

Narrative Three: Culture and Enlightenment

Wild Childhood, Acculturated Adolescence, Wild Adulthood, Enlightenment

6/21/21

1PM Pacific Time

Even if we could imagine an enlightened culture we would still be left with the much harder job of imagining how we could get there from here.

Lifecourse

We enter the world as wild beings. And we leave it as wild beings. But for a time in our middle years, it is as if we are tame and cultured people. For a period in mid-life we entertain a notion that we are creatures of the culture we inhabit.

The world we actually live in is the one that is capturing our attention at any moment. Ultimately, whether we are wild creatures or creatures of our culture is determined by our pre-occupations of the moment..So by “wild beings” I mean that, at the beginning, and then at end of our lives, most of what we express to the world and most of what we appreciate about our lives is common to all humans and is framed mostly by the intentions and expectations of the human genome. At the beginning of our lives, and in our last years, our most notable experiences are not about the particulars of the culture we live in. They are the same as those of all the humans who have ever lived, and the same as those of all members of our immediate ancestral species going back millions of years, long before there were human cultures or even humans.

Our wild preoccupations are those that are anticipated and driven by our common genetic programs. They include sex, conception, gestation, birth, physical maturation, the formation and maintenance of intimate bonds with other humans, the nurturing of infants and children and of the adults who share our lives, then aging and death.

From conception through birth, infancy and early childhood we are preoccupied with the most fundamental issues of self-nurturance. We are naturally absorbed in the changes our bodies are undergoing. As very young children, when we focus outward we put most of our attention and energy on creating and maintaining bonded lifelong attachments with intimate people, with our home-place and with the natural systems in which we are embedded. In other words, our awareness is immersed in the wild space that we are programmed to inhabit by our human genome. We have a built-in set of code that programs our maturation, and that has evolved in our species and in our ancestral species over millions of years of mutation and natural selection.

To the extent that we consider ourselves creatures of our culture, we are really only considering a period of our lives in which we persistently focus our attention on preparing to participate in the cultures we will soon inhabit and then, of course, on doing the work and play that is required to shape and sustain those cultures.

In modern societies, the transition from the first stage of our lives to the second stage begins as we move into middle childhood. Around the age of four or five we enter a period of ten to twenty years in which we will overwrite much of our inborn coding for life in the wild with learned coding for life in the culture(s) we will inhabit. We enter a time during which a large part of the wild preoccupations of our early childhood are gradually covered up, reshaped or displaced by preoccupations with our culture. Our wild nature is not obliterated. It is occluded and preempted by the new programs we need to function in our culture. This new

focus will continue throughout our youth and into a period of techno-civil adolescence that begins when we enter the world of work and that, for most of us, will last into our twenties, or thirties, or even forties.

Some time between our early twenties and mid-forties, after a period of immersion in cultural space, and living as techno-civil adolescents, most of us will begin slowly to move back inward, toward wild space. We will find ourselves becoming increasingly attentive to nurturing ourselves, and now, to nurturing others as well. We find ourselves again becoming absorbed in creating and maintaining bonded lifelong attachments with intimate people, with our home-places and with the natural systems in which we are embedded.

As we move toward old age and approach death, the aging of our bodies will absorb more and more of our attention. In other words, our awareness gradually immerses itself once again, during the third stage of our lives, in the wild space that the human genome programs us to inhabit. Gradually we are becoming wild again.

Beginning here to weave in notions about instrumentalization and consciousness...

It has not always been this way. Only in the last few thousand years of our species have most of us immersed ourselves in a period of cultural, civil and technological pursuits that we have chosen or been forced to insert between the untamed bookends of our wildness. Only in recent millennia have so many members of our species broken the continuum of life from wild conception to wild death with an interim period of almost total absorption in culture.

So it is that we pass the first five years of our lives as wild beings. Then we undertake a journey of twenty or more years as members of our cultures. And finally, we return to a time of immersion in wildness. But it's more than that. In order to pass through these three major life phases we have to undergo two major life transitions. These two transitional periods usually take many years to complete.

Not uncommonly we take fifteen or more years to go from the wild preoccupations of our early childhood to almost complete absorption in our culture, as techno-civil adolescents. We will undergo another interval of transition as we turn back again from civil space into wild space. Our transition back into wild space may begin just a few years after we emerge as fully acculturated adolescents. Many of us may feel that we actually spend most of our lives in transition.

After the age of five or so we find our attention is drawn to a world that extends far beyond the essentially wild one of our earliest years. We begin a transitional period of increasing immersion in cultural and civil space. We put more and more attention on creating and maintaining relatively short-term relationships with non-intimate people, unfamiliar places, things and events and the cultural processes and institutions we are entering. We become increasingly fascinated with learning about and using the technology, media and content that form the fabric of civilization. This is a world for which our genome does not much prepare us.

The transitional period for children and young adults, as they move out of wild space and into cultural space, we call "education". That word comes from Latin roots that mean, "to lead out". Education is both an intentional and incidental process in which adults, and older children, lead wilder people out from wild space and prepare them to function in cultural space.

Beginning here to distinguish leadership in egalitarian societies from leadership in hierarchical societies...

Whether that leadership is personal or impersonal, formal or informal, mediated or direct, a child's transition into civil space will only occur when the child seeks out and accepts some form of modelling/leadership from people who are already immersed in, or have passed through, civil space and from the learning resources and media created by remote models and leaders. Whether or not they are credentialed teachers, mentors, role models, friends, entertainers, celebrities, artists or authors, these people become a child's "educators".

For every child, the heart of this transition is to learn to identify and select good models and leaders and to learn to set appropriate terms of engagement with them. In short, it is learning to delegate authority wisely to others who will inspire, lead, model or coerce a child to become acculturated. The skills we need to select our leaders well carries forward into civil space where the intricate dance of delegating and accepting authority with relative strangers is, probably, the most important skill we must have to thrive in civil space.

Then, a second transition has to occur. Whether we begin this transition as we approach death, or earlier as we commit ourselves to our first long-term intimate relationships, we must all return from civil space back into wild space. Although we may mark the inception of this transition ceremonially, our actual return to wildness is always gradual and usually fraught. What is happening during this second life transition is most often not even acknowledged for what it is. For most of us it is a less conscious, less intentional process than our education was. It does not even have a name in English.

"Education" is a term I have adopted for the teaching/learning processes of rewilding that is found to varying degrees of explicitness and rigor in all cultures. Education is the "leading in" of techno-civil adolescents who are chronological adults, but whose maturation as wild humans has been delayed by their preoccupation with culture. This "leading in" occurs when techno-civil adolescents engage with leaders and resources who will facilitate their movement from cultural space back into wild space and help them to become the wild adults their genome programs them to be.

