Learning Together

in a

Diverse World

Version 2.0

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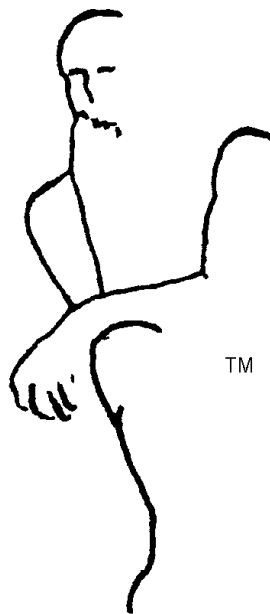
Jeff Setterholm

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Current Information: http://ftp.setterholm.com/Philosophy/ReadMe.Txt

Cover art: A minimal line drawing of Rodin's *Thinker*. by Gregory T. and Vincent M. Setterholm, reflects The Philosophy Works® emphasis on outlining understanding.

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[1] *The World Almanac & Book of Facts 2004*, 626

Conceptual Framework

We can do a <u>much</u> better job of learning together from our discoveries. We alone don't have many discoveries, regardless of where we fit in our society. But the billions of us on Earth continually discover and rediscover many things. Let's reduce "reinventing the wheel" and increase learning from each other. Discoveries become understandings. What could a few billion people teach us, if we had a better way of learning from them? There's no limit.

We also can do a <u>much</u> better job of learning together from our mistakes. "History repeats itself" is both a fact and a fatalistic assessment of our social landscape. Warfare has been a recurring human activity, perhaps a mistake. However, in some areas of endeavor repeating past mistakes is unusual. For example: aircraft pilots have learned well from the successes and crashes of other pilots, distilling the understandings into actively used outlines called "checklists"; pilot training also teaches additional details not in the checklists. Similarly, we can learn from our understandings and mistakes.

But, to keep from being overwhelmed by the volume of information, we need to be careful about how we organize what we know. *Synergy* is the idea that the whole can be greater than the sum of its parts. Understandings are like pliable pieces of a jigsaw puzzle of many dimensions. With thought and effort, the pieces can be adjusted to fit. The challenge is to get the most utility out of the fewest pieces, i.e. to evolve the puzzle in a synergistic way. Puzzles with fewer pieces will be easier to teach, learn, and use.

Unfortunately, language has no rock-solid basis for the meaning of words. For example, children understand "hot" after they've burned themselves. In the same way, adults grasp "tyranny" when they have been subject to the harsh reality of it. Language is insubstantial… the use of words is successful when labels stick, like "hot" and "tyranny", because there's no fundamental reason why labels, by themselves, should stick. To further complicate the matter, scope of language tends to be based upon individual life experiences and occupational specialty - so, for example, adult patients often haven't heard the medical words used by their doctors. That's the bad news.

The good news is that words can be very useful. It can be seen that airplanes *do* fly despite the insubstantiality of words, and checklists *do* work, even though they're made up of words.

Learning together on a global scale isn't organized now. so how will we proceed? Let's start in the middle with a conceptual framework - in outline form - called a "world view" and work our way out, improving it and providing additional detail until it makes sense in different languages and cultures. To begin, let us examine a sample called "The Peacefully Adaptive School" on the next page, outlining the very center of the particular view of the world herein. Further explanation follows.

A world view.

"Understanding":
  1) accounts for past experience
  2) clarifies present experiences
  3) predicts future experience
  4) grasps bounds
  5) can be communicated.

OBJECTIVES:
- To create a usable collection of understandings that will help humanity live peaceful, productive, happy, and (optionally) exciting lives, while enjoying religious freedom.
- To make the understandings accessible and free to people around the globe.

BOUNDS:
- Origins of faiths are fundamental (beyond reason).
- Language is insubstantial, but can be very useful.
- Human cognition (*brainspace*) is limited.
- Hidden dimensions of secrecy do more harm than good.
- Self-restraint is essential.

APPROACH:
Organize understanding.
- Combine the understandings of many people.
- Seek simplicity, brevity, clarity, resilience, and synergy
- Use committees to define words.
- Characterize benefits and risks.
- Anticipate scoundrels.
- Explore better ways of teaching.
- Evolve self-sustaining standards.

Encourage improvement.
- Foster shared thinking.
- Employ understandings as filters.
- Experiment and simulate.
- Shape dimensions and question limits.
- Consider life-cycle issues.
- Be patient.
- Create useful attitudes.

Strive for integrity.
- Avoid intentional hiding of assumptions, goals, and ignorance.
- Respect individual right to a viewpoint.
- Consider dissenting views.
- Acknowledge contributors adequately.

نظرة عالمية

"التفاهم":

3) يتنبأ بتجارب مستقبلية	1) يورد تجارب ماضية
4) يدرك القيود	
5) يمكن نقله بالتواصل	2) يوضح تجارب حاضرة

الأهداف:

- تكوين مجموعة من التفاهمات قابلة للاستعمال والتي ستساعد البشرية على عيش حياة مسالمة، منتِجة، سعيدة و(اختيارياً) مثيرة، بينما تتمتع بحرية دينية.
- جعل التفاهمات مُتاحة ومجانية للناس حول العالم.

القيود:

- أصول العقيدة أساسية (دون جدل).
- اللغة عنصر واهٍ، لكنها قد تكون مفيدة جداً.
- الدراية البشرية (المساحة الدماغية/المشاركة العقلية) محدودة.
- الأبعاد الخفية للسرية تؤذي أكثر مما تنفع.
- ضبط النفس عنصر جوهري.

الطريقة:

تنظيم التفاهم

- قُم بضم مفاهيم الكثير من الناس.
- اسعَ إلى البساطة، الإيجاز، الوضوح، المرونة والتعاون.
- استخدم لجان لتعريف الكلمات.
- ميّز المنافع والمخاطر.
- توقّع الأنذال.
- استكشف طرق أفضل للتدريس.
- طوّر معايير ضبط النفس.

تشجيع التحسن

- ارعَ التفكير المتبادل.
- وظِّف التفاهمات كمرشِّحات.
- جرّب وقلِّد.
- شكِّل الأبعاد وجادِل الحدود.
- ضع في اعتبارك مسائل دورة الحياة.
- كن صبوراً.
- أوجِد مواقف مفيدة.

كافح من أجل الكمال:

- تجنب الإخفاء المتعمد للافتراضات، الأهداف والجهل.
- احترم الحق الفردي في وجهات النظر.
- أمعِن النظر في الآراء المعارضة.
- وجِّه الشكر للمساهمين بشكل ملائم.

Bengali:বাংলা*   *শান্তিপূর্ণভাবে পরিবর্তনক্ষম বিচারধারা* রূপান্তর 2

এক বিশ্ব দৃষ্টিভঙ্গী

"বোধশক্তি (উপলব্ধি)" ঃ

1) অতীত অভিজ্ঞতার বিবেচনা

2) বর্তমান অভিজ্ঞতার ব্যাখ্যা

3) ভবিষ্যৎ অভিজ্ঞতার ভবিষ্যদ্বাণী

4) সীমার তাৎপর্য গ্রহণ

5) অভিব্যক্তির আদান প্রদান করা

উদ্দেশ্যগুলি ঃ

● ব্যবহারযোগ্য উপলব্ধির সমষ্টি তৈরী করা যেটা মানবজাতিকে শান্তিপূর্ণ, সৃষ্টিশীল, সুখী, এবং (পছন্দক্রমে) উত্তেজনাময় জীবন যাপন করতে সহায়তা করবে, ধর্মজীবন সংক্রান্ত স্বাধীনতা উপভোগ করার সঙ্গে সঙ্গে।

