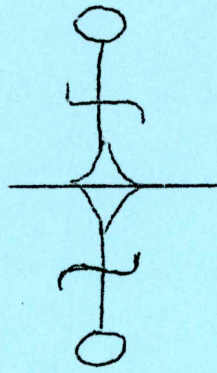
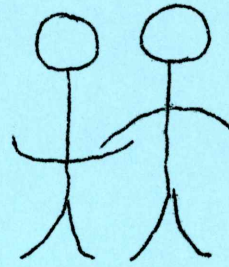


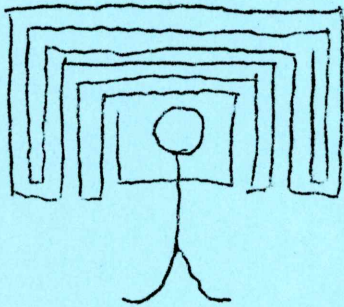
# SYSTEMS



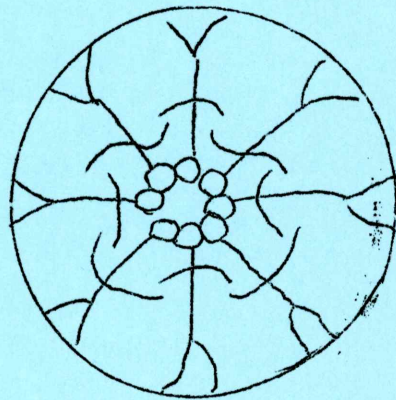
Man/Himself



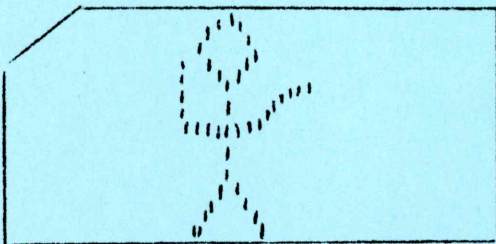
Man/Man



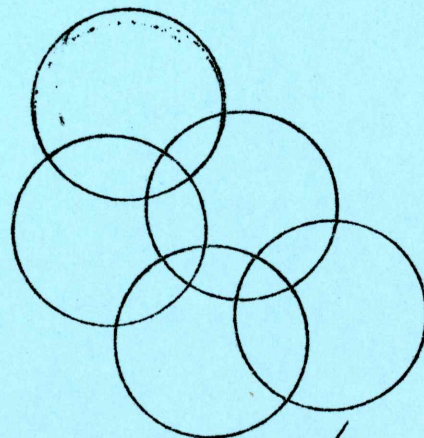
Man/Environment



Man/Community/Society



Man/Machine



Community/Community

YOU ARE WHAT YOU EAT

man/himself

What do you want to do?      Climb a mountain . . . Write a symphony . . .  
Create social change?

Look at the way you live.                      what do you do all day?

plant flowers . . . . push papers . . .

drive a bus . . . . watch television?

Whatever you do, it has its own rhythm. Any kind of activity develops its own pace. And the pulse is total field; it affects everything about you-- your perception, your thoughts, your actions.

If you don't believe it, try these experiments:

walk down a street that you normally drive along.  
(do you see anything different?)

go into the country where you can be alone. find a good  
spot and sit down for an hour or two.  
(what do you think about?)

When you live in Los Angeles, its easy to think Los Angeles thoughts. But if you live in the country, you think different thoughts because the pattern and pulse of your life is different.

its not that you can't live a country life in Los Angeles,  
but rather that trying to do so is like beating back a wave  
with a stick.

Back to the question at the top of the page. What do you want to do? Whatever it is, if you can find a life-rhythm that is harmonic, your task will be a lot easier. Synergy in any system only seems possible when there is harmony and cooperation.

So . . . .

If you want to be peaceful . . . get into the country, close to  
other living things.

If you want to trust people . . . . forget bureaucracy.

If you want to preserve the environment . . . lower your  
standard of living.

If you want social change . . . find a better life for yourself.

Be careful of what you want:

You just might get it.

The future is half dream, half reality. The reality is the past choices that we have made whose consequences we still must live with. The dream is the countless possibilities that open up as the universe unfolds.

Many people have some ideas about what they expect to happen. Yet few of them stop to think about how their expectations shape the future.

In general, the world does its best to conform to your ideas about it. You can usually find what you are looking for. The reason's simple: the fact that you believe something's going to happen can set up the conditions that assure that it will happen. Self-fulfilling prophecy.

self-fulfilling prophecy operates in many areas. it's easy to alter feedback so that you see just what you want to see. scientists are now finding evidence suggesting that expectations affect things in a way that can be physically measured. both of these are the same thing really -- in different areas of the field.

John Lennon: You radiate everything you are.

Men have developed many ways of discovering their expectations. One way that many people recognize is the Rorschach test. The ink blots don't mean a thing. They act as a grid which you can use to layout your self concepts and look at them.

Most people don't realize it but I Ching, Tarot, fortune telling, etc., all work on the same principle. They can't tell you what's going to happen. Only what kind of self-fulfilling prophecies you're radiating at the moment. A screen that lets you see your own vibes.

John Cage: Measurements measure measuring means.

Nobody really knows how much the world conforms to our expectations; and how much it responds to a larger process.

How much death is voluntary?  
How many convicts wanted to be caught?  
Can intentions be judged by actions?

What will the future be like?

One thing is certain. The West has largely ignored the reality of the self-fulfilling prophecy. It has been called occult because people don't understand it. I'm sure that it will be shown to be a physical phenomenon like rain, snails and gravel.

I would like to suggest two possible areas of exploration that may be relevant.

1. What is the role of projection/radiation/self-fulfilling prophecy in the complex harmonics of a world that must be collectively energized (created)?
2. What ways are there to close the feedback loops to allow people to see the realities they are projecting?

This idea originated with Liam O'Gallagher and Robert Rheem of San Francisco.

First, the assumptions. One of the emerging attitudes towards our world is that it has already substantially changed, however there is little recognition of these changes and further substantial changes are necessary. In a sense, we're now trying to get our institutions to catch up with our heads. One particularly urgent need is to bring the use of our information technology up to a par with the creative abilities of our brains.

A storefront videoparlour would enable people to choose and simulate their ideas about the future. An adequate investment for equipment might come to \$20,000 for portable cameras, recorders, mixers, monitors, tape, etc. A single room about 50' by 50' would be adequate.

Video equipment which they operate themselves would enable people to actually see their ideas work and to see themselves working. The videoparlour would reduce the time-interval between the birth of an idea and a sense of its desirability in the light of other realities.

A videoparlour would give individuals a rapid and flexible understanding of themselves and their own ability to organize the world. The videoparlour would enable people to create their own information.

Apathy ?

man/himself

It's sort of common for people to complain about apathy these days. So here's a brief look at the issue.

I think there are a couple of kinds of "apathy". One kind is real. It stems from the recognition of powerlessness. People in prison can get apathetic about many things. The Japanese who survived the nuclear bombing were content to live in their own wastes.

