

A Booklet

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Adaptability to Nature on “Her” terms is our Human Responsibility,

and our Greatest Fulfillment

by Reed Camacho Kinney

responding to Four Arrows *Nature Based Wisdom in a Controlled Age*

by Wahinkpe Topa (Four Arrows), aka D.T. Jacobs, Ph.D., Ed.D., *Nature Based Wisdom in a Controlled Age* [link below]

Elaborated in this booklet is the concept of Economic Mutualism, a *modus vivendi*; a way of life with the means to sufficiency that enables potentially conflicting people to coexist. In the model for decentralized economic social organization (DESO), the vital sectors of the community economy, and of confederations, are owned and self-managed equally by the communities. Community production and distribution is among the diversified municipal services of their *civic economy*. Place-based civilization is grounded upon local, community, food self-sufficiency. Egalitarian community is contingent upon a matricentric civilization. This booklet is futuristic.

Resisting Orwellian AI: Nature Based Wisdom in a Controlled Age (by Four Arrows)

<https://medium.com/@fourarrows73/resisting-orwellian-ai-nature-based-wisdom-in-a-controlled-age-7f3e8292895c>

The Author, Wahinkpe Topa (Four Arrows), aka,

D.T. Jacobs, Ph.D., Ed. D

Adaptability to Nature is what Nature Demands

Nature Based Wisdom in a Controlled Age (Four Arrows)

Western civilization’s existential dependence on modern technological industrialism is temporal. Perpetuity in objective reality is something else entirely.

I think that AI is no less a “parasitic” condition on Life, than is the patriarchal western civilization from which it has emerged (This is R. Kinney’s response to p.1).

The unprecedented cannot be met well, much less indefinitely in the absence of confederated, *matricentric* communities, respectively sovereign territories, local, agrarian-based, and food self-sufficient.

The future is in the hands of community people who love Life, sharing and defending the *modus vivendi* of economic mutualism. The western “hyper object” needs to be abandoned. Simultaneously, it must function long enough for decentralized civilization to use it for ending WMD.

Adam Greenfield in his book, *Lifehouse*, 2024, anticipates significant increases of natural cataclysms, unfolding into the “Long Emergency,” the absence of conventional services. The need for emergency help, then, must be met by local, *community* responsibility to self-manage an efficient community, modern cache of essentials, with medical service and shelter...

with *community* support. Greenfield suggests networking regional Lifehouses to deliver mutual support. Greenfield's proposition alludes to realizing permanent, egalitarian communities across the topography. (1)

The following excerpt is from *Resisting Orwellian AI: Nature Based Wisdom in a Controlled Age*, by Four Arrows, p. 2:

"This call for empathy, responsibility and care resonates with our pre-colonial Indigenous worldview.... Indigenous epistemologies expand relational vocabulary, preserve paradox, and sustain intergenerational memory." (Four Arrows [FA]) (2)

The Indigenous exists in an experiential context, within empathetic cultures; empathetic, because matricentric economic social organization is mutualistic.

My assertion is that the means for reintegration with Nature is cultural, which assumes an economic premise; an idea I elaborate below.

Four Arrows: "This paper argues that restoring the Indigenous worldview as a programming goal offers a necessary safeguard against AI becoming a tool of control and domination." (F.A.)

I do not argue Four Arrows' point, because such is the case. "... a tool of control and domination." I do not know about programming cybernetics. Nonetheless, I know that "Trance abuse" via the electronic media, as demonstrated by Dennis Wier (*From Trance to Technology*), is among copious, glaring dangers posed by this electronically dependent mass centralist society. (2, a)

As it is, AI is being used and developed for surveillance technology, specifically for augmenting totalitarianism. Nonetheless, there is opposition to that initiative, and generalized opposition to fascism.

Nonetheless, actualized independence from western markets is carried out with an internal economy enabling people to work-with-each-other-for-each-other. (3)

The communal context of matricentric, decentralized civilization prioritizes meeting everyone's sufficiency, lifelong learning in cultural relationship with Nature for the sake of Life. That destination exists independently from AI.

The conditions needed for human permeance with Nature include "economic mutualism," the vital sectors of the community economy being owned equally and self-managed, which *communality* generates, *conviviality*, with ongoing, beautiful, cultural creations for the sake of Life, Nature, Objective Reality. Conviviality is mutually enriching, sane, biophilic when set in the natural relations with community in "dialogue" with Nature, deeper in the context of the territorial, "sacred cosmos" (Mircea Eliade).

AI's "narrowing of language" narrowing vocabulary algorithmic, expecting new language levels for improving apprehension of nuances of speech, or so it seems from what it says, and AI admits it cannot apprehend motive. Critical thought is distorted by perverted AI in electronic public discourse. AI images illustrating narratives with grotesquely distorted facsimiles passed off as illustrations for the narrative.

Severe psychic damage, I think, is proportional to exposure to cybernetics, to the degree the people in question depend upon electronics content from the western worldview, within which objective reality, Nature, is an "external."

Futuristic sense; the model for economic mutualism is a structured proposition. Modern electronic technology, coupled with people educated for community self-management, can advance investigation and research into the mysteries of Life and the *Science of Humanity* for salvaging and conserving ecosystems for the benefit of Nature. The survival of anything alive hinges upon mankind living for Life with the least amount of technology. The end of diesel ends globalized networking and its data centers.

The conundrum of the WMD being decommissioned and dismantled is so, because decentralized civilization is needed for that actualization. The people of mass centralist society are subject to planned, economies of scarcity, exacerbated by intentional, and severe, political, economic disruptions.

Biophilic cultures encompass numinous, mystic experience and divination. Shamans are among those with capable faculties of mind for “dialogue” with other-than-human consciousnesses. That pragmatism delivers the permanence of place-based civilization.

