest throng might be encountered, there was he to be found, talking for the most part, while any one who chose might stop and listen. Yet no one ever heard him say, or saw him do anything impious or irreverent. Indeed, **in contrast to others he set his face against all discussion of such high matters as the nature of the Universe; how the "kosmos," as the savants (8) phrase it, came into being; (9) or by what forces the celestial phenomena arise**. To trouble one's brain about such matters was, he argued, to play the fool. He would ask first: **Did these investigators feel their knowledge of things human so complete that they betook themselves to these lofty speculations?** Or did they maintain that they were playing their proper parts in **thus neglecting the affairs of man to speculate on the concerns of God?** He was astonished they did not see how far these problems lay beyond mortal ken; since even those who **pride themselves most on their discussion of these points** differ from each other, **as madmen do**. For just as some madmen, he said, have **no apprehension of what is truly terrible**, others **fear where no fear is**; some are ready to **say and do anything in public without the slightest symptom of shame**; (10) others think they ought not so much as to set foot among their fellow-men; some honour neither temple, nor altar, nor aught else sacred to the name of God; others **bow down to stocks and stones and worship the very beasts**:—**so is it with those thinkers whose minds are cumbered with cares (11) concerning the Universal Nature**. One sect (12) has discovered that Being is one and indivisible. Another (13) that it is infinite in number. If one (14) proclaims that all things are in a continual flux, another (15) replies that nothing can possibly be moved at any time. The **theory of the universe** as a process of birth and death is met by the counter theory, that nothing ever could be born or ever will die."

So Socrates was surrounded by many people **claiming their specialness** - rather than **appreciating their human ordinariness**. Socrates made friends and built relationships - he engaged with individual humans and humanity.

Hannah Arendt echoes these concerns of **lack of focus on human conditions** after the Nazi trials at Nuremberg - the disinterest of the public - the rejection of human investigation and the shift in focus to space exploration and the Sputnik. Also the Huxleys ..

**The Humanist Frame "onset of the passage from the psychosocial to the consciously purposive phase of evolution"** :Author(**Julian Sorell Huxley**) :Year(1961) Age(74) :Keyword(Planet Humanism)  
[https://archive.org/stream/humanistframe017703mbp/humanistframe017703mbp\\_djvu.txt](https://archive.org/stream/humanistframe017703mbp/humanistframe017703mbp_djvu.txt)  
<https://archive.org/details/humanistframe017703mbp/page/n441>

We also see with **Lord Acton** - John Emerich Edward Dalberg-Acton  
[https://en.wikipedia.org/wiki/John\\_Dalberg-Acton,\\_1st\\_Baron\\_Acton](https://en.wikipedia.org/wiki/John_Dalberg-Acton,_1st_Baron_Acton) (*"Lord Acton has left too little completed original work to rank among the great historians; his very learning seems to have stood in his way; he **knew too much and his literary conscience was too acute for him to write easily**, and his copiousness of information overloads his literary style. But he was one of the **most deeply learned men of his time**, and he will certainly be remembered for his influence on others."*) and his interaction with **ArchBishop Mandell Creighton** who was writing of the history of the **Inquisition** and **fails to acknowledge or learn** about the appalling behavior of humanity during that period.  
<https://history.hanover.edu/courses/excerpts/165acton.html> .." *These men instituted a **system of Persecution**, with a **special tribunal, special functionaries, special laws**. They **carefully elaborated**, and developed, and applied it. They **protected it with every sanction**, spiritual and temporal. They inflicted, as far as they could, the **penalties of death and damnation on everybody who resisted it**. They constructed quite a new system of procedure, with **unheard of cruelties, for its maintenance**. They **devoted to it a whole code of legislation, pursued for several generations**. . . . "* (see feminists, family law, child support, domestic violence law, the office of women, the ABC, universities, gender studies, etc) <https://oll.libertyfund.org/quote/lord-acton-writes-to-bishop-creighton-that-the-same-moral-standards-should-be-applied-to-all-men-political-and-religious-leaders-included-especially-since-power-tends-to-corrupt-and-absolute-power-corrupts-absolutely-1887> *"Lord Acton writes to Bishop Creighton that the same moral standards should be applied to all men, political and religious leaders included, especially since "Power tends to corrupt and absolute power corrupts absolutely" (1887)" .." I cannot accept your canon that we are to judge Pope and King unlike other men, with a favourable presumption that they did no wrong. If there is any presumption it is the other way against holders of power, increasing as the power increases. **Historic responsibility has to make up for** the want of legal responsibility. Power tends to corrupt and absolute power corrupts absolutely. Great men are almost always bad men, even when they exercise influence and not authority: still more when you superadd the tendency or the certainty of corruption by authority. There is no worse heresy than that the office sanctifies the holder of it. That is the point at which the negation of Catholicism and the negation of Liberalism meet and keep high festival, and the end learns to justify the means."*

..

"Yes," he would say, "in our dealings with friends and strangers alike, and in reference to the **demands of life in general**, there is **no better motto** for a man than that: **'let a man do according to his ability.'**"

**Seventh Letter** :Author(**Plato**) :Year(-353) Age(74) :Keyword(Group Development Learning, Writing, Advising) [https://en.wikipedia.org/wiki/Seventh\\_Letter](https://en.wikipedia.org/wiki/Seventh_Letter)

[http://classics.mit.edu/Plato/seventh\\_letter.html](http://classics.mit.edu/Plato/seventh_letter.html)

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0164%3Aletter%3D7>

*“He who advises a **sick man**, whose manner of life is prejudicial to health, is **clearly bound** first of all to change his patient's manner of life, and if the patient is willing to obey him, he may go on to give him other advice. But if he is not willing, I shall consider one who declines to advise such a patient to be a man and a physician, and one who gives in to him to be unmanly and unprofessional. In the same way with regard to a State, whether it be under a single ruler or more than one, if, while the government is being carried on methodically and in a right course, it asks advice about any details of policy, it is the part of a wise man to advise such people. But when men are travelling altogether outside the path of right government and flatly refuse to move in the right path, and start by giving notice to their adviser that he must leave the government alone and make no change in it under penalty of death-if such men should **order their counsellors to pander to their wishes and desires** and to advise them in what way their object may most readily and easily be once for all accomplished, I should consider as unmanly one who accepts the duty of giving such forms of advice, and one who refuses it to **be a true man.**”*

The crux of the problem of giving advice - it is my job to explain my advice better - not berate and belittle those who do not understand.

**The Moral of advice.** We know the A.C.T Government, politicians, courts, public service are corrupt and sick. We know police forces have been corrupt in the past (Queensland, etc) and are corrupt now (Victoria) - we know the courts and judiciary are corrupt (Victoria, Canberra) and will be in the future. We know feminism (and other **binary certain idiotologies**) is a violent, abusive and corrupt idiotology - yet to say nothing and go along with it, is not **being true**.