● উপলব্ধিগুলিকে সারা পৃথিবীর মানুষদের কাছে অধিকারলব্ধ এবং সহজলভ্য করা।

সীমা ঃ

● বিশ্বাসের উৎসগুলি মৌলিক (যুক্তির অতীত)।

● ভাষা তুচ্ছ, কিন্তু খুবই প্রয়োজনীয় হতে পারে।

● মানুষের জ্ঞানশক্তি *(বুদ্ধির বিস্তৃতি)* সীমিত।

● সুংগুপ্তির (গোপনতার) লুক্কায়িত পরিমাণ উপকারের চেয়ে অপকার বেশি করে।

● আত্মনিয়ন্ত্রণ আবশ্যক।

অগ্রসর হওয়ার পথ ঃ

উপলব্ধি (বোধগুলিকে) সুসংবদ্ধ কর।

● অনেক লোকের উপলব্ধি বা বোধের সমন্বয় করা।

● সরলতা, স্বল্পতা (বাক্যসংক্ষেপ), স্পষ্টতা, স্থিতিস্থাপকতা, এবং খোঁজা ও প্রয়াস

● শব্দের সংজ্ঞা পাবার জন্য সমিতির ব্যবহার।

● উপকার এবং ঝুঁকির চিহ্নকরণ বা বৈশিষ্ট্য বর্ণনা ।

● দৃষ্টলোক সম্পর্কে অনুমান।

● শিক্ষাদানের আরও ভালো উপায়ের জন্য যত্নসহকারে অনুসন্ধান।

● আত্মসমর্থন পুষ্ট করে এমন মানের বিকাশ করা।

উন্নতি সাধনে উৎসাহদান।

● অপরের সাথে ভাব বা চিন্তার আদানপ্রদানের পরিপুষ্টিসাধন।

● উপলব্ধি (বোধশক্তিকে) পরিস্রাবক হিসাবে (ভালো মন্দের বিচার) কাজে লাগানো।

● পরীক্ষা, অনুসন্ধান এবং অনুকরণ।

● আয়তন (পরিমাপের) আকার দেওয়া এবং সীমাকে প্রশ্ন ও বিচার করা।

● জীবন-আবর্তনের সমস্যাগুলি (বিষয়গুলির) বিবেচনা করা।

● ধৈর্যশীল হওয়া।

● উপযোগী মনোভাব তৈরী করা।

সততা ও ন্যায়ের জন্য কঠোর চেষ্টা করা।

● অনুমিত কন্ত, লক্ষ্য এবং অজ্ঞানতা উদ্দেশ্যমূলক ভাবে গোপন করা পরিহার করা।

● কোনো বিশেষ দৃষ্টিভঙ্গীর প্রতি ব্যক্তিগত অধিকার কে সম্মান দেওয়া।

● বিপক্ষীয় ও বিভিন্ন মতামতকে বিবেচনা করা।

● যারা অবদান রাখছেন তাদের যথেষ্ট স্বীকৃতি দেওয়া।

一个世界观

"理解"：
1) 解释过去的经验
2) 清楚目前的经验
3) 预测未来的经验
4) 掌握界限
5) 能够被沟通

目标:
● 建立丰富的"理解"，帮助人类过和平、有生产力、快乐和 (可有可无的) 有趣的生活，并享受宗教自由。
● 让全球人类都可以免费获得"理解"

界限:
● 信仰的起源是固有的 (超越理性的)
● 语言是不足的，但可以很有用
● 人类的认知 (大脑空间) 是有限的
● 秘密的隐藏面弊多利少
● 自制是必要的

方法:
整理"理解"
● 结合许多人的理解
● 找出简单、简洁扼要、清楚、弹性和增效作用
● 使用委员会来定义文字
● 描述利益和风险的特征
● 预期恶人
● 探索更好的教学方法
● 发展自持标准
鼓励进步
● 鼓励分享想法
● 利用理解来过滤
● 试验和模拟
● 建立范围、质疑界限
● 考虑生命周期问题
● 有耐心
● 建立有益的态度
力求正直
● 避免故意隐藏假设、目标和无知
● 尊重个人看法的权力
● 考虑不同意的看法
● 适当地对贡献者表示感谢

*翻译提供者：Precision Language Services

French :Français*   *__École d'adaptation pacifique__*   Version 2
Une vision du monde.

« La connaissance » :   3) prévoit les expériences futures
  1) tient compte des expériences passées   4) comprend les limites
  2) clarifie les expériences présentes   5) peut être communiquée.

OBJECTIFS :
● Créer un regroupement utilisable de connaissances qui vont aider l'humanité à vivre en paix, une vie productive, heureuse et (potentiellement) passionnante, tout en jouissant de la liberté de religion.
● Rendre ces connaissances accessibles et gratuites à toute la planète.

LIMITES :
● Les origines des croyances sont fondamentales (au-delà de la raison).
● La langue est sans substance, mais peut être très utile.
● La connaissance (*cervelle*) est limitée.
● Les dimensions cachées du secret font plus de mal que de bien.
● La retenue est essentielle.

APPROCHE :
Organiser la connaissance.
 ● Regrouper les connaissances de nombreuses personnes.
 ● Rechercher la simplicité, la brièveté, la clarté, la résistance et la synergie
 ● Former des comités pour définir les termes.
 ● Qualifier les avantages et les risques.
 ● Anticiper les chenapans.
 ● Explorer de meilleures façons d'enseigner.
 ● Façonner des critères autonomes.
Encourager l'amélioration.
 ● Promouvoir le partage des idées.
 ● Utiliser la compréhension comme filtre.
 ● Expérimenter et effectuer des simulations.
 ● Créer des dimensions et remettre les limites en question.
 ● Prendre en considération les enjeux du cycle de la vie.
 ● Être patient.
 ● Prendre des attitudes utiles.
 Tendre vers l'intégrité.
 ● Éviter de cacher, de façon intentionnelle, hypothèses et objectifs, et éviter l'ignorance.
 ● Respecter le droit individuel à un point de vue.
 ● Prendre en considération les points de vue divergents.
 ● Reconnaître de la façon appropriée ceux qui contribuent.

German:Deutsch* *Die friedliche adaptive Schule* Version 2
Eine Weltanschauung.

"Erkenntnis":   3) sagt künftige Erfahrungen voraus
   1) erklärt Erfahrungen der Vergangenheit   4) zeigt Grenzen auf
   2) verdeutlicht gegenwärtige Erfahrungen   5) kann kommuniziert werden.

ZIELE:
● Eine brauchbare Übersicht von Erkenntnissen zu schaffen, die der Menschheit hilft, ein
  friedliches, produktives und glückliches und (wahlweise) spannendes Leben bei
  religiöser Freiheit zu führen.
● Die Erkenntnisse allen Menschen in der ganzen Welt frei zugänglich zu machen.

GRENZEN:
 ● Der Glaubensursprung ist fundamental (außerhalb der Vernunft).
 ● Sprache ist unwesentlich, kann jedoch sehr nützlich sein.
 ● Menschliches Erkenntnisvermögen (die Aufnahmefähigkeit des Gehirns) ist begrenzt.
 ● Verborgene Dimensionen der Geheimhaltung richten mehr Schaden als Nutzen an.
 ● Selbstbeschränkung ist wesentlich.

ANSATZ:
Die Erkenntnisse organisieren.
 ● Die Erkenntnisse von vielen Menschen vereinen.
 ● Nach Einfachheit, Kürze, Klarheit, Stabilität und Synergie streben
 ● Komitees einsetzen, um Ausdrücke zu definieren.
 ● Nutzen und Risiken charakterisieren.
 ● Schurken vorhersehen.
 ● Bessere Möglichkeiten des Lehrens erforschen.
 ● Selbsterhaltende Richtlinien entwickeln.
Zum Fortschritt ermutigen.
 ● Gemeinsames Denken fördern.
 ● Erkenntnisse als Filter verwenden.
 ● Experimentieren und simulieren.
 ● Dimensionen entwickeln und Grenzen in Frage stellen.
 ● Fragen des Lebenszyklus in Betracht ziehen.
 ● Geduld haben.
 ● Brauchbare Einstellungen entwickeln.
 Nach Integrität streben.
 ● Absichtliches Verbergen von Vermutungen, Zielen und Ignoranz vermeiden.
 ● Das Recht von Personen auf einen gewissen Standpunkt respektieren.
 ● Abweichende Anschauungen in Betracht ziehen.
 ● Alle Beitragenden gleichermaßen anerkennen.

