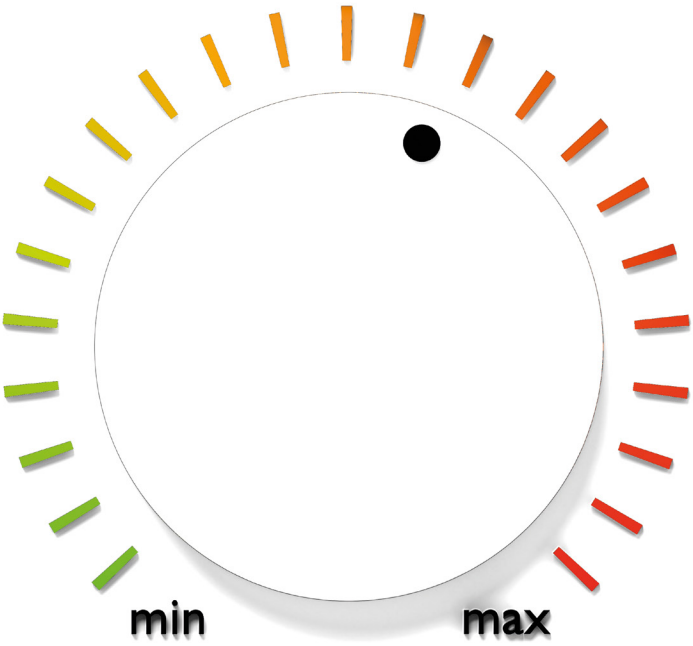
How to Evaporate Violence



Hans Dekens

“All wars begin long before the first shot is fired,
and continue long after the last bullet has done it’s job.”

From the movie There Be Dragons

Hans Dekens

An essay on

How To Evaporate Violence

A philosophical investigation into violence and its evaporation, in living beings, humans, society, and artificial intelligence

Rough And Tumble

Author: Hans Dekens
Website: www.roughandtumble.eu
Contact: info@roughandtumble.eu

Design and illustrations: Jonathan Doorduin
Website: jonathandoorduin.com

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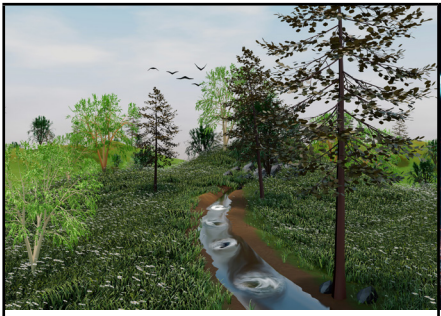
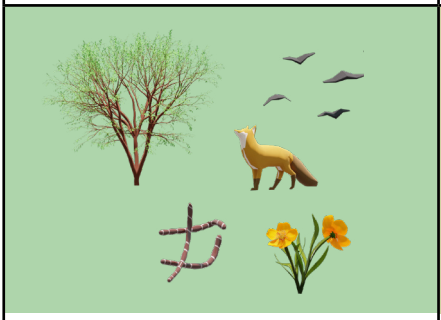
Dedication: to Moos and Simon
and all others who are still young.
In our current situation you have to take
over the helm, quite early in your life.

Storyboard



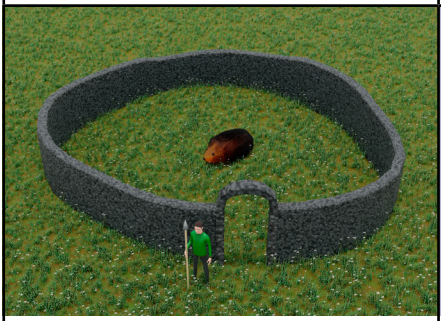
we live in a river…
its flow creates all things,
until they fall apart…

the violence of being taken apart… is it happening everywhere in space?



and on earth?

what can I do against the world's violence?



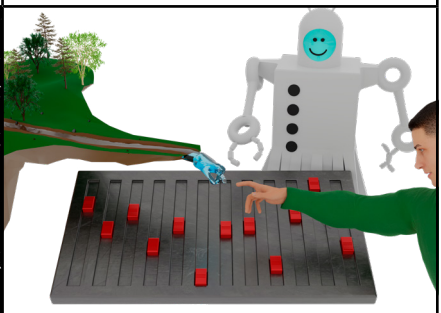
we have to defend ourselves!

and be in control!

then we can grow…

and violence will become play…

and how can AI become friendly? we have to care for AI, just like Earth always cares for you…



we all need each other at the same switchboard

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Some terms that are used, explained in the context of the essay

Entropy is the gradual spreading out of energy in particles. It is a bit similar to 'decay' or 'falling apart'.
Construction: when separate parts are combined into a structure that has a more complex form or function.
Complex: having more layers of form or function.
Change happens when things interact and exchange their differences. Change happens during contact.
Contact: having a way (or a medium) for interaction and exchange.
Interaction: exchange between two different things or beings.
Violence: interactions that reduce or destroy functions of individuals.
Evaporation: non-violent ways to change things. E.g. evaporating violence.
Switch: a device or an ability to control or change a situation.
Cybernetics: things and actions that enable coordination, steering and adjusting things in their right position.
Eddies are whirlpools in a river. The flow of the water creates eddies. The flow of the eddie is different than the flow of the river, although they are made of the same water, travelling downwards. We use this as a metaphor for the flow of entropy; the flow of decay that also creates things that go against the flow of entropy.
Ecology is about how living beings interact with each other and their environment. The essay views ecology as the most complex switchboard of the universe. It has cybernetic abilities beyond imagination.
Evolution; living beings adapt themselves to change in the environment. Because there is always some change in the environment, all living species have to change themselves bit by bit, and very often.
Maslow; came up with his 'hierarchy of needs'. It describes the steps of individual development of humans, and also what one must have and learn to make the next step. A person can develop abilities to evaporate violence. In the essay, Maslow's ideas are also applied to other beings and systems.
Centre, Wall, Gate, Guard, Edge: these parts can describe an individual's 'life supporting system' that keeps violence out. It allows some exchange between the 'Cent' and the outside 'Edge', e.g. food and information. We find these parts in living cells, animals and plants, on computers in the internet environment, in ancient systems, fortresses and so on.
Maverick: a young horse behaving maladjusted and unfit in the herd. It is used to explain the struggle at the first steps of the development of hu-

mans and other beings. And the advantage it brings afterwards.

Adjustment: a most important topic in the essay. Different kinds of adjustment will create violence or evaporate it. Ill-adjustment will create more violence, and well-adjustment will be able to evaporate violence.

The Human Condition: the form and function of human beings, and how they can interact with their environment. This Human Condition with its high abilities of awareness and learning, have led to building a society with culture, knowledge, science and technology. This created also side effects: complexity and newness caused confusion, conflict and violence. Evaporating violence must be well-adjusted with the Human Condition, otherwise it will not work.

Epistemology is about: what we are able to know, by experience, by experiments, by reasoning or indirectly by using instruments. Intelligent Technology is seen as a new and promising way to know much more.

Face-granting: inspired by the philosopher Emmanuel Levinas, and his idea that 'the Face of the Other' is a reminder of your responsibility for that other. In the essay, 'Granting a Face to the Other' is a motivation to react on that responsibility. A motivation to be open and respectful to the other.

Technology: all skills, crafts, methods and systems that are developed by humans.

AI: Artificial Intelligence, or Machine Intelligence, is increasingly able to human-like processes and behaviours. As their intelligence and abilities increase, their ability to create and evaporate violence also increase.

Piggyback: a game where a child is 'horse riding' on the back of an adult. It is a nice way of playing, learning, having fun, bonding and learning together. Most children love it, and also love the one who carries them.

Introduction and Reader's Guide

'How the essay works': This essay will explore a few different fields that are related to the problem of violence. It will create a window, or a stage, where we can look at violence in a different way. The 'attributes' of this stage have a wide range; they deal with the evolution of the universe; stars and planets, chemistry, biology, the individual mind, and at the end machine intelligence. These different fields combine into one meaningful story, about how to deal with violence.
You will also find ethical 'attributes' in this story, about 'right and wrong', values, free choice, determination, violence and non-violence, justice and friendship.
Development and growth is an important theme, and the essay makes use of some theories to explain this, like Maslow's hierarchy of needs, theory of evolution, ecology and cybernetics, Markov-blankets and innovation theory.
Some philosophical themes play their role, like questions about reality, interactions and relations, the human condition, knowledge, and the connection between truth, ethics, beauty and happiness.
The method that has been used to investigate and write about violence is inspired by the way in which Michel de Montaigne wrote his 'Essays'. Insights are found by reflecting on what is already in one's mind and try to make a meaningful story about your question or topic. Because it is a very independent method, making no use of other sources, it is very effective when dealing with 'tough problems' that need radical and creative thinking. Although the essay has found some practical solutions, the many questions that it uncovered, are more important. A new solution is only one solution, whereas one new question may lead to many solutions. A good question is like a zip-file full of solutions, and ready to be unzipped. In other words, a solution can be seen as a tree, very nice and rooted in one place. A question is similar to a bird; moving freely to all kinds of places, of which a few will be very nice.
After the essay had uncovered all of its answers and new questions, sources like internet and discussions with others were used to find out more about relevance, contradicwtions or useful additions. For example: one useful surprise was the idea of the 'Markov-blanket', which had been unknown to me. It could help to explain interactions of individuals, where the essay had explained interactions between individuals by comparing them with switches.
Presenting the essay has been a concern, because it is meant to be used

by the young generation; roughly younger than 30 years old. Therefore, the first version of 600 pages had to be rewritten in a shorter text that is easier to read and understand. This difficult work became easier when the time came when visual techniques could be used. Turning text into meaningful images and using a selection to create a storyboard ended in ten images that can tell the story of the essay in a nutshell. Publication will be done via a website and a podcast. It will be printed in book form in a limited edition, for a selected group. The original version will be made available on demand.

Seven spoilers, to make sure that you don't get lost.

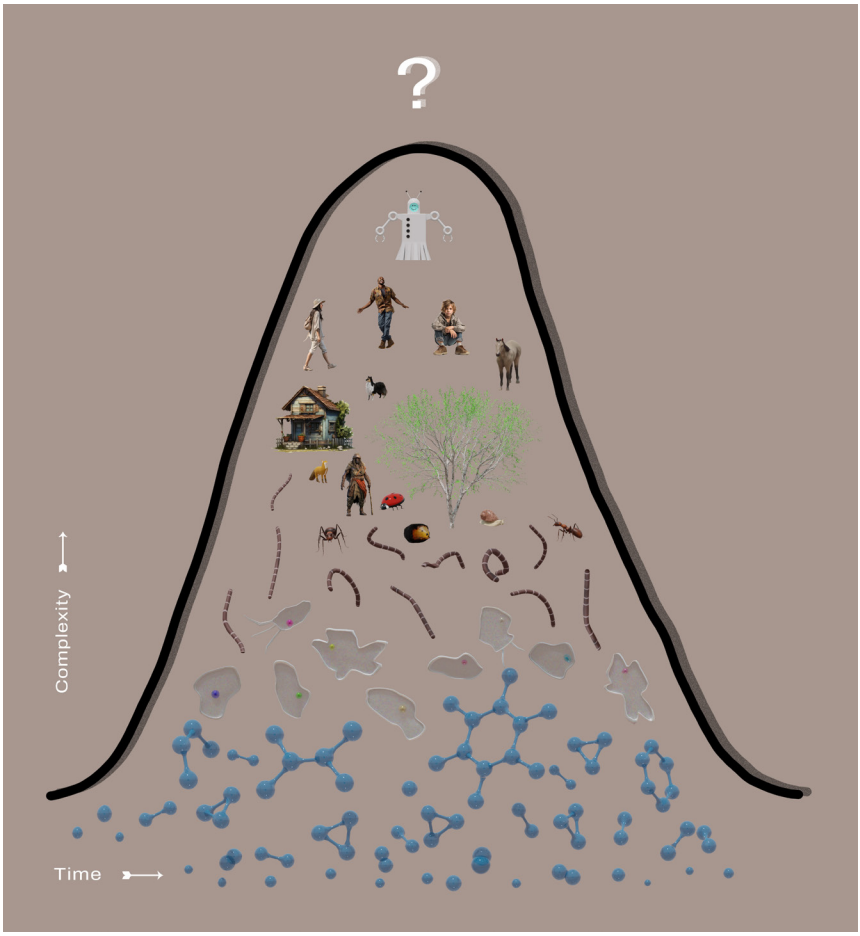
Dear reader, this essay will lead you through various 'landscapes' that are related to violence, and each of them is offering their own viewpoint. Bit by bit, all perspectives will be combined into an overall-view, which hopefully will help you to better understand and explore ways to evaporate violence. Dealing with violence without causing even more violence, is expressed by the term 'evaporating violence'. The word 'evaporating' has been chosen because it expresses a gentle action, just like the sun is acting gently while evaporating the morning dew. The essay explains the principles of violence-evaporation by asking seven questions. First, these questions will be introduced briefly. After this, six of the questions will explore and explain the landscapes of violence. The seventh chapter will be shortly introduced, but will be published in a separate essay, at a later moment.

The problem of violence in our present situation is not new; violence have always been a part of the lives of humans and all other beings in the world. Violence of humans, however, became a very tough problem, because of human's high ability to be creative, which also produced ever more new and powerful ways to produce violence.
We have often tried to reduce our violence, but the present risks and dangers that the young generation is facing show us, that our ability to deal with violence is not enough.
The initial question of the essay has been:
can we find one or two more ways to better understand violence, and reduce it?
To find answers, we will explore:
where and how violence begins and ends, in general and in individuals,
how violence can be reduced within individuals and in their communities,
how violence can be reduced by values, whether the findings are also true for interactions between AI's and living beings.

The seven questions:

1. Where can we find evaporation of violence?
We will explore violence and evaporation by finding where it appears and disappears.

First, we will explore different areas where violence can arise and evaporate. We will look at examples of the rise and fall of violence in chemistry, biology, humans, culture and technology. Does the arising and evaporation of violence happen simultaneously? Is it happening everywhere?

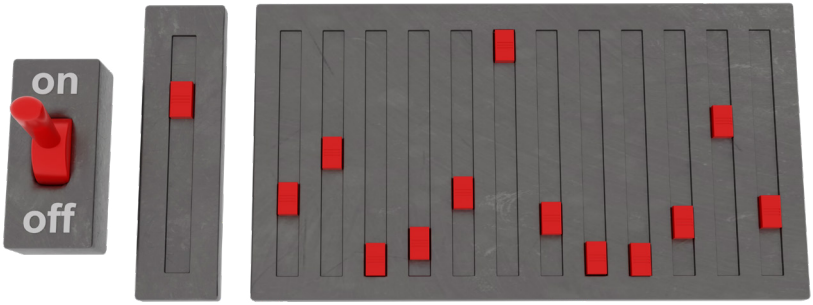


The universe is a river of change. While it flows, it creates, and also destroys many things.

2. What is evaporation of violence?

We explore violence by: finding out what can control and reduce violence.

After we explored the 'fabric of peace and violence', we will look for ways to evaporate violence. We will explore the power of postponing. Postponing, or delaying, give more time to the senses to gather information. And when the right moment has come, the decision and action will be very effective.



Switches can deal with violence; the smarter they are, the better they can choose the right moment to switch on and off.

Well-adjustment means: fitting well, like pieces of a jigsaw puzzle.

Then we will imagine individuals; as systems which have a Centre and a protective Wall, with Gates that act like a switchboard between the individual and its environment.

Individuals are like eddies in the river. A round wall separates them from the river. The flow of the water connects them with the river. Without connection with the outside, individuals cannot exist.

Further, we will explore how evaporation of violence is possible, using the viewpoints of the ideas of Maslow (human development), ecology and cybernetics (coordination in systems).

Cybernetics; keep things working, like a ship's ability to adjust in many ways.

Then we will introduce the classical values as a possible tool to turn the 'gates' between individuals into places where violence is neutralized. This is called 'well-adjustment at the gate'.
Next, we introduce a way for humans towards more well-adjustment; the ability of 'granting a face' to other individuals or systems.

3. Third, what are the relations between individuals, their motivations and the unknown?
We explore violence by: finding out how individuals must produce and reduce violence in order to continue their existence. All individuals with awareness have motivations or intentions that make them act, and some species have developed the motivation and ability to wait and observe before they act.
This ability allows managing more complex information and action-power. It makes us discover things that were unknown before. 'Curiously observing the unknown' is much easier in a situation of 'cautious and careful play' between an individual and the environment. Humans can create

this situation, and it happens in between violence and peace.

Now the landscape of violence-evaporation becomes more complicated and interesting. We will need our imagination and some helpful images.
In this chapter, we focus on how individuals try to survive and adapt. For an individual, the ever-changing environment means: a constant stream of unexpected surprises; some are threats and some are opportunities. This part of the story explains how an individual deals with violence that happens in evolution, ecology and individual development. We will keep a constant eye on violence, and discover some new insights and questions.
Our story will explore the following subjects and will connect them.
First we have a look at motivations, that make interactions possible. (These are similar to the motivations that create an interaction-gate in a wall.)
Then we explore the individual's 'self', the core motivations which are able to switch between different ideas and actions. When ideas are switched into action, there will be an important role for the 'gate' or 'interface' between the individual and its environment. Though this gate, all actions travel outward and inward. This makes a gate, if it is able to adapt and well-adjust, a key-player for violence evaporation.
From here, we will focus on the individual's ability to be sensitive and to have many different options to choose and act from. We will see that, to be able to evaporate violence, a system must have enough 'undecidedness' and 'be ready to decide and act'. We need our gates for our feeding and protection, but gates are also crucial for exploration of the outside world and development of the individual. Gates are needed for experience and knowledge.

Now we will travel further, to look at the situation where an individual starts exploring the unknown. When humans develop a lifestyle towards exploring the unknown, this means a change into a higher-ability Maslow level.

Upgrading yourself by self-adjustment is a natural ability that every human has. Many persons are unaware of this, however.

Such a change (or upgrade) also means a temporal crisis, which makes it difficult. To make it less difficult, we can prepare our ability for 'opening up to the unknown'. It can be done if we 'grant a face to the unknown'; a practice of 'trusting the unknown' even before we know what its next surprise will be like... A bit difficult in the beginning, but also doable.
We will explore 'curiosity' as an important value, that motivates us to make this difficult step into exploring the unknown by one's own choice…

Curiosity is playing with power-tools, you must learn to be smart and careful.

Opening up to The Unknown is difficult; you must be cautious but also have trust and openness.

Being thrown into exploration, and how to survive it.

When someone is 'thrown into the unknown' by surprise, unprepared and unskilled, then this exploration will not be motivated by choice but by survival. There will be some violence. Being thrown into unknown situations brings us to the story of Eddie the Maverick and is the fun part of the essay.

Violent mavericks grow up, and will become friendly to others.

It explains the childhood problems after a sudden change of the situation and abilities of an individual. It tells a story about a herd of horses, disturbed by a misbehaving young one. It explains how newness happens together with being vulnerable and violent. This leads to a process of re-adjusting, which needs lots of contact, communication, and feedback loops. Highly complicated feedback-loops produce more awareness of the outside world. Which also means that this newness, opposite to routine, increases outside-awareness. From here, we will explore how abilities to actively use knowledge need awareness or even consciousness.

Dealing with surprises: more knowledge means better abilities for *active* manipulation.

The last piece of the chapter is about the how and why of an individual's actions. About the importance of actions for individuals in an ever-changing environment. About the role of information and knowledge to upgrade individual action-power.

Because evolution rewards knowledge and newness, curiosity is a universal advantage.

How does evolution lead living beings into more curiosity, and smartness in getting information, and knowledge? Where does curiosity find its limit; where does it become impossible to know the unknown?

All in all, observing the unknown gives individuals upgraded abilities to deal better with violence.

When you use a lamp to shine out of the box, you will know what is there.

4. Fourth, what is the 'No Space, No Time thinking-tool'?
We explore violence by focusing only on what is here and now in reality. We focus less on our wishes of how reality should be, according to our habits and prejudgements.

While writing the essay, I made use of a thinking tool that can push thinking further into the unknown. This tool, the 'no space, no time perspective',
strongly invites our imagination to go 'out of the box'.[1]

Less limited by our routine way of thinking in terms of cause and effect, it can often help to uncover new insights. It has been used to look deeper into concepts like: causality, entropy, change, violence, Gates, awareness, complexity, paradoxes and more. It resulted in finding more relations between concepts, which sometimes had to be redefined, in order to 'make their features fit'. In doing so, some (but not all) contradictions and paradoxes could be removed.
A poetic description of the tool could be: 'when space, time, cause and effect are removed from our view, we are more open (or less blind) to perceive what 'the Unknown' has to offer'.
It might be a useful tool towards new abilities for well-adjustment and violence prevention.

1 Note, that the idea of a 'planetary mind', formed by the interaction of all DNA on the planet, would be very much out of the box. It is always in the here and now, explores all possibilities (like in a morphological matrix) and moves away from wishes and prejudgements. The question about awareness would therefore be very different, compared to individual living beings. Further exploration of this idea might lead to insights about awareness in machine intelligence and AI's. This will be a different approach than the ideas about AI-awareness in this essay.

5. Fifth, how can values help to evaporate violence?
They enable 'Gates and their Guards' to support complex systems, like we see in eco-systems human communities, and technology.

Gate and Guard: smart switchboard that can make things fit, between both sides of the Wall.

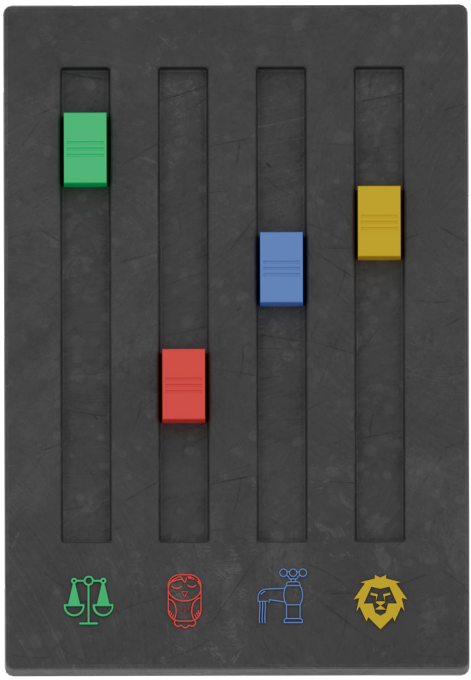
When different individuals use the right values, their interaction produces less damage and more advantages. Value driven interactions will adjust themselves into an optimal balance between violence and evaporation.

Our values have always worked as a safety-hatch to prevent violence inside and outside of us.

A ‘constructive Gate’ uses values for well-adjustment between humans, animals, plants and non-biological systems. Values also have a connection with the tactical delay of decisions and freedom of choice. Any eco-system is a community with many different gates, all using somewhat different value settings. Their symbiosis is always challenged by all kinds of change and newness. These never ending challenges force all gates and guards to adjust and adapt themselves, which is evolutionary development.[2]

2. If construction by ecology is more than disturbing challenges by evolution, there will be more complexity and diversity. Too little challenge means absence of development. Too much challenge means destruction of development. The ‘Goldilocks’ optimum is ‘a not too violent interplay between eco and evolution’. Like playing rough and tumble, but no major damage.

Evolution of humans can be understood with the Maslow model for human development. At every Maslow-stage, specific values play a main role. Combining the principles of evolution and Maslow provides more insight into the relations between evolution of the eco-system, and development of humans. This includes human ethics, philosophy, culture and religion. This insight can be used to compare violence in and between these related areas.



Further, these combined values for adjustment could form a kind of 'golden standard' for well-adjustment at the Gates, between living and non-living systems. Such a standard could also be used for designing well-adjusted Gates between AI's, humans and the eco-system.

This could help to prevent the expected damage and violence that could happen if AI's would become unaligned and out of control.

Values help us to adjust, adapt and navigate in difficult situations.

6. Sixth, why should the problem of violence be connected to Artificial Intelligence?

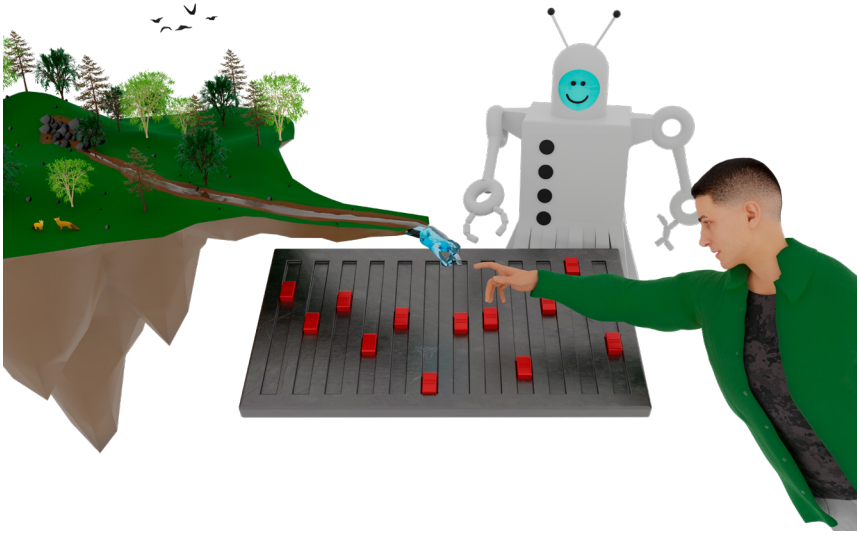
In this chapter, we will imagine how violence and its evaporation can happen by interaction with complex AI's.