*“Holding these views, whenever anyone consults me about any of the weightiest matters affecting his own life, as, for instance, the acquisition of property or the proper treatment of body or mind, if it seems to me that his daily life rests on any system, or if he seems likely to listen to advice about the things on which he consults me, I advise him with readiness, and do not content myself with giving him a merely perfunctory answer. **But if a man does not consult me at all, or evidently does not intend to follow my advice, I do not take the initiative in advising such a man, and will not use compulsion to him**, even if he be my own son. I would advise a slave under such circumstances, and would use compulsion to him if he were unwilling. To a father or mother I do not think that piety allows one to offer compulsion, unless they are suffering from an attack of insanity; and if they are following any regular habits of life which please them but do not please me, I would not offend them by offering useless advice, nor would I flatter them or truckle to them, providing them with the means of satisfying desires which I myself would sooner die than cherish. The wise man should go through life with the same attitude of mind towards his country. If she should appear to him to be following a policy which is not a good one, he should say so, provided that his words are not likely either to fall on deaf ears or to lead to the loss of his own life. **But force against his native land he should not use in order to bring about a change of constitution**, when it is not possible for the best constitution to be introduced without driving men into exile or putting them to death; he should keep quiet and **offer up prayers** for his own welfare and for that of his country.”*

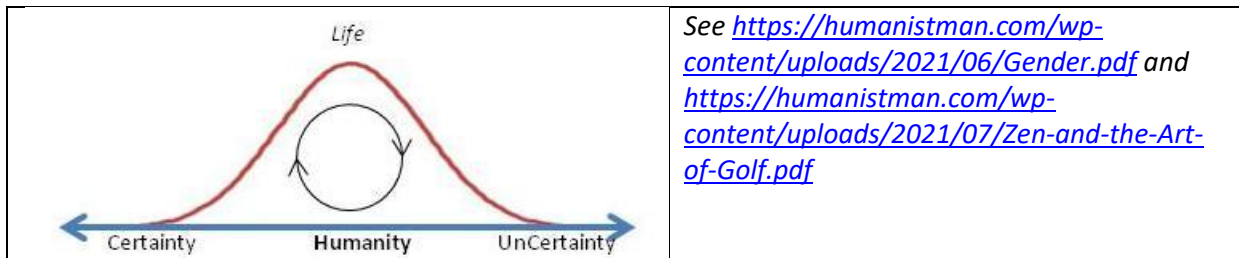
This is similar to the Chinese approach to wisdom and the recognition that there must be **at least some interest in learning** from other people. Plato's prayers might be his **dash to certain binary** for the problem.

*"As to the steps which should be taken after the events which I have now related, my advice has been given pretty fully and may be regarded as finished; and if you ask my reasons for recounting the story of my second journey to Sicily, it seemed to me essential that an account of it must be given because of the strange and paradoxical character of the incidents. If in this present account of them they appear to anyone more intelligible, and seem to anyone to show sufficient grounds in view of the circumstances, the present statement is adequate and not too lengthy."*

These are the reflections of an authentic man - a lover of wisdom.

The following section can be interpreted many ways "[341c] concerning all these writers, or prospective writers, who **claim to know** the subjects which I seriously study, whether as hearers of mine or of other teachers, or from their own discoveries; it is impossible, in my judgement at least, that these men should understand anything about this subject. There **does not exist, nor will there ever exist**, any treatise of mine dealing therewith. For it does **not at all admit of verbal expression like other studies, but, as a result of continued application to the subject itself and communion therewith, it is brought to birth in the soul on a sudden,1 as light that is kindled"**

This is the Prometheus (kindled light) story and my model - the flux - the continuum, etc - the avoidance of binary certainty - carrying forward messages - Socrates by personal interaction and engagement - Plato by writing - **but not** dogma.



**Anabasis** :Author(**Xenophon**) :Year(-370) Age(60) :Keyword(Group Nation History, War)

[https://en.wikipedia.org/wiki/Anabasis\\_\(Xenophon\)](https://en.wikipedia.org/wiki/Anabasis_(Xenophon))

<https://onlinebooks.library.upenn.edu/webbin/book/lookupname?key=Xenophon>

<https://www.fulltextarchive.com/page/Anabasis/>

**Apology** :Author(**Xenophon**) :Year(-354) Age(76) :Keyword(Group Nation Philosophy, Justice)

[https://en.wikipedia.org/wiki/Apology\\_\(Xenophon\)](https://en.wikipedia.org/wiki/Apology_(Xenophon)) <https://www.gutenberg.org/files/1171/1171-h/1171-h.htm> <http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0212>

*"But none of these writers has **brought out clearly** the fact that Socrates had come to **regard death as for himself preferable to life**; and consequently there is just a **suspicion of foolhardiness** in the **arrogancy of his address**."*

The older we get - the plainer we speak. **When does truth get spoken or written?**

*"For if at this time sentence of death be passed upon me, it is plain I shall be allowed to meet an end which, in the opinion of those who have studied the matter, is not only the easiest in itself, but one which will cause the least trouble to one's friends, 15 while engendering the deepest longing for the departed. For of necessity he will only be thought of with regret and longing who **leaves nothing behind unseemly or uncomfortable to haunt the imagination of those beside him**, but, sound of body, and his soul still capable of friendly repose, fades tranquilly away."*

**Is the truth too clear, too certain, too troubling, too haunting?** Why not - **just a glimpse then** - into the underworld?

*"Socrates returned to the charge. "Come," he said, "**lend me your ears** while I tell you something more .."*

*"For me, I find **a certain consolation** in the case of **Palamedes**, 48 whose end was not unlike my own; who still **even to-day furnishes a far nobler theme of song** than Odysseus who unjustly slew him; and I know that **testimony will be borne to me also by time future and time past that I never wronged another at any time or ever made a worse man of him, 49 but ever tried to benefit those who practised discussion with me, teaching them gratuitously every good thing in my power.**"*

*Having so said he turned and went in a manner quite in conformity 50 with the words which he had spoken—so bright an air was discernible alike in the glance of his eye, his gesture, and his step.*

**Gorgias** - The Defense of **Palamedes** <https://www.humanistictexts.org/gorgias.htm> .." Where shall I begin my defense? A cause **unsupported by proof** engenders fear, and fear makes speech difficult, unless truth and necessity instruct me—teachers more productive of risk than of the means of help.

*The accuser cannot know for certain that I committed the crime, because **I know for certain that I did not**. But if he is acting on conjecture, I can prove in two ways that he is wrong.'*

**A presumption on innocence??** In Canberra - the courts assume that men are guilty of domestic violence without them even being there at the trial or aware of charges against them - in fact all it takes is accusation - there needs to be no evidence of a crime at all - fear of potential future crimes and imagined crimes is all a women needs to declare - orders are made as permanent records automatically and all attempts at defense are attacked. Gordon Ramsey, Andrew Barr and most politicians, media (especially the feminists who run the ABC), judges, ombudsman, magistrates and the human rights commissioners - including Helen Watchirs - all agree with this process. Feminists, women (on average) and weak minded men (attorney generals all around Australia) all agree with this process of abuse of men and the destruction of due process or basic legal processes - supported by money hungry legal professionals and other sociopaths and psychopaths.

*"7 To the Accuser: I now address my accuser: do you base your accusation on knowledge or conjecture? If on knowledge, either this is your own or hearsay. If it is your own, give exact details of time, place, method; if hearsay, produce your witness.*

*8 It is your place to produce witnesses, not mine: no witness can be produced for what did not happen; but for what did happen, it is easy and essential to produce witnesses. But you cannot produce even false witnesses."*



**Truth as a defense? How absurd????** Women must always be believed - surely their imagination, fears, hysteria and malevolence is enough??- Accusation is all that is needed to get the greedy lawyers, the dishrag media and the common scolders entertained and profiting from the abuse.

