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[Line 242](#) th {

\$Revision\$

\* TOC

- + Introduction
- + A. Alien Entities
- + B. The Entities' Environment
- + C. Controlling the Entities
- + D. Social Limits
- + E. Community
- + F. Leader, Follower, Observer
- + Conclusions
- + Appendix. Citation Style
- + Bibliography

[Line 242](#) th {

\$Revision\$

\* TOC

```
#+BEGIN_EXPORT html
<pre>
Introduction
A. Alien Entities
  A.1. Emergent properties
  A.2. Naming the Powers
  A.3. Are the Entities good or evil?
  A.4. How do the Powers keep their order?
B. The Entities' Environment
  B.1. Organizations of Economic Production
  B.2. The Capitalist Economic Eystem
  B.3. Politics
C. Controlling the Entities
  C.1. Challenges to the Social Evolution Story
  C.2. You Do Not Matter
  C.3. The Domination System and How to Change It
  C.4. The Non-Violent Response
  C.5. Restructuring
  C.6. Dilemmas and Dialog
  C.7. Opposite of Healthy Organizations
D. Social Limits
  D.1. Dunbar Number
  D.2. Cell/Body Model
  D.3. Structure
```

E. Community  
[E.1.](#) Definition of Community  
[E.2.](#) What destroys community?  
[E.3.](#) Creating Communities  
[E.4.](#) Boundaries, Transparency  
[E.5.](#) Communication Technologies  
[E.6.](#) Maintaining Community  
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 F. Leader, Follower, Observer  
[F.1.](#) Followers - flaws and duties  
[F.2.](#) Observers - flaws and duties  
[F.3.](#) Structure - selecting good leaders  
[F.4.](#) Leaders - flaws and duties  
 Conclusions  
 Appendix A. Citation Style  
 Bibliography  
 </pre>  
 #+END\_EXPORT

\* Introduction

**Line 314** reformed or broken up, with non-violent  
 they exist for humans, not themselves.

<blockquote>

The key to knowledge is relationship --- personal  
 relationship. It

takes time, maybe years, to really know someone, their  
 strengths and  
 weaknesses, their reliability, whether or not we can trust  
 their

character --- so that we know how to use them to help us in  
 our own

struggles. It's the same with books. Parroting something  
 from a book

is not the same as knowing the subject.{burgess-06}  
 </blockquote>

\* Introduction

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 </blockquote>

- I have read many books and articles on anthropology, sociology, philosophy, and related fields. In addition I have worked 24 years

in two large corporations and 16 years in five startups, so I have

seen and experienced the differences between organizations. This is

a long article, with a lot of incomplete thoughts, so I am working

on a book that will have more to say.

**Line 334** they exist for humans, not themselves.

\*A. Alien Entities\* - We have created large entities---really "legal

fictions"---that control us more than we control them: corporations and

governments are the best examples, but any large organization can become

problematic. They are not alive, and they have no human morals, so I am

calling them /aliens./

\*B. The Entities' Environment\* - Life lives in the physical

**Line 356** processes will paralyze large organizati

of people we can "know" and trust; that cognitive limitation (100 to 230

people) is called the Dunbar Number.

\*E. Community\* - 50 to 150 people is a basic size for a human community.

Healthy communities are the key to controlling large organizations.

However, large organizations and related systems have fragmented our

society so that there are very few "true" communities left. Nonetheless,

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of people we can "know" and trust; that cognitive limitation (100 to 230

people) is called the Dunbar Number.

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fragmented our society so that few "true" communities are

there are effective techniques for creating and maintaining communities, and many of these techniques can also be used by small groups inside large organizations.

\*F. Leader, Follower, Observer\* - Leaders are important, but we need good ones! Followers are important too. And their /duty/ is to keep the leaders in line.

left. Nonetheless, there are effective techniques for creating and maintaining communities, and many of these techniques can also be used by small groups inside large organizations.

\*F. Leader, Follower, Observer\* - Leaders are important, but we need good ones! Followers are important too. And their /duty/ is to keep the leaders in line.

## \*\* Solutions?

We are facing a multi-dimensional problem with many likely causes, and many points can be easily disputed. The most disingenuous way to do that

**Line 383** attempts at trying multiple solutions.

```
<blockquote>
  "Anything of significance is overdetermined. Everything
  worth thinking
  about has more than one cause." Repeat after me: "For any
  single thing
  of importance, there are multiple reasons." Again, *for any
  single
  thing of importance, there are multiple
  reasons.*{berry-01:loc2785}
</blockquote>
```

In other words: /A problem with multiple causes requires multiple

**Line 405** organizations to move them away from the

getting emotional? It's only business," or worse, "I'm just following orders."

