

Hello there!

This is a copy of an original blogpost with some minor revisions. It originated from a first five day meeting in which the collective attempted writing down their conclusions after the first longer-termed experiments.

Content wise it somehow made it into the book, though this stump itself has never been developed any further.

We find it interesting enough though to have it listed in this section, as you may get an impression of how we proceed in voicing opinions that we have derived from our actual experiments and their analysis.

We hope we can render a full and accurate translation of our book by 2021.

Conscious Evolution Collective

The Lack of Appraisal

Or: Are you denying a "good core" in humans?

In the various feedbacks to the Essay there has been one frequently recurring topic, namely whether the Essay isn't propagating a way too negative concept of modern man.

This "criticism" has been expressed from various angles. Seen through the concept of 'Spiral Dynamics' with which we operate as a reference system, it can be backtracked to the meme the person spoke from.

The most frequent feedback has been expressed from the perspective of the Green Meme¹: "Too little appraisal / not loving enough" is the basic notion there.

Not surprisingly, the Orange Meme expressed the creed that human beings simply are not able to create non-hierarchical cooperation without being governed by rules and laws. And accordingly, the Blue Meme: "Too little hope and lack of trust in God or Gaya." (Or whatever higher force we're supposed to entrust our fate to.)

The underlying doctrine of all these angles seems to be that the human being somehow possesses a "good core" to which (s)he has access, while the Essay allegedly negated its very existence.

¹ That doesn't necessarily argue for statistical relevance, but rather indicates that our intersection with people of this state of consciousness might be the largest. Likely so, as this is the meme currently clustering around the so called intentional community movement, which is where our project originated from.

How this conclusion could have been drawn caused some irritation, for the Essay doesn't even raise the question of any core. We identify here the underlying paradigmatic thinking of the structure. The reason to not raise the topic has been (and remains to be), that in the context of an empirical and practical experiment such as ours this question simply possesses absolutely no relevance. For there can be little doubt, in individual life as well as on the global level the alleged "good" (the right God, the correct social order etc.) has been and is permanently abused to justify its obvious opposite, actions that do not serve life as a whole. We, as a collective, are destroying the biosphere and are living a life at the expense of the future of our species. If at all, the alleged "good" has validity then only within boundaries of separation, validity for a certain group of privileged and/or likeminded people. And only onto those the good of the core is bestowed.

This contrary to reality, for we live on a planet on which life must be considered a singular community of humans as an integral part of the biosphere, but we don't adhere to such a holistic perspective. And precisely this misconception, that because of the alleged good core we are good as a people, prevents the necessary complexity of meaningful approaches to sustainable solutions.²

² Just think of the almost perverse exclusion from within the 'rainbow-movement', which on top of its obvious elitistic arrogance ignores its own total absence of sustainability.

As a first explicit statement:

The question whether any human possesses a core, and whether that core might be 'good' in the sense of 'social' or even 'loving' is of no concern for the context of the Essay nor for the project.

The conclusion that the Essay states that there is no good core in humans is a compulsive projection of those who believe in their own goodness and that they can access it.

In this context, Tripler refers to an experiment with rats:

Through empiric validation, it could be proven that a rat which had the choice between a piece of chocolate and rescuing a fellow rat, decides to help. And that, even if the rat fellow doesn't belong to the same pack. Only when the rat is finally threatened by starvation, it chooses to munch the chocolate instead.

Tripler deduces rightly, that *“the fact that we let people drown in sight of the European coast and pretend having no means to rescue them can be considered a perversion of mammal reality.”*

With Wilhelm Reich's system of three layers and our fellow mammals, we find and even agree to the image of a positive social core. Interesting here is though that Reich as well as us can include this “social layer” in an explanation why it doesn't show in real life's actions. Reich explains that unless a complete understanding of the in-between layer, which he calls the perverted layer is achieved, there can be no driveling about a 'core', for that then is simply used to justify a perverted and positively exaggerated self-image.

And what else could that 'understanding' of one's own structure, if at all dared, lead to but to the suggestion of Conscious Evolution?

In Reich's words:

“The surface layer of social cooperation is not in contact with the deep biologic core of one's selfhood; it is borne by a second, an intermediate character layer, which consists exclusively of cruel, sadistic, lascivious, rapacious, and envious impulses. That which is antisocial in man, as a secondary result of the repression of primary biologic urges. [...].

Yet it is not at all possible to bring about a loosening of the character structure of present-day man. [...] It is this unfortunate structuralization that is responsible for the fact that every natural, social, or libidinous impulse that wants to spring into action from the biologic core has to pass through the layer of secondary perverse drives and is thereby distorted. This distortion transforms the original Social nature of the natural impulses and makes them perverse, thus inhibiting every genuine expression of life...”³

The Essay is in line with Reich here, even less strongly so, because the passage of the pure social impulses from the core layer does happen, but too rarely, too short of duration and rather randomly to ascribe any legitimate *actual* relevance to the core layer. The perverted individual, torn between real life and exaggerated self-

³ Wilhelm Reich, Die Massenpsychologie des Faschismus, Köln, 2010. My own translation.