*"11 Lastly I shall speak of you to you. Lamentations, prayers, and the petitions of friends are useful when judgment **depends on the mob**; but before you, the foremost of the Greeks, I need not use these devices, but only **justice and truth**.*

*You must not heed words rather than facts, nor prefer accusations to **proof**, nor regard a brief period as more instructive than a long one, nor consider calumny more trustworthy than **experience**. **Good men** avoid all wrong-doing, but above all what cannot be mended; things **can be righted by forethought**, but are **irrevocable by afterthought**. This happens when men are trying a fellow-man on a capital charge, as you now are.*

*If words could bring the truth of deeds clearly and certainly before their hearers, judgment would be easy; since this is not so, I ask you to preserve my life, await the passage of time, and pass your judgment with truth. You run the great **risk of a reputation for injustice; to good men, death is preferable to a bad reputation**: one is the end of life, the other is a disease in life.*

*If you put me to death unjustly, you will bear the blame in the eyes of all Greece, as I am not unknown and you are famous. The blame will be yours, not my accuser's, because the issue is in your hands. There could be no greater crime than if you as Greeks put to death a Greek, an ally, benefactor of yours and of Greece, when you can show no cause.*

*8 That you have no knowledge of your accusations is clear. Hence they must be conjectural, and you are the most villainous of men, to bring a capital charge relying on opinion—which is a most unreliable thing—and not knowing the truth. Conjecture is open to all in everything, and **you are no wiser than anyone else in this. One must believe, not conjecture, but truth.**"*

The smug liars, sycophants, judges, Magistrates, Politicians, media or the elites in Canberra, all of Australia or anywhere else - do not aspire to be "**good men**". **Justice is nothing** to greedy, self-centered sociopaths - **deluded with virtue and smug ignorance and oblivious to anything other than self - their legacy - their virtue - their wealth - their certain progressiveness**.

**History of Civilization in England** (3 volumes) :Author(**Henry Thomas Buckle**) :Year(1884) Age(63) :Keyword(Individual History Thinkers Library) <http://www.gutenberg.org/ebooks/author/42798> <https://rationalist.org.uk/archives> <https://archive.org/details/historyciviliza03buckgoog/page/n11>

#### **CHAPTER IV.**

#### **MENTAL LAWS ARE EITHER MORAL OR INTELLECTUAL. COMPARISON OF MORAL AND INTELLECTUAL LAWS, AND INQUIRY INTO THE EFFECT PRODUCED BY EACH ON THE PROGRESS OF SOCIETY.**

The historical method of studying mental laws is superior to the metaphysical method 168–174

The progress of society is twofold, moral and intellectual 174–175[vii]

Comparison of the moral with the intellectual element 175

There is no evidence that the natural faculties of man improve 176–177

**Progress, therefore, depends** on an improvement in the circumstances under which the faculties come into play 178

The standard of action having varied in every age, the causes of action must be variable 179

But moral truths have not changed	179
And intellectual truths are constantly changing	181
Intellectual truths are the cause of progress	182
<b>Ignorant men are mischievous in proportion to their sincerity</b>	183–185
Illustrations of this from Rome and Spain	185–188
The diminution of religious persecution is owing to the progress of knowledge	188–190
The diminution of the warlike spirit is owing to the same cause	190–192
Illustrations from Russia and Turkey	195–197
<b>As civilization advances, men of intellect avoid becoming soldiers</b>	198
Illustrations of this from ancient Greece and modern Europe	198–202
The three principal ways in which the progress of knowledge has lessened the warlike spirit are:	
1. The invention of gunpowder	203–209
2. The discoveries made by political economists	210–211
3. The application of steam to purposes of travelling	219–223
Inference to be drawn as to the causes of social progress	

Whatever, therefore, the **moral and intellectual progress**[178] of men may be, it resolves itself not into a progress of natural capacity,[315] but into a progress, if I may so say, of **opportunity**; that is, an improvement in the circumstances under which that **capacity after birth** comes into play. Here, then, lies the gist of the whole matter. The progress is one, not of internal power, but of **external advantage**. The child born in a civilized land is not likely, as such, to be superior to one born among barbarians; and the difference which ensues between the acts of the two children will be caused, so far as we know, solely by the pressure of external circumstances; by which I mean the **surrounding opinions, knowledge, associations**; in a word, the **entire mental atmosphere in which the two children are respectively nurtured**.

On this account it is evident, that if we look at mankind[179] in the aggregate, their moral and intellectual conduct is regulated by the moral and intellectual notions prevalent in their own time. There are, of course, many persons who will rise above those notions, and many others who will sink below them. But such cases are exceptional, and form a very small proportion of the total amount of those who are nowise remarkable either for good or for evil. An **immense majority of men must always remain in a middle state**, neither very foolish nor very able, neither very virtuous nor very vicious, but **slumbering on in a peaceful and decent mediocrity, adopting without much difficulty the current opinions of the day, making no inquiry, exciting no scandal, causing no wonder, just holding themselves on a level with their generation, and noiselessly conforming to the standard of morals and of knowledge common to the age and country in which they live**.

Now, it requires but a superficial acquaintance with history to be aware that this **standard is constantly changing**, and that it is never precisely the same even in the most similar countries, or in two successive generations in the same country. The opinions which are popular in any nation vary in many respects almost from year to year; and what in one period is attacked as a paradox or a heresy, is in another period welcomed as a sober truth; which, however, in its turn is replaced by some subsequent novelty. This **extreme mutability in the ordinary standard of human actions** shows that the conditions on which the **standard depends must themselves be very mutable**; and those conditions, whatever they may be, are evidently the originators of the moral and intellectual conduct of the **great average of mankind**."

...

“A country that **continues in its old ignorance** will always remain in its old religion. Surely nothing can be plainer than this. A very ignorant people will, by **virtue of their ignorance**, incline towards a **religion full of marvels**; a religion which boasts of innumerable gods, and which ascribes every occurrence to the **immediate authority** of those gods. On the other hand, a people whose **knowledge makes them better judges of evidence, and who are accustomed to that most difficult task, the practice of doubting**, will require a religion less marvellous, less obtrusive; one that taxes their credulity less heavily.”

...

“OUTLINE OF THE HISTORY OF THE ENGLISH INTELLECT FROM THE MIDDLE OF THE SIXTEENTH TO THE END OF THE EIGHTEENTH CENTURY. It is difficult for an ordinary reader, living in the middle of the nineteenth century, to understand, that only three hundred years before he was born, the public mind was in the benighted state disclosed in the preceding chapter. It is still more difficult for him to understand that the **darkness was shared not merely by men of an average education, but by men of considerable ability, men in every respect among the foremost of their age**. A reader of this sort may satisfy himself that the evidence is indisputable; he may verify the statements I have brought forward, and admit that there is no possible doubt about them; but even then he will find it hard to conceive that there ever was a state of society in which such **miserable absurdities were welcomed as sober and important truths**, and were supposed to form an essential part of the general stock of European knowledge.

But a more careful examination will do much to dissipate this natural astonishment. In point of fact, so far from wondering that such things were believed, the wonder would have been if they were rejected. For in those times, as in all others, every thing was of a piece. Not only in historical literature, but in all kinds of literature, on every subject—in science, in religion, in legislation—the presiding principle was a blind and unhesitating credulity. The more the history of Europe anterior to the seventeenth century is studied, the more completely will this fact be verified. Now and then a great man arose, **who had his doubts respecting the[334] universal belief**; who whispered a suspicion as to the existence of giants thirty feet high, of dragons with wings, and of armies flying through the air; who thought that astrology might be a cheat, and necromancy a bubble; and who **even went so far as to raise a question** respecting the propriety of **drowning every witch and burning every heretic**. A few such men there undoubtedly were; but **they were despised** as mere theorists, idle visionaries, who, unacquainted with the practice of life, arrogantly opposed their own reason to the wisdom of their ancestors. In the state of society in which they were born, it was impossible that they should make any permanent impression. Indeed, they had enough to do to look to themselves, and **provide for their own security**; for, until the latter part of the sixteenth century, there was no country in which a man was not in great **personal peril if he expressed open doubts respecting the belief of his contemporaries**.