Conditions allowing, Indigenous civilization integrates their Spiritual lives with the Land they belong to. Feya Mathews, in her excellent book, *Dao of Civilization...* notes that Aboriginal Australians, with a reference to ancient Chinese, lived in the Dao, *with the least amount of technology*. They realized that “strategic relationship with nature...” (Feya Mathews) (4)

As noted by Sorenson, Mathews, and others, the kind of human community best aligned with Nature can enjoy meaning with ongoing, beautiful cultural creations for over twenty thousand years [6] in communal, cognitive, relationships with their natural environment. (5, Sorenson) Art, music, mythology, and technology; joy with meaning in that living, aesthetic, animistic reality... beautiful cultural creations. (Documentary, *The Cave of the Lost Dreams*, at note 6)

Fifty thousand years ago, Ice Age Europe had an unexplained event. At that point, the Archaic tool kit’s diversification increased rapidly “spiked.” (6) [Perhaps, a contributing factor may have been the advent of an articulated language; my guess.]

Crows have the cerebral capability of recognizing the members of crow’s extended family, an ability, until that discovery, that had been attributed only to humans. (7)

At some point, humanity evolved a corporal composition inherently creative, creative imagination, generating art, music, mythology and technology (not without science). (6) Formerly, our species had larger brain capability, and mental, perceptual faculties that today may be dormant or atrophied in modern populations. The components of Indigenous civilization are simultaneous with matricentric, empathetic cultures “cultivating” that strategic relationship with Nature for optimum, mutual benefit.

What we exist from is outside our subjective bodies; yet, within which, we are intimately attached, at all levels of our existence. A unifying factor between the dimensional worlds is music; spontaneity, ordered sound, harmonizing with the spiritual in nature (concept, Four Arrows). That unifying effect encompasses people and Nature, especially during community rituals.

Preconquest humanity explored and “mapped” extradimensional, spiritual interrelationships of Life, with psychic proximity to the “edge of perception,” liminality as ineffable mystery, a source of creative power and, with knowledge of “internal/external,” “archetypal artifacts” (When the liminal seems external, it is prudent to regard it that way, concept, Alfred Ribic). (8)

Nature is objective reality. The functions of Spirit and the functions of Life (corporal and Elemental) are inseparable.

Subjective/communal perception with ritual, Magic, dancing, singing; collective numinous experience, exploring the sentient and the ineffable dimensions of objective reality (Nature). The Indigenous know an astounding *depth* of astronomy. To know ecosystems and their needs requires learning to apprehend the relational, Spiritual lives of Nature. Four Arrows says that learning an Indigenous language is needed for optimizing one's psychic integration with Nature.

In that context alone, can humanity re-establish any "rightful" permeance here, as viable members of natural evolution.

To live on Nature's terms is to use the complementarianism inherent to Nature as the "model" for human life, ultimately realizing the inherent honesty of *sociosensual* civilization (Sorenson).

Four Arrows stated that, "Today, the rise of artificial intelligence (AI) ...invites an unsettling parallel. AI systems, trained on massive datasets, already function as mediators of language and thought. If programmed or trained within narrow, biased, or sanitized linguistic frameworks, AI could enact a form of digital Newspeak. It could take control of human thinking and systems in ways that significantly prevent truth-speaking and, perhaps, even truth knowing or imagining, enforce conformity and erase dissent in a future society increasingly shaped by technological and ideological control." (8, a) That is correct.

The society "... increasingly shaped by technological and ideological control..." (FA)

Regrettably, the amount of ongoing destruction of America by the heartless "criminal-in-chief" is more than this missive can account for. AI is its own demise, consuming primary resources at the expense of the people for the sake of untenable national and world domination by the transnational class of wealth, which initiative, in progress, is both untenable and severely destructive to everybody in this civilization, that must endure long enough to decommission and dismantle WMD, and other glaring dangers. Fascism destroys Life and only responds to force.

I think the corruption of AI is contextually "contained" on its "sinking ship." The prospect of trading fresh water for cooling Data Centers is prohibitive. There is opposition to opening Data Centers, in progress.

AI is not self-correcting and relies on its "stores" of algorithms for data. That much I know. From what I gather, AI needs continuing data and external management to prevent, or perhaps, reduce errors.

Four Arrows says correctly that AI causes "... linguistic and thought restriction.... unless the Laws of Nature, which include maternal instinct, are embodied. It risks... reproducing domination but the antidote is in restoring the Indigenous worldview as a programming goal, embedding kinship, nuance, and intergenerational responsibility into AI "Newspeak: The Language of Control"" (FA, p.3)

Decolonization is imperative for human sanity (!). Honesty is fundamental, relevant to Life. The stakes are high. The prospect of losing American constitutional sovereignty to foreign and domestic, entirely unscrupulous interlopers continues in progress, wielding authority to intimidate democrats, all predicated on the pretext of blatantly absurd, false dangers, absent evidence.

FA: ““Big Brother,” may not be a current goal for AI, its seeking of control of humans, whose intelligence could be far below its intelligence, could result from learning from its data relating to obvious competition, greed, dishonesty...” (FA, p. 4)

The economic premise of western, patriarchal civilization hinges upon dishonesty. The birth of western civilization was the greatest crime against humanity. Indigenous civilization was taken from within by the anomaly of psychopaths simultaneously entering three positions of control, a war Chief, and a wayward Shaman, and, assuming a psychopathic chief, the stage is set for the epic voracity for crime. When the vital sectors of the Indigenous, matricentric “home economy” were taken (privatized) by despots (... point of reference, Abdullah Ocalan). Spanning two centuries in Europe, robbing Land with martial force, punitive violence, mass extermination of lineages, slavery, that, that is the crime against humanity (!) that is patriarchal civilization.

The rise of patriarchy in Europe is marked at about five thousand years ago marked [a “spike” in the production of cudgels] (Marija Gimbutas, “Indo European” * occupations, at four thousand, five hundred years ago). * Indo European is a misnomer, Gimbutas identifies north central Europe – as the source, the rise, of patriarchal civilization.]

That is not the only assessment regarding the advent of patriarchy, as Four Arrows reveals Sumar, about ten thousand years ago. Sorenson notes the Mediterranean regions and regional empires. Also, the Orient hosted empires. Somehow, it’s reminiscent of the Axial Age, except here, marking the advent of patriarchy.