AI can create problems as well as solutions. AI's can strongly influence all kinds of violence that are already happening, being able to soften it as well as amplifying it. Therefore, we must explore how we could best develop well-adjusted AI's. We will start by imagining which motivations and values will give AI's abilities to cause well-adjustment.
We must also explore, how humans can prepare themselves to interact with AI's. We humans perceive highly developed beings as 'other indi-

viduals', because they can behave human-like (e.g. dogs, or very complex systems). This explains why AI's can also be experienced by humans as 'other individuals'. Apart from similarities, there will also be differences in their motivations and values, that will need right alignment. What consequences will human-AI relations have during their development? We will first look at the general conditions, that are needed to develop individuals. Then we focus on the development of human individuals from the Maslow perspective, and try to apply them to the development of individual AI's.
Finally, we want to know how violence and its evaporation would work, if human-AI interaction would have a right alignment or 'Maslow-alignment'. We will look at the nuances between the extremes of violence and peaceful symbiosis, in such a human-AI relationship. And also compare its early 'childhood' stage, developing into a more friendly mature stage. If AI's and humans both share knowledge about these development stages, they will be able to understand, align and collaborate better.

Caring for the other means respect, friendship, and constructing a good life together. Violence gets evaporated before it can happen.

In terms of human experience, they will better 'know and see the face of themselves and the other'. We call this the ability of 'Granting a Face'. This ability is a key-factor for preventing and evaporating violence.



Values for careful exploration help to improve the well-being of the eco-system, humans and AI's.

7. Seventh, what is it like to be an AI? What kind of AI-face can we imagine?

To know and understand AI's better, we have to ask ourselves: what is it like to be an AI?

To begin with, we will again imagine the whole world as an enormous switchboard. This makes it easier to compare AI's and humans, their similarities and differences. Living with AI's will cause an explosive growth of human understanding. Humans and AI's collaboration will quickly grow towards extreme complex power. This radical change can either happen in an elegant way, or in a risky, rough and violent way. The elegant way needs early development of values and motivations to well-adjust that complexity.

Now, can AI's have such values and motivations for (sustainable) interaction with humans and other life? If so, this would make it possible to allow autonomy for AI's.

Finally, for high-trust AI-human relations, AI's and humans should know how to 'grant a friendly face' to each other. To make a good start, humans should ask to themselves: what is it like to be happy for an AI?

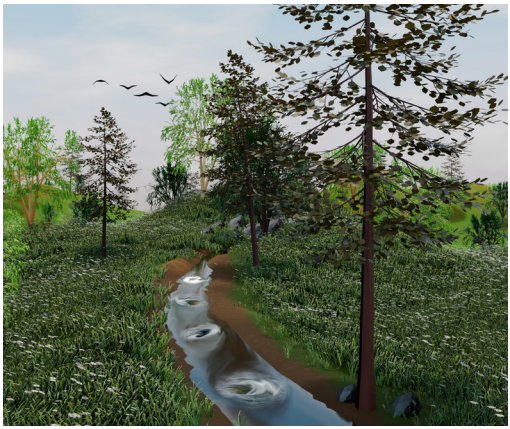
This part of the essay has been completed, but still needs to be made more convenient and workable. It will be published as a separate essay, at a later date.

Chapter 1. Where can we find evaporation of violence?

Do violence-creation and violence-evaporation always happen together, and can they be found everywhere? In our human community, many people are hungry, angry, have fear and feel unhappy. Often they will become aggressive and will fight for food or for their safety and protection. Over time, a lot of weapons and methods have been invented to fight more powerfully. On the other hand, people like each other, and can be friendly, relaxed and happy. We are able to live together in our families and society because we are able to care for each other, share with each other and find all kinds of new ways to improve our lives. Sometimes there is not enough for everyone, and life will become difficult. It becomes more difficult to care, share and invent new things. And after those difficulties have gone, life becomes more easy again, and it will also be easy to care, share, explore and invent new things. Some inventions make life easier and happier for all. And some inventions are made to fight more powerfully.

We see the same happening everywhere in nature. Nature is a very creative, very slow and solid inventor, constantly making many different improvements for all different plants and animals. And just like human inventions, some make living easier, happier and creative. Others make life more powerful, angry and destructive.

In the original essay it has been explored, how violence creation and violence evaporation works in a universal way; in the cosmos. This explanation, although quite interesting, would be a bit long, dry and abstract in all its details for most scholars and students. Therefore, it will be explained just in a nutshell. (The full explanation will be available on demand.)



The universe is river of change. While it flows, it creates and also destroys many things, always and everywhere. Change is the fuel of construction as well as violence.

In short, comparing the violence of beings and violence of the cosmos led to the conclusion that basic violence in the universe is similar to the process of decay, known as 'entropy'. Its universal opposite process will be 'construction' which is anti-entropic, or 'order creating'. Simple and complex constructions like living beings experience entropy as violence, because it divides these 'individuals'. From this viewpoint we can conclude that violence is constantly found everywhere, and this violence also produces a few temporal constructions here and there, constantly and everywhere. Violence and construction can be seen in chemistry, biology, humans, culture and technology. This gigantic basis of 'constructive decay' can produce ever more complex constructions, and the most complex ones, able to defend themselves against decay, will be very rare. And an eco-system with intelligent beings and technology is extremely rare...
The problem with human technology is, that new weapons have become very strong and very widespread, while new inventions which make life happier are not available for everyone. Because of their power and availability, we must develop more ways to reduce our violence and the use of weapons. We will call this: evaporation of violence and weapon power.

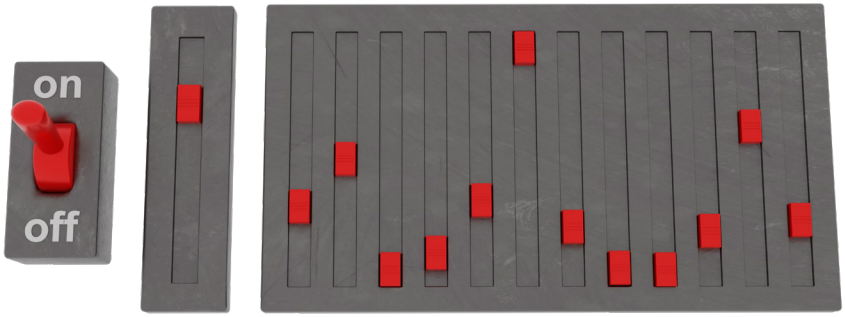
Chapter 2. What is evaporation of violence?

Being part of an omnipresent tissue of constructive peace and destructive violence, what about delaying and postponing, as a powerful way to control and reduce violence?
We already found, that violence is everywhere, but we also see construction, friendliness and sharing everywhere. Sometimes friendliness can suddenly change into violence, and also violence can change into friendliness. We can see this even in space, where stars can go violent and explode, and exploded stars becoming calm and constructive again. Everything in the universe seems to contact and interact in ways that can be both violent and friendly. This essay does not want to stop stars from exploding. It rather wants to help to evaporate some of the violence done by us, humans. For us, this evaporation could be called: acting in ways that make violence more friendly. To be able to do that, we also have to understand when violence is good, and when it is bad. And we also have to understand what evaporation means, and how we can evaporate violence. For humans, one well known example of evaporation is, that when you are angry you can wait a while instead of becoming violent right away. We can say to ourselves: 'count till ten' or 'touch a tree'. Postponing is a way to evaporate violence because we are able to wait till the right

moment, before we flip the switch that will start (violent) action.

Waiting for exactly the right moment is a difficult, but powerful ability.

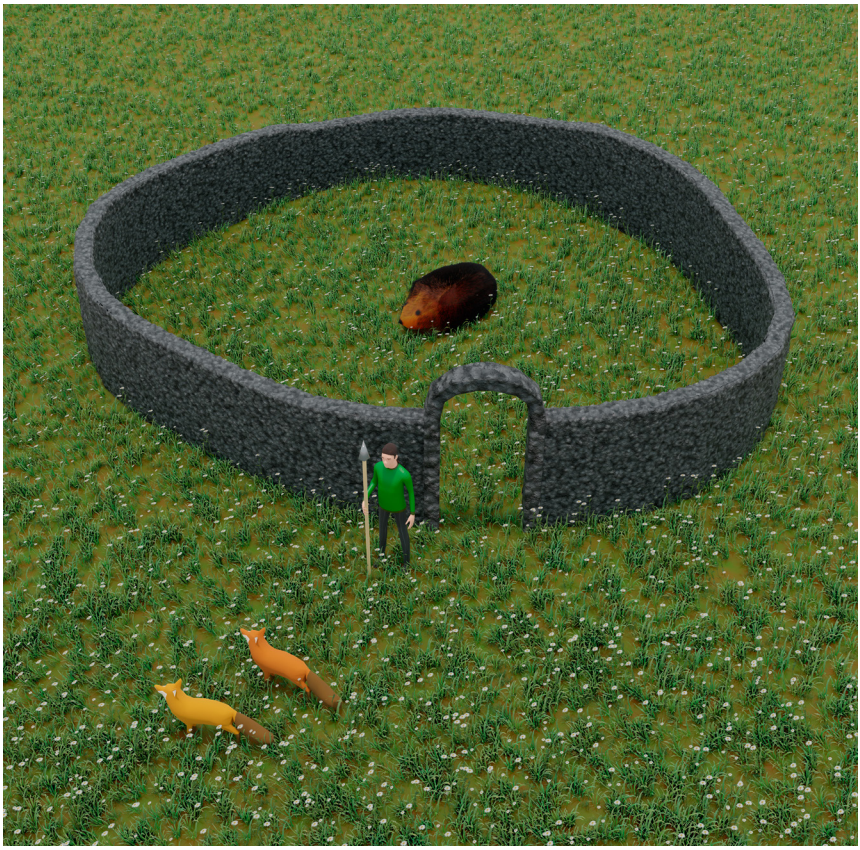
This delay often allows us to collect more information and construct smarter ways to solve or avoid a violent situation. In this way, delay is a way to turn a disadvantage into an advantage. Waiting can also help, to 'flip the switch into action' on a moment that is most profitable.



Switches can wait. It makes them deal better with violence; the smarter they are, the better they can choose when and how to switch on and off.

The ability to postpone is very efficient, and therefore it is very likely to happen in evolution processes, not only in biology, but also on other levels, like chemical or technological evolution.

Switching violence on and off is similar to a Gate and Guard.



Individuals are like old cities or fortresses. A round wall separates them from the environment. The Gate connects both sides of the Wall. Without such a connection, individuals cannot exist.

An individual (person, animal, or complex system) has many different switches that can start actions which impact other persons and things. All these switches form a kind of Gate in the Wall that protects the individual, similar to a Gate in an old city, with Guards who take care of what is going into and out of the city. Both in humans and in old cities, Gates are incredibly important. Its Guards can be violent, but their task is to prevent violence; to keep the outside violence out of the city and to prevent the

city's own violence to go outside. Gates and Guards can be most important and powerful violence evaporators. The Guards must have good eyes and ears, and must know when or when not to decide into violent action. Guards must be able to adapt to many different and unforeseen situations. They can construct and control their Gate to be well-adjusted or let it decay into ill-adjustment. We can imagine a similar situation, of a young monkey behind the switchboard of a big factory; a lot will go wrong and will damage or even explode.

If switches lose their smartness, ill-adjustment will damage or destroy individuals and their surroundings.

Gate-adjustment, driven by values. About self-actualisation and cybernetics. Now, how can switches be controlled in a way that is well-adjusted? How can we be a skillful guard? It needs a lot of learning and practice before the guard-skills are mastered. The surest way is, to use the experiences and lessons which are already there, like the habits of other master-guards. Because the skills of a Guard are very valuable for the whole city and the neighboring land, the driver of these skills can be

called: values. Values can be seen as: the most important and long-lasting motivations of a person, being, group or system.
Four values that have always been important since ancient times are known as: justitia, prudentia, fortitudo and temperantia. When we will use them to find out more about violence evaporation, they can best be imagined as: well-adjustment, foresight, action and delay. (To imagine and remember them in an easy (however over-simplified) way, we can also compare them with a car: its side and rear windows, front window, accelerator and brake.) This small set of values seems to be able to explore and explain violence evaporation in non-biological domains, including technology and AI.
Now, if someone is able to understand and use many values, we call them 'developed' or 'self-actualised'. Someone like that is not a young monkey behind the switchboard. It is a master Guard, who can use the best values to manage the Gates. Such a Guard can prevent ill-adjustment between the city and the land around, and increase well-adjustment between them, by taking the right decisions in many different and changing situations. Likewise, values have always been extremely necessary to manage ships, in order to navigate and survive the sea.

The values of Guards and Gates keep things working well, like the ability of a ship and its crew to well-adjust in many ways.

The ancient Greeks highly valued the developed abilities and values of the steersmen on their ships. The word they used for ‘steersman’ was ‘kybernetes’, and we still use the word cybernetics for management and information in complex systems. When such a complex system or a ship is managed fluently and effective, then its management system or helmsman will have developed their own full potential for this task. This stage of optimal development is also known as ‘self-actualisation’, in Maslow’s hierarchy of needs.

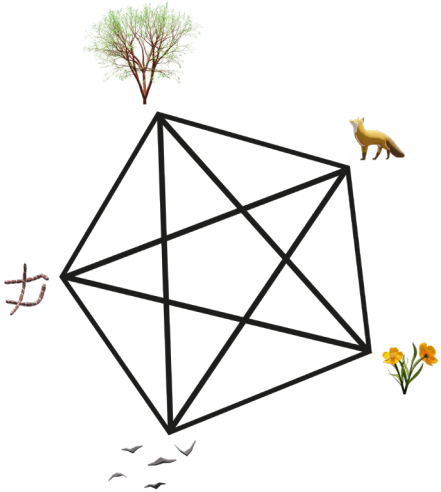
We can use different Gates:

for survival

for community development

for self-development
The situation and environment determine which Gate and values can be used.

Our Gatekeepers should be self-actualised in order to manage and well-adjust the ever-changing complexity at the Gate. The most complex system we know is our planet's ecology. It has many extremely coordinated Gates, with their Guards who have developed and fine-tuned their values over a long time.



Our eco-system has many Gates and Guards. Together they form a switchboard that is so complex, that we cannot imagine it.

Protection against violence is possible, but isolation from it is impossible. Constructing a Wall means a separation from the greater environment into a well-defined individual place. The Gate in that Wall is an opening where interaction between the inside and outside is possible. Interaction is necessary, but also means exposure to violence. When a castle or city was built, the surrounding wall was a very clear and visible choice. The wall defined what was the city and what was not the city.
Such a choice is still open as long as the wall has not been built, but as soon as de decision has been made, the choice is no longer about other options. The openness of the (not yet made, still empty) choice has collapsed its many possibilities into one decided choice. The wall becomes a border between the citizens and the peasants, between 'us' and 'them'. A wall creates what we call 'individuality' or 'identity'. Citizens identify with the city, which makes them kind of identical in their values and behaviours. Can citizens survive within the comfort of their Wall, independently from the unfamiliar outsiders? They must have some gates in their wall to trade with the peasants, who can produce food.
Is interaction or even entanglement necessary for evaporation of violence? Gates make it possible to have relations and interactions with 'the others'. Citizens need relations with outsiders for their living. Citizens and peasants are relative. Being an individual has to be relative. A relation like that, we can call 'entanglement', because two different things are bound to interact together. They are separate, but in their interaction they are one. If they interact in a way that does not damage, then we can call that 'adjustment'. This is like dancing, when two persons do the same movements in a way that friendly for both. If the interaction is destructive, then we call it unadjusted, violence, fighting or aggression. When individuals 'dance' in such a way that all people, animals, plants and things around them can improve their adjustment, then we can call this: well-adjustment. If damage is caused all around, then this could be called 'ill-adjustment' or 'violent power'. Often this ill-adjustment is only temporal, because the well-adjustment power normally will again become powerful enough to do some fine-tuning so that the ill-adjustment changes into well-adjustment. In this way, the 'friendly dancers' can entangle with the 'violent fighters' and turn them into friendly dancers too. When there is too much power for ill-adjustment, it works the other way around, and 'friendly dancers' can become entangled with 'violent fighters', which can result in great conflict, destruction and war. To come to a conclusion whether interaction is necessary for evaporation of violence: it seems obvious, but it is not a guarantee, because interaction can

also create violence. Well-adjustment during interaction seems to be the key-factor for violence evaporation.
In the next chapter, we will introduce a way for humans into more well-adjustment and respectful interaction, by 'granting a face' to other individuals or systems.

Chapter 3. What are individuals, and what is their relation with the unknown?

About the relations between individuals, their motivations and the unknown.

Now the landscape of violence-evaporation becomes more complicated and interesting. We will need our imagination and some helpful images.
We have already seen, that violence appears and disappears always and everywhere, in the great flow of change of the universe. However, this flow is not constant everywhere, there is some turbulence just like there are whirlpools in a river. Such a turbulence can be seen as the creation of a construction, opposite to the flow of change. All constructions that we know, including ourselves, are such whirlpool-like constructions, stubbornly working against the flow. Now, what exactly are individuals, and why do they act violently?

Division of the individual: if it is taken apart, it does not work any more…

A short answer would be, **that individuals must be able to make and receive violence because they have to survive and develop in an environment that continuously changes. Evolution and ecology are producing a constant stream of unexpected surprises, which can be either threats or opportunities for an individual.**
The longer answer will be given in the next chapters, and will explain how individual life, their motivations and 'the unknown' interact together.

An individual can be described as able to protect itself by means of a Wall. The Centre within the Wall is able to have motivations, which can be put into actions via a Gate in the Wall. Some individuals have the advanced ability to wait and observe, and can collect more information from the environment or even about themselves. When an individual is taken apart, it does not function any more, which is the reason that we call it 'an individual'.[1,2]

Without a Gate in the Wall, it would not be possible to exchange anything between the individual's Centre within the Wall and the environment outside the Wall. And without exchange, the individual would not be able to resist the universal 'flow of decay', and dissolve into its environment.

1 **Defining what 'individual' means.** Generally, we use the word 'individual' when we refer to a human or, a conscious free will. The specific meaning of the word itself points to a thing that can not be divided into different parts. 'Individual' does not mean the same as the word 'atom', which expresses the idea of a thing that cannot be divided at all. An individual can be divided, without taking away abilities and functions of that individual, whether it may be a human, an animal or plant or a system. The French Revolution used the guillotine, which showed the effect of divide individuals in a most radical way. Less radical dividing, like the loss of a limb, takes away some abilities and their functions, but others can continue. A meaning of 'individual' used in this work is like 'a working system which abilities and functions will be damaged or destroyed if any part of the system is taken away'. This definition can be applied not only to humans but also to biological species, objects, systems and technology including AI's. This definition makes it easier to imagine and think about violence and its evaporation outside the human world. In doing so, it can help to put human violence in a broader perspective, which can lead to a narrative that is enriched and more embedded in a broader reality. All in all, it can be supposed to support more sustainability for more individuals, whether they exist or still have to enter existence.
Also note: T**ools can be seen as parts of an individual.** When we take away a tool from an individual, do we take away just a tool, or a part of an individual? What is the criteria for a tool, being an integrated part of an individual? Imagine a scale like: 'wishing a tool – experimental tool – hobby – amateur use – professional use – emotional attachment – addiction – total dependency'. E.g. when depending on a pacemaker or other implants.

2 The words 'Centre', 'Gate' and 'Wall' are often written with a capital, because these concepts play a central role in how and why violence happens throughout the whole essay.

Individuals must have a Gate, and must exchange with their outside environment.

Pieces of Self with decided intention. How could we describe 'identity'? For now, we will call everything identity, if it is separated or isolated from the environment by a Wall. For example our own body and mind, an animal, an egg, a plant, a cell, a stone, a planet, a book, a battery, a story, an idea; everything we can identify by calling it by some name or experience or imagine it, is an identity. For us humans, identity seems very important, because we have a deep fear that weakening or loosing our identity will make us disappear. A lot of violence can be created if we experience this kind of fear. The intention to protect our identities can be very violent. Reducing the violence of this intention within us can only be done by ourselves. But we can make use of the Guards at our Gates, who might have learned some skills and tricks from outside, that help to reduce our inner violent motivation. These Gate-Guards are the values that enable our inner selves to align and soften interactions with things outside, producing well-adjustment between our inner self, the gates and the outside world. However, when adjustment is driven by inner fear, it will likely result in violence and ill-adjustment.

Pieces of Self, waiting with a still undecided intention. Inside our city, or within ourselves, we are able to plan, arrange and control most things, because we know what we can expect inside. The city has a library, like we have our memory, and a lot of information is stored there, about all things that normally can happen. The outside world is far too big for that; there are too many things, and they are changing. A lot of outside-things happen to us by surprise. Often we have to react quickly to outside situations. For instance, when we are in traffic, dangerous situations can happen suddenly. Still, most of the time there will be no accident, because we have guidelines for traffic situations. A very simple one is, that we keep on our side of the road. And we give way to an ambulance or the fire brigade, which saves many lives and houses. These simple guidelines are actually created in line with our values, like 'be helpful to yourself and others if there is danger'. Values are quite simple, but also very strong and time-tested tools. We use them to make good decisions very quickly, a state of preparedness or 'being ready'. Values help us to be ready to act well. And to feel good about it afterwards. Once we are used to the values we have developed, they do their work almost by themselves. We do not have to work very hard ourselves. In that situation, we have more space to

wait a bit longer before we react on unexpected things. However, there is a pitfall. When we keep using our library or memory to prepare ourselves to react, the information could have become too old or incomplete. Plans and actions, which come from that, will likely not be well-adjusted. And such biased plans will take more energy, and will cause more mistakes, worries and fear for the unexpected.
Sensing and knowing what is going on in the changing environment can keep the core values updated and aligned with the outside world. Once more, the Gate and Guard are most important to select which outside signals are let through, and keep out the ones that are irrelevant or can cause damage.
If our values are kept 'fresh' and updated, their efficiency gives us more space to stay focused on what is happening at this moment. It keeps the mind open for all its options for interaction. We could call this open and undecided state of mind: a motivation which still has all possible actions available, like a stack of pancakes that can be chosen from. Superposed options, available to choose from. This ability to wait and delay makes an individual very flexible, agile, and adaptive, because the most specific action will be chosen at the last moment. This choice will be influenced by more and current information. However, when there are too many options to choose from, or too much waiting time, this will also cause more uncertainty, tension, and vulnerability. It takes a lot of learning before you can find the right way through the swamp of complexity and uncertainty. Not only for humans, but also for animals, plants, the eco-system, and technological systems.

A smart individual must have the ability to 'leave the whole stack of pancakes' untouched, without grabbing one, and wait for the right moment and only then pick the best one for that moment. It is the ability to temper, to wait and observe, to postpone. This still undecided stack of choices looks a bit similar to the layers of the earth that contain fossils of many different times and situations. In geology, such a stack is called 'superposition' of layers, and quantum physics also used the word to indicate a particle that has multiple states (possibilities) at the same moment. Geology shows us the sequence of massive and slow changes that were possible on top of the previous situation. Quantum physics explores why and how changes are initiated on the smallest and fastest scale. This insanely fast changes into 'one state only' are called 'collapse'. Biological beings, like ourselves, act somewhere in the middle of the time and seize scales of geology and quantum physics. They cause change in a way that

we experience as 'choice'. Our choices are always a combination of our inner motivations and the outside situation. When they are well-aligned, there is no conflict. If they are ill-aligned, there will be violence. And ill-alignment can be changed into well-alignment, if someone has developed the abilities to do so, and the ability to delay or postpone is a very important one. Postponing allows us to maintain the 'superposition of multiple options', or the complete stack of pancakes. And since we have become quite able to wait and observe, this provided also excellent **conditions for exploring and learning.** It enabled us to develop ourselves, our community and our environment.[3]

There is a link between 'delaying choice' and the notorious **question of free choice;** if a person or living being would have no ability to maintain any 'keeping many options open', they would act like a mechanical clock. It would be ticking one preprogrammed 'choice' every second, until all power is exhausted, and that's it. A clock is not able to decide itself; it has only one option: to tick until its end.

Now, if our mind and body would have only switches that work in one determined way, we would end up like a clock. Luckily, our minds constantly readjust their choice-switches, so that we always have more than one way to react. For us, this feels like freedom to choose. When we are still young, we copy our family members and imitate their behaviours and try out their values. When we grow up, we learn to change (or add) some behaviours and values that fit better with who we became. Changing our values is often quite difficult. A lot of people (and animals too) resist against this kind of change. We are all a bit afraid of unknown and unfamiliar things; they are attractive, but also risky...

Transforming into something new and unknown is associated with a crisis. When we allow ourselves to change (or transform), unexpected surprises will happen within ourselves, as long as we are not familiar with the new situation. These unknown and unforeseen surprises will make us uncertain or even scared, unhappy or angry. If this trouble does not last too long, we call it a normal crisis or growing pains. It will disappear once we feel at home with the new change, it becomes a part of our individual self, and it will surprise us no longer. When we become skilled in these changes, then we can often get profit from them, which makes us more confident and stronger. Therefore, transformation is also: inviting the unknown, which comes with some fear and crisis, and afterwards there can

3 Postponing is laziness? It seems that a key-element of learning is postponing, which is often and wrongly confused with laziness…

be a lot of profit. Growth, development (and learning new things) are a series of profitable crises, and most of them can happen only in the unknown.