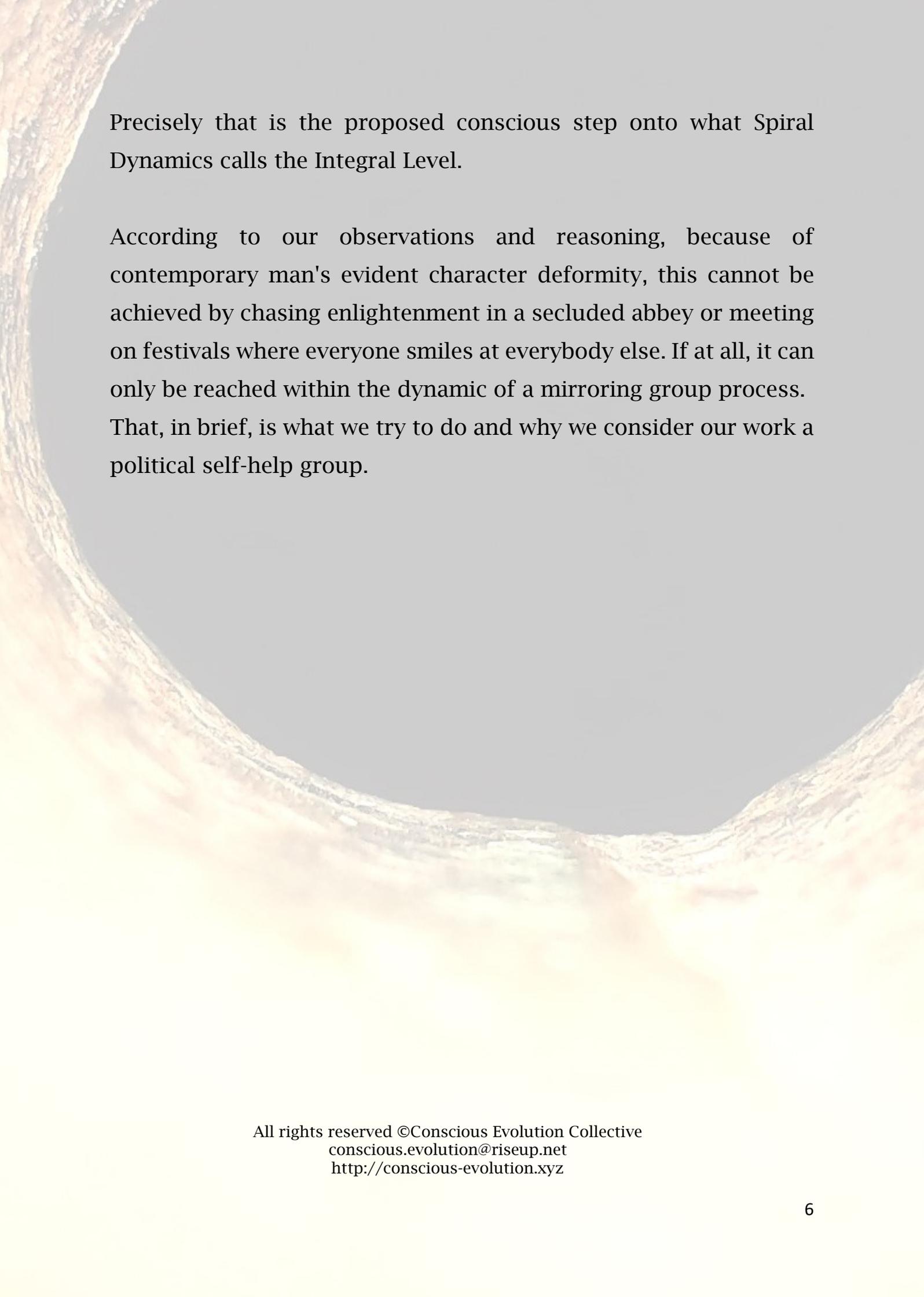
image, too often deludes itself with the idea that it acts 'with good intentions'.

It has to be stressed here that our reasoning doesn't lean on the verification of one theory through another, but on the sober observation of empirical reality in the global, local and direct interpersonal context. From this perspective whether the human being might be social at its core, because this is observed in other pack animals, is not at all a necessary nor a conclusive argument. For as a species we simply might be a meander of evolution, a monstrosity. Who could seriously preclude something like that but irrational faithful believers?

Nonetheless, fact remains, we can modify our behaviour by comprehension and learning to an extent possibly no other creature on this planet can. In this respect the hope for Conscious Evolution doesn't have to rely on the belief in a good core that one may only have to magically dig out or access. Realistic hope is grounded in the observable human abilities of comprehension, deliberation and reflective learning.

And this perspective of hope is by no means anywhere near a negative or pessimistic view on life and humans.

Why should one not be able to realize one's selfishness, and how that must inevitably lead to a global overkill where everybody loses, to then utilize this insight to generate a peripheral, comprehensive view and way of acting by conscious *choice*?



Precisely that is the proposed conscious step onto what Spiral Dynamics calls the Integral Level.

According to our observations and reasoning, because of contemporary man's evident character deformity, this cannot be achieved by chasing enlightenment in a secluded abbey or meeting on festivals where everyone smiles at everybody else. If at all, it can only be reached within the dynamic of a mirroring group process. That, in brief, is what we try to do and why we consider our work a political self-help group.