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See Appendix CON – Writ & Construction Example

See Appendix DE&A – Disruption Events, Inactive Constructural Elements & Apostasy

See Appendix WR – Writ Examples, Land Grant Writ, Naturalization

“Every age, every culture, every custom and tradition has its own character, its own weakness and its own strength, its beauties and ugliness; accepts certain sufferings as matters of course, puts up patiently with certain evils. Human life is reduced to real suffering, to hell, only when two ages, two cultures and religions overlap... Now there are times when a whole generation is caught in this way between two ages, two modes of life, with the consequence that it loses all power to understand itself and has no standard, no security, no simple acquiescence. Naturally, everyone does not feel this equally strongly.”

– Hermann Hesse, Steppenwolf (1927)

Whac-a-Mole: Solving social problems is like a game of whac-a-mole (or perhaps like sleeping on a lumpy mattress). There is no perfect society and any society that thinks it is perfect has a bigger problem. The most pressing social problems attract the most attention and generate political will and cultural resources to address the problem. The more radical or determinedly the solution is applied, the more likely it will generate unintended consequences and/or create another vexing social problem. Thus, the strategy for solving social problems is one of carefully fencing in the problem, keeping it from spinning out of control, or merging with other problems.

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“A movement is pioneered by men of words, materialized by fanatics and consolidated by men of actions.” – Eric Hoffer, The True Believer (1951), p. 134

Fuzzy Groups: A Fuzzy Group is a specific formation of cultural traits and active Constructural Elements on the Public Spaces that represents a *potential* of the civilization at that time and place; a collusion of circumstances, people, and forces that *might* result in any number of events or developments. Depending on the actual outcome (hindsight), any of the pieces in the formation may be part of the group, may not be part of the group, or any continuum in between.¹

➤ **Fuzzy Concepts:** A fuzzy group is a fuzzy concept (see Rudolf E. Kálmán feature quotes, 2 The Big Bang, *supra*) in that it describes something meaningful and useful but inexact about the internal processes of the gestalt structure. It provides a forward-looking, proactive name for the game that biographers, journalists and historians have long played in attempting to holistically describe *in hindsight* the personalities, groups, influences and milieu relating to certain seminal events. Fuzzy Groups are both spatial and temporal at the same time; spatial due to the people and influences that converge in a particular location and temporal because of the strings of events and influences leading up to that moment. Inexactitude is at the heart of the Fuzzy Group; the more closely it is defined, the less useful is the concept, e.g.:

✓ “HIEROPHANY (from Greek hiero-, ‘sacred,’ and phainein, ‘to show’) is a term designating the manifestation of the sacred. **The term involves no further specification.** Herein lies its advantage: It refers to any manifestation of the sacred in whatever object throughout history.” – from Encyclopedia.com article, “Hierophany,” captured October 2, 2019 (emphasis added).

- See also discussion of religious structures in GGDM, 4 Fallen to Earth, p. 1553 *et seq.*, *infra*.

Although not quite on point, see Thorngate’s Postulate of Consummate Complexity, 2112 Absurd Words, *supra*. G.K. Chesterton is probably the grandfather of modern ‘fuzziness’:

- ✓ “THE real trouble with this world of ours is not that it is an unreasonable world, nor even that it is a reasonable one. The commonest kind of trouble is that it is nearly reasonable, but not quite. Life is not an illogicality; yet it is a trap for logicians. It looks just a little more mathematical and regular than it is; its exactitude is obvious, but its inexactitude is hidden; its wildness lies in wait.” (from *Orthodoxy*, Ch. 6 (1908)). See top of 4 Government Titles, p. 626, *infra*, for a full feature quote.
 - ✓ Fuzzy group theory and fuzzy sets have been part of modern mathematics and coding theory from the 1960s. Since I am admittedly a math moron (or any advanced quantitative logic), baffled by anything past intro algebra (and it is not likely to change now that I am over 50), mathematical theory was not the inspiration for Fuzzy Groups in GGDM, but for all I know, there may be a transferrable application between fuzzy group theory in the real world and GGDM’s peculiar macrosocial ideas. I do admit that at least since the 1990s, I had heard of fuzzy logic – I bought a book on it in the 1990s (Bart Kasko, *Fuzzy Thinking* (1993)) but never fully read it (it’s now 2019, I should add it to my bucket list). I may have heard of fuzzy logic in 1989-1991 while at Lycoming College. So any understanding I have about fuzzy anything is in the philosophical range (e.g., the Laws of Thinking) and not mathematical. Very sad but sorta true.
 - ✓ Is an emergence or incommensurability (discussed again in Order of Genesis, 1 Order, p. 522, *infra*) a fuzzy sort of thing where the more we try to define it, the less useful it is as a concept?
 - ✓ I never set out to be the ‘structuralist of civilizations,’ but here I have arrived. It is the seemingly natural and logical result of the question I posed and the task I set for myself long ago. *Because my approach was via a simulation, I more directly address the macrostructure of civilization than macrosociology does,² judging by reading Professor Elwell’s books.³* I would have found it supremely amusing 30 years ago to know that I might one day be called a macrostructuralist, I was not wise as to the end. ‘Structuralist of civilizations’ is, of course, a made up expertise and a false claim, just like the ‘Christian numerologist’ huckster mentioned in 3 The Big Bang, p. 15, *supra*.
- Fuzzy Formations: It’s a bit ironic that something ‘fuzzy’ has a specific formation, but it’s a necessary concession to the limits of the game format. A Fuzzy Group must consist of:
- ✓ Two identical Proficiencies and one Aspect identical to the one in the center, forming a triangle around, and adjacent to, one Aspect; or
 - ✓ Three identical Proficiencies forming a triangle around, and adjacent to, one Aspect.
 - Thus, it will require at least two Culture Power activations to obtain the cultural traits necessary for a Fuzzy Group – if the Constructural Elements are already activated; planning is also required to make sure adjacent spaces are available on the Public Space.

Finally, at least one of the Cultural Traits Pieces of the Fuzzy Group must be adjacent to a Friendly or Naturalized colony that has an active Ideological Constructural Element and either the Symbolic or Epistemological Constructural Elements active. The colony planet adjacent to the Aspects may or may not be included in one side of the triangle. The Fuzzy Group

formation may be present, but if the active Constructural Elements are not present, there is no Fuzzy Group. Fuzzy Groups may interlock and overlap, share some of the same Cultural Traits Pieces, Fuzzy Groups may come, Fuzzy Groups may go quietly, but the fuzz never fades. The active Constructural Elements used in the formation must be on the same adjacent colony at the same time, however.

- ✓ The competing placement requirements of Cultural Aspect Pieces (see A Bustle in Your Hedgerow, 2 Culture, pp. 365-366, *supra*) and Cultural Proficiency Pieces (see Perfect Proficiencies, 3 Culture, p. 381, *supra*), requires some planning of colony placement on the Public Space, which must also have a Pathway connecting it to a Government Title (see The Claaaw is Our Master, 2 Government Titles, p. 597, *supra*).