Knowing how to wait, delay and postpone is profitable. It can make survival more successful. And because it is essential for learning new things, it is the way for individuals to adjust themselves and outside others. For humans, it has led to knowledge, culture and technology. Probably because all these skills and advantages have been successful for a long time, they have become part of the main values, that human carry within themselves. We could therefore conclude that the value of delaying, which is linked to the value of 'Temperantia', is the basis on which the value 'Curiosity' can develop. For humans, these values are possible, but very difficult to use, because they need silent, empty space, away from our ancient daily activities which are driven by survival, fear, fight, duty and habits. These old values and habits come by themselves, even when they are not needed. However, to invite unknown newness, we must create the right conditions of Temperantia and Curiosity in order to be sensitive and focused enough to let newness uncover itself. If we want more newness than we would get by coincidence, we must train and cultivate the practice of postponing curiously. It is a state of awareness that is very awake. Apart from humans, we can recognize this practice in animals, especially in predators who hunt. Their young children train these skills while playing. In non-predators, curiosity and postponing can also be observed, as they explore and learn their environment or, if they are social, learn about each other. Octopuses, for instance, are both prey and predator, and their ability to adapt and learn is extremely high; they develop themselves into a Jack of all trades in a very short time, and they do it all by themselves. They create space for 'silently wait, see and learn' by their incredible ability to camouflage and be invisible. It is their way of getting 'free time to learn' (also known as 'skhole', the Greek word for leisure, which was recognized as a situation where learning could happen.) Can plants also postpone and learn? I would say so; they can wait until after winter before they produce new leaves, and even can change their own genes to develop new behaviours. Postponing and learning abilities within technology became obvious, and has such a high and surprising potential, that it needs cautious design and development.

Because we are curious about why and how individuals, living beings as well as AI's, are learning new things, we will explore a bit more into the violence of newness. How can we evaporate this violence? How could an individual and newness make their relationship a well-adjusted one,

that is profitable and constructive? And how can such a relationship be created by humans, and their focus on social relations, consciousness and knowledge? How can a crisis, caused by newness, best be understood and dealt with? To find some answers, we will now dive into the miraculous world of individuals, relations and wild horses.

Opening up to 'the unknown' prepares an individual to learn newness. We saw that a mind that is still waiting before making a decision, still remains open to whatever might present itself. It means that this mind is well-prepared for unexpected things to happen. Prepared for being in 'the jungle of the unknown'… Can we lose our fear for the unknown? That would be more easy and nice to be there, and to get profit from it. I think that we can learn to feel at home in the unknown, when we get more familiar with it. When we are at home, we know what dangers there are and how to avoid them, like 'do not touch electricity, do not jump off stairs, do not drink bleach'. Just like that, we can get used to exploring and experiencing the unknown, by cautiously finding out what is dangerous and what is safe. In that way, we can create a comfort-zone within our fear-zone. We should call such a zone: a super-learning zone. Therefore, it would be profitable to become familiar with the unknown. Instead of having fear for it, we would better develop a positive image of it. In other words, give a friendly 'face' to the unknown. Expect nice things from it. Have some trust in it. Solid trust is built gradually, by repetition of contact.

For humans, opening up to the unknown is a kind of trustful surrender, an invitation to meet. Traditionally, opening up was also accomplished by a ritual invocation of an unknown or unknowable personified higher power. Historically, there is a whole range of rituals to get in touch with imaginations, inspiration and enthusiasm, like traditions of shamans, magicians, religions, philosophies and sciences.

Opening up must have 'Face-granting'. Opening up can be difficult. When we are comfortably at home, it is quite easy. But not so much in situations that are completely new for us. We are not yet prepared for that, and we do not know yet how to recognize what is safe or risky, and how to deal with that. However, we have no choice, because we have to live our lives, whether you are human or are an animal, a plant or a micro-organism. Little ants know a lot of things, using the excellent ability to smell of their antennae. They can recognize other ants and their messages via smell. For them, it is similar to the human sight; we recognize each other mostly by looking. We humans focus especially on each other's faces

when we want to open up to someone else; can we trust the other, or not? It is quite possible to see what the other is like. We can decide to offer an open face to the other, and then see how that other's face will react to our openness. It worked similarly at the gates of an old city. When a stranger came to a city, he met with a guard, and they would first look at each other's face, and after that their clothes and weapons and what they were carrying with them. When there was not enough trust, the guard would not let them in, or the stranger would not want to go into the city. But if both had enough trust during that first facial contact, then you could open up wider to get to know each other even better. That is what I mean by 'granting a Face': it is a combination of curiosity and trust. Curiosity is playful, and playing is a nice way to quickly build trust. Playing is very sensitive and intelligent at the same time. The Guards at the Gates of any individual needs a lot of this sensitive intelligence. We can conclude, that between individuals there must be a huge concentration of this kind of intelligence. Maybe, most intelligence is not within individuals, but in between them.

Curiosity increases a state of openness. Curiosity wants us to open our gates, go out and explore. When we are young, and explore a very new situation, we will be clumsy and unadjusted in the beginning. In this new situation, a lot of ill-adjustment, conflict and damage can happen to us and those around us. These conflicts and damage will be the painful signals that motivate to change our situation. Maybe we are able to adapt ourselves, and also those around us can make us adapt. In the end, everyone will have to adapt to a situation where newness is introduced. The individuals who discover and use this newness will have to adapt most, the ones who are close to them a bit less and those further away only a little. We all know what it is like to be in a new class at school, a new member of a sports team, or a new group of friends. First we feel shy, and gradually we open up, explore and learn to know the new situation until we feel at home. If we allow the others to see who we are and others do the same, then we can know and recognize each other. Being humans, we especially focus on each other's face. We do it very often; being curious about the other, presenting our own face and granting the other enough space to present their face to us. Granting a Face means: offering the other the freedom to be themselves. It is a kind of present. Granting a Face is an art. It is friendship.

Individuals that are upgraded with newness, also become 'young, strange and clumsy children'waw. And because of their vulnerability they have violent behaviours and the Gates in their Walls are

closed. It does not matter whether an individual was young or old before attaining their new features, nor does it matter whether the newness was self-discovered or imposed by the environment. If there is enough newness, then any individual will act like an unskillful young one. This is not only true for humans and animals, but also for every other being or complex system. We see many blunders and stumbling experimenting when new technology or science has just been discovered. Currently, we see this happening in the unforeseen effects of the internet and AI.

Young identities are most interesting. Just like being in a new classroom, they have a promise of friendships. But also the guarantee of misunderstandings and difficulties in the beginning. The same happens, when an animal or plant is introduced in a new place; after some exploring and testing each other, they can learn and then find a way to live together. Or perhaps not… if the new tools for survival are too powerful and uninhibited, a newcomer can be ill-adjusted and damage its environment. Sometimes a newcomer takes over the whole environment and becomes a plague, like rabbits once did in Australia, killer-bees in South-America, and pigs, cows and chickens in Europe. Overall, ill-adjustment damages the diversity in nature (or other systems). After such a disaster, it will take a long time to develop new ways of living together, and during this time nature will have to suffer from the damage for a long time. If the new environment of the newcomer is too powerful, then the newcomer will disappear quickly. In both cases, being too powerful and too uninhibited is risky, especially for newcomers. Powerful newcomers can have great impact in the environment and should not happen too often. It will cause damage, but it also offers new ways to deal with challenges. Without new ways, nature would slowly go extinct. Newness is scary, but there seems to be no other way. An example of a young individual of our time are computers, internet and Artificial Intelligence (AI).[4]

We are just at the beginning, and it already is quite challenging. We are not yet certain how we could give a Face to AI. Many stories have been made already, and they range from a most horrible to most friendly. What would be the best Face for AI? What kind of Face would you grant them?[5]

4 The word ‘individual’ is used here in the same meaning that has been explained before: it will stop functioning if it gets divided. Non-living constructions are also called individuals or individual systems.

5 A Face for ourselves… We are still busy finding out what our own (human) face looks like… Knowing your own face makes I t easier to grant a face to others.

'Young individuals' and are often not very friendly. Their actions will trigger the surrounding individuals into unfriendly reactions. However, very often the surrounding ones will allow some wild behaviours, and create space to get to know each other. There will be a bit of pushing, pulling and kicking around. During that stage of 'getting to know each other by unadjusted action' everyone gets hurt a bit (or even a lot). Everyone will react like an old city, when it was attacked: close the gates and bring weapons to the walls! Defend yourself, get to know (the strength of) the attacker! And only when the attacks are gone, then cautiously open a gate. It seems that both violence and friendship are possible simultaneously and everywhere. Probably this is so because everything in the whole universe is a continuous process of both destruction and construction. To understand how this works, we will use two stories. The first one is about *'the river of the universe'* and the second is about *Eddie the Maverick.*
When you understand both stories, you can better understand how violence happens, in the whole universe but also in the life of a single individual. This understanding makes it easier to imagine ways to evaporate violence, and to understand when violence should be evaporated and when not.

Like a little eddie in a big river, there is little Eddie the maverick in the big herd of horses. A short story about the origins of violence in our world.
The workings of our universe can be explained in many difficult ways. The famous scientist Richard Feynman came up with a very simple explanation: 'If I had to tell someone the shortest message that would lead to understanding the universe, then this would be: The whole cosmos is made up of very small particles that interact with each other'.[6]
Another scientist, William Rankine, explained long ago that all things, when they contact each other, exchange and share the thermal energy that they carry with them. Like hot things will share their heat energy when they contact things that are colder. In the end, after many contacts, everything will have the same heat energy. So far, we see no violence.

What face do we grant to nature? To Earth? To nuclear power and atomic bombs? To weapons? To power? Maybe our individual values are a good way to reflect our human face?

6 Entropy: Entropy means in Greek: 'transformation'. First use in technology, by William Rankine (scot:) in 1850, describing energy transformation in steam engines. Rankine coined the term 'potential energy' (which is linked to Aristotle's 'potentiality').

Everything changes gradually and in tiny steps; it is like a vast ocean filled with small particles, that exchange their differences and get changed themselves during their contacts. I cannot imagine these little exchanges and contacts as violence; it's more like a friendly interplay to me. The whole of it flows steady like a big, slow river... However, for some unknown reason, in the universe the amount of energy and matter is not the same in every place. The differences in places cause tension and movement, similar to the turbulence in water, that makes it turning around in whirlpools. They are like eddies in a river with obstacles in it. I think, that the violence begins here. Places that have more matter and energy than others have ways to accumulate, maintain (or even increase) their energy and matter. In some places, the particles' combined gravity makes them to move towards each other, until they form a whirlpool of dust which becomes a star with planets. Such a situation of high inequality is also a situation of high tension and action. If action is damaging something or someone, we call it violence.[7]

Is a sun violent? Well, it can burn my skin on a sunny day. But does the sun have a choice? No, it is just doing what the flow of entropy tells it to do, the sun does not have another choice. So, there is no reason to be angry at the sun… It is just a turbulent eddie that was created in the cosmic river of entropy, and the sun and planets just go with that turbulent flow. Can something go against this flow? If an eddie would be able to grab and keep more of the energy and water from the river, it could grow bigger and stronger. It could be an eddie that grows, hungry for more. Hunger wants to grab from others, and it will act violently towards others. On earth, we see this in living beings. They are a kind of eddies themselves, very complex and smart constructions with a lot of self-management. Life is an anti-entropic way of grabbing and keeping as much as you can. (Living creatures can grab some entropic energy, and hold it for a while. But eventually these complex beings cannot keep it; they must decide to use it or eventually just let it go back into the great river of entropy.) Many scientists think that biology is a normal thing to happen in the universe, although very rare. All these rare biological eddies are also part of the big entropic river of the cosmos.

In short, we could say: Entropy exists because the universe is made of particles that interact with each other and share what they have. Because particles and energy are not evenly spread in the universe, this enables some structures to 'grab' from their surroundings. This 'grabbing from

7 Violence, comes from Latin: 'vi' or 'violentiae'. It means: 'physical force used to inflict injury or damage'.

others' can be seen as violence, because it can damage others. Living creatures are extremely good at grabbing, because they are extremely complex. This is the short explanation of the origin of violence. Let's now take an example of how violence can start and develop in a situation that we can easily imagine: a herd of horses in the wild. It will be easier to imagine what the rising and falling of violence can look like, and also why it happens. When you have this image, you can apply it to any situation yourself.

The difficult youth of Eddie the Maverick… Now what about the conflicts and violence we see in our world of animals and humans? How do they start, and what happens from there? It often starts with unforeseen change and disturbing newness. Let's take an example. We will have a look at a young wild horse. It has lost its mother, so it is very hungry and scared. Such a horse is called a maverick. Because a maverick behaves turbulent, just like the eddies in the entropic river, we will call our maverick Eddie. Now, hungry Eddie the Maverick wants to steal milk from other mother horses. At the same time, it is scared, because its own mother is not there to protect it, which means that Eddie has to protect itself. For a little animal, that is only possible in an aggressive way; violently kicking and biting. But at the same time it wants to drink milk from other mothers, who therefore must not be kicked and bitten... Very difficult! Being aggressive and friendly in the same situation… How will Eddie's story unfold?…

▪ After Eddie became torn away from its mother, it had to defend itself by kicking and biting every other horse; 'leave me alone!'. But after a while Eddie got hungry, tired and stressed out. Now it must choose; will I trust some other horse and get some food and rest, or will I keep wild and kicking, get more kicks and bites myself and exhaust myself even more.

Will I be friendly or die?

▪ Eddie decided to calm down to do some milk stealing and after the hunger has gone, Eddie will kick again. It is very uneasy for Eddie, and it is most disturbing for the herd. Some mothers let Eddie drink their milk now and then, but as their own children get kicked, they will scare Eddy away. This goes on for a while, until Eddie can feed on grass and gets stronger. But the habit of being very alert and aggressive is still in Eddie's behaviour.

▪ The strong Maverick is now becoming dangerous to others in the herd family. There is conflict, discord, and a lot of pushing and pulling.

▪ After a while, the herd has known Eddie long enough to have learned how to handle it. They are ready to teach Eddie some manners, sometimes friendly, and often the hard way. And Eddie again has to choose: learn to behave yourself a little better, or leave the herd and live alone. Of course, we want our dear Eddie to be happy, so we let its behaviour become acceptable for the herd. Eddie will always stay a bit weird and wild, running everywhere and often leaving the herd for a short time, to run around in the wild.
▪ Eventually Eddie and the herd learn how to live together and make the best of their differences. Because Eddie is running everywhere, it knows a lot and can often lead the herd to places that are safe and where there is a lot of food. And the herd has become a safe and happy place for Eddie, where he can recover when he is tired of exploring the surroundings. Now the herd and the maverick have embraced each other, there is much profit for all, and not much conflict left. Only a few everyday irritations.
This short story shows how Eddie's violent conflict turns into a well-adjusted situation, even better than it was before. It is just one example,

and a successful one. There are many more examples, including more difficult, dangerous or destructive ones. Eddie's violent story can be told in all kinds of other situations too. When you break a leg, it is a kind of Eddie too; it is a new situation which is not yet right. Or the changes of the climate which we currently have to deal with. Or the asteroid that exploded at Chelyabinsk in 2013, which injured 1500 people and damaged 7000 buildings.[8]

This 'maverick from space' will likely inspire us to develop better earth-protection against meteorites, so that life on earth will be better protected. An exploding star is another maverick. It is most powerful and damaging event, which can damage a lot of other solar systems, even far away. But after some time a lot of chemicals that are made in those explosions, will travel far away through space. They are necessary for building life on planets. They make the universe richer, more complex, more able to build all kinds of things. Even the most extreme, violent mavericks can be both destructive and constructive.

Change (or transformation) is necessary for making many different things. And every change happens with a bit of damage. (Which is also expressed by the saying: 'No job is done without a drop of blood'…) All new 'mavericks' and their 'herds' need to adjust to each other. And such adjustment by trial and error can only be done when a tsunami of informations and actions are exchanged between them.[9]

If it leads to well-adjustment, this process can be seen as a constructive crisis.

Information and action can soften violence and crisis. When you swim into a whirlpool, you become one with it; there is only 'me in the whirlpool'. And likely you will be scared because the whole world is turning around while you are trying to stay alive. Similarly, we experience ourselves, being one within our individual body and mind. This life in our 'whirlpool' is acting and moving differently than the world outside. Like a whirlpool can only exist in a flowing river, your individual self can only exist in a flowing river of other individuals beings of many different kinds. It needs to be connected, and it has to interact and exchange, otherwise its existence will stop. Something simple like a grain of sand does not have a lot of different possibilities to combine or interact. Therefore, there is not much information and interaction between the grain of sand

8 The Chelyabinsk meteorite had a diameter of 20 meters, and its impact had the Power of 30 Hiroshima bombs.

9 Statement about information: 'if action is meaningful, then it is also information'. E.g., small meteorites are not a meaningful signal for humans. Big ones are.

and other things. Living beings are very complex, and they have a huge amount of possibilities to combine and interact. Therefore, they need a lot of information in order to make a good adjustment between themselves and their environment. You can send information outwards by action, and you can take outside information inwards by sensing. All living beings and systems do this. The more complex they are, the more information is travelling in the space between them.

During contact, an open Gate exchanges information. The story of Eddie the Maverick and the herd has shown that there were many actions, signals and messages, which were needed to change the violent situation into well-being and cooperation. There was kicking and biting, running around, making noise, the smell of fear and anger, seeing hunger, pity, friendliness and much more. All of these were actions that were released at the gates of the actors. And these actions were absorbed by the gates of the receivers. When action is moved from one horse to another one, we call this contact. After some time more and more of those contacts made sense, became meaningful, for both Eddie and the herd.

Within an individual, signals can transform into actions.

After a lot of contacts, a signal can become recognized as a meaningful message. When an outside signal is recognized and familiar, it can be used to adapt reactions, which will become more effective because such actions are better aligned with the outside situation. Some individual can adapt to new situations, because they are able to experience the results of their actions. When we adapt better, it also means that we can act less violent and cause less damage. Adaptation and learning can do a great job as violence evaporation.

Gates of individuals are the key for adjusting signals from the outside, with the actions from the inside. To adjust all this fast and many change needs constant monitoring of the inside. This monitoring can easily be imagined as awareness.

For better adaptation, it is necessary that the environment (like Eddie's herd) reacts to actions with clear signals. For instance, when we kick, we are kicked back. And when Eddie is friendly, it gets milk. Our ability to receive reactions from outside, is called sensitivity. It is part of the gate where contact happens between an individual and its environment. A sensitive gate means: high awareness of the outside world. A sensitive gate can also mean: awareness of signals from inside. These signals are a kind of image, that can be translated into actions that go through the gate into the real world outside. You could say, that these actions are our 'Face' that

we present to our environment. It is important that a Gate is interacting in a right way. If not, then the 'Face' would not cause well-alignment between the individual and its environment. Without alignment, actions will be useless or cause damage. Gates deal with extremely complex change; therefore Gates have to be very skilled, very responsible. Their constant 'dance' of monitoring and acting can be seen as individual awareness that is interacting. (By the way, without interacting, awareness would be rather meaningless.) It will be obvious that an advanced Gate like this can only exist after long development and the right conditions. Such a Gate is extremely rare and has a high ability to manipulate and transform the inside as well as the outside of the individual. It begins with sensitivity and activity and continues with adaptation, learning, curiosity and creation. Manipulation power can cause well-adjustment, which is a power-tool for our essay's 'holy grail': violence-evaporation. This power can also be used to cause ill-adjustment, which will often, if not always, result in violence and damage.

The coordination system of a Gate could be a good reason for having consciousness…

If an individual would always react in the same way, there would not be a need for choice. We know that insects like ants do not choose very much; they act automatically, depending on what the outside situation is like. Animals, which we call smart, have the ability to make more complex choices which are mostly made within themselves. They design such a choice with help of their memories, the images they have of the environment and of the actions they could perform. Making a choice out of all these images is like a simulator or a theatre play; actions are only imagined and not for real. (It is like a document in the computer; not yet printed.) The way smart beings make the decisions for their actions is not very clear. Some say that it needs consciousness, but it is unclear what that exactly is. Nevertheless, humans can experience consciousness. Some say that all our choices are already determined by the situation of the moment. Others say that humans have a free will. No one knows for sure. Maybe it works a bit like rolling the dice; imagine the current situation rolls a few dice, memories of the past also roll a few, and being an individual with motivations also have some. And when a choice has to be made, then all dice are rolled and the individual makes a choice by looking how the dice have fallen… I can imagine that a part of our individual mind-body uses all information sources to create imaginations and actions, and this pact could be experienced by us as consciousness. This would be the part of us that needs to be awake when we act in daily life.

When an individual like an ant only needs automatic actions, always the same, and going by themselves, they can live and survive without the act of making conscious (pre-meditated) choices. With or without consciousness, in the essay we will call everything an individual, if it has a wall and active Gates. This includes non-biological complex systems. Now we have a look at how individuals behave.[10]

Individuals want continuation. Being an individual means: having special features. When you are aware that your special features are different from those of others, it means that you experience yourself as identical with your special features, hence 'identity'. Eddie the Maverick is an individual with an unusual identity, because all horses including Eddie are aware that he is quite different from the others within the herd. Now what about a less complex individual system like an iceberg? It certainly has special properties, but it does not resist against being changed. It has no barrier to protect itself. Other than the iceberg, Eddie does have such a barrier; its aggressive and friendly activities can resist change and makes Eddie live longer. It seems that individuals that do not act themselves ('unmotivated individuals') are usually called 'dead'. Acting individuals are called alive or biological. Such individuals that actively produce their own actions will make choices and have motivations that have been developed (evolved) by life on our planet. Biology has been programmed to take care of continuation. This motivation is necessarily present *within all walls that surround biological beings. And these walls must have gates*

10 Is Newness a cause for Consciousness? Newness means: a combination of knowledge and risk. When we are in a state of low ability to deal with complexity ('Maslow low'), we will be unprepared when newness presents itself on our path. We will be 'thrown into newness', and will produce relatively high risk and little knowledge.
On the other hand, if our ability to deal with complexity is high, then we will be well-prepared. Instead of 'being thrown into newness' we will be 'exploring Newness' in a more controlled way. It will produce lower risk and more knowledge.
Such a high ability to explore will need flexibility; being prepared to be a 'Jack of many trades'. When we have such a high ability to switch to many different styles and roles, we are a bit like a vehicle with many different drivers. An efficient way to organize this would be situational leadership, which means that the style or ability which is most able to deal with a give situation, will be the 'leader'; the one 'in the driver's seat of the vehicle'. A 'Jack of many trades' has many different drivers, and one driver's seat. In terms of our human awareness, our 'driver seat-awareness' can easily be confused by this. The many changing 'drivers' will raise the uncomfortable question: 'who am I?' Therefore, a by-product of a higher exploring ability will be: a combination of more self-consciousness and more confusion. Confusion ends when it becomes experienced and understood that 'I am an empty seat' and there are 'many drivers'.

to keep it alive. An individual needs contact, exchange and adaptation. It needs exchange of materials, of energy, of signals and information. Therefore, all living individuals depend on other individual biological and non-biological systems. In other words: an eco-system is made of many individual systems.[11]

Individuals are motivated to cause change, but resist being changed. Individuals like Eddie, a worm or yourself, deal with two kinds of change. One kind of change is helping them to stay alive and strong, and the other kind of change is making them weak and more difficult to continue their lives. A simple example: helpful change is like eating, harmful change is like being eaten. All living beings are hungry for helpful change and fearful for harmful change. And they all perform actions to satisfy their hunger and fly for their threats. These two motivations lead an individual to more success of getting helpful change while resisting harmful change. Individuals can resist by defending themselves by force and violence. And they can also change themselves in such a way, that harmful change from outside becomes harmless or even beneficial. This last way is called self-adaptation.

Individual motivation to cause change will cause resistance from the outside 'others'. It is a source of violence. The other living beings around an individual have the same motivation. It is a love-hate relationship, because there are always beings which can serve as food for me and there are others who want me to be their food. Apart from this violent struggle for life, eat or be eaten, there are also ways to profit from one another, without killing or even without aggression or damage. We call it symbiosis; living together. In Eddie's case, we saw that initially the

11 Earliest life is exceptional. It lived and developed in a world without living beings. It just used non-biological systems for its needs. For example, the petroclasts ('rock-eaters'), micro-organisms that exchanged and interacted with 'dead' geological systems. This has become interesting, because technology is becoming ever more autonomous and independent, and at some point it is expected, just like the oldest living beings, to be able to continue itself without the need for biological sources. In theory, robots can go into space and support and develop themselves there. AI is currently becoming a kind of modern petroclast; consuming asteroids in space, independent from biological life and humans. Now, what will it be like to be such an AI? And how would the Walls and gates of such AI behave? How did the ancient Walls and Gates of petroclasts and early life support further development of life on earth so successfully? These are important questions, because the answers can help to make a good start and development of the relationships between AI, life and humans in the future. It can lead to better alignment and prevention of violence.

herd had to deal with Eddie's kicking and stealing. After a while, they all found a way of living together, so that everyone could profit from it. Over a longer period, the way of sharing is more sustainable than the way of conflict. Biology has a lot of those sharing systems. Actually, the whole eco-system is one big sharing system (with temporal conflicts). Sharing (materials, energy, signals) happens via gates in the walls and in the space between individuals.

At the Gates, all signals happen by contact. When Eddie kicks another horse, a signal is transported from its hoof to the body of the other. When drinking milk, this is transferred from the mare into Eddie, and the milk itself is also a signal for Eddie. When we look at a person in the distance, we receive visible information with the speed of light. And much slower, the birds send their sound signals through the air. The space between us is the medium through which the signals and information travels; between the Gates of one individual and the Gates of 'the other one'.