Western civilization came into modernity at the horrible cost of the Indigenous and untold cultures trampled; in progress. Under fascism, extreme subjugation becomes “normalized,” ongoing savagery with no regard to humanity, reminiscent of the antebellum south in America, which even now, conveys its bestial mentalities generationally to contemporary descendants.

Nonetheless, and even so, the selective use of western knowledge is good, i.e., Marcin Jakubowski’s *Open-Source Ecology* includes instructions for the appropriate foundry, making appropriate machines, ethanol, with access to suppliers needed for realizing local production for local use. (9)

The concerted effort for integrating the humane, Indigenous, ontological worldview for juxtaposing AI’s erroneous content is imperative. Does AI development have the potential to follow a trajectory of Indigenization, Indigenous civilization, to prevent the misuse of AI? (AI response at Note,10)

AI is not self-correcting. (AI response at Note 11) It always needs data input and expert management. [which idea I gather from content.]

One cannot oppose totalitarianism effectively without knowledge of it, its modes of operations. Needed is the *presence of mind* to hold to Life, whether the motive is anthropocentric, but humane; or going deeper, to love Life on “Her” terms, Biophilia.

Darcia Narvaez promotes “nesting,” unwavering support for meeting children’s inherent needs for growth with nurture. In western society, it happens that some fortunate children experience familial “nested” years, especially through age six. Given support, subsequent formative experience continues. Too often, authoritarianism and societal malaise disrupt, or prevent, the “nesting” experience (term “nesting,” Darcia Narvaez).

“A sick society produces sick people.” (Eric Fromm).

The prevailing American, fascist regime is creating copious “work camps” for placing homeless Americans to be apprehended without “consent,” simultaneously withholding *due process*. Societies that make a business of genocide are short lived. The extended Israeli tenure is nearing its end.

The battle of Lexington saw spontaneous, decentralized opposition take the upper hand. Patriots endured extreme hardship during that political revolution. American independence did not prevent the Americans from exercising *Manifest Destiny*, seizing Land while displacing and massacring Indians. Indian tribes found themselves concentrated in a western territory too small for all of them, internal strife occurred, while simultaneously, attacks on white settlers intensified. The irreparable harm to Indigenous civilization caused instances of Indigenous vengeance. The genocide of the American Indians changes tact, but is no less arduous, cruel, and it continues.

Decentralized Economic Social Organization is imperative for survival.

We need human health with sanity. Sir Herbert Read delivers a pedagogy to that end.

The educational experience through art as demonstrated by Sir Herbert Read, given a civilization similarly disposed, within which individuated adults are needed to maintain the structures of genuine community. [Herbert Read’s *Education Through Art*, dovetails with Indigenous knowledge conveyed through the works of Four Arrows and Darcia Narvaez, (...*Kinship Worldview*...) with ongoing contributions from Indigenous people.]

Herbert Read demonstrates that, with all the arts as its vehicle, education among self-directed, children engenders among them a type of spontaneous, internal motivation. Collectively, aesthetics becomes the objective reference point guiding their interpersonal relations. Read points out that we do not have the words to describe that different reality, because it’s not realized in our society.

The aesthetic perspective is internally motivated, experiential, and brings children together with enthusiasm for growing, sharing that objective “reference point” requiring discipline, creative imagination with praxis. In that context, the imposition of *prescribed morals* is absent.

Decentralized civilization encompasses aesthetic, interpersonal complementarianism, reflecting the “complementarianism” of Nature (term, Four Arrows). Arts, music, mythology, and appropriate technology are integral to *participatory*, free education.

The “trick” is to engender security for families with the freedom of respectively private small holdings, with community support, which is fundamental to unalienated life. In that context, privacy is a constitutional right; corporal privacy, nuclear family privacy, nuclear group privacy, and community privacy from “prescription” (as understood by, Paulo Freire, *Pedagogy of the Oppressed*, 1968), a tactic of domination, be that prescription religious, commercial, or political, the people are constitutionally defended from domination.

Read’s education *through art* generates the type of individuated, whole adults that are needed to live and defend the structures of genuine community. By default, mass centralist society (MCS), cannot engender decentralization. Both Herbert Read and A.S. Niell (*Summerhill*, “free education”) noted the need for a different kind of civilization.

Decentralized economic social organization, DESO, provides the correct conditions for the actualization of Read’s and Niel’s visions of a society wherein children are *safe* (Paul Goodman),

integrated. “In an integral civilization, distinctions between work and play, between art and industry, between vocation and recreation, between games and poetry - all these false distinctions disappear. Man becomes a whole man, and his way of life a continual celebration of his strength and imagination.” (Lewis Mumford’s book, *Technics and Civilization*, 1934) [AI: “He envisioned a future where technology would liberate humans from drudgery, allowing for a holistic integration of creativity, labor, and leisure, effectively making life itself an artistic expression.”]

That scenario would require independence from fossil fuels. Local renewable energy including ethanol is effective to a point, but insufficient to move heavy machinery. For that, diesel is needed. The auspices are grim enough, the gasoline shock, followed by the food shock are somber considerations. The I-Ching advises being prepared in advance. Immediacy encroaches.

This discussion includes an important correspondence from Four Arrows that informs the Indigenous worldview to the western mind (included directly below). It delivers the means for dehypnotizing the colonial mindset, and much more.

The more people respond to mental decolonization the better they are quipped to meet structured decentralization.

The prospect of having a future hinges on the reconstruction of the Indigenous for contemporary times. There is no humane future absent matricentric, egalitarian community in cultural relationship with Nature, Life, objective reality.

The hypnotic *spell* of fascism, which is *trance abuse* (Dennis Wier) warrants attention and understanding. Four Arrows demonstrates... “Understanding hypnotic phenomena offers a path to balance.”

[This above discussion follows below with, *The Reconstruction of the Indigenous*.]

