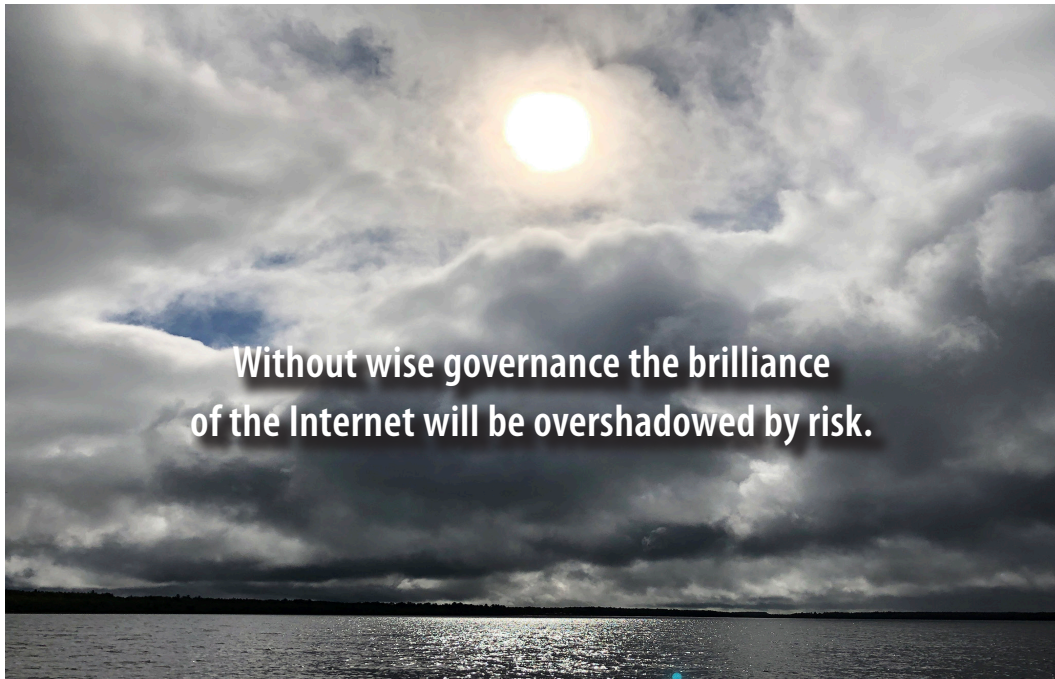


Summary and Readings from the Book

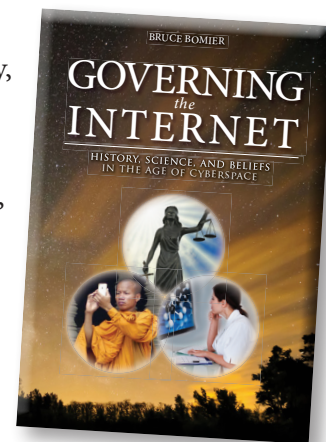
GOVERNING THE INTERNET



In the arc of human history there have been monumental innovations enhancing how we communicate. They change everything, requiring new rules by which to live. Now, we again confront such a challenge.

Our world is tumbling into a stunning new version of reality, providing the ability to target communications at the speed of light and control amazingly complex things. In times of rapid change, we look to our human nature, history, science, and most importantly, guiding beliefs.

The book, *Governing the Internet*, describes considerations for contemporary governance. This paper summarizes the book, and includes excerpts.



THE BEGINNING

It was close to a million years ago that humanoid primates learned to thrive in the viciously competitive African savanna. Their remarkable survival skill involved the ability to effectively collaborate and communicate with each other, sharing and preserving information. Around 700,000 years ago they developed control of fire, giving them access to warmth, new food, and safety from predators. It also required congregating and likely bonding as they communicated around an evening fire.

Many variations of humanoids emerged, but the single surviving species was the one which possessed the ability to most effectively communicate. These Homo sapiens (the wise ones) progressively learned to invent ways to better share information. They seemed committed to passing along insights and concepts within their group and even to their descendants. Beyond an enhanced ability to verbalize sounds and project facial expression, they created musical instruments and creative art to enrich effective communications. *See sidebar*

The Homo sapiens developed a sense of altruism toward their own group but, conversely, an innate sense of hostility and viciousness toward “others.” They consistently wiped out vulnerable species and were hostile to those Homo sapiens outside their group. These hostile tendencies are preserved within the human condition and often resurrected in tandem with the introduction of enhanced mediums of communication. It seems the potency of new and more effective communications support peeling away the social controls of tolerance. The result is paranoia and violence against “others.”