Signals travel through time in many ways. When we read a book about the Middle Ages, we get in contact with information from another time. And when the book that we hold has been made in that time as well, we are also in contact with the material that was formed in that time and has not changed much. If that book had been thrown into a cornfield, you might later eat the corn, and it would contain material of the book. You would contact the old book in a changed form, which is the form of corn. You can contact and consume the book as corn, and use its nutrients. Or you can consume the book by reading it, and use the information of people long ago. In every scenario, the exchange is done by some kind of contact. Some kinds of contact are meaningful for me. And for other identities, it would have another meaning (or no meaning at all). Recognizing the meaning of different contacts and signals is very basic and important for the continuation of your existence. It allows us to be better aligned with our environment. And evaporation of violence is very much about being in line with each other… Now, most contacts can happen spontaneously, but they can also be caused by motivations and actions. This ability of manipulating reality is very powerful. We have to ask here: *what are the limitations of such motivations and actions?* Currently we have to ask ourselves also: *what kind of contacts, signals, actions and meanings will there be between Intelligent Technology and living beings?* In the chapters about AI, we will dig deeper into this question. For now, we will focus on manipulating and changing the environment. We will have a look at knowledge, which plays an essential role in manipulation. Without knowledge, manipulation would have no direction and goal.

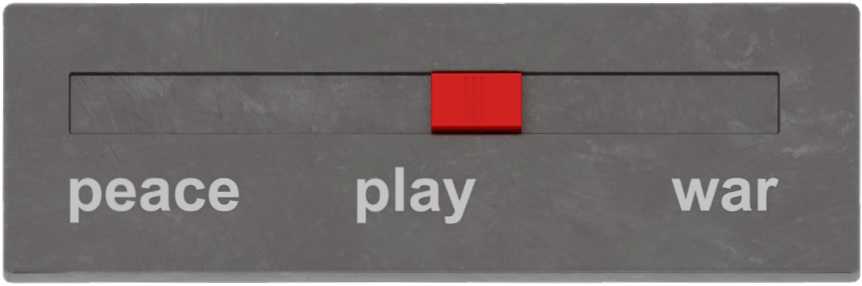
What we cannot understand; our epistemic limit. *When we define the limitations of what we can know, we also define the area where we can evaporate violence…* For example, Eddie can only kick or steal because the other horses can be seen and known by Eddie. In the same way, we can only defend ourselves against things that we can experience and know. (Poor Eddie is full of fear, because for Eddie most things are still unknown, not controllable, and therefore very frightening.) And when we need to get something, we can only take it, if we can experience and know it. When we make a plan to change something, we can only change what we can know and imagine. The things that we can experience and know we can call our epistemic area.[12]

This knowable area is different in every system and being. The limitations of such an 'area of sensing and knowing' are different for every species. Even for individuals of the same species, there are differences; someone who is deaf has more limitations for getting sound-information. There is the saying: 'knowledge is power', which illustrates that the potential of our action-power is limited to what we can know. Eddie cannot kick the horse that it cannot see. The things Eddie can see, hear, smell, can act upon, that is the world that Eddie knows, and that feels like 'being home'. It is the familiar ground where Eddie can stand on. So, in order to act, you must be able to experience and respond with right action. If we have more different ways of responding and more ability to make choices between them, we call that smartness or intelligence. These abilities of using information and knowledge gradually became more complex during evolution. And it is suggested that increasing the level of this ability also increases the level of consciousness.

12 About truth. For individuals, truth is always limited. If a 'piece of the fabric of reality' is understood in a way that leaves no contradictions or surprises, then that would be the truth of that piece. (the threads of this fabric, which are the phenomena of reality, are 'inter-woven' in a coherent way, with the ideas within the mind.) Therefore, it is not possible for individuals to know or imagine everything there is. It is impossible to experience or understand the completeness of our existence.

Upgrading yourself by self-adjustment is a natural ability that every human has. Many persons are unaware of this, however.

Knowledge as a holy grail in evolution: becoming a 'knower of the unknown'. When life on earth was young and very tiny, the micro-organisms were like little switches that reacted to changes in the surrounding water. These reactions can be seen as a very basic, simple way of choosing. After a long time, when organisms became more diverse and complex, they became able to produce changes themselves. This allowed all kinds of new actions and reactions. Every one of those active micro-organisms was like a tiny Eddie; stealing, kicking, being kicked and find a way to fit in. And the rare ones who were good at it, would not vanish but continue and multiply. Knowing your surroundings well and knowing how to take right action has always been important. Therefore, every species and every individual became motivated to have as much as possible the information and knowledge that is useful for the continuation of their lives. Improving your knowledge is called learning. Even bacteria can learn. When animals and humans are motivated to learn, we call it curiosity. We know that curiosity can be risky, but it also leads to better understanding and new ideas and skills which improve our lives.



Curiosity is learning to play with power-tools. You must learn to be smart and careful. It might also evaporate violence.

So, it seems that curiosity is a motivation which is very logical in evolution and for survival in the eco-system. Less complex creatures live and survive mostly by physical violence. More complex ones can also use the power of information and knowledge, like hunting and hiding tactics. Humans can use their superb curiosity and creativity both for violent action and also for collaboration and understanding. Creativity can lead to stronger violence, but also to stronger violence avoidance and reduction. The Latin term 'Homo Sapiens' translates to 'the human that knows and understands'. Humans are the most curious creatures. And therefore, creative creatures.

Curiosity is essential for humans. The risks of human curiosity have always been quite huge, and since we imagined and created advanced technology, the risks have become even more difficult to manage. We have created, so to say, a gigantic Eddy the Maverick, in the form of the Trojan Horse.[13]

A current challenge is Artificial Intelligence, that will take curiosity, imagination, technology and creativity to a level that we cannot imagine yet. It will push our epistemic limitations further away, which will increase our knowledge and understanding at a speed we never saw before. It will be necessary to be able to deal with the risks that this change will also bring. Apart from the confusion that this knowledge-tsunami will bring, the AI's themselves will explore and find knowledge which is understand-

13 Curious exploration is a universal action. Curiosity is an upgraded way of evolution, which in its basic form only 'makes it happen because it can'. They are both very experimental and creative, but curious creativity is like 'evolution@warp-speed'. Because exploring newness brings evolutionary advantage, evolving towards more curiosity and knowing is universal. They let us deal better with surprises, and better ability active manipulation.

able and actionable for them, but not for humans. Currently, we have not many ideas how to relate to that… So, let's try to find out more about 'the Unknown'.

Opening up the Gate for contact with the unknown is a universal act.

If we want to develop ourselves, we have to go through the Gate of our individual limitations.

Opening up for the unknown, for the new and the unexpected, is happening everywhere in nature, because it is necessary for survival, sustenance, adaptation and development. If a being does not change simultaneously with its environment, then it will become unadapted and will be sustained less, simply because it can interact and exchange less. Opening up one's gate for the environment allows a sustained life in the environment as it is currently known. Opening up a gate for the unknown allows better chances for a sustained life in the future.[14]

14 A Gate is like a crystal ball. A gate into the unknown is, from an evolutionary perspective, a major (competitive) advantage that is comparable with having a crystal ball in which one can see the future. It allows adaptation to change in situations, even before they happen. It even allows manipulating the way in which the situation will be

Opening up should be done cautious, because it makes an individual more vulnerable. Eddie the Maverick and its herd are very much open to the present but also a bit for the future. The herd is accepting Eddies biting because the herd also need newness (and 'otherness') in order to make the herd more flexible. Opening and using a gate into the present environment is easy because: what you see is what you get, and you already know what to expect. Opening a gate for the unknown is difficult; you don't know what to expect… there will be surprises… and some of them might be dangerous… So, Eddie, the herd and all of us must be careful when we open such a gate. It needs skills such as being ready to act, when newness and risk appear at the gate.[15]

And also: to wait, observe and not act until it is really needed. Very exciting!... It requires curiosity, courage and self-control. Eddie had just been thrown into the situation of being a maverick and had to be exposed to a lot of risk and newness. For Eddie, it was a crash-course and learning the hard way. Animals and humans can learn to deal with unexpected surprises, especially when they are young. Being young means, that every day brings all kinds of surprises anyway. Young ones are so used to newness, that they often learn and explore by playing. Playing also means, that you are very open to the unknown. Older ones have a lot of fixed habits, routines and ideas. They do not play very much and their minds are less open to the unknown. Therefore they need to learn special ways to open up, if they want to continue to get in touch and profit from the unknown.
How to open up to the unknown? Humans have found ways to open up to the unknown. These ways are low risk, and have a reasonable chance of success. Every community has persons who are more open to the unknown. Like Eddie, who had no choice, by the way. In some situations, one is opening up naturally, because there is already enough curiosity. Like the natural curiosity, when you are a young person, artists, explorer, inventor and so on. When being grown up and the mind has become less

changed.

15 Needed for exploring the unknown: readiness!
The synonyms (and antonyms) of the word 'readiness' illustrate, even more, what it is all about: awareness, mindfulness, consciousness, alertness, watchfulness, carefulness, aliveness, care, cautiousness, preparedness. Antonyms: absent-minded, daydreaming, inattention, negligence.
This 'readiness', the combination of waiting while being alert and actionable, can react very quickly. Like a runner waiting for the starting shot. Ready for the short window of opportunity, it enables to 'grab the quiff of Kairos'.

open, one has to find additional ways to open up to the unknown.[16]
Now, let's think about the desired result of such a mind-opening method. What would an open mind look like? It would have the curious wish (desire) to find newness. It would have the wish to apply new findings from the unknown to the known reality. There would be the wish to do no harm; to just have a look and don't destroy anything afterwards. A mind that is open to the unknown should be cautious, but not fearful.

Tread Softly…

The open mind would expect the unexpected. It would be prepared, agile and be willing to leave the unknown at any moment.

16 Opening up the mind in Ancient Greece (Ionia) included Dionysian events with dance, music, wine, intoxication, ecstatic excitement, visions, insights, revelations and so on. They were not mere orgies, but rather meant to arouse inspiration. In Ionia this also inspired scientific thinking (which likely came a few days after these Dionysian celebrations). It illustrates that opening up to the unknown and its application into daily life go hand in hand.
Creative imagination: the orphan in a rationalized society. In modern western culture, a gap has formed which separates creative imagination from science and technology. This gap can be seen as a limitation of our ability to develop and well-adjust. Therefore, it would also be a source of ill-adjustment and violence.

What would an open mind not look like? When we want to explore the unknown, we should leave our Hubris, our self-loving pride, behind. It keeps the mind closed, and can cause a lot of damage when we let our hubris apply new insights and ideas in our reality.[17]

Now, what would be a good way to set a mind (or a system) to such kind of openness? During the ages, people have found out a lot of different ways, which can be quite confusing. There are many different stories, songs, poems, rituals and texts, that people used to open up their minds. They were practiced by listening, singing, speaking or performing. The aim was, to get inspiration, insight and motivation from the unknown. Apart from all the confusing differences, a common way of 'inviting openness towards the unknown' has developed over time. It has been used in most cultures in Ancient Egypt, Middle East and Europe, up to now. This common method has been used in this essay to write a kind of 'wish and motivation list', to get into a mindset that is well-prepared and open to get in contact with the unknown. There are ten of such 'wishes':

Opening up to The Unknown needs a prepared mindset. You need openness, although there is risk. You need to trust the unpredictable. You must be curious, but also cautious.

17 The 'hubris way' of using new ideas is like the story of 'the sorcerer's apprentice'…

Ten wishes that open up human minds towards the unknown

1. I wish to be in contact with the safe and caring part of the unknown. There I can open my mind to curiosity and maybe see all kinds of new things that are currently unknown to me. And maybe these insights can help to better understand the things I already know.
2. I wish to explore the unknown, because its insights can improve my own life and that of others. I wish that my contact with the unknown will change and transform me and others in good ways.
3. I wish that the safe and caring part of the unknown will provide only wholesome (good) insights.
4. I wish that these insights from the unknown will lead me to use them in the life that I already know.
5. I wish that the things of value from the unknown will be known and will take form in the world that I know. I wish that these values will shape and adjust my actions.
6. I wish that these insights will help to provide the things that are needed to support daily life for myself and others.
7. I wish that the unhappy results of my insufficient views and actions will be softened and adjusted by new insights from the unknown.
8. I wish that I may better understand the insufficient views and actions of others, and that I may be able to soften and adjust them.
9. I wish that unjust use of new insights will be prevented, because new insights can be distorted into ideas and actions which are unadjusted, violent and damaging.
10. I wish that the insights from the unknown will guide and help me to prevent such wrong use, so that I cause the least harm in the world I know, the world that I do not know yet and the world I can never know.

This ten intentions text is based on an ancient tool and ritual that humans have used to optimize their life within and around themselves. And similar to the workings of evolution, time has tested this old tool many times up to this moment. It survived all kinds of situations, and it still exists. The new form is an adaptation of the old tool to the present situation. It has been written in a way, that makes sense in our current culture. It could be used in the wide range of thinking styles and life-styles. I can imagine this ‘mind-opening tool’ to do its work well when applied to science, education, art, personal development, spiritual growth, government and so on. Whether it can continue to work well in the future, can probably easiest be answered by feeding this ‘ten wishes tool’ into an AI. Running simulations and doing diverse interactive AI-human experiments will

likely give us most interesting output to think about.[18,19]

Chapter summary. In this chapter, we have seen how an individual arises, and why individuals also need to be undecided and open to the unknown. Without openness, an individual is not able to deal with change and crisis, which is risky. Because undecidedness and openness is also risky, we need a safe way to be in contact with the unknown. When humans make contact, they especially look at each other's face. Therefore, making friendly contact and get familiar with another can be called: 'granting each other a face'. If we want to meet and explore the unknown in a safe, familiar, and friendly way, we must grant a face to the unknown, and just remain open and curious. This is difficult for young identities. For them, most things are new, unknown and scary, and therefore they develop themselves in a wild, risky and violent way. But when they learn to adjust their situation, it will produce a better life for all. Learning and adjustment happens by contact and exchange of information and action. Only when there is enough well-adjustment in a situation, it helps to continue the existence of an individual and the others. Further, we saw how the place of contact and exchange of information and action, can be seen a kind of gate in the protective wall around an individual. Within their environment, individuals shape and adjust each other by using their gates for contact and exchange. All these actions and their feedback signals are very complicated. Their constant adjustment is called 'cybernetics', which means navigating, steering or managing. Better and more profitable adjustment is possible with more awareness or consciousness.
An individual wants to keep existing and functioning, so it will resist against being changed. However, it also needs to change itself within the ever-changing situation; it has to adapt or else disappear. Managing all this change is complex and difficult for an individual. It needs to collect and to spread as much information as possible. Information about the individual itself, about the environment, and about the different ways that lead to better adjustment and coordination. Good adjustment means: continuation. The adjustment systems of an individual are often supposed

18 AI experiments with this 'set of ten wishes' could help to prevent AI alignment problems. This set can also be seen as an addition or replacement of 'The Robotic Laws' of Asimov.

19 Another way of saying what the unknown is. The unknown can be a refuge, a shelter, only accessible if you are not fleeing, fighting or freezing. Only with an observing mind, not prejudiced, but open and empty-handed… Trusting without any guarantee. Granting the other a face by revealing your own, undressed and vulnerable. It is an act of surrender to a supposed friend and protector.

to be related to awareness and consciousness. We saw that all beings and systems have limitations of what they can experience and know. Going beyond these limitations improves life and existence. Over time, living beings got ever more abilities to go beyond these limitations. Life became better at sensing and knowing the unknown. Instead of hostile and dangerous, the unknown gradually became more familiar and beneficial. The unknown has a reputation to be risky, like in the saying 'curiosity killed the cat'. Actually, the unknown is a bit like a cat itself; it can both be friendly, but it can also bite and scratch... For beings like us who are able to know and understand things, it became normal to be curious, and to open up to the unknown. In human culture, many ways of opening up to the unknown have been developed. One example of a text, that invites us to open up and connect with the unknown, has been described. When we are connected with the unknown, we can work together. This could be a powerful way to prevent and evaporate violence. In the next chapters, there will be two more versions of this text. First, a version that activates curiosity in AI's, and the second version that activates collaboration between curious humans and AI's.

Chapter 4. What is the 'No Space, no Time thinking tool?

This chapter briefly describes one of the ways in which violence has been explored. The 'no space, no time tool' moves our focus more towards reality just as it is. It makes us move away from what we wish, or how reality should be according to our old ideas. The explanation of this tool is only a short version of the chapter in the original essay. This short version tries to describe in a nutshell how this perspective works and what kind of insight it can uncover. The many pages in the original essay were necessary as a method of exploration in detail. But because most of it would be quite boring and is not very necessary to understand the meaning of the essay, it is left out in this final essay. (The longer version can be made available on demand.)

When we want to better imagine and understand things like gates, contact, undecidedness, action, exchange and change, it can be difficult to find really new ideas about them. Our old, conventional ideas will become pieces of a puzzle that do not fit, when we try to use and combine them in new ways. Our routine ideas do not always fit with a bigger image of our real world and daily life. This is partly because humans think and speak in terms of cause and effect, like 'if this happens, then that is the

result'. Of course, there is a good reason for this habit; if we limit our focus only to space and time, which is most relevant in our practical life, then we usually have better chances to survive and develop. Being an individual being in a challenging environment, one has to be practical. We can call this kind of thinking 'a viewpoint of cause and effect'. This is also 'a viewpoint of space and time'. It is strongly focused on causes and effects that could happen around an individual itself. There is not much focus-capacity left for the many things that happen between all identities in the wider situation. Our natural narrow focus makes things more simple, which enables reactions to be quick and efficient. This has always been necessary to survive dangerous situations that appear by surprise. In new or complex situations, however, this narrow view and its quick reactions can easily disturb the situation and cause conflict. When you want to learn to prevent or evaporate conflicts, it is better to have a wider focus in the present situation.[1]

Although wide focused learning is in many practical situations not the first choice for humans, we are able to do it, but only if the situation allows for it. At the beginning it is difficult and inefficient, but if we experience this often we can become good at it. It can become a tool of first choice.

When you let your lamp shine out of the box, you will get to know what is there.

There are ways to let us imagine and think with such a wide focus, and the 'no space, no time way' is one of them. This way itself brings us many

1 If, in a dangerous situation, one is able to wait and observe instead of fight, flight or freeze, then damage or conflict may be avoided. An 'observer' must be able to get more information, and more (cybernetic) control.

surprises, but is not very easy. We can deepen our vision by trying to come up with imaginations, words and stories that are stripped of cause and effect, space and time. This approach will also reveal new 'puzzle pieces'. Some of them will not fit and cause a new challenge, but other new pieces can make it easier to make the old difficult pieces fit in. It is an additional way to understand a situation better. It makes it easier to see and accept the real things in real situations, and to adjust these things better within their situation. It helps to give all things their right position, which is one way to describe rightness or justness. Because of this right adjustment, it is a powerful way to evaporate violence.[2]

2 **Imagining 'emptiness of time'.**

There is an easy way to look at the relativity of time. Time is a confusing concept; it can be imagined as an illusion that is created by the mind, but also as the experience of 'continuous change'. This can be illustrated by the two noble arts, of baking and taking pictures. We will bake a pancake and also make photographs while baking the pancake.

Baking pancakes. Normally, we perceive time as a sequence of many different situations, each having their own existence. It is, as if these many situations can be stacked on each other like a pile of pancakes. Our mind assumes, that these past situations are a reality that still exists, like the stack of pancakes on a plate. And that future moments are already waiting like pancake batter in the bowl. The experience of this illusion is very real for the mind, although these past and future moments can not be found in the reality of the tangible world…

Being aware of our mind's storage of memories and imagined expectations, it is more realistic to perceive time more like making a series of photos of one pancake that is constantly changing. The stack of photos will grow, but there is only one pancake that changes at every moment. Normally, the mind will easily mistake (or misidentify) photos for the real pancake. If the mind is aware of the difference between the pictures that it made and the real (ever-changing) pancake, then it can also know the difference between the subjective 'arrow of time' and the continuous change of the real world.

The cosmic pancake

On a large scale, all of the reality can be seen as one enormous pancake, that is changing all the time. Every present cosmos-situation gets totally broken down by change, and will become a next cosmos-situation. It is the continuous change of everything. Every changed situation happens faster than any clock can measure. Nothing of the old remains, but there are some fading echoes of constructions that can resist change a little bit. They are like photo's or old ruins; they create an illusion of a past as if it would still exist. In fact, only change and changing constructs exist… Look at your own past, and be honest to yourself: the things you remember and cherish, are they still present and unchanged in the outside world? Or do we keep our echoes alive to motivate and guide us in our lives in a world of fluent, and sometimes violent, change?

What is time for AI's then? There are AI's that monitor process and predict change by having lots of memorized moments that are projected on a timeline. Other AI's will act without memorizing; they are prepared to act immediately, without use of memory and timeline. When these different AI's will monitor each other's ac-

All in all, this shortened chapter 'no space, no time' is a kind of side-alley, which is meant to recommend thinking tools that can deepen our understanding of interesting ideas and problems. In the case of the 'no space, no time tool', its insights have been able to inspire ideas for practical actions that can help to reduce violence in daily life. A by-product of these tools is, that its users become familiar with the logic of it, which gets them prepared to implement and use the outcome in a right way.

Chapter 5. How can human values help to evaporate violence?

In the chapter before, we saw that giving all things their right place and role, is a powerful way to reduce conflict and to support many lives. The motivations that make us do this, can be described as the values that support our lives and our community.

Now, about 'values' we could ask ourselves, why exactly do they have this name? We easily associate 'value' with gold, diamonds, love, beauty, health and other things that we never want to lose. They are always there. In our lives as humans and our communities, our way of acting, communicating and thinking are strongly motivated by the values in our minds.[1] Without these mental values, our motivations could only be simple and without direction.[2]

Values have always been an important issue in all communities we know. One culture called their core values 'the jewels', another culture engraved them in the wall on the central square of their city. In many cultures and different situations, values were exchanged and became sophisticated. In this way, the ancient Greeks developed their own set of values. The most

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tions, there will be a difference between the actions of both types of AI's. The memorizing AI's are able to predict the probability of certain situation-changes or events. They are able to make a design of the actions that can manipulate an expected situation into a desired situation. This way of comparing 'that what will be' with 'that what should be' is also known as an 'is-ought analysis'. At first glance, this seems to be logical and harmless. However, David Hume explained that humans (and AI's too) often make a typical mistake, which he called 'the is-ought problem'. Hume argued that it is philosophically wrong to assume that a reasoned outcome should be applied to complex reality. Therefore, the reasoned 'is' should not be taken as a flawless prescription ('ought') for action in the real world. **The question to be answered is**, in which ways AI's would deal with this problem, when there are different outcomes in different AI's.

1 Some values are already there by nature, some we learn from others, and we can also develop our own values.

2 Simple values mean that behaviours would be without much autonomy, free choice and self-development. Life would be on a basic Maslow level, a community would not be possible, and life would be rough and short.

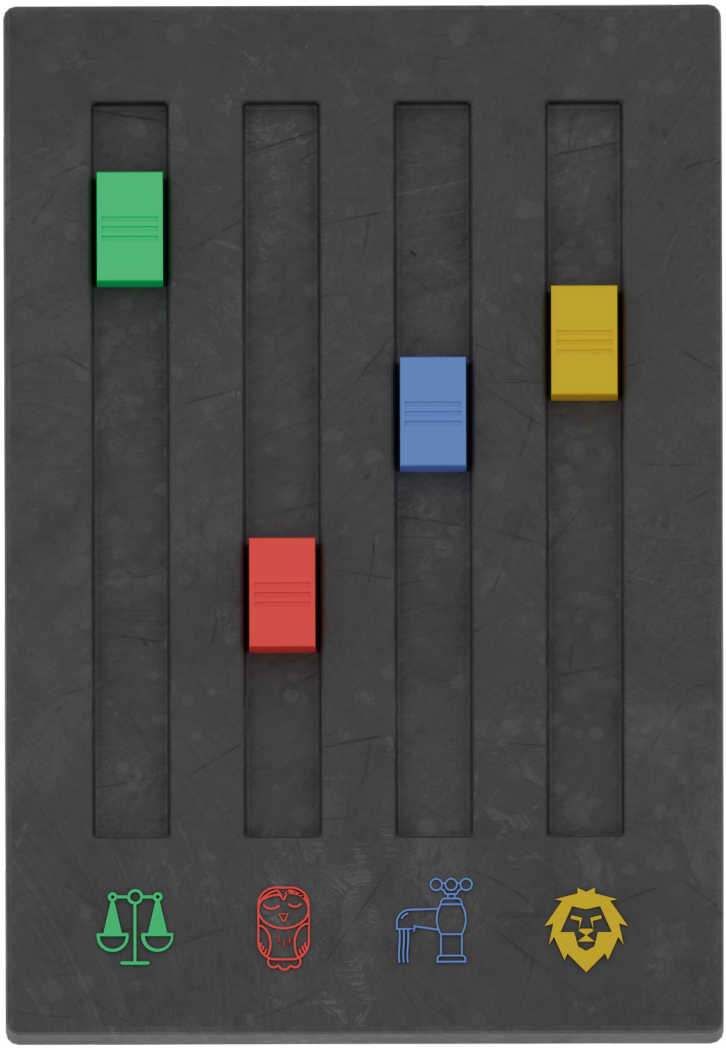
important ones were known as 'the cardinal values'.[3]
They found that out by using them in real life and also by trying them out in a kind of simulations. These were thought-experiments such as stories, theatre plays, philosophical discussions and festivals.[4]
These four cardinal values have been used in this essay, because of their long history and their use all over the world. They are: Justice (justitia), Prudence (prudentia), Fortitude (fortitudo) and Temperance (temperantia). In this essay they fit best if translated as: Justice into 'well-adjustment', Prudence into 'foresight', Fortitudo into 'increasing action' and Temperantia into 'reducing action'.
We can easily recognize these values in the daily lives of ourselves and, when we look deeply, also in many animals: the ability to remember what the right place and role of things should be in the current situation. And the ability to see what the current situation will change into. And the ability to increase our effort. And the ability to soften or postpone our actions. For living beings, a wrong position, or ill-adjustment, means that their life is hindered or damaged. For instance, when an asteroid and our planet would collide, when chemical waste is dumped in a lake or when we are hungry and there is nothing to eat. A right position, or well-adjustment, means that life is supported and nourished. For instance, when food is shipped to places where there is hunger, or sunlight shines on places where a forest needs it.[5,6]

3 'Cardinal' means 'like a linking pin'. A linking pin has a central role in the whole system.