Resources for education might include, for example, information, training, counseling, and just the life experiences of courtship, bonding, intimacy, sex, conception, pregnancy, childbirth, breast-feeding, family relationships, child-rearing, home schooling. It also includes attention to nutrition, fitness, mind-body awareness, health care, ecology, gardening, sustainable living, survival, spiritual growth, aging, and learning how to die.

So thoroughly has our wild programming been overwritten by education that most techno-civil adolescents are about as prepared to function as wild adults as five-year-old children are to function in civil culture.

As with education, the core skill-sets we develop, as we become educated, are the abilities to negotiate new terms of engagement with relative strangers. Whether it will be in person or remotely through media, we will seek and take their leadership as we find our way to becoming our wild adult selves. After a time of absorption in civil space, we have to learn, often by discovery, to renegotiate the web of cultural commitments we have entered into. Our new agreements begin to include terms that take into account the shift we are undergoing from a life committed to civil preoccupations to a life centered in wild space. The essence of education is learning to identify and select good teachers and role models and to set appropriate terms of engagement with them – learning, in other words to delegate authority wisely and well, now in the service of rewilding ourselves. One of the key lessons being learned here is also to reassert one's own sovereignty - to take back many of the cultural authorities we have delegated to others and to give back to others many of the authorities they have delegated to us.

If a culture is to survive for more than a few generations, it must provide at least some education and some education to its members. In most modern cultures education is mandated and institutional, while education is optional and vernacular. In most modern civil societies there is a great disparity between the resources available to children for education and the resources available to techno-civil adolescents for education. In every modern society, we invest much more heavily in educating our wild children than in educating our techno-civil adolescents.

It is a feature of civil cultures that, at the same time as children are venturing outward through the most intense years of their education, their parents are turning inward, traversing the most intense years of their education. Just as parents become more and more interested in and capable of intimacy and of nurturing themselves, each other and their kids, the kids are putting less and less of their attention on intimacy and on the nurturing their parents are offering. Within most families who are imbedded in civil societies, the kids and their parents meet on their respective paths again and again each day, walking together in opposite directions.

The Problem

For a lot of reasons, most of us find that our education and our enducation are prolonged and difficult transitions. We may spend twenty years learning the skills we need to move out from wild space and into civil space. And then, having just begun to move confidently in our culture, we commence the transition back into wild space – a transition that, for many of us, may take four or five decades to complete.

Both transitions are protracted partly because they are so fraught with conflict. Even as we move onward toward our next lifespace, we remain fascinated by and persist in the habits and preoccupations of our present space. Throughout the early years of their education, children cling to as much of their wildness as they can. For much of their enducation techno-civil adolescents continue to see themselves primarily as creatures of their culture.

The problem is that we suffer through and continue to suffer after both major transitions. And much, if not all, of our suffering seems to result from both personal and systemic mismanagement of the two great life transitions.

Every techno-civil society has the resources its members need to learn the whole range of life-skills they need to function well in each stage of life. But no culture anywhere in the world has yet directed those resources to providing all of its members a full and integrated course of education and of enducation.

The heart of the problem is that education and enducation are extremely personal transitions and inevitably they are trial and error processes. Through iteration upon iteration every culture seeks to work out just the right set of resources and inducements for education and for enducation. But the evidence of history shows that few if any cultures have yet come up with a sustainable and attractive set of offerings.

Each of us has the capacity to learn the technical and social skills we need to function successfully as techno-civil adolescents. We also have the ability to re-acquire and expand on the wild skills we need to function successfully as wild adults. But dismayingly few humans have actually succeeded in fully acquiring both skill-sets. And it is the process of enducation that remains most often underserved.

Beyond this, we all have the ability to integrate our techno-civil and wild skills into one un-conflicted, synergetic whole as fully mature personalities, as fully acculturated, and, at the same time, fully wild human beings. We know that we have this ability because, against all odds, a very, very few humans seem actually to have completed this final step. These few are people we sometimes think of as heroic, realized, enlightened, self-actualized or saintly individuals.

The need we have for educating and then for enducating ourselves is entirely an artifact of our choice to disrupt the continuum of our lives with a period of absorption in culture.

At a time before the formation of complex cultures, maybe as recently as 15,000 years ago, every child learned all he or she needed to know in order to become an adult and to thrive and to nurture others within the matrix of a primary group to which they belonged. There was no “leading out” and “leading in”. The whole life was “in”...from conception to death.

Seen in this light we may find a new meaning for the term "enlightenment". Perhaps our need to become enlightened stems solely from our willingness to rupture the continuum of our lives with a period of absorption in a culture. We wouldn't need to become enlightened if we hadn't become "endarkened and enheavied" by choosing or being coerced to choose a lifecourse that takes us out of our primary group, and that carries us into a world of strangers and the plethora of myths and media and their attendant stresses all of which it seems we must embrace in order to navigate through our culture.

One might imagine that even though we do allow ourselves to become endarkened and enheavied, we can learn what we must in order to become enlightened, to become whole again. For a human to become enlightened (actualized, realized) would simply mean that he or she becomes highly competent at

navigating in at least one culture, and maybe in several, and that he or she would also become highly skilled at living according to his or her genetically programmed wild nature. One might imagine that we would all become the wildest possible fully acculturated humans and the most fully acculturated wild humans we can be. And, finally, one might imagine that the two skill-sets are not two separate compartments or conflicting sides of our personalities, but one fully integrated set of competencies.

Cultural Transparency

We need a new paradigm, a new cognitive framework, for considering the ways that individual lifecourses intersect with cultures.

We need a new paradigm of education/education that will suggest possible solutions to how we should educate and educate and will tell us when we are getting closer to or further away from something that is more workable.

The foundational assumptions we make would have to be non-culture-specific, inclusive across all traditions and cultures, and would have to draw on a deep understanding of the interplay between biological evolution and cultural evolution.

Building such a new paradigm would probably be the work of many generations. It seems likely that, at the very least, the new paradigm would call our attention to and suggest some metric by which to gauge the size and the wisdom of the investments techno-civil societies would make both in education and in education. And it will suggest ways to value the returns yielded by those investments.

Presumably the new paradigm would also suggest more explicit and better ways to structure agreements between learners and leaders. Hopefully it would also afford us a framework within which to debate competing values and to craft workable trade-offs.

A new paradigm for education and education would also inspire innovation in the ways we go about leading people through the two periods of transition and should afford us some way to measure the incremental effectiveness of innovations and of ongoing efforts to fine-tune the processes.