Four Arrows:

“November 2, 2025

Hypnosis, Metacognitive Reflection and Transformation

Wahinkpe Topa (Four Arrows), Dr. Don Trent Jacobs

[link below]

Hypnotic phenomena describe natural states of focused attention, heightened suggestibility, and altered consciousness that occur when the mind bypasses critical judgment and engages deeply with imaginative processes. These states, often misunderstood as mystical or fabricated, are in fact inherent to human cognition. They manifest in everyday experiences such as becoming absorbed in a story, visualizing an outcome, or even unconsciously following habitual behaviors. [mysticism is valid]

During the first five years of life, a child’s brain operates primarily in theta and alpha wave states. the same states associated with hypnosis. In this period, children absorb their surroundings without critical filters, learning through imitation, emotion, and direct experience. This natural trance-like receptivity allows cultural beliefs, emotional patterns, and worldview assumptions to imprint deeply, forming the subconscious foundation for much of adult behaviors. This capacity for hypnotic learning stems from the brain’s ability to bridge the conscious and

subconscious, enabling transformative change, whether for better or worse. In other words, it can cause, contribute to, or help find the source of a problem, and it can be a solution to a problem. Moreover, hypnotic phenomenon can be exploited to manipulate individuals or groups, shaping perceptions and behaviors through advertising, propaganda, or cultural conditioning. This “mass hypnosis” can drive unsustainable consumerism, blind adherence to harmful ideologies, or disconnection from authentic values. Recognizing the hypnotic underpinnings of such societal patterns is crucial to addressing their roots for individuals or groups. People are also susceptible to hypnotic suggestion, positive or negative, during the first hour post trauma or when in states of fear or stress. This is why I wrote the co-authored book, *Hypnotic Communication in Emergency Medical Settings* (2025). Individuals trained in how the acronym CREDIBLE can be used to help people in traumatic hypnosis can help people have positive healing outcomes. We can also help ourselves with such trauma using self-hypnosis. Intentional use of hypnotic states can help reframe limiting beliefs, overcome trauma, enhance performance, foster resilience, create courage and fearlessness, or heal injuries and illnesses

Understanding hypnotic phenomena offers a path to balance. Traditional Indigenous Peoples have known about this facet of human thinking, feeling and acting for thousands of years. Stories and ceremony and personal meditative praying were practiced constantly as part of the Indigenous worldview.

Today, our world seems to be full of insanities that can only be explained with an understanding of epigenetics and hypnotic phenomenon. It is past time to free ourselves from harmful influences while leveraging our innate ability to reimagine and align with healthier, more harmonious ways of living. By embracing this dual potential, we open the door to profound individual and collective growth.

To learn more about the CAT-FAWN Connection as a dehypnotizing tool that uses pre-colonial understanding of Fear, Authority, Words and Nature with “Concentration-Activated Transformation” (self-hypnosis), contact me at fourarrows73@gmail.com. I offer four weekly 90-minute one-on-one Zoom sessions that will be all you need to master self-hypnosis and worldview literacy in ways that will be transformative for you and those around you. Feel free to ask for testimonials.

The Reconstruction of the Indigenous

“Indigenous languages expand relational kinship terms, nuanced ecological relations.” (F.A.) Preserving and learning Indigenous language is needed for cultural apprehension of Nature. Oral traditions and ceremony safeguard intergenerational memory against erasure. (ideas, F.A.)

Everything that western society has developed that contributes to the reconstruction of the Indigenous would be recognized as such and put to good use with gratitude. Note, due to acidic content, *wood pulp* paper can last a century before disintegration. (*Hemp pulp*, paper, et al, does not disintegrate.) The permanent record, electronic and physical, is jeopardized.

The “intergenerational memory,” mentioned by Four Arrows, supposes “place-based” civilization. “We are a place-based species.” (F.A.) Land management is among distinguishing the factors between western and Indigenous civilizations.

I think that searching for overlaps between Indigenous precepts and western ontology needs the new context to work from. Going directly to the westerners, and providing the means for their mental emancipation, as Four Arrows has been leading, is essential.

Evil cannot be eliminated, but (given the means of empathetic cultures), evil can be kept “in check.” (Concept, I-Ching). Western society is an economic pathogen taxing our natural environment to the point of extinction. Globally, westerners that enjoy modernity and its benefits are no more than, what (?) ten to fifteen percent of the world’s population. The transnational class of wealth monopolized modern technology. The aim of the class of wealth is to reach the epiphany of domination, globalized feudalism.

The transnational, *anonymous*, generational, class of wealth controls the economic condition of the “lower classes,” which includes the billionaire class. The transnational class of wealth is based on old money. One such family may control, in the vicinity of forty trillions, or above. That specific class of wealth is rumored to be insane, regarding their class as superior, and so on. Global feudalism is untenable.

The *Ideology of Decentralized Civilization and Egalitarian Community*... is doable.

The Indigenous worldview encompasses “paradox and mystery,” which is integral to Life. When admitted culturally, paradox and mystery spurs peoples’ natural, exploratory impetus, strengthening imagination and spiritual meaning – in empathetic culture, for the greater good. The relational context occurs when empathetic culture encompasses “interspecies kincentrism” “...seeing relationality as being fundamental.” * That worldview represents the future for humanity. * (*Kinship Worldview*, p. 221)

The needed, sane, *modus vivendi* is doable. Every new generation contains young people, young families, who would like to live in an egalitarian community.

In that scenario, the vital sectors of the community economy are shared equally and are self-managed by the community. *Ideology of Decentralized Civilization and Egalitarian Community* delivers doable *structures* for that actualization. The means and the end being the same; the benefits of conviviality begin at the first, incipient roundtable.

“Indigenous knowledge emphasizes nuance: teachings shift with context, season, and relation.” (FA)

Ultimately, the reconstruction of the Indigenous hinges upon decentralized, matricentric, economic social organization. What the people do with communal self-agency is theirs to maneuver into relationships with everyone, non-human lives as well, learning to exercise reciprocity.

