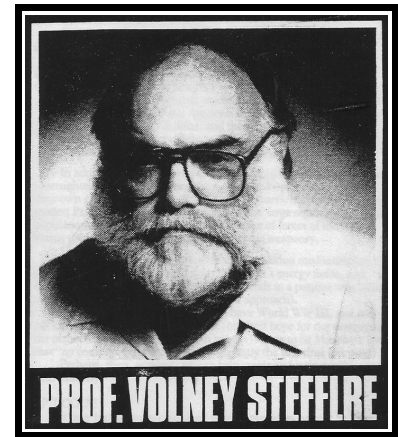


**No one is smart enough
to be wrong about everything.**



The nature of reality is a matter about which reasonable people can disagree.

Each view may capture some aspect of some portion of the total; but, some views of some topics are more useful in helping to understand what will happen next, and what will happen if , than other views of those topics.

Some views of some topics are more popular socially than other views of those topics. Views useful in understanding topics may not be socially popular views.

Some people tend to say what they think and have social problems.

Some people come to think what they say for social reasons and have intellectual problems.

It is probably better to say what you think (and accept the social costs) than to believe what you have to say to do well socially (and accept the intellectual costs) — though this is a matter of taste.

The nature of **good** is a matter about which reasonable people may upon occasion disagree.

Even though what is and what ought to be for individuals is to some extent a matter of experience and taste - some people have better taste than others.

In a new context it is often useful to enter softly and gently – don't break the rules until you know what they are and the punishments that follow.

The world has many different kinds of people.

Some are honest in that they present themselves as they in fact are - and others are dishonest.

Some know what they are doing - in that they can view themselves and their own

behavior the way a cynical outsider would - others cannot see themselves in this way.

Many people are dishonest and do not know what they are doing. They are unconscious hypocrites, watch out for them.

Some people are dishonest and know what they are doing - watch out for them, but learn from them.

Some people are honest and do not know that they are honest - cherish them.

Some people are honest and know what they are doing - I think that this is a transient state.

The reason people do not know what they are doing is that they describe their own actions differently than the actions of others - I am firm, you are stubborn, he is rigid.

To know yourself, describe your own activities as a cynical outsider would then proceed with your actions only if they are tolerable given these descriptions.

Do what you want - as long as you are willing to take responsibility for the consequences of your action (or inaction) as described by a cynical outsider.

Happiness is best achieved indirectly. Most things that offer selfish pleasure and happiness short run, cumulate in the long run in unhappiness and sadness. One approaches happiness indirectly by trying to make others happy. If one takes too long a view, and too altruistic a view, one may wind up pissing on the people you are trying to help because you are too miserable to be able to help them (the social worker problem).

The best strategy is therefore, one that includes enough short run payoffs so that if you die you can look back at the day as well spent, and if you live, the days cumulate in things that you can be proud of and remember with pleasure and pride.

Generally then the strategy is a tight rope walk between selfish and altruistic, and long run and short run happinesses where the exact configuration is determined by the appropriate relation of these two ratios for the individual.

Try to leave people better off rather than worse off because they dealt with you.

There are some things in the world that are out of your control, and other things in the world that you can influence through your efforts.

It is often prudent to sort out which is which, and to attempt to hedge yourself against the undesirable aspects of the former, and, perhaps to attempt to change the undesirable aspects of the latter (if you wish).

To hedge yourself against the adverse aspects of things that are out of your control (undesirable exigencies) it is often prudent to put your thought and energy into contingency plans for dealing with these undesirable exigencies.

In this way one can often become relatively indifferent to things that are out of one's

control.

To attempt to change things that initially appear to be out of one's control is an interesting educational experience for one may learn new techniques, devices and/or ways that in fact enable one to make a difference, or one may simply shift slightly the probability of an outcome, or, one may make through one's best efforts, no impact on the future.

The amount of energy one puts into attempting positive change versus hedging adverse change is a matter of aesthetics. Some prefer to try to grow hair on a bald head, and some prefer to shrink the head to fit the hair, but these are essentially matters of taste.

Sometimes, the best game in town is trying to make differences that probably cannot be, but possibly may be, made.

The problem of life is that the world is not as one would have created it, and one has limited resources. One's life is a matter of how to use those limited resources to make the world more like you believe that it should be.