All of the foregoing may seem to advance a proposition that education and education must occur at separate times and between distinct stages of life. This would be one of the most central, and most dysfunctional, assumptions of the old paradigm. So, one might imagine turning this assumption on its head. One might imagine that education would begin even before education, or at least, at about the same time as education and would continue throughout techno-civil adolescence, and go on to the end of one's life. And that education, as well, can be seen as an ongoing process beginning as early as conception and continuing to the end of life.

If we would get both education and education right we might create civilizations of enlightened people.

For most of us, the experiences we have had, and the abuses we have endured, during our education come more readily to mind than those of our education. So one might begin by imagining some assumptions on which an education for enlightenment might be founded:

- The sovereign child: Who are these people we propose to educate? Let's imagine for a moment that as children emerge from wild space into civil space they are the most purely sovereign people on earth. The sovereignty of children resides in their innate, wild human tendency to be self-aware and self-governing creatures. From birth we are reticent to extend good faith and to submit to the desires or the leadership of people with whom we are not bonded. Kids are sovereign not because adults grant them freedom, nor because they have "earned" it. Self-rule is coded in our DNA at conception, sacred and inviolable. When we see them clearly, children are the purest of wild and

sovereign people. They have not yet had time or the need to delegate authority to proposed leaders outside of their own family.

- The reticent and naïve child: Because kids are not hard-wired to extend good faith to or to submit to strangers, they have to learn how to do it. At first, children may not feel the need to get acculturated. They may not immediately embrace the learning opportunities being offered to them. Inevitably, though, the charms of some features of their culture will induce every kid to undertake the journey, usually some time between three and ten years of age. The safety and success of children setting out on the path to acculturation is not assured. They can learn to delegate authority well or poorly, happily or unhappily, in ways that enrich them or damage them. Let's imagine that among the most fundamental assumptions we will make in constructing a new paradigm of education is that it is the great work of childhood for each child to become competent and self-assured in granting limited authority and good faith to others with whom he or she is not yet bonded.
- The social contract: We all must learn, twice, to negotiate and renegotiate the social contracts within which we function. As children turn their attention outward from their families and home places and toward civil space, they very quickly learn to make the trade-offs that will eventually lead them, we hope, to extend honorable, limited trust and delegation of some small authority to others. Kids have to learn how to delegate because willing, careful and limited submission to the leadership of a trusted other is often a prerequisite for learning the skills we need to function in civil space. It's bigger than that, though. The skills demanded by cultures change, sometimes very quickly. But every modern culture runs on a fairly stable and intricate network of inter-delegated authorities. And the ability to negotiate these must be learned, inevitably will be learned, for better or for worse, during childhood and adolescence.
- The mission of educators: The job of those who would lead other people's kids out into the world, is to nurture the learning process that empowers kids to delegate authority wisely and well. Ceding authority and good faith appropriately to others is not a skill in the ordinary sense. It is really a learning of the heart. It's not something we can teach - it is something each child must learn by doing and by discovery. Kids can only learn to extend their trust and grants of authority to people outside their families through sustained interactions with such people. Hopefully, these people will be the teachers/leaders to whom parents can safely entrust their kids. Parents and teachers can either get in the way of the process of discovery or create conditions that facilitate it.
- Building more sustainable cultures: If our cultures are less civil than we wish, it is mostly because we have forgotten what education is for. We educate to civilize. Yet our schools, those educational institutions in which we have invested most heavily, are really not very civil places. In most schools the terms under which adults and children engage each other in the teaching/learning process have devolved to be largely dysfunctional. Most classrooms are autocracies, often benevolent, but autocracies nonetheless. Hallways and playgrounds are too often anarchies, increasingly malevolent ones it seems. If history has taught us anything about civility, it is that autocratic and anarchic societies are terrible places in which to learn how to get along with strangers. Autocratic societies promote bullying and brutal terms of social contract. Anarchic societies permit bullying and cagey, exploitative, self-absorption. Sustainable civility is learned by doing. How can kids learn to craft wholesome and sustainable terms for delegating and accepting authority, either in classrooms or on playgrounds, as they are now mostly constituted?
- Getting our priorities right: In most schools, educators have gotten the cart before the horse. They have forgotten that cultural knowledge and skills have value only in the service of good civil agreements. The really big questions are: How do we get along with strangers? What are the terms and conditions of the million-page social contract we honor and violate daily? These are the questions kids ask a hundred times a day, mostly by their actions, not by their words. With the exception of occasional nods to "life skills", educators seem to take for granted that questions about the social contract would be answered along the way as they drill down on some form of technical competency. Surely mastering technical knowledge and skills are necessary for a rewarding life in the larger society, but they are very secondary to, and, preferably, incidental to gaining civil knowledge and skills. I say let's drill down on the social contract and take for granted that kids will get academic skills along the way.