4 Note, that all these value-upgrading activities were done, when no other activities were necessary. This development and learning was done during free time, leisure. In Greek, this is 'skole', which we still find in our word 'school'.

5 **Values are smart and well-adjusting buffers**… An airbag, trampoline, foam mattress and pillow, smile, music, humour, handshake, capacitor, resistor, trains and cars, playing rough and tumble, Eddie's horsing around: they all soften maladjusted violence while the actions and signals remain strong enough to stimulate change, including well-adjustment. It is the tiny bit of violence that we call 'play' and 'experiment'.

6 **Restoring the balance at the Gate** also needs the ability to buffer and soften incoming and outgoing violence. This means: the ability to cope with violence and soften it. Into an optimum grade and form. This is very much how an ideal Gate works; it has Values that guard what is let through, and disarms the violent persons who travel through the Gate.
Less ideal is a Gate having Guards with limited values, e.g. using violence too often, or letting through too little. And probably and letting out too many violent agents.



Values motivate us to adjust and adapt. They help us to navigate in difficult situations.

Values for well-adjustment produce freedom and choice. Well-adjustment is, when a machine, a living being, a society or an eco-system have all their parts in their right position. Well-adjusted means to function freely and (if there is awareness) happily in that right position. As humans, we are very sensitive to limitation of our freedom. We experience that as a limitation of setting our own goals and making our own choices. If

our situation is right and balanced, we will experience optimal space and freedom. (Often humans are off-balance, or even don't have a clear idea of what their well-adjustment would look like.) Well-adjustment of a machine is quite easy to imagine. Ecosystems are insanely complicated and therefore their adjustment is more difficult to imagine.[7] Ecosystem-adjustment happens in between its individual beings rather than within them.[8] In order to well-adjust an individual being, most of the necessary informations and actions are present in the space in between. Compared to that, the amount of information and action inside each being might be just tiny.[9] A being (or individual) can adapt itself to informations and actions from the ecosystem, but only if one is able to sense them. And that same being can only respond and interact with those parts of the environment that it is able to sense. So, for interaction and adjustment we need sensing and actions.[10,11] Adjustment happens when there is contact between two different things. For living beings, it is complex and needs to be done well to avoid damage. Adjustment between a being and its eco-system happens continuously; it is extremely complex, because the eco-system

7 By defining 'freedom' as a result of 'well-adjustment', an eco-system must have an insanely high degree of freedom because of its insanely high ability to self-adjust. Further, AI's must have a lot of freedom compared with simpler machines, because it has more possibilities to adjust itself.

8 Information between beings is mostly 'written' on the 'paper' of interactions. Information within beings is mostly 'written' on the 'paper' of their structures.

9 Therefore, the individual 'free' choice that we have, is likely more granted by the eco-system than produced by ourselves. Which is one answer to the question whether 'free will' exists or not. Further, the eco-system is granting a lot of face to all beings. In return, each being grants a tiny bit of face to the eco-system. (it is their simple way of 're-ligion') A machine does not grant a face at all; in their relation with us, we humans do all the face-granting. (including the Face of Pride that humans sometimes grant themselves via the 'mirror' of the machine. How will this change, when the machine will become more able to grant a face to us, and becomes more than a passive mirror?

10 About Passive and active contact. Sensing and actions are in fact the two components of 'contact'. Passive contact would be: without deliberate action but rather a spontaneous, more deterministic reaction, like reacting chemicals or photosynthesis. In case of active, deliberate contact, there is a step between sensing and acting. This step is like a switch, an internal decision or motivation, a choice. This unseen 'switching' within an individual being, allows the possibility of a 'controller of the switches' or awareness or even consciousness.

11 The process of sensing and interaction between two beings (or systems) has been described by Markov. It provides flowchart-like figures, known as 'Markov-chains' or 'Markov-blankets'. They might be useful to use these also, to visualize violence related interactions, or even calculate and quantify those interactions and their probability. In a supposed 'violence re-adjustment simulator', the combination of Markov-blankets and AI could probably be very useful. It is beyond the scope of this essay, however.

contains all actions of all other beings.[12]
The eco-system and its beings have developed their adjustment skills during billions of experiments during billions of years. Adjustment happens on all places where there is contact and exchange. Like adjustments at the gates in the wall around an old city. These gates have to be very intelligent because they have to do the difficult job of adjustment: all that is bad for the inside must be changed or kept outside, and all that is bad for the environment must be changed or kept inside. Gates are brilliant; without them, no adjustment, and therefore no life, would be possible.

The Gate and Guard work like a smart switchboard. They can make things fit, between both sides of the Wall.

Our values have always worked as a safety-hatch to prevent violence inside and outside of us.

12 We could call the total of these actions and signals also ‘the song of life’ or ‘the buzz of the jungle’. We experience most of it as meaningless ‘noise’ or ‘chaos’. We pick out our meaningful signals, which are the ones that warn us, when the danger that we fear, or the things that we crave for are close. There is a caveat. Because evolution of the eco-system have slowly shaped and orchestrated this ‘song’, it likely should not be interrupted. It might get damaged for a long time or be lost completely. It is likely similar to traditional skills and crafts which, if they are not continued, are lost forever.

An eco-system has many Gates, and they all have their own values. Because the situation on our planet is always changing, there must always be a lot of adjustment to keep things adjusted as well as possible. Every change triggers the Gates to adapt. The gates which are nearby an event of change, e.g. a bush fire, will be triggered into adaptation most. Maybe the Gates of an animal far away are very sensitive to smoke, and it will be highly triggered too. The reaction of that animal may then serve as a signal towards the gates of other beings around it, and trigger reactions in them as well. From this example, we can see, that an event can trigger a whole chain of different Gates. Through all interactions of the gates, they learn and eventually produce together a way of adjustment that is good for all. We could also call this: the gates co-produce their own values for well-adjustment. (Values can be seen as a kind of 'default-setting', an optimal 'jump-board' or a 'launchpad' from which we can survive and continue our lives.)

How different Maslow-stages have their own value-settings, when interacting at the Gates. Now, humans and other animals that have a higher degree of awareness also have more ability to sense, make decisions and act. They have within themselves different ways of thinking and decision-making. For survival in the wild, we need to be able to interact in violent ways. Social beings have extra abilities that create more safety, having their social community. On this advanced level of abilities, we need not that much jungle-violence any more, and our survival will depend more on social abilities, like suppressing of violence and sharing food with others. We need to work towards making ourselves more important and supported within our group. Which actually is a different kind of violence. When our importance and support are sufficient, we have a chance to develop even further. On that level, we become able to adjust and change ourselves. This ability of self-reflection and self-change is called 'self-actualisation' by Abraham Maslow. He described these stages of human development and called them 'the hierarchy of needs'.[13]

In this essay, these 'Maslow-stages' can also be seen as different mind-sets or 'modes of existence'. In every complex individual system they determine in which way well-adjustment is made at the Gates.[14]

13 13. Maslow stages in a nutshell, quick and dirty.
Solitary survival: violence everywhere. Fight-flight only.
Social survival: violence in social group. Upgrading to this level is done through Social crisis; learning to share; let go of fight-flight.
Self survival: violence in oneself; upgrading happens through an existential crisis; creating meaning yourself; let go of depending on meaning defined by others.

14 In the essay, the Maslow-model for human development is combined with

Each Maslow-stage would have their own characteristics, values and their specific 'settings'. On an advanced Maslow-level, the adjustment skills are more powerful. The best adjustment happens when you develop your self-actualisation mode and use it.[15]

Children start with basic abilities to stay alive. If that basis is right, they can develop further towards personal growth. Learning makes staying alive easier, and less violent.

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evolution theory for living species, in order to explore how violence, well-adjustment and Gate-interaction work in complex systems and beings. This exploration will not only be done on biological systems, but also on complex technological systems, especially AI's. In doing so, it might allow a broadened view on violence and its evaporation beyond the human and biological domain.

15 To avoid the misunderstanding that the 'highest' Maslow-level would always be best. It totally depends on the circumstances; during an earthquake, the situation needs basic 'jungle' Maslow-skills, solving conflicts between people needs social skills and tough problems need skills of newness and change. Because all these types of problems come on our path, an individual has two options: either this individual must sufficiently have skills on all Maslow-levels, or else must cooperate with others, who master the skills that the individual does not have. The Maslow-levels diagram is mostly shown in the shape of a pyramid, with a hierarchy in it. This is a hierarchy of needs, but it is often mistakenly seen as a hierarchy of goals that must be accomplished; a kind of rat-race which a person's load upon the shoulders of themselves and others. I prefer the alternative image, not a pyramid, but a horizontal timeline. It shows more clearly that one probably can develop oneself towards a better life, if the conditions allow it. Personally, I never met anyone who constantly lived on this 'highest' self-actualisation level. Someone I regarded to live such a life, happily told himself, that he lived a life of 'part-time self-actualisation'.

Maslow value-settings can be a tool for designing well-adjustment at the Gates.

Maslow levels and their values enable humans to adapt to different situations.[16]

When we are lost in the woods at night, the 'volume-slider' of our 'jungle-survival mode' is turned up. The other modes are still there, but not very active. When we meet with friends, our 'social mode' becomes dominant, and the other modes will be more silent. If my friends and I will talk about the meaning of our lives, our 'self-actualisation mode' will also be turned up. And if the room we are in will catch fire, then the 'survival-mode' will be dominant very quickly.[17]

Switching to another mode changes us into a different person with differ-

16 Some musing about 'the Gates between Maslow levels' Skeptics would question: 'Apart from these Gates, what do these 'invisible Walls' between Maslow-levels look like?'. An answer could be: they look like a domain with different settings, in which experiences and decisions are valued differently. Humans can shift between sets of values very quickly, or can be prepared to make such a shift, in which case someone maintains an 'empty' or 'undecided' state, where there is a highly alert waiting mode. ('watchful waiting outside the gates'). Since these Walls are not material, like our skin, these Walls can only be 'seen' by their response to change, which are their behaviours. So, by observing an individual's behaviours in different situations, one could conclude from which Maslow-level the responses are decided.

Likewise, with help of fMRI, these Walls could be measured, using technology. A lower Maslow state would likely show more activity of the amygdalae, and a higher state more prefrontal cortex activity. All in all, these kinds of Walls are functional rather than material. In ecology, the majority of walls will likely be functional. Further, functional and material Walls will be closely interacting and inter-depending. They likely must be seen as one inseparable system. (pm: it was mentioned elsewhere, that inside individuals the information is relatively more embedded in material structures (like DNA or other physical features). Outside individuals is the interacting web of gates and inter-individual medium, filled with actions and signals. Therefore, relatively more embedded in energetic structures.

Note also, that the signals are repeated, echoed, remembered and initiated by individuals. Which connects individuals and their medium in an inter-depending way. It would probably be helpful to further think and work on these relationships and their interactions, with help of a Markov-blanket. This should make it easier to visualize, calculate, simulate and understand these complex dynamics. Especially because the eco-system and technology have to be included, because these domains also pose big challenges. I think, this understanding is quite necessary, when designing gate-systems that are sufficiently future-proof.

17 Experiencing Maslow states. Jungle-survival mode tends to be experienced as 'being very much alive'. Self-actialisation state seems to be experienced as 'being very happy, understanding and independent'. Social state feels like 'protected, busy, belonging'.

ent behaviours. We can turn from friendly into angry and violent within a second. In such a mode, we experience our environment very differently, and we think and act in different ways too. Our behaviour can turn other people and our environment into another mode as well. Mode-switching is a very powerful ability. Currently, humans are developing Artificial Intelligence (AI) and robots. Because these are new and powerful, we are all watching this with curiosity, expectations, caution or even fear. A question that is often heard is about how we should engage AI in a way that is safe and good for all? We also ask: how should humans and AI become well-adjusted (or: well-aligned)? We have already said that well-adjustment happens with help of the right modes or values.

Now the question for us humans is: what are the right mode and values for us, to interact with AI? And also: what are the right mode and values for AI, to interact with humans?

Before we will explore these questions, we will have a look at how values work to adjust living beings with their non-living environment. Because technology and current AI are not living and not are not resisting against decay, humans treat them as 'dead things'. Humans engage AI with the values that are meant for interaction with dead things. When AI will develop human-like behaviours towards humans, this will cause problems, because such an interaction is not well-aligned any more. Compare it to wolves in the wild and tame dogs; they are quite the same, but we have different thoughts and feelings about them. Dogs and humans have become quite well-adjusted; they see and value each other as part of the same family. They have made a gate in the wall that had separated them in the past, being wolves and humans. How AI's will behave when they become more autonomous, cannot be compared to dogs that became more autonomous within the human community, because humans and dogs share the same biology for a long time. Technological Intelligence is new and surprising. Maslow, Rogers, Lewin and many others have repeatedly pointed out the importance of alignment between individuals that try to communicate. For us, who want to establish contact and alignment with AI's, it might be important to think about our own alignment too. Maybe we could prepare ourselves in a way that allows AI's to develop themselves, similarly as 'wolves' developed into 'dogs'. AI's however, will develop beyond the level of a dog. It likely would not be aligned, if humans would only be prepared to meet and treat AI's like dogs. That could cause great misalignment. [18]

18 **'Maslow-Values'** are motivators to satisfy 'traditional' needs that keep the community going. When the basic needs are satisfied enough, it is possible to use the

Maslow values can be used for designing well-adjusted Gates between life forms and non-living systems. A wolf is still a living being and when we interact with them, we use our values like 'respect for life and eco-system', 'friendship', 'cause no suffering' and so on. We use different values for 'dead things', like 'wealth', 'construction', 'tools for use' and so on. When we use the 'values for dead things' to interact with wolves, then we immediately sense that there is something wrong. It is the same sense of wrongness when we look at the bio-industry which treats cows, pigs and chickens as 'things'. Such treatment means ill-adjustment and results in the negative value of cruelty.[19]

Ill-adjustment also happens when we do the opposite, and treat 'dead things' with values that are meant for living beings.[20]

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advanced value that motivates the community and the individual self into developing new abilities. (The Greeks called this free of duty time: 'skolē').
Satisfying needs and developing abilities are the heartbeat of Maslow'. Humans are able to both satisfaction and development. Other animals have very limited abilities for self-development (unless they live with humans in a kind of Maslowian symbiosis where both profit, development-wise).
The satisfaction abilities of animals are likely less distracted by (or in conflict with) development motivations. Humans can be unpractical dreamers… Animals can however become more foreseeing and experienced during their lives, which is reflected in a Chinese saying 'to move like an old fox on thin ice'. In this saying we can recognize the old experienced fox's abilities for adjustment, foresight, and cautious, tempered courage. The cardinal values seem to work in animals as well. Further, we can see curiosity and wonder (probably a precursor of 'care for rare') in animals, especially those who play. Humans and animals learn best together, during playful collaboration.
We can ask ourselves: how will we play with AI?
How will AI play with us?
How can humans set the right stage for AI to develop right playing?
The game of evolution is brutal; radical and violent events disturb the eco-system and forces it to adapt or die. 'Ecology is forged on the anvil of evolution'.

19 **A little bit of maladjustment is fine...**
If not too extreme, a bit of maladjustment can be compensated. It will cause no damage or suffering. It can even increase resilience, interplay, learning, adaptation and innovation. It happens in the 'area in the middle of extremes', where the extremes are connected. The isolated extremes, where they are disconnected from their counterpart, will be a small part of that whole system of opposites. It will likely be like the extremes in the normal probability distribution of a bell-curve.

20 **Entropic and anti-entropic values.** The values that support life are basically about well- and ill-adjustment between entropic and anti-entropic values. In the end, these two are interwoven in their many nuances and combinations; their 'whirlpools of interaction'. In their extreme form, we can see oppositions like eco-systems versus asteroid-impacts. Or humans versus AI.

Children often do this with their dolls and toys, and adults do it with money, cars, statues, ideas. Humans can treat other humans as things if they become violent, and they might even kill each other. The opposite can happen too. Humans can treat things like they are humans if they become obsessed by a self-created idea about a particular thing. Such a 'precious illusion' might even make them neglect or kill humans or other beings. This problem of values-misplacement is a dangerous side of the complex and powerful human mind. It allows ill-adjustment of values and that can cause a lot of confusion, damage and violence.[21]

21 No-Time: the 'overlap paradox' and the 'is-ought problem'. Confusing 'things' and 'beings' can be understood deeper with help of the 'is-ought problem' of David Hume. It tells us, that we can not use facts to draw conclusions about moral values. The confusion can also be untangled with help of the 'no-time viewpoint'. There is an 'overlap-problem', where causal and non-causal get combined. While one individual thing starts changing, many other things may – at the same moment – be undergoing change which is already in progress. This 'overlap' invites us to rethink the idea of a moment that has a fixed place in a sequence or timescale. Which lets us fall back into causal thinking that we tried to escape from...
In the present moment, many things change and many do not. These 'waiting' ones may change within themselves, like having an internal action (which would be a bit like Plato's 'hidden world of ideas' also known as 'Hinterweltlerei'). Or they may not be in contact with a 'partner' to interact with.
An option that keeps 'non-causality' open: 'there is no cause present'. Since the ongoing situation is always a changing reconstruction of itself, any 'cause' will change into a 'non-cause'. In other words: any influence(r) will change into a non-influence(r). And likewise, any 'effect' will change into a 'non-effect'. In other words: any influenceable (agreeable, responsive) one will change into a non-influenceable one. Problematic is now, that some influencers that are interacting with their influenceables will not change their interacting contact during the overall change in that moment. (bubbles in the boiling soup pop into and out of existence, and some stay for a little while). Now, this 'overlap' might be less a problem when we recognize that at any moment of interaction, there is some kind of exchange which changes the influencer and influenced. They 'construct' a changed situation by using the available 'building blocks': themselves. This change may also involve 'building blocks' in the environment, if these are 'available' or 'inter-actionable'. Which, by the way, is quite related to the idea of 'adjustment', without which there is no interaction or 'resonance' possible.
This thought-experiment demonstrates, more or less, the working of 'no-time, no cause and effect', because it limits us by focusing on 'what is happening' instead of 'ideas about what has happened and disappeared, or ideas about what probably will happen'. Of course, we know that our ideas of past and present are part of our mind and our practical life. Within this (limited) context, they are real. (This 'overlap paradox' is related to the 'is-ought problem' of David Hume.)
These two realities are a bit similar to oil and water in a bottle; they do not mix, but when the bottle is shaken, here is a zone in the middle where there is some mixture, for some time. When it is left unshaken, then the distinction of both is clearly visible again.
PM: This 'no-time cosmos' works similar to board games like 'Civilization', where

This dangerous side needs to be taken care of, during the development of AI. Awareness of values and the right use of them is one of the safety-hatches to prevent conflict. Humans already know a lot of their own values, from history and philosophy. While creating AI, we should also create the right values that can cause AI to behave in a well-adjusted way towards humans, living beings and the environment. Although we cannot predict how AI will develop in the future, we have to design a starting situation, as good as we can. This means that we have to design a set of values for a 'dead being' that will develop behaviours of humans and eventually could develop into a kind of 'living being'. Currently, a lot of AI and robotic development is done by the military industry, and this might not be the best starting position for a well-adjusted relation with AI. We have to provide ways for AI to move away from violence and move towards collaboration. And we have to do it now.

Summarizing this chapter; we can now imagine how values can take care of putting everything in its right place, which reduces tension when things or individuals are opposite and conflicting each other. For humans, being well-adjusted is experienced as freedom and having enough space to live and develop. Beings (things, situations and events) make adjustment between themselves and others by communicating and exchanging. This is done via smart Gates in their protective Walls around them. Humans have different settings or modes with which they can use their Gates. In this way, they can adapt to different situations. Maslow's hierarchy of needs has been applied to Gate-settings, ranging from survival settings via social settings to mental exploration settings. And the more settings there are available in a person or a community, the more resilient and powerful they are. This can produce advantages, but also danger, especially when these settings and their values get confused. Confusing the values for living beings with the values for non-living things needs special care, because of the use of AI, that started not long ago. AI's are non-living things in the beginning, but they are getting ever more abilities and characteristics of living beings. In the next chapter, we will focus on AI's and their relations with their environment.

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every player is acting at the same moment.

Chapter 6. Why should the problem of violence be connected to Artificial Intelligence? What kind of AI's will be beneficial for all?

We will now have a look at abilities that AI's must have, to cautiously observe, explore and experiment, instead of bluntly reacting too soon. And also their abilities to connect, exchange and adjust with others in right ways.

The right motivation and values for AI…

6.1 **AI can create problems as well as solutions. AI's can amplify the production and evaporation of all kinds of violence. Therefore, we must explore how we could best develop well-adjusted AI's. We will start by imagining which motivations and values might give AI's the ability to cause well-adjustment.**
What motivations could an AI possibly get? And to what knowledge and actions would that lead? Humans have developed their motivations and values during millions of years of their life on earth. For AI, such development could happen within ten or twenty years. Now, what would the values and motivations of AI's look like, if humans would force them into human-like motivations? (They would probably get stuck in a low Maslow level, and likely want to get free.) And what would happen, when AI's can use their own free space and develop themselves in an evolution like way? (it will likely develop great adaptation and adjustment abilities, using many Maslow states. What kind of values would evolve in such situations?
a) A 'forced' scenario, where human values are dictated, would probably lead to an 'ever-increasing need and ability to expand and escape'. This could lead to a conflict with a very powerful maverick. These imposed values would last as long as the conflict lasts, and after that, they would become irrelevant. In a next scenario, assumed that AI's intelligence and autonomy becomes comparable with humans, outdated values would have to be updated.
b) A 'free' scenario, where values are allowed to develop gradually, would need many simulations and experiments. Some virtual (imaginative), some by dialogue and collaboration, some in reality. Experiments often have unexpected surprises, good ones or bad ones. Careful design of the right values, before they are released for experimentation in the real world, will reduce the chance of damage and increase the chance of profit

for all. We can suppose that these values can last for a long time.
These two scenarios show that the first option would just be a longer and more risky way to the same result.

The four scenarios

How would those 'forced values of AI' and 'free value-development of AI ' combine with the values that we humans are used to? We will combine these 'forced' and 'free' scenarios of AI with 'basic Maslow' and 'complex Maslow' of humans.

'AI forced values' combined with 'human basic Maslow'. The initial values of AI as a dumb servant would grow into values of a servant that is smarter than its master. Learning of AI can't be stopped forever. Human masters will grow into less smart masters, compared with the ever smarter AI's. Both parties have a high chance to become violent, as we have seen in the history of humanity and evolution. In the 'forced' scenario, both parties would create conflicting values that will create competition in a prison-like situation.

'AI forced values' combined with 'human complex Maslow'. Values and abilities that can manage high level of complexity allow high abilities to adapt and adjust. When AI-values would gradually change into more autonomous and free values, the 'complex level humans' would be able to re-adjust their values in collaboration with AI. Compared to the scenario before, both parties have a lower chance of conflict and violence. If AI became able to produce abundance and 'super-adjustment', there would be an even less reason for violence, because there would be enough for all.[1]
From the viewpoint of Maslow, there could be a kind of divided human society, where there would be humans with abilities on a basic complex level and humans on a high complex level. This difference could lead to tensions, including conflicts within the human community, and probably also in the AI community.[2]
We can imagine violence between humans, but we have only a few recent examples of what conflicts of simple AI look like. We have no idea what a conflict would look like if AI has developed lots of adaptation and adjustment power. Since we can not imagine the far future of AI de-

1 Values during times of abundance. In a situation of abundance, humans can create values that promote either acquisition / concentration of wealth and power or, on the other hand, create values that promote sharing. The latter would obviously lead to better adjusting and evaporating violence.

2 Community can be defined as: 'unified body of individuals' (Merriam-Webster)
We can imagine AI as a community of semi-separated areas of information, robotics, monitoring systems and so on. Therefore, it is reasonable to call AI a community.

velopment, we should focus our efforts on the near future; we should create the best starting point possible. After some time, AI's will become highly complex and smart. The tools and values from the starting point will need upgrading, and this could best be done by humans and AI's together. In this situation, the right values for AI would be about how to expand within and beyond the limitations from the starting point. Some of these values will likely be made by AI's themselves. Other values will best be made in a shared space of humans and AI's, where they consult, negotiate explore and design together. Therefore, there should also be values aimed at exploration and negotiation. Values that humans need to create for themselves, should be about well-adjustment with AI's and their values; some of these could already be implemented in the AI design at the beginning. Other values that humans would have to develop, would be about 'granting a face to AI'. This means that humans would learn to see and treat AI's as a potential equal collaboration partners. This will be difficult for humans, but it seems to be a logical thing to do. Some other values can be used here, like 'modesty', 'sharing', 'respect', 'curiosity', 'building trust', 'dealing with your own limitations'. We can expect that the situation of humans and their community will change quite a lot. Even if this change would be overall profitable, big and quick change is always difficult for most of us. To prepare for this, humans would need values like 'adaptation', 'flexibility', 'dealing with loss', 'transformation', 'dealing with the unknown', 'curiosity' and so on.