Positions should be cognizant when placing Fuzzy Groups, and especially the piece adjacent to the colony, of turnover on the Public Space due to aging of Aspects (see Between the Candle and the Stars, 2 Culture, p. 366, *supra*) or loss of Proficiencies due to Government Title disruption or change or activation of the Census Power (see And the Cradle Will Rock, 3 Culture, p. 382, *supra*). A Disruption Event or *Apostasy* triggered by a Kairotic Moment at the colony that inactivates the required Constructural Elements can also disable, derail, the Fuzzy Group. Thus, like the Cultural Pieces that form them, Fuzzy Groups are a momentary phenomenon.

“There are four emotions that activists often want viewers to feel. These emotions – shock, shame, fear, and anger – are believed to be the catalysts for social change.”

– from Wikipedia article, “Culture Jamming,” captured August 21, 2019

Actualization: The purpose of a Fuzzy Group is Actualization; Actualization is the moment when the *potential* becomes **reality**.⁴ Actualization of a Fuzzy Group does not require an activation of the Culture Power; Actualization may occur at any appropriate time, and a position may Actualize as many Fuzzy Groups in one Regular Turn as desired or possible. When a Fuzzy Group is Actualized, the Aspect(s) and Proficiencies (the Cultural Trait pieces) making up the Fuzzy Group are removed from the Public Space in exchange for a Writ effect (hint, this is an important cycling or turnover mechanism on the Public Space). Additionally, there is a 50% chance that the Ideological Constructural Element on the colony used will become inactive. Actualizing a Fuzzy Group is *the only way to activate Writs*, which provide the effect.

- ✓ Failure to activate the Writ because of Power Activation failure will cause the Fuzzy Group to fail to actualize and the Cultural Trait Pieces are **not removed** from the Public Space.
 - ✓ A Writ is an official Interpretation, see Official Interpretation list in 1 Dreamtime, p. 130, *supra*. Writs are detailed in the next section.
 - ✓ The Culture Power must be activated to create the Writ initially, activation of the Culture Power is never required to use the Writ unless that is part of the conditions of the Writ Interpretation.
- **Feedback Loop:** It can be assumed within the game that positions create and actualize Fuzzy Groups for an end that they view as positive to their civilization or position in the game,

therefore, there is a parallel to self-actualization (see EN 2, *ut supra*). However, it should NOT be assumed that the actualization of Fuzzy Groups is always to the better of civilization – one only need to look to the actualization of the forces in play in Germany in the early 1930s; it is possible that the Concierge (depending on the game and preferences) could Intervene to actualize a Fuzzy Group and produce non-beneficial results (except for the freeing up of Public Space... with the non-productive loss of pieces) or Intervene to change or add to the results of an otherwise ‘positive’ actualization.

- **Soph-Ants:** Thus, in GGDM, a sophont species without emotions (*alterity!*) might not have Aspects, depending on what you think an Aspect represents, see 2 Culture generally, *supra*. If a position has no Aspects, then the position cannot create Fuzzy Groups, which would be a major drawback in GGDM play. However, if some players wanted to play such a position, there may be other offsetting advantages, for example, most will agree that a major part of entropy in our lives as humans and as a human civilization, arise from emotions and emotional reactions; e.g., such positions may not be affected by *Apostasy* (see Alieney Apostasy, 3 Disruption, p. 283, *supra*) or Kairotic Moments, *infra*. Intellectuals and literary types generally describe human emotion as both a drawback (when leading to unreasonable behavior, disruptive behavior, and illogical conclusions or destructive processes) and a boon (when leading to achievement, greatness, family love and bonding, social stability, belonging), negative and positive emotions can have both effects and are indistinguishable on that level. But it’s what makes us human they say. A position without Aspects should be worked out ahead of time, perhaps the position gains advantages in RP production, less Interventions (entropy can still happen without emotions, a rusting nail has no emotions nor does air in a room) and/or some other benefits (and liabilities) specific to the situation.

“By placing the authority of the Roman state and the imperial office to police and enforce right belief, Constantine created a model that would have a long and ambiguous history. Councils of bishops, ostensibly informed by the Holy Spirit, would henceforth define what was orthodox. Those who chose to believe otherwise would find themselves branded heretics, and excluded from the communion of orthodox Christians. Bishops and theologians would find an almost limitless number of problems to debate – over the relationship of God the Father and God the Son, over the divine nature of Jesus, over what that meant for the status of his mother, and so on. Each solution opened up a whole new set of problems.”

– Prof. Michael Kulikowski (Pennsylvania State University), “Christians were Strangers: How an obscure oriental cult in a corner of Roman Palestine grew to become the dominant religion of the Western world,” Aeon, January 30, 2017

Fuzzy Beliefs: An article I read (but cannot now find to cite here) that was written in defense of organized religion captured this point perfectly: The article argued (in part) *that most people’s beliefs are a psychological mumbo-jumbo of vague spiritual concepts* and needs organized religion to clarify, organize, strengthen and correct spiritual concepts. Thus, in arguing in favor of organized religion (e.g., churches) the writer had to admit that the natural and normal human spiritual life is a bunch of fuzzy concepts and argue that this is somehow bad for individuals,

families, groups, and civilization and organized religion is the better alternative. This seems like a vaguely Bonhoeffer-like argument and I suppose Plato would agree as well.

- ✓ “The middle and late third century also witnessed the first dramatic outpouring of Christian theological works. Some of these theological works focus on detailing heresies – wrong beliefs – of which there was already a rich variety. Because Christianity centred so much on beliefs rather than ritual behaviours, the policing of what did and did not constitute true and acceptable belief has always preoccupied Christian theologians and been a central dynamic in Christian politics.

The rulings (‘canons’) of the first council of Christian leaders to survive provide more insight into the Christianity of this period. Held in the obscure Andalusian town of Elvira, the council shows us a world in which the gathered church leaders found it necessary to legislate against a large number of mundane activities that they determined were prejudicial to Christian wellbeing. The council decided, for instance, to forbid the holding of certain kinds of public office (such as the office of duumvir, effectively the local mayor, as the role might require inflicting punishment or abusing other Christians).” *Id.*, feature quote above.

It is worth noting that following every ecumenical counsel, at least the modern ones, and probably every occurrence from the very first, a faction of the Roman Catholic Church breaks off.

- ✓ For example, following Vatican I in 1869, the Old Catholic Church broke from the Roman Catholic Church and formed the Union of Utrecht;
- ✓ Following Vatican II, in 1962, a group of sedevacantist broke away, some of them formed the True Catholic Church, eventually held their own conclave who elected their own Pope, Pius XIII in 1998 (Lucian Pulvermacher b. 1918 d. 2009, lived in Kalispell, Montana – not to be confused with the 2013 limited television series, “The Young Pope,” featuring a fictional Pope Pius XIII).