We are facing a multi-dimensional problem with many likely causes, and many points can be easily disputed. The most disingenuous way to do that

**Line 416** attempts at trying multiple solutions.

```
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  single thing
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  b>{berry-01:loc2785}
</blockquote>
```

In other words: /A problem with multiple causes requires multiple

**Line 438** organizations to move them away from the

getting emotional? It's only business," or worse, "I'm just following orders."

Governmental processes can resolve many issues. But governments must be "controlled" by humans, not by alien entities or by their own alien tendencies. Humans, with souls and ethics, are needed to suggest solutions. Communities are at the lowest level with the energy to organize around such solutions.

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**Line 452** When I describe the elements in this art

their feelings of isolation and despair. Then, when I mention authentic community as a first step, they light-up. Yes, but where, how, and with whom? The rest of this article explores those questions. But first,

let's look at the problem in more detail.

**Line 485** When I describe the elements in this art

their feelings of isolation and despair. Then, when I mention authentic community as a first step, they light-up. Yes, but where, how, and with whom? The rest of this article explores those questions. But first,

let's look at the problem in more detail. This is a big complex problem--it will not be solved with "sount bites."

<blockquote>

\*Note:\* I will often say "our culture." By that, I mean the "WEIRD"

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**Line 468** let's look at the problem in more detail

</blockquote>

**Line 502** let's look at the problem in more detail

</blockquote>

<blockquote>

See "Appendix B. Bibliographic Reference Key" for a description of the reference notation style used in this article.

</blockquote>

<blockquote>

See "Appendix A. Citation Style" for a description of the reference notation style used in this article.

</blockquote>

\* A. Alien Entities

\* A. Alien Entities

- <blockquote>

All of us deal with the Powers That Be. They staff our hospitals, run

City Hall, sit around tables in corporate boardrooms, collect our taxes, and head our families. But the Powers That Be are more than just the people who run things. They are the systems themselves, the institutions and structures that weave society into an intricate fabric of power and relationships. These Powers surround us on every side. They are necessary. They are useful. We could do nothing without them. Who wants to do without timely mail delivery or well-maintained roads? But the Powers are also the source of unmitigated evils.

- <blockquote>

From The Powers That Be: Theology for a New Millennium,  
by Walter  
Wink{wink-03:p1}

- From: <i>The Powers That Be: Theology for a New Millennium,</i> by

Walter Wink{wink-03:p1}

- <blockquote>All of us deal with the Powers That Be. They staff

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</blockquote>

- Walter Wink's statement about "the Powers That Be" is the first

**Line 501** Paul's letters to some early churches we

the church." When you go to different churches, even ones in the same denomination, they will have different levels of friendliness. Each church /feels/ different. That difference comes from their different

corporate identities, or "angels."

Scientists have known for some time that when you have "interacting actors," they can lead to "emergent properties" that could not be known

**Line 552** that they are "owned" by large corporati

/their/ purposes. AI can destroy truth and trust between people and groups.

AI can generate lots of plausible false narratives. Eventually even true stories will not be trusted. Truth and trust are required for the connections that hold organizations together. For one solution, see my

Medium article "Photographic Evidence is Dead"

(<https://medium.com/slow-engineering/photographic-evidence-is-dead-e9b495aca7b0>).

Trying to identify AI-generated text or images is the wrong direction!

We need to identify things that are created by or verified by trusted

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</blockquote>

- Walter Wink's statement about "the Powers That Be" is the first

**Line 534** Paul's letters to some early churches we

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or organizations. In other words the /reputation of the source/ is the

humans or organizations. In other words the /reputation of the source/  
is the important part.

important part.

\*\* [A.2](#). Naming the Powers

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[Line 634](#) in more detail in my book.

[Line 666](#) in more detail in my book.

+ Countries

+ Countries

\*\*\* Divide and conquer

\*\*\* Divide and conquer:

+ Discourage organized groups

+ Discourage organized groups

[Line 645](#) in more detail in my book.

[Line 675](#) in more detail in my book.

