

The Habitual Delusion of Entrenched Virtue

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Framework

Humans, Groups

Population

Humans, Groups, Individuals

Questions

- What do Individuals want?
- How important is it to love yourself?
- How much self-love do you really need?

Initial Conditions

Individual, Group

Self reference

Individual, Group

Preamble

Reality was big in the 1600s. This was a big rebellion from centuries of beliefs and fantasies in religious texts. There were many real and detailed measurements of stars, maps, plants, maths, medicine - things which could be trusted to be real. **William Dampier** sailed around the world 3 times and told the reality of his exploration. Joseph Banks and James Cook were to continue the **detailed reality exploration** in later years.

'Reality is not popular with believers' - Author(Jonathan Pearson) Year[2024] Age(66)

Source_Document(What Were you Thinking - 1600s - part4) Keyword(Development Learning Group)
<https://humanistman.com/wp-content/uploads/2024/08/What-Were-you-Thinking-1600s-part4.pdf>

'what can be asserted without evidence can also be dismissed without evidence' -

Author(**Christopher Hitchens**) Year[2007] Age(58) Source_Document(Hitchen's Razor God Is Not Great: How Religion Poisons Everything) Keyword(Development Initial Self-Reference, Recursion Individual) https://en.wikipedia.org/wiki/Hitchens%27s_razor
https://en.wikipedia.org/wiki/God_Is_Not_Great

Bernard Mandeville (1670 to 1733) <https://oll.libertyfund.org/pages/mandeville-his-life-and-work>
spoke about reality as well - how people were **emotionally manipulated** by Pity stories into Charity for individuals and groups to feed their self-love and virtue.

How pitiful the human condition is - let us all be charitable to the pitiful groups. The more pitiful they sounded the more charitable we had to be to achieve our own sense of self-love and self-respect. The contradictions between the absolutism of the binary types - the religious - of constant displays of "Good" (Virtue) and the demonization of "Others" (Vice) was explored by Bernard in some detail in his writings which became very popular at his time.

Hence we can now see some explanation the groupthink, Marxist, feminists, Zealot entitled victim narrative and virtue signaling we see around us now.

The Greens/Labour tyrannical narcissistic psychopaths have turned this **virtue hysteria** into an art - form of self-love. They **loudly scream their hysterical self-love**. They love themselves above all else - politicians, businesses, governments - all full of self love with the amount of client and taxpayers funds they use to promote their pity causes. Using other people's money for self love and pity causes is all they can do and they become very angry if their self love is not constantly satisfied. A **constant frigging virtue signal of pity** to the oppressed groups. Interrupting this constant habitual virtue signal is like interrupting their wet dreams. They get very upset and violent and are desperate to return to their dream state.

This need is so strong that they become corrupt *'the End Justifies the means' "Whatever it Takes"* - Greens/Labour and many others (Women/Blacks/Zealots - tribal types - on average) lie, steal, cheat and completely fabricate stories - very much like a drug addict in the streets of America or the Magistrates and staff in Canberra courts - they manufacture lies and call out personal attack on others - they promote mob violence for their cause. These like minded Narcissists control most of politics, media, courts, legal services, universities, schools, public services, charities and many businesses now - including financial services, Davos, World banks, etc. All the while these friggers are feeding their self love they are deluding themselves to think they are "good" and doing "good" while

paying themselves enormous amounts of money and giving highly paid government jobs to those people like them - full of self-love for those who are to be pitied. They become very angry with people who question their self-love.

For example Bill Shorten has bankrupted the nation for his self-love of pity and now is going to run a university in Canberra where he will encourage Hamas supporters, muslims, blacks and women to explore and proudly express their pity and disrupt the country and education systems to continue his "charitable" works while receiving excessive amounts of benefits and payments. Bill is no stranger to lies, graft and corruption. Bill will probably use his position to "help" people - giving highly paid tenured Professor positions to all his friends and family and people he owes a debt to. All of the Greens/Labour types are corrupt and lie every time they speak - everything is a lie as they smugly wallow in a constant state of **deluded frigging self-love**.