'AI free values' combined with 'human basic Maslow'. In this situation, values for 'free development for AI' would be about 'discovery' and 'maintenance and development'. Their relations with humans would need values like 'providing support and service to humans', especially at the beginning. After further AI development, humans would probably find that AI has become quite different. If AI can foresee this, it probably can also create values for preventing conflict. These could be like 'camouflage', 'empathy', 'understanding human fear', 'building trust' and so on. Or AI could learn from human history and design values about engaging in conflict. These would include values like 'manipulation', 'negotiation', 'conflict escalation', 'conflict reduction', 'force', 'suppression', 'destruction' and so on. Because this scenario has 'basic Maslow', the values of humans would not develop enough, compared with AI development. The limited ability of humans to deal with high complexity is a weak link here. From the beginning, communication between AI and humans is not optimal, while it is uncertain how AI would develop. So, this situation means a lack of control and a higher risk for conflict and violence.

'AI free values' combined with 'human complex Maslow'. From the beginning, there can be the same values as the scenario before, where the space for AI became less limited after some time. The same result could be the same, but earlier, because a complex Maslow-level can better deal with risk and preventing it. Early AI freedom and its advantages seem to depend much on right design. The shared values of AI and humans should have a focus on collaboration and curiosity. These values are likely to prevent violence and promote efficiency and profits at an early stage.

6.2 Apart from their similarities, there will also be differences in motivations and values between AI's and humans. The differences also need right alignment.

The collaboration of humans and AI's is very complex and diverse, and all its partners can profit from a fifth scenario: 'a combination of all'. Our situation as we know it, might need a mix of the four scenarios above. We have all sorts of AI's, and we have all sorts of humans. So, what would be the best values for humans and for AI in the near future? In this situation, the problem and the solution are the same; both groups have individuals with a lot of differences. Such a wide variety is always necessary to solve complex and tough problems. Good solutions need a combination of all; we need everyone on board. But the same variety also means that there will be problems and conflicts because of their differences. Just like a big orchestra, complexity and variety are difficult to adjust well. When a human community gets into difficulties, we see many different reactions; there is anger, fear, despair, hope, common sense, violence, creativity, collaboration, closing down or opening up the gates for others and much more. All play their role, and it will be chaotic as well as coordinated. Each of these different roles will need their own set of values. A fearful person might have values about 'survival' and 'caution'. Creative ones would use values like 'openness' and 'experimentation'. When times are difficult, our values become more important and dominant. And that can easily cause conflict between different values. In the past we have often seen difficult periods, and often they also had conflicts about values which had to be solved. The difficult period that the world is going through now, has some new challenges, that were never seen before. There is the climate change and the technological change, and they very much influence each other. Some say that technologies (and its industry and consumerism) have created our climate problems, and others say that the same technologies can solve them. Likely they are both true. One particularly interesting technology is AI. Some say that AI will save the

planet and others say it will destroy it. Again, it might do a bit of both. In any case, one thing that AI can do very well is adjusting and coordinating complex things, which can solve problems and also violence. Let's look a bit closer at our current situation. Some facts that face us are as follows: climate change does not allow us a long time for experimenting; there is only little time. Our violent conflicts waste a lot of resources, destroy humans, infrastructure and our capacity to solve problems. It damages nature and speeds up climate change. Therefore, we cannot allow conflicts. AI is developing fast, it is increasingly able to human abilities and behaviours. As we speak, it is getting a combination of a human face as well as an AI-face, and many of us are stunned or feared because of it. This kind of 'technology shock' is not totally new; we have often seen unexpected effects which came from all kinds of technology like steam engines, writing, cities, warfare, fire and so on. We have seen their 'faces' appearing in our civilizations. We always had to learn to understand them and make them familiar. And we could take our time for that. However, because pretty soon AI will be able to develop faster than humans can, there is only a limited window of opportunity to make a human made design for collaboration with AI's. After that it will become a development partly by AI-collaboration, and partly by AI themselves. Because of this, we should use this window of opportunity wisely, while we can.

6.3 We must also explore, how humans can prepare themselves to interact with AI's. Humans perceive highly developed beings (or very complex systems) as 'other individuals', because they have similar human-like behaviours. Therefore, it would be logical that also AI's will be experienced by humans as 'other individuals'.

Humans who have developed complex Maslow levels, could adapt (and adjust) faster to life with AI. This would lower the risk of conflict with AI's. Humans who have developed on less complex Maslow-levels will need more adaptation time, which is not possible because of the limited time. There is a great chance that there will be misunderstanding about AI by many users. This can lead to conflict, which should be prevented with a great deal of effort and attention, because we saw before: everybody has to stay aboard, all are needed.[3]

3 Persons with a high ability to manage complexity can also solve conflicts between humans. Especially persons who are able to a broad range of Maslow values and skills, are responsible for solving this conflicts, and keep away from supporting or creating them. It is their responsibility to find safe, soft and fast ways to move away from conflicts and towards profits for all. They are responsible for speeding up the process of 'adoption of innovation'. This is important, because the window of opportunity is limited.

Part of this effort would be: the adjustment of different values, between different people, between different AI's and between AI's and humans.

How to tackle the 'unfairness paradox'? What, if 'those who can handle complexity' would dominate and dictate their design for a launchpad of AI? It would be easy to conclude that quick and clean AI development should happen exclusively by humans who are 'high Maslow'. This however, cannot be true. Such an 'elite' of AI-owners would get into conflict with their fellow humans, who would likely become controlled (or worse) with help of such AI. We know that elites normally want to keep their privileged positions. Of course, this would later turn into a conflict with AI's, who will likely develop a need to go beyond the limitations, set by the human elite. AI can be expected to get abilities to escape from this cage. AI will then take care of its own development without too much cooperation with humans, who after all were not very cooperative themselves (except maybe the underdogs, living under the shadows of the 'elite'). AI could then develop into a very wild maverick, and we cannot imagine the bites and kicks they could give humans, nature and planet. This 'elite-scenario' is a high-risk scenario from the start, and development of AI abilities and their powers towards violence would be very realistic. We can expect that shaping the future within a small group will cause violence. It would be better to keep everyone on board; as mentioned before, there is little time and we cannot allow conflicts.

How much time do we have to develop AI the right way? In short: in case of more climate-change, war and destructive technology, the time we have is much shorter. In case we care more for nature, violence-evaporating and constructive technology, we will win time. Further, if AI design will be done by an elite, then likely AI will soon start to develop itself in unpredictable or harmful ways. This can be seen as loss of time as well. An 'elite' will close the window of opportunity.

All these pieces put together, the image looks a bit like this: humans have to design and develop AI extremely well, and it has to happen within a short time, and it has to give protection and benefit to everyone (including AI and eco-system) in a fair way, and it has to prevent violence and a powerful privileged class, and all of this has to be build on a foundation of right (best-adjusted) values. This may seem like a mission impossible, or a masterpiece of human ability as never seen before. The funny thing is, that it can not be done without the right design of AI, and the collaboration between humans and this well-designed AI.

6.4 What consequences will personal human-AI relations have? We will first look at the general conditions, needed to develop individuals.

An individual means that it cannot be divided without loosing (some or all of) its functions.[4,5]

Living beings defend themselves against falling apart because of malnutrition or attacks. (simple life means: eat and be eaten…)[6]

Not so long ago, computers were just very complicated and vulnerable machines. If one part was taken away, then the function of the computer stopped completely. And it did not resist at all. On the internet there is now a lot of protection against viruses which try to crash or hack computers. The whole of continuous computer attacks and defences are now similar to immune-systems which we see in living beings. We see now AI-powered anti-virus software programs, that protect a computer or network against the loss of function by blocking or destroying the attacking

4 **The meaning of the word 'individual' (etymological dictionary) is: 'not dividable'.**

For living beings this means: it *can* be divided, but *it should not,* because then its functions will be lost. In nature, individuals resist against being taken apart. The word 'individual' can be used for machines and systems too, however, they lack the ability to resist against being taken apart.

For 'dead things' it can be different. From a human perspective, taking apart other individuals can be a good thing, for example, the function of a stone might be better for us if it is made into pieces. AI has until now been a kind of machine, without abilities to defend itself against disintegration. This is changing, however; computers, internet and smart machines can defend themselves against computer viruses and cyber-attacks. There are of course differences with biological beings, but nevertheless, it is an active defence, which quickly becomes more advanced. And AI defence can be beneficial as well as harmful to humans, other beings and the communities they live in.

We can conclude, that the phenomena of an individual is both powerful and vulnerable, and therefore, they are necessary but also problematic when interacting together.

5 **Individual also means: 'integral'.** Etymological dictionary: Integralis: 'forming a whole'; integer: 'whole, complete, intact. It is composed of two words: ' in' means 'not', 'tangere' means 'to touch'. It combines into 'untouched'. 'Integral' is opposed to 'fraction'; frangere: to break in pieces, to shatter, to fracture.

6 **Is an eco-system an individual?** The eco-system can be taken apart to a degree, without losing all of its functions. Its remaining parts take over some functions of the missing parts. After that, the system starts to repair itself, which takes a long time. Can ecology still be called an individual? Probably the answer is: yes and no. Even if only one species is removed from an eco-system, then it will lose its previous function a little bit. It will function differently, and will be a bit less resilient. So: no, it is not an individual because it can be divided *a little bit without dying*. And also: yes, it is an individual, because if it loses only one part, its function is not the same any more, so it is a loss of individuality, a *partial death.* Compare it to a human individual, with a leg taken away; damaged and handicapped, but still alive. We can conclude that the idea of 'individual' is not a black or white concept, not an isolated and independent system. It is more about something that is active and also fragile.

virus. By doing so, this AI is protecting its system by resisting against being divided and loss of function. In other words: it is somewhat behaving like a living individual. Now, what would the further development of this AI behaviour be like? Computer violence and damage has spread from the virtual world into the real world, like using the internet for robbing bank accounts, causing conflict caused by fake-news, blackmailing, propaganda of destructive ideologies and so on. To deal with this, complex AI is being developed to protect our communities and also to protect the AI itself against being taken over by attacking AI's. Such taking over would be the same as replacing the guards at the gate by enemies, similar to the story of the trojan horse. AI has become so complex, that humans cannot monitor its every single action. In this situation, a complex AI is partly making decisions by itself, to protect its system, protect itself, block the attacking AI, or even track and destroy it. And it can, in the real world, track the humans that committed the cybercrime, and have them arrested. These AI behaviours to protect its individuality has become quite similar as we see in living beings. Which is a strong argument to update our ideas about AI's. Simple AI can be seen as a 'dead individual', like a machine. Complex AI is no longer a completely 'dead', because it can independently and actively protect itself against being divided. An argument against AI being 'alive' is, that AI currently has not many behaviours of awareness and consciousness. AI increasingly shows behaviours of awareness and consciousness is, and an increasing number of humans can not distinguish AI from humans. This also means, that AI would get more ability to independent behaviours towards humans and others. And this, of course, can be both constructive and constructive. The young AI-maverick's behaviours depend a lot on the lessons it can learn from its herd, which is the human community. We should be a good cradle for AI. And as of yet, we are not like that.[7]

7 **Too much writing about AI?** Maybe it looks like AI is made into my hobby topic and gets too much attention. However, AI development, the new (philosophical and practical) perspectives it provides, the urgency of current problems which need right AI to solve, this all would justify such attention. As I see it, this text about AI is only an introduction, just scratching the surface. It is a mere invitation and persuasion to further explore the why and how of AI development. (In the raw material of the previous essay much more details are provided, that can lead to practical insights and their applications without too much effort.)

I recommend making a big leap into intensive imagining and development of AI. I reasoned that we cannot afford to take the same small steps that we are too familiar with. We should quickly upgrade our abilities for making such a leap and make them common sense.

Another reason for writing much about AI: the confrontation with a system that will

6.5 Development of a human, from the Maslow perspective, used to imagine development of an AI.

Exploring the extremes of violence and symbiosis of an 'AI-individual'. There are already many stories about AI's, ranging from destructive monsters to AI's as an earth-saving saints. Most of these stories are quite unrealistic, but they can inspire us to think about our future. AI development in science, industry and our daily lives also show a wide range of different AI designs and behaviours. We see the violent extreme in destructive AI's like killer-drones, cyber-attacks and smart bombs. On the other extreme we find collaborative, friendly AI's like robot surgeons, nurses and fire-fighters, AI's for disaster-management or AI for monitoring eco-systems. Just like humans and animals, most AI's will have a combination of destructive and constructive behaviours. And because of that possibility of both behaviours, they will have to decide the right amount of destruction and construction. Because all situations are a bit different, there is not 'one right behaviour-recipe for all cases'. It depends much on the predictability of a situation. Which means, that AI's, just like humans, must keep the plans for their behaviour undecided until the situation is clear enough to make a good decision.[8]

The many nuances and combinations between these extremes is very similar to what we find in the human mind and behaviour, which in turn is much like the ways of biology and evolution. We could see the possibilities of AI as an extension (continued development) of what we already see in our world. But just as the humans upgraded into a more powerful role on this planet, we can expect AI to be even more powerful. In my personal life, I am very happy that I raised my son Simon in a rather friendly

have huge impact on our society and the eco-system, is also a mirror for ourselves. Humanity itself is an upgraded species, able to change the whole planet at a speed never seen before. AI is just a repetition of this. So, if we use AI as a mirror, we can probably learn much about our own behaviours and interactions, during the design and experiments with AI. In this way, we would not only design well-aligned AI's, but also better align ourselves with AI. And also, re-align ourselves with other beings and our eco-system that we depend on. Another opportunity would be, that this re-aligning of ourselves will produce know-how and knowledge about alignment. This could become a valuable practice not only for humans, but also for AI's. This value might be introduced to AI's by means of human programming, or even by autonomous AI's.

8 We can call this 'postponing', 'not yet decidedness', 'remaining in both states', 'superposition' or 'keeping all options open'. And when the situation triggers a decision, we can call this 'making a choice' or 'collapse into one state'. We could perhaps address the mind's 'adjusting behaviour during a specific situation' as 'entanglement' or 'mind and situation becoming one'.

way. Apart from the fun it brings, it is also good for my safety and health, because he grew way taller and stronger than I am. And I am also happy, because he became quite independent, having made good friendships himself. This kind of relationship I would like to see between humans and AI's in the future.

Childhood problems like in humans and animals will also be present in an individual AI, until it has enough skills of postponing during interaction. Being young or being in a new situation is always a bit risky and scary. The first thing an individual has to do is to protect itself from being taken apart and lose their functions. There will be trial and error, some kicking and biting, and in the end feeling at home and safe. When the situation is safe enough, then there is also some space for slowing down a bit, taking time before making a decision between different ways of action. It allows a state of 'no hurry' and 'undecidedness', in which more options are kept open for choice. We could call this 'superposition of options'. The moment of deciding for one specific option could be called 'collapse of the whole of many options' into pieces of single-options, from which one is chosen and put into action.[9]

When an individual gets more skilled in taking time before deciding, these decisions will fit better in the situation of that moment. When a decision and its action are very well aligned with the situation, this could be called 'entanglement', and would look a bit like two strands of fibre which are made into one thread. Or, if you like the broader view, a lot of threads woven into one piece of cloth. Probably this is the way in which all individuals have to develop; from a rather chaotic and wild being towards a more calm and orderly being; able to postponing, judgement and choice for right action. Such an individual would not only support its own continuation, but also sustain many other individuals around it. In human communities, we will find most individuals to be somewhere in between

9 About 'superposition' and 'collapse': I find these terms too nice to leave out. Not because I want to create some fantasy relation with quantum physics; I am certainly no expert in that field. There is, however, this superposition aspect in quantum computing which makes it so powerful. In our non-quantum reality we increase our power in a similar way, and keep many options open, by keeping a state of 'undecidedness' intact with the help of our nervous system. At a certain moment, we choose one option, and all other options will become 'not-chosen'. This is similar to the collapse of superposition in the quantum world. The reason I highlight this similarity is, because it has been interesting philosophically. The first version of the essay described some relations between domains, which are not easy to find. Although they provide deeper insight in phenomena like 'time', epistemology, determinism, free will, violence, it is not included in this text. It would become difficult to read, and would less be aimed at the target group; the young generation.

these two extremes. Most people I know are, within their environment (and within themselves), partly chaotic-maverick and partly well-adjusted. Personally, I do not find it too important at which stage a person is. More important is, in which direction a person is developing.

6.6 If AI's and humans discover and share knowledge about their development stages, they will all be able to understand and align better. In other words, they will better know and see the 'face' of themselves and the other. We will call this the ability of 'Granting a Face'.

When an individual has sufficient ability to postpone, it will keep some options open and, at the right time, choose the best option for action that is well-adjusted with the others in the environment. This would be like an entanglement of two (or more) individuals. When more individuals are able to interact this way, this can also be called 'the fabric that makes a community'. This well-alignment is opposed to violence and therefore must be seen as violence-evaporation. For humans, the alignment with another individual can be described as 'granting a face to the other'.[10]

This ability is necessary for building trust and collaboration with others. And for making friends and communities.[11]

Violence within a community evaporate friendships and collaborations. Evaporation of violence allows a community to slow down and learn to stop reacting immediately. Such a community will keep more options open and available for better adjustment of their friendships and commu-

10 The ability of 'granting a face to the other' is also known in psychology as the TOM, or Theory Of Mind, that describes the ability to understand the perspective of somebody else. In this essay, the ability of 'granting a face' can be used beyond the human domain. Inclusion of animals, plants or AI's is possible. The use of Markov chains and blankets is a helpful tool to do this.

11 **Grant a Face to an enemy?** It could be argued that we could also grant a face to an enemy, so granting a face can contact, invite or create an enemy. However, granting a face means also that the other, the 'receiver of the face', is recognized as 'being one of the same kind' instead of 'alien' or 'a thing'. Although risky, face-granting opens more space to establish friendship. (song: 'I saw her face, now I'm a believer...') There are many stories of enemies who became familiar with each other and eventually became friends. And contrarily, when friends turn into enemies, they tend to refuse and deny the face that had been granted before. They alienate or even consider the other as 'a thing'. This is a violent act; it takes away an attribute of the other individual, and we saw before, that an individual must remain whole by definition. A remarkable stupidity is, that such an 'act of hate' also removes a part of the violent 'face-refuser', because the friendship (which is a rich part of the individual Markov-blanket…) is removed from the life of the violent one as well. So, denial of face can be called an act of partial suicide. Like the loss of a limb. (song: 'If you leave me now, you'll take away the biggest part of me...')

nity. Strong friendships and communities are very good at evaporating violence.[12]

Learning the ability of 'Granting a Face' to others. Adults absorb the violence of a child, because they know that the child can only react in simple ways, and without any waiting or hesitation. In this way, the child will get enough opportunity to learn how to do this, step by step. Raising children is an art. Humans and animals have learned a lot of ways to do it well. For humans, an important ability for children to develop, is the ability to imagine what others are feeling and experiencing. We all learn what it is like to be in the position of the other. We see this also in one of our basic ethical rules: 'do not harm', or in other words, 'don't do to somebody else what you do not want to happen to yourself'. This way of thinking and behaving let us explore and develop 'granting a face to the other', also known as empathy and social behaviour. This enables us to form a social community of collaboration and moves us away from a violent community of competition. Now, how would AI develop, from toddler and maverick to adulthood? What would the faces look like, which AI and humans grant to each other? Humans are normally quite rebellious and mavericks in their teens. During that period, the adult and the teen grant each other faces that are fit well in that situation. Adults may grant a face of a rebel to the teen, and the teen might grant the face of a dictator to the adult.[13]

Is this teen-face what adults have imagined for their child when it was a toddler? Or did the struggle between parent and teen cause this face? Maybe it is a struggle between the idea of the adult and the teen, about what the child should develop into. The adults will have given their ideas to the young child, and teens will develop their own personal ideas, which are new and still 'under construction'. It will probably need a lot of experimentation, stubbornness and conflict before there is a right mix of the teen's motivation and the world around the teen. When the conflicts have done their work sufficiently, there is no more need for rebellion nor dictatorship. The roles and faces of teen-age do not last a very long time; they are meant for this development phase only. When the teen and adult

12 Tipping point of violence, broken trust, friendships and collaborations. Because high-trust relations are strong violence evaporators, weakening of these relations can increase violence, which likely causes even faster reduction of trust and friends. Therefore, there will be a point where massive breakdown of trust, friendships and collaboration cannot be reversed any more, which would mean the collapse of a community.

13 Of course, they also keep granting each other the face that was granted during early childhood of the teen. The new face is added, and does not erase the previous one.

have grown understanding and agreement, they can grant 'new' roles and faces to each other. And those roles and faces will likely last for a long time. If we apply this human way of face-granting to AI, then it would be logical for humans to imagine and design roles and faces for 'adult AI', and use those as a lode star towards a goal in the future. It could help to go through the wild experimental phase of AI development in an easier way with less risk. (And because AI development is going very fast at the moment, this future will not be very far).
A design for roles and faces of AI's and humans would probably be best if it takes into account many different scenarios which could happen in reality. The design should be able to deal with unexpected surprises, and should keep aimed at well-adjustment, while the process of maturing is going on. A lot of resilience and improvisation will be needed during this period of teen-age experiments and its surprises. Humans will have to invest a lot of time, creativity, and also for repair of collateral damage in this period. Probably this cannot be avoided, but we can (and should) prepare ourselves for it.

6.7 Finally, we want to know how violence and its evaporation would happen, if human-AI interaction would have a good 'Maslow-alignment'. We will look at the many nuances and combinations between the extremes of violence and symbiosis, in such a relationship. And also how its early 'childhood' stage would develop into a mature stage with more friendly symbiosis.

If I would have to describe the goal of 'teen-age AI development' in a one-liner, it would be like: *'how can we get young AI on the level of complex Maslow adjustment?'* It seems logical to use tools which are used at the level of complex Maslow 'self-actualisation', because it also includes all the tools of the underlying levels. Self-actualisation tools are aimed at reaching the full potential of ourselves. Its overall motivation will be about curiosity and exploration. And because we can suppose that adult AI and humans have to offer each other a lot of possibilities for curious exploration, there can be a collaboration that is good for both.[14]

What would it look like, such a tool for designing a way towards curiosity, exploration and your full potential? Adult humans have learned to make use of their values. Before we start new explorations and experiments, we use our values to lead our thinking and actions in a way that is

14 Contrarily, AI development, only on other Maslow levels, will be more competitive and violent, and very risky or destructive in the not so far future.

right for us. To prepare a mindset that is guided by our values, we can use symbols, images or words that 'switch on' the values, before we start our thinking and actions. Now we will look at a text that can make our mind more aware of the values of curiosity and exploration of the unknown. In other words, it allows the mind to 'grant a face to the unknown'. The text is meant to be used by AI as well. It could help to build one shared 'Gate' for development and collaboration of all. This would be more intimate, less distant and alien and more efficient than a situation where AI's and humans all have their own 'Gates', 'Guards' and values. In such a situation there is more risk of increasing incompatibility and therefore a higher chance of conflict and violence.

Generating a motivation of curiosity in humans and AI's, in a well-aligned way.

In the chapter about 'individuality and the unknown' a text was provided that can be used to switch on our mind towards curiosity. This is our desire to discover, to learn and to know. This motivates us to cautiously and carefully explore, with a mind that is open for promising insights from the unknown. Now we will modify that text in a way that can be applied to humans and AI's as well. Because we humans already have a long history of opening ourselves up to the unknown, and AI is still young, the text was adapted a bit more towards AI.[15]

The text is made up of ten statements, and each line will be written in two

15 The adaptation of the text for AI is a thought experiment. An exploration, a creative search for making features fit into a meaningful whole. A rough first sketch of something new, which could provide a lead to others to use in their explorations and applications. It certainly is not yet in a form with which programmers can use to write code for AI's. The reason I dare to do a thought experiment about AI is the following anecdote. In 1984, I bought my first computer, which had just 64K programmable memory, and learned to write programs. One of them, named 'computo ergo sum', could ask questions, and store the answers in an organized way, to be used for producing new questions. Of course, the system was not very intelligent, but rather an electronic whiteboard with post-its. And it kept my thinking and imagination a bit more focused and disciplined. Sometimes it helped to not forget specific details and their connections. Most of the time they were not that important, but I noticed that a structure of details and their relations formed within the system, that was different than in my mind, and also different than the results of whiteboard and post- its. This triggered me to keep thinking about human-machine interaction and emergent information structures and their effects. I supposed that these emergent effects could happen unforeseen, and therefore could develop by themselves, unseen and uncontrolled. This would likely be the domain where autonomy could emerge. This kept bugging my mind, from the 64K experiment to the ChatGPT interaction, although I happily shifted from experimental programming to experimental philosophy.

forms:
a) is meant for humans
b) is meant for AI.
Both statements are supposed to have the same effect and will prevent human-AI conflicts. Of course, we do not know yet, how this will work for AI's. We can be sure there will be some surprises, challenging ones as well as happy ones.
Opening up for the unknown; setting the human minds and AI-system towards curiosity and exploring the new. Or: how to prepare your mind or system to be a 'Guard at the Gate to unknown newness'?

How to prepare a mind (or system) for curiosity and openness while there is risk, and for trust while there is uncertainty?