Hindiः हिन्दी* *शान्तिपूर्वक अनुकूली विचारधारा* संस्करण 2
एक वैश्विक दृष्टिकोण।

''समझदारी'':
1) पूर्व अनुभवों से सबक लेना
2) वर्तमान अनुभवों को स्पष्ट करना

3) भावी अनुभवों की भविष्यवाणी करना
4) सीमाओं को पहचानना
5) अभिव्यक्ति के योग्य होना।

उद्देश्यः
● समझदारी हेतु ऐसी उपयोगी संकलन तैयार करना जो मानवता को धार्मिक स्वतंत्रता के साथ, शांतिपूर्ण, रचनात्मक, सुखी और (वैकल्पिक रूप से) रोमांचक जीवन जीने में मदद करे।
● दुनिया भर के लोगों के लिए ऐसी समझ–बूझ आसानी से उपलब्ध कराना।

सीमाएँः
● विश्वासों की शुरूआत मूलभूत सिद्धांतों से होती है (जो तर्क से परे होते हैं)।
● भाषा सारहीन है लेकिन बहुत उपयोगी हो सकती है।
● मानव का ज्ञान (*बुद्धि की सीमा*) सीमित होता है।
● रहस्य के छिपे आयाम लाभ से अधिक हानि करते हैं।
● आत्म–संयम आवश्यक है।

प्रस्तावित मार्गः
समझदारी को व्यवस्थित करना।
● अनेक लोगों की समझदारियों का समन्वय करें।
● सरलता, संक्षिप्तता, स्पष्टता, लोच और सहक्रिया प्राप्त करने का प्रयास करें।
● शब्दों को परिभाषित करने के लिए समितियों का उपयोग करें।
● लाभ और जोखिम स्पष्ट करें।
● दुष्टों का पहले से पता लगाएँ।
● शिक्षण के बेहतर तरीकों का पता लगाएँ।
● ऐसे मानदंड तैयार करें जो स्वयं को पुष्ट कर सकें।
बेहतरी को प्रोत्साहित करना।
● साझा चिन्तन को बढ़ावा दें।
● समझदारियों का प्रयोग अच्छे–बुरे की पहचान के लिए करें।
● प्रयोग तथा अनुकरण करें।
● आयामों को आकार दें और सीमाओं पर विचार करें।
● जीवन–वृत्त संबंधी मुद्दों पर विचार करें।
● धैर्य रखें।
● उपयोगी मानसिकता पैदा करें।
समग्रता के लिए प्रयास करना।
● धारणाओं, लक्ष्यों और अज्ञानता को जान–बूझकर छिपाने से बचें।
● हर व्यक्ति के, अपना दृष्टिकोण रखने के अधिकार का सम्मान करें।
● विभिन्न दृष्टिकोणों पर विचार करें।
● योगदान देने वालों को पर्याप्त महत्व दें।

世界観.

理解」:　　　　　　　　　　　　3) 将来の経験の予測
　1) 過去の経験の説明　　　　　4) 限界の把握
　2) 現在の経験の明確化　　　　5) コミュニケーションの可能

目的:
● 人間が宗教の自由を楽しみながら、穏やかで幸福な、生産的 (かつ刺激的) 生活を
　おくることができるような、利便性のある考えを収集する
● 地球中の人が無料でアクセスできる考えを考案する

限界:
● 信仰の源が基本である (絶対性)
● 言葉は実体がないが、便利なツールになり得る
● 人間の認識 (脳の空間) には限界がある
● 表からは見えないが、秘密は有害無益である
● 自制は必須である

方法:
思想の組織化
● 多数の人の考えを組み合わせる
● シンプル性、簡潔性、明確性、柔軟性、相乗性を求める
● 作業を定義するのに委員会を利用する
● 利点とリスクの特徴を明確にする
● 悪人の先手を打つ
● より良い教授法を開拓する
● 自立の基準を発展させる

改善の奨励
● 共有の考えを育成する
● フィルターとして考えを使用する
● 実験および模擬実験をする
● 規模および問題の制限を構築する
● ライフサイクル問題を考える
● 忍耐強くなる
● 利便性ある態度を養う

誠実さの追求
● 前提条件、目標、無知から意図的に隠れるようなことは避ける
● 物の見方に関し個の権利を尊重する
● 反対の見方を考える
● 貢献者を十分承認する

*翻訳: Precision Language Services (プレシジョン・ランゲージ・サービス)

Portuguese:Português*   ***Escola da Adaptação Pacífica***   Versão 2

Visão mundial.

"Compreensão":

1) tem em conta as experiências passadas
2) esclarece as experiências atuais
3) prevê as experiências futuras
4) entende os parâmetros
5) pode ser comunicada.

OBJETIVOS:
● Criar uma coletânea de compreensões que ajudará a humanidade a viver de maneira pacífica, produtiva, feliz e (opcionalmente) estimulante, sem deixar de gozar de liberdade religiosa.
● Tornar as compreensões acessíveis e liberá-las para pessoas em todo o mundo.

PARÂMETROS:
● As origens das crenças são fundamentais (além da razão).
● A linguagem é insubstancial, mas pode ser muito útil.
● A percepção humana (*espaço cerebral*) é limitada.
● As dimensões ocultas do sigilo são mais danosas que benéficas.
● A autocontenção é essencial.

ABORDAGEM:
Organize a compreensão.
● Combine as compreensões de várias pessoas.
● Busque a simplicidade, a concisão, a clareza, a resiliência e a sinergia
● Use comitês para definir palavras.
● Caracterize os benefícios e os riscos.
● Identifique os "espertalhões".
● Explore maneiras melhores de ensinar.
● Desenvolva padrões auto-sustentáveis.

Incentive o melhoramento.
● Promova a partilha de pensamento.
● Empregue as compreensões como filtros.
● Experimente e simule.
● Molde as dimensões e os limites das perguntas.
● Considere as questões de ciclo de vida.
● Seja paciente.
● Crie atitudes úteis.

Empenhe-se pela integridade.
● Evite que se escondam intencionalmente as suposições, as metas e a ignorância.
● Respeite o direito individual de se ter um ponto de vista.
● Leve as perspectivas contrárias em consideração.
● Ofereça o reconhecimento adequado àqueles que contribuírem.

*Translations by: Precision Language Services

Мировоззрение

«Рассудочное познание»:
1) учитывает прошлый опыт
2) проясняет текущий опыт
3) предсказывает будущий опыт
4) осмысливает границы
5) может передаваться.

ЦЕЛИ
- Создать полезный набор видов рассудочного познания, помогающих человечеству жить мирной, продуктивной, счастливой и (при желании) захватывающей жизнью, пользуясь свободой вероисповедания.
- Сделать все виды рассудочного познания доступными и бесплатными для людей во всем мире.

ГРАНИЦЫ
- Истоки веры являются фундаментальными (не требующим обоснования).
- Языковая форма не является существенным фактором, но может быть очень полезной.
- Человеческое познание (*возможности человеческого мозга*) ограничено.
- Скрытые проявления секретности приносят больше вреда, чем пользы.
- Самоограничение играет важную роль.

ПОДХОД
Организация рассудочного познания
- Сочетайте рассудочное познание многих людей.
- Стремитесь к простоте, краткости, ясности, устойчивости и синергизму.
- Прибегайте к помощи рабочих групп для определения слов.
- Характеризуйте преимущества и опасности.
- Учитывайте возможность действий бесчестных людей.
- Изыскивайте новые способы обучения.
- Разрабатывайте самоподдерживающиеся стандарты.

Поощрение совершенствования
- Развивайте коллективное мышление.
- Используйте виды рассудочного познания в качестве фильтров.
- Экспериментируйте и моделируйте.
- Формируйте параметры и подвергайте сомнению существующие пределы.
- Принимайте во внимание вопросы жизненного цикла.
- Проявляйте терпение.
- Формируйте плодотворный подход.

Стремление к честности
- Избегайте намеренного утаивания исходных предположений, целей и неосведомленности.
- Уважайте право индивидуума на собственную точку зрения.
- Проявляйте уважение к неортодоксальным мнениям.
- Адекватно выражайте признание заслуг тех, кто участвует в создании документов.

Spanish: español* *__Escuela de adaptación pacífica__* Versión 2

Una visión del mundo.

"Entendimiento":
1) da cuenta de experiencias pasadas
2) aclara experiencias actuales
3) predice experiencias futuras
4) comprende límites
5) puede comunicarse.

OBJETIVOS:
- Crear una colección de entendimientos prácticos que ayudarán a la humanidad a llevar vidas pacíficas, productivas, felices y (opcionalmente) divertidas, mientras se goza de libertad religiosa.
- Hacer que los entendimientos sean accesibles y gratuitos para la gente de todo el mundo.

LÍMITES:
- Los orígenes de la fe son fundamentales (van más allá de la razón).
- La lengua es insustancial pero puede ser muy útil.
- La cognición humana (*capacidad cerebral*) es limitada.
- Las dimensiones ocultas del secreto causan más daño que bien.
- El autocontrol es esencial.