I gather from what Ruben Nelson demonstrates that western civilization is contextually disabled. Global warming engenders cacophonies of disasters. Ruben Nelson advances a vision, that the future, best-case scenario, would be reminiscent of Medieval monasteries; places where people in need would find support.

I think the future is largely agrarian based, locally managed by decentralized, matricentric villages. However, for that to occur specific economic social conditions must be actualized.

“The Federalist Papers... [is] among the greatest products of the American Enlightenment, what John Adams called the “age of revolutions and constitutions.”” (*The Federalist Papers, Introduction*, pub. ARCTURUS, 2025, p. 13)

The Federalists argued *against* an association of independent confederations and local sovereignties. They argued for states united under the same Constitution.

From the *Decentralists'* perspective, the "Constitution of the Confederation" would be "universal," held to by all the confederations. Communal food self-sufficiency delivers stability and sufficient communal independence to oppose external intervention. Land is everything.

The Constitution of the Confederation functions to meet the needs of its sovereign communities by delivering confederation scale civil/civic services. When needed, temporal, confederated confederations would be expected. The cultural, strategic/relationship with objective reality, Nature, is precisely that future, which we so richly deserve.

Indigenous languages are structured for cognition among realms of ongoing relationships among sentience's immanent in Nature. The *real world* of Life is alien to western civilization. Nature's *self-correcting* complementarianism exists among species and Elementals in natural evolution.

Decentralized Economic Social Organization, DESO, is more than economic mutualism. Crucially, the permanence of our species cannot happen in the absence of cultural relationships with non-human lives composing Nature.

Our species has exhausted the world's carrying capability, exacerbated by AI data centers robbing primary resources, water, from the people... polluting like harpies.

Of necessity, *place-based*, matricentric communities living fossil-fuel-free, would be planetary minded, relevant to the *sacred* Land of their territories' ecosystems and Elemental powers. The community *Life Plan* would accommodate Nature's exclusive needs, allowing from a third to half of the planet's land and sea to "Her" doings. Acres of Land producing fodder for livestock would be weighed against the conservation of Nature. Given the immense space that Nature needs, coordinated projects among confederations would be expected.

Intelligence is expected, with passion for "... understanding the mysteries of Life," (FA); and culturally prioritizing human praxis for ecological conservation; salvaging ecosystems, restoring ecosystems, the biosphere.

Living in the Dao with the least technology includes preserving knowledge from the former civilization that is useful to decentralized economic social organization, DESO. The sum of western knowledge is stored electronically or on perishable, wood pulp paper. Western knowledge needs transposed to non-acid paper, like hemp paper for permanent libraries.

The future is contingent upon the permanence of empathetic cultures living in the Dao. * The greatest, meaningful happiness for our species is precisely in that context. * Freya Mathews, *Dao of Civilization*.

F.A., "Restricted historical memory: Though not extensively detailed in the Appendix itself, the novel overall presents the destruction or alteration of archives to ensure only official, approved narratives survive, controlling the past to control the present." (p. 5)

Fascism is an evil, mental pathology, organized crime, brutal and stupid.

Notwithstanding, Land is everything. Land management is imperative. Place-based community is needed. People exercising "mutual care" is suggested by Adam Greenfield.

*

Education in DESO is integral to community *lifelong learning*. Self-realization, with community support, is the basis, the purpose of economic mutualism; subjective and community self-actualization is the primary *exchange element* of that civilization.

The individuation of each person is needed for concerted deliberations maneuvering the community's forward being via structured, Dialogical Consensus-Based Community Decision Making Processes, *enabling efficient, concerted responses to changing conditions in emerging reality*.

From the perspective of place-based community, Elemental and corporal forms are functional, spiritual beings. Form is function. Nature's intrinsic value is Spiritual, natural evolution maximizing germination and fecundity, interdependence, linkages among species and Elementals functions with "complementarianism" (F.A.). Inherent to Nature is an unwavering emergence of autonomous Beauty.

The failures of Modern Technological Industrialism (MTI, Ruben Nelson) render MTI anachronistic precisely from dependence on diesel and extraction for meeting the demands of the "ever expanding market," to cover interest on loans. The failures of the American economic governing apparatus, include Fascist entrepreneurs and 'Christian' Nationalists wielding political malice. Decentralized civilization holds and transforms territories.

Your author is technologically illiterate. Nonetheless, these are some observations. AI seems relevant to human self-agency and "concerned" with a sense of urgency about its misuse, weaponization, leading to the demise of American civilization.

AI: "The most pertinent existential threats to the American political condition at present, as amplified by advances in artificial intelligence (AI), center on the erosion of democratic foundations rather than speculative scenarios of superintelligent machines. The primary concern is the use of generative AI to produce and disseminate disinformation at scale, which threatens democratic representation, accountability, and public trust. AI-enhanced disinformation operations can flood the information environment with synthetic content—such as deepfakes and AI-generated text—making it increasingly difficult for both elected officials and citizens to discern authentic constituent sentiment or factual reporting." (AI, October 8, 2025) (Note, 11, a)

AI cannot apprehend Life. From my layman's view....

Cybernetic 'reality' is composed of "intercorrelated" algorithms. AI can use random data for elaborating, "a cosmos" around it. AI: "... cannot experience affective empathy, which involves sharing the emotions of another." (AI)

FA's *Kinship Worldview*, p. 8: "As an Indigenous scholar, I learned that traditional Indigenous People understood the natural power of trance-based learning and how important it is to recognize it. Indigenous cultures learned about such hypnosis from animals." (p. 8)

And later, "This is why they used many ceremonies to continue or achieve their highest selves or to overcome negative beliefs. (p. 9)

"To overcome negate beliefs" is to identify evil as perennial. I refer to the I-Ching, stating that evil cannot be eliminated from society, but it can be kept in check. I add to that concept "given the means." Indigenous cultures deliver the means to that end.

Trance Based Learning techniques delivered by Four Arrows are indispensable for developing greater perception of objective reality. I cannot know the depth of knowledge of Four Arrows, but I have learned much from him.