The Young men were born with knives in their brain.

—Ralph Waldo Emerson
Reflecting on the American Civil War

Early in the history of humanity, belief systems bound groups together and were powerful factors in identifying who was inside and outside the group. Individual or group beliefs could easily be used to define the despised, “other.” Social controls limiting destructive violence and promoting altruism evolved as groups became larger, but the instinct for violence always remained, often just below the surface of human behavior.

With new communication mediums—writing, publishing, broadcasting and now internet/cyberspace—belief inspired violence resurfaces, typically in parallel with the technical capacity to do greater harm.

THE NATURE OF ART

Homo sapiens used art to project messages which would have impact over time among their descendants. This is described in the book through an example of prehistoric art impacting contemporary society.

*Excerpts from Governing the Internet
(starting on page 18)*

“After Altamira, all is Decadence”

—Pablo Picasso

Because little Maria was only eight and quite slender, it was fairly easy for her to crawl into the tiny cavern made by a recently fallen oak on her father's estate in Altamira, Spain.

Many thousands of years before, some person or persons, completely human, and especially talented, had used flower stain, minerals, and hot ash to paint a collage of stampeding animals on the cavern's ceiling. Presumably, the vibrant animals were in panic as they tumbled over each other. Now, in 1874, the little girl would experience this stunning art, the first to do so in thousands of years. She, and soon many more, would connect with her ancient ancestor's attempt to share something of value with her—and you.

... Maria's father, Don Marcelino, had heard of Darwin and read of his concepts of emerging and evolving life and humanity, so he reported his daughter's discovery to the University in Madrid. Soon, unknown artists from the distant past began connecting and communicating with their descendants.

Decades later, the artist, Pablo Picasso, entered the cave to experience the artwork by torchlight, as it was likely designed to be viewed originally. In the flickering light, the powerful animals seemed to move in enchanting chaos. Picasso was transfixed for hours.

“After Altamira, all is decadence!” he declared.

The imagery of the animals in their wild terror powerfully influenced Picasso's artwork, most directly his famous oil painting, “Guernica.” It reflected the terror a peaceful Spanish town experienced in 1937 as the target of the first Nazi blitzkrieg bombing, victimizing ethnic minority, anti-fascist Basque civilians.

FOUNDATIONAL AND SACRED TEXTS

*Writing - the art of communicating thoughts to the mind,
through the eye is the great invention of the world.*

—Abraham Lincoln

In Eurasia around 7000 years ago, crafted pictures evolved into phonetic signals and writing became part of the human story. Initially, writing related to archiving technical information and was controlled by social authorities. After several thousand years writing evolved to the point where, with greater literacy, a capacity developed to share deeper thoughts and concepts. This inspired what became identified as the Axial Age. In addition to far more sophisticated sharing of information for commerce and general communication, intricate belief systems were memorialized. These include the four leading belief systems that presently involve the majority of modern humanity. They are Buddhism, the Jewish prophets (eventually influencing Christianity and Islam), Confucianism, and the Indic faiths or Hinduism. In the Axial Age, the Treatise or scientific method also emerged in Greece. Belief in the value of the scientific method (observation, experimentation, and repetition) also powerfully influenced humanity.

These beliefs were promoted and preserved through the sharing of sacred texts or foundational writings that were reproduced, and passed on both geographically, and into the future. Humanity could now share information remotely, including speaking to the future and listening to the past.

This new pattern of communication emerged alongside the institutionalization of money to facilitate commercial enterprise and interpersonal interactions. *See sidebar*

The written foundational and sacred texts were memorialized and preserved by the institutions that also controlled or governed how the writings were interpreted. These institutions held great power. Again there emerged hostility toward “others” who subscribed to different belief systems. Both internal schisms within different faith groups and prolonged conflicts among different faiths took a terrible and protracted toll on societies.

The Christian and Islamic confrontation spawned the genocidal sacking of Jerusalem by the Crusaders, as well as the recent killing of thousands at the World Trade Center.

COMMUNICATING THROUGH CONTRACT

There is a newer research approach in which stories from different societies are studied to isolate values that dominate. Researchers from the University of Lisbon and Durham University have isolated what appears to be the oldest multicultural story in human history.