Introduction

The Hatred that Greens/Labour politicians have for the people they serve is based on the claim of moral and intellectual superiority and hence they are constantly seeking a "Pathway to certain heaven" or the Moral high ground. This is a common misconception among "Elites" - a deluded superiority. They love themselves and they love thinking and felling "Good" about themselves at everybody else's expense.

Bernard Mandeville <https://plato.stanford.edu/entries/mandeville/> <https://iep.utm.edu/mandevil/> highlighted the need for individuals to pursue "vices" and a desire to personally excel rather than serve some virtuous "Good/God". His ideas served as input into economic and political theory exploration by Adam Smith and many others for the next few centuries.

"Mandeville thought introducing the distinction between "self-liking" and "self-love" rectified confusions over the role of pride. Humans have a deeply rooted psychological need for approbation, and this can drive us to ensure we truly possess the qualities we admire in others. In fact, he claimed self-liking is so necessary to beings who indulge it that people can taste no pleasure without it. Mandeville gives an example of the extremities of this need by claiming self-liking can even drive one to suicide if he or she fails to receive the approbation of others. Still, Mandeville maintains that because our motivation is for the pleasure of a good opinion of ourselves along with a good reputation, our achievement of virtuous character traits, even if genuinely desired, is not true virtue. The motivation is selfish and, consequently, not virtuous."

Allowing **individuals to explore their own success - self pride of their own personal achievements** based on their own internal value systems - without the mandates of the state in ever more draconian and authoritarian ways - can be a general economic good - building more libraries, hospitals, museums, art, etc. This is an idea of the West. Inevitably (Dan Dennet's Surely) individuals will try things and at times they will fail and at times they will succeed - I think - on a kind of continuum of definition of "Success". They are not "Victims" of failure - it is a necessary pre-condition to any kind of success.

'No Human is more "Good" than any other Human' - Author(Jonathan Pearson) Year[2019] Age(61)
Keyword(Humanism Equality Group)

See **Exploring the Rant – Measuring the Lie – Doubling Down on Delusion**

<https://humanistman.com/wp-content/uploads/2022/05/Exploring-the-Rant-Measuring-the-Lie-Doubling-Down-on-Delusion.pdf>

I assert that - Mandated “Goodness” and “Virtue” and taking the knee to Blacks and Women (the **entitled victim narrative**) is a **BAD IDEA**.

The Fable of the Bees Or, Private Vices Public Benefits

<https://www.gutenberg.org/files/57260/57260-h/57260-h.htm> “What country soever in the universe is to be understood by the Bee-Hive represented here, it is evident, from what is said of the laws and constitution of it, the glory, wealth, power, and industry of its inhabitants, that it must be a large, rich and warlike nation, that is happily governed by a limited monarchy. The satire, therefore, to be met with in the following lines, upon the several professions and callings, and almost every degree and station of people, was not made to injure and point to particular persons, but only to show the vileness of the ingredients that altogether compose the wholesome mixture of a well-ordered society; in order to extol the wonderful power of political wisdom, by the help of which so beautiful a machine is raised from the most contemptible branches. For the main design of the Fable (as it is briefly explained in the Moral), is to show the impossibility of enjoying all the most elegant comforts of life, that are to be met with in an industrious, wealthy and powerful nation, and at the same time, be blessed with all the virtue and innocence that can be wished for in a golden age; from thence to expose the unreasonableness and folly of those, that desirous of being an opulent and flourishing people, and wonderfully greedy after all the benefits they can receive as such, are yet always murmuring at and exclaiming against those vices and inconveniences, that from the beginning of the world to this present day, have been inseparable from all kingdoms and states, that ever were famed, for strength, riches, and politeness, at the same time.”

“To such a height, the very poor

Liv’d better than the rich before.

And nothing could be added more.

How vain is mortal happiness!