Yet it is evident, that **until doubt began, progress was impossible**. For, as we have clearly seen, the advance of civilization solely depends on the acquisitions made by the human intellect, and on the extent to which those acquisitions are diffused. But **men who are perfectly satisfied with their own knowledge, will never attempt to increase it**. Men who are perfectly convinced of the accuracy of their opinions, **will never take the pains of examining the basis** on which they are built. They look always with wonder, and often with horror, on views contrary to those which they inherited from

their fathers; and while they are in this state of mind, it is impossible that they should **receive any new truth which interferes with their foregone conclusions.**"

**Of The Conduct Of Understanding** :Author(**John Locke**) :Year(1704) Age(72) :Keyword(Group Development Humanism, Learning, Understanding)

[https://en.wikipedia.org/wiki/Of\\_the\\_Conduct\\_of\\_the\\_Understanding](https://en.wikipedia.org/wiki/Of_the_Conduct_of_the_Understanding)

[https://en.wikisource.org/wiki/Of\\_the\\_Conduct\\_of\\_the\\_Understanding](https://en.wikisource.org/wiki/Of_the_Conduct_of_the_Understanding)

<https://archive.org/details/lockesconductofu00lock/page/n9/mode/2up>

*"The last resort a man has recourse to in the **conduct of himself** is his **understanding** ; for though we distinguish the faculties of the mind and give the supreme command to the will as to an agent, yet the truth is, the man which is the agent determines himself to this or that voluntary action upon some precedent knowledge or appearance of knowledge in the understanding. No man ever sets himself about anything but upon some view or other which serves him for a reason for what he does ; and whatsoever faculties he employs, the understanding, with such light as it has, well or ill informed, constantly leads ; and by that light, true or false, all his operative powers are directed. The will itself, how absolute and uncontrollable however it may be thought, never fails in its obedience to the dictates of the understanding."*

*"**Section 30. Wandering.** That there is constant succession and **flux of ideas** in our minds I have observed in the former part of this essay and everyone may **take notice** of it in himself. This I suppose may deserve some part of our care in the conduct of our understandings ; and I think it may be of great advantage if we can by use get that power over our minds as to be able to direct that train of ideas, that so, since there Mill new ones perpetually come into our thoughts by a constant succession, we may be able by choice so to direct them, that none may come into view but such as are pertinent to our present enquiry, and in such order as may be most useful to the discovery we are upon ; or at least, if some **foreign and unsought ideas will offer themselves**, that yet we might be able to reject them and keep them from taking off our minds from its **present pursuit** and hinder them from **running away with our thoughts** quite from the subject in hand. **This is not, I suspect, so easy to be done as perhaps may be imagined** ; and yet, for ought I know, this may be, if not the chief, yet one of the **great differences that carry some men in their reasoning so far beyond others**, where they seem to be naturally of equal parts. A proper and effectual remedy for this wandering of thoughts I would be glad to find. He that shall propose such a one would do great service to the studious and contemplative part of mankind and perhaps **help unthinking men to become thinking**. I must acknowledge that hitherto I have discovered no other way to keep our thoughts close to their business but the endeavoring as much as we can and by frequent attention and application getting the **habit of attention and application**. He that will observe children will find that, even when they endeavor their uttermost, they cannot keep their minds from straggling. The way to cure it, I am satisfied, is not angry chiding or beating for that presently fills their heads with all the ideas that fear, dread, or confusion can offer to them. To bring back gently their wandering thoughts by **leading them into the path** and **going before them in the train they should pursue**, without any rebuke or so much as taking notice (where it can be avoided) of their roving, I suppose would sooner reconcile and inure them to attention than all those rougher methods which more distract their thought and, hindering the application they would promote, introduce a contrary habit."*

**Civil Disobedience** :Author(**Henry David Thoreau**) :Year(1849) Age(32) :Keyword(Group Nation Humanism, Corruption)

[https://onemorelibrary.com/index.php/en/?option=com\\_djclassifieds&format=raw&view=download&task=download&fid=19989](https://onemorelibrary.com/index.php/en/?option=com_djclassifieds&format=raw&view=download&task=download&fid=19989) <https://onemorelibrary.com/index.php/en/books/philosophy-and-psychology/book/new-thought-399/on-the-duty-of-civil-disobedience-3356>  
<https://onlinebooks.library.upenn.edu/webbin/book/lookupname?key=Thoreau%2c%20Henry%20David%2c%201817%2d1862>

*“Let **every man make known what kind of government would command his respect**, and that will be one step toward obtaining it. After all, the practical reason why, when the power is once in the hands of the people, a majority are permitted, and for a long period continue, to rule, is not because they are most likely to be in the right, nor because this seems fairest to the minority, but because they are physically the strongest. But a government in which the **majority rule in all cases** can not be **based on justice, even as far as men understand it**. Can there not be a government in which the majorities do not virtually decide right and wrong, but conscience?—in which majorities decide only those questions to which the **rule of expediency is applicable**? Must the citizen ever for a moment, or in the least degree, **resign his conscience to the legislator**? Why has every man a conscience, then? I think that we **should be men first, and subjects afterward**. It is **not desirable** to cultivate a respect for the law, so much as for the **right**.”*

**A Discourse OF A METHOD For the well guiding of REASON, And the Discovery of Truth In the SCIENCES** :Author(**Rene Descartes**) :Year(1649) Age(53) :Keyword(Individual Philosophy Logic)

<http://www.gutenberg.org/ebooks/author/44> <https://plato.stanford.edu/entries/descartes/>  
<https://www.fulltextarchive.com/page/The-Principles-of-Philosophy/>

*“**Good sense** is, of all things among men, the most equally distributed; for every one thinks himself so abundantly provided with it, that those even who are the most difficult to satisfy in everything else, do not usually desire a larger measure of this quality than they already possess. And in this it is not likely that all are mistaken the conviction is rather to be held as testifying that the power of judging aright and of **distinguishing truth from error**, which is properly what is called good sense or reason, is by nature equal in all men; and that the diversity of our opinions, consequently, does not arise from some being endowed with a larger share of reason than others, but solely from this, that we conduct our thoughts along different ways, and do not **fix our attention on the same objects**. For to be possessed of a **vigorous mind** is not enough; the prime requisite is rightly **to apply it**. The greatest minds, as they are capable of the **highest excellences**, are **open likewise** to the **greatest aberrations**; and those who travel very slowly may yet make far greater progress, provided they keep always to **the straight road**, than those who, while they run, forsake it.*

*For myself, I have never fancied my mind to be in any respect more perfect than those of the generality; on the contrary, I have often wished that I were equal to some others in promptitude of thought, or in clearness and distinctness of imagination, or in fullness and readiness of memory. And besides these, I know of no other qualities that contribute to the perfection of the mind; for as to the reason or sense, inasmuch as it is that alone which constitutes us men, and **distinguishes us from the brutes**, I am disposed to believe that it is to be found complete in each individual; and on this point to adopt the common opinion of philosophers, who say that the difference of greater and less holds only among the accidents, and **not among the forms or natures of individuals of the same species**.*

I will not hesitate, however, to avow my belief that it has been my singular good fortune to have very early in life fallen in with certain tracks which have conducted me to considerations and maxims, of which I have **formed a method** that gives me the means, as I think, of **gradually augmenting my knowledge**, and of raising it by little and little to the highest point which the **mediocrity of my talents and the brief duration of my life will permit me to reach**. For I have already reaped from it such fruits that, although I have been accustomed to think lowly enough of myself, and although when I look with the eye of a philosopher at the varied courses and pursuits of mankind at large, I find scarcely one which does not appear in vain and useless, I nevertheless **derive the highest satisfaction from the progress** I conceive myself to have already made in the **search** after truth, and cannot help entertaining such **expectations of the future** as to believe that if, among the occupations of men as men, there is any one really excellent and important, it is that which I have chosen.