+ Encourage "Us vs Them" thinking

+ Encourage "Us vs Them" thinking

\*\*\* Use human "flaws" to manipulate people

\*\*\* Use human "flaws" to manipulate people:

+ Vulnerability to peer pressure

+ Vulnerability to peer pressure

[Line 661](#) in more detail in my book.

[Line 691](#) in more detail in my book.

+ Make decisions that violate "common sense"

+ Make decisions that violate "common sense"

\*\*\* Specialization

\*\*\* Specialization:

+ Encourage specialists to "Stay in your lane"

+ Encourage specialists to "Stay in your lane"

[Line 669](#) in more detail in my book.

[Line 699](#) in more detail in my book.

+ Keep the whole plan invisible.

+ Keep the whole plan invisible.



**\*\*\* Entertainment**

+ Make unimportant amusements widely available

[Line 680](#) in more detail in my book.

+ Make entertainment a "spectator sport," with no active engagement by the viewer

**\*\*\* Entertainment:**

+ Make unimportant amusements widely available

[Line 710](#) in more detail in my book.

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**\*\*\* Standardized Schooling**

+ Create a strict hierarchy of leader/followers

[Line 748](#) Initially, they were created to serve a

hard for a small group to implement. The corporations were chartered by states so that their power could be monitored and controlled, and their charter contained time and project limits. Before the American Civil

War, corporations were also routinely dissolved.  
{grossman-01}

After the Civil War corporations were not dissolved. They were mostly left alone, because it takes some effort to create a company. Most

[Line 806](#) their Potlatch gatherings.

<blockquote>

- The status of any given family is raised not by who has the most resources, but by who distributes the most resources. The hosts

demonstrate their wealth and prominence through giving away goods.

**\*\*\* Standardized Schooling:**

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<blockquote>

- The status of any given family is raised not by who has the most resources, but by who distributes the most resources. The hosts

demonstrate their wealth and prominence through giving away

- ...

goods.<br> ...

- Potlatching was made illegal in Canada in 1884 in an amendment to the

- Potlatching was made illegal in Canada in 1884 in an amendment to the

Indian Act. To some extent, this was at the urging of missionaries and

Indian Act. To some extent, this was at the urging of missionaries and

government agents who considered it "a worse than useless custom" that

government agents who considered it "a worse than useless custom" that

was seen as wasteful, unproductive, and contrary to 'civilized values'

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of accumulation.

of accumulation.<br>...

- ...

- The potlatch ban was repealed in 1951.{wikipedia-68}</blockquote>

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**Line 837** fragile than a decentralized system whic

**Line 866** fragile than a decentralized system whic

\*\*\* "The Tragedy of the Commons" is wrong

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"The Tragedy of the Commons"{hardin-01} is an oft-quoted essay by

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Garrett Hardin. Hardin claimed that a "commons" -- a resource shared

Garrett Hardin. Hardin claimed that a "commons"--a resource shared

equally by many people who are free to use it as they see fit -- would

equally by many people who are free to use it as they see fit--would

inevitably "bring ruin to all." But Hardin was wrong, as Elinor Ostrom

inevitably "bring ruin to all." But Hardin was wrong, as Elinor Ostrom

points out{stone-04}. His argument assumes that individuals will only

points out{stone-04}. His argument assumes that individuals will only

<i>be in it for themselves</i> and that no one will try to stop them if

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**Line 876** Commons is to create trusts to manage th

**Line 905** Commons is to create trusts to manage th

increasing costs on a resource to ensure it lasts. The increased cost

increasing costs on a resource to ensure it lasts. The increased cost

would lead to recycling or finding alternatives. Of course as a

would lead to recycling or finding alternatives. Of course as a

resource gets close to being used up, the cost of extraction will

resource gets close to being used up, the cost of extraction will

naturally go up. ut a trust will move that future cost closer to the present time, to force new technology to use a resource better, rather than using technology to extract more of a dwindling resource.

naturally go up. But a trust will move that future cost closer to the present time, to force new technology to use a resource better, rather than using technology to extract more of a dwindling resource.

**Line 1024** algorithm using the 2020 census data.

#+END\_EXPORT

Olson's sample maps have been available since 2011. One person, Olson, accomplished this using only a PC--it is not hard! So why are state and federal governments not using Olson's method? Are they incompetent? Or are they admitting that they do not want fairly drawn districts?

**Line 1053** algorithm using the 2020 census data.

#+END\_EXPORT

Olson's sample maps have been available since 2011. One person, Olson, created maps for all Senate and House districts for all 50 states using only a PC--it is not hard! So why are state and federal governments not using Olson's method? Are they incompetent? Or are they admitting that they do not want fairly drawn districts?