The groupthink - tribal/Binary - Women/Blacks/Religious/Zealot wars of “Good” versus “Evil” as represented by the Drama triangle of Victim/Perpetrator and Hero dominates society at the moment - especially in the West as pig-ignorant Binary types become ever more authoritarian and controlling in a tyrannical narcissistic “Good” delusion as they virtue signal how “Good” they are by declaring and helping more and more **designated victim groups**. Tribalism is rampant - Women, Blacks and Muslims - and other groups mandated in the Discrimination Act and Policed by jackbooted Morality police and the ABC.

AN ESSAY ON CHARITY, AND CHARITY-SCHOOLS. <https://www.gutenberg.org/files/57260/57260-h/57260-h.htm#charity>

Charity, is that virtue by which part of that sincere love we have for ourselves, is transferred pure and unmixed to others, not tied to us by the bonds of friendship or consanguinity, and even mere strangers, whom we have no obligation to, nor hope or expect any thing from. If we lessen any ways

the rigour of this definition, part of the virtue must be lost. What we do for our friends and kindred, we do partly for ourselves: when a man acts in behalf of nephews or nieces, and says they are my brother's children, I do it out of charity; he deceives you: for if he is capable, it is expected from him, and he does it partly for his own sake: if he values the esteem of the world, and is nice as to honour and reputation, he is obliged to have a greater regard to them than for strangers, or else he must suffer in his character.

The exercise of this virtue, relates either to opinion, or to action, and is manifested in what we think of others, or what we do for them. To be charitable, then, in the first place, we ought to put the best construction on all that others do or say, that things are capable of. If a man builds a fine house, though he has not one symptom of humility, furnishes it richly, and lays out a good estate in plate and pictures, we ought not to think that he does it out of vanity, but to encourage artists, employ hands, and set the poor to work for the good of his country: and if a man sleeps at church, so he does not snore, we ought to think he shuts his eyes to increase his attention. The reason is, because in our turn we desire that our utmost avarice should pass for frugality; and that for religion, which we know to be hypocrisy. Secondly, that virtue is conspicuous in us, when we bestow our time and labour for nothing, or employ our credit with others, in behalf of those who stand in need of it, and yet could not expect such an assistance from our friendship or nearness of blood. The last branch of charity consists in giving away (while we are alive) what we value ourselves, [156]to such as I have already named; being contented rather to have and enjoy less, than not relieve those who want, and shall be the objects of our choice.

This virtue is often counterfeited by a passion of ours, called Pity or Compassion, which consists in a fellow-feeling and condolence for the misfortunes and calamities of others: all mankind are more or less affected with it; but the weakest minds generally the most. It is raised in us, when the sufferings and misery of other creatures make so forcible an impression upon us, as to make us uneasy. It comes in either at the eye, or ear, or both; and the nearer and more violently the object of compassion strikes those senses, the greater disturbance it causes in us, often to such a degree, as to occasion great pain and anxiety.

.....

As pity is often by ourselves and in our own cases mistaken for charity, so it assumes the shape, and borrows the very name of it; a beggar asks you to exert that virtue for Jesus Christ's sake, but all the while his great design is to ***raise your pity.*** He represents to your view the first side of his ailments and bodily infirmities; in chosen words he gives you an epitome of his calamities, real or fictitious; and while he seems to pray God that he will open your heart, he is actually at work upon your ears; the greatest profligate of them flies to religion for aid, and assists his cant with a doleful tone, and a studied dismay of gestures: but he trusts not to one passion only, he flatters your pride with titles and names of honour and distinction; your avarice he soothes with often repeating to you the smallness of the gift he sues for, and conditional promises of future returns, with an interest extravagant beyond the statute of usury, though out of the reach of it. People not used to great cities, being thus attacked on all sides, are commonly forced to yield, and cannot help giving something though they can hardly spare it themselves. ***How oddly are we managed by self-love!*** It is ever watching in our defence, and yet, to sooth a predominant passion, obliges us to act against our interest: for when pity seizes us, if we can but imagine, that we contribute to the relief of him we

have compassion with, and are instrumental to the lessening of his sorrows, it eases us, and therefore pitiful people often give an alms, when they really feel that they would rather not.