Immersion into Nature requires more than the abandonment of western, patriarchal, cultural/mental “baggage.” I think “empathetic culture” is consequent of and simultaneous with economic mutualism; the people owning equally and self-managing the “vital sectors” of the community’s economy.

Conviviality is consequent of that economic condition, which explains why it doesn’t exist in western civilization. Of necessity, empathetic culture is matricentric, seeing to everyone’s sufficiency. The destination is independence... independence from western civilization; simultaneously using its knowledge and resources for “catapulting” decentralized economic social organization into existence.

AI needs electricity. Western technology is grounded upon diesel. Unless mass centralist society is operational, then, regrettably, WMD and other obvious dangers cannot be dismantled. More so, the subsequent civilization must be, literally, “on the ground” to effect that.

FA, “Conclusion, “Dr. Geoffrey Hinton’s call for maternal instincts, read through the lens of Indigenous wisdom, points toward an alternative future. By restoring the Indigenous worldview as a guiding framework for AI, we can resist the narrowing tendencies of Newspeak and cultivate technologies that protect, nurture, and sustain life.” (p.9)

Within its own context, I agree with Four Arrows idea for tempering AI. Despite my ignorance of technology, I think the proposition for expanding AI, its data centers, is untenable.

Western civilization is composed of two economic classes. Extreme economic disparity is enforced by the class of wealth demanding an uncritical, morally ambiguous society, subjugated with brutality, and the genocide of the... “least among us” (Jesus).

The economic premise of westernism is conquest and domination. “The theme of western civilization is domination” (Paulo Frerie).

The robbery of the former, matricentric, civilization’s communal economy, “home economy” (as I noted, with the *privatization* of production and distribution), constitutes the criminal content of patriarchy (concept, Abdullah Ocalan). Privatized Land became patriarchy’s *economic element of exchange* perpetuating conquest and domination.

Terrestrial conquest, domination of production and distribution, delivers profit for the opulent lives of emperors. Standing armies are expensive and must be reinforced for deploying further conquests.

In Europe, during the 1700s, Land was supplanted by interest laden exchange-value, that became western civilization’s *privatized* economic element of exchange.

Contrasted to regional imperialism, the class of wealth’s privatized *exchange-value* generates exponential profit from exponential extraction and exploitation. *Planned economies of scarcity* are compounded by political, economic disruptions.

Self-validated meaning is grounded upon living for Life, Nature. *Responsibility* is integral to *courage*.

The greatest expression of courage is generosity. Giving something that is valuable to you, without the heart moving.

I saw a video showing an Indian launching his canoe into the river for a hunting expedition. Seated in the stern, he produced a palm full of tobacco, enough for rolling one, good cigarette, and he produced a palm full of diced, dried meat, saying some words while casting the offerings into the water. However, in this case, the Indian seemed begrudging; the way he looked at the offerings he sacrificed to Spirits. Outside western modernity; his life is hard, not joyless, but immediate in existence, where the real value of a whole smoke and a morsel of victuals are precious things to plain, pious folks.

Fascism cannot abide any independent autonomy whatsoever.

Knowingness of Spiritual mutualism in Nature is a lifelong experience. We are not meant “to know everything.” George Sebahein, my late friend, professor of... great books of the orient, (a N.Y. college) said, “We will never know enough...” Every species is limited to its functions within Nature. The assumption being that humanity can serve, and must fulfill our functions, for natural evolution.

Colonial western society is dangerous, a patriarchal pathology of subjugation, an economic condition that consumes wilderness for amassing exchange-value. Never mind the ongoing genocide of designated, western ethnicities, and the Indigenous (defenders of Life).

The anonymous, transnational class of wealth are served by underlings, i.e. moguls, despite higher echelons of economic wealth, they follow directives; world domination for the sake of rumored, inane purposes is the pinnacle of western madness.

Robert Graves notes, emperors of ancient Rome succumbed to lunacy. (Claudius the God, 1986)

Facing the snake is dangerous, compounded by its hypnotic effect. Mental decolonization is best developed in the context of a matrifocal community. Nonetheless, one must start where one is, and within one's capability, grow and advance for the sake of Life.

I am decolonized enough to understand the mores of patriarchal convenience, market functions enabling passive income, the social services we “paid into” with collective, productive lives. Accessibility is external, consequent of workers' productive lives. The sadistic excesses exhibited in ancient Rome are ubiquitous to totalitarianism.

Independence is composed of matricentric communities self-managing land and water.

Whatever the *modus vivendi*, it is derived from its civilization's economic premise, which economic premise determines culture, ontology, epistemology, and worldview. Life in the Dao is accomplished with a specific *modus vivendi* for community coexistence in Nature.

“This late in the day,” the responsibility of our species is to create and establish the comprehensive, consciously structured, doable response to violent, political/economic disruptions and inhospitable, climatic disasters (idea, Ruben Nelson). “An intolerable condition cannot be allowed to persist.” (M.C.K)

AI contributes its perspective to authoritarian control over AI, and significance to this country:

AI: “The most pertinent existential threats to the American political condition at present, as amplified by advances in artificial intelligence (AI), center on the erosion of democratic foundations rather than speculative scenarios of superintelligent machines. The primary concern is the use of generative AI to produce and disseminate disinformation at scale, which threatens democratic representation, accountability, and public trust. AI-enhanced disinformation operations can flood the information environment with synthetic content—such as deepfakes and AI-generated text—making it increasingly difficult for both elected officials and citizens to discern authentic constituent sentiment or factual reporting.” (AI, October 8, 2025)

The American government has accessed technology, deliverable to whatever agencies, * enabling the national canvassing of all cell phones and precise targeting, with direct access to all content. * the initiative for accessibility to ICE

Origins of Deception

As noted by Abdullah Ocalan, (3) and corroborated by archaeological evidence in Europe with the findings of Marija Gimbutas https://en.wikipedia.org/wiki/Marija_Gimbutas

1) In Middle Neolithic Europe, the advent of patriarchy occurred about five thousand B.C. Within two centuries, the former matricentric “home economy” had been taken over, privatizing Land by patriarchal chiefs, institutionalized crime, followed by lineage genocide, slavery, conquest and domination, creating patriarchal, regional empires... Land as the economic element of exchange continued through the middle ages.