Excerpts from *Governing the Internet* (starting on page 13)

It's a story about “contract” —what we might term a “Faustian Bargain,” after the well-known 1808 story of Dr. Faust, by Goethe. In every version of the story, there is a contract between an honest but unhappy skilled professional, often a worker in metals or some other socially redeeming activity, with someone or something evil, perhaps a Satan figure. The story is straightforward. The hero strikes a deal or contract with the evil figure for enhanced skills or enlightenment. . . but at the price of eventual slavery. However, by being careful with the contract terms, the hero finds a loophole in the details of the agreement, and an outside force intercedes and enforces the contract, to the hero's advantage.

The concept of contract, whereby one person commits to an action, or gives something in return for something else, was and is absolutely fundamental to successful cultural thriving. It is also the foundation for one of the most resilient stories in human history.



With writing, collaboration evolves into the more complex and enforceable “contract.”

In 1132, a Christian religious legate described the massacre of the Islamic village of Beziers:

Our men spared no one, irrespective of rank, sex or age, and put to the sword almost 20,000 people. After this great slaughter, the whole city was despoiled (and) burned, as divine vengeance rained miraculously...

(Translated by W. A. Sibley)

Approximately 500 years ago an internal religious schism devastated Europe. In part this was the consequence of a new communication medium, the printing press.

Monarchies and churches could control what a monk with a quill recorded within the walls of a monastery or castle but not what an entrepreneurial printer could mass produce with his jury-rigged winepress. Internal religious hate and violence raged for two generations, devastating much of Europe. Different interpretations of sacred texts redefined the “other” and ingrained instincts did the rest.

Finally, informal and formal governance involving attitudes, rules, and laws mitigated the destructive faith-based divisiveness, inspiring a sense of personal and civic tolerance. **See sidebar**

Around 100 years ago human communications took another profound step involving electronic communications. “Broadcasting” enhanced the quality of sharing information and consequently life, but also, again, was perfectly capable of reawakening lethal human motivations. The availability of electronic communications moved rapidly from telegraph to motion pictures to radio and television. Lives and worldviews significantly changed. **See Sarah’s World on following page**

TOLERANCE

Excerpts from *Governing the Internet*
(starting on page 80)

Colonial America had not always been big on religious tolerance. Several colonies held annual anti-Roman Catholic holiday celebrations, and some Christian denominations had become official religions of their respective colonies, receiving public tax revenues. In the 1740s during an American religious movement termed, “The Great Awakening,” some aggressive Protestant religious leaders had strongly condemned all non-Protestants, including Jews. There was a real fear that religious bigotry was present in the shadows of the new, largely Protestant Christian nation and could become as threatening as it had been in Europe.

In the summer of 1790, the congregants of the small Touro Synagogue in Newport, Rhode Island, were concerned—more precisely, frightened. The new American Constitution had been ratified by their state and they were essentially in a new country called the United States of America.

Touro Temple congregants wondered if they could appeal to George Washington, their new President, and inquire about their safety. Some in the synagogue had confidence that they and their religious faith would be protected in this new America. Others weren’t so sure.

The leader of the congregation, Moses Seixas, felt that it would be presumptuous to directly contact the great man, but pressed by the congregants, he wrote a careful letter to Pres. Washington, beginning, “Permit the children of the stock of Abraham to approach you...” Essentially, he asked if they and their children would be safe in this new nation. Pres. Washington’s response was quick and clear. He responded in writing the same day he received their letter:

The government of the United States, which gives to bigotry no sanction, and persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens...

A few months later, Pres. Washington visited the little synagogue, personally making it clear that they, their families, and their religious liberty would be safeguarded under the laws of this new American nation.

These emerging values of tolerance would require protection and, as the world moved into modernity, they would be both emulated and savaged.

Excerpts from *Governing the Internet*
(starting on page 88)

SARA'S WORLD

Meet Sarah. She is an exceptionally smart 16-year-old woman living in rural America in 1915...

In her one-room schoolhouse, she has excelled and has read just about every book in the little corner alcove that serves as the school library, reading many two or three times. ... Sarah is curious and wants to understand as much about the world as possible. She has sensed that a valuable and fascinating world beyond her present existence just might be available.

She is excited and anticipating something special. Her uncle, the owner of a successful local tack and hardware store, has purchased tickets for her, her older sister and younger brother to hear a man named Limburg who will be speaking at the Lyceum. The Lyceum is a sort of a community open-air theater, covered by a canvas canopy and attached to the library in the really big town about 70 miles to the southeast...