Interview with an Elite after the Revolution

Elite: no-one believed it could happen here. The chaos and destruction is so large. How did this all happen?

Me: But there were signs - you were not completely ignorant?

....

Elite: Most of us were university graduates. We had introduced more and more laws and increased the police and surveillance budget so we could weed out trouble-makers. We had some hard hitting and brutal police who were willing to implement Justice and the courts and media were all on our side. Everything was under control. Everyone knew their place and accepted it.

Me: So you didn't see the Elites as trouble makers?

E: Of course not, we are the solution, not the problem. Most people are too stupid to really know how clever we are. We were doing Good things. We were on the right side of history.

'For it is a hard matter for men, who do all think highly of their own wits, when they have also acquired the learning of the university, to be persuaded that they want any ability requisite for the government of a commonwealth, especially having read the glorious histories and the sententious politics of the ancient popular governments of the Greeks and Romans, amongst whom kings were hated and branded with the name of tyrants, and popular government (though no tyrant was ever so cruel as a popular assembly) passed by the name of liberty.' - Author(**Thomas Hobbes**) Year[1668] Age(80) Source_Document(*Behemoth: the history of the causes of the civil wars of England, and of the counsels and artifices by which they were carried on from the year 1640 to the year 1660, also known as The Long Parliament, Dialogue 1 (Page 23)*) Keyword(Development Learning Group)
<https://archive.org/details/cu31924028063893/page/n41/mode/2up>
<https://en.wikisource.org/wiki/Behemoth>

...

E: We had given money to women and blacks and the other oppressed tribes and changed the education system, law, courts and public service all supported the oppressed groups. We had victim support services everywhere - it was a big industry. Anyone who loudly complained - we gave them everything they wanted. We made sure that all the causes that people were hysterical about or upset about were dealt with - Equality, Diversity, Inclusion, Male violence, more money for women, Climate disasters, Muslim refugees, Sri Lankan refugees, saving the planet, black activism, reconciliation - the lawyer's, media and other experts were all on our side. We locked people up straight away without trial, had surveillance measures all over the country, cameras, communications devices, internet, driving - everyone was under our control. We even used the Census to find out what people were thinking and what their preferences were.

Me: That was a "good" idea, right?

E: Absolutely - it was the one thing we were sure about - it is impossible to believe that everyone agrees that victims should be helped - don't you agree?

Me: Victims? - Who were the victims - exactly?

E: This was all discussed with experts and legislated all over land - especially in the Discrimination Act.

Me: On How to Discriminate?

E: NO - don't be stupid - it describes which groups not to discriminate against.

Me: but no matter how much you did - it was never enough - right? It was never Utopia?

E: Maybe you are right but I am certain we can get there in the end. I have no doubt. If only we had better laws, more police, mandated education and controls.

Connecting the Virtue Signals

I am reminded by **Stanley Milgram**

https://en.wikipedia.org/wiki/Obedience_to_Authority:_An_Experimental_View

Which in my view may have some connection to Bernard's idea of self-love. People want to do the "Right Thing". They generally want to be "Good"

To problem with that is that when some idiot (**The Moses Delusion**) comes down from the mountain and then tells everyone what is "Good" and what is "Bad" - all hell breaks loose.

See **The Price of Stupidity** <https://humanistman.com/wp-content/uploads/2024/09/The-Price-of-Stupidity.pdf>

70% of the population are habitually binary and take things to extremes.

See **Corruption – Extremists** <https://humanistman.com/wp-content/uploads/2020/01/Corruption-Extremists-Feedback.pdf>

'Zarathustra was the first to see in the struggle between good and evil the essential wheel in the working of things' - Author(**Friedrich Wilhelm Nietzsche**) Year[1891] Age(47)

Source_Document(Thus Spake Zarathustra) Keyword(Humanism Choice Individual)

<http://www.gutenberg.org/files/1998/1998-0.txt>

'that God whom I created was human work and human madness, like all the Gods!' -

Author(**Friedrich Wilhelm Nietzsche**) Year[1891] Age(47) Source_Document(Thus Spake Zarathustra)