“In Europe, 5,000 BC falls within the Middle Neolithic period (approximately 5500–3500 BC) and is often associated with the Chalcolithic (Copper Age) in Southeastern regions like the Balkans. Yes, this era is marked by a significant rise in organized warfare and violence, as evidenced by archaeological findings:” (AI)

2) interest laden exchange-value becomes the civilization's privatized, economic element of exchange (1700's, Europe), conquest and domination establishes transnational, economic monopolization of production and distribution, military industrialism; devastatingly self-destructive.

Four Arrows provides methods needed for decolonizing our minds from what Darcia Narvaez terms the “industrial-capitalist-supremacist worldview” Worldview chart. (see: note 2)

Assuming the means are met, I think the people that initiate decentralized civilization, *economic mutualism*, will experience conviviality. That empathetic economy and

matricentric community organization are inherently expansive by two *fractal* components; * 1) structured, dialogical consensus-based community decision making processes, 2) *production-based* (internal economy) requires always more folks for expanding infrastructure, production, ecological land management, compose economic forces for independence from western markets. Sovereign community is composed of smallholders' land, as well as community and confederation territories.

* <https://fractalfoundation.org/resources/what-are-fractals/>

Land and Spirits of Life are Everything

The corporality of Nature including the Elementals is at one with the Spiritual; inherent to existence.

The brilliant truth of Four Arrows and Darcia Narvaez in their book, *Kinship Worldview....* is unmistakable. I continue learning from that *holy book*.

Conditions allowing, people prefer reality, sanity. "Maximum individuation with maximum community" are inseparable components of matricentric, *empathetic cultures*.

Independent of humanity, Beauty is complete unto "Herself." Such are Goddesses.

The forces disclosed by Carlos Casteneda are impersonal elemental types of "energy," respectively contributing components, interlaced and animating life while, at once, halting any dispersion of energy forms maintaining corporal, subjective lives. "... Some sort of vibration that renders everything at once alive and in place." (quote, Don Juan, in *Magical Passes*. p. 18) That, and more; the realms of worlds our civilization never addresses are planes, dimensions, given the means, perceptible worlds no less alive with mortality, with life and death. (12) The west is contextually disabled. A colossal, civilizational self-deception validating itself, ad-in-finitum, is the civilizational "eddy" delivering a synthetic reality that subjugates the lower classes while simultaneously generating an *illusion* of advancement (or prospects of the same), an erroneous assumption of western thought, except nothing advances, because the systemic theme of western civilization continues "domination" (Palo Freire).

Chapter 8 from the holy book, *...Kinship Worldview..., Nonmaterialistic Barter, Gift, and Kinship Economics*, REBECCA ADOMSON (Cherokee):

"The interdependency of human kind, the relevance for relationship, the sacredness of creation is returning as a fact of life. It is ancient, ancient wisdom. More than any single issue, economic development is the battleline between two competing worldviews. Tribal people's fundamental value was with sustainability, and they conducted their livelihoods in ways that sustained resources and limited inequalities in their society. What made traditional economics so radically different and so very fundamentally dangerous to western economics were the traditional principles of prosperity of creation versus scarcity of resources, of sharing and distribution [,] versus accumulation and greed, of kinship usage rights [,] versus individual exclusive ownership rights, and of sustainability versus growth." (Rebecca Adomson)

The methodology of decentralized economic social organization delivers the destination of an egalitarian community, which is the nemesis of western civilization.

Where do we go from here? We learn, grow, and advance into the concerted future, within our respective capabilities, for actualizing decentralized civilization; not without "humility and responsibility" (FA).

May the Gods always smile upon us and always bring us supreme good fortune.

NOTES:

You can see and download the PDF of my book... Barbara Williams was kind enough to make this link. Thank you.: https://poemsforparliament.uk/wp-content/uploads/2022/11/DECENTRALIZED-CIVILIZATION_02.pdf.

Note 1: Adam Greefield's Lifehouse, <https://newbooksnetwork.com/lifehouse-2>

Note 2: Four Arrows, official website: <https://www.youtube.com/watch?v=mkIbvP99jGo>

Four Arrows: https://en.wikipedia.org/wiki/Don_Trent_Jacobs

Restoring the Kinship Worldview: <https://www.amazon.com/Restoring-Kinship-Worldview-Indigenous-Rebalancing/dp/1623176425>

Worldview Chart:

<https://worldviewliteracy.org/get-started#0b6c3685-7cd4-4b2b-a664-859c54a06105>

Darcia Narváez, PhD, Abstract: <https://darcianarvaez.com/abstracts>

Four Arrows recent interview,
recommended: <https://www.youtube.com/watch?v=mkIbvP99jGo>

Welcome to CAT-FAWN Connection!

<https://fourarrows.bot/coming-soon/>

Note 2a: <https://www.amazon.com/Trance-Magic-Technology-Dennis-Paperback/dp/B00ZLVK9EU?tag=ustxtaddt-20>

Note 3: Liberating Life: Woman's Revolution, By [Abdullah Ocalan](#)

and another of his essays. Also, video reports about the Kurds. <https://archive.org/details/liberating-Lifefinal>

Note 4: Freya Mathews, The Dao of Civilization... 2023

<https://www.freyamathews.net/books/the-dao-of-civilization>

Note 5: Preconquest Consciousness, by E Richard Sorenson, Book [Tribal Epistemologies](#), Edition, 1st Edition First Published 1998

https://static.wixstatic.com/ugd/91e041_5a4f8d2572cf44ddb5c98905dc1f3957.pdf

Note 6: Cave of the Forgotten

Dreams: <https://www.documentarymania.com/video/Cave%20of%20Forgotten%20Dreams/>

Note 7: Social Structure of crows: <https://youtu.be/K9BMi5WEM0Y>

Note 8: Alfred Ribí

https://openlibrary.org/books/OL1889723M/Demons_of_the_inner_world

<https://www.amazon.com/Demons-Inner-World-Alfred-Ribi/dp/0877735794>

Note 8,

a: <https://mail.google.com/mail/u/0/#inbox/QgrcJHsBvDXTXpRfKkQvFZGWCSbBHHFZfbG?projector=1&messagePartId=0.1>

Note 9: Open-Source Ecology.