G.B. Shaw argued that the wise man seeks to adapt himself to the world, and that only fools try to adapt the world to themselves. Shaw then argues that all progress, therefore, depends upon fools. One suspects that fools are happier (in the sense defined above).

Play is sometimes the mother of invention, but necessity is the mother of implementation.

This is why societies and other organizations tend not to be able to solve problems that they do not acknowledge that they have.

Traditional societies rise and fall, and with great regularity, corporations, institutions, and empires rise and fall.

Governments generally do not last longer than 300 years (without revolutions).

Empires last only two to three times their rise time (usually). The tactics of life, and the quality of life is very different in the same place at different stages of growth and decline.

In general, progress is greater heights, and deeper holes, over larger areas, including more people, and more square miles turned into desert.

Societies are the intersection of centripetal and centrifugal processes with the centralizing ones acting first (during the rise) and the decentralizing (fragmenting) ones acting later during the decline.

These processes are biological as well as social, but if the ecosystem is not ruined the social organizations may rise again. But, if the ecosystem is damaged, desert and salt marshes are the usual outcomes. In the last 100 years desert as a portion of land mass on the planet has increased from 10% to 25%. As the French say, before civilization forests, after civilization deserts. The Chinese call these processes yin and yang, and the interaction the

tao, the way.

Our problems of today are, of course, the results of our earlier solutions to earlier problems. Our ancestors in moving from the old stone age - hunting and gathering — moved into the new stone age – domesticated animals, agriculture - and adopted a new creed:

The Neolithic Creed

If your animals harm my crops, I will destroy you and take your animals.

If your animals do not harm my crops, I may destroy you and take your animals anyhow.

And if anyone in my village objects first we will burn him as a witch, and then come after you and your animals.

This creed worked so well for so long, through so many technological transformations that two things happened:

- We, their descendants, are still around and still practicing it; and,
- As our ability to destroy things has increased we now may well get not only our opponents, but the whole planet, and ourselves also, through applying our usual solution.

We live on a planet on which 25% of the people (in pursuit of their higher order needs, social dominance, self-actualization) get in the way (use the resources needed for, and create pollution problems for) the remaining 75% of the people who are having trouble meeting their lower level subsistence needs (air, water, food etc.).

We have had many cultures on the planet (hunters and gatherers and others) who could have lived where they lived for 100,000 years without destroying their environment.

These cultures were usually destroyed and displaced by their neighbours (agriculturalists) who turned where they lived into desert and/or swamp.

More recently, the agricultural empires have been getting knocked over by industrial empires (that make desert even faster).

Big (heavier resource using and pollution creating) societies have traditionally destroyed and displaced smaller, lighter societies (using fewer resources, creating less pollution).

The big ones destroy the little ones. Humanities version of Lotka's Law.

It does appear possible - using the best of ancient and modern agricultural technology — to provide a more than adequate subsistence basis on the planet for two or three times today's current population in a manner that is appropriate for a reasonable high level quality of life, and is ecologically non-destructive and long term viable. It would, of course, be based upon having production occur where consumption takes place, using locally available forms of energy, in the forms that they are available (rather than transforming and distributing energy

through centralized systems based upon coal or nuclear power that are on the order of 15% effective in supplying energy of the type used in the home, to the home) and represent the basis of a long term ecologically viable civilisation.

Living on a spaceship with limited resources once you have solved the food to waste portion of the system it becomes useful to solve the waste to food portion of the cycle to avoid starving in pools of waste.

Summarizing the above, there have been many cultures on the planet that could have lived many thousand years where they lived without destroying their ecosystems. Usually this stability included freezing population and/or technology. Let us call these cultures and their societies term viable, ecologically.

These cultures were generally displaced by their neighbours who were short term viable socially in the intra-species inter-cultural competition for survival called war and who had increasing populations and/or changing technologies, and often after displaced their predecessors, turned where they lived into desert, swamp, rocks, or whatever. Sometimes intentionally (desert is a fine place to ride horses), sometimes unintentionally (removing trees, loosing top soil, letting irrigated land go saline, etc.).

We have then a 4-fold table. There are cultures that are short term socially viable and others that are not. We have cultures that are long term ecologically viable and others that are not.

The question is: Do we have any cultures and/or societies on the planet that are long term viable ecologically and also short term viable socially?, and the answer is probably not.

Another way to ask the question is: Is there intelligent life on earth?, but the answer is probably the same — probably not.