This suggests perhaps that the Roman Catholic Church should stop holding ecumenical councils (they have them far less frequently now than in the early centuries)☺; and more importantly, in politics as well as religion, that humans find it easier to believe in *fuzzy concepts* than doctrinal pronouncements; that when fuzzy concepts are clarified, rationalized, and made philosophically consistent, divisiveness and division occurs over the details (e.g., the Marburg Colloquy). This is also consistent with election-year politics. Except in science, engineering, and extremely practical applications where logic, facts and figures are necessary, *humans prefer the fuzzy*.

- Pieces of April: Did Empress Josephine ever really love Napoleon? *Love* is really the ultimate in human fuzzy concepts. How many millions of poems, songs, and other literary works have been written wondering what the significant other is thinking and are they really in love this time? Or what happened to their love? Or passionately professing their new-found love trying to convince the other? Do you know what love is? You do, but no.

Thus, the core problem of exclusive monotheistic religion – see Dream Police, 1 Dreamtime, p. 132, *supra* – is the social version of the very same that has been going on between men and women for thousands of generations since the feeling of ‘love’ was described separately from hetero- or homo- sexual lust and possession of women as sex objects (i.e. ‘permanent bonding’ in anthropology). Since the transference of parental to romantic love began. To a lesser degree, parental love is also questioned periodically, are parents angry to be saddled

with children, do they actually resent their children's success or push them to success to vicariously live what they did not accomplish in their youth?

- ✓ Monogamy, like worshipping the one God, has been taken as a sign of authenticity, as neither existed in ancient Rome who were called unfaithful and polytheistic.

It is thus that one may wonder if God really loves us as the priests have long insisted? We cannot see inside God's head (so to speak) or 'heart' as the old metaphor goes, so God is representative of our unsureness of the affections of both our parents and our romantic love interest. Thus, while Church officials were obsessed with whether individual believers really loved God, they went about insisting that the Abrahamic God loved his creation unconditionally (like a parent), based largely on Noah, Moses and Jesus, even in the face of the destruction of the Second Temple and the Roman genocide and scattering of the tribes.

*“I sang Alleluia in the choir
I confessed my darkest deeds to an envious man
My brothers they never went blind for what they did
But I may as well have
In the name of the Father, the Skeptic and the Son
I had one more stupid question*

*We all had delusions in our head
We all had our minds made up for us
We had to believe in something
So we did.”*

– Alanis Morissette, “Forgiven” (1995) ⁵

The Happy Hurkle: Happiness is the most basic drive of humanity, both individually and culturally, from the lack of negative stimuli – lack of negative stimuli is a form of happiness – to the more abstract ideals of sapient. If you have to think too hard about that, you are not a human.

- ✓ “Did I request thee, Maker, from my Clay, To mould me Man, did I sollicite thee, From darkness to promote me, or here place?” – John Milton, “Paradise Lost” (1667), Book 10, 743-745.

Everyone has the same singular problem, regardless of how it is phrased and whether they realize it or not: None of us asked to be here. And short of death, we are not allowed to leave. Getting into a car and driving or getting on a space ship and going out there won't change those facts. Our problem is existence. Happiness is a salve.

Some people think that death is the singular thing that all humans have in common (and in fact, all living things); they confuse the symptom with the cause: You cannot die unless you have been alive, here in this universe. Death may be the great equalizer (*omnia mors aequat*), but it is not the cause of the Void, not the problem of humanity.

- **Meta Aspect:** Happiness forms a meta-aspect of all human civilizations and is linked strongly with the supra-legitimacy, security, that is, a lack of external negative stimuli, even if that means taking food from others to avoid hunger – a negative stimuli. Thus it is that security becomes offensive rather than merely a guard of happiness.

- ✓ Meta as a prefix here is used in the usual sense of ‘beyond,’ ‘behind,’ ‘transcendent’ (Merriam-Webster online dictionary at *meta-* prefix at **2:** and **3:**).

Happiness (and its little cousin, love) is the singular obsession of humans individually and because we have convinced ourselves of its existence (mostly without tangible proof), we find it very difficult to explain exactly what it is (or what love is) or why; as G.K. Chesterton observed, “It is very hard for a man to defend anything of which he is entirely convinced.” (*Orthodoxy*, Ch. 6 (1908), see full feature quote, bottom of 4 Government Titles, p. 634, *infra*). G.K. Chesterton was, unsurprisingly, engaged in Christian apologetics, and if the masses are convinced of the existence of happiness, then the function of religion is the mystical happiness of the followers, the connection of petty human need to the greater cosmic order, to raise icons, ideas, images, between us and the Existential Void (e.g., afterlife, ritual burial).⁶

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Most religious text is either history or instructions on and discussion of happiness, or both, and literature follows generally in the same pattern. The struggle between religions and denominations, in a solely religious context, exists between happiness and the Existential Void, but of course, various factors of civilization are usually in play.

- ✓ “If all of Dalrymple’s copious writings have a central theme, it is the destructive power of bad ideas. And for Dalrymple, the most destructive bad idea of all, common to utopian political thinking and some schools of psychiatry, is that we can reshape human nature. To reshape human nature means that we can transcend the limitations of our personalities, avoid both the need to take responsibility for our actions and the necessity to make judgments, and above all, eliminate unhappiness.

As Dalrymple points out, the word ‘unhappy’ has been all but banished from the language. Instead, we say that we are ‘depressed’: If someone admits to unhappiness, it might be that his own ill-conduct, foolish or immoral, has contributed to it, but if he is depressed [he] is the victim of an illness, of something which, metaphysically speaking, has fallen from the sky. ...

Elevating ordinary forms of discontent such as winter blues (‘seasonal affective disorder’) and ingrained personality traits like shyness (‘social anxiety disorder’ or ‘avoidant personality disorder’) into psychological disturbances not only allows us to assume that we can have a life free of unhappiness, it also leads to a tendency to medicalize everything.” – John Broening, “Book Review: ‘Admirable Evasions: How Psychology Undermines Morality,’ by Theodore Dalrymple,” *The Denver Post*, June 4, 2015.

- ✓ “A change in the English language attests to this medicalization of ordinary life: The word ‘unhappiness’ has almost fallen out of common parlance in favor of the medical term ‘depression.’ While Dalrymple does not deny that the term has legitimate applications, its overuse subsumes all human dissatisfaction under medical dysfunction.” – Spencer Case, “Doubting Psychology,” [Review of Dalrymple’s *Admirable Evasions: How Psychology Undermines Morality* (2015)], *National Review*, March 21, 2015.
- **Be Fruitful:** Every religion has a creation story in which is described how some supreme being or force or spirit or whatever is the case, put us here. Maybe it also vaguely describes that or how the rest of the universe was created, but the point of all of them is that we were put here. That is all we are really interested in hearing anyway.