\* C. Controlling the Entities  
- <i>or Taming the Evil Aliens</i>

**Line 1093** These freedoms are very much curtailed t  
"owned" by someone or a nation, moving is very hard.

+ \*Freedom to experiment with different social relationships\* -

Self-organizing groups are examples of this freedom, but they are not common, because most implode from lack of the right communication tools.

In past cultures, individuals could decide to not obey others. Force or

**Line 1161** and will that makes them important. Thes

\* C. Controlling the Entities  
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**Line 1122** These freedoms are very much curtailed t  
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+ \*Freedom to experiment with different social relationships\* -

Self-organizing groups are examples of this freedom, but they are not common, because most implode from a lack of good communication tools.

In past cultures, individuals could decide to not obey others. Force or

**Line 1190** and will that makes them important. Thes

violence to "win," but all they win is another violent group of people.

Even the stories of non-violent "heroes" can be misleading, because

individuals mean nothing if others do not notice them or help them. I

What if Rosa Parks (the black woman who would not go to the back of the

bus) had had no friends or family? Would her action have caused a

change? Not likely. She caused change because others understood what she

was doing and helped spread her story. She only started a change that

was ready to happen. Not incidentally, she was part of an organization

that was training people to bring about change. She knew she was not

alone!

In no way am I disparaging Rosa Parks' role in the Civil Rights

movement. The NAACP and the Montgomery protest movement highlighted her

**Line 1251** Community</i>{korten-01}, Korten writes

+ Meaning - How do we find meaning in life?

In his "Imperial Empire" chapter, he shows the stories imposed by his

imagined culture, which are much like those of our current culture:

+ Prosperity - The elites and powerful companies will bring prosperity

to all. Individuals can be rewarded and brought into the elite class.

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**Line 1280** Community</i>{korten-01}, Korten writes

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**Line 1270** imagined culture, which are much like th

If you want to replace this culture, new stories must answer the three questions. Korten offers some stories that might work for an "Earth Community" culture. The hard part is how to transition to new stories.

My own opinion is that some "transition stories" will need to be created first

**Line 1299** imagined culture, which are much like th

If you want to replace this culture, new stories must answer the three questions. Korten offers some stories that might work for an "Earth Community" culture. The hard part is how to transition to new stories.

My own opinion is that first some "transition stories" will need to be created.

Cutural stories are so important that Korten wrote a whole book on them: *Change the Story, Change the Future: A Living Economy for a Living Earth.* {korten-05}

\*\*\* Riane Eisler

\*\*\* Riane Eisler

**Line 1290** The domination system is maintained with

corrected with violence. Violent change of a domination system will just replace it with another domination system.

Change has to happen within an organization. But external non-violent actions can push the organization towards making internal changes.

Walter Wink says the primary approach to controlling "evil"

**Line 1478** matters," {jacobs-01}, Jacobs lists the m defined:

<blockquote>

Moral Values

**Line 1323** The domination system is maintained with

corrected with violence. Violent change of a domination system will just replace it with another domination system.

Change has to happen within an organization. And external non-violent actions can push the organization towards making internal changes.

Walter Wink says the primary approach to controlling "evil"

**Line 1511** matters," {jacobs-01}, Jacobs lists the m defined:

<blockquote>

+ \*Harm/care.\* It is wrong to hurt people; it is good to relieve

</blockquote>	suffering.
+ /*Harm/care.* It is wrong to hurt people; it is good to relieve suffering./	+ *Fairness/reciprocity.* Justice and fairness are good; people have certain rights that need to be upheld in social interactions.
+ /*Fairness/reciprocity.* Justice and fairness are good; people have certain rights that need to be upheld in social interactions./	+ *In-group loyalty.* People should be true to their group and be wary
+ /*In-group loyalty.* People should be true to their group and be wary of threats from the outside. Allegiance, loyalty, and patriotism are virtues; betrayal is bad./	of threats from the outside. Allegiance, loyalty, and patriotism are virtues; betrayal is bad.
+ /*Authority/respect.* People should respect social hierarchy; social order is necessary for human life./	+ *Authority/respect.* People should respect social hierarchy; social order is necessary for human life.
+ /*Purity/sanctity.* The body and certain aspects of life are sacred. Cleanliness and health, as well as their derivatives of chastity and piety, are all good. Pollution, contamination, and the associated character traits of lust and greed are all bad./	+ *Purity/sanctity.* The body and certain aspects of life are sacred. Cleanliness and health, as well as their derivatives of chastity and piety, are all good. Pollution, contamination, and the associated character traits of lust and greed are all bad. </blockquote>
"Liberals" and "Conservatives" often agree that the first two are important (Harm/care and Fairness/reciprocity). The differences often	"Liberals" and "Conservatives" often agree that the first two are important (Harm/care and Fairness/reciprocity). The differences often
<a href="#">Line 1507</a> values can be good for community cooperation where stopping at a red light is optional. Of course, there are exceptions: The harm/care value overrides the authority/respect	<a href="#">Line 1538</a> values can be good for community cooperation where stopping at a red light is optional. Of course, there are exceptions: The harm/care value overrides the authority/respect