Our species got into this problem because the cultures that survived in the intra-species intercultural competition that dominates our past built mean cultures - that is those that are still around are the survivors of a selection process in which big and mean won (e.g. , winning the inter-cultural intra-species competitions called war) and that these cultures over many years created, adapted, and evolved a variety of institutions and mindsets, and institutions for creating mind sets, that transformed the whole human being into a cell in a supra-organism.

And instead of educating for the big picture education means teaching people that one's nation state is the centre of the planet (look at the local maps), that the home state is naturally much larger than it currently is (but after those lost areas are returned, it will be again what it once was), and socializing the individual into a pattern of perceived meaning in his or her life such that the societal reward system (often based upon access to and consumption of material goodies for reasons of social display) becomes important enough to motivate an individual's career. Enough uniformity is stamped in to insure the homogeneity necessary (which insects achieve genetically) for societal functioning, and enough controlled diversity is created to facilitate division of labor (which the insects achieve chemically through polymorphisms).

It seems that we must either:

1. Learn to live within the constraints of the biosphere; or,
2. Get our industrial act off the planet; or we may well,
3. Get into World War III (and more) arguing over scarce resources.

We are in a race to get off the planet before we destroy it and our capability of getting off it. If we continue politics, war, and business as usual, we will probably lose. The problem is that our species functions well in packs (smaller scale hunting and gathering societies), but becomes shortsighted and tunnel visioned when these packs are combined into hives (larger scale social organizations), and yet the hives destroy the packs in the traditional internecine warfare.

However, one is dying from the moment of birth and still can live with grace and spirit. So just because our civilization is possibly moribund, does not hamper one's ability to live with grace and spirit. There are many problems, many opportunities, and these combine to present us with many challenges. We live in interesting times.

What we need, then are some devices to turn the cells (or, shortsighted, tunnel visioned, careerists most of us become when on duty) back into human beings (with the interest of the species and the planet at heart).

Another way to say this, is, that an approach to the problem is to try to change our current world-wide patterns of self interest (keeping ahead, or up with, the Jones) into a more enlightened version of self-interest (trying to keep the quality of life on the planet up, and increasing).

It is, of course, only our well schooled tunnel visioned, shortsightedness that is the problem. Of course our short-sighted, tunnel visioned selfishness is useful (and perhaps necessary) in a world when all about are playing this way too, but perhaps, just perhaps there is a way.

If we think of the industrialized nations of the west as the first world, the nations allied with the U.S.S.R. as the second world, the national economies of the developing and underdeveloped nations as the third world, the minorities of the third world as the fourth world, and the alternative experiments in community development in the first world as the fifth world . . .

Then perhaps the products of the fourth and fifth worlds can be sold to the urban upscale consumers of the first. second and third worlds as branded products marketed directly to the final consumer (through a multi-level distribution system staffed by members of the fifth world) in a manner that would facilitate the fourth and fifth world's ability to achieve self-sufficiency from a subsistence view (instead of their selling commodities to intermediaries as they do now, which is a sure road to underdevelopment).

Basically to turn things upside down it is often useful to turn things inside out.

The fact that the more industrially developed the economy, the more its consumers want natural products makes this approach easier.

I THINK THAT IT WOULD BE FUN TO -

Fund one of O'Neil's 10,000 person self-reproducing space colonies with a world lottery. If extracted over a 10 year period (selecting by chance 1,000 voyagers a year), the \$100,000,000,000 needed for the first colony is a smaller portion of the gross world product than an Indian lottery that funds parks and hospitals is of India's GNP.

Do you believe that governments will fund off-planet colonizations that let people out from under their thumbs? Star Wars, yes. Colonization, no.

With the number of colonies doubling each 10 years (without additional input from earth after the first), and with population growth, plus increased colonists, we could have 13,000,000,000 or so people living in space 150 years after the first colony is launched. This is the only context available within which mankind's habitats can grow faster than mankind traditionally breeds.

Stars are not objects, but the intersection of two processes. A sub-atomic one that would disperse the matter and gravity that holds it together.

In a very large star gravity wins, and it black holes.

In a moderately large star gravity wins, and it white dwarfs.

In a smaller star gravity loses, and it novas.

Yin and Yang, growth and decline, and the universe is an accordion or yo-yo.