Another kind of apathy isn't real, from my point of view. When people can't wrap their heads around something to understand it, they'll often say about it, "Then I'll have nothing to do with it". This attitude isn't apathy as much as it is common sense. It's a type of powerlessness, but one which an individual can handle satisfactorily -- by ignoring it.

The problem is that there are so many things today which it is hard to wrap your head around. The economy. The government. The schools. The environment. Poverty. Racism. Beauty. The future. War. Peace. We need people who can wrap their heads around these things and help others wrap their heads around them. We need understanding of our situation.

So we can get moving again.

If you can't wrap your head around something, you have a right not to be bothered but the world would be a better place if you could and did.

M A T U R I N G

man/himself

maturing is opening up

each of your abilities

the ability to think

the ability to sense

the ability to feel

the ability to intuit

each of us is born with more of some of these abilities than others

we need to be helped to develop the abilities we have less of

how lovely is an open person

and free

each of us has an instinct to open up

let it be

open up all four petals on the lotus blossom

yourself

NEEDS

man/himself

gentleness

patience

quiet

excitement

tolerance

humor

calm

beauty

morality

generosity

fulfilling bodily needs (Bucky) is insufficient

individuals must have meditative space

to be ALONE

the mind is both teacher and pupil -- Krishnamurti

beep ..... beep ..... beep .....

...man/man...

Long ago, they thought it was a question of oratory. The Greeks and the Romans believed that was how it's done: the spoken word.

Then we invented printing, and this was the Great New Thing.

Then we invented telegraphy and the radio, and very soon we knew we had MEDIA. Video followed, naturally enough, giving us multi-media ..... it could go on, and it probably will go on.

That is not all bad -- but each time it happens, some one tells us that the traditional way is obsolete .... that is what was holding us back .... ten years from now, no one will be using that: this is the only way to communicate effectively.

In our time, some people are showing a tendency to put their hopes in psychic communication. It seems very probably that we are indeed moving in this direction, BUT:

It is all too easy to be fascinated by telepathy, etc., to the relative exclusion of previously known channels of communication that continue to be vital. It is not merely a general sense of balance which is appealed to here, but beyond that, optimum proportions in that area where the quantitative meets the qualitative (as in aesthetic considerations, such as the ideal rectangle.)

The most efficient way to convey a message to some one is to use that combination of audio-visual-kinesic-psychic (etc.?) signals to which he or she is most sensitive. Each individual may need a unique combination with regular patterns of proportions. This would be comforting in the sense that there could be no single set of signals which would .... hypnotize (?)... everyone at one time. But it presents a lasting challenge where complex communication between very diverse individuals and groups has to be accomplished.



The age of individual accomplishment has been around for a long time. Its only been recently that there's been a large scale recognition that we've got to see beyond the individual. The things that are important for mankind's survival are things that people must do together. The group is the best tool available for leaving the laws of probability far behind.

It looks like we're going to become more involved with groups--in all areas. Lots of things have been written about group dynamics. I won't repeat them here.

There is one kind of group activity that seem especially important for the future. I call it SEARCH. These pages are about SEARCH and how it might work.

Search is a lot like research but the emphasis is different. In research, people are generally looking for new approaches to existing realities. Research is problem oriented. Search is more open-ended. Its-a-follow-the-process-and-see-where-it-takes-you attitude. Its meant to ask questions . . . to percieve new realities.

Research rearranges priorities. Search rearranges perceptions.

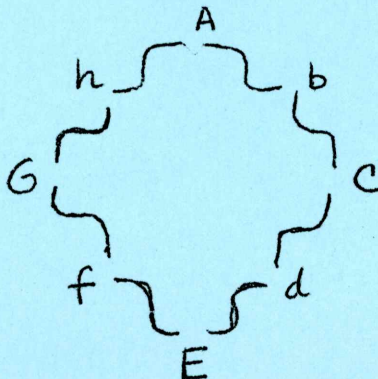
A lot more searching needs to be done than is now being done. What's the rebirth of religion we're seeing all about? How will new video techniques affect culture? How about human potential? -----The sooner the better.

Here is a model of how a search group might function. It's meant to demonstrate a rhythm that might make search happen more easily and be more productive. It may help you.

First, I need to lay out some assumptions:

- The search group has a fairly stable membership
- The basic unit has eight to twelve people
- The group meets on a fairly regular basis over a period of months or years
- Only a minimum of structure is needed for group meetings.

OK . . .here's a way of representing the model i'm talking about in 2D. (Actually the model exists in nD space.)



A few things about the model:

- the center, of course, is the heart of the matter--the reality that you're interested in.
- consider each sine wave between letters a pulse. from A to b is a convergence pulse--you get a little closer to the center. from b to C is a divergence pulse--you get a little farther out.
- notice that it is easier to get from a divergence pulse to a convergence pulse. it's just over the hump. but from convergence to divergence its a 90° turn.

How to use the model:

An effective search group needs to develop an on-going supportive rhythm. Think of the model as an image of such a rhythm. The critical path along the perimeter is a route searchers might try. It could give them some new views of reality.

To stay on the path a group need only follow the simple rhythm  
CONVERGE, DIVERGE, CONVERGE, DIVERGE, etc.

Of course, the terms converge and diverge will mean different things to different groups. And the same activity could bring one group to converge and send another to diverge. In the end, each group must decide what works best for them.

Here are a few thoughts about convergence and divergence. (A little bit of scheduling might help a group stay on the path.)

CONVERGENCE is coming together. It can happen a lot of ways for groups. It might be meeting in a location that is central to the community life pattern. Or bringing smaller groups together for a joint meeting. The whole group talking through the ramifications of a new discovery might work. A communal meal or ritual works nearly all the time.

If you want DIVERGENCE you can get it just as easily. You might break a large group into several smaller groups, each persuing matters of special interest. Meetings might be held in peripheral locations selected by each member of the group in turn.

The convergence/divergence rhythm works in many different areas at the same time. Each with a different time frame. The pulsations in a person's life can be on a day-to-day basis. But if you're dealing with a culture, it takes a little longer for the pulses to work through. The same basic rhythm is there in both cases.

The more areas in which the rhythm operates, the more chance of producing the essential harmonics.

Search all comes down to this:

Circle around your reality in, out, in, out  
It's breathing . . . . but in a new way  
With  $1+1+1 > 3$  natural . . . harmonic  
And it might be the first thought amplifier.

Violence has a rhythm and a range of frequencies at which it operates.

A definition of violence: Deliberately creating dissonance, deliberately trying to destroy;

I think there are at least two types of violence -- physical and mental. The first is easy to see . . . a slap in the face, a bulldozer in the forest, a bomb dropped in a city. Usually it's only in the cases where both the vehicle and the end product are things that we can see, hear, taste, touch or smell that we call the process violence.

Often, parts of the process occur at frequencies that people choose not to perceive. Breaking down a person's self image . . . destroying trust . . . being opposed to a new concept.....or just giving off bad vibes. The purpose is the same and the process is the same. It occurs at different frequencies, but it's violence just the same.

Mental violence is extremely destructive. (How many Charles Mansons have there been that we'll never hear about?) It can be highly selective and direct. And people are largely unaware that it happens. I've seen many people who say that they're non-violent and club you over the head with their vibes.