- The good teacher: Inside and outside of our educational institutions there are still good teachers. Good teachers are deeply aware of the sovereignty of the kids in their care. To honor the sovereignty of every child is not an attitude that most adults find a comfortable one to entertain. But let's imagine for a moment that everyone who wants to teach does treasure the sovereignty of every child they meet. It would then become his or her task to discover, patiently, carefully, gently, the unique terms under which each kid will, appropriately and wholeheartedly, delegate, for a short time, some little trust to a relative stranger, for the purpose of learning or doing something new. We don't really need to imagine this. Most of us can remember at least one relationship with a teacher/mentor/friend in which a mutual accord of sovereignty was authentic and central to our learning about life in our culture.
- The terms are never the same: Good teachers recognize and honor the limitations in their ability to lead other people's children. The terms under which children enter into the social contract are similar in form from one kid to the next, but in their details they are absolutely unique for each. Teachers have only modest capacity to know, in advance, the appropriate terms under which a particular child will hand them the trust and authority to help them learn anything. There are very few general rules. For all practical purposes, teaching and learning are a moment-to-moment, person-to-person quest of discovery that must be based upon the mutual accord of sovereignty.
- It doesn't have to be perfect to be wonderful: In this quest, adults can, and do blunder - we steal authority away from kids' on a regular basis, usually in an effort to get them to learn something. We tell ourselves that what we are teaching is something the kids urgently need to know. It's so urgent, we assert, that we simply can't wait to work out kindly and mutually agreeable terms under which a kid would willingly grant us the authority to help them learn. We often resort to coercion of varying sorts and degrees. We may try to keep the terms of the social contract tacit or to sidestep open negotiation of the terms and conditions under which kids agree to learn and work in an educational society.
- Thankfully, the sovereignty of kids is pretty robust: It takes repeated and fairly serious abuse of authority before kids lose touch with their inner compasses. In the early stages, the blunders and insults adults commit in the name of education often last only as long as the kids are within their immediate sphere of influence. Unless younger children have been severely damaged, once they are out of our sight and the range of our voices, they quickly forget both the theft and the "lesson" and revert to the playful, free, autonomous, essentially wild human beings they were born to be. Ultimately, though, many of us who have passed through twelve or sixteen, or more years of formal education will not be able to recall how or when it was that we began to simply accept the imposition of assertive authority. Most of us unlucky ones just know that, somewhere along the way, it did happen.
- Acculturation begins when a child reaches out for leadership: In order for a cultural learning-of-the-heart to reach its full potential, any grant of authority a child extends to us must be initiated by the child and extended to us freely, without coercion, manipulation or pressure. Adults can't steal authority from children and expect them to learn how to delegate it wisely at the same time. Tacit contracts and ones with terms that are agreed to under duress will be broken. Yet it is vitally important for the viability of the kids as they move into society that their teachers get it mostly right during their students' early, formative stages of coming to grips with the social contract. Outside of the family, teachers are the most powerful models our kids have in negotiating methods and in defining appropriate terms of the social contract that the kids will carry with them as they emerge into the "real world".
- The respectful teacher: If a teacher honors the child and his or her sovereignty and has the patience, respect and discipline to wait for those precious moments when a child asks for help, then proceeds slowly and attentively, we can be pretty sure that the kid will ultimately show the way to righteous terms of engagement under which real learning will occur.
- The breathtaking learner: Once a teacher and a learner settle on righteous terms for granting trust and delegating authority, the rate at which kids learn virtually all skills is blazingly fast. Whether the skills being learned are in reading, math, music or soccer, when the terms are right, learning of particular skills comes quickly, easily and naturally to any kid. Whenever skill learning is slow, the problem is never with the kid or the teaching technique - it's always with the terms under which the learner has submitted, or refused to submit, to the leadership of the teacher. Viewed from this

perspective, teaching kids particular academic skills is a very secondary concern for both teachers and parents and certainly for the kids.

- **Parents as educators:** The role of parents in educating their kids is fundamentally different from the role of teachers. Exchanges of good faith and delegation of authority are governed by very different rules within the intimate relationship of parent and child. Precisely because parents are intimate with their kids, they can model the respect they hope their kids will get from strangers and respectfully work out terms of teaching/learning with their kids. But they can't participate directly in the lessons that their kids will learn as they turn to strangers for leadership. Kids have to learn to delegate authority by actually engaging with friends and strangers. Hard as it may be, parents mostly have to take a step back as their kids push out into the world. As they step back a bit, parents can turn their attention inward, to building an ever safer, warmer and more attractive refuge into which their kids can retreat, re-group and gather resources. Put simply, in order to foster their children's education, parents have to push ahead with their own education.

A monograph by Robert Walling

Post Updated 6/21/21

6AM Pacific Time

On the date above, I have assigned this monograph to the intellectual commons. It is an open access paper and it now resides in the public domain. This whole document and any part of it and all of the ideas expressed in it may be used and/or copied by anyone in any open access writing, and in any other non-exclusionary application whatever, without requiring attribution or creating obligation to me.

Some of My Values:

1. I have the impression that doing well is fundamentally incompatible with doing good. I suspect that in my lifetime I can do some very good things fairly well, or I can do some fairly good things very well. Contrary to popular wisdom, the former seems to me far better than the latter. Doing very good things fairly well only requires of me a lot of love. Doing fairly good things very well requires me to put in a lot of practice, which has always felt to me boring, and, worse, like I'm wasting my time. For me to do well is, ultimately, to dominate. For me to do good is, ultimately, to liberate. To do well is, ultimately, to burden and darken myself and others. To do good is, ultimately, to enlighten others and maybe myself. I think I know where I'm going to put my energy.
2. My feelings of being loved are very different from my feelings of loving. My feelings of being loved are very good. But my acts of loving are very, very good. My acts of loving nourish me even more than they nourish the ones I love. Whether or not I get love is out of my control. Whether or not I give love is entirely in my control. I have been lucky to love some people who have loved me back. When I share love like that, the whole relationship goes exponential!
3. I am learning to resist the temptation to treat other people as means of getting what I want or need. Making another person my tool makes loving them almost impossible. I think the idea that one human can use another human as an instrument for any kind of fulfillment is a very recent one for our species. There is pretty good evidence that, as recently as maybe fifteen thousand years ago, all human societies were fiercely egalitarian and highly collaborative. I suspect it's how evolution programmed us to relate with each other. I am constantly amazed at how sweet my relationships become as I acknowledge the absolute sovereignty of every person in my life.
4. I am finding that resentment is almost impossible to combine with love. Any resentments I harbor are like hard, dark cysts in my heart. They leak toxins that turn momentary discomfort into suffering. My feelings of anger, fear, sorrow, pain, all pass away sooner or later, but not if I hold on to them. Inside they form an abscess of resentment that says, "This feeling shouldn't be". My resentments seep out toxins that poison only me. And they are my sole responsibility. No one else is to blame for the resentments I choose to harbor. To release myself from resentments, I have