dimension for emergency vehicles. Emergency vehicles are given more authority over the red light law. (My own liberal perspective would add a caveat to the last three values: They can be good *as long as* they are not enforced through domination (shaming, fear, or violence).)

Notice how these "moral values" are often at the foundation of arguments about how groups are organized. For example, hierarchy vs. distributed

**Line 1583** Mobs, to tease out some opposite element

elements might help a group steer itself in a good direction or serve as a caution if the bad elements start to appear.

For example (from "How Can You Tell If It Is A Dangerous Cult?

Characteristics of Cult Groups" {alich-01}):

+ "Questioning, doubt, and dissent are discouraged or even punished."

Opposite: Reward questioning. But it needs to be kept in the context

**Line 1762** much bigger changes than 500 isolated in

Creating more communities will provide people with more meaning and security than the current culture, and they can "tame" the larger

organizations. That is why the Community section of my book is bigger than the others.

dimension for emergency vehicles. Emergency vehicles are given more authority over the red light law. My liberal bias wants to add a caveat to the last three values: They can be good *as long as* they are not enforced with domination (shaming, fear, or violence).

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\*\* [E.2](#). What destroys community?

**[Line 1771](#)** Knowing what destroys community might he

community, or at least make community possible. Here are some factors destructive of community:

+ Money - money removes the connections that come from obligations and

the desire to offer mutual aid. When you have settled all obligations

with others (using money), there is no need to stay connected to them.

And yet money is also needed for a community to survive in our current culture.

+ Mobility -- Individuals in our current American culture tend to move

to wherever the jobs are. "Always move to a better job" seems like common sense.

+ Lack of Trust - It takes time to build trust. That is hard if people

move around a lot.

+ Time - Hurry, get things done, don't take too long to find good

decisions.

+ Individualism vs. Security - Individuals are on their own; communities

can provide security. Most of the U.S. culture seems to be pro-individual and pro-corporation while discouraging small /effective/ communities. That is, it is anti-tribe. /Tribalism/ has

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**[Line 1801](#)** Knowing what destroys community might he

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can provide security. Most of the U.S. culture seems to be pro-individual and pro-corporation while discouraging small /effective/ communities. That is, it is anti-tribe. /Tribalism/ has



become a dirty word. Sure, there are problems with tribalism, but eliminating tribalism has led to more isolation and loneliness.

+ Too much sweetness - This can lead to pseudo-community. Communities

need truth and trust; always being "nice" when you are actually upset  
is not being truthful. NVC (non-violent communication) and other communication tools can help you express your hurt without unintentionally hurting others.

+ Evil People -- Some people, who are so damaged as to qualify as

"evil," can actually make it hard for communities to form. If these people are leaders, that is obviously a huge problem.

**Line 1870** group can do their own experiments.

can be quickly identified and addressed.

+ Transparency outside of group cannot be 100% or it cannot function

as a group. It cannot be 0%, because it need interact with other groups for things like money. The boundary needs to be "permeable;"

how do people outside of a group interact with the group?

+ Rituals (or rules) are needed to know who is in a group, their role, and how they can move into different roles. In other words, a group

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**Line 1905** followed by a brief explanation of each:

is only used to get a quick understanding of consensus; it is not used to lock-in a binding decision.

**\*a. Forum - From Zegg, Tamera\***

I first came across the Forum process when I attended a New Culture Autumn Camp in 2013. The forum experience was so powerful that I went

**Line 1933** can step in to help or control.

You can find a full description of the "ZEGG Forum Rules & Guidelines" at {devi-02}.