Mr. Limburg visits the city once a year, bringing newspapers from all over the world, and for 2-1/2 hours, along with stereo-optic pictures he projects from a lantern, he will entertain and enthrall the people of the surrounding communities. In his enchanting voice, he will read excerpts he has selected from newspaper articles. Both important and sometimes humorous, the stories come from around the country and even around the world. He will tell those attending about not only the metropolises of New York, Chicago, and San Francisco, but also London and Paris, and even exotic and faraway cities in Asia, India and Africa. Sarah knows that there is a war in far-off Europe involving kings and emperors. Mr. Limburg will explain what's really happening.

With her mother's help, Sarah has carefully dyed her older sister's white confirmation dress, which is now hers, by slowly immersing it in coffee to give it a sophisticated tannish color. She is thoughtfully deciding how to wear her hair and if she should wear one or both of the two small



Source: Wikipedia

pieces of jewelry she owns. She desperately wants to avoid seeming unsophisticated. She will be exposed to the real and fascinating greater world for 2-1/2 hours.

As she leaves, she turns to look at the farmhouse, and it crosses her consciousness that this place is only a small part of things much larger and far more complex—things with which she desperately wants to connect.

Time passes.

Sarah is 79, and now, in 1978, she is seriously concerned. She pushes a button on her new television remote control to see how Pres. Carter is doing with the proposed Panama Canal Treaty. She likes Pres. Carter, especially for his work in bringing Israeli Prime Minister Begin and Egyptian President Sadat together to attempt peace in the Middle East. She also knows the US dollar has plunged to a record low compared to the Japanese yen, and Pres. Carter is being blamed. She has listened to and watched him carefully on television. She trusts him and will work for his re-election.

As she spins through the television channels, she discovers that one of her favorite movies, "Annie Hall," produced by New Yorker Woody Allen, received an Academy award.

In a few days, the Dallas Cowboys will play the Denver Broncos in the Super Bowl, and her retired oral surgeon husband has invited a number of his friends and her brother over to watch. She'll

need to drive to the grocery store and load up on Super Bowl supplies...beer and food. She smiles, remembering how once, while listening to a State University Football game at her uncle's store soon after he got a high-quality radio, he gave her and her brother a small can of exotic pineapple to share. It had come from faraway Hawaii. They felt so privileged. She decides that she will actually purchase a couple of fresh pineapples to cut up and serve at the Super Bowl party. It may be a little weird for the men, but her brother will remember.

En route, she also wants to stop by the mall with her granddaughter to buy a business suit to wear to the opening ceremony for the new audiovisual library addition. She's been on the library board for 35 years, and she's been invited to join the group cutting the official opening ceremonial ribbon. She trusts her granddaughter's judgment in stylish clothing and doesn't want to look unsophisticated.

"I'm thinking something tannish," she tells her granddaughter, "perhaps coffee colored."

These electronic broadcasts were tightly controlled by governments and sometimes commercial institutions, which held great power. Now entire societies or nations could be marshaled against groups defined as “others.” With profoundly more lethal weapons also now available the suffering became historic. *See sidebar*

Only a few decades ago the seventh and most all-encompassing medium of communications involving targeted broadcasting emerged and was quickly adopted internationally. This was the “internet” or “cyberspace.”

Like its predecessors this new medium of communication is producing documentable value, profoundly enhancing our quality of life. It is also supporting the reemergence of the ancient fears and phobias that have plagued humanity throughout our history.

White supremacists gun down worshipers in an historic black church, incensed anti-Semites firebomb synagogues, anti-Islamic extremists do the same to mosques. An extremist and militant Nationalist awakening reaches across Europe from Slovenia to Sweden. Superpowers are promoting expansion and exceptionalism at the expense of “others.”

Most cases of individual violence against “others” involve bombs and semiautomatic weapons as the primary tools of violence, but the foundations are nearly always created and empowered through the internet.

Within a few blocks of where you are reading this, it’s probable some distraught young person is searching for answers and direction. Her or his door to cyberspace will open up a new and uncontrolled world. What they encounter will be different from what previous generations would have learned from family, friends or controlled institutions.

What they find and the life paths they consequently take will understandably be different from the past. In conjunction with offering new generations of options and assets, cyberspace is perfectly capable of triggering ancient and tragic instincts. Both informal and formal governance are necessary.

The scholar Hudson Smith wrote when he confronted World War II atrocities and the post-World War II threat of Armageddon, that we must calmly call upon our deepest “wisdom traditions” for guidance. His counsel becomes especially relevant again at this turning point in the human journey.

CONTROLLED BROADCAST COMMUNICATIONS

The book describes the incredible impact of using the controlled broadcasting to awaken hostility toward the “others.”