- discovered that I have to acknowledge them for the self-inflicted source of toxicity that they are. I have to embrace my willingness to resent the self-defeating choices I have made. It's an inside job. Nobody can help me with this. Resenting another person's resentment is the most persistent kind of resentment I have to deal with. It may echo back and forth through many cycles before I heal myself of it. As time goes by, I am pretty sure I can pardon myself from all the life-sentences of resentment I have imposed on myself.
5. Gradually I am learning who I am by studying the subtle workings of my own intelligence. As the processors of my finest thoughts and feelings, my intention and attention constitute the essential intelligence functions of my mind and body. They comprise my faculty to shape my future and appreciate my past. Contrary to popular wisdom, it seems to me that the present, if it is accessible at all to my intelligence, is a distraction.
 6. Slowly I am coming to know that my intentions are the seeds that initiate all my future actions. They the subtlest seeds of feeling and at that seed level they are all true and beautiful and good. They are love. Contrary to popular wisdom, it seems to me that my desires, needs, plans, purposes and goals only diminish and distort my ability to intelligently create my future in a way that is fully and truly in accord with my intentions.
 7. And my attention seeks to discern my finest thoughts and feelings of appreciation for events that have occurred in my past. Those appreciations are also seeds of feeling and they are love. My justifications, evaluations, judgments and explanations only seem to distract me and to diminish and distort my ability to intelligently appreciate my past fully and truly in accord with those seeds of appreciative feeling.
 8. No matter how much of my life I may choose to invest in living, working, playing in my culture. I was born a wild human being and I will die a wild human being. In the meantime I will allow myself to be swept up by my culture. I will invest equally in learning what I must to function well in my culture, and in discovering, learning or reawakening what I must to function well as a wild human being, even in the midst of my culture. I am discovering that there is no war between the wild promptings of my genome and the promptings of my cultural learnings. They can be perfectly integrated. Gradually I am becoming the wildest possible fully cultured person I can be and the most fully cultured wild person I can be.
 9. Over the last fifty years I have been on a quest to invent or discover self-transcending cultural practices and culture-transcending natural practices. Every culture offers the former and every genome offers latter. These are things I can do that incline me toward alternating between thoughts and deep quietness of mind and emotion. To love generously, to do good, to see the sovereignty of everyone, to escape the self-imposed prison of resentment, to hear the quiet voices of my intention and appreciation, to integrate my wild and cultured selves, I have discovered that I have to create a few interludes almost every day in which I leave behind my cultural preoccupations for a few minutes and go to an inner sanctuary in which my mind and heart become so quiet that they are almost stilled, yet I am also completely sober and wide awake. I have probably encountered a few thousand such practices that proposed ways for me to enter and leave my inner sanctuary. I have noticed that some work better than others. It has become the greatest and sweetest quest of my life to find a few that work for me and to learn to use them for a few minutes a few times every day. I may be able to enlighten myself in this lifetime. At least I seem to be going for it.
 10. It seems to me that the Universe is an open system. Her input and output nourish and challenge you and me and everything. I am learning to listen for her quiet voice. Everything she says seems good and true and beautiful to me. I am starting to let her order my days. There are no closed systems anywhere in the Universe. In that sense I imagine that we are all in this together.
 11. Gradually I am learning not to believe anything I think. Increasingly it seems to me that belief is a corruption of mind. Belief is the imagination inhibitor. Perhaps my mind, like everyone's, has evolved to entertain, even love, ideas - but not to marry them. That would include all of the notions I have offered in these eleven propositions.

On the date above, I have assigned this monograph to the intellectual commons. It is an open access paper and it now resides in the public domain. This whole document and any part of it and all of the ideas expressed in it may be used and/or copied by anyone in any open access writing, and in any other non-exclusionary application whatever, without requiring attribution or creating obligation to me.

Some of My Favorite Natural Practices for Entering My Inner Silence

1) The Lights Technique:

The simplest thing I can do to transcend thinking and feeling is to close my eyes and just gaze at the light show that goes on inside of my eyelids. These are random light sensations that can be seen naturally by everyone when they close their eyes. They are called phosphenes or nimitta. Not everyone sees them right away when they close their eyes, even when they are trying to look for them. If you don't see them right away, it's no problem. After a while of gentle practice you will. After a little practice you will only need to introduce the most subtle intention to see them whenever you close your eyes.

As I gaze at the phosphenes I notice that some thoughts or feelings come up and that I am no longer noticing the lights. This seems natural and good to me. When I want to return to seeing the lights, all I need to do is re-introduce the very gentle intention to see them again and then I do. You may notice that when you are looking at the lights you will not, at the same time, be able to entertain more than the most subtle of thoughts and feelings. This is good, too.

Sometimes as I gaze at the lights, I fall asleep, even if I didn't think I was tired or sleepy when I started. This seems good, too. This seems to be a refreshing sleep that I really needed, even if I did not think I needed it.

The lights technique is a practice I can do any time of the day or night. You can do it for several seconds or for many minutes at a time whenever you want to. It is a good idea to do this practice in a safe and quiet place and while you are sitting or lying down comfortably. The next two practices also help me to notice the lights.

2) A Simple Sounds and Breathing Technique:

The second practice is done as I breathe through my nose. It involves closing my eyes and, as I inhale through my nose, I repeat silently, only in my mind, the continuous vowel sound "aaaaaaahhhhhhh" as in the word "calm". Then, as I exhale through my nose, saying silently, only in my mind the continuous vowel sound "oooooo" as in the word "sooth".

You can use this practice the same way you use the lights. You can also go back and forth between the two practices. You may notice that the lights inside your eyes come on naturally during your "oooooo" exhalations. .

The Simple Sounds breathing technique is also a practice you can do any time of the day or night. You can do it for several seconds or for many minutes at a time whenever you want to. As with the first practice, it is a good idea to do this practice in a safe and quiet place and while you are sitting or lying down comfortably. This practice is also particularly good in helping you fall asleep quickly, naturally and sweetly.

3) A Sounds plus a Deep Cycle Breathing Technique:

The third practice is a more elaborate form of the second practice. It takes me to inner silence very reliably and quickly. It is an especially good practice to smooth out the daily transitions I am making as I go about

my life, when I move from one kind of activity to another. Whenever I am about to make a shift like that, I can pause for a moment to do from one to several of these cycles of breathing.

This entire breathing cycle is one that you do only through your nose. You combine this deep cycle breathing with a special series of sounds that you make silently, only in your mind.

The first part of the cycle is to empty your lungs of air very gently and pretty completely, exhaling only through your nose. If you enjoy it you can silently repeat in your mind the sound “he, he, he” as in the word “heal” while you empty your lungs.

The next part of the cycle is to use only the muscles of your diaphragm and belly to gently and slowly fill your lungs with air, as you silently repeat the continuous vowel sound “aaaaaahhhhhhh” as in the word “calm”.

When you have filled your lungs with the muscles of your diaphragm and belly, now gently and slowly complete filling your lungs with air by using the muscles of your chest, back and shoulders, as you silently repeat the continuous vowel sound “ohohohohoh” as in the word “holy”.

Be gentle but a little firm with the last part of the inhalation. It is important not to strain at all. When you have gotten the last bit of air into your lungs, and they are as full as you can get them comfortably, you can wait for a few seconds if it is comfortable. When you are ready to exhale, relax all the muscles you used to inhale, which you will also do gently and slowly. Do not try to hold your breath for more than a few moments. Then just let it escape slowly, gently and naturally through your nose as you relax your diaphragm, belly and upper body. During this exhalation you can silently repeat the continuous vowel sound “ooooooo” as in the word “sooth”. Don’t try to speed up or slow down this exhalation, just let it flow out naturally through your nose, You may notice that your whole body is relaxing as you allow the air to escape. The exhalation part of the cycle should take longer than the others and feel very restful. If your eyes are closed during exhalation, it’s possible that you will see the lights behind your eyelids.