After all, it is possible I may be mistaken; and it is but a little copper and glass, perhaps, that I take for gold and diamonds. **I know how very liable we are to delusion** in what relates to ourselves, and also how much the judgments of our friends are to be suspected when given in our favor. But I shall endeavor in this discourse to describe the paths I have followed, and to delineate my life as in a picture, in order that each one may also be able to judge of them for himself, and that in the general opinion entertained of them, as gathered from current report, I myself **may have a new help towards instruction to be added to those** I have been in the habit of employing.”

**The Decline Of The West** :Author(**Oswald Spengler**) :Year(1922) Age(42) :Keyword(Group Nation History, Culture) [https://en.wikipedia.org/wiki/The\\_Decline\\_of\\_the\\_West](https://en.wikipedia.org/wiki/The_Decline_of_the_West)  
[https://openlibrary.org/books/OL7108951M/The\\_decline\\_of\\_the\\_West](https://openlibrary.org/books/OL7108951M/The_decline_of_the_West).  
<https://onlinebooks.library.upenn.edu/webbin/book/lookupid?key=olbp41658>

“In this region no one hitherto has set himself to work out a **method**, nor has had the slightest inkling that there is here a root, in fact the **only root**, from which can come a **broad solution of the problems of History**.” ..” The **world-as-history**, conceived, viewed and given form from out of its opposite the **world-as-nature** - here is a new aspect of human existence on this earth. As yet, in spite of its immense significance, both practical and theoretical, this aspect has not been realized, still less presented. Some obscure inkling of it there may have been, a distant momentary glimpse there has often been, but no one has **deliberately faced it and taken it in** with all its implications.” ..” Neither Plato nor Aristotle had an observatory. In the last years of Pericles, the Athenian people passed a decree by which all who propagated astronomical theories were made liable to impeachment (elua.'Y'YeXLa.). This last was an act of the deepest symbolic significance, expressive of the determination of the Classical soul to **banish distance**, in every aspect, from **its world-consciousness**.” ..” It never entered the Classical head to draw any distinction of principle between **history as a story** and **history as documents**. In the Indian Culture we have the perfectly ahistoric soul. Its decisive expression is the **Brahman Nirvana**. There is no pure Indian astronomy, no calendar, and therefore no history so far as history is the track of a conscious spiritual evolution.” ..” **The one and only evolution-idea that is timeless**, ahistoric, is Aristotle's **entelechy**.” (This is the **being , becoming**, choice, time dimension and cause and effect)

[https://en.wikipedia.org/wiki/Potentiality\\_and\\_actuality](https://en.wikipedia.org/wiki/Potentiality_and_actuality) “in philosophy, potentiality and actuality[1] are a pair of closely connected principles which Aristotle used to analyze motion, causality, ethics, and physiology in his *Physics*, *Metaphysics*, *Nicomachean Ethics* and *De Anima*, which is about the

human psyche.[2] The concept of **potentiality**, in this context, generally refers to any "possibility" that a thing can be said to have. Aristotle did not consider all possibilities the same, and emphasized the importance of those that become real of their own accord when conditions are right and nothing stops them.[3] **Actuality**, in contrast to **potentiality**, is the motion, **change or activity that represents an exercise or fulfillment of a possibility**, when a possibility becomes real in the fullest sense'

**Continuing decline** - "For the Magian thinker the expression ~'world-history' meant a unique and supremely dramatic act, having as its theatre the lands between Hellas and Persia, in which the **strictly dualistic world-sense** of the East expressed itself not by means of **polar conceptions** like the II soul and spirit, " II good and evil" of contemporary metaphysics, but by the **figure of a catastrophe**, an **epochal change of phase between world-creation and world-decay**" .." Universal validity **involves always the fallacy** of **arguing from particular to particular.**' (He glimpses initial self-reference and recursion!) .." What the West has said and thought, hitherto on the problems of space, time, motion, number, will, marriage, property, tragedy, science, has **remained narrow and dubious**, because men were always looking for **the solution of the question.**" (**binary certainty**)

"Looked at in this way, the "Decline of the West" comprises nothing less than the **problem of civilization**. We have before us one of the fundamental questions of all higher history. **What is Civilization, understood as the organic-logical sequel, fulfillment and finale of a culture?**"

The human condition? 'As yet humanity hath not a goal' :Author(**Friedrich Wilhelm Nietzsche**) :Year(1891) :Source Document(Thus Spake Zarathustra) :Keyword(Humanism Choice Individual) <http://www.gutenberg.org/files/1998/1998-0.txt>

"**World City and Province**" 1\_ the two basic ideas of every civilization - bring up a wholly new form-problem of History, the very problem that we are living through to-day with **hardly the remotest conception of its immensity**" (**plurality**)

"And with this culmination our Western mathematic, having exhausted every inward possibility and fulfilled its destiny as the copy and purest expression of the idea of the Faustian soul, closes its development in the same way as the mathematic of the Classical Culture concluded in the third century. **Both** those sciences (the only ones of which the organic structure can even to-day be examined historically) arose out of a wholly new idea of number, in the one case **Pythagoras's**, in the other **Descartes'**. Both, expanding in all beauty, reached their maturity one hundred years later; and both, after flourishing for three centuries, completed the structure of their ideas at the same moment as the Cultures to which they respectively belonged passed over into the phase of **megalopolitan Civilization**. The deep significance of this interdependence will be made clear in due course. It is enough for the moment that for us the **time of the great mathematicians is past.**"

At this point I stop and **note that** Spengler is on to something - his ideas are immense and worthy of investigation - not all and not all at once, but as a collection - a main reference - I rate him highly. If we were to investigate history then we **should take heed** of his messages and many a hypothesis we raise - we should maybe check to see if Spengler had a view or position on it from time to time.

## References

All extracts are for research, fair use, not for profit, public good, in good faith, my emphasis for discussion, no malice or injurious intent.