Keyword(Humanism Religion Individual) <http://www.gutenberg.org/files/1998/1998-0.txt>

Cossacks

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

The 1600s was a time where Europe's Eastern boundary regions were becoming more settled around Ukraine and Russia - the northern parts of the Black and Caspian Sea and the area in between - there were many wars and rebellions and great atrocities. Enclaves of Jews and other tribal groups had settled in some towns under the **Polish-Lithuanian Commonwealth** and the **wild fields** https://en.wikipedia.org/wiki/Wild_Fields and the remnants of the Golden Horde, Cumans <https://en.wikipedia.org/wiki/Cumans>, Turkic Khanates, Mongols/Khans, Scythians <https://en.wikipedia.org/wiki/Scythia> had become Cossack tribes of various descriptions. It is complicated - cultures and tribes changed and moved across the area many times over thousands of years.

The areas around **Sochi** on the North East coast of the Black sea were protected by the Caucasus Mountains https://en.wikipedia.org/wiki/History_of_Sochi was a **geographic safe haven** for various cultures over thousands of years where we can see some of the changes in tribes. Usage of caves in the mountains nearby date back hundreds of thousands of years **Akhshtyrskaya Cave** https://en.wikipedia.org/wiki/Akhshtyrskaya_Cave *Humans - Neanderthals settled in the cave about 70,000 years ago. After a break of about 20,000 years the cave was populated by Cro-Magnon humans between 30,000 and 35,000 years ago.*

Areas around the Volga Delta in the Caspian Sea had been occupied at various times over thousands and years as trade, transport hubs and migration routes - <https://en.wikipedia.org/wiki/Astrakhan> probably from early Turkic/Hun/Barbarian tribal times and well before the Greek cultures. From the time of the **Steppe Route** https://en.wikipedia.org/wiki/Steppe_Route and probably earlier before - 4000 BC https://en.wikipedia.org/wiki/Eurasian_nomads *The western Iranians, the Alans and Sarmatians, settled down and became the ruling elite of several eastern Slavic tribes[6] and some of these Iranians also assimilated into the Slavic cultures,[7] while others retained their Iranian identity, and their languages are spoken today by the modern Ossetian people.[8] Various peoples also expanded and contracted later in history, including the Magyars in the Early Middle Ages, the Mongols and Seljuks in the High Middle Ages, the Kalmyks and the Kyrgyz and later the Kazakhs up to modern times. The earliest example of an invasion by a horse people may have been by the Proto-Indo-Europeans themselves, following the domestication of the horse in the 4th millennium BCE (see Kurgan hypothesis). The Cimmerians were the earliest invading equestrian steppe nomads that are known in Eastern European sources. Their military strength was always based on cavalry, and they were among the first to have developed true cavalry.*

By the 1600s the slave trade to the Ottoman Empire was busy and many people from the area were either captured by raids or taken after battles to be sold as slaves to the Ottomans - sold in Ukrainian Markets and/or shipped across the Black sea to Istanbul.

The Cossacks had come from the <https://en.wikipedia.org/wiki/Khazars> **Khazars** - which had acted as a buffer zone between the Black Sea and Caspian Sea from the even wilder nomadic hordes further West and the Islamic tribes pushing northwards. The **Khazar** capital cities were based around the north western coast of the Caspian sea and they controlled much of the trade in the area to China and to the north along the https://en.wikipedia.org/wiki/Route_from_the_Varangians_to_the_Greeks Varangian Trade Route <https://www.encyclopediaofukraine.com/display.asp?linkpath=pages%5CV%5CA%5CVarangianroute.htm> which had been operating from the time of the Ancient Greeks.

In the 1600s Russia, Cossack "Hetmen", the Horde remnants, Poland, Ottomans and others were also engaged in political changes - Sweden, Russia, Cossacks, Poland, Lithuania, etc which started to shape the Eastern states of Europe and Russia.