As you feel the last bit of air escaping from your lungs, you may enter into a very relaxed and silent state for several seconds. Enjoy this bliss only as long as it is deeply comfortable.

When you notice your very first gentle impulse to inhale, complete the cycle by expelling any final bit of air that may still be in your lungs by gently tightening the muscles of your diaphragm and upper body, as you silently repeat in your mind the sound “he, he, he, he” as in the word “heal”. Do not strain at this final small exhalation. Be gentle but a little firm.

At this point you will be ready to start the next inhalation. You can repeat this cycle as many times as you want.

If a transition you are making between one activity and the next requires you to make a big physical, mental or emotional adjustment, or is very abrupt, take whatever time you have available to do as many of these deep cycles as you can. The brief interlude of cleansing and silence this deep-cycle breathing brings will help you to appreciate more fully the activity you are just ending and to bring only your finest and best intentions to the activity you are just about to engage in.

This practice is especially good to do just before you start up the other two practices, and it is even more valuable to do after you complete them, because it will smooth the way as you return to regular activity.

Like the first two techniques, this is also a practice you can do any time of the day or night. You can do it for several seconds or for many minutes at a time whenever you want to. Like the other two, it is a good idea to do this practice in a safe and quiet place and while you are sitting or lying down comfortably.

This practice is particularly good in helping you to fall asleep quickly, naturally and sweetly. You can use it at the beginning of sleep or whenever you wake up during the night or during a nap. Practicing a few cycles of this breathing is especially good before you get out of bed in the morning.

It will leave you feeling fresh and ready for the day ahead.

After sleeping or doing any these practices, getting back into activity will be easier and smoother if you give yourself a few minutes to make a transition before you become active. If it is possible, take those few minutes while lying down. Just let your thoughts wander around in your mind. When find that your body is getting up on its own you will know it is time to return to activity.

Some General Ideas About Experiences that May Come Up During the Three Practices:

If you are rested and don't need sleep, these three practices will help you to transcend thinking and feeling and enter a deep state of wakeful silence and peace that will prepare your mind and body for the activity ahead. Usually this state of transcending thought and feeling will last for only a few seconds or minutes, and then new thoughts will come up.

You may notice that, almost every time you do these practices, at some point you aren't putting your attention on the technique or luxuriating in the silence, because, instead, you are putting your attention on some thoughts or feelings you are having. You may think, at those moments, that you are not doing the practice any more. But actually, you are! Gently moving back and forth from thoughts and feelings to the techniques and the silence is what these practices are all about!

At some moments during your practice you may notice that you feel some physical discomfort. When you do, it's a good idea to shift your body a little to improve your comfort. There is no benefit in forcing yourself to remain very still if feelings or thoughts about your discomfort keep coming into your mind. So just get comfortable, then resume the practice.

After you have been doing the practices for a while, you may begin to notice almost immediately if you have gone off the technique and into thoughts or feelings or a sense of physical uneasiness. All the thoughts and feelings that come up for you during any of these practices are your dearest friends. Even if they seem unpleasant or stressful or like they are distracting you from the practice, do not resist them or dismiss them. On the other hand even if they are very charming, know that the techniques and the silence they bring with them are your dearest mother. Favor her by gently re-introducing the technique. Let the technique come up again just as innocently and sweetly as the thoughts and feelings did. Reintroducing the techniques is as easy as stepping back into the silence they bring. Alternating back and forth between thoughts and feelings and the techniques and the silence is the very living, beating heart of all three practices.

A monograph by Robert Walling

Post Updated 6/21/21 6AM Pacific Time

On the date above, I have assigned this monograph to the intellectual commons. It is an open access paper and it now resides in the public domain. This whole document and any part of it and all of the ideas expressed in it may be used and/or copied by anyone in any open access writing, and in any other non-exclusionary application whatever, without requiring attribution or creating obligation to me.

Intelligence and Consciousness: **A System View That Would Question an Ascendance of Consciousness**

Implications for an Apparent Duality of "Observer and Observed":

One might imagine that all systems within our Universe would be open, adaptive systems evincing a wide range of complexity. From the very smallest fundamental, unitary systems to the very largest composited systems of systems, in uncounted layers, each would have its own intelligent system membrane that would selectively receive intra-Universe inputs from and emit outputs to our own Universe. As recipients of input all systems would be observers and as generators of output all systems would, in principle, be observable.

And, since inter-Universe inlets/outlets from/to our upstream and downstream Universes would also be ubiquitous, every system within our Universe, from the smallest to the largest, would also receive/emit Inter-Universe inputs and outputs of both legacy and circumstantial kinds.

Imagining that every complex adaptive system within our Universe would have four kinds of input/throughput/output streams, one might imagine that there would be four fundamentally different kinds of system intelligence at work in every one. Each intra- and inter-Universe input and output would have its own inherent and autonomous intentionality and attentiveness. One might imagine that, for intra-Universe intelligence, attention would function at the input side and intention would function at the output side. But, one might imagine that it would be just the opposite for inter-Universe intelligence, with intention arising on the input side and attention arising on the output side.

Then there would be consciousness and its imagined role in relationships among observers and observed.

One might define consciousness to be synonymous with cognitivity and mind, and that it would be a specialized sub-capability residing within the intelligence of some systems. Functions of consciousness would be to witness, record, recall and report events in a way that would allow some conscious systems to coordinate their activities with others in a manner that would otherwise be impossible.

One might imagine that there may be some conflation of consciousness with intelligence, and that such conflation would be a principal source of the "hard problem of consciousness", as well as our apparent duality of observer and observed.

One might imagine that, for all systems their agency would emerge from, and be a property of their relatively huge, system-wide, highly integrated and efficient, non-conscious, distributed system intelligence (DSI). And that some DSI's would evolve to contain, as a subsystem, a group of functions we would call consciousness, a Conscious System Intelligence (CSI), as a cluster of such specialized functions as mind, awareness, thought, cognition, and emotion among others. But, one might imagine no CSI would have such a global function as volition. Volitional/initiating processes would reside in a system's DSI only.

As a minor subsystem embedded in a DSI, a CSI might be imagined to exchange intra-Universe input/output only with its host DSI, having no direct access to the physical environment surrounding its DSI and having only witnessing, recording, recalling and reporting functions, but no intra-Universe intentional or attentional functions, and not any creating, initiating, volitional or executive functions at all. The agency of any system would reside entirely in its DSI.

Since a CSI would be wholly contained within its DSI, the only intra-Universe events a CSI would be witnessing, recording, recalling and reporting would be events that would have already occurred in and been processed through its DSI. Remote as a CSI would be from the physical environment to which its DSI would be adapting, one might imagine that no DSI would delegate any agency, initiating or executive authority to its CSI.