*Excerpts from Governing the Internet
(starting on page 84)*

The radio, now found in most European homes, spewed out stories and tales that captivated and infuriated the public. An impassioned, living human voice was now heard throughout Germany. The unique, Austrian-tinged, quivering voice of righteous indignation from Hitler, and speeches by other engaging propagandists, were electronically invited into people’s homes. The messages were, in a way, personal.

Even more penetrating, electronic motion pictures were now embedded in every large and even small community within Axis nations. Impassioned storylines were burned into the value systems of all Germans, especially the youth. The prelude to movies repeatedly showed clusters of rabid rats spreading disease, comparing them to Jews spreading a social plague.

The Nazis gave great prominence to emotive motion pictures. In the stunning documentary, *Triumph of the Will*, Hitler is gloriously depicted in his plane, accompanied by a Wagnerian prelude, descending to earth from the clouds like a Nordic god to preside over the Berlin Olympics. Thousands of German soldiers were sequestered to participate in films depicting the ancient nobility of Teutonic Germans standing up to the Slavs and other, “lesser” humans.

Europeans had for some years been captivated by Hollywood films. . . . Before American involvement in the war, Nazi propaganda officers met with the heads of Hollywood movie studios and made it clear that they would not allow any films into their nations that promoted values with which they disagreed. Hollywood producers quickly agreed to collaborate. Soon, movies showed Charlie Chan, the fictional American Honolulu Detective, working with the German Police to catch criminals.

In Austria, a young Adolf Hitler had trained himself in “the stare,” in which he would fix his eyes silently on another person, immobilizing his face, glaring unblinking at the person. Now, he used that talent to stare into a movie camera with his eerie and penetrating deadpan. Many who interacted with him commented on his ability to captivate with this mesmerizing, practiced glare, accompanied by his powerful and unique voice.

Nazi propagandists also understood the potential value of television, and Hitler became the first politician to use it to personally connect in real time with millions. At that time, televisions weren’t commonly in homes, but people could gather in town squares or public buildings throughout the fascist world to see Hitler “live” on television. The penetrating face and voice of Adolf Hitler would speak to them, in real time, virtually person-to-person...and then, the stare.

Excerpts from *Governing the Internet*
(starting on page 156)

PREDAWN

It's late at night or maybe early in the morning, and as you look out your window you notice that it's not really dark. The lights in your community never allow it to get truly dark anymore.

Many things have changed.

You can see a few stars and you pick out the planet Venus, so it must be near morning. You glance at your neighbor's house and see a faint bluish glow in the upper bedroom window of their 15-year-old son. He's on his computer.

You're worried about him. You've watched him grow up and become a bright, polite, quiet young man. His mother has told you that he's troubled. He considers himself something of an athlete but he was too short to make the basketball team, so he was cut. It was heart-wrenching for him to say goodbye to his childhood teammates. He's too skinny for football and has developed acne. He's now self-conscious about facing anyone. The girl he secretly likes (perhaps in a way, loves) doesn't seem to know or

care that he exists. He's far too shy or afraid to look at her, let alone approach her, especially now. He's ashamed and seriously unhappy with life.

In a way, your path was a bit similar when you were young, but now, with cyberspace surrounding this young man, it's also different. He has options available of which you never dreamed. In a way, that unsettles you.

It's barely possible he's cruising through the site put together by his church or school. He is far more likely to be interacting with either a cyber friend or being guided by a robot. If it's a living person, it could be an equally depressed housewife in rural Montana, or a McDonald's worker living in a tenement in New Jersey. It could be a young girl hiding under her bed covers in a room she shares with five siblings in Jakarta.

If it's a robot, he's really dealing with an unknown technology gal or guy, who perhaps years ago preprogrammed who or with what he will be interacting based upon a triggered algorithm. That mathematical formula would take into consideration his past searches, what he's purchased, the

kinds of questions he's asked previously, and how many people of his probable age and gender visited which information streams for how long, in response to what questions. He will be principally directed in his search for guidance based on who paid how much money to the robot's owner.

The tech guys who built the robots won't have been trained in the helping professions and just may be a little odd themselves. They are good at detached statistics and quickly popping in place governing templates that will influence huge numbers of questioning, sometimes desperate, people. They have an amazing amount of control over human decision-making. They can influence how nations are ruled, which corporations or religions thrive or fail, and the future of your young neighbor.

He will be moving into a different world, which in many ways will offer incredible advantages and opportunities, but which also may have an unanticipated darker side.

Many things have changed.

GOVERNING THE INTERNET ORDER THE BOOK

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