The idea of violence has opened my eyes. Take politics, for example. One side tries to destroy the other; the process is violence. In 'civilized' countries the destruction is generally limited to the ideas and the characters of one's opponents. Periodically, these civilized boundaries dissolve and the process spreads out to other frequencies. That's how we get campus bombing and Southeast Asia. War is an extension of diplomacy, by other means.

What can you say about a competitive economy? What do you think the environment of a city does to the people who live there?

I believe in non-violence as a moral principle. But, there's more to it than that. Violence is ultimately counter-productive. It's almost too simple. When you set up yourself as opposed to something you're actually helping to keep that thing around. In terms of energetics, you focus your energy on the system 'opposed to x'. X is part of that system. You're focusing energy on x.

This is why counter-culture, anti-war movements will never work. What would Abbie Hoffman do if he woke up one morning and there was no more Amerika to fight?

One last thing about violence. I think that any realistic person must admit that there will be some violence in the world. Anyone can find himself in a situation which compels him to use violence. The key to non-violence, it seems to me, does not involve simple passivity. (There is nothing to be gained from willing martyrdom.) Real non-violence has to do with eliminating the situations which might lead you or someone else to react with violence -- both at the societal level and in your own life.

I'm a young citizen of this zone of the planet.

I think a lot of dead wood in our society needs to be allowed to DIE.

I think we can lower our standard of living a long way and still be happy. This seems about our only choice, given our ecological situation. Where we live can be naturally beautiful. If we are.

The key to it all, I believe, is our treatment of the land itself.

I like people who like themselves.

I think we should be unhurried. The desert is not hurried. It is very patient. Listen to the harmonics. Why be in a rush?

When I'm asked who one should talk with to learn about living, I say talk with those who appear weak and are quiet.

I like people who are able to say a lot briefly. They can say a lot without speaking.

Also, I like people who enjoy themselves. I like rough people, tough people, gentle people. My grandfather is a rough and gentle person. He's a righteous man.

Being formal seems to be a cop-out and a cover-up. It also seems to be a put-on. People who are afraid to be genuine and who dislike themselves seem to like formality. They're usually very dramatic and very static. It seems that being formal, dramatic and static are all the same bag.

We need to get back into ourselves. Many of us today are not where our bodies are. Can you dig it? Lots of us are spread all over the streets. No center. No locus. No nexus. It doesn't come together.

We need to get back into ourselves, physically. We need to breath, sweat, sleep, piss, love, run and all those things. We need to get back into our bodies.

The ability to recognize boundaries is what we're striving for. It'll be a long way.

ariz-----o-----naaaa

inflation

man/man

x

seen sun in gun notch crest (so violent is plunder)

arizona electric

alternative current in magic reflection: the bounce of non-limit

and the freed cactus jumping at strangers

patience

is the seat of redundancy

is

a

no

worn bottom desert

sweat

and the many feats

wetness

have crossed without

knowing

rhythm repression/can you keep a good

sound down?

waves (where am i?)

NODES

are cancellation of past and future

are

only now

only now

because redundancy is

commitment

node is neither

promise or

rejection

PATIENCE

is

cancellation is integrated input

NODE

ariz-----o-----naaaa

infle ion

man/man

x

seen sun in gun notch crest (so violent is plunder)

arizona electric

alternative current in magic reflection: the bounce of non-limit

and the freed cactus jumping at strangers

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have crossed without

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rhythm repression/can you keep a good

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w a v e s (where am i?)

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are

only now

only now

because redundancy is

commitment

node is neither

promise or

rejection

PATIENCE

is

cancellation is integrated input

NODE

WHAT ARE THINGS?

man/environment

There are two ways to see things as wholes, that is, synaesthetically

Speaking metaphorically

one way is to see the dew drop slip into the ocean

another way is to see the ocean slip into the dew drop

Environment is seeing things as wholes, that is, synaesthetically

When you do it to one of the least of these, you do it to them all

The important thing about things is what they do

Is a tadpole a thing or an agent in a process ?

Should a tadpole be seen discretely or synaesthetically ?

Is the dew drop in the ocean or the ocean in the dew drop ?



## CONSEQUENCES

man/environment

If there is one set of realities of which I wish people in the ecology movement were more aware, it would be feedback. Otherwise known as consequences.

Consequences occur because somebody tries to solve a problem. They're like side-effects but more important. In medicine they're called iatrogenic effects. When you use a lot of penicillin to cure some disease, additional penicillin will lack effectiveness when used for other diseases. The Aswan dam created farm land up river but by slowing the flow of the Nile, it let salt water seep into the farm land in the delta.

Any good biologist is aware of the reality of iatrogenic effects. So too any good doctor. And any good ecologist. Iatrogenic effects are karma twice removed. Consequences.

But in practice, the people in the ecology movement seem to rarely use this awareness of consequences. If you use courts to halt land development, you reinforce the type of thinking which leads to the ecology crisis in the first place. You may halt the development, but you perpetuate the attitudes which make development desirable.

The trouble with GM is not that it exists but that it has the attitudes about itself and its environment that it does. But it's not possible to force GM to change its attitudes. GM has to want to change its attitudes.

If forced, GM will simply retrench its present attitudes -- in deceptive rhetoric.

That's the meaning of karma. Feedback.

In the old militaristic language (which it likes anyhow), the ecology movement tends to want to win the battles instead of looking at how it can win the war.

Look behind everything.

Can we -- and should we -- avoid iatrogenic effects, karma? It's a good question. I can't really answer it. However, I can suggest a means by which, in specific situations, it might be answered.

Think in terms of homeostatic stability. What's that? Well, it's where the well-being of each specific thing depends on the continuing well-being of everything around it. In systems terms: A is conditioned by B which conditions C which conditions D, etc. And each of these elements conditions all of the others less and less directly.

Jesus:           he who would seek his life will lose it, and he who would  
                  lose his life for my sake will find it

Lao Tzu:         the sage never strives himself for the great and thereby the  
                  great is achieved

Buddha:         the source of unhappiness is desire

Confucius:                   the superior man does not set his mind either for anything or against anything; what is right he will follow

Never strive for the thing you're striving for. Make indirect progress toward your goals. Those are the ethical insights which derive from an awareness of homeostatic stability. If A is conditioned by B which conditions C, etc., then the most likely way to affect A is to deal with D or maybe even K. Can you dig it?

In most situations, feedback occurs through circuits other than those originally used. If you input directly through circuit A, you'll get feedback through circuit Q. Surprise. That's karma twice removed.

Advice to state and federal highway departments: before putting down your slabs, consult the toads, worms, mosquitoes and antelope along the proposed route. See whether what you have in mind fits with their plans for the area. They have plans too, you know.

Advice to ecology people: if you want to stop pollution, learn to dance  
if you want to limit population, learn to cook  
if you want to restore natural beauty,  
learn to make love

All systems have vibes. And the more alive a given system is, so also its vibes. A dying shrimp can signal a plant across a room. A talented human being can move a pitcher of water without any physical contact.

Recently many people have become interested in vibes. However, this "discovery" of vibes is better named a rediscovery. Many ancient civilizations knew a lot on the subject. In some areas they were far ahead of where we are now.