One might imagine that even high-level cognitive and symbolic processes that seem to occur in one's CSI would actually originate and form only in one's DSI and would be selected there to be downloaded to its CSI, to be witnessed, recorded, recalled and reported back, upon demand, to its DSI.

Imagining that all systems and subsystems in our Universe also would be receiving and emitting inter-Universe flows both of legacy and circumstantial input/output, one might also imagine, so would all CSI's. One might imagine that all functions of every system intelligence, including CSI's, would be evolving in intimate relationship with their legacy and with their circumstantial inter-Universe input and output.

One might imagine that processes as ephemeral as imagination itself and intuition would be special kinds of cognitive function, such that circumstantial inter-Universe input and output and resulting synergies and emergent properties would be major factors in the presence of imagination and intuition in both DSI's and

CSI's. One might imagine that a hugely predominant source of imagining and intuition would be processing done in DSI's, some of which a DSI would then selectively download to their CSI.

One might imagine that some vaunting of consciousness and its cognitive content, along with our (mistaken?) sense of its agency, may have emerged during our very recent evolutionary past, during our 50,000-to 100,000 year-long, culturally driven collaboration in a technological quest for prediction, control and transmissibility, all in the service of our quest for constant improvement of our tool-based instrumentalism and its apparent need for complex systems of collaboration and then of incentivization. Co-evolving along with our intensifying development of tool technology, CSI's with their internal witnessing, recording, recalling and reporting functions may have emerged, along with our increasing collaboration and concurrently with our development of art and symbolic languages, all of which would have increased the adaptive value of CSI's and would have emerged only quite recently along with appearance of Human Behavioral Modernity, possibly only in a period between 100,000 and 10,000 years ago, or only about the one-third of our species time on Earth.

One might imagine that some illusion of separation between observer and observed may have arisen along with the extent to which we would identify ourselves with our consciousness and a growing illusion that our consciousness would be the principal locus of our agency. A rapid development and perceived importance of consciousness and cognition would have produced an unfortunate (and hopefully temporary) side-effect of alienating ourselves, as observers, from, and so objectifying, all that we observe and manipulate with our increasingly potent instruments.

One might imagine that observer and observed would come to be viewed not as a duality, but as tightly bound parts of one system, and that the qualities of intelligence of Inter-Universe inlets/outlets and of their input/output would be mostly generic for all systems in our Universe, which would support a notion of apparent unity among all of them

One might imagine that the term "intelligence" would point to a distributed collection of the faculties of open systems that selectively would allow input and output and that selectively would convert input to throughput and output?

One might imagine that the term "consciousness" would point to a loose collection of faculties that would allow awareness, thought and sentience. One might imagine that consciousness and associated notions would be modeled together as comprising a small, distinct and possibly localized subsystem contained within the much larger distributed non-conscious intelligence of an open system? (a DSI Distributed System Intelligence). What then would be the functions of a consciousness system intelligence (CSI), operating within a DSI? Would a CSI have no functionality other than to witness, record, recall and report a small sampling of intelligent operations, each of which would be a fait accompli in its DSI? One might imagine that consciousness would have no executive functions at all. What would be the adaptive value of an CSI if all it would do would be to witness, record, recall and report small samples from its DSI? One might imagine that the development of consciousness in our species would be related to our development of technology, language and culture.

Sampling:

Would a CSII actively capture a tiny sample set of myriad intelligent events that are always occurring in its DSI? Or would the selection of samples occur entirely on the DSI?

By what criteria would an CSI, or its DSI, select those samples that are the input to a CSI from the thousands or millions of events that may be occurring in its DSI at every second?

Urgency and Salience:

One might imagine that the task of CSI would be to prioritize the throughput of a DSI or is it the prioritizing functions of the DSI itself that would generate input to a witnessing faculty of consciousness?

Cognition:

Is any CSI capable internally and autonomously to generate models, meanings, inventions, forecasts,

fantasies and comparisons? Or does all cognitive functionality reside in the DSI, with consciousness simply taking, or passively receiving note of a tiny sample of such processes?

Intention and Appreciation:

Is the functioning of a CSI within any DSI able to generate endogenous intentions that initiate and guide the actions of its super-system? Is it able to generate the subjective appreciation that evaluates the experiences of its DSI? Might it be that these capabilities reside solely in the DSI, and that its CSI has no originating functions at all, but simply takes note of a small sample set of such ongoing activities as intention and attention in its DSI?

Decisions:

Would a CSI have any executive functions at all? When we say, “I decided to do X”, are we reporting a decision that was actually made in our conscious mind, or are we reporting a decision that has already been made in our non-conscious DSI?

Would a CSI have only functions of witnessing, recording, recalling and reporting a tiny selected sampling of the myriad decisions ongoing in all the intelligent executive functions that are distributed throughout the system? And would the process of selection itself be a conscious one or an unconscious one?

Memory:

How would the selected samples of intelligent processes throughput in a CSI be associated with some consciously recallable memory function that would be distinguishable from the distributed memory functions of its DSI? Can any open system consciously remember any events of which it was not conscious when they occurred?

Language:

Would a capability of open systems for intra-system and intersystem communication co-evolve with a consciousness? How much of language use would reside in a CSI? Or are all language processes the province of the DSI? Clearly almost all of them occur in the DSI. As we listen to sounds we are not conscious of how our ears convert vibrations in the air into nerve signals or how those signals travel to our brain or how they translate to lighting up brain circuits or how most of the sounds around us get filtered out well before we become aware of the speech going on around us. All that would be handled in our DSI?

Culture:

How would it happen that so many human cultures assign so much importance to cognitive processes?

How would human cultures exercise selective pressure favoring the development and enhancement of a consciousness function in their members?

How might an ascendance of consciousness be adaptive for those of us who live in cultures and, perhaps, not so much for those of us who live in the wild?

Would it be easier or harder to incentivize a conscious human than an unconscious one?

The “Hard Problem of Consciousness”:

Would consciousness really seem such a “hard problem” if it is viewed from a perspective of the very small place it would occupy in the functioning of intelligent open systems? Might we go a long way in our study of consciousness if it were to yield straightforward and satisfying answers to the foregoing and similar questions?

The Coming of Enterprises that Operate Without Deceit and Duress

As a world society we are becoming more and more dedicated to securing social justice, in all its forms, for all the people of the Earth. The Internet has emerged as a far more powerful tool in our quest for social justice than we could ever have imagined. The Arab Spring, the primary campaign of Bernie Sanders, the

access to data and the megaphone it is giving to whistler blowers have just begun to evince the power latent in connected tech.