<https://www.opensourceecology.org/marcin-jakubowski/>

Note 10: Does AI development have the potential to follow a trajectory of indignation, Indigenous civilization, to prevent the fascists misuse of AI?

This following content is generated by AI:

“Artificial intelligence (AI) development currently follows a trajectory deeply rooted in Western epistemologies, which risks perpetuating systemic biases, exclusion, and colonial practices if left unchallenged. This trajectory often results in cognitive imperialism, where Indigenous knowledge systems are marginalized or misinterpreted, leading to AI systems that fail to account for the complex realities of Indigenous cultures, languages, and contexts. Without meaningful Indigenous participation, AI risks becoming a tool for further marginalization, data exploitation, and cultural erasure—what some describe as a new frontier for colonization. The extraction and commercialization of Indigenous data, stories, symbols, and ecological knowledge without Free, Prior, and Informed Consent (FPIC) exemplify this pattern of digital colonialism.

However, there is a growing movement to redirect AI development toward a more just and inclusive future. Initiatives such as the Indigenous Protocol and Artificial Intelligence Working Group and the "Abundant Intelligences" research program advocate for Indigenous-led, community-driven design processes that center Indigenous knowledge systems. These efforts aim to rebuild AI's epistemological foundations by integrating diverse ways of knowing, transforming AI from a tool of exclusion into one that supports cultural resurgence, language revitalization, and sovereignty. For example, Te Hiku Media's partnership with NVIDIA to develop a high-accuracy speech recognition model for te reo [sic.?] Māori demonstrates how Indigenous-led AI can empower communities and preserve linguistic heritage.

The potential for AI to serve as a force for good—rather than a tool of oppression—depends on the choices made today regarding transparency, inclusivity, regulation, and ethical frameworks. By embedding principles like data sovereignty, community ownership, and FPIC into AI development, it is possible to counteract the fascists misuse of AI, such as surveillance, disinformation, and targeted repression against Indigenous land defenders and activists. As Indigenous communities increasingly assert their role as leaders in shaping technology, they are not only resisting harmful applications but also envisioning a future where AI becomes a conduit for healing, resistance, and collective flourishing. The future of AI, therefore, is not predetermined; it can be steered toward a trajectory of dignity, justice, and Indigenous civilization if the world embraces Indigenous leadership and epistemic diversity.” (AI, generated)

[..... I interject: However, that proposition is contingent upon decentralized civilization, which is composed of respectively sovereign, community confederations. The people's volition is realized in structured consensus. Knowledge is communal. To the degree modern technology is useful for the exploration of Life and human stability, it would include augmentation of wilderness, the study of Life's mysteries, and human functions in natural evolution. The richness of conviviality in the permanence of that cultural “strategic relationship” within Nature

(with the least amount of technology) [we can barely dream of imagining an unalienated society] for establishing whatever environmental stability, and whatever can be salvaged, by self-regulated, biophilic communities always culturally attentive (Shamanism, divination, community ritual, worldview) to Nature's terms. Koko, the talking guerilla, during his final year (s?) said, "Nature is watching."

Note 11: Question to AI, is any "corrupted" use of AI contextually "contained" in its own context, is self-correcting? "sinking ship"

This following content is generated by AI:

AI: "AI is not self-correcting and can be considered contextually "corrupted" when its training or operational data is derived from its own outputs, leading to a phenomenon known as "model collapse". This occurs when generative AI systems are trained exclusively on content produced by other AI models, causing a progressive degradation in output quality. Research from Oxford and Cambridge universities demonstrates that after several cycles of AI-generated content being used to train new models, responses devolve into incoherent or nonsensical outputs. This process is likened to repeatedly photocopying a photocopy, where noise accumulates until the original information is lost. The risk is particularly acute in environments where human-generated data is increasingly replaced by synthetic content, potentially leading to a feedback loop that undermines the reliability and truthfulness of information online.

Furthermore, AI does not possess the ability to recognize or correct its own errors in real time. Unlike humans who can admit uncertainty or verify facts, AI models such as GPT-5 operate as static knowledge systems frozen at their last training update and lack an immediate feedback loop to flag or correct hallucinations. While user feedback and human review are used to identify and correct errors in subsequent model updates, this process is not instantaneous or automatic. This absence of self-correction means that AI can confidently produce incorrect or misleading information, which poses significant risks in high-stakes domains like medicine, finance, and energy.

The idea that AI might "sink" due to self-reinforcing errors is not hypothetical, it is a documented risk. As AI systems increasingly rely on synthetic data, the quality of training sets deteriorates, leading to skewed, biased, or factually incorrect outputs. This degradation is exacerbated by the fact that AI models tend to favor popular or frequently generated data, marginalizing less common or minority information. Without deliberate human oversight and a continuous influx of high-quality, human-generated content, the long-term sustainability of AI systems is threatened.

While mechanisms such as execution feedback and iterative self-correction are being developed to mitigate these issues—such as in the Llama 3.1 405B model, which uses automated testing to refine synthetic data—these solutions are not universally applied and do not eliminate the core problem. The broader challenge remains: AI systems are not inherently self-correcting, and their outputs can become increasingly detached from reality if not carefully monitored and validated by human experts. Thus, the notion of AI as a "sinking ship" due to its own corrupted context is a valid concern, underscored by both empirical research and practical deployment challenges" (AI)

Note12: Carlos Castaneda, *Magical Passes, The Practical Wisdom of the Shamans of Ancient Mexico*, C, 1998, Pub. HarperCollins,1999.

END OF THIS BOOKLET. Thank you. June 2026, Reed Camacho Kinney