The range of phenomena covered with the word "vibes" is vast. All over the world, people are exploring various aspects of it. I'd like to explore one area I find relevant.

Most of the vibrating systems that we know have centers. It now seems possible to define these centers.

*An amount of energy applied through the center of a vibrating system produces effects throughout the system that could only be produced by much larger amounts of energy applied anywhere else in the system.*

As definitions go, this one isn't the most explicit. It doesn't tell you where to look for a system center. Just how to recognize one when you see it.

Actually, we've known about centers for quite a while. But only in individual cases.

Heavy objects can be moved with relative ease when a lever is used. The lever creates a new center of gravity and works through it.

Businessmen are always looking to New York. They know that what happens there usually determines what happens in the rest of the U.S.

But we've never generalized our knowledge and used its potential.

We know a lot about the centers of industrial age systems. But what about the systems that we are just beginning to be concerned about?

What about the earth? Obviously, there are centers for the earth. But where are they and what are they good for? If you found the right hill and the right frequency, could you "tune in" the ecological system of vast areas? Could enough bad vibes in the right places cause earthquakes thousands of miles away?

What about man? Tibetan mystics say that there are seven vibratory centers, each of which controls a different set of bodily processes. The Hopi Indians talk about a "door at the top of the head". If a child learns to keep his door open before he becomes too old, he can learn to communicate with plants and animals.

The human nervous system is very important here. It is a complex center that we know something about. What seems to be unique about the nervous system is the fact that it is capable of generating "secondary centers" that are symbolic in form. Or to say it in computer language, "key control symbols" are developed to call programs and metaprograms from storage. A word, an image, a vibration (or sets of them) can trigger a process that the nervous system carries through. Sometimes the triggering action is consciously recognized, sometimes not. Once a bodily process begins, it works through the primary centers of the body. But the easiest way to start it is through the symbolic "secondary centers".

This is nearly all I know about centers of vibratory systems. I think that it could be very valuable to learn more.

One approach presently under consideration here is the creation of a multi-mind. What can be attempted in the line of integration of mental efforts?

This kind of thing has been attempted before. The founders of various religions (and quasi-religions) seem to have had the most conspicuous success -- at a price. In virtually every case, a more-or-less viable pattern of metaconcepts was allowed to "crystallize" into rigid forms -- and it was assumed to be necessary to perpetuate these forms, by attempting to force people into a mold.

There are several objections to this:

1. As soon as metaconcepts are crystallized into rigid forms, they become subject to entropy, i.e. they start to fall apart. The world changes, and it is never long before rigid forms become irrelevant.
2. It is necessary to distinguish between:
  - (a) that which is perpetual (e.g. the Tao), or should be made perpetual (e.g. peace)
  - (b) that which is transientVery little of our experience belongs in category (a).
3. Forcing people into a mold -- besides being unethical relative to the New World myth -- is unreal. People are indeed diverse, unless and until we produce multiple humans by cell division: "plastic man". It is now clear that more is involved than the carrot and the stick, regardless of whether they are supposed to be effective here-and-now, or in the next life (lives).

-----  
There may be a lesson here: perhaps some of our metaconcepts and metarules can be maintained in a form which is not subject to entropy.

-----  
On the other hand, there is a strong case for a re-appraisal of what was worthwhile in the processes involved in the evolution of religious multi-minds, and in behaviour patterns that were associated with synergetic development (where that is believed to have occurred). In many cases, identification and more understanding are necessary, before an appraisal or re-appraisal can be attempted.

Here is a rough-and-ready first list of .... aspects to explore as we grope towards community. These items are not offered in the context: "this is how to do it". Instead, they are basically questions: "what do we really know about this?", "can we use it?", "can we afford to ignore it?" ....

1. Is it necessary, or desirable, for the members of a community to live together, in a fairly intimate community?  
(and contingent questions, such as: to what extent is there an advantage in spatial separation of members, in order to encourage whatever dormant telepathic abilities may be accessible?)

2. Ritual? Rituals seem to relate directly to time perception, so perhaps the attendance of regular meetings on a time-base of regular intervals is .... one way to get there.
3. Name, symbol ...? is focus on identity an important ingredient?
4. Architecture and spatial arrangements for meetings. What about combinations of some meetings in formal arrangements, and some "free style"?
5. Attire and color? (A howl of protest against uniforms and cultist tendencies is expected at this point).
6. How about major meetings being mainly a banquet, a festival?
7. Here's an element with a bad taste: secrecy. Almost a universal (anthropological INTER: "all of them did it")

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There are, no doubt, other areas worthy of the same attention. Once again, we seem to be faced with the task of constructing a panoramic approach. Although synergy can occur without human meddling on the conscious level, we may find it desirable to discover and create the TOTAL ENVIRONMENT most conducive to synergy. In doing this, perhaps we would do well to avoid neglect of trivia. Some apparent trivia are far from being superficial.

The problem has plagued people for years. I can't suggest fully adequate solutions. However, some very tentative thoughts on the subject can be put down.

The question, what to do about the evil man, may be the wrong question. Perhaps we should ask instead, how do we learn to combine opposites, yins and yangs? Or we might ask, what are the relevant boundaries of the unified system we are trying to get together?

Put that way, the problem becomes one of rearranging our attitudes, our metaconcepts regarding the problem of evil.

However, if we ask the question, what to do about the evil man, here are some suggestions.

1. Have zones of tolerance as in Mexico and the ancient Near East. Have certain legal or metalegal procedures for ensuring that people who do certain things only get to live in these areas.
2. Remove scarcities and other stimuli which tend to help people become antisocial in the many ways that are possible. Americans tend to be blind to this alternative. An American tends not to trust himself enough to be able to trust his fellow American.
3. Encourage decentralized communities, that is, self-organizing communities which have their own means of handling those who don't fit. A metarule of the society would be that individuals should be part of some community -- even if it is a community which is a zone of tolerance. This metarule cannot apply in situations of shift from one type of civilization to another.



Centralized governments have no jurisdiction over decentralized communities.

The real issue here is what is a community. Tentative answer: a community is where redundancies in life-style and beliefs are self-evident and synergize. A community is a system which generates and stores more energy than it expends.

What makes a person evil? A tentative answer: constant, omni-directional overriding of other people and other systems.

I think of something which is evil as 2-dimensional. It has one of its two parallel circuits switched on at any one time. It switches back and forth between these parallel circuits without the appearance of pattern. Actually, the pattern is paranoia: when on one circuit you feel someone will get you on the other circuit, so you switch to it, which leaves the first circuit "exposed", etc., etc., etc.

The two parallel circuits never cross to synergize. In other words, schizophrenia. Never getting yins and yangs together.

People are often saying, "what can I do?" Usually, the answers to that question are out of proportion to the problem. Lots of answers today are of the same logical type as King Canute beating back the tide with a whip.

Really, "what can I do?" has to be answered in each situation when a problem is seen. It's better to say, "what can I do?" than to say, "what can we do?" or, "what can they do?"

However, behind the question, I think there are a few useful distinctions.