As a world movement for social justice becomes stronger, we will come to see much more clearly than we have in recent years the myriad ways in which social injustice is woven into the fabric of our societies.

Virtually all of social injustice is rooted in the exploitation of people. Many of us have proposed that its evil can be understood as a disproportionality of the value realized by the parties involved. But to secure social justice we must understand the inner workings of social injustice, not just its symptoms. For that understanding we need to look much deeper than disparity of wealth. While inequality of income, wealth and status are important factors in understanding people's motives for promoting exploitative enterprises, perhaps they are more a result or a symptom of exploitation than a central feature of it. It may even be that focusing on wealth inequality serves as a red herring to mask much deeper and darker ills at work in the exploitation of people.

By our nature we are a species that is indisposed to being exploited. We only become vulnerable to being exploited when we are being fooled or frightened. I propose that there are two endemic evils at work in human exploitation. Once we see them clearly for what they are, we will be able to distinguish sharply between shared enterprises in which people are being exploited and ones that are truly cooperative or collaborative.

One ill lurking inside exploitative enterprises is that they nearly always involve deceit as a key operating element. Whether it is by the breaking of trust, by the deliberate withholding of information, by intentional default on agreements, by self-deception, or by outright lying, it is necessary to deceive people in order to exploit them.

The other evil in accomplishing the exploitation of people is duress. Whether through threatening harm or inflicting it and whether the harm is mental, emotional, financial or physical, some form of duress nearly always accompanies deceit in the exploitation of people.

In contra-distinction, transparency and gentleness are the hallmarks of shared enterprises that are not exploitative, but are the hallmarks of those that are truly cooperative or collaborative.

The skills that are the basis of most great wealth are the abilities of the wealthy to extract more value from transactions than they create. But these skills are not exclusive to the wealthy. We all use them. We just don't use them as often or as effectively as the rich.

Particularly in recent years we seem to have entered into a worldwide compact that normalizes, even grudgingly admires, the skills of deceit and duress used to exploit others.

But just because one can convince someone else to give one more value than one is creating in any transaction does not mean that one deserves to receive that extra value or that the value one receives is a true measure of the value one has created. It only means that one has fooled or forced someone else into handing over that extra value.

Fooling people into giving one more value than one is adding is FRAUD. Forcing people into giving one more value than one is adding is EXTORTION.

And just because one can obtain ownership or control over something that people value does not entitle one to bestow some of it as a reward only if people do what one wants them to do. And it does not entitle one to withhold some of it if people do things one does not want them to do.

To use one's control over anything people value as an incentive, to bestow it or withhold it is either bribery, or its evil twin extortion.

At root all incentives are perverse incentives. Members of cooperative/collaborative enterprises do not incentivize each other. They work out equitable means of sharing the value they create. Fraud and extortion are the cornerstones on which most great wealth or power is founded and managed. They are compounded of deceit and the fear of harm. And these two are almost always found to be working in a perverse combination with one another.

Few of us submit to being exploited if we are fully informed and free of duress. We all know, from experience, that human exploitation imposes heavy emotional and psychological costs on the participants. Counter-intuitively, these costs are almost always borne more or less equally by the exploited and the exploiters. Since exploiting people seems to be accomplished by secrecy, dishonesty, aggressive assertion of authority and the threat of harm, both sides incur fairly severe costs in the form of mutual alienation, objectification, anxiety, fear, and resentment.

On the other hand, since cooperative or collaborative enterprises are characterized by transparency, honesty, egalitarianism, generosity and peacefulness, they tend to produce the benefits of increasing integrity, responsibility, respect, safety and affection among their participants. And in truly cooperative or collaborative enterprises every participant consistently extracts less value than he or she creates. Certainly, most of us much prefer to be in the latter sort of enterprise.

To my mind, the distinction between exploitative enterprises and cooperative/collaborative ones is fundamental and qualitative. The distinction depends in an almost binary way, on the presence or absence, in any shared enterprise, of fraudulent communications and the threat or infliction of harm. Seeing exploitation in this light, we can look to the many existing social norms and laws of a society that define, sanction or criminalize certain forms of conduct as fraud or extortion or abuse or assault, and we can adapt these norms of behavior to authorize and focus corrective intervention in cases of suspected human exploitation.

Exploitation thrives in the dark. It depends on secrecy. Exposed to the light of day it withers and turns to dust. In order to institute and sustain human exploitation exploiters have devised many ways to mask or redirect costs and so avert blame for deceiving others and inflicting harm on them. Intentionally introducing moral hazard, externalization of costs and perverse incentives into shared enterprises combine's elements of both fraud and assault. Surreptitiously rigging or taking advantage of baseline social, economic or legal conditions that underlie shared enterprises and that effect people's trust, safety or wellbeing in favor of one side and against the other are also cases of fraud and assault. A good example of this would be a usually fraudulent and surreptitious appropriation/privatization of the commons by exploiters and the conversion of nature to "natural resources" that the exploiters then bestow or withhold as incentives to secure the productivity and compliance of the people they exploit.

Some practices that are signs that a shared enterprise is an exploitative one:

- Practices by some members of frequently extracting more value from a shared enterprise than they create;
- Regular practices of secrecy, suppression of information and deceit among the members;
- Regular practices of intimidation through violent communications or acts of emotional, economic or physical violence among members of a shared enterprise;
- Practices that regularly generate resentment, alienation, objectification and fear among members of a shared enterprise;
- Practices of imposing concocted incentives by some members on other members of a shared enterprise;
- Practices that introduce moral hazard, perverse incentives, externalization of costs and self-defeating behaviors in shared enterprises;
- Practices that introduce unsustainability or structural volatility/instability into shared enterprises;
- Practices that increase the frequency of undesirable outcomes for some of the participants in shared enterprises;
- Practices that introduce multi-layered hierarchical forms of organization in shared enterprises;
- Practices of implementing crackpot theories of leadership and governance in shared enterprises.

By its nature the Internet makes more visible and accessible the facts of exploitative behaviors, allows sharing of those facts across the world and makes it possible to organize gentle social and political movements as counterpoise to exploitative practices in shared enterprises. That, simply put, is how tech is helping us to undo social injustice

Total Words 12,247

A monograph by Bob Walling 6/21/21 1PM Pacific Time

On the date above, I have assigned this monograph to the intellectual commons. It now resides in the public domain, so that this whole document or any part of it and all of the ideas expressed in it may be used and/or copied by anyone for any non-proprietary purpose whatever without requiring attribution or creating obligation to me.