Some physicists seem to believe that we live in an 11 dimensional universe with 4 of these dimensions being the usual ones, and 5 more various types of energies (for in this model energy is only curved space) and the last two (I forget).

Another view is that the universe is a hologram with objects only the intersection for various fields of energy.

But many now seem to agree that models showing particles anticipating collisions are useful, and that action at a distance takes place (Bell's theorem).

A third interesting formulation is that when the speed with which the galaxies furthest out circle the universe is estimated, and the matter in the universe is estimated either gravity is wrong or 90% or more of the universes mass is not matter.

So let us go then you and I . . .

We have at least two minds. In one of these, calculations relating to perceived self-interest are performed on limited data and information based upon what we have been socialized to believe.

In the second of these is stored the original data, a variety of unconscious inferences based upon this richer data base, and, perhaps, a somewhat more enlightened version of our self-interests.

The latter mind is limited in stuffing information into the former mind both due to problems of overload and also due to problems in keeping the simple selfish models in the top mind intact.

Perhaps shifting the basis for computation or increasing the data available to the more limited machine might facilitate giving us a broader and more long term notion of what constitutes self-interest.

This double (or n-tuple) mindedness of our species offers several approaches to dealing with the problems described above

(i) helping larger bureaucracies behave more rationally (exhibit more enlightened self-interest) through utilizing strategic trances (of decision making bodies) to facilitate the participants ability to exhibit more enlightened-self-interest in their contributions to the decision process

(ii) through increasing individuals' ability's to say no to the larger social collectivities within which they are embedded through facilitating the individuals ability to achieve individual enlightenment through

- (a) individual and group training programs,
- (b) each one teach one social networks, and/or (paradoxically enough)
- (c) mass media.

The technical resources seem to exist at present for dissemination of enlightenment (or increasingly enlightened notions of individual self-interest) in communities, in nations and on the planet.

Basically, then, the procedure consists in letting the individual play in the big game with a full deck of cards, rather than only with the hand that narrow self-interest dealt them. A bit more 11 dimensionally - it has been argued that the mystic trance within which the individual identifies with the universe and is part of it helps the individual see themselves as a part of larger patterns in space and time and may act back upon the individuals character and life style in ways help them achieve a more enlightened style of behavior. In addition, an interesting fact appears to be that Psi (clairvoyance, telepathy, precognition, psychokinesis), all appear to be real phenomenon, and that the latent abilities appear to be fairly wide-spread and learnable.

The point of this, then, is that to the extent to which we can get our fellow inhabitants on this planet to: Take the longer and more unselfish view, either through,

a. Utilizing the wisdom in their unconscious, or,

b. Through expanding their perspectives through realizing that within, them resides the same core that resides within the universe, and that one of the major problems of our species

is that we name God differently in different languages and dialects, and then fight wars over the pronunciation of the names selected.

Then we might be able to develop intelligent life on earth.

In addition to the positive benefits of taking off the tunnel visioned, shortsighted helmet masks societies have placed upon our heads (for their own good, and previously, perhaps, for ours), the development of modest Psi capability on the part of reasonably large segments of various populations would drastically alter the balance of forces of the centers versus the periphery in these days of electronic weaponry.

Perhaps, at best, a proportion of the population meditating (an 11 dimensional light house) might calm the planet's energy fields, and facilitate mankind's selection of means and ends in a positive way (this seems to be the transcendental meditation approach).

On the other hand, at worst, if we have World War III, and it is nuclear (both of which seem probable) our best hope for not destroying the planet's biosphere (and our own species) seems to be Murphy's law that "no complex system ever works perfectly the first time it is used".

Perhaps, then, at worst, we can help create and train psychics to help Murphy.

EPILOGUE

It may be that we are destined to blow ourselves up and be from this transformed into a higher level type of being, but I do not think so.

It may be that divine and/or interstellar intervention will prevent World War III without our help, but I do not think so.

It may be that organizations like governments and nation status will learn new rules quickly, without transformations of individuals and populaces, but I do not think so.

It may not be possible to transform enough individuals, or, individuals effectively enough, in the time we have left to avert WW III or WWIV, but it seems like the best game in town.

From a research point of view, it is a matter of helping the fish to discover the water.

From a practical point of view- here is to the success of our hopeless cause.

If any of this madness interests you, contact:

Since Volney is no longer with us You may contact me at the Publisher
as he and I discussed these items deeply. David
www.TuscanSKyPublishing.com