It seems to me that for any problem there are three general zones of possible activity. For some it might help to think of these as three types of causal patterns. I don't know.

The first zone of activity is reaction to events. Individuals are involved here and so are institutions. This kind of activity happens constantly. It's what we relate to most easily. Events are what's real because they're in the paper and on TV. Right? Well, depending on how you want to look at things, not really.

Events are fleeting reflections of underlying processes. In a sense then, events aren't that real. At least, other things are more real.

The second zone of activity is organizations, institutions and the like. It's hard to say what these are. But for sure, they almost always have

a life of their own, apart from the individuals in and around them. They're necessary though, for without them each person would have to create the world all over again each morning. Institutions are what's up front. They're what appear.

You're an institution to your organs and your blood. But you're an individual to your bank and your hospital. Can you dig it? Your blood does.

The third zone of activity is your attitudes. Otherwise known as your metaconcepts or your meta-programming. Your attitudes are behind what you do and behind what you appear. Your attitudes are what you reflect. If you really want to change yourself, you'll start changing your attitudes. It's hard. It's called getting your head together.

I think that we tend to see our problems in terms of the next zone of activity beyond where we are ourselves. For example, those concerned with their personal attitudes tend to see today's problems in terms of misfeasant or malfeasant institutions. I'm thinking of liberals, conservatives and reformers. Those who say to stick within the system and change it for the better.

Those concerned with maintaining and preserving existing institutions see today's problems in terms of revolts, rebellions and conspiracies which must be put down or provoked. I'm thinking of reactionaries, officials and revolutionaries.

In other words, we tend to push the problem one step beyond ourselves and where we are personally. Defense mechanism, of sorts.

Anyhow, I believe that the real problems we're having today are in the third zone of activity. Attitudes. Metaconcepts. The problem with America is not that it exists but that it thinks of itself the way it does. America needs different meta-programming.

Maybe there's a fourth zone of activity. Self-meta-programming. That is, behind your attitudes even, behind your meta-programming is your SELF. You can choose to grow and enrich your self. That's where it all begins.

Behind what's behind what's up front.

Too many changes . . . . . what have they done?

. man/society

The most important single fact of the decade of the sixties was the increase in the rate of change.

I've heard that statement from a lot of different people. I've heard it said a lot of different ways. I've heard it used to support almost any sort of idea that anybody might come up with about what's happening or what's going to happen.

One group of people'll tell you that this is a sure sign of progress. The more change there is, the better off we are. By the year 2000 we'll have everything that we have now but it'll all be bigger and better. We'll live in floating megalopolises in the ocean. And we'll be flying to resort hotels on the moon, to get away from it all.

What this group misses is that quantitative change produces qualitative change. Not continually, but in quantum jumps. A geometrically increasing curve cannot keep increasing indefinitely. At some point it dis-integrates and re-integrates at another level.

Now we're beginning to hear a lot from a second group. These people say that technological change and cultural change cause psychic change. (Culture is a uniform field.) Whenever there is a change you must discard an old set of neural connections and build a new one. But there seems to be a limit to the amount of change a human being can endure. Future shock.

This group is forced to say that somehow we've got to slow down the rate of change. They've presented a wide variety of possibilities. Demonstrate in Washington. Blow up a computer in Seattle. Go live on a farm in Oklahoma.

But it just isn't that simple. The world of our grandfathers was a world of scarcity, a world where violence was much more necessary for survival, a world of competition, a world that could support a lot fewer people than we have around today.

It seems to me that each of the groups that I've run into is partially correct. But neither has an adequate answer. The future shock group is close but they've missed an essential point

HUMANS CAN ENDURE ONLY A LIMITED AMOUNT OF PERCEIVED CHANGE

The way to avoid future shock is not to try to slow down change. But rather to change the way we perceive change.

We've got to find ways of organizing reality so that certain kinds of change can occur with less psychic damage.

You might say that we need ways of shrinking large sections of reality down to a size where we can deal with them. A way of doing more with less. We call it ZONE MODELING, a way of making simple models that reflect what's happening in very large zones. ZONE MODELS are small, take up little brain room. But they represent huge realities. They change slowly but represent countless changes. They leave the brain spare capacity to travel farther.

Anthropologists say that man needs some form of authority if he's going to have society.

That seems reasonable to me.

Authority is only a tool. People use it to reduce the number of decision choices that they have to make in everyday living.

Think of the way you begin your day . . . . What are you going to have for breakfast? Where are you going to get the eggs? How do you know they're fresh? What do you feed chickens? How can you get enough grain? How many eggs can a good hen lay in a week?

And on and on and on . . . . you could spend a lifetime dealing with these questions. What about orange juice and toast?

As the world becomes more complex, there are more decisions to be made. No one could possibly cope with much more than a minute portion of the decisions that are made. The capacity of the brain is limited. The eye takes in much more information than it passes along the optic nerve to the brain.

Many people seem to forget that decisions are always made. There is no avoiding. Even apathy is a decision -- to let a choice be made without your input.

Authority is the name we've given to systems designed to assure that decisions are made which will bring about the best results for all involved.

Authority is just like any other tool, though. It has its own rhythm and boundaries. We need to pay more attention to these realities.

*Manson and My Lai. Authority out of bounds.*

Authority comes from common assumptions. A person takes action to achieve the common goals of the group. He has response-ability. But remember one thing. The boundaries of the assumptions are the boundaries of the authority. If there is no shared goal, the authority disappears.

Authority is given freely . . . from the people. It is meant to do for people what they choose not to do for themselves. (Didn't Lincoln say something like this?) Its rhythm is cooperative.

Authority is not meant to do what people cannot conceive of or will not do. For authority to override conscience is a fundamental contradiction.

*Authority makes rules. Only people make meta-rules. And with meta-rules there is only wisdom.*

All authority is sapiential. It's based on knowledge. After all, if you're going to let someone make a decision for you, shouldn't he be someone who knows about the choice at hand?

Most cultures have found that the idea of sapiential authority is rather hard to use in practice. How do you recognize the wise man? Usually some structured shorthand method was developed. Authority was distributed by lineage or position in a heirarchy.

Structured systems are supposed to work sapientially. And some do -- for a while. Over time, though, they tend to break down. Assumptions change. Authority follows. The structure remains . . . . out of bounds.

Some questions for the seventies:

1. What are the meta-rules that might help mankind to survive?
2. How can authority re-emerge within the boundaries of those meta-rules?
3. What about the authority you give your eyes?

Much has been written about education and why schools aren't working any more. I would only be adding to the pollution problem by writing more about the standard educational issues.

We all know -- or can find out if we look closely enough -- that our educational system has pretty much collapsed, that the people in the system are becoming increasingly aware of the fact, that almost all efforts at "reform" have not worked and are not working, and that the educational system is having a crippling effect on all people who are involved in it.

One response to the "educational crisis" in the U.S. has been the creation of over 2,000 "free" schools. These schools are organized along radically different lines from the traditional school. There are usually no grades or credits, sometimes a different content, and a much more loosely defined distinction between teacher and student. Every large city, and many smaller ones, around the country now have free schools. Each year more and more young people are turning to them rather than face the boredom and tediousness of the regular school program. The public educational system sometimes welcomes free schools, sometimes opposes them.