MÉTODO:
Organizar la comprensión.
- Combinar los entendimientos de muchas personas.
- Buscar la simplicidad, brevedad, claridad, fuerza moral y sinergia
- Usar comités para definir palabras.
- Caracterizar los beneficios y riesgos.
- Anticipar a los sinvergüenzas.
- Explorar las mejores maneras de enseñanza
- Hacer evolucionar normas auto sustentables.

Fomentar mejoras.
- Incentivar el pensamiento compartido.
- Utilizar los entendimientos como filtros.
- Experimentar y estimular.
- Dar forma a las dimensiones y cuestionar los límites.
- Considerar temas relativos a los ciclos vitales.
- Ser paciente.
- Crear actitudes útiles.

Buscar integridad.
- Evitar ocultar intencionalmente las suposiciones, metas e ignorancia.
- Respetar el derecho individual de tener un punto de vista diferente.
- Considerar las opiniones que disienten.
- Reconocer adecuadamente a los que contribuyen.

<u>Conceptual Framework</u>, continued.

For a long period of time there will be a number of world views, because we won't all agree on one. But just as the English Standard and the Metric Standard coexist to define various measurements, the combined understandings that animate and reshape each world view can be synergized around it.

The recycling of useful understandings, by timely cooperative learning on a grand scale, offers an interesting alternative to violent reaction and warfare in resolving the world's problems. Self-sustaining standards concerning what we presently understand are the goal.

To succeed in learning together, the definitions of social words as found in dictionaries must be redefined from multiple-choice answers to instructive outlines, so that the resulting labels stick in ways that most usefully reflect experience. The definitions crafted by scientists (such as for *meter* and *second*) offer an example, having been improved by many people over time for maximum accuracy, clarity and usefulness.

Another way of asserting the ideas above is to <u>re</u>define the word *philosophies* as: "The reduction of experiences to their perceived essentials." The idea of philosophical "schools of thought" is familiar. Differing world views create different schools of thought. Furthermore, philosophies commonly have additional clarifying details. A world view is equally a central outline and a philosophy of philosophies; it follows that outlines, definitions, and philosophies can be crafted to provide understandings that work relative to our experience.

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<u>Additional Details</u>

There is far more to flying an airplane than its checklists. In the same spirit, the outline of *The Peacefully Adaptive School* is far too cryptic to stand alone while being learned.

English:English   *"The Peacefully Adaptive School"*

The functioning of today's customs and institutions are mostly beyond the predictions of two hundred years ago. Similarly, we cannot today predict most aspects of secular life at the end of the twenty-second century. Having a static view of the secular world is ill advised.

There are also inertial, institutional, legal, and individual factors to consider. Some groups of people - scoundrels on one side, entrepreneurs on the other - respond to opportunities in a few days whereas social institutions slowly respond to change over scores of years. Laws create economic incentives for illegal as well as legal activity (e.g. Prohibition in the USA in the 1920's). Furthermore, according to Will and Ariel Durant:

> No one man, however brilliant or well-informed, can come in one lifetime to such fullness of understanding as to safely judge and dismiss the customs or institutions of his society, for these are the wisdom of generations after centuries of experiment in the laboratory of history.[2]

In summary, prediction is limited, experience takes time to accumulate, individuals are ill equipped to overhaul customs and institutions, forced change is unwelcome, and scoundrels have both an offensive advantage and economic incentives. An unpleasant picture.

So, must we abandon the idea of constructive change? Not necessarily. Consider that in a year a thousand people realize a millennium of discovery. A few billion people discover far more; our technical progress is only a subset of that discovery.

Version 2

This is numbered as version 2, rather than version 2.0, because the English commentary may be updated to version 2.1, 2.2, etc. without changing the outline and its 10 translations. The internet links on page 2 support updates.

See "About Version 1.0" for previous version information.

A world view.

Not called "The world view." to leave room for synergistic alternatives.

"Understanding":   3) predicts future experience
  1) accounts for past experience   4) grasps bounds
  2) clarifies present experiences   5) can be communicated.

1) & 2) The past and the present are our experience base. In this pragmatic view, metaphysical questions such as: "Does experience exist?" are not of immediate interest.

3) Knowledge becomes useful when it is predictive. Uncertainty is the essence of "adventure". Improving your ability to predict outcomes supports choosing when and where your adventures occur, rather than being uncertainty's victim. If your means of

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[2] William and Aerial Durant, *The Lessons of History* (New York: Simon & Schuster, 1968), 35.

transportation stops working at unpredicted times, you may have pleasant or unpleasant adventures as a result, depending on the circumstances.

4) Paradigm shifts often change bounds. "I never thought of that!" reflects a previously unrecognized bound of an understanding. Also, just because "some is good" almost never implies that "more is better" to infinity - i.e. the human world is nonlinear. D*imensions* are directions in which you can think or move. L*imits* are stop signs in a particular direction. B*ounds* restrict dimensions and set limits. "Thinking outside the box" (e.g. directions X, Y, and Z) expands limits in 3-D. Thinking in 4-D rather than 3-D (e.g. adding time) expands dimensions. Grasping bounds is the most complex and open-ended aspect of *understanding*; there's always something beyond.

5) We know more than we *understand*. Teaching often improves the comprehension of the teacher as well as the student.

Presto! The word *understanding* has been redefined to include synergistic clarifying elements (dimensions), followed by this additional explanation in English. The experience of many people, and a committee, will improve this definition. As another example, appendix A defines "being *civilized"*.

OBJECTIVES:

● **To create a usable collection of understandings that will help succeeding generations of humanity live peaceful, productive, happy, and (optionally) exciting lives, while enjoying religious freedom.**

Desires, including our hopes and fears, attractions and repulsions, goals and objectives, etc. rival life itself as marvels. In the absence of desires, understandings serve no purpose. People's desires and understandings evolve in loose confederation.

The Declaration of Independence of England's North American colonies in 1776 includes:

> "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness.-"

A positive statement of our goal(s) would facilitate purpose. A candidate goal could be that "Human destiny on Earth is to have fun, because computers can't". As in the Declaration of Independence, it follows that the world's hungry people will have access to food, sooner rather than later.

Preservation of the environment of Earth deserves thoughtful planning. Our planet is *cyclic* in many respects, and ultimately *nonlinear* in every respect.

Relatively few people understand how to be consistently funny in ways that are neither sarcastic nor rude. Such people exist, and are a delight to be with. How do they do it?

Given that the necessities of life are met, much of our personal satisfaction and happiness may be found to come from within ourselves.

● **To make the understandings accessible and free to people around the globe.**

The cost and effort of copying and distributing information in electronic form is rapidly approaching zero.

The marriage of human intellect with computers proceeds at a dramatic pace in the computer-literate scientific professions of the world. The software tools utilize

(~*understand*) a myriad of detail in the solution processes, freeing and empowering technologists to concentrate on achieving desired goals.

Hence computer operating systems and programs are tools, not "forms of expression", that are central to information processing. Traditionally patents provided the inventors of better tools with economic incentives to teach the art of their inventions to the public; copyrights protected only "forms of expression". Patents, rather than copyrights, should apply to software.

Eventually, existing social and technical understanding will be easily accessible by everyone. Concurrently, the reduction of those understandings to their essentials will simplify "how things work".

Together we can distill from human experience the good, *synergistic* answers that will last for a while.

BOUNDS:
● **Origins of faiths are fundamental (beyond reason).**

Supporting individual religious freedom is traditional in the USA's approach to government. Claiming a higher place for reason than faith interferes with personal religious freedom and leads to needless disagreement. The USA's Pledge of Allegiance concludes:

"…one nation, under God, indivisible, with liberty and justice for all."

Human conscious thoughts are trivial compared to the complexity of the biochemistry that motivates and sustains us. Our individual discoveries are trivial compared to the complexity of the infrastructure that society provides. Our individual "ability to reason" is viewed here with humility, particularly in light of the insubstantiality of words.

The religious freedom of groups is a more complex issue. Warfare in the name of religion endures as a troubling theme in history.

At heaven's gate, will we be held accountable for the permitted pleasures not enjoyed?

● **Language is insubstantial, but can be very useful.**

Some approaches do work better than others (have greater *synergy*), and identifying these approaches in a purposeful way will benefit humankind.

We may achieve many benefits and avoid many catastrophes, but the rights and wrongs of philosophy will remain labels rather than absolutes. Faith provides the absolutes.