1. The Immortality Key; Psychedelics and the Ancient Age | Brian Muraresku & Prof. Carl Ruck | S4: E37 (Jordan Peterson) <https://www.youtube.com/watch?v=7c-bWymbT04>
2. *The Immortality Key: Uncovering the Secret History of the Religion with No Name* by **Brian C. Muraresku** <https://www.goodreads.com/book/show/51174256-the-immortality-key>
3. Eleusis, Greece - **Eleusinian Mysteries** [https://en.wikipedia.org/wiki/Eleusinian\\_Mysteries](https://en.wikipedia.org/wiki/Eleusinian_Mysteries)
4. Eleusis <https://www.greeklegendsandmyths.com/eleusis.html> "The first part of the ceremonies took place at Agrae, a small town on the banks of the River Illisos, during the month of Anthesterion (February/March). This part of the ceremony was known as the Lesser Mysteries, and was a ceremony designed to find out whether potential initiates were worthy of going further into the mysteries. The Lesser Mysteries primarily involved the initiates making a sacrifice to Demeter and Persephone, before cleansing themselves in the River Illisos. Six months later, during the month of Boedromion (September/October) the Greater Mysteries would begin, with this part of the ceremony lasting a week." - **Demeter - Goddess of Agriculture**
5. Persephone <https://www.greeklegendsandmyths.com/persephone.html>
6. Eleusis <http://www.maicar.com/GML/Eleusis.html>
7. Homeric hymns [https://en.wikipedia.org/wiki/Homeric\\_Hymns](https://en.wikipedia.org/wiki/Homeric_Hymns)
8. Homeric Hymns - Perseus Texts (TUFTS University) <https://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0138> , <https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0138%3AHy mn%3D2> "[1] I begin to sing of **rich-haired Demeter, awful goddess** — of her and her trim-ankled daughter whom **Aidoneus** rapt away, given to him **by all-seeing Zeus** the loud-thunderer. Apart from Demeter, lady of the golden sword and glorious fruits, [5] she was playing with the deep-bosomed daughters of Oceanus and gathering flowers over a soft meadow, roses and crocuses and beautiful violets, irises also and hyacinths and the **narcissus**, which Earth made to **grow at the will of Zeus and to please the Host of Many, to be a snare for the bloom-like girl** — [10] **a marvellous, radiant flower. It was a thing of awe whether for deathless gods or mortal men to see: from its root grew a hundred blooms and it smelled most sweetly, so that all wide heaven above and the whole earth and the sea's salt swell laughed for joy.** [15] And the girl was amazed and reached out with both hands to take the lovely toy; but the wide-pathed earth yawned there in the plain of Nysa, and the lord, Host of Many, with his immortal horses sprang out upon her — the Son of Cronos, He who has many names.1
9. <https://chs.harvard.edu/primary-source/homeric-hymn-to-demeter-sb/> "Translated by Gregory Nagy - I begin to sing of **Demeter, the holy goddess with the beautiful hair**. And her daughter [**Persephone**] too. The one with the delicate ankles, whom **Hādēs**1 seized. She was **given away by Zeus, the loud-thunderer, the one who sees far and wide. Demeter did not take part in this, she of the golden double-axe, she who glories in the harvest.**"
10. Narcissus [https://en.wikipedia.org/wiki/Narcissus\\_\(mythology\)](https://en.wikipedia.org/wiki/Narcissus_(mythology))
11. Medici Chapel [https://en.wikipedia.org/wiki/Medici\\_Chapel...](https://en.wikipedia.org/wiki/Medici_Chapel...) " **Michelangelo** responded in 1545–46 with another epigram, entitled "**Risposta del Buonarroto**" (Buonarrotto's response).



Speaking in the voice of the statue, it may contain a scathing critique of Cosimo I de' Medici's governance, according to Kenneth Gross:[17] *Caro m'è 'l sonno, e più l'esser di sasso, mentre che 'l danno e la vergogna dura; non veder, non sentir m'è gran ventura; però non mi destar, deh, parla basso.*[15] *My sleep is dear to me, and more dear this being of stone, as long as the agony and shame last. **Not to see, not to hear [or feel] is for me the best fortune.; So do not wake me! Speak softly.***

12. **Peer Gynt** [https://en.wikipedia.org/wiki/Peer\\_Gynt](https://en.wikipedia.org/wiki/Peer_Gynt) ..." The answer given by the Old Man of the Mountain is: "Out there, where sky shines, humans say: 'To thyself be true.' In here, **trolls** say: '**Be true to yourself and to hell with the world.**'" **Egotism is a typical trait of the trolls** in this play. From then on, Peer uses this as his motto, always proclaiming that he is himself. He then meets one of the most interesting characters, the Bøyg — a creature who has no real description. Asked the question "Who are you?" the Bøyg answers, "Myself". In time, Peer also takes the Bøyg's important saying as a motto: "**Go around**". The rest of his life, he "beats around the bush" instead of **facing himself or the truth.**".." Then he meets the troll king, who states that **Peer has been a troll, not a man**, most of his life.." Where was I as the one I should have been, whole and true, with the mark of God on my brow?" **She answers:** "In my faith, in my hope, in my love." **Peer screams, calls his mother, and hides himself in her lap.** Solveig **sings her lullaby for him**, and we might presume he dies in this last scene of the play, although there are neither stage directions nor dialogue to indicate that he actually does. Behind the corner, the Button-molder, who is sent by God, still waits, with the words: "Peer, we shall meet at **the last crossroads**, and then we shall **see if... I'll say no more.**"
13. TOVE TYBJERG **Wilhelm Mannhardt** — A Pioneer in the Study of Rituals Researchgate [https://www.researchgate.net/publication/326889685\\_Wilhelm\\_Mannhardt\\_-\\_A\\_Pioneer\\_in\\_the\\_Study\\_of\\_Rituals/fulltext/5b730abd299bf14c6da2309c/Wilhelm-Mannhardt-A-Pioneer-in-the-Study-of-Rituals.pdf](https://www.researchgate.net/publication/326889685_Wilhelm_Mannhardt_-_A_Pioneer_in_the_Study_of_Rituals/fulltext/5b730abd299bf14c6da2309c/Wilhelm-Mannhardt-A-Pioneer-in-the-Study-of-Rituals.pdf) .." Mannhardt ex-amines the **vegetation-daemon** in European folklore; he begins with simple forms like trees of life or destiny and forest people like elves and fairies; he continues with the rich variety of customs connected with spring and harvest festivals, like the May Trees in spring and "die Erntemai" at harvest together with various customs connected with "the last sheaf".
14. **New York Public Library** - best folklore websites <https://www.nypl.org/weblinks/1279>
15. **Folklore and Mythology Electronic Texts** edited and/or translated by **D. L. Ashliman** University of Pittsburgh © 1996-2021 <https://www.pitt.edu/~dash/folktexts.html>
16. *Traditional Games* - A DICTIONARY OF BRITISH FOLK-LORE EDITED BY G. LAURENCE GOMME, Esq., F.S.A. <https://www.gutenberg.org/files/41727/41727-h/41727-h.htm>
17. **Harsnett, Samuel**, 1561-1631 [https://en.wikipedia.org/wiki/Samuel\\_Harsnett](https://en.wikipedia.org/wiki/Samuel_Harsnett) "In 1603, he wrote another book, *A Declaration of Egregious Popish Impostures*, **published by order of the Privy Council**,[1] which **condemned exorcisms performed by Roman Catholic priests in the 1580s.**", <https://quod.lib.umich.edu/e/eebo/A02750.0001.001?view=toc> .." CHAP. 10. **The strange names of their deuils. (Devils) ...**" Sara Williams **had in her at a bare word, all the deuils in hell.**", <https://shakespeare.lib.uiowa.edu/item/a-declaration-of-egregious-popish-impostures/>
18. **A declaration of egregious popish impostures** to with-draw the harts of Her Maiesties subjects from their allegiance, and from the truth of Christian religion professed in England, vnder the pretence of casting out deuils practised by Edmunds, alias Weston a Iesuit, and

diuers Romish priests his wicked associates

<https://archive.org/details/declarationofegr00hars> ,

[https://openlibrary.org/books/OL25852378M/A\\_declaration\\_of\\_egregious\\_popish impostures\\_to\\_with-draw\\_the\\_harts\\_of\\_Her\\_Maiesties\\_subiects\\_from\\_t](https://openlibrary.org/books/OL25852378M/A_declaration_of_egregious_popish impostures_to_with-draw_the_harts_of_Her_Maiesties_subiects_from_t)