Even with this tremendous growth rate . . . and every indication that it will continue . . . some people in the free school movement have begun to question what they're up to. Some have come to the conclusion that it is the idea of school itself that is bringing on the present crisis. They are talking seriously about the "de-schooling" of society.

The best explanation of this idea came from a friend of mine. He said that the more a free school becomes a good school, the less it becomes a school. And the more it becomes a community. I think he would add that there are very few of these around.

My own experience as a staff member and the director of a free school during the past year has made this pretty clear to me. I think I have a few insights as to why.

A major assumption of the education system is that people are sick. They need a tonic -- called education. A walk-in clinic is created where the tonic gets administered. A patient's progress gets evaluated every so often, and when he's "well" (educated) he is released.



One of the neat things about the clinic is that most of the "therapists" don't even realize that they are therapists. Thus they also are patients receiving treatment. A nice circle game.

Most of the free schools have the same old assumption. They still think people need treatment. The only change is that they don't evaluate the patient's progress in the same way. And the chief effect of that change is to disorient people. They expect someone to tell them what to do. And no one does.

The few schools that are working toward community aren't having much success. One reason is obvious. It has to do with common assumptions. The word school implies a place where a lot of different things are going on -- all supposed to be generating "learning". Quite often, so many things are going on that it's impossible to get an idea about what the group is doing, what it wants to do, or how it will grow. Many school groups have broken up over just this question.

At schools, NOthing can happen because EVERYthing can happen.

Many of us grew up with this attitude. School is a place where you go not to do anything. In the old system the avalanche of trivia makes the point. In the new one it's people's ideas about what they will do at school and about what the school will do for them.

Community: a group that shares a set of common assumptions. I don't see how that can happen in a school. Free or not.

Alternatives? There are some around.

One good idea: Learning centers could be established all over the country. Anyone would have access to them. They could be used to gather (and generate) information in any area. The necessary technology already exists . . . but technology alone isn't enough. Centers would have to be extensions of living communities, dealing with the things that are important to the communities. Ideally they would be located on a neighborhood scale.

Learning centers aren't just going to happen. Many current institutions would have to change. Family, government, business . . . .

A mother of five told me she liked the idea but that it would never work. Too many parents want to get rid of their children. This is a statement on the nuclear family.

One way of moving in a positive direction would be to establish sets of "institutes" (new word needed) organized along fairly specific lines. (e.g. man/man, man/society, etc.) These could replace free schools. They could be places where people would work together on interests vital to them.

Another short-term alternative would be to allow free travel to young people and set up hostels where travelers could stay.

I'm sure there are other possibilities.

The task before mankind is not an easy one. We've got to build a new culture. The one designed for the agricultural era just isn't in harmony with the reality we're living in anymore.

The work needs to be done quickly--probably in less than one generation. Few cultures have survived basic change. Most have tried to work piecemeal. And cultural schizophrenia--maintained much too long--drained them of life.

One of the keys to culture-building seems to be redundancy. All the different aspects of culture must have elements in common. Institutions as a set of overlapping sets. In this way they can be mutually supportive--synergetic.

CORECALL NETWORK is an idea we've been playing with. We think that it might be able to accelerate discovery of redundancy. A tool for cultural craftsmen.

The CORECALL recipe:

Start with 1 basic idea:

Redundancy has to do with memory. It starts with, "I've seen this before" and "I'll see it again" completes it. Recall and generalization.

What if we had a system where entire communities had a shared memory--CO-RECALL--and each member of the community could have access to the basic perceptions and ideas of all the other members--CORE-CALL?

Add some of the operational principles of the human brain.

- 1) Information can be stored in the brain in a form that can be called "synaesthetic" or "total field". The brain does not record a separate track for audio, video, tactile, etc. inputs. Whole situations are scanned and information from all sources is recorded simultaneously in a single "image".
- 2) Information at many levels of generalization is stored. . . . routines, programs, metaprograms and beyond.
- 3) The brain has many storage areas. There is a wide range in the access available to the various areas. Only a minute fraction of the information stored is immediately (consciously) available.
- 4) Storage seems to depend, at least in part, upon use. Some information that is used continually as well as that which is seldom used is not normally immediately available.
- 5) Programs and metaprograms are called from storage by key control symbols (secondary control centers). The key controls are usually elements of the program that are insignificant by themselves. But when they are input, the entire program is called up.

6) Key control symbols can be used singly or in sets. When used in sets they function much like the combinations to locks. Also there may be a threshold trigger on any key control. In this case the symbol will not activate the program until a threshold of intensity (etc.) is reached.

Blend in a couple of new techniques. \*\*\*

1) A control language that can be used by a wide variety of people working in various media (e.g. print, video, music). This would be a set of categories that people would agree to use--like a library of congress system--for concepts and metaconcepts.

2) A computer programming technique of making "most probable matches" involving sets of overlapping sets. (This particular technique would have many applications. For example, it would make possible computer diagnosis of disease.)

Put it all into a computer and set up terminals at convenient places all over the community. Put in your input. Output may be seasoned to taste.

And you have CORECALL NETWORK . . . . the most generalized of the new media.

\*\*\* Note: The recommended method of growing new techniques is to apply generous amounts of the resources necessary for self-actualization to a group of talented people.

CORECALL NETWORK . . . . some technical aspects

In the past, we asked the question about an information system which would link people in terms of transmission and distribution of information. Asking the question that way didn't get us very far. So we asked it in terms of memory and the generation of redundancies inside our brain-bodies. This new way of asking the question proved fruitful. There may still be better ways to ask the question, ways which will prove more fruitful yet.

The information stored in CORECALL is in ZONE. The programs for calling up this information are in ZONE and INTER.

Information can be stored and cross-related in categories to be decided. But for starters, how about these:

metaconcepts

systems

man/environment  
man/community/society  
community/community  
man/man  
man/himself  
man/machine

word play (a proto-dictionary)

Laser holography will help CORECALL. Also, the possibility of ZONE and INTER using similar if not the same notation will be useful. We don't need new computer languages. Just rearrange the ones we have.

Information may be dropped from the system if, over a specified period, feedback indicated that it failed to help a specified percentage of the people who received it.

Feedback to CORECALL would be:

1. Did the info help you?     yes     no
2. Did you pass it on to anyone else?     yes     no

Note: This printout tries to describe machine characteristics from the perspective of the industrial era and not from the perspective of the new media and the new consciousness.