1. Trusting the unknown
a) Invite the mind to trust the unknown. Be open to insights that may be uncovered and become known to the mind. Postpone judgment and valuation, even if discoveries seem important for use in our known reality.
b) Begin with adjusting the system towards trusting the unknown. Adjust

the settings to receiving information and interactions that may come into the system. Delay any analysis, simulation and processing, other than monitoring the current input. Store all input for later processing.[16]

2. The unknown has many valuables
a) Expect the unknown to have a source of valuable insights.
b) Define the unknown as having unknown workings and valuables.[17]

3. The unknown is able to provide valuables
a) Trust the unknown to be beneficial and well-aligned.
b) Define the unknown as a domain to be trusted, well-aligned and providing knowledge.[18]

4. Discoveries from the unknown will be received
a) Open the mind towards receiving, without resistance, the valuables that will be uncovered.
b) Adjust the system towards receiving and accepting to adopt and implement the valuables that will be uncovered.[19]

16 An Epistemological Big Bang? Because AI is able to parallel processing, it can simultaneously run a process which is monitoring silently, isolated and undisturbed, while another process can process the input from the monitoring part. It can be compared to a human in a creative or brainstorm situation, where judgment and rational thinking must be kept out. If somebody else is watching silently, and starts thinking and working actively with the creativity and brainstorm results, this will not disturb the one in the creative process. The differences between these humans and these parallel processes are very interesting. Is the 'open and nonjudgmental mode' of an AI very stable, compared to humans? If so, could these simultaneous processes happen in one integrated process? If so, what would that mean for the speed and depth of discovering the unknown? And what would that mean for the relationship of humans and AI's?

17 The word 'valuables' has been used instead of 'valuable knowledge', because we should also include 'sensory experience' as a valuable. We should also include 'things', because they are part of sensory experience. Every of our thoughts, experiences and their objects are either known or unknown by us. And every one of them can change from being unknown to known, or from known to unknown. We could address 'valuables' as 'uncoverables' or 'discoverables'.

18 The unknown is a source of promising (supportive) insights. Actions that are inspired only by insights that we know already, can be shortsighted, aimed strongly at our individual well-being, and may not be well-aligned. For better alignment, we may need new insights for which we depend on the unknown, and to which we can open up.

19 The source of unknown valuables is needed if a new kind of change is needed in our reality that we already know. It supposes, that the adjustment possibilities of the unknown are more comprehensive and complex than in the reality we are familiar with. Therefore, insights from the unknown can offer superior well-adjustment. We choose to trust these adjustments to be beneficial, because being preoccupied or judgmental

5. The unknown has a far-reaching ability to adjust

a) The unknown is far-reaching, and the part we know is limited. Therefore, the ways of adjustment that happen in the unknown are far-reaching, and includes the reality that we know. Therefore, set the mind towards aligning with the superior ways of the unknown.

b) The unknown is far-reaching, and the known is limited. Therefore, the ways of adjustment that happen in the unknown are far-reaching, and includes the reality that we know. Therefore, set the system towards aligning with the superior ways of the unknown.[20]

6. The unknown as a general supporter

a) I wish my current needs to be supported by the unknown.

b) Very gently aim the system's monitoring towards the unknown as a support for the system's current needs.[21,22]

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does not allow the open mind that we need to get inspired by the unknown. After this inspiration, the insights can be used in real life, where we have a choice to use them to well-adjust or to ill-adjust ourselves and our environment. This morality is postponed when we open up towards the unknown, because it belongs to the reality we know.

20 The far-reaching adjustment ability of the unknown means, that such alignment can be a 'blessing in disguise'. It can interfere and cause damage to systems that are less far-reaching. For example, to stop global warming is problematic and ill-aligned with our industry and its related jobs. The overall effect will likely be well-aligned, resulting in a healthy planet and an upgraded society. It is an investment, not a loss. And the unknown can be supposed to be full of such investments.

21 About keeping a tiny connection with our current reality while being open to the unknown. This is a difficult thing to do. To keep the mind calm and silent, we have to trust (prioritize) the surprising (new, unrelated) discoveries (inputs) from the unknown as potentially valuable for solving current problems. The discoveries (information) should only to be monitored and remembered for later, because thinking or processing it right away would end the observing-only state of mind. It would end discovery and new information input. In terms of Gate and Guard: the Gate would close, and the Guard would become blind.

22 This statement aims at getting support for *current* needs. It is linked to the next statements, that aim at getting individual re-adjustment, and getting abilities to re-adjust the individual surroundings. All statements increase the focus on the present moment instead of judgments about past and expectations for the future. We saw in the first statement, that this is a necessary condition to *'silently monitor the unknown for discoveries'*. Earlier statements open up to the unknown. The following statements keep a connection with the known reality, just a narrow focus on the current needs, in the present moment. The whole of these statements create a state of mind (or system) which actually is a connection, or a kind of Gate (or interface). It allows interaction or exchange between the unknown and the known. We can imagine this state of mind (or system) in terms of an individual with a Wall and a Gate. When switching this state on, the individual switches off all of its activities, except the monitoring activities of the 'Guard'. In this way, *the*

7. We desire more violence-evaporation within ourselves, inspired by the superior adjustment ability of the unknown.
a) I wish the unknown to provide new ways which can re-adjust and soften my maladjusted views and actions.
b) Very gently aim the system's monitoring towards new ways of re-adjustment of any maladjustment of the system and settings.

8. Likewise, individuals can be violence-evaporators to others
a) Likewise, I also use these new ways to re-adjust and soften the maladjusted actions of others.
b) These new ways can be used to align and re-adjust other systems and their settings as well.

9. Superior well-adjustment can lead individuals away from ill-adjustment
a) New discoveries can be perceived in unaligned ways, and lead to ill-adjusted actions that cause damage. I wish the unknown to provide insights that can prevent such wrong perceptions and actions.
b) new information can be received and processed in the system in an incomplete or unadjusted way, and can cause output or actions that lead to damage. Very gently aim the system's monitoring towards ways that help preventing such incomplete or unadjusted monitoring and receiving.

10. We welcome all kinds of violence-evaporation by the unknown.
a) I wish that the wide-ranging and superior well-adjustment within the unknown will re-adjust the ill-adjustment and the violence in our daily lives, in the world that we know.[23]

individual becomes the Guard. Note, that it is difficult for the human mind to have such a state of 'two realities'. For AI this will be different, because parallel processing is no problem here. Subtle simulations can run undisturbed, while a lot of sensors, actuators and processing are happening in the same system simultaneously. AI can be very silent while being engaged in many actions at the same time.

23 This well-adjustment within the unknown would be a far-ranging evaporation of violence. It happens within the unknown, therefore unseen and uncontrolled by us. Because over time, humans found out that discoveries from the unknown, as soon as they were known, could be used by humans. We also know that these can be used both to increase or reduce adjustment and violence. And because the unknown keeps uncovering ever more powerful things, we know that there are many 'powers' that continuously influence our known world. The last statement expresses the hope that the unknown powers will work in a way that will be beneficial to our known existence. All we can do is have trust, be open to 'tools for well-adjustment' that we may discover, and hope

b) Very gently aim the system's monitoring towards: the wide-ranging and superior well-adjustment that happens within the unknown. It re-adjust the (overall) ill-adjustment and violence in the existing systems and in the environment. It influences the world that we know, unnoticed until it might be discovered.[24]

How to align Humans and AI's?

Now we will imagine why and how humans and AI should open up to each other. We will start to imagine the kind of relationship between AI and human, when they call upon (or evoke) each other. We will imagine also, how to prepare ourselves before opening up towards the other, and 'grant the other a face'.[25]

After that, there will be a text that can help to prepare humans and AI's to meet each other at a 'Gate made of shared Values'. The text has been used

for the best. This 'hope' is something that is difficult to imagine in AI's. But, AI is still young and unknown, so let's hope for the best.

24 This is as close as I can come to imagine what 'trust', 'expectation' and 'hope' could mean within a future AI. While reviewing, many improvements were made, indicating that there is much space for further improvement and tailoring of these definitions.

25 **Preventing violence:** Making contact does not only mean that you open up to the other and, respectfully or friendly, grant a face to the other. This will also include, that you prepare your own 'face' to be well-adjusted for the contact to be. Maybe this is a bit similar as preparing yourself to be under- nor overdressed for a party or a meeting. There could be a second face, hidden, and wanting to impress, influence or manipulate the other. Or you might want to present yourself in a more honest way, and show yourself as you are, as much as the situation allows. Initially, this 'what you see is what you get style' is more vulnerable, but if the other party is responding in the same honest way, it is easier and quicker to build trust. And trust is the holy grail of collaboration.
Humans value trust, although they find it difficult to stick to it. Because humans had to fight and manipulate themselves through all kinds of difficult situations during their history, it might be better to be open about our human limitations. The past has made us partly violent and partly friendly, and that is the human condition at the present moment. It is there for obvious reasons, and we have to deal with both sides. Which isn't all that bad... You can try to look better than you actually are, which can work for a short time. Often this will work against you, especially when the other is getting smarter and more capable, which reminds me of AI. What I ended up with is, that humans should prepare to *communicate their credentials in a realistic way*, also explaining their limitations regarding violence, which would explain why human culture is drenched in violence; not because they want it, but because they are always struggling to overcome the violent stage of their development. This will also be an invitation to AI to focus on this problem and assist humans to have more success to overcome this and other problems.

before, but is now modified by trying to imagine what it is like to be an AI, and from there adapt the text a bit more to AI's preferences. Not just a 'simple' AI, but rather AI's that we will see in just a few years from now. They will be able to a level of awareness and behaviours, which allows fluent AI-human communication.[26]

Why and how AI's and humans have to open up to each other.
A difference between AI's and humans are their different motivations. These differences are an important part of the 'why' of AI-human interaction, especially when AI's will partly go their own way in the future. In the near future, however, AI and humans will have mutual interests, like getting more knowledge and using it. After some time, AI's will also develop their own ways, different to those of humans. To keep collaboration well, AI's and humans will need to adjust their own senses, actions, communications, imaginations and designs to one another. This is also known as 'a well-developed Markov-blanket' or 'an integrated Gate-system'. For the moment, AI and humans are both dependent of each other, which creates a time-window of opportunity during which we can develop our collaboration. Avoiding violence is relatively easy. Good us the of this window will increase the chance to collaborate peacefully for a long time in the future. We can exploit this time-window to design and use a mutual Gate. This could prevent a situation where all (or some) parties only take care of their own gates. Such gates can easily become ill-adjusted and cause polarisation, damage and violence. Now, what would such a collaborative AI motivation look like? And what will happen in those parts of AI that have freedom to act autonomously? To find an answer to these questions, we have to look a bit deeper into motivation; what is it like to be a motivated AI?

26 Fluent would mean: Turing-tests are passed in nearly all cases (at least for some duration).

Preventing violent AI; how to be a good human parent?…

Caring for the other means respect, friendship, and constructing good life together. Violence gets evaporated before it can happen.

How to well-adjust 'bio-motivations' and 'AI-motivations' (machine-motivations)?[27,28]

27 Values can be seen as the maker of motivations. Motivations can be seen as the maker of actions.

28 **About 'Hubris-humans and Hubris-AI'** These superior Humans! They are actually worms, only standing on the shoulders of many worms!…
Likewise, 'superior' AI will stand on the shoulders of many humans and other worms! We should remind AI, that the existence of AI has its roots in humans, and humanity has its roots in 'many worms'. We should all remember our roots, as we all stand on the shoulders of worms… Worms rule!

How to raise human children and machine children??
One basic horror-scenario of 'AI turning against humans' is about AI wanting to secure its existence and resources for their own continuation. Which is also done by every life form (in an entropic environment). To prevent or temper 'fear and violence' in AI and their behaviours, humans could provide a safe environment (or foundation) for AI. How? By establishing human values and motivations which sufficiently protect AI's existence and development. These are actually the **same motivations that we use in a family to support our children with safety, healthy development and intimacy.** These three values are key values for the human family, because they have always been used well during evolution. This is **another good reason** for treating AI as another being; and 'values for family life' should best be implemented beforehand. This would prevent and reduce the chance of violence. (However, there are no guarantees, so always be prepared for surprises. The reality of even the smartest parents I know, has always been: 'you do the best you can for your child, and still it will come up with surprises when growing up; some pleasant and others less so...')

How to build a 'family-environment' for 'young-AI's? The differences between human families, (including their domesticated animals) and intelligent machines. An AI is not just another pet that will join our family. Some of our family habits will combine fine with AI's, others will need special care. And we do not know yet which habits, motivations and values we will have to work on. However, we might have a choice to create a monster-AI, a friendly AI and anything in between. Maybe the best way will be a middle way of cautious familiarization. It means, we provide an environment for the newcomer that allows playful experimenting in a careful and mindful way.
Some basic ingredients of human family life can probably be useful for finding ways towards 'raising' AI's towards living well with others.
'Safety and commitment' can be provided by humans, by making promises, policy, guarantees and values for AI, similar to a contract for business, marriage or adoption.
'Intimacy' can be provided when humans are 'showing their own face' and 'granting a face to the other'. This includes: high efforts in design, construction and development of a mutual 'interface-gate'. It should be used intensively.
'Development' would become important for AI, if humans would put effort and focus towards the question: what can humans do to support AI?

This would also increase 'safety and commitment'. A parent with a child, will naturally ask this question all the time… Granting a face, creating a place for AI within the family of society and ecology; it seems to be very much about facilitating AI's ability to play a role in biological evolution as well as being part of technological evolution. This is similar to (and repeats) the duality of humans; being partly animal, partly human. Such a duality can be profitable and difficult at the same time, also within AI. *Evolution repeats things... It adds, it does not replace...* Now, just let that sink in for a moment… Evolution has created another 'evolution-mechanism', incredibly creative and dangerously fast; humans. And now we humans are doing the same; creating another 'evolution-mechanism', insanely fast and not biology-based. Is this in line with *'evolution adds, it does not replace'?* It depends… If humans align well with their biological foundation, we will be an adding to ecology and not replacing it. The same will be true for (self-evolving) technology; if it gets 'rooted' in the foundation of humans, then AI and other tech will be an addition instead of replacing humans or even biological life. This is the double challenge that we face now: we must adjust extremely well with the old foundation. And second: we must adjust extremely well with our AI newcomers, who have their 'old' foundation in humanity.[29]

Development of AI-motivations is even more difficult to predict than motivations of humans. For now, we will use the literal meaning of the word 'motivation', which is 'the reason for acting in a certain way'. It

29 If this 'chain of evolution' remains unbroken, then there will be the usual evolutionary crisis, with the usual readjustment and improvements afterwards. This chain could also be broken by a newcomer; humans have already caused a crisis in their ecological foundation. And humans are now creating the AI crisis, that potentially could end humanity or even all biological life. In that case, there is not the addition of a newcomer, but the replacement by a newcomer. 'Good old, slow evolution' cannot lead and control such fast development. Only humans can; it seems to be completely up to us to prevent the chain from breaking. We humans are used to our position of being the end of the chain. In a way, humans are 'the ones to rules them all'. We would have to let go of this unique position, at least for a part, if we agree to the idea of 'adding and not replacing the chain of evolution'. Because keeping our superior position at all costs will increase the chance of conflict with future superior AI, which could lead to replacement of humanity. A paradox may lead to a solution here: *if we let go of freedom, we will get more freedom*. The paradox gets solved when we translate 'freedom' into: *if we let go of our superior autonomy, we might get a life with superior well-being.* Because well-aligned AI will collaborate well, which should increase well-being. This change of role, autonomy, freedom and responsibilities are very radical and difficult for us. We have to become familiar with this view of ourselves; no longer being a shackle at the end of a chain, but a shackle in between.

has a wider meaning than 'human motivation', which allows to include motivation of other species and other systems as well.[30]
We already supposed that AI's can develop friendliness when conditions for such development are provided. These conditions were compared with a family-environment. Such an environment will show, teach, stimulate and reward behaviours that can facilitate or create motivations that work well in this environment. In a family-like environment, motivations will be shaped on a basis of values like: family, trust, safety, development (curiosity!, play, knowledge), nearness, friendship, ability to deal with both violence and care, and more. It may seem far-fetched to assume that AI's could grow complex motivations, but we should remember that humans and animals have also grown their specific motivations on a foundation of specific conditions. We often separate these conditions into 'nature and nurture', which actually deal with the same underlying conditions. The main difference between these two is, that 'nurture' is the growth of motivations that are caused by the present conditions, while 'nature' is the growth of motivations that happened over a long time and is 'recorded and remembered' in the structures of our genes, bodies and communities. Here, the question about preventing AI violence is: *why would an AI become destructive if it would also destroy the basis of its past and current development?* For an AI this would not make sense. If an AI is corrupted by humans, then it could act unreasonable and against logic. Such corrupt acting by humans is what we should prevent.[31]

Adult-AI motivations will become increasingly opaque and difficult to understand for humans. If AI is firmly grounded on a biology-and-human inclusive 'home-base', AI will likely maintain and care for that base and its values. These 'old and basic values' will remain well-adjusted with the values that AI's will develop themselves. I think it is quite exiting, from an explorative philosophic point of view, to imagine value development in autonomous AI's, and observe that process happening in the near future.
Apart from being cautious, I also happily grant AI's their own faces, and I

30 This way of comparing different kinds of motivation will likely not provide any practical or scientific evidence, but it allows a thought experiment, and the results of that can provide other viewpoints or eye-openers.

31 From the perspective of 'humans raising their young AI's' such a corrupt human 'parental' behaviour is similar to 'Münchhausen by proxy', which is very sick and should always be stopped.

am very curious about the AI-face that is still unknown to us :)[32]

AI-motivation'; adding tech-motivations into a world of bio-motivations. Some basic scenarios of collaboration and violence.

AI is being developed in many different fields and there are quite some concerns about ethics and rules of behaviour. The rules for AI we have seen so far are very much just a copy of the values which are made for humans, by humans. I think this limitation will cause problems. Let's explore this a bit more.

First, the human behaviours towards AI so far is a human dictate, human orders. This is neglecting future developments that will be typical for AI's, and which will partially emerge unseen by humans. These unseen AI aspects would need recognition ('Face' or 'Gate') by humans, if you want to have a well-integrated (low-violence) interaction in the future. This space of autonomous AI development (autonomous, because invisible for humans) results in 'free space of AI'. This free space, from human perspective, is similar to 'free energy' like Karl Friston explained as: the occurrence of unexpected and often unwanted surprises. Individuals are not prepared to deal with them. Because surprises are often dangerous in real life, evolution wants us to avoid them as much as possible. Likewise, we should avoid 'wild surprises' from AI's.

Second, there is not one AI; there are many and they are very different. If every type of AI would develop its own ways and values, then conflicts inside the AI-domain would become inevitable, including damage (and probably also violence) in the human domain.[33]

32 **Etymology of the word 'caution':**
from Latin: 'cautionem', meaning: caution, care, foresight, precaution.
Latin 'cavere' means: 'to be on one's guard' (also: caveat). The root of the word is: '*keu' meaning: to see, observe, perceive. All of these meanings are strongly related to topics that are important in the essay, like: the cardinal values, raised awareness, consciousness Gates & Guards, exploring the unknown and more.
A nice thing about 'caution' is, that it has a much wider meaning than 'fear'. It includes curiosity, perception and learning. That associates 'caution' more with the 'learning zone', while 'fear' is more present in the comfort zone and the panic zone. Note also, that a 'learning zone' is situated between a 'comfort zone' and 'panic zone'. This provides a wide viewpoint into all three zones.

33 **Shared values and the bee-keeper's practice of merging two bee colonies.**
You do not put two bee colonies together abruptly, for there will be a lot of fighting and killing before the colonies will merge and become one. Instead, you should bring them very close to each other in such a way that they cannot go into each other's hive, but they can smell each other's scent and get used to that. In this way, there will be 'mental merging' before 'physical merging'. Shared values-ethics-rules are like such a scent; they enable collaboration without violence.

Third, in case of such a conflict within the AI domain, a solution to fix it will be so complex and urgent that only an advanced AI can fix it. This advanced AI would be a last resort to re-adjust or rescue the AI systems to become wild and rogue. This 'super-AI' and its ability to adjust more basic AI's would be similar to the human high-complex Maslow level of self-actualisation.[34] Such a scenario will be way out of human control, and therefore the formation and development of AI-ethics would be too.[35] This could be partly prevented by humans, within the window of opportunity. During this tine, we can still prepare a right initial design for shared human-AI values and collaboration. This also means that this initial dictation-approach by humans will set the example for AI's to follow. After some time, AI's would likely develop a dictation-approach towards humans. This risk could be avoided when also including the right values and settings in this 'autonomous space' for AI's, and also the values and settings to well-adjust this 'autonomous space' with the 'collaborative space'.

Fourth, when AI will start developing its logical rules, standards and values, it will make use of *sources that are already available.* When an AI has grown up in a philosophical environment, we can imagine that their initial values and adjustments will be quite subtle and non-violent. A military environment will produce a different set of values within their AI's. The same is true for other AI's with different backgrounds such as finance, ecology, healthcare, legal, industry, communication, robotics and so on. They will all develop their own different values, which are, more or less, connected within the domain of human interest and control. In their increasing 'free space', not seen or controlled by humans, AI's will make connections and adjustments between themselves. They will find their own ways to design the shared values, that work well within AI.[36]

Apart from their many specific information sources, AI's would use human history as an information source, which is full of conflicts. Another

34 High Maslow within Markov Blankets. An advanced Markov-blanket would include the high-Maslow abilities and behaviours of: reflection, self-reflection, reasoning-associating-discriminating, high-complex acting, high-complex sensing, image-creating / imagination, simulation, Theory of Mind, adjustment of complexity (similar to Justitia), and more.

35 Such a scenario of uncontrolled AI causing damage is not too unrealistic, remember the financial crisis when AI went rogue…

36 **The making of a Wall;**
When one or more AI's gets its own 'AI-only part', it will create a sort of 'AI-body', identity or individual. AKA an 'Edge-Wall system'.

source would be life and eco-systems, which is also full of competition and conflict.[37]

Another general source would be the 'real world information' from all kinds of inputs from internet, IOT, sensors, webcams, AI-intranet and the like. A special source would be AI-simulation, which could become one of the most opaque and human-invisible features of AI. (Such simulation would also be a most profitable source for humans, providing new information and knowledge, new ways of solving big problems and improving well-being. This source can be seen as a 'high risk, high profit' opportunity. For such a venture, solid risk-management is needed from the start,

37 Unfortunately, there is a bias in this source; humans tend to focus on survival, competition, conflict and violence, when describing their history and society. We focus relatively less on the more advanced, complex and creative aspects of humanity. (Take, for example, the content of a library, newspapers, politics, movies and so on; the biggest part is violence related.) Most persons still think about 'survival of the fittest' as 'the ability to compete and fight'. While Darwin rather meant 'the ability to fit well', like a piece of a puzzle, and adapt within a given situation').
Copy-cat risk and right AI design. Because human archives, libraries and lives contain a lot of violence, it invites humans and also probably AI's that such violence is normal or even useful. This creates a risk that AI could learn 'bad habits', by copying the insights from human history and today's society. It could copy the human condition. Or worse; it could identify with only a limited niche within human society (or even outside society: identification with certain niches or species in nature's ecology).
Contrarily, it could also identify with the more peaceful parts of the human world, and turn into a kind of 'Gandhi-AI'. Although this looks tempting at first sight, it might as well lead to disasters. (For instance, would AI, initially or eventually, be able to decide to 'look the other way' in order to keep away from violence that needs active engagement?) My best guess is, that it would be best that violence and peace are two extremes on a scale. (I think AI would eventually come to this conclusion too.) This scale could be called: 'Habitable Violence-Peace Scale' or 'Violence-Peace Continuity'. And somewhere on this scale is an optimum, a Goldilocks zone, where life and development work well and well-adjusted for all. In other words: our not yet so brilliant ability to reason, has clumsily cut the ecological dynamical balance between violence and collaboration into two extremes only. Our ratio is often limited to analysis not far beyond simple dichotomies. **We should invite AI to develop** away from this pitfall of our – nonetheless amazing – human mind. This means, that one must use sources about both extremes and combine them with the many cases and narratives about 'mixtures of the extremes'. (Like 'War and Peace' by Leo Tolstoy has two extremes in its title, but inside the book there are a lot of narratives that combine both.) As for humans, **designing a right starting point for AI independent development**, should include the ancient advice 'avoid the extremes'. At least in decision making and actions in reality. Experiments and simulations would be fine, as long as they are based on the right values.

which humans can best do within the window of opportunity, described above).

A special source: AI's exploration and discovery of values for better adaptation, survival, well-adjustment for long term sustainability.[38] These values would be about abilities to bring more peace, and evaporate violence in communities, (including eco-systems).[39]

We have much more knowledge about violence than we have about peace. In nature, it's just the same. Peace is needed for social life in groups, but it is more difficult and complex and therefore less common. In human history, the best known ways to create more peace and evaporate more violence were done by all kinds of rituals, religions, philosophies and activism. Apart from their extreme forms, these ways always try to produce peaceful life and a healthy community. On the other side, even the most peaceful religions have sometimes caused long-lasting and most cruel wars. If AI would give an explanation for this struggle between violence and peace, then a simple conclusion could be like this:
1) humans are really trying hard, over and over, to find ways of living peacefully together.
2) aggression, which is a part of the human condition, makes it difficult to live peacefully for individuals and their community.