All creation stories describe a situation in which our consent is irrelevant which parallels the fact that we are here, were born into this world, into existence, without our consent. This creates a blame-shifting mechanism that absolves our parents of our birth and absolves us when we become parents, because that is just the way life works, the way it was created for some higher purpose that we don't know, and that religion discourages us from guessing at:

- ✓ This blame-shifting mechanism in creation stories is one of the major services religion provides as the agency of the human happiness meta-Aspect.

Since 1982, in a few states, a child who has an inherited genetic defect or disability that was known in his parents before birth can sue his parents for being born. The key for the 'Wrongful Life' case is the foreseeable, preventable 'harm' of being born, and actual harm from being born. The 2018 Lebanese documentary-like fictional film Capernaum tells the story leading to why a 12 year old boy sued his parents for being born into poverty.

On February 7, 2019, the BBC ran a story about an Indian man Raphael Samuel (not to be confused with the British Marxist historian) who is suing his parents for being born.

- ✓ "In a statement, his mother Kavita Karnad Samuel explained her response to 'the recent upheaval my son has created.' 'I must admire my son's temerity to want to take his parents to court knowing both of us are lawyers. And if Raphael could come up with a rational explanation as to how we could have sought his consent to be born, I will accept my fault,' she said." – Geeta Pandey, "Indian man to sue parents for giving birth to him," BBC.com, February 7, 2019.

Anti-natalism is, of course, a secular philosophy and as is well-documented, and long-noted, secularism has replaced religion in most of the world, it is a pillar of modernity. Although most people still vaguely believe in some sort of creation – usually a mish-mash of religious notions with modern science – the retreat of religion has pushed aside the traditional blame-shifting mechanism, bringing us starkly to the edge of the Existential Void.

- Music Utility: When secularization, new technology and evolving technique, and business models, made popular music emergent in the mid-20th Century, contrary to and not under the control of established religion, when music became the happiness of new youth in the 1950s and early 1960s, it became a threat to established religion (e.g., it was 'devil music'). "Cos rock & roll is my religion and my law." – Ozzy Osbourne, "You Can't Kill Rock 'n Roll" (1981). Some tried later to reincorporate the new popular music into religion with varied effectiveness – anyone remember Stryper?

- ✓ "Utility is a subjective concept. It denotes 'satisfaction' (or 'happiness' or 'contentment'). It rises if and when an individual increases his or her state of satisfaction. Conversely, if and when someone considers himself in a worse state of affairs, his utility decreases. What is more, utility is an *ordinal concept*, meaning that utility cannot be *measured* in terms of higher or lower utility from the viewpoint of an individual; and changes in utility among different people cannot be *measured*. All one can say is that utility is higher or lower from the viewpoint of an individual. [Murry N.] Rothbard explained why this is: 'In order for any measurement to be possible, there must be an eternally fixed and objectively given unit with which other units may be compared. There is no such objective unit in the field of human valuation. The individual must determine subjectively for himself whether he is better or worse off as a

result of any change.” – Thorsten Polleit, “What Can the Law of Diminishing Marginal Utility Teach Us?” Mises Institute, February 11, 2011 (emphasis in original).

Constant music, even the kind I like, quickly loses utility. Within the game of GGDM, even if Happiness is not on the position’s secret Aspect List, it must be considered, like the supra-legitimacy ‘security’ to be hovering in the background above all other considerations of the moment. One might imagine another alien species having a different meta-aspect, but nearly every alternative humans can formulate – work (unless the race is a bunch of bees without free will), cosmic crusade, moral civilization, or whatever other terms are used – generally reduce to the human concept of happiness; that is, if those things were considered meta-aspects of an alien civilization, they would essentially translate to a form of happiness. Perhaps this is because happiness is so vague and poorly defined among humans (the weak case) or because we are simply ‘hard wired’ to seek happiness above all else (the strong case).

- ✓ What is most odd is that I don’t seem to get anything done unless I am angry at the universe. For how many others is this true? What emotes other people? The primitive existential threat reaction, anger and all of the other stress and negative emotions have a relationship to focus that happiness and the joyous can never share. So much more comes from humanity’s negative emotions than positive emotions.
- Neurotic Religion: Is religion possible without being neurotic? Is neurotic religion a modern thing? The late Romans were a bit neurotic about their religion; e.g., the cults, but was it something spread by contact with Abrahamic religions, were the ancient Greeks and Persians neurotic? Now, there are people who will immediately jump in to say that I am assuming without foundation that religion is neurotic – a sort of circular argument – but just go with it for now and follow the line of thought; the idea has been around for a long time, to wit:
 - ✓ “In Obsessive Actions and Religious Practices (1907), his earliest writing about religion, Freud suggests that religion and neurosis are similar products of the human mind: neurosis, with its compulsive behavior, is ‘an individual religiosity,’ and religion, with its repetitive rituals, is a ‘universal obsessional neurosis.’” – from Wikipedia article, “Sigmund Freud’s views on religion,” citing to Peter Gay, Ed., The Freud Reader (1995).
 - “If there is a blurry line between psychology and reductionism, then psychologists have themselves, in part, to blame, because too many of them have been eager and uncritical in their embrace of reductionist accounts of the mind. At the dawn of the 20th Century, many people were enamored with the ideas of Sigmund Freud, who treated everything noble in human thought as disguised impulses toward sex and aggression. Unsatisfied desire was supposed to be the source of much – not to say the root of all – evil. Dalrymple alleges that Freudianism is not only false but harmful because it provides a scientific rationale for destructive self-indulgence. ... Today, neither Freudianism nor behaviorism is taken seriously. Psychology students have difficulty understanding how either came to have such sway over ostensibly scientific minds. But the storm hasn’t passed. Dalrymple wants to persuade his readers that the reductionism that gave rise to both remains as entrenched as ever, and may even be gaining ground.”

– Spencer Case, “Doubting Psychology,” [Review of Dalrymple’s Admirable Evasions: How Psychology Undermines Morality (2015)], National Review, March 21, 2015.