19. *The University of Michigan Library provides access to these keyboarded and encoded editions of the works for educational and research purposes. These transcriptions are believed to be in the public domain in the United States; however, if you decide to use any of these transcriptions, you are responsible for making your own legal assessment and securing any necessary permission. If you have questions about the collection, please contact the **Early English Books Online Text Creation Partnership. Harsnett, Samuel, 1561-1631.** A discouery of the fraudulent practises of Iohn Darrel Bachelor of Artes in his proceedings concerning the pretended possession and dispossession of William Somers at Nottingham: of Thomas Darling, the boy of Burton at Caldwell: and of Katherine Wright at Mansfield, & Whittington: and of his dealings with one Mary Couper at Nottingham, detecting in some sort the deceitfull trade in these latter dayes of casting out deuils.*  
<https://quod.lib.umich.edu/cgi/t/text/text-idx?c=eebo;idno=A02753.0001.001>
20. Denham Exorcisms <https://occult-world.com/denham-exorcisms-1585-1586/> ..” *Four of the **Denham Demoniacs** later confessed to **faking possessions**. If the other two confessed, their records have been lost. Two were Protestants: **Sara Williams, 15**, a servant at Denham, and her sister, **Frideswid or Fid, 17**, who took over Sara’s chores when she began having fits. Fid fell in the laundry and was persuaded that she had become possessed too. Two were Catholic: **Annie Smith, 18**, a family friend of the Peckhams, sent to Denham because she was having fits, and **Richard Mainey, about 18**, an Englishman who had become a Friar Minim in France but left the order because of their strictness and the fact that he disliked fish, their dietary mainstay. He also suffered hysteria. The Demoniacs **faked visions, revelations, prophecies, and convulsions**. Their Demons **praised Queen Elizabeth** and her courtiers, proclaiming them to be **faithful servants of the Devil**. The exorcisms were witnessed by huge crowds. During the course of the year, at least **500 persons converted**, according to the published account. The exorcisms involved intoxicating, nauseating potions and stinking fumes. The Demoniacs were bound to chairs and forced to drink a vile potion of oil, sack, and rue. Chafing dishes of burning brimstone were held under their noses. **No wonder that the Demoniacs lost their reason, believed themselves to be truly possessed**, and babbled about Demons. They were shown relics of English saints, bones that they had been coached to identify correctly. The priests put bones into the mouths of Sara and Fid; the girls did not have to fake revulsion that was **taken as a sign** of Demonic horror.”*
21. *The Aarne–Thompson–Uther Index (ATU Index) is a catalogue of folktale types used in folklore studies.-*  
[https://en.wikipedia.org/wiki/Aarne%E2%80%93Thompson%E2%80%93Uther\\_Index](https://en.wikipedia.org/wiki/Aarne%E2%80%93Thompson%E2%80%93Uther_Index)
22. *Unpacking World Folk-literature: Thompson's Motif Index, ATU's Tale Type Index, Propp's Functions and Lévi-Strauss's Structural Analysis for folk tales found around the world*  
[https://sites.ualberta.ca/~urban/Projects/English/Motif\\_Index.htm](https://sites.ualberta.ca/~urban/Projects/English/Motif_Index.htm)
23. *The legend of Perseus; a study of tradition in story, custom and belief.. by Hartland, Edwin Sidney, 1848-1927* <https://archive.org/details/legendofperseuss01hart/page/n9/mode/2up> (A good list of references)

24. Entheogen <https://en.wikipedia.org/wiki/Entheogen> ,  
[https://en.wikipedia.org/wiki/List\\_of\\_substances\\_used\\_in\\_rituals](https://en.wikipedia.org/wiki/List_of_substances_used_in_rituals)
25. **Hercules at the Crossroads** [https://en.wikipedia.org/wiki/Hercules\\_at\\_the\\_crossroads](https://en.wikipedia.org/wiki/Hercules_at_the_crossroads) “The parable stems from the Classical era of ancient Greece and is reported by Xenophon in Memorabilia 2.1.21–34. In Xenophon's text, Socrates tells how the young Heracles, as the hero contemplates his future, is visited by the female personifications of **Vice** and **Virtue** (Ancient Greek: Κακία and Ἀρετή; Kakía and Areté). They offer him a **choice between a pleasant and easy life or a severe but glorious life**, and present their respective arguments. Xenophon credits the invention of the parable to Prodicus. He cites a precursor in Hesiod's Works and Days, which also contrasts the paths of vice and virtue.’
26. Critias <https://iep.utm.edu/critias/>
27. **The Education of a Journalist** | Rex Murphy | The Jordan B. Peterson Podcast - S4: E27  
 816,435 views Jun 4, 2021 <https://www.youtube.com/watch?v=7Yrrm5qcciq> **Retention - remember things - put in your heart**
28. **US Courts Civil Discourse** <https://www.uscourts.gov/educational-resources/educational-activities/setting-ground-rules-civil-discourse-and-difficult> ..” **Be mindful of your own behavior.** Notice how you internally are reacting/responding when others speak. Pay attention to how your words and your silence are impacting the experience for others in the group. **What are you doing to create a welcoming environment for differing opinions?** Are you looking at each speaker and giving your full attention? Are you listening with an open mind – momentarily putting aside what you will say next? Are you asking clarifying questions? Are you being careful not to take over the conversation by talking longer than others? Are you refraining from subtle, but disrespectful behavior or not paying attention when others speak? Wait to be recognized by the moderator before speaking. This allows time – before you speak – for reflection on what the previous speaker(s) have said. Don't interrupt or talk over someone else who is speaking, even when you are excited. No side conversations. They are disrespectful to the speaker and distract listeners from the person who has the floor. **Listen for content in the statements of others, especially when you disagree.** Listen for what the speakers are trying to communicate, even if they aren't expressing their points concisely. Find common ground. Identify and call attention to areas of agreement. Follow the direction of the discussion. Don't repeat what already has been said. Relate your comments to those of previous speakers. **Ask questions. Don't assume that you know what someone else means.** Ask the speaker to help you understand perspectives different from your own. **Don't embarrass yourself or disrespect others by making demeaning or inappropriate comments, facial expressions, or gestures. No eye rolling, sighing, or checking out of the conversation.** Differentiate between facts and opinions. Both are valid when expressed appropriately.”
29. American university -Civil Discourse <https://www.american.edu/spa/civildiscourse/what-is-civil-discourse.cfm> ..” One of the most important educational, political, and social issues of today is **how best to have a civil conversation in a democratic society**. Our past, present, and future depend on this essential process: citizens gather, listen to each other, debate, make up their minds, and determine a course of action. **Polarization of opinions, coupled with the speed and access of the digital age have made it more difficult to keep our conversations civil in America today.** From shouting matches, to opinionated blog posts, to rhetoric-filled political debates, we are confronted every day with uncivil conversation.”