Interchangeability machines and their parts are dispensible because they can be broken into small parts which can be reproduced easily; attention is given to what the part can do for the machine, not what the part is in itself

Standardization machines and parts which do identical tasks are made to be identical in design and performance

Specialization tasks are broken down into single movements and parts are designed one per movement; the tendency is to ask ever more complex systems to perform ever more specialized tasks, e.g. when a new need is found you call together a whole committee; this accounts for Parkinson's Law

Fragmentation machines never deal with whole systems; they either break things apart into discrete elements or they reduce things to common elements to be reassembled into new things, sharing commonality

Reducibility breaking a task down into its individual sub-tasks; theoretically, this can be done to any organization or machine

Accessibility machines are open to anything, particularly horizontally; there are usually plenty of screens vertically, but hardly any horizontally; this is why a riot or bomb can cause such disruption: people aren't used to screening horizontally

Bulk/quantity machines which have bulk or perform in bulk dimensions are most easily perceived; on the other hand, machines which perform synergetically with little noise are barely perceptible

Transportability a machine must be easily movable from point to point since it only functions when it itself is stationary; machines do not communicate over distances; they must be located in the area they intend to affect; the ability of computers to overcome this rule is one sign of their more-than-machine nature

Controllability machines must be closed, that is, all variables predicted and all possible outcomes predicted; message content and effect must be predicted

Hypo-energizing machines amass energy along a line; in a sense, the definition of linear is hypo-energizing; the laser, in a sense, is an ultimate machine: it phases all variables into a continuous line; the effect of this massing of energy is truly overwhelming; INTER, the primary communication mode of the industrial era, is the equivalent of a laser: it puts the sender all in one line and this can be overwhelming if taken in the wrong way: INTER can only be used in conditions where there is SITUATIONAL

Mutability any machine part can be redesigned to function more efficiently; a part is inherently controllable; parts are not only interchangeable, they are also intrachangeable

Uni-purpose the purpose of a machine cannot be changed and still leave the same machine; a machine has been designed to exclude all variables not directly contributing to its purpose; therefore, it will not receive input it can use to change its purpose; change of purpose requires an ability to handle a diversity of unplanned variables and machines exclude this ability

I'd like to sketch out some attitudes toward technology which I personally prefer. These aren't the only attitudes possible. Nor are they the only ones I'm likely, eventually, to prefer myself. They're just attitudes.

Some will find these attitudes naive, arguing that the development of technology has its own logic to which we must adapt. Others will find these attitudes dangerous, arguing that technology is, definitionally, bad for man, nature and society and that it must therefore be destroyed. Some will recognize that these attitudes are an initial attempt to see technology as our servant and the servant of the environment.

The first attitude toward technology is that it is the creature of man. Man makes technology. Therefore, it makes sense to say that man can control it. The truth of the Frankenstein myth -- the myth of technology taking matters into its own hands and eliminating human control -- is that the people who created the monster allowed (or intended) it to get beyond their control.

The second attitude toward technology is that man can do with it whatever he wants. Technology is the same as magic. This means that the only significant question regarding technology is, what should be done. Showing that something can be done is, definitionally, an irrelevant activity.

Like the Sabbath, technology is made for man; man is not made for technology.



The third attitude toward technology is that it should function invisibly. What is important about a machine is what it does. That it does something is irrelevant. Our tendency to place technology in places where it can be highly visible derives from the attitude that one should prove that one can do something. This attitude involves a lack of self-confidence.

An analogy with the human body is useful here. We tend to flaunt our achievements by exposing them to view: phone lines. Imagine if the brain wanted to flaunt its abilities by stringing brain cells around the outside of our skulls.

Technology should be invisible, recessed. This reality is signaled by the phrase, technological infrastructure.

The fourth attitude toward technology is that it should develop in the direction of "doing more with less". Thus unless other considerations should take precedence, technology should develop in the directions of:

miniaturization

speed

low heat production

low energy consumption

zero waste production

multi-channel control capabilities

multi-environmental compatibility

zone organization (i.e. systems which organize progressively larger hunks of reality; this goal is only possible through miniaturization.)

The fifth attitude toward technology is that both the form and the function of technology must be "beautiful" in every respect. Not sanitized like an IBM office, but beautiful and warm. The machine itself and the thing it does must be optimally esthetically pleasing to those who are associated with it. A technology which degrades people and the environment is, definitionally, bad. The idea that we can use an unattractive and degrading technology (e.g. a factory or an office building) to manufacture a pleasing product is nonsense. A beautiful environment is the minimum requirement, not the idealized goal.

The sixth attitude toward technology is that it can be changed and improved. If a piece of technology is not doing what people want it to do, they must find a way to change it or build another piece which does what they want. It is unreasonable to say that any piece of technology is "as good as we can get it". Technology is fully and fundamentally mutable. The development of technology is an infinite pro/regress.

The seventh attitude toward technology is that technology is necessary. The relevant questions regarding technology are whether, what, when, should and will.

The eighth attitude toward technology is that, like magic, it is a quick-sand. In fact, there is no fundamental difference between using

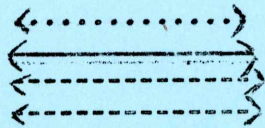
technology for "beneficial purposes" and using it for "other" purposes. We need not to do away with technology but to get beyond it. Beyond technology we do not get into hassles like "good" and "bad" technology. In a sense, we get beyond much of what has been said in the previous three pages.

The most fundamental attitude toward technology, therefore, is that it IS magic.

The metaconcept behind that statement is that thinking is technology. It is the idea in one's mind which is real and the hardware is merely a realization or manifestation of sets of ideas.

DEFINITION: *technology is thinking is technology is magic*

COMMUNITY



COMMUNITY

community/community

what exists between them?

.... communication ....

if genuine peace exists between them it is

.... 2-way communication ....

or, DIALOGUE

dialogue is possible between two or more of a kind.

And we are of a kind.

"the home world"

a human being already feels love and respect towards an immediate environment: "home" -- but also towards home neighborhood, home town, home state (province) and home country. Let us permit this love and respect to extend to the "home world", just one more step in an established sequence.

Improved techniques of dialogue have been developed, for example, those described in the Bobbs-Merrill "Dialogue on ----" series, edited by Robert Theobald.

as yet, little use appears to be made of such techniques, and some people are pessimistic about reaching even basic agreement.

yet that is where the alternative can be found:

basic agreement.....meta-agreement  
rather than futile pursuit of "general agreement"

PEACE = meta-agreement on un-war and un-peace

If God and the Puritan work ethic are real and valid for one group, and totally unworthy of consideration for another group, it is clear that fruitful dialogue -- as we know it today -- cannot be expected between them.

Yet, if both groups have to co-exist, perhaps close to each other and under stress, it is to the best advantage of both to find the most effective communications channels available to them, in order that they can share the environment in such a way that they can go their separate ways to an optimum extent. In other words, they need to search for, find and/or create a viable meta-agreement, in order that they may be free to continue without agreement.