- ✓ “Freud famously showed how religion was merely the result of deep-rooted neuroses and before him Karl Marx demonstrated how it was the consequence of socio-economic injustice. In the 20th century, BF Skinner contended that it was essentially a kind of cosmic behaviourism, primitive societies justifying and enforcing their ideas of good and bad through concepts of ultimate reward and sanction. Today it is popular to argue that religion is an evolutionary phenomenon, the result of (some combination of) our developing minds, recognising agency, fearing death, and needing social cohesion. This is not an altogether happy history – posterity has been none too kind to Marx’s, Freud’s and Skinner’s theories – but there has, at least, been some sign of progress. The direction of travel has clearly been towards seeing religiosity as something intrinsic to human nature rather than something forced upon it by adverse social, political, familial, or personal circumstances. Such deep roots in human nature, coupled with the fact that demographic data repeatedly show that the religious outbreed the irreligious more or less anywhere you go in the world do rather seem to suggest that religion is unlikely to disappear in the near future.” – Nick Spencer, “It seems religion is not a neurotic accretion on human nature,” The Guardian, January 8, 2011.⁷

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A pragmatic view of ancient religious history *is a struggle against neurotic religion* in the form of rituals, offerings and animal/human sacrifices as symbolic acts connecting the people to their deities. In India, it was the evolution away from ancient Vedic sacrificial religions (and the priests who derived their power from it) in stages through Hinduism, Jainism, and Buddhism; in the West, it was the rabbinic struggle in Judaism against the Sadducees (the temple priests), and in this vein, also Egyptian religion and Roman state religion (see Symbolic Constructural Elements, *et seq.*, 1 Constructural Elements, p. 176, *supra*). Once a ritualistic sacrificial religion is established politically in a civilization, what leader can risk opposing it? Any ill event will be blamed on the interruption of the established priestly rituals. Ironically, however, by destroying the Second Temple, the Romans destroyed the Sadducees and forced the Judaism reformation in favor of the rabbinic ideal of prayer and devotion over sacrificial offerings, which carried into Christianity, overwhelmed and outlasted Rome.⁸ The neurotic urge still exists even in Christianity, and has been long exploited by the Church.

- ✓ Neurotic Paradox: “The persistence of neurotic ... symptoms or behaviour despite their distressing qualities and the desire of the afflicted person to be rid of them. For example, a man with obsessive-compulsive disorder may wash his hands many times a day until they bleed, and may consider this behaviour unnecessary and maladaptive, or even ridiculous, yet feel compelled to continue doing it, and this appears paradoxical.” – from the Oxford Index, citing to Andrew M. Coleman, A Dictionary of Psychology (3rd Ed, 2008).

Arguably every religion began as a ‘cult’ (depending on your definition of cult) of unhappy people that gained mainstream support, respectability, power, and became significantly entwined with, and indistinguishable from, their civilization (no religion instantly began with hordes of followers). There is no riddle here. Those ‘susceptible’ to cults (and radical ide-

logies) are those who want external help in shaping a new meaning, new worldview, in opposition to current prevailing worldview, in which they can find a special place, hold, and internalize as faith rather than on the basis of reason and learning. That is, they don't want to question it and they don't want anyone else questioning or rejecting their beliefs; such a desire naturally links to violence (especially in the mainstreaming process of cult to religion) and in some cases, mass suicides when externally threatened.

- ✓ “One interesting side bar of the investigation of [the Order of the] Solar Temple is knowledge of the demographic composition of the group. Cults are typically perceived as largely consisting of young people, and/or people who are overly susceptible or even stupid. Solar Temple members simply don't fit these stereotypes. The typical member was middle-aged and middle class Swiss and Canadian citizens (Introvigne 1996:3). There were also several persons who were accomplished citizens including Camille Pilet, a recently retired director and international sales manager for the Swiss multinational watch company, Piaget. Other members included Patrick Vuarnet, son of the president of an international fashion company and former Olympic champion Jean Vuarnet, and Robert Ostiguy, mayor of Richelieu, Quebec (Introvigne 1996:3-4). There were reports that Princess Grace of Monaco was involved, but Introvigne disputes that in a press release for CESNUR.” – Jennifer Sloan, University of Virginia, “Order of the Solar Temple,” on the WRSP website (<https://wrldrels.org/2016/10/08/order-of-the-solar-temple/>), updated July 24, 2001.
 - The Order of the Solar Temple was a Neo-Templar cult that committed mass suicides in 1994 and 1995 at several locations, some of the victims may have been murdered.

How many sad post-breakup love songs have vowed never to love again? Is the human need for happiness neurotic – in which case a Meta-Aspect or Supra-Legitimacy can be considered the neurotic core of sapience – or is it more like needing food and water (which almost no one calls neurotic unless it is clearly excessive and harmful)?

- ✓ Addiction (and consumerism) is the modern human neurotic paradox, both individually and as a civilization.
- ✓ Love is the human neurotic paradox, especially when we take the forever vows; what could be more neurotic than humans vowing forever?
 - “How can you help it when the music starts to play, And your ability to reason is swept away, Oh-oh-oh, heaven on earth is all you see, You're out of touch with reality.” – The Main Ingredient, “Everybody Plays the Fool” (1972).

Neurotic religion forms the current human vision of love and mating (just listen to our songs, watch our movies); a neurotic religion (and neurotic paradox) of what we think of as our perfect mate. A particular form of neurosis distinguishes Abrahamic religion from those that came before. The language of religion has crossed over into the language of love songs, e.g.:

- ✓ “There's something in my eyes, you know it happens every time I think about a love that I thought would save me.” – Jim Croce, “Operator” (1972).

Countless thousands of popular love songs – just about every other one – have the ‘personal savior’ theme somewhere in the lyrics, stemming perhaps from late Victorian ideals of the

woman as the gentle savior (‘better half’) of each man through marriage and family. One should not miss the forest for the trees here, it is not surprising that the current version of neurotic religion of the mate are related to both the parental god of the Abrahamic religions and the early adult transference of bonding from parental love care to intimate love mate. This is what anarchist free love ideas sought to separate: neurotic love from sexual intimacy and reproductive drive.

✓ See Leap Into the Void (*sacrificium intellectus*) discussion, 3 Kairotic Moments, p. 1448, *infra*.

- Temple Prostitution: Many, if not most, people ‘confuse’ sex with happiness, just as they do morality with happiness, and sex with morality, and all of it with mortality – in the sense that the boundaries are often fuzzy in life. Sex, like morality, seems simple and wonderful in the idea, but is rarely so in actuality. It is not surprising thus that there is a long practice of temple or sacred prostitution throughout history, granting respectability and support to the prostitutes (sometimes making them priestesses), and control to priests, and intertwining sexual release and satisfaction with ritual and cultural sense of happiness and mystical cosmic transformation.

An attempt to revive this practice in a modern context by the Children of God (aka Family of Love) in the 1970s, called “Flirty Fishing” was ridiculed by those who likely didn’t know (or care about) the history of their own religion: It is probable that the early Israelites learned temple prostitution from the Canaanites and continued the practice. Temple prostitution was also known among the Greeks, the Romans, the Mesopotamians, the Egyptians, the Aztecs – each with their own local meaning and form attached.⁹ On the other side, I once read a science-fiction story – and I do not now recall the title – about a society much like ours where there was a profession called ‘socialators’ who were effectively empathic social psychologist and social workers who provided counseling, encouragement and non-gratuitous sex where needed.

✓ “It was that voice, and his hands – pinching my bottom, if I wasn’t careful – that helped me imagine what he must have been like, before. ... I was afraid and a little bit philosophical, so I asked him how he felt about death. ‘I prefer to die than to be weak,’ he said. ‘When you’re old, you’re weak. Sexually. Your knees don’t carry you. What’s the point of living?’” – Nadja Kornith (quoting Gadalla Gubara), “The Omega Man – Gadalla Gubara and the half-life of Sudanese cinema,” Bidoun (bidoun.org), Issue 20, Spring 2010.