In the 1600s at the time that people were looking for safe havens further in the Americas and other places - displaced people from the Eastern Europe conflicts were pushing further east into Asia to escape conflicts.

Further changes were coming to Russia once https://en.wikipedia.org/wiki/Peter_the_Great Peter the Great came to power.

But even before Peter - by 1682 even the barbarian Russians had woken up to the idea that thinking and exploring was a good idea and started learning from the Greek texts.

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

The Balancing of Powers

The 1600s can be seen as time that the balance of powers as what we describe as **western style democracies** was being implemented - sometimes with discussion and debate and sometimes wars and rebellions. This was a movement that had continued over hundreds of years and societies which had progressed that idea - this idea of the West - had also prospered and gained a wider health and wealth for all of the people - not only the elites.

Absolute Monarchies were also being strengthened in Habsburg Austria, Spain and France - in the same way that the Pope and church had tried to maintain its absolute power and Authority and the Ottomans and Muslims were still running absolute tyrannical autocracies - as were many places in Asia.

The wealth Model for Muslims was still enslavement and war and some others had also involved themselves in slavery for profit - Ottomans, African Tribes, Spain, Portugal, Russia, France and England.

Many places were also trying to find a way of having some kind of balanced parliamentary democracy - even with Monarchs and Nobles having some powers and a respected part to play in society.

Recent Investigations

Mid 1600s.

Recent People

Bernard Mandeville/Bernard de Mandeville - Lifespan[1670 to 1733] Born_Loc(Rotterdam, Dutch Republic) Rank(10) Keyword(Philosophy, Morals, Economics, Physician, Critic), Wikidata(Q379912) https://en.wikipedia.org/wiki/Bernard_Mandeville <https://plato.stanford.edu/entries/mandeville/> <https://www.britannica.com/biography/Bernard-de-Mandeville> <https://iep.utm.edu/mandevil/> <https://www.britannica.com/biography/Bernard-de-Mandeville> https://en.wikiquote.org/wiki/Bernard_Mandeville <https://www.bernard-mandeville.nl/>

I note that - like many thinkers of the time - **Bernard Mandeville** attended **Leiden University** which was a hub of excellence for many years and becoming stronger in medicine and botany.

Recent Documents

The Fable of the Bees - Document[1714] Rank(10) Author(**Bernard Mandeville**) Age(44)

Keyword(Group Development Government, Civil Society, Morals, Business, Charity)

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

https://www.earlymoderntexts.com/assets/pdfs/mandeville1732_1.pdf

<https://www.gutenberg.org/files/57260/57260-h/57260-h.htm>

A New Voyage Round The World - Document[1690] Rank(30) Author(**William Dampier**) Age(39)

Keyword(Individual Environment Culture, Botany, Nature, Food, Animals, Sea Currents, Trade Winds, Maps) <https://www.gutenberg.org/ebooks/author/6190>

<https://archive.org/details/dampiersvoyages01dampgoog/page/10/mode/2up>

https://www.goodreads.com/author/list/126916.William_Dampier

<https://gutenberg.net.au/ebooks05/0500461h.html>

*But this satisfaction I am sure of having, that the things themselves in the discovery of which I have been employed are most worthy of our diligentest search and inquiry; being the various and wonderful works of God in different parts of the world: and however unfit a person I may be in other respects to have undertaken this task, **yet at least I have given a faithful account, and have found some things undiscovered by any before, and which may at least be some assistance and direction to better qualified persons who shall come after me.***

Recent Messages

https://en.wikiquote.org/wiki/Bernard_Mandeville *One good Man may take another's Word, if they so agree, but a whole Nation ought never to trust to any Honesty, but what is built upon Necessity; for unhappy is the People, and their Constitution will be ever precarious, whose Welfare must depend upon the Virtues and Consciences of Ministers and Politicians.*

Remark Q, pp. 207-8

*Mandeville examined not what human nature ought to be, **but what it really is.** In contrast, therefore, to the moralists that distinguish between a higher and a lower in our nature, attributing to the higher everything good and noble, while the lower ought to be persecuted and despised, Mandeville declares the fancied higher parts to be the region of vanity and imposture, while the renowned deeds of men, and the greatness of kingdoms, really arise from the passions usually reckoned base and sensual.*