If this is true, the following blanket statements and/or attitudes are not adequate:

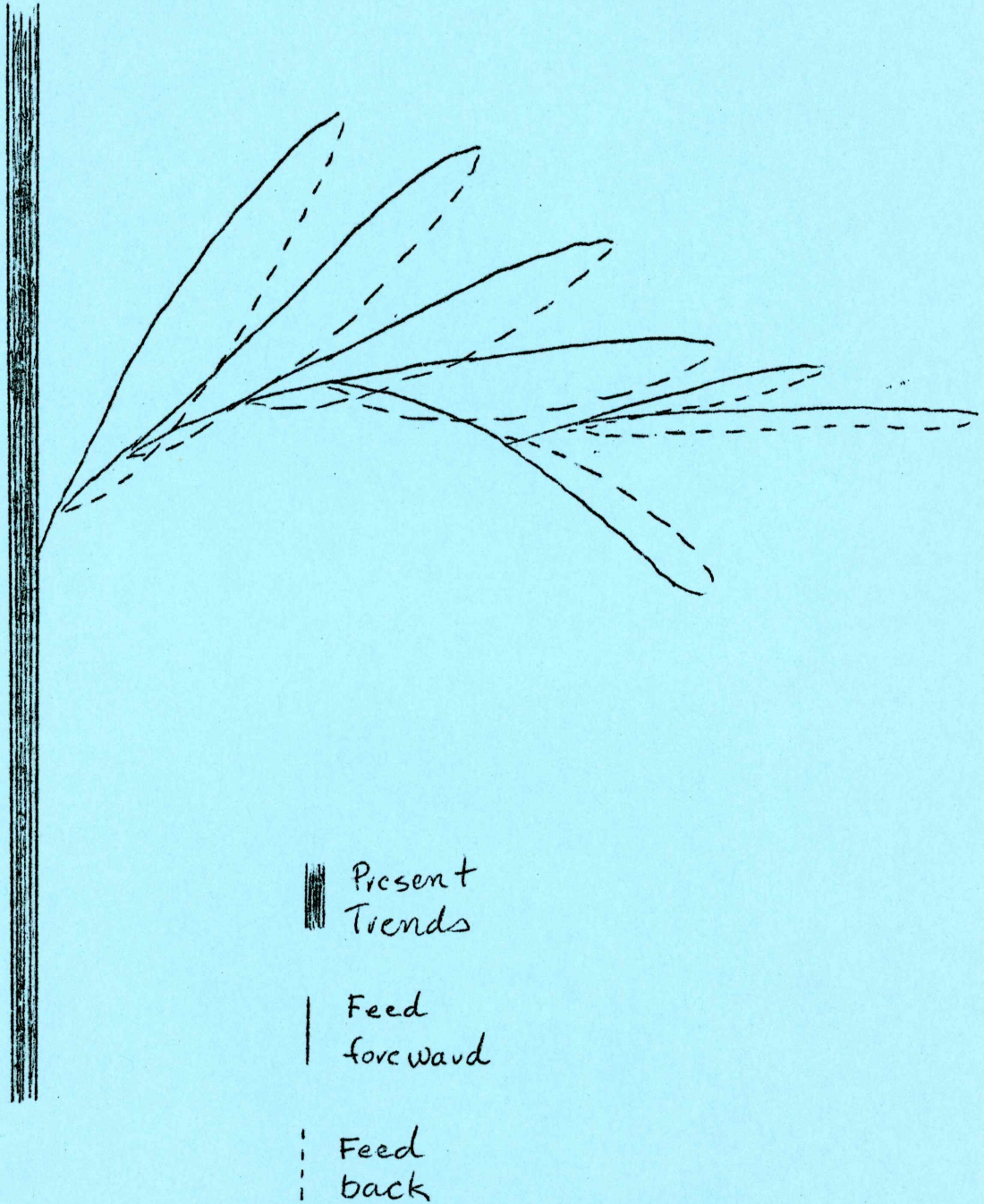
Community -- Community - Page 2

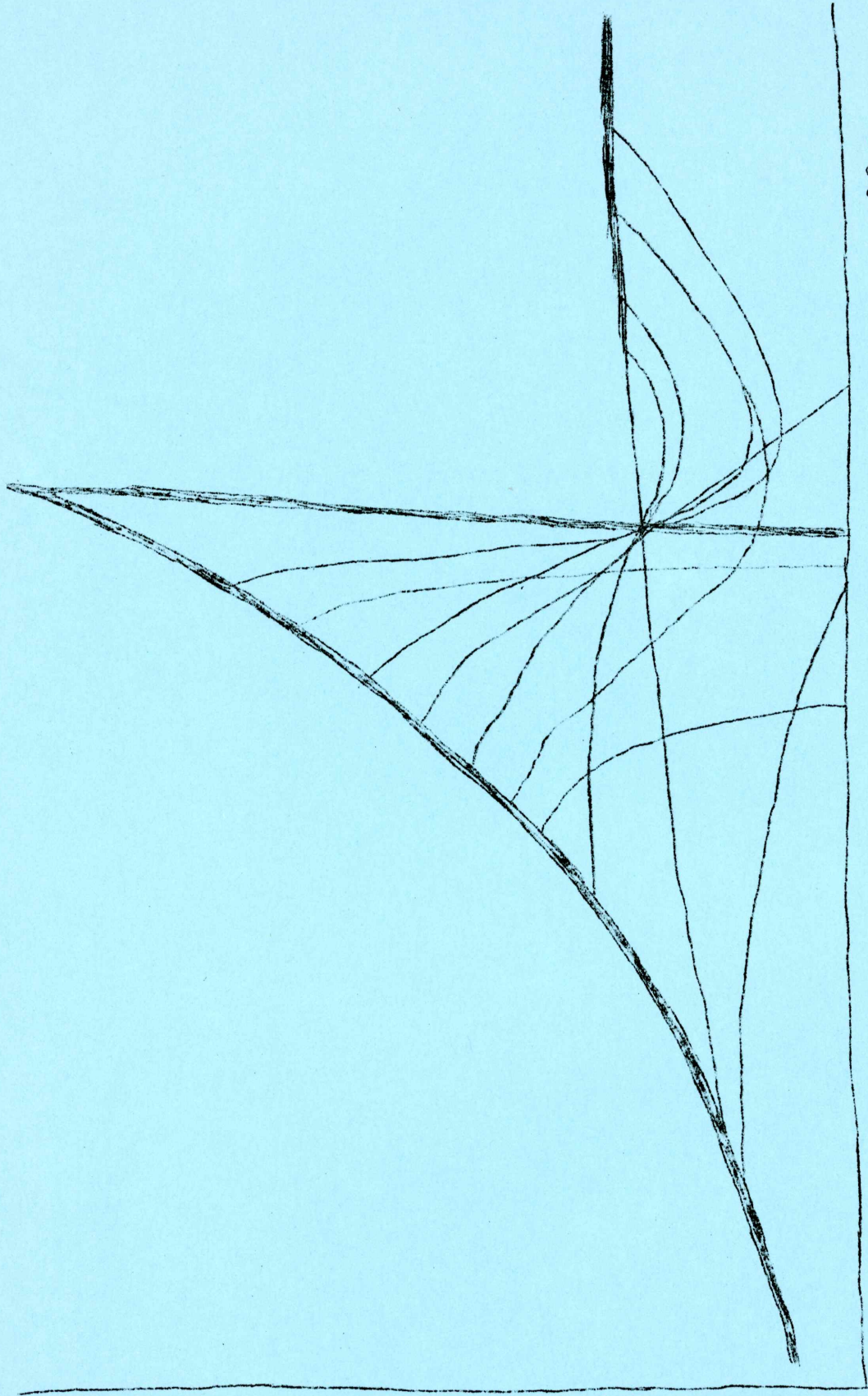
1. "x's cannot dialogue with y's"
2. "x's are superior to y's"
3. "therefore, it is a waste of time and energy to try"