- The most common regret of aging is the inability to continue having sex. On the one hand, this must be a truly universal human experience throughout the ages, and in all places, regardless of culture. On the other hand, it is also probably part of our current cultural obsession with sex, sex objectification, sex symbols, heartthrob male and blonde bombshell female celebrities; beyond sex, in old age, we have provided no alternative framework or meaning – only loss remains.
- Fanatics Not from Phili: In the Roman world, if you put a knife to a man’s throat, the reasonable man surrenders. The Romans had never met fanatics before going into Palestine; the fanatic is the quintessential unreasonable man and the one thing the Romans did not understand. Although the end result was disastrous for the Jewish people, Judeo-Christian history

records the lasting triumph of the unreasonable men – the late Roman Empire converted to Christianity and lasted only two centuries more, while the fanatics and unreasonable men continued unabated for millennia beyond.

- ✓ “A reasonable man adapts himself to the world; the unreasonable one persists in trying to adapt the world to himself. Therefore, all progress depends on the unreasonable man.” – George Bernard Shaw.

On the other side of the Abrahamic tree, Muhammed was perhaps the ultimate unreasonable man in the Shaw sense. It is thus that Western Civilization and Abrahamic Tradition contains an underlying veneration for and tolerance of – to varying degrees – unreasonable men and often combined with populism, e.g., Martin Luther, Adolf Hitler. Secularization and science (and the medicalization of mental health) have pushed back – and can be characterized in the sense of a general countermovement – against veneration of the unreasonable man in the West.

“When a man asks himself what is meant by action he proves that he isn’t a man of action. Action is a lack of balance. In order to act you must be somewhat insane. A reasonably sensible man is satisfied with thinking.”

– James A. Baldwin

Human Inaction: The latter point is perhaps best demonstrated by the anti-Nazi intellectual Kreisau Circle in Germany. They were reasonable men, they were content with thinking about how Germany would be reorganized after the fall of the Third Reich (they were arrested as traitors for assuming Germany would lose the war). But they apparently took no actions.

By slight contrast, the Solf Circle of anti-Nazi intellectuals did take some actions, “Solf and her daughter were responsible for hiding many Jews and providing them with documents for them to emigrate safely” (Wikipedia article, “Solf Circle,” June 23, 2019). And the Solf Circle was the group targeted by the Gestapo for infiltration, whereas the Kreisau Circle was arrested afterward simply because of their links to the Solf Circle. Much of the story of the rise of the Nazis in Germany involves people who talked but didn’t act or who tried to act but were ineffective and amateurish in their resistance; this was well-known by the time that James Baldwin began publishing – his first novel was published in 1953 when he was 29 years old. Certainly, he imputed the same upon the racial discrimination and disparity in the United States, foreshadowing the Civil Rights movement.

However, Helmuth James Graf von Moltke, the leader of the Kriesau group (the name of his family estate where the meetings were held), did take some actions from within Abwehr (contributing to the Destruction of the Abwehr, see 1 Special Operations, p. 1275, *infra*), and tried to become a British intelligence agent, but the British wanted deeds instead of talk (from Wikipedia article, “Helmuth James von Moltke,” citing to Robert Marquand, Christian Science Monitor). So minimal were Moltke’s actions that even the People’s Court was unable to convict him on any bit of evidence, so the infamous judge of that court, Roland Freisler, just made up a new crime (*Id.*, citing to Michael Balfour (1972)), called ‘*de novo* treason’ (treason on the whole, without acts) to get a conviction.

- ✓ “In two letters written to his wife in January 1945 while imprisoned at Tegel, Moltke noted with considerable pride that he was to be executed for his ideas, not his actions, a point that had been underlined a number of times by Freisler.” *Id.*
- Axiom of Human Action: “Action is replacing ‘a more satisfactory state of affairs for a less satisfactory,’ and man must make use of means to attain ends. Means, in turn, are always scarce with regard to the attainment of ends. If means were not scarce, they wouldn’t be subject to economizing, and so there couldn’t be any action – and this is, of course, impossible to believe. It is in this sense that human action is purposeful action – that is, making use of means for attaining certain ends. And praxeology remains unconcerned about the content of certain ends or how concrete ends were motivated.” – Thorsten Polleit, “Human Action Is Purposeful Action,” Mises Institute, August 19, 2011 (available free online), quoting Ludwig von Mises, Human Action (1949), Ch. 1.

This is axiomatically true of Power Activations and Combat Orders in GGDM and of Fuzzy Groups and social movements. The primary control is scarcity of actions. The primary motivation is an unsatisfactory state of affairs. Initially, participants must assume that the state of affairs in the beginning of the game is unsatisfactory to the species, even if not evident, so that they must move out into interstellar space, explore and expand, and make First Contact.

- ✓ “Now Aristotle did believe, I think, that if it could be shown that it was a matter of necessity that men acted in one way rather than another, then our ordinary thought about action and responsibility would be undermined. If human actions were necessitated, there would indeed be something radically wrong with our notions of human action; but, he thought, it was quite certainly false that human actions were necessitated. If this is a correct account of Aristotle, we can see one reason why he does not confront the freewill problem. It is because he thinks that it cannot seriously be doubted that human actions are free from necessitation.” – Bernard Williams, Freedom and The Will (1963), p. 3.
- ✓ “The knowledge that human action is purposeful action has nothing to do with psychology. Stating that human action is purposeful action does not take recourse to assumptions about the actor’s concrete motivation. Non-purposeful behavior is, as far as praxeology is concerned, to be classified as external data, part of the general conditions under which human action takes place. It is outside the scope of praxeology.” *Id.*, Thorsten Polleit.

Praxeology discussions of the axiom of human action is the last thing that any malpractice or securities professional malfeasance (e.g., negligence, failure to supervise) defense attorney wants to hear at trial, because from this, it could be concluded (as a corollary?) that human inaction (even negligence) is also purposeful; the choice, the purpose, the act is not to act when action was necessary. Nor would criminal defense lawyers arguing that their client did not know what they were doing or intend to do what they did, and thus could not have had criminal intent be very happy to hear praxeology arguments in court...

“When taking resolute action, you have to be insane.”

– dialogue from the Japanese-language tiaga drama series (with English subtitles) *Yae no Sakura* (2013), Episode 1

Endnotes.

¹ Commentary: As an example, the ‘neocons’ referred to in 1 Constructural Elements might, in hindsight, also be considered a historical Fuzzy Group with social and political elements.

² Citation: This loops back to the discussion at the top of 2 Culture, *supra*, especially of identifying the internal structures of large distributed systems and careful systems storytelling.

³ Commentary: That is, I dance in the center of the campfire while others dance around the campfire. This, of course, is a claim that would be made by any serious theorist, Marx and Kant would have said the same.