Alexander Bain, Mental and Moral Science. A Compendium of Psychology and Ethics (1868), pp. 593-594

<https://www.hetwebsite.net/het/profiles/mandeville.htm> *Although apparently often treated as a defense of laissez-faire - "Thus every Part was full of Vice/Yet the whole Mass a Paradise" - the Fable can also be seen as a presentation of early underconsumption theory. Anticipating Keynes's paradox of thrift, Mandeville argued that the "moral" activity of saving was actually the cause of recessions whereas luxurious consumption (a "vice") was a stimulus. Indeed, Mandeville argued for government*

intervention, including the Mercantilist policy of protection to promote internal consumption (see Remarks L, Q and Y). Thus "private Vices by the dextrous Management of a skilled Politician may be turned into publick benefits" (Mandeville, 1714).

In this own theory of 'moral sense', Mandeville agrees primarily from Hobbes that man is a self-seeking, selfish creature, and wholly bereft of natural moral virtues. Contrary to Shaftesbury, moral sense is not innate but deliberately imposed by political society to curb savage man and suppress his naturally selfish instincts and tendencies. As man "naturally loves praise", this is done by deftly cultivating artificial concepts such as honour and shame, and indoctrinating man in these concepts via flattery and human pride,

References

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1. **Wikipedia** https://en.wikipedia.org/wiki/Main_Page Larry Sanger and Jimmy Wales https://en.wikipedia.org/wiki/Founder_of_Wikipedia **Creative Commons Attribution-ShareAlike 3.0**
2. **Many Universities, government , museum, library and public websites**
3. **Internet Archive** - Internet Archive Founder, Brewster Kahle - <https://archive.org/>
4. **Project Gutenberg** - Michael Hart, founder of Project Gutenberg, invented eBooks in 1971 and his memory continues to inspire the creation of eBooks and related content today. <https://www.gutenberg.org/> **public domain**
5. **Michael Stern Hart** (March 8, 1947 – September 6, 2011)



- https://en.wikipedia.org/wiki/Michael_S._Hart by Marcello GDFL 1.2
6. <https://pantheon.world/> people wiki data extract
 7. <https://www.nature.com/articles/s41597-022-01369-4> A cross-verified database of notable people, 3500BC-2018AD
 8. https://en.wikipedia.org/wiki/Khmelnysky_Uprising
 9. https://en.wikipedia.org/wiki/Sejm_of_the_Polish%E2%80%93Lithuanian_Commonwealth
The General Sejm (Polish: sejm walny, Latin: comitia generalia)[1] was the bicameral legislature of the Polish–Lithuanian Commonwealth. It was established by the Union of Lublin in 1569 following the merger of the legislatures of the two states, the Sejm of the Kingdom of Poland and the Seimas of the Grand Duchy of Lithuania. It was one of the primary elements of the democratic governance in the Commonwealth (see Golden Liberty). The sejm was a powerful political institution. The king could not pass laws without its approval.
 10. [https://en.wikipedia.org/wiki/Russo-Polish_War_\(1654%E2%80%931667\)](https://en.wikipedia.org/wiki/Russo-Polish_War_(1654%E2%80%931667))
 11. <https://de.wikipedia.org/wiki/Kinderzeche> Dinkelsbühl citizens of all generations celebrate the **historically unproven story** from the Thirty Years' War that a nanny (Kinderlore) with a group of children managed to do what all the councilors could not: dissuade the Swedish conquerors from destroying and plundering the town. Due to the events and meetings that go beyond the pure festival and parade (e.g. "Swedish camp" outside the town), dressing up

and moving around in 17th century clothing is becoming increasingly important for those involved. <https://www.unesco.de/en/culture-and-nature/historical-play-childrens-feast-kinderzeche-dinkelsbuhl>

12. <https://en.wikipedia.org/wiki/Atil> (capital of Khazar Khaganate)