● **Human cognition (*brainspace*) is limited.**

A popular view in the 20th century was that the people only use 20% of their brain capacity. However, consider that well compensated jobs wherein people are paid to think are limited by human brain capacity… that if someone came along who could use 25%, rather than 20%, they would "get the job" and raise the bar. In the limit, we have the caricature of the "absent minded professor", who has forgotten normal social behavior while providing room in his/her mind for additional specialized knowledge.

Your *brainspace* encompasses all your previous cognitive skills that are fully at your disposal within two days of preparation. For those of you who are computer programmers: making a creative addition to a complicated piece of software can be a particularly demanding test of how much you remember - because computer outputs don't usually gloss-over your programming errors.

● **Hidden dimensions of secrecy do more harm than good.**

How many games are unlisted today? You don't know. How will those games affect your life? You can't predict. Secrecy discourages understanding.

If people have a right to a level playing field, then hidden dimensions of secrecy deny that right.

Secrecy itself serves useful and pleasant purposes. "Surprise parties" are based on keeping a secret. This is a call to have open rules for "games", not a demand to exclude secrets from the rules.

● **Self-restraint is essential.**

"Can't get enough" is a mental attitude that resembles an incurable disease which has afflicted both rich and poor individuals across cultures throughout recorded history. The need for rebalancing our interests vs. everyone else's will continue for the foreseeable future. Power rarely accumulates by accident.

A humanity-wide shared view of what constitutes "self-restraint" of individuals, groups, and governments would use less brainspace than self-defense, and might cost less than national defense. "Let's attack _____ (another society) with lethal force." is not an idea that most human beings would initiate. However, many of us have saluted and attacked, under the label of "loyalty". Mobs are occasionally in charge. Under what circumstances will civilized individuals be excused from self-restraint?

As long as self-control is more esteemed than self-restraint, warfare will be inevitable.

APPROACH:
Organize understanding.

Individual discoveries are like pieces of a puzzle that don't form much of a picture by themselves. *Synergy* occurs when the whole is greater than the sum of its parts. In a discovery-rich environment, we can pick and choose discoveries that will enhance existing synergies. Internet computer environments for sharing information are already in extensive use. Finding synergies efficiently is the challenge.

An international prize for a "world view synergizer" would liven things up.

> Once upon a time, human-powered flight seemed like a far-fetched idea; but Henry Kremer's $100,000.00 Prize brought forth a solution rather inexpensively with: 1) a clearly stated objective, 2) a clearly stated reward, 3) a compact set of rules, 4) an open competition, and 5) a win by demonstration.

The humanities professors at universities are in an ideal position to widen the net of whom they learn from, take a proactive role in defining social words usefully, and develop the outlines for use in instruction.

● **Integrate the understandings of many people.**

Beyond what society provides to them, individuals discover only a few pieces of their puzzles in the course of their lifetime. People in all walks of life, not just published authors, receive these rare insights in various forms.

Many people live lives admired by others, dieing or leaving without documenting what worked for them, sometimes intentionally. Sadly, at other times the insights are lost because there is no productive sharing mechanism.

● **Seek simplicity, brevity, clarity, resilience, and synergy.**

Unnecessary complexity acts as parasitic drag on human progress because free *brainspace* is the narrow margin wherein creative progress occurs, and unnecessary complexity squanders that narrow margin.

Many human endeavors are complex. The astounding diversity of attention to details that sustains mass production manufacturing operations in companies around the globe provides countless examples.

Divide complex systems into parts at points of minimum complexity. The interface of automobile wheels between tires and rims is an example.

When an entity is inherently internally complex, improve the description of its interface. The user instructions for powered hand tools are examples of varying quality.

Resilience is the ability to withstand and recover from strain, rather than collapsing like "a house of cards" at the slightest touch. If the intent is to endure, single point failures reflect inadequate designs; two friends are better than one.

The quest for *Synergy*, the idea that the whole is greater than the sum of its parts, should be pursued with simplicity, brevity, clarity, and resilience in mind.

● **Use committees to define words.**

Technologists form committees to refine word definitions. Definitions of the units of measurement provide an excellent example; the meaning of *meter* and *second* have been clearly, carefully, and usefully improved in a stable way by committees. By example, committees have proven that technical words can be defined such that the public utility of the words endures.

In contrast, the meaning and implication of some social words change radically with context; for example: in the United States, thinking about *friendship* is a very positive experience but asking an acquaintance of the opposite sex *to be a friend* is commonly perceived to be a threat - perhaps out of fear of the un-quantified extent of obligation which might result.

Help improve both the clarity and utility of vague, frequently used English words by identifying useful processes that the words suggest. Appendix 'A' is a redefinition of *being "civilized"*.

● **Characterize benefits and risks.**

Systems (e.g. paradigms) have bounds. Like tools, systems facilitate achieving particular objectives by what they include and, perhaps, by what they exclude.

Common sense is the ability to predict and avoid both obvious and obscure risks in several *dimensions* simultaneously. Cross checking more dimensions demonstrates more common sense.

Judgment is redefined (narrowed) as the ability to achieve benefits in several dimensions simultaneously. Achieving benefits in more dimensions simultaneously demonstrates greater judgment.

The thought: "If it ain't broke, don't fix it." ignores the possibility that what does break may not thereafter be fixable.

There is a risk of breaking things while trying to fix or improve them. We seek systems that are resilient enough to be improved.

This world view suggests that human experience can illumine the path to human progress. Will Durant offered a rather chilling assessment of the risk:

"For this is the tragedy of almost every civilization,
that its soul is in its faith,
and seldom survives philosophy."[3]

Perhaps philosophy errs by promising more than can be delivered.

● **Anticipate scoundrels.**

The *scoundrel factor*: the future actions of scoundrels must be taken into account in establishing any set of rules.

Rules create scoundrels - no rules, no scoundrels. When a tiger devours its prey, the tiger is not considered a scoundrel, because no law of nature has been violated.

On the other hand, people often delight in breaking rules privately if not publicly. Without a norm for modesty of dress, the delight of wearing less would be lost; where the line is drawn is immaterial to the delight.

Dogs manifest loyalty and cats manifest independence but both are popular pets, because human nature is drawn in both directions. Dogs do chores; cats catch mice.

● **Explore better ways of teaching.**

Simple words and simple collections of words don't necessarily communicate ideas as intended. Two examples:

"Hot" doesn't mean much to an inexperienced child, no matter how often the word is said. A burn is different from other "owies".

A college graduate may have no real grasp of what "tyranny" is just from hearing and reading the word in hundreds of different contexts. The author learned after college during USAF prisoner of war training, which was a gentlemanly affair compared to the real thing, but got the point across. There's more to dislike about tyranny than the label suggests.

Effectively communicating the usefulness of a world view won't be easy at first. Movies and computer graphics will eventually play an important role, just as the movie *Schindler's List* communicates "tyranny" more effectively than the written word. This (version 2.0) is a words-based infant.

While a picture may be worth a thousand words, television programs make almost no sense if the audio is turned off and no subtitles are provided.

Excitability theory groups people by the various aspects of life that motivate personal interest. Tailoring teaching approaches to individual excitabilities will be fruitful.

Techniques can be taught more easily than common sense and judgment. Technique teaches how to maneuver an airplane; common sense and judgment teach where and when to perform particular maneuvers in an airplane, while keeping in mind several other dimensions of the flying experience. Teaching only techniques is perilous. Figuring out what to teach severely tests the predictive understanding of the teacher.

Life on farms included ample witnessing of failures. Shielding children from risk may degrade their development of common sense, resulting in a society with less resilience which asks, "Where will the balance be found?"

If we depend on computers as our companions in thought, what will be left of common sense and judgment during a sustained power failure?

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[3] The quote of Durant is approximate, per the author's memory.

● **Evolve self-sustaining standards.**

The world of nuts and bolts has "the English standard" and "the Metric standard". These standards simplify life in numerous ways. Commodities result, expediting the creation of more complex systems. People <u>prefer</u> to manufacture and use parts made according to these standards.

Life would eventually be less complicated if there were only one measurement standard, as there is a substantial amount of redundancy of purpose in the two standards.

Communications are greatly simplified when words have clear, useful, constructive, unambiguous meanings. The English standard describes a *¼-20 thread* on a bolt usefully; but the dimensions of *"friendship"* in American English are everybody's uninformed guess. (Personal opinions substantially conflict, particularly as to whether obligation *is* or *is not* a part of friendship.)

The ideal outcome of world views evolution will be a voluntary system that sustains them.

Encourage improvement.

Improving excels predicting the future. How it ought to be is *engineering*. But change severely tests common sense as well as judgment.

● **Foster shared thinking.**

The goal of shared thinking is to have two or more people interact with synergistic results.

Think of working as a team. Include: a few people who cover the knowledge bases, understanding of existing team member tools and skills that might be of help, partition of the problems/tasks such that communication between members is simplified, vision of the destination/needed-form of the results, and resource comprehension to avoid reinventing the wheel.

With respect to a particular problem, novices may see bounds and limits in a usefully different way. For insight and training, every team should have a novice.

Ego frequently interferes with hearing what other people have to say. Credentials are more often used to exclude groups than to select individuals. Multiple world views will support a diversity of thought in welcoming contexts, as one world view accepts thoughts that another has rejected.

● **Employ understandings as filters.**

Expectation failure has repeatedly led people to subsequent innovation. Synergistic elements of a definition can create expectations efficiently. Expectations act as filters in evaluating the stream of events that an individual encounters, allowing the myriad of predicted events to flow through smoothly, and simultaneously facilitating the achievement of personally-desired outcomes in predictable ways. Unpredicted elements of the data stream get caught in the filter, available for further scrutiny. In contrast, someone without expectations (a "couch potato") may learn little from life's data stream.

An interesting alternate idea is to *free your mind of the past in order to "be" in the present*. Creating extra free brainspace from time to time does facilitate discovery. But the author is not convinced that consistently ignoring what is already known is a resilient path to improving *understanding*.

● Experiment and simulate.

Three of the many approaches to experimentation are:

    A) The researcher's approach - test a hypothesis:conclusion.

    B) The searcher's   approach -"The path will show you the way."

    C) The drug user's approach - warp the observer & hope for the best.

Simulation using digital computers is a form of experimentation that is in use worldwide. The quest for more powerful supercomputers is driven by the quest for more useful simulations. Video games are less adaptable forms of simulations.

> Riding on a road over hill and dale is pleasant compared to hitting a concrete wall. As long as the slope of the road doesn't go up or down too quickly, everything is fine. But when the slope goes to infinity (at the wall) problems abound. The general idea of discontinuity of slopes is so important in experimenting that it deserves a label.

> Mathematicians call slopes *derivatives*; lines drawn on graphs have derivatives. On a curved surface the slope at a point varies in different directions and hence is called a *partial derivative*. Discontinuities of partial derivatives create challenging problems in simulation and huge problems in life itself. When entities break (e.g. die), some of the partial derivatives are instantaneously discontinuous. The takeoffs and landings of aircraft involve abrupt changes of many system partial derivatives, and hence have been the occasion of many accidents.

> The slopes of changes in outputs with changes in inputs are computed in a simulation, revealing sensitivities. In more advanced uses of simulation, inverse partial derivatives reveal how sensitive inputs are to outputs - deepening the understanding of complex systems in very useful, occasionally very counter-intuitive ways. Taguchi's designed experiments are a real-world triumph of simple computations based on inverse partial derivatives.

> One of the delightful aspects of simulation is that when mathematical models "break", nothing is lost; the "reset" button can be pressed.

> Another delightful aspect is visualization, which allows human intuition to evaluate the situation. Intuition embraces more dimensions than any particular set of analytical tools. Intuition viewing a simulated path often sees the way.

> Understanding discontinuities of partial derivatives is one of the more gnarly aspects of grasping bounds.

> More complicated still is *chaos*, regions that have no continuous derivatives. Digital computers are chaos devices… programmed to serve an astounding diversity of purposes. Do you grasp the bounds of digital computers - beyond them not having fun for the foreseeable future?

In planning real experiments, use common sense.

Societies can be viewed as laboratories of life to which we all have a key.

" Discontinuities of partial derivatives" and "adventure" are closely related concepts.

When drugs are used to alter brain function there is a significant risk of chaotic social outcomes, because the experiment is real at a time when common sense is degraded.

● Shape dimensions and question limits.

"X", "Y", "Z", and "time" are labels of dimensions. "Any course taught in college" can be thought of as a dimension. Labels create dimensions. Use dimensions creatively.

The saying: "If all you have is a hammer, everything looks like a nail." suggests that existing approaches can blind you to other possibilities.

John Overland offered an interesting view of non-conformity (1980): "The minority is always right." His rationale was that the social pressures to conform were so extensive and pervasive that only those who were convinced that they were right could stand up to the pressure.

● **Consider life-cycle issues.**

Ownership of entities eventually demands maintenance, sale, recycling, or discard. For entities that can't be easily sold, recycled or discarded, understanding the skills and/or costs of the maintenance that will be required should precede the ownership decision. People who view obligation as a part of friendship create ownership responsibilities in their social lives.

An alternative to personally owning things is for society to own them. The national parks provide a model, wherein natural beauty is preserved by other people who handle the maintenance.

Environmental awareness is in this category.

The English "-ilities: reliability, maintainability, etc. check in here.

Mass production creates economies of scale - to some limit. Some mass production is centralized, such as automobile manufacturing. Other mass production is distributed, such as growing and harvesting crops.

Nature demonstrates distributed mass production. An exception is solar power, which is centrally generated and then distributed.

The Sun delivers about two billion watts of energy per square mile at the Earth's range; wow! With nuclear rechargeable batteries, we could move solar energy around the Earth in much smaller vehicles and save it for a rainy day, or nightfall, in much smaller containers than coal and oil require. Common sense cautions that such batteries will be used in weapons, but if direct conversion of sunlight to stored electrical energy can be accomplished without harmful radiation effects, a global pollution problem will be solved. Furthermore, coal and oil will be conserved, and perhaps with an attendant conservation of atmospheric oxygen (?). Future generations will so value petroleum for its chemistry that it will be unthinkable to burn it for heat content.

● **Be patient.**

This element reflected the author's experience studying friendship. After ten years of casual experimental effort, the concept that *being accepted is a key element of human happiness* emerged; that concept later led to the view that acceptance can be communicated effectively in non-verbal ways that are virtually risk-free and stress-free compared to approaches based on social English. The paradigm was wrong; English wasn't the answer, because people feared the unpredictable future obligations by which words might enslave them. Progress in understanding eventually occurred.

Abrupt change is jarring to social systems. Developing common sense and judgment with respect to a social change takes time. Five years is a fairly short time in the world of peaceful adaptation; gradually ramping up -or down- a change allows time for the details to be perfected.

Time shear occurs when people can fully agree on goals, yet eventually fight because of different views about <u>when</u> the goals should be reached. Avoiding time shear is part of well-developed common sense.

● **Create useful attitudes.**

Knowledge, skills, tools, valued surpluses, and attitudes create desired choices. Desired choices are the basis of freedom. Once basic human needs are met, attitudes can create valued surpluses out of thin air. For example, you can choose to value "other people's time" as a luxury, and live in luxury when you are not alone. At another extreme, you can view other people's time with disdain. The familiar song *America the Beautiful* creatively shapes attitudes as it identifies forms of beauty; so does art appreciation.

Strive for integrity.

Leadership sets the example. Becoming trusted as well as wise will speed acceptance of the world views approach to understanding.

These elements apply to audiences as well as presenters.

● **Avoid intentional hiding of assumptions, goals, and ignorance.**

Assumptions bound approaches. Paradigm shifts and progress often accompany recognitions that assumptions in particular instances are too restrictive. Thus, having access to assumptions facilitates constructive thought by both supporters and critics.

Personal and/or group goals that would be an embarrassment as public knowledge deserve further reconsideration. However, hidden goals are not excluded once publicly identified as part of a dimension of secrecy.

Of particular interest are the closely related problems that remain unsolved. Observations that don't fit into existing philosophical models are lights at the beginning of paths to the unknown.

● **Respect individual right to a viewpoint.**

The "right to choose a viewpoint" is a key element of personal intellectual freedom.

● **Consider dissenting views.**

Having more than one *world view* supports synergistic appreciation of alternative approaches. Disagreements in *world view*, and lesser matters, will have clarity.

● **Acknowledge contributors adequately.**

As synergy increases, the origin of ideas becomes fuzzier. Precise acknowledgement of contributions to evolving documents will become more complex. Furthermore, the objective is to communicate current understanding rather than to be lost in the study of the origins of ideas.

On the other hand, if contributors feel that their ideas have been stolen, then the integrity of the process will be challenged. Fair acknowledgement to people in all walks of life will encourage further contribution to this endeavor. Tracking where ideas come from adds dimensions to the ideas themselves.

Herein, the "acknowledgements" are casual and brief. Changes will be made as necessary to satisfy contributors.

Further thought on the acknowledgement approach is needed.

Translations by Precision Language Services

This concludes the Additional Detail.
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Acknowledgements:

Recommended reading:

1. Durant, Will and Aerial. *The Lessons of History (*New York: Simon & Schuster, 1968).
   LoCCCN 68-19949. Human history condensed from an academic literate perspective.

2. Hoffer, Eric. *First Things, Last Things*. (New York: Harper & Row, 1971).
   ISBN 06-011916-0. Human progress viewed from a "working class" literate perspective.

3. Gall, John. *Systemantics* (New York: New York Times Book Book Company, Inc.,1977)
    ISBN 0-8129-0674-8. *How systems work and especially how they fail.*

About Version 1.0

   The author self-published *The Philosophy Works Manual* in early 1993. About three-quarters of the elements of "The Peacefully Adaptive School" were included on a single page called "A Philosophy of Philosophies", and translated into Arabic, German, and Japanese. Very little of the clarifying detail herein was included in version 1.0. The resulting stand-alone outline was difficult to grasp.

Proposed Projects within the School:

The Manual of the Governed
Goal: Knowing what to encourage and what to suspect.
   Many forms of government exist. Usually, the leaders extol specific approaches. Here the followers have a chance to thoroughly evaluate their experience and to improve an enduring forum of understanding. Examples of things to consider:
● Governing processes frequently encourage citizens to take polarized positions e.g.: Yes or No (with no choices in between), 50% of the voters +1 'rule' while 50% of the voters -1 'lose', and formal training in "debate" values being able to win either side of an argument, regardless of an issue's underlying merit. Perhaps avoiding unnecessary polarization of outcomes would be beneficial to social stability.
● In a three way election 34% +1 can beat 34%-1 and 32% simultaneously - minority rule. Can proportional control of outcomes be achieved?
● "Anti-" based speeches do not clarify the intent of the speaker.
● "The great speech" is suspect because, while it presents an agenda, it usually does not clarify what is being "pushed off the table" to realize the agenda. Showing proposed changes to an overall model would be far more informative. "Friendship between nations" has not always been a blessing for the citizens of the nations.
● The social and economic disruptions caused by abrupt changes in leadership philosophy can be enormous.
● "Native land claims" are among the most complex issues that humanity faces.
● A long-term benefit: that continuing refinement of this philosophy by many people may cause corruption in public office to become an unattractive personal choice.

The Manual of Surpluses
Tentative goal: to understand how valued surpluses evolve and disappear.
   Knowledge, skills, tools, and valued surpluses facilitate having choices. Choice is a central element of freedom. Hence valued surpluses can facilitate personal freedom (and civilization) simultaneously. Consider the roles of automation, creation, conservation, imagination, maintenance, mass production, perceived needs, population size, recycling, redistribution, replication, simplification, standardization, synergy, and utilization.

The Manual of Risk and Fate Response
Tentative goal: to understand the limits of appropriate public responsibility for intervening to relieve private misfortune.
   Consider health care, disability assistance, product liability, personal liability, the "value" of life ('priceless' things are frequently treated as though they are worthless), etc. How much? and why?

Glossary - unusual or restricted uses of words herein.

bound : can either exclude dimensions or set limits within given dimensions.

brainspace: previously acquired cognative skills that are fully at your disposal
within two days of preparation.

common sense : the ability to predict and avoid both obvious and obscure risks
in several *dimensions* simultaneously.

cyclic : a system repeats the same sequence of changes, e.g.:
- spring, summer, fall, winter, spring, etc.
- birth, growth, procreation, death.

dimension : is a general direction in which to think or move.
Discovery often creates new dimensions of understanding.
Labels create dimensions. (A very flexible concept.)

judgment : redefined (narrowed) as the ability to predict and realize benefits
in several dimensions simultaneously.

limit : like encountering a stop sign while moving in a particular dimension.
The assumption is that further movement in that dimension would cause harm
to the system.

linearity : as a systems concept - equivalently: superposition.

<u>if</u> input   x1   produces output   y1   and
input   x2   produces output   y2
then input$(a*x1+b*x2)$ produces output $(a*y1+b*y2)$
where a and b are any constants. [4]

Varying inputs have an additive effect on the outputs,
not a synergistic effect on the outputs.
Stretching the concept: if some is good, more is better - to infinity.
While superposition is a useful analytical tool, real systems reach limits
where the assumptions of linearity are no longer valid.

philosophy : the reduction of experience to its perceived essentials.

resilience : the ability to withstand and recover from strain. Not fragile.

synergy : when the whole becomes greater than the sum of its parts.

time shear : occurs when people can fully agree on goals, yet eventually fight
because of different views about <u>when</u> the goals should be reached.

understanding : see *The Peacefully Adaptive School,* top of the page.

## Appendix A - which follows, is a definition of *being "civilized".*

The elements of the definition are intended to be in harmony with (and subordinate to) the elements of *The Peacefully Adaptive School* herein. *Being "civilized"* is a more-easily-described   byproduct   of   investigating   the   elements   of   friendship.

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[4] Ref.: Lynch & Truxal, *Signals and Systems in Electrical Engineering*,
(York PA: The Maple Press Company, 1962), 78.

The Philosophy Works®
Lakeville, Minnesota
USA

The reduction of experiences

to their perceived essentials

are the essence of philosophies.
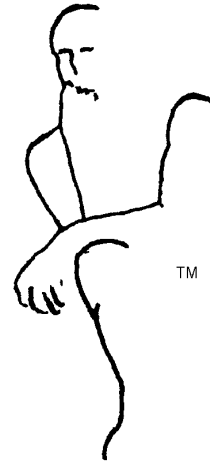
Being **"civilized"**
Version 0.55 - 2004.07.01

Ó 2004 by Jeffrey M. Setterholm
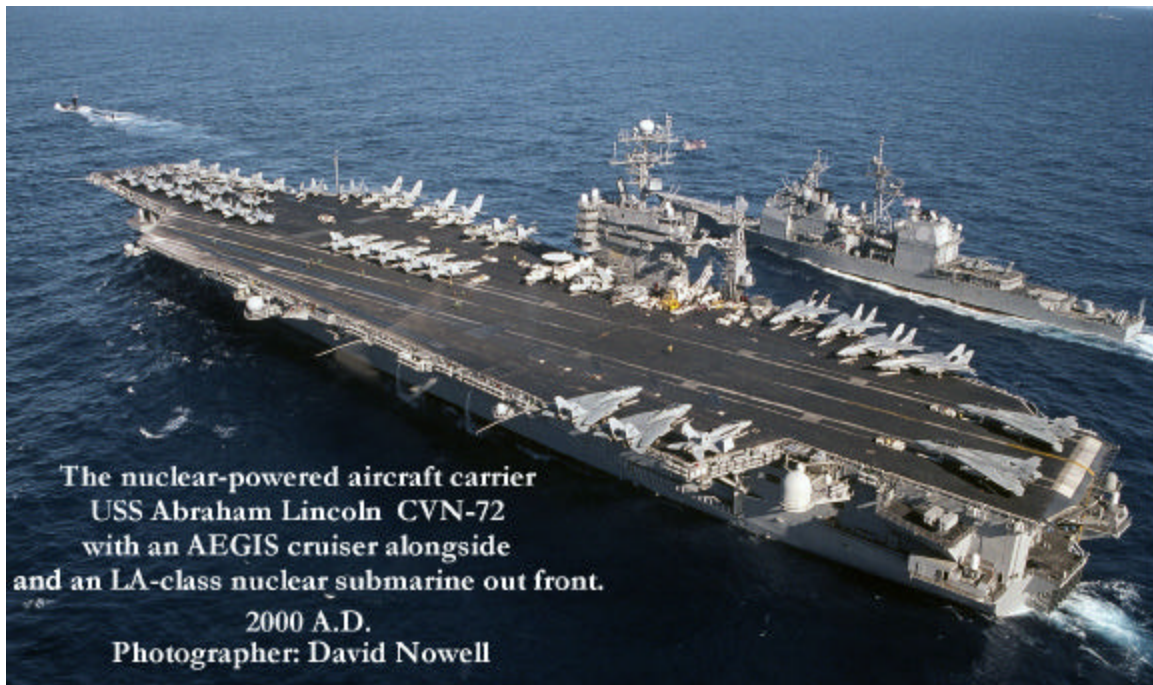(This document may be reproduced,
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Introduction

Text in brown: non-trivial recent changes.

It is possible that the behavior of human beings in a social context is too complex to improve. But think about the myriad of inter-related considerations, decisions and details associated with designing, building, equipping, staffing, and utilizing a nuclear-powered aircraft carrier, the various aircraft of its air arm, and its weaponry. I assert that even figuring out "world peace" would be less complex!

The nuclear-powered aircraft carrier
USS Abraham Lincoln CVN-72
with an AEGIS cruiser alongside
and an LA-class nuclear submarine out front.
2000 A.D.
Photographer: David Nowell

Used with the permission of George Hall.

Professionally, I'm a technologist. In that capacity, I have solved, and have seen others solve, many problems. From my viewpoint, social problems (e.g. how individuals relate) look like just another set of problems. I'm optimistic that solutions of social problems can be found.

The definitions of scientific words are both "useful" and "instructive". Presently, the definitions of social words tend to be both confusing and non-instructive. In the title, "civilized" is in quotes because the word will be (re)defined herein. Many of the elements of the definition came into focus while considering a definition of "friendship". (Eventually, "friendship" may be defined as a relationship between two civilized people, with some additional elements. Further, it has been suggested that "civilized" should encompass how one treats enemies.)

For reference, the 1999 Encarta World English Dictionary defines:

"**civilized**: adj 1. **CULTURALLY ADVANCED** having advanced cultural and social
        development 2. **REFINED** refined in tastes"
                            -and-
  "**civilize:** vt 1 **TEACH ABOUT SOCIETY** to create a high level of culture
        and end barbaric practices in a society or region 2 **MAKE MORE**
        REFINED to teach somebody to behave in a more socially and
        culturally acceptable way"

In the spirit of "civilize" 1, I offer the following multi-element definition, with an associated description of the benefits of each element. The 0.5_ version number supports subsequent improvements.

"civilized": An adjective describing an individual who lives in a society and adheres to the following guidelines:

ELEMENT	BENEFIT
1. Do to other people what you would have them do to you.	Equivalent reciprocity, the ancient "golden rule".
2. Recognize that "offering" and "requesting" are acceptable. "Taking" is not.	Freedom from obligation
3. Be skilled at peacefully communicating "No".	The calm realization of element #2.
4. Have your own clear understanding of "*What is me.*" and "*What is not me.*".	Clear recognition that systems have boundaries.
5. Understand and obey the clear, shared, enforced laws of your society.	Acknowledged decision aids which bound honorable conduct.
6. Recognize that "being accepted" is a key part of human happiness.	Making life mutually pleasant.
7. If experience shows that definitions such as this are inadequate, strive for enduring improvements.	Reduction of social turmoil by adaptive awareness.

Further Brief Discussion

1. Do to other people what you would have them do to you.
Imagine being the person who is on the receiving end of what you plan to do to them. Then assess, under the circumstances, whether or not you willingly accept what's now being done to you while in his/her place. This is, in part, a call for *self-restraint*. More creatively, think about the positive ways that other people might make your life more pleasant, and then consider what subset of those things are within your means to offer to other people. A balance between self-interest and the interests of others is sought.

2. Recognize that "offering" and "requesting" are acceptable. "Taking" is not.
Not all things that might be "given" are perceived as gifts. Hence "giving" isn't assumed to be a "civilized" act. People have both needs and desires, many of which can be met cooperatively with other people, to the net benefit of all.

This (redefinition) element *suggests* that, throughout human history, powerful societies have manifested a great deal of uncivilized behavior toward less-powerful neighboring societies (e.g. colonialism). But the term "civilized" as it is being defined here concerns individual conduct. This definition doesn't encompass many accepted internal functions of government, such as forcing people to sell their land so that roads can be created and improved. When societies are seen as individual entities, this definition seems to have relevance; however, if societies are seen as part of a "global village" then all the complexities of governance (among societies) present themselves. Further careful and thoughtful definition of the "vocabulary of governance" would aid in addressing these broader issues.

3. Be skilled at peacefully communicating "No".
How many opportunities are lost because individuals are "afraid to ask" out of fear that the answer will be "no"? Many, perhaps most of us are socialized such that saying "no" is stressful; including saying no to people who are commonly acknowledged to be complete nuisances, such as telemarketers - whose job it is to take other people's time and attention. If we recognize a peacefully communicated "no" as part of normal discourse, and can accept no as a clear and viable answer, then we won't be nearly as "afraid to ask". Peaceful "no" training will develop the skill, which also provides the low-stress first line of defense when people seem intent on taking things without asking. People who have taken things without permission have identified themselves as uncivilized.

4. Have your own clear understanding of "*What is <u>me</u>.*" and "*What is <u>not me</u>.*".
Such bounds exist explicitly or implicitly in different forms in the various systems of which we are a part. These bounds are often preconceived judgments or opinions that act as decision aids. For many people, matters of faith create bounds at the highest level of consciousness. Our immune systems create exclusionary bounds within our bodies that are far below our conscious awareness.

Having convictions of your own choice exercises your personal freedom. Other individuals are entitled to that freedom as well. The concept of "knowing where you want to go" is related, as is the concept of establishing priorities. Both contribute to personally satisfying use of time and energy. Understanding the bounds that you place on yourself produces economies in your decision-making. In the absence of understanding your own bounds, you risk becoming a victim of someone else's rhetoric.

You will do, be, and have only a finite number of things in your lifetime. Hence your potential critics have infinite choice. A familiar concept is that half-full equals half-empty. You can choose to view "your glass" as half-full. Critics and advertisers offer you an infinitely empty glass of alternatives.

5. Understand and obey the clear, shared, enforced laws of your society.
Scoundrels only exist in the context of broken rules. If the laws of society are ambiguous or not shared, critics can recast "rules" which make well intentioned individuals appear to be scoundrels. In other words, clear, enforced laws are the foundation of civil honor as well as civil order. Societies need to provide such laws, and the penalties associated with violating them. Then, as part of graduating from high school, students can be required to know the laws in some personally accessible way. Obeying the law must be the norm; otherwise excessive mental & physical resources will be diverted to law enforcement and self-defense. Instances of civil disobedience should be non-destructive and advertised in advance.

6. Recognize that "being accepted" is a key part of human happiness.
If you find yourself in a group of people wherein you feel accepted, you'll leave with good feelings. If you're not accepted, you'll probably leave with negative feelings.

Acceptance of other people can be communicated elegantly without the use of words. For example: in communicating acceptance to strangers in a group, there is a significant difference between staring at the floor with a serious look on the face vs. being heads-up with an expression somewhere on the positive-side-of-neutral. Not saying anything simplifies the relationship; the worrisome dark cloud of "unpredictable future obligations", caused by a prudent fear of ill-defined social words, never enters the scene.

Consider also positive uses of attitude. For example: each of us has the power to consider "other people's time" a luxury; thereby, we are living in luxury when we are not alone. Being appreciated is pleasant, too.

7. If experience shows that definitions such as this are inadequate, strive for enduring improvements.
Every society is a product of the collective effort of many people over a sustained period of time. Furthermore, change continuously reshapes many societies to such an extent that predicting what life will be like 200 years in the future is anybody's guess. Hence, understanding the present, an ongoing learning process, improves the likelihood of being able to positively shape a society's future. Peaceful adaptation can reduce social turmoil and may decrease the likelihood of war.

<u>Summary</u>

Around differing *world views* humanity can organize understandings from the discoveries and mistakes made by millions of individual people. Synergistic understandings with an emphasis on simplicity, brevity, clarity, and resilience should be sought.

When *philosophies* are viewed as: *the reduction of experiences to their perceived essentials*, it becomes clear that philosophies can simplify communication, education, and the evaluation of experience and new ideas. Hence philosophies can be broadly applicable to the decisions of everyday life.

Together we can peacefully gather, clarify, organize, synergize and disseminate the useful understandings that people learn, discover, or invent (in the course of their lives) and are willing to share.