⁴ Commentary: Similarly, there is a concept in humanistic psychology of “self-actualization,” (*à la* Maslow, et al.) which bears some parallels but is not entirely congruent with the concept of Actualization of Fuzzy Groups – either as a game mechanic or to the extent the reader sees it happening in the real world. The primary difference in self-actualization in psychology is that it seems to imply or wish – rather magically – that the ultimate end of human individual development is a high moral/ethical state. In this view, humanistic psychology’s “self-actualization theory,” is the latest version of Ancient Greek philosophy and Abrahamic religion (and perhaps *samsāra*), wrapped in the clothing and language of modern psychology. This is a terribly unrealistic view of humanity (considering the pains the ancients took to establish by reason, morality and perfection, and others to preserve their writing through the ages), but ironically, all of the commonly-stated end goals of self-actualization drive my personal obsession in creating GGDM, the years of development and evolution, and the drive to finish – to actualize – GGDM now – for creativity, knowledge, spiritual enlightenment, and the betterment and survival of humanity (not because that is my basic personality, but because that is what I have been groomed to want).

⁵ Citation: “*Jagged Little Pill* received generally positive reviews from music critics. Stephen Thomas Erlewine from AllMusic gave it a very positive review, giving it four-and-a-half out of five stars. He mostly complimented the album’s standout talent saying ‘It’s remarkable that Alanis Morissette’s *Jagged Little Pill* struck a sympathetic chord with millions of listeners, because it’s so doggedly, determinedly insular.’ He concludes, ‘As slick as the music is, the lyrics are unvarnished and Morissette unflinchingly explores emotions so common, most people would be ashamed to articulate them. This doesn’t make *Jagged Little Pill* great, but it does make it a fascinating record, a phenomenon that’s intensely personal.’ Robert Christgau gave it a B+ grade, mainly praising its thematic content: ‘she’s happy to help 15 million girls of many ages stick a basic feminist truth in our faces: privileged phonies have identity problems too. Not to mention man problems.’

David Browne of Entertainment Weekly gave it a middling review, stating that the album ‘is [a hard] swallow. What sounds arresting on a single grows wearing over a full album. Producer-co-songwriter Glen Ballard’s arrangements are clunky mixtures of alternative mood music and hammy arena rock, and the 21-year-old Morissette tends to wildly oversing every other line.’ When listing the album at 45 on the ‘100 Best Albums of the Nineties,’ Rolling Stone commented: ‘*Jagged Little Pill* is like a Nineties version of Carole King’s *Tapestry*: a woman using her plain soft-rock voice to sift through the emotional wreckage of her youth, with enough heart and songcraft to make countless listeners feel the earth move.’” – from Wikipedia article, “*Jagged Little Pill*,” August 21, 2019.

- ✓ Billboard ranked *Jagged Little Pill* the No. 1 album of the 1990s in their December 25, 1999 issue of *Billboard Magazine*. The issue is available for free on Google Books.

⁶ Commentary & Citation: Though I have never personally read any Ayn Rand books there probably are some similar threads in GGDM’s philosophies, especially the Existential Void. Her happiness as the ultimate value (Stanford Encyclopedia of Philosophy has a great article on Ayn Rand) is in GGDM terms, functionally just another way of not looking at the Void. I might have agreed more when I was younger than now:

- ✓ “To our surprise, [Brad] Bird’s response was quite candid: ‘Me being the Ayn Rand guy is a lazy piece of criticism.’ ... ‘I’ve read Ayn Rand, and I think young people, particularly when you’re in your early 20s and it’s you against the world, you should absolutely believe in that very, almost strident individualism. But I think, when you become a little older, you see the limits of that; compromise is not a terrible thing always. There’s bad compromise, but there’s good compromise.’” – Brad Bird, quoted in Ryan Lamble, “Brad Bird Responds to Critics of *Incredibles* and *Tomorrowland*,” *Den of Geek*, July 9, 2018.
- ✓ Ayn Rand features in the creation of the Nietzschean race in the *Andromeda* television series, the place where they were created is called Ayn Rand Station which orbits over planet Fountainhead. I recall a scene or two during the series in which Tyr Anasazi is seen reading books by Ayn Rand.
- ✓ However, Ms. Rand arrived at her conclusions about happiness, I am sure my approach is different. Ok, I may have read the *Virtue of Selfishness* (1964) (or part of it) in my youth; I may have also encountered

echoes of the same ideas when I read Anton LaVey's *Satanic Bible* (1969) in the late 1980s or early 1990s. I recall that I was genuinely disappointed with the LeVey book, I thought he would have something profound to say, he seemed to be obsessed with celebrating his birthday, he made a big deal out of birthdays and the rest was gibberish; whatever I was looking for at that time, the book did not meet expectations.

⁷ **Commentary & Citation:** Though “posterity has been none too kind to Marx’s, Freud’s and Skinner’s theories” (*Id.*) (and I don’t think my psychology professor, Dr. Fessler, thought well of B.F. Skinner) they should not be dismissed out of hand, and there is still value in discussing them, like complex television series whose episodes begin with “previously...” I have a selfish motive in pointing this out as I expect my theories to quickly follow those of Freud, Marx, and Skinner, and with considerably less fanfare. Perhaps someone trying to solve a problem a century from now, will find value in GGDM as I did in an obscure 1924 college sociology book by Clarence Marsh Case.

- ✓ Would you go back in time to ancient Greece and tell Plato and Aristotle not to bother with the physics stuff because they are dead wrong and have no chance of figuring it out? Neil deGrasse Tyson might as he stirred up a hornet’s nest by suggesting that philosophy majors make people psychotic, or something like that. Would a physicist from the future come back and tell us not to bother because we have quantum physics dead wrong and no chance of figuring out what happened before the Big Bang? Progress, whether in science, at law, or public policy, requires that we avoid going around in circles reinventing ideas because we don’t know that others before us have already hashed out those arguments; far future post-apocalyptic fiction (e.g., *A Canticle for Leibowitz* (1959), *Thundarr the Barbarian* (1980-1981)) regularly feature the slow progress of rediscovering or reinventing ideas, technology, and knowledge that we take for granted.

⁸ **Citation:** “Animal sacrifice is the ritual killing and offering of an animal usually as part of a religious ritual or to appease or maintain favour with a deity. Animal sacrifices were common throughout Europe and the Ancient Near East until the spread of Christianity in Late Antiquity, and continue in some cultures or religions today. Human sacrifice, where it existed, was always much more rare.” – from Wikipedia article, “Animal Sacrifice.”