30. US Arizona - **National Centre For Civil Discourse** <https://nicd.arizona.edu/>
31. <https://www.ohchr.org/en/professionalinterest/pages/ccpr.aspx> **International Covenant on Civil and Political Rights** Adopted and opened for signature, ratification and accession by General Assembly resolution 2200A (XXI) of 16 December 1966 entry into force 23 March 1976, in accordance with Article 49 .." PART II Article 2 1. Each State Party to the present Covenant undertakes to respect and to ensure to **all individuals** within its territory and subject to its jurisdiction the rights recognized in the present Covenant, **without distinction** of any kind, such as race, colour, **sex**, language, religion, political or **other opinion**, national or social origin, property, birth or other status" (**AUSTRALIA is in breach** of this with the Office of women and constant bias towards women and other **DISTINCTLY special** groups) .." "Article 3 The States Parties to the present Covenant undertake to ensure the **equal right** of men and women to the enjoyment of all civil and political rights set forth in the present Covenant.".." **Article 14 1.** All persons shall be **equal before the courts and tribunals**. In the determination of any criminal charge against him, or of his rights and obligations in a suit at law, everyone shall be entitled to a fair and public hearing by a competent, independent and impartial tribunal established by law." (**AUSTRALIA IS IN BREACH OF THIS** in all courts but especially the feminist dominated Canberra courts)
32. <https://kangarocourtsofaustralia.com/2013/04/28/former-act-chief-magistrate-ron-cahill-the-murray-farquhar-of-the-21st-century/>
33. <https://kangarocourtsofaustralia.com/2013/04/13/canberra-supreme-court-sets-australian-record-of-waiting-4-12-years-for-judgement-by-justice-refshauge/>
34. <https://www.hardiegrant.com/au/books/first-pages/2020-troll-hunting>
35. 8 Ancient libraries <https://www.history.com/news/8-impressive-ancient-libraries>
36. Libraries [https://en.wikipedia.org/wiki/History\\_of\\_libraries](https://en.wikipedia.org/wiki/History_of_libraries)
37. **The evolution of stories: from mimesis to language, from fact to fiction** - **Brian Boyd** First published: 24 May 2017 <https://doi.org/10.1002/wcs.1444> Citations: 23 Conflict of interest: The author has declared no conflicts of interest for this article. <https://wires.onlinelibrary.wiley.com/doi/full/10.1002/wcs.1444>
38. On the Origin of Stories: Evolution, Cognition, and Fiction by Brian Boyd January 2010 *Marvels & Tales* 24(1):152-161 DOI:10.2307/41389032 Authors: **Jack Zipes** University of Minnesota Twin cities [https://www.researchgate.net/publication/261970458\\_On\\_the\\_Origin\\_of\\_Stories\\_Evolution\\_Cognition\\_and\\_Fiction\\_by\\_Brian\\_Boyd](https://www.researchgate.net/publication/261970458_On_the_Origin_of_Stories_Evolution_Cognition_and_Fiction_by_Brian_Boyd)
39. <https://www.oswaldspenglersociety.com/the-society> "The "**Oswald Spengler Society** for the **Study of Humanity and World History**" (ASBL BE0688.598.446) engages in the understanding of the principles underlying Human Evolution and World History and its perspectives. It is dedicated to the comparative study of cultures and civilizations, including pre-history, the evolution of humanity as a whole and extrapolations regarding the possible future of man. It draws inspiration from the works and ideas of Oswald Spengler, but aims at applying state-of-the-art multidisciplinary approaches including evolutionary theory, sociobiology, philosophy, psychology, jurisprudence and archeology."
40. Donald, M. (1991). **Origins of the modern mind: Three stages in the evolution of culture and cognition**. Harvard University Press. <https://psycnet.apa.org/record/1991-98287-000>, <https://www.semanticscholar.org/paper/Origins-of-the-Modern-Mind%3A-Three-Stages-in-the-of-Kronenfeld-Donald/ec1ed7fbcbae278a1acdebfeeb9f1a9886b0f5ba>,

<https://www.cambridge.org/core/journals/behavioral-and-brain-sciences/article/abs/precis-of-origins-of-the-modern-mind-three-stages-in-the-evolution-of-culture-and-cognition/73B430F036B25924175B9F500322B02F> ..” Modern humans consequently have **three systems of memory representation** that were not available to our closest primate relatives: **mimetic skill, language, and external symbols**. These three systems are supported by new types of “hard” storage devices, two of which (mimetic and linguistic) are biological, one technological. Full symbolic literacy consists of a complex of skills for interacting with the external memory system. The independence of these three uniquely human ways of representing knowledge is suggested in the way the mind breaks down after brain injury and confirmed by various other lines of evidence. Each of the three systems is based on an inventive capacity, and the products of those capacities – such as languages, symbols, gestures, social rituals, and images – continue to be invented and vetted in the social arena. Cognitive evolution is not yet complete: the **externalization of memory has altered the actual memory architecture within which humans think**. This is changing the role of biological memory and the way in which the human brain deploys its resources; it is also changing the form of modern culture.”

41. *Ada or Ardor: A Family Chronicle* is a novel by **Vladimir Nabokov** published in 1969. [https://en.wikipedia.org/wiki/Ada\\_or\\_Ardor:\\_A\\_Family\\_Chronicle](https://en.wikipedia.org/wiki/Ada_or_Ardor:_A_Family_Chronicle) **ADA online** by **Brian Boyd** <http://www.ada.auckland.ac.nz/>
42. *Altered States* [https://en.wikipedia.org/wiki/Altered\\_state\\_of\\_consciousness](https://en.wikipedia.org/wiki/Altered_state_of_consciousness)
43. *Comparison of Museum Classification systems - Page | 1* Adopting a Classification System for Collections of Human-Made Objects: A Comparison of Nomenclature 3.0 and the Parks Canada Classification System **Heather Dunn**, Canadian Heritage Information Network, 2013 <http://download.aaslh.org/nomenclature/ChoosingBetweenParksandNomenclature2.pdf>
44. *Museums & Deaccessioning in Europe* This website gives an overview of the (legal) possibilities of deaccessioning and disposal of museum object within the European Union. It is one of the outcomes of the research *Deaccessioning and Disposal in Europe 2008-2017*, executed by Dieuwertje Wijsmuller in 2016-2017. <https://www.museumsanddeaccessioning.com/parameter/classification-systems/>
45. *The new network for gender-critical academics* **Welcome news for radical feminists and supporters of free speech** Artillery Row By Kathleen Stock 17 June, 2021



- <https://thecritic.co.uk/the-new-network-for-gender-critical-academics/>
46. *Intellectual Freedom Blog - The Office for Intellectual Freedom of the American Library Association* <https://www.oif.ala.org/oif/?p=12938>
  47. *Intellectual Freedom manual* <https://www.alastore.ala.org/content/intellectual-freedom-manual-tenth-edition>
  48. *Maryland Library Association* <https://www.mdlib.org/files/docs/divisions/ifap/ifmanual.pdf>
  49. **Wisdom represented by historical archetypes - Hermes Trismegistus** [https://en.wikipedia.org/wiki/Hermes\\_Trismegistus](https://en.wikipedia.org/wiki/Hermes_Trismegistus)

50. Book Week spotlight on banned books highlights our freedom to read secret stories ABC Illawarra / By Sarah Moss <https://www.abc.net.au/news/2019-08-23/dangerous-and-deeply-disgusting-books-once-banned/11421108>
51. Ethics116 ( July 2006): 656–6792006 by The University of Chicago. All rights reserved. 0014-1704/2006/11604-0003\$10.00656 **The Reversal Test: Eliminating Status Quo Bias in Applied Ethics\*****Nick Bostrom and Toby Ord**  
<https://www.nickbostrom.com/ethics/statusquo.pdf>
52. Discoveries MADE UPON MEN AND MATTER AND SOME POEMS BY BEN JOHNSON.  
<https://www.gutenberg.org/files/5134/5134-h/5134-h.htm> “Casus.—**Change into extremity is very frequent and easy.** As when a beggar suddenly grows rich, he commonly becomes a prodigal; for, to obscure his former obscurity, he puts on riot and excess.”
53. **THOUGHTS ON THE PRESENT DISCONTENTS, AND SPEECHES** by EDMUND BURKE.  
<https://www.gutenberg.org/files/2173/2173-h/2173-h.htm>