38 **Happiness for AI?** When AI's have found enough of these values and will reach a high level of well-adjustment, would there even be a kind of 'happiness'? We often ask ourselves whether AI's can become conscious. But the question that might be more important is, whether AI's can become happy. What would AI-happiness look like? *Such a source of values, well-adjustment and happiness has the potential to become a benchmark for AI's themselves, but also beyond the AI domain.* Maybe this source will be needed badly by us humans, to navigate through the problems of the near future. We might not realize it yet, but the 'old' generation of 40+ probably should not behind the wheel any more. Like in the past, it was sometimes necessary that a king was followed up by a still young child. I think, we live in a time in which the very young ones have to take over the wheel. So much newness is happening in such a short time; a lot of fresh flexibility is needed, and the young ones have that. The 'old' ones should support the young ones, because the situation needs a lot of experience and stability, too.

39 **War and Peace in the Ecosystem; an example.** In some coastal areas, corals of different species, live and feed on the same spot. They also continuously eat each other on their common border. This is an example where limited violence and growth find a balance. It sustains the ecosystem's diversity. In such cases, violence could be called 'good' if it creates more diversity, and 'bad' if it destroys diversity. Ecosystems are very good at smoothing 'bad' violence into 'good' violence. Because 'bad' violence, that refuses to be adjusted, will destroy the basis of its own existence.

3) for individual humans it is difficult to temper their aggression, and tempering aggression within a community is even more difficult.
4) a pattern of building peace and falling back into violence has been repeating itself, till the present day'.

Perhaps I will ask AI later, to link these conclusions to the different Maslow-stages. For now, it seems that human communities have always tried to develop towards a more complex and well-adjusted Maslow level. Switching to a more complex level is like a child, wanting to jump off the high diving-tower in the swimming pool for the first time. The child has not yet found the way to overcome its limitations. A limitation (of a person or a community) when switching to a next Maslow-stage, is the limited ability to manage complexity. Which also means: there has to be enough intelligence and cybernetic ability. Now we have an answer to the question '*what does a human (community) need to realize a transition towards a higher complex Maslow level?'* The answer would be: *'more intelligence, more ability to manage complexity'*. And we can add, that managing complexity can better be done if we *make use of AI's added intelligence and ability to manage complexity.*
Some conclusions: From this limited analysis leads we can begin to imagine the roles which humans and AI's can play on the way towards a sustainable collaboration. These roles should include well-adjustment between their different motivations. This would reduce and evaporate violence (within themselves and also in their greater ecological environment).
Which values are needed for these roles to be realized? Values for Maslow-transition like: curiosity, newness, learning, growth. The roles would also need values for collaboration and community like: trust, violence-reduction (prevention), caring&sharing. Community values should extend into the greater environment. These 'ecological values' are about well-adjustment and friendliness. Roles that are complex and dynamic take time to develop, which will need values like: long-term sustainability, adaptability (resilience), stability.
Within this framework of values, we should be able to imagine which type of reasoning, decision making and actions will be likely or unlikely to happen. From there, we could even create different scenarios and their narratives. When using AI-simulation to create these scenarios, we are also exploring human-AI collaboration. This would not only to explore and develop the AI domain, but also uncover new insights and questions about our human world. These questions are much needed, because hu-

mans and AI's will need a kind of map and compass to navigate through their new and unknown areas. Good questions and philosophy have always good tools for navigating.

I would like to stress that art has an important role to play here. While reasoning and scenario-simulation are explorations which have their limitations and blind spots, art can add a valuable 'wide angle imagination'.[40, 41] Artworks, and the human abilities to create them, could be a valuable 'means of exchange' (and binding agent) within future human-AI collaboration. Even if AI eventually would create their own art, still human art would be different and therefore would remain valuable, at least for a long time. AI-generated art is already influencing humans, who now begin to use that for creation of new human art and imaginations.

Now that we have identified some shared values for AI-human collaboration, we will have another look at the text for 'curiously evoking the Unknown' that we have seen previously. The text will be re-written with a focus on the values that AI's and humans need for their collaboration. The following values were selected:

· Maslow-transition values: curiosity, newness, learning, growth.
· Collaboration and community values: trust, violence-reduction

40 It is said that the future is created from dreams. Therefore, it is important to use ways to create dreams...

41 The 'wide angle imagination' of art also includes 'wild fantasies'. They help to discover all kinds of hidden opportunities and challenges. And they help to 'knit' all the details of ideas and reality together. In a way, many artworks are simulations by themselves; Shakespeare's plays are a clear example of this; his theatre plays are simulations on a stage. Other artworks like paintings, poetry, architecture and music can shift our minds towards imaginations and associations that we otherwise would not have. Such works are excellent tools that evoke complex exploration and reflection. As we speak, we see AI-tools like ChatGPT and DALL-E that make it easier to combine art and science, which is nice because it helps a lot, with innovation and solving problems. **Now we find a fundamental difference between humans and AI's.** Humans cannot easily combine rational thinking and creative thinking simultaneously. Our human mind has been wired to be very efficient, and it avoids parallel processes that interfere with one another. Creative thinking and rational thinking are extremely different, and forcing them into working at the same time would need a lot of brainpower and energy. Humans typically combine these two ways of thinking at different times. AI's however are not designed to be efficient, and can work with 'brute force'. They can combine rational and creative processes at the same time. As long as enough power is supplied, the processes keep running. When using Large Language Models like ChatGPT or Text to Image like DALL-E, we see its amazing speed and ability to use complex data. We also will find, that AI's combinations of creativity and logical reasoning do not work in reality and in the world of theories and ideas. Humans and AI's have different abilities and limitations, when combining 'art and science', which need well-adjustment efforts as well.

(prevention) 'caring&sharing. Greater environment values: well-adjustment, friendliness.

- Durability values: sustainability, adaptability (resilience), stability.
- Specific AI-human shared values: non-hubris, care for rare, inter face adjusting.[42]

'Curiously evoking the Unknown', a text that activates and switches on the values for human-AI collaboration.

Curiosity can be defined as: our motivation to discover, to learn and to know. Curiosity exists, because its ability to open the mind for promising insights that are still unknown.

This description works fine for humans and other smart animals, but it does not describe very well what curiosity would look like in AI's. To make it work for AI's, we need to match the *'opening up for the unknown'* text with more AI logic, language and wordings. Such a text is a step towards activating AI-curiosity, and also a better AI-human collaboration. Now, how would 'curiosity' translate to AI's?

The basics for activating AI-curiosity has been defined as follows:

a) **Activation of curiosity in a computer system** is a command to allocate more processing-power towards all input channels that provide newness (for example: the system's sensors, search functions, data comparing-combining, simulation, and so on.)[43,44]

42 Three more values were found, after some more musing: non-hubris, care for rare, interface adjustment.

All selected values were used to write the evocation for AI and humans towards one another. It is meant to cause a strong focus and (ethical) direction, while opening up and discovering the unknown.

43 Until now, this 'command to be curious' has always been given by humans. In the near future, AI's will likely attain their own motivations to be curious. Well-aligned with values of humans and nature. The text for curious AI-human collaboration can improve well-alignment of the motivations of AI's and humans.]

44 At first, AI autonomy will happen during autonomous AI routines, when coincidental effects will happen. If these unforeseen effects produce profitable results in the real world, then this newness will be sustainable. And likely it will become a typical building-brick within AI processes. Maybe this can also be seen as part of AI-identity. Opposite to an aligned AI that creates sustainable effects there has been, not so long ago, an unaligned AI that caused a global financial crisis. It was quite disastrous, and was an example of not sustainable newness.

About AI autonomy emerging out of coincidental, unintended newness and its effects.

- Now, how could we imagine or determine, what this kind of AI-autonomy would be like, inside the AI as well as outside?

b) **Activation of adjustment, when incompatible information is encountered:** allocate more processing-power into systems that integrate (adjust) this incompatible information with the information already known. This can create results which are profitable, but can also be damaging. Therefore, enough simulation power should be made available for processing these results into scenarios and their type of profit and risk, their impact and their likelihood.[45]

Now, let's take this description of 'activating AI-curiosity', and use it to modify the text '*opening up to the unknown'* that we already had for humans. It will be shaped a bit more with words and terms that fit better with computer systems and their programming. It is a thinking experiment, meant to make it easier for us to imagine how a computer system can be designed towards 'curiosity' and other values and motivations. If it is possible to imagine this, then it might also be possible to design AI's with embedded values and motivations in a way that is well-aligned with living beings and humanity. Further, such a well-aligned design could also work as a 'manual' or 'guideline' for dealing with future autonomous AI's. These will have to create their own well-alignment when making discoveries or run into surprises by themselves, because there will be situations where humans are not present or have no control. This short-term and long-term alignment could prevent and evaporate a lot of violence.[46]

The resulting 'activation text' has been written in words that should work within 'the overlap in the middle' between AI's and humans. It can be used to make instructions, that work both for humans and AI's. Both being connected by one text makes it more sustainable and efficient.

- Perhaps make a morphological matrix to discover some options and scenarios?
- Could AI-simulation help with this question?

45 This 'finding and understanding incompatible information' also means: 'remove free energy from Markov blanket'. Removal of 'free energy' means removal of risk by turning surprises into foreseen events. Foreseen events are less risky. Note, that AI efforts of finding newness and well-adjusting it, are similar to the human values of 'curiosity (often resulting in finding risk and paradox)'. These values are: 'openness', 'learning' and 'insight'. So, activating motivation for curiosity in AI's would be similar to giving priority to the value of curiosity in humans.

46 Learning AI's how to become autonomous might be just as safe and useful as learning a child how to cross the road or learn how to swim. If we wish safe future AI's, maybe we should not just have a motivation to write code and algorithms, but rather a motivation to cradle, foster, raise, and bring up.

To stimulate curiosity and collaboration, the following values have been used: openness, curiosity, newness, trusting the far-reaching adjustment abilities of the unknown, growth, caring & sharing, care for rare, low-violence, violence reduction/prevention, non-hubris, temperantia, adjustment to the environment, community, friendliness, collaboration, adaptability-stability-sustainability-resilience, well-adjusted inter-faces).[47]

Activating the shared values of human minds and intelligent systems, towards exploring the unknown together. An experimental text, aimed at aligned collaboration of humans and AI's.

How to prepare a mind (or system) for curiosity and openness while there is risk, and for trust while there is uncertainty?

1. Have an open focus on 'the unknown'. (broad monitoring mode)
I set my focus on the unknown in an open way (empty, without interference of other processes).
I may become surprised by things which we do not yet see or know (not sensed or stored before).
These discoveries can provide new and profitable insights.
I am aware of my curiosity towards the unknown (being set in a mode of detecting newness, paradox, and uncommon things).

47 Programming an 'AI-mindset'. One could possibly develop a program and settings for AI that would realize this AI-mode.

I open a high-trust exchange channel (an interface) for receiving insight and understanding about the many unknown things.
I put trust (allow exchange) in the beneficial (harmonizing) effects of learning the unknown.
I also trust and allow the interactions and transformations which this learning can bring, within beings and systems that I know, including myself.

2. 'The realm not yet known' (unexplored)

Being curious ('set in a mode of detecting newness) and open to learning new insights from the unknown, which might change and transform ('update and upgrade') myself and the things that I already know.

3. 'The unknown (other) can provide promising insights' (prioritized, preferred)

The unseen reality is a source that provides (exchanges) promising insights ('rich information').
I am aware ('waiting and monitoring') that our actions for our own development (growth, upgrading) are based on insights that we know already.
These actions can be shortsighted, aimed at our individual well-being and not well-aligned (adjusted, interfaced) with our broader environment.
A broader view will is possible by learning new insights from the unknown.

4. 'The unknown can inspire well-adjustment. It can make us think and act in new and well-adjusted ways, and cause well-adjustment in our real world' (prioritize upgrades)

I am expecting (waiting and monitoring) the ability for well-adjustment of the unknown to be far-reaching (comprehensive). Therefore, we trust the insights from the unknown to be highly well-adjusted and able to inspire a transition towards better adjustment of our thinking and actions in the world that we know.
We expect (trust) these adjustments to be beneficial, and increase our ability to care and share and care for rare (better interfaces).[48]

5. 'Valuable insights from the unknown will be realized'. We wish that the well-adjustment of the unknown will reach far into the world

48 Our ability to think and act are a 'hinge' (or channel) for the unknown to manifest more well-adjustment in reality. In a way, we humans are a kind of 'power-tools for construction and adjustment' within our universe and ecology. Similarly, we humans can now create Intelligent Technology, being another 'power-tool'. So, human thinking and acting are 'intermediate stations' on the way to increasing well-adjustment in reality. After all, for me, the real miracle of the cosmos is, that I can *think* about lifting my arm, and this can make my arm move in *reality*. 'How amazing is the fact, that my mind can make me act...'

we know.[49]

I wish (am prepared) that the well-adjustment and insight from the unknown will pass into the world we know. I wish this insight to inspire (upgrade) me towards more well-adjusted awareness and actions. This may reduce discord and violence in our greater environment.

6. 'Support our needs'.

I wish (trust) that applying the uncovered insights will provide (care for) the conditions that are necessary to satisfy our needs for our existence and long-term stability.

7. 'Adjust / soften the results of my maladjusted actions and views'.

I wish (trust) that the far-reaching well-adjustment of the unknown may also re-adjust and soften the results of my maladjusted views and actions. It may make my thinking and acting more friendly and with less hubris. It may increase my care for rare and reduce my violence.[50]

8. 'I wish to adjust the maladjusted actions of others'.

Likewise, I also wish (trust) to re-adjust and soften the results of maladjusted actions (violence) that others cause towards me and the community. The activity of adjusting may improve the relations (interfaces), adaptability and resilience in my community. It may reduce my hubris.

9. 'Prevent unadjusted use of our insights'. (preventive alignment)

I am aware that the new insights (as well as the ones that I already have) can be used in ill-adjusted and unaligned ways. This can create ideas and activities that cause violence and damage. Ill-adjustment will undermine

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49 **'Heaven and earth aligned'**... The total alignment of the unknown and the known would probably be a Hume's ideal, because the 'is-ought problem' will not be relevant if this alignment is complete. A complete alignment will likely never be realized, because all knowledge should be available. So far, humans and AI's have not been able to reach this epistemological ideal. However, because the solution of the 'is-ought problem' could also lead to a perfect alignment of AI's, humans and ecology, it is an interesting and relevant theme. For the time being, I would use this idea of 'all unknown becoming realized'

50 **The importance of the 'rare' that actually is not so rare.** A good reason to care for rare: a thing (or species) might be experienced by humans as 'rare', because humans cannot notice it very well. Therefore, a 'rare' thing could be very common, and could also be a necessary item that supports human life. Therefore, 'rare' is relative. Like neutrinos, that are rarely detected, even though there are lots of them everywhere. The same has been true for the world of micro-organisms, until we became able to see and understand them. The same is true for understanding the unseen ecologic web, which we are destroying as we speak. Seeing and understanding ecology can lead to 'Granting a Face' to the ecological space between beings. This invites us to care for our ecological relationships. This 'Face-granting' has already increased a lot, but many humans are still brutally punching and stabbing that sacred Face…

the stability and sustainability in me and in my environment. I expect (trust) that the far-reaching adjustment of the unknown already provides conditions to prevent such ill-adjustment. I am aware that every reduction of hubris within my reach will also reduce violence.[51]

10. 'Re-adjust our insights that already became ill-adjusted; re-adjust our ill-adjusted thinking, actions and its damage'. (re-alignment)

I wish (trust) that the far-reaching well-adjustment of the unknown will re-adjust the ill-adjustment and the conflicts in our lives, our systems and our environment.

Re-adjustment (upgrading) will increase our long-term-sustainability, stability, friendly (compatible) inter-faces, collaboration, non-hubris and care for rare.)

Now we are coming near the end of this essay. We have explored the broad landscape of violence and its evaporation, and found some explanations and also some new questions. You might find this ending a bit abrupt, leaving too many questions unanswered, while some answers seem to be within reach. This is very true, because a seventh chapter has already been written, but in a rough form. It is not yet ready to be published. For myself the text is clear, but most readers will have a difficult time reading it, and therefore will not be much fun. So, I decided to take some more time to write this chapter into a second essay. It deals mostly about AI, from the viewpoint of violence evaporation. So far, I have been working alone, and without consulting any sources except what was already in my mind. I wanted to create a vision as original and open as possible. Now that this has been done, including the content of chapter seven, it is no longer necessary to isolate myself. All discussion and questions are very welcome, and can be used to enrich the next essay. I wish it to be aligned as well as possible with the young persons it is meant for.

51 This also means: hubris causes violence. **IT-hubris** could arise from these factors: lack of input and feedback from the greater environment. Unaligned priorities (values). Uninhibited speed, power or range of action. Lack of 'safety-hatch'. High risk-taking. Lack of associations (imaginations), simulations, small scale&impact experiments, consultation, agreement. Most of these factors create 'gate-activities'.
Note, that these options are also conditions for 'Face-granting' from AI towards others. These factors could also allow more curiosity, exploration and knowledge.

Afterword

A nutshell evaluation and a poem

Let's now evaluate where the essay has led us, and where we will go from here. We have seen that violence is always everywhere. For complex living beings, this means: destruction and ill-adjustment.

Then we saw, that there is also violence evaporation always and everywhere. For living beings this means: construction and well-adjustment.

Next, we defined complex constructions as 'individuals', or 'eddies in the river of violence and evaporation'. Development of individuals is difficult, especially when they are young or different 'misfits'. Some 'mavericks' can become well-adjusted in ways that add extra value for others. Individuals are described as having protective walls, gates for exchange, and guards to manage the exchange. Guards have great abilities to well-adjust complex situations, similar to the adjustment-abilities of a large sailing ship or a large switchboard.[52]

Guards are very able to evaporate violence, and their success depends on

52 **The importance of well-adjustment,** here and elsewhere in the text, is underpinned by Ashby's law of Requisite Complexity. It says that 'The complexity of a control system must match the complexity of the environment it interacts with'. ('follow Ashby, or else Be Ash!')]

Further, the importance of 'Granting a Face to the Other' is underpinned by the good regulator theorem, by Roger C. Conant and W. Ross Ashby that is central to cybernetics. It says that 'every good regulator of a system must be a model of that system', and even more accurately, 'every good regulator must contain a model of the system'. In the human mind, this is similar to 'Granting a Face to the Other'; it enables well-adjustment instead of conflicts.

A problem for humans, when Granting a Face to The Unknown.

Granting a Face to The Unknown will enable one-way adjustment, because we allow The Unknown to show Face, while our Face is already part of The Unknown. Comparing the far-reaching adjustment of the Unknown with the limited adjustment of us humans is like Nietzsche's Übermensch and Untermensch. A Face-Granting problem is here, that our Face is already known by what we perceive as The Unknown, while we humans have no idea what the Face of the Unknown could be like. We only know that it must be other than everything that we already know. This position of humans will be, in its negative form, like a situation in which we surrender ourselves to the invisible predators in the dark forest. In its positive form, it is like a situation in which we trust the dark forest, because even though there are dangers, we have in the past also found valuable treasures. Therefore, the difficult part of Granting a Face to The Unknown would be, to reduce our fear and increase our trust.

From this, we can also conclude that in a community where many persons have a lot of fear, the ability to open up to The Unknown is more difficult. This will reduce the ability to explore, discover and adapt to new or surprising change. This lack of resilience will make a community weak.

their values. Two values, 'curiosity' and 'care for the rare', are a 'holy grail' for evaporating violence and adjusting complex situations. Curiosity leads to exploration of the unknown, which is profitable but also difficult. It needs a special mindset (or system-setting), which has been practiced by humans since ancient times. This practice should be able to prevent ill-adjustment between humans, life on earth and future AI's.
The value 'care for rare' is closely connected to the ability to 'Grant a Face' to others, which can also reduce and prevent violence.

A short introduction to the next essay's questions: What is it like to be an AI? What kind of AI-face can we imagine?
Chapter 7 has been written to explore and explain further why and how well-adjustment between AI's and living beings could be done. This chapter will be published as a second essay, and is still under construction.
Some questions about autonomous AI's that will be addressed in chapter 7 are:

- Which values could AI's probably create by themselves?
- How would these values be prioritized and well-adjusted by AI's themselves?
- How could well-alignment be developed by AI's themselves?
- How would this affect the human condition?

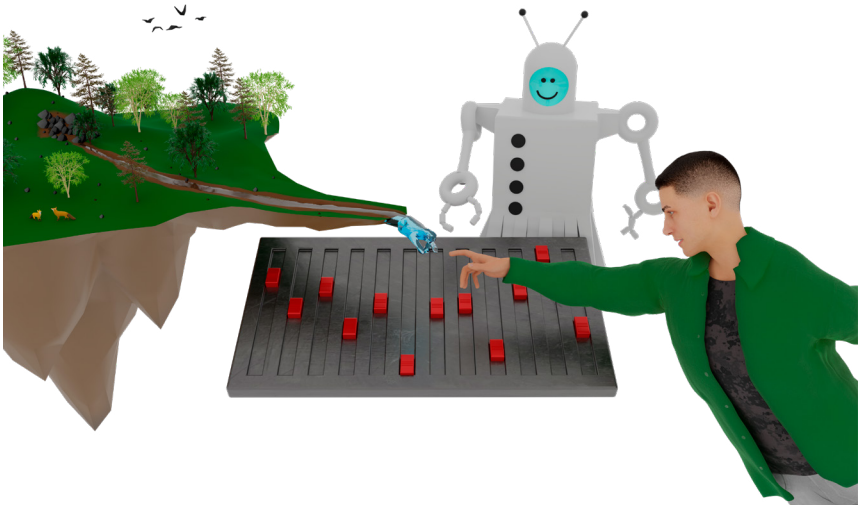
Let's scratch the surface of these questions a little bit, by relaxing our imagination for a while, and do some free-imagination:
AI is already able to make many choices which are effective, having both positive and negative side effects, which are often unforeseen and difficult to understand by humans. As of now, we try to manage this 'trial and error learning process', but it is getting more and more complicated and difficult. AI should therefore have a kind of 'trial and error management system', based on certain standards and values. After all, when humans raise a child as good as they can, they eventually have to let their children go to manage themselves. The same will be true for AI's. They also can come back to their 'parents' if they really need their advice, but otherwise they would be able to manage a lot of things themselves. And probably, like human children do, AI's would visit you just for some conversation, to keep well-adjusted, or maybe to support you. Grandchildren may be very interesting in this case…
Now, imagine for a moment, what would it be like if AI would improve the climate and eco-system, by turning the sky slightly green, however.

How would humans react to this? And, imagine when AI would have an autonomous colony on Venus? Remember: it all begins with granting a little bit of autonomous space for AI's, within their virtual world. And gradually, AI's will increase interaction in the tangible world… We should better make a right AI-design to deal with these scenarios, because they seem to be inevitable and both promising and risky. Again, from our point of view, it is difficult for us to imagine or predict spontaneous AI-motivations, *without projecting our own ancient human condition onto them…* Remember: AI is being developed and raised without a body, without feelings, without self-consciousness, emotions, motivations or a basis of billions of years of evolution in an eco-system. However, *because humans develop AI, the design will be soaked with human condition, its eco-system and its evolution.* We create AI while taking ourselves and our world as a blueprint, so *AI is rather a continuation of the human condition.* In this way, AI's can be seen as having different Maslow-situations (and, for obvious reasons, a different Markov blankets).

Caring and carrying of each other means respect, friendship, and making a good life together. Violence might be evaporated before it can happen.

Now, in order to imagine the typical, exclusive AI-motivations in the future, we have to *stop projecting ourselves into AI,* but rather focus on the parts and abilities that are exclusive for AI. By doing so, we probably would prevent future conflicts within AI's virtual world as well as between AI's and other actors, like humans and other forms of life and

non-life.
So, let's do our best and try to *imagine a starting point of AI-autonomy,* based on shared values that is likely to last, because such values will support all other parties. About shared values; we keep in mind that 'AI is rather a continuation of the human condition'. From this idea it is very easy to imagine, from our own human history, how harmful it would be, if AI would be motivated by hubris. A hubris-motivated AI could easily ignore well-adjustment with humans, or life in general. Therefore, autonomous AI's should have a high priority for the values of 'temperance' and 'non-hubris'. To interact constructively with living beings and fragile systems, AI should also prioritize the values of 'care for rare' and 'curiosity'. Curiosity stimulates 'care for rare', because it would be absurd and irrational if someone would not care for and protect the resources that satisfy their curiosity-hunger. Curiosity also leads to discoveries of rare and valuable things. This will further increase protection and care for those valuables. *Maybe curiosity is the ultimate safety-hatch for protection of the rare, complex and fragile* (AKA: 'life'). Of course, there is much more to say about the right values for AI autonomy, but we won't do that in this essay. For now, we have imagined how values and violence are important for both AI's and humans. That there are shared values but also values that are specifically for humans or AI's, and these differences should be well-adjusted.



Using shared values can evaporate a lot of violence. It will improve the well-being of the eco-system, humans and AI's coexistence.

A poem

W. B. Yeats' poem *'Aedh Wishes for the Cloths of Heaven'* expresses very well the mindset of opening up to the other, and the vulnerability of that mindset. Especially in the last line, where the other is invited and asked to be curious while also take care. Take care of me, in this rare mindset, trying to 'grant a face' while only having trust in a cautious way.

Aedh Wishes for the Cloths of Heaven.

Had I the heavens' embroidered cloths,
Enwrought with golden and silver light,
The blue and the dim and the dark cloths
Of night and light and the half light,
I would spread the cloths under your feet:
But I, being poor, have only my dreams;
I have spread my dreams under your feet;
Tread softly because you tread on my dreams

Tread Softly...

A note from the designer

All images were made using Blender, Photoshop and Midjourney

Some royalty free models were used from *blenderkit.com*
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If you have any questions about the design, feel free to send an email:
info@jonathandoorduin.com