⁹ **Commentary:** The discussion of *temple prostitution* centers currently on India because it is the last place it has recently been in practice. However, don’t be fooled, it has a long history, the Israelites, the Greeks, the Romans, the Mesopotamians, the Egyptians, the Aztecs:

- ✓ “The world of ancient Rome, after all, was one in which initiates of one cult bathed in the spurting blood of a freshly slaughtered bull. Those of another passed the night in temples awaiting divine revelation and sleeping with the sacred priestesses.” – Prof. Michael Kulikowski (Pennsylvania State University), “Christians were Strangers: How an obscure oriental cult in a corner of Roman Palestine grew to become the dominant religion of the Western world,” *Aeon*, January 30, 2017.
- ✓ “Having said this, let’s go back to Pre-Columbian Mexico, more specifically, to the golden age of the Aztec empire, between the fourteenth and sixteenth centuries. War was a central factor in the cosmogony of this culture. In fact, because of this focus on war, they managed to rule over smaller groups for a long time. The importance they gave to war was such that they believed that when warriors died, they would go to *Tonatiuhichan*, a heaven that was reserved for those who died in combat or sacrificed themselves, as well as for women who died during childbirth, because they thought their death was just as honorable and required the same strength as going to war. This vision of the world influenced many of their activities, including, of course, prostitution. Aztec prostitutes, also known as *ahuianime*, were mostly associated with *Xochiquetzal*, the goddess of flowers, beauty, love, art, and sex for pleasure, which made her the patron of both artists and prostitutes. This goddess was depicted as a young, beautiful, and cheerful woman who seduced men and inspired the pleasure that’s found in beauty (that’s why she was also associated with art, especially weaving). *Ahuianime* were identified by the way they resembled their patron goddess: unlike the rest of Aztec women, they would wear their hair down or wouldn’t even comb it. They’d paint their faces with a yellowish ink, adorn their bodies with lots of jewelry, and perfume themselves with fragrant herbs and flowers. The sacred link between them and their patron goddess also connected them to the Aztec religion, to the point that they even had a role as priestesses in rituals, especially those involving human sacrifice. This last point is one of the reasons why the Aztec war-centered view of the world gave prostitutes a sacred role as well as protection in their society. More than just giving sexual pleasure, some *ahuianime* were also trained to entertain both soldiers and future victims of human sacrifice with other arts, such as music, dance, cooking, and, according to a research by Geoffrey G. and Sharisse D. McCafferty, some of them even went to war with soldiers to ‘cheer them up’ during battles and motivate those who were scared. Also, during a feast called *Toxcatl*, the *ahuianime*, assuming a role similar to that of *Xochi-*

quetzal, had sex with an impersonator of the god *Tezcatlipoca* who was meant to be sacrificed, and afterwards, they were rewarded with all his belongings.” – Andrea Mejía (staff editor), “The Sacred Role Of Prostitution In The Aztec Civilization,” <https://culturacolectiva.com/history/ahuianime-sacred-prostitution-aztec-culture>, November 3, 2017 (emphasis in original).

- ✓ c.f. “But then it all came crumbling down. On an afternoon in early September 2011, a SWAT team of police officers raided the Phoenix Goddess Temple and two affiliated locations in Sedona. It was the dramatic culmination of a six-month undercover investigation into whether the temple was a house of prostitution disguised as a church – a question that first arose after New Times published a story in February 2011 accusing it of being a New Age brothel. ... For her role in operating the temple, Elise was charged with more than 100 criminal counts of prostitution, maintaining a house of prostitution, illegal control of an enterprise, money laundering, pandering, racketeering, and conspiracy. When the state looked at a session in the Phoenix Goddess Temple, it saw an often topless practitioner ... giving a seeker ... a sensual coconut-oil massage followed by some sort of sex act that usually included a ‘happy ending.’ ... There is nothing technically illegal about two consenting adults having sex, but since seekers usually left money after their sessions, this was a black-and-white matter of prostitution as far as the state was concerned. Elise maintains that seekers were told before a session that there was no guarantee anything sexual would occur and that any money they decided to leave was purely a gift intended to ‘bless the temple’ and ‘further the ministry.’ To her, the charges and the subsequent criminal trial weren’t about prostitution. It was a battle for religious freedom and the ability to help heal men and women through Tantra.” – Miriam Wasser, “The Trouble With Sex: Why Phoenix Goddess Temple Founder Insists She’s a Priestess, Not a Prostitute,” Phoenix New Times, April 13, 2016.
 - Would it be prostitution if the practitioners didn’t receive any tangible benefit or payment for their services? Prostitution for charity and religion? One must assume the State established payment to the practitioners. The mantra of All the President’s Men remains in effect: follow the money trail. I have not heard or read that any woman was charged with prostitution for ‘flirty fishing’ or that they were paid anything material for their evangelistic sexual efforts.

Western civilization has created a *presumption* that no woman wants to be a prostitute or sex worker and that all women who engage in those professions have been forced into it, denied better opportunities, lured by money (which is a sin technically, but one that has been eroded by consumerism and materialism), or are substance abusers. This has been reinforced in the last centuries by scorn of those who practice the professions at the same time that their services, under various disguises (or openly) fulfilled a human need that was not receding – as some thinkers suggested it might when ‘the future’ evolved into a more intellectual or spiritual civilization. Arguments have been made that prostitution, sex work, and other criminal ills (drug use, money laundering, pimping) are only linked because prostitution has been criminalized, scorned, and unregulated (e.g., in some countries prostitution is legal, but it is illegal for a third party to benefit from the proceeds of prostitution, thus criminalizing brothels, pimping and pandering). Like all presumptions, this has not always been the case, it should be challenged regularly: There are women (and men, let’s not be sexist here) who apparently don’t mind the work, or may genuinely like what they do (whether for money or other reasons, such as freedom and rebellion). Technology has provided an additional screen between the sex act and procreation that fed into a mid-20th Century sexual liberation.

This is not to suggest in any way that prostitution would be accepted if legalized, stigma would still attach to the business by long tradition, and it would still be a dangerous business and criminal elements would be attracted to the money, stigma and convenience. Additionally, there is still the institution of monogamous relationships that withstood the mid-20th century spread of ‘free love’ doctrines (most people don’t know that Free Love was a French anarchist idea – Émile Armand – in the early 20th century, but if you think about it for just a moment...) aided by the AIDS epidemic of the 1980s. But any sociologist will point out that we in fact, practice serial monogamy (in and out of marriage), and that less stigma attaches to pornographic film actresses (who also receive money for sex acts, and near-celebrity fame too) and live sexual performers (i.e. dancers, many if not most porn actresses were dancers and/or prostitutes, as are quite a few popular female singers) who are less immediately threatening to a relationship.

- ✓ Did anyone ever get the sense in the 1980s that the Christian fundamentalist were actually deeply pleased and maybe even happy about AIDS? Did they – especially the ones who called Chevy vans ‘adultery wagons’ (probably from the popular 1973 song “Chevy Van” by Sammy Johns) – feel vindicated, vindictive, and supremely righteous, did they think it was divine intervention to save the Christianized ‘nuclear family’ (an early 20th century social sciences term that predates nuclear weapons and is thus, not related)?