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**<b>a. Forum - From Zegg, Tamera</b>**

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**Line 1964** can step in to help or control.

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**\*b. Non-Violent Communication (NVC) - From: Marshall Rosenberg\***

According to Marshall Rosenberg, language that is used to control, manipulate, or label a person is violent, because it often makes

**Line 1947** more ways to meet it than we first assum

There are a lot of resources for learning NVC. Mainly it takes practice.

**\*c. Convergent Facilitation - From: Miki Kashtan\***

While NVC requires practice and knowledge of the process, Miki Kashtan has come up with a facilitated structure that walks people through an

**Line 1958** Breakthrough Collaborative Decisions</i>

**<b>b. Non-Violent Communication (NVC) - From: Marshall Rosenberg</b>**

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**<b>c. Convergent Facilitation - From: Miki Kashtan</b>**

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**Line 1989** Breakthrough Collaborative Decisions</i>

The following is an outline of the steps.

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+ **\*Criteria Gathering\*** - What is important to everyone in the group?

Something that the speaker recognizes as capturing the essence of  
 what's important to them, that is at the same time  
 noncontroversial  
 for others in the group.

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Something that the speaker recognizes as capturing the essence of  
 what's important to them, that is at the same time  
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+ **\*Proposal Creation\*** - Does anyone have a way forward that addresses

all the criteria (needs) on the list? Participants are now shifting  
 their intention to serving the common good rather than  
 advocating for  
 their own position or expressing their own needs.

+ **<b>Proposal Creation</b>** - Does anyone have a way forward that addresses

all the criteria (needs) on the list? Participants are now shifting  
 their intention to serving the common good rather than  
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 their own position or expressing their own needs.

+ **\*Decision Making\*** - Can the group come to a decision that everybody

can accept as their own? The purpose of this phase is to convert one  
 of the proposals to a decision, or find some other  
 combination of  
 strategies that will amount to a decision. This path brings forth,  
 with amazing speed, the core issues that need to be  
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 decision can truly be acceptable to all.

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 with amazing speed, the core issues that need to be  
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 decision can truly be acceptable to all.

+ **\*Outliers --\*** Do some members stubbornly remain outside the group

consensus? What gifts do these persons bring to the group? Consider  
 the possibility that they have issues, concerns, or ideas that may be  
 essential for the group to consider.

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 the possibility that they have issues, concerns, or ideas that may be  
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**\*d. Consensus\*****<b>d. Consensus</b>**

Consensus means an agreement or acceptance by all members of the community. It does not require 100% whole-hearted "yeses." But negative

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[Line 1989](#) seems to go on and on with no resolution

[Line 2020](#) seems to go on and on with no resolution

big issues in the group. NVC or Forum might be needed to find out what is not being heard.

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**\*e. One-No-Vote - From: Morehouse\*****<b>e. One-No-Vote - From: Morehouse</b>**

I investigated a community of 50 to 60 people called Morehouse{lafayettmorehouse-02}. Their decision process is

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[Line 2006](#) In Morehouse's "Basic Sexuality" course,

[Line 2037](#) In Morehouse's "Basic Sexuality" course,

they see the one-no-vote as an expression of /love/ for everyone in the community. /Every person matters./

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**\*f. Do-ocracy - from NoiseBridge{noisebridge-03}\*****<b>f. Do-ocracy - from Noisebridge{noisebridge-03}</b>**

Do-ocracy is a system in which individuals are encouraged to simply DO things, without waiting for the community to permit or approve their

Do-ocracy is a system in which individuals are encouraged to simply DO things, without waiting for the community to permit or approve their

actions. It originated in the San Francisco hacker community

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NoiseBridge, where the prime directive was a quote from the /Bill and

Noisebridge, where the prime directive was a quote from the <i>Bill

Ted/ movies: "Be excellent to each other." And the do-ocracy poster

and Ted<i> movies: "Be excellent to each other." And the do-ocracy

states, "If you want something done, DO IT. But remember to be excellent to each other while doing so."

poster states, "If you want something done, DO IT. But remember to be excellent to each other while doing so."

The main principles, as stated on the NoiseBridge website, are:

+ Be accountable

**Line 2032** The main principles, as stated on the No

+ Do-er's Decide, Non-Do-er's Stand Aside

\*g. Hot-Seat - from New Culture\*

I have not found a source for this, but here is how I have played this game with others.

**Line 2049** game with others.

"Thank-You." At that point they should stop---the question was answered enough for the questioner.

\*h. Community Building - From: FCE, Scott Peck\*

Use Scott Peck's community building process for times when the group seems to be drifting apart. His process has been shown to be very

**Line 2070** There are usually four main stages in th

For details see <i>The Different Drum: Community Making and Peace,</i> by M. Scott Peck {peck-01}.

\*i. Restorative Justice\*

Some harm has occurred in the group. How can harmony be restored? The Restorative Justice process has elements of NVC and Forum. The important

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**Line 2080** game with others.

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<b>i. Restorative Justice</b>

Some harm has occurred in the group. How can harmony be restored? The Restorative Justice process has elements of NVC and Forum. The important

**Line 2108** From "Restorative justice" {wikipedia-42}

+ What do the offender(s) deserve?

\*j. Plenary\*

This process is used to identify all the possible options.  
Unless all  
the people involved will be voting, this will likely be a  
multiple day

**Line 2206** book <i>A World Waiting to Be Born</i>.{

+ Civility in discussions is essential.

+ -- The group needs to be self-aware, that is, aware of how  
is it  
perceived outside of the group. (This is called "Group  
consciousness.")

**Line 2246** Here are my main take-aways from studyin

+ Conflicts need to be managed, not avoided. Use them to  
increase all  
members' understanding of each other.

+ Groups should be "hard to join, easy to leave."

+ What are the joining and exit processes?

**Line 2256** Here are my main take-aways from studyin

**Line 2139** From "Restorative justice" {wikipedia-42}

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This process is used to identify all the possible options.  
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+ Civility in discussions is essential.

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it  
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**Line 2277** Here are my main take-aways from studyin

+ Conflicts need to be managed, not avoided. Use them to  
increase all  
members' understanding of each other.

+ Groups should be "hard to join, easy to leave." (I would  
question  
the "easy to leave" part. Yes, you don't want people who  
cause  
continual problems, but "Flight" is one of the Avoidances  
that  
breaks up communities. Let the discussions begin.)

+ What are the joining and exit processes?

**Line 2290** Here are my main take-aways from studyin

+ Have only a small number of internal levels. For example: guest, member, board member.

+ I would question the "easy to leave" part. Yes, you don't want people who cause continual problems, but "Flight" is one of the Avoidances that breaks up communities. Let the discussions begin.

+ Cliques are a potential problem that needs to be managed (see Pairing).

+ Have only a small number of internal levels. For example: guest, member, board member.

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[Line 2331](#) would like to admit.

[Line 2361](#) would like to admit.

### \*\*\* The Dilemma of Obedience, Experiments

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+ \*The Wave\*<sup>{jones-03}</sup> was an authoritarian experiment. A Palo Alto high-school history teacher responded to students who said the Nazi kind of control would not happen in the US---people would object. He set up an experiment for them. At the end of the short experiment, the students had unwittingly become perfect Nazi followers.

+ \*The Stanford Prison Experiment\*<sup>{wikipedia-50}</sup> - An authoritarian experiment in which students, playing the role of "guards," were put in charge of other students who played the role of "prisoners." The results were troubling:

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+ The "guards" became abusive.

+ The "prisoners" became submissive.

(One caveat:, In the book *Corruptible*{klaas-01}, the results of this experiment were questioned, because the participant selection and directions were biased.)

+ *\*Blue Eyes, Brown Eyes\**{bloom-02} - A discrimination experiment in which an elementary-school teacher shows eight- and nine-year-old White children what it is like to be Black in America by dividing them on the basis of their eye color and treating the different groups differently.

of "prisoners." The results were troubling. The "guards" became abusive. The "prisoners" became submissive. (A caveat: In the book *Corruptible*{klaas-01}, the results of this experiment are questionable, because the participant selection and directions were biased by using the word "prison"--that could have attracted abusive people.)

+ **Blue Eyes, Brown Eyes**{bloom-02} - A discrimination experiment in which an elementary-school teacher shows eight- and nine-year-old White children what it is like to be Black in America by dividing them on the basis of their eye color and treating the different groups differently.

+ *\*Milgram's Experiment\**{milgram-01} -- Another authoritarian experiment. In this one, a volunteer "teacher" shocks a "learner" (supposedly another volunteer, but actually a collaborator with the experimenter) with supposedly larger and larger shocks. The experiment showed that many people would accept the experimenter's commands to

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increase the shock level even when the "learner" was begging them to stop.

commands to increase the shock level even when the "learner" was begging them to stop.

These experiments show the dangers of blind acceptance of authority.

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They cannot be reproduced today because they would violate the ethical rules for participants (participants are now told they are free to not

Some of the experiments cannot be reproduced today because they would violate the ethical rules for participants. Participants are now told

follow the directions and they can stop and leave at anytime). However,

they are free to not follow the directions and they can stop and leave

they remain warnings we would do well to heed.

at anytime. However, we would do well to heed the results from these past experiments.

\*\*\* Fear-induced engagement

\*\*\* Fear-induced engagement

[Line 2387](#) things.

[Line 2416](#) things.

\*\*\* Follower Duties

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Followers can turn a good leader into a bad leader. See the film "Holy

Followers can turn a good leader into a bad leader. For an example of

Hell" {allen-02} for an example.

this, see the documentary "Holy Hell" {allen-02} which is about the Buddhafield cult.

Here are some ways in which followers can help leaders stay true to their responsibilities:

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[Line 2443](#) discussing.

[Line 2473](#) discussing.

\*\*\* Hierarchy

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Hierarchy, flat or deep, isn't the important part. How the leaders are

Hierarchy, flat or deep, isn't the important part. How the leaders are

picked and evaluated is the important part. See section F3, Leaders..

\*\*\* Wealth and Power

[Line 2507](#) the important parts of transitioning fro

+ A leader needs periods of emptiness to contemplate.

+ A true leader discourages dependency on him- or herself.

+ Leaders should focus on the group as a whole, not much on individuals.

[Line 2597](#) hold positions of power.

Large organized groups, "Entities" can become a "Power," taking on a personality and have goals that are independent from the goals of the individuals in the group. I'm calling the Powers are "Alien" because they are not living. As Wink points out, the Powers are need; we have created them for a purpose. However they can become evil when they only serve themselves and cause harm to us and life on our planet.

[Line 2651](#) only serve themselves and cause harm to protect us from the climate emergency.  
{salamon-01:loc238}  
</blockquote>

<i>The Dawn of Everything</i> points out that new understandings from

picked and evaluated is the important part. See section [F.4](#). Leaders.

\*\*\* Wealth and Power

[Line 2537](#) the important parts of transitioning fro

+ A leader needs periods of emptiness to contemplate.

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Anthropology and Archaeology teach us that *our existing societies are not a necessary culmination from obvious deterministic paths:*

from Anthropology and Archaeology teach us that *our existing societies are not a necessary culmination from obvious deterministic paths:*

<blockquote>

[This] means we could have been living under radically different

<blockquote>

[This] means we could have been living under radically different

**Line 2683** Here's what I hope you will do after rea

that in a community, your actions will be amplified by the support of others.

**Line 2714** Here's what I hope you will do after rea

that in a community, your actions will be amplified by the support of others.

#### \* Appendix. Citation Style

+ \*Citation (NAME-NN)\* - This is not a typical citation style. The "NAME-NN" part is a unique identifier in my personal Bibliography Data

#### \* Appendix A. Citation Style

+ \*Citation (NAME-NN)\* - This is not a typical citation style. The "NAME-NN" part is a unique identifier in my personal Bibliography Data

**Line 2698** Here's what I hope you will do after rea

+ \*Time Location in a Video/Audio (NAME-NN:Ns) or (NAME-NN:Nm:Ns)\* -  
Number of seconds, or minutes into a video or audio file.

**Line 2729** Here's what I hope you will do after rea

+ \*Time Location in a Video/Audio (NAME-NN:Ns) or (NAME-NN:Nm:Ns)\* -  
Number of seconds, or minutes into a video or audio file.

+ \*URL Links and Alt links\* - Web page could go missing or be changed from when it was viewed, so the Alt links will usually go to an Internet Archive page.

+ \*URL Links and Alt links\* - Web pages could go missing or be changed from when it was viewed, so the tinyurl Alt links will usually go to an Internet Archive page.

+ \*Append to Link (NAME-NN:+url)\* - If you see a reference like this,  
then append the text after '+' to the URL link or Alt link for the

+ \*Append to Link (NAME-NN:+url)\* - If you see a reference like this,  
then append the text after '+' to the URL link or Alt link for the

Diff format:

Removed from v.1.37

Colored



Show

changed lines

Added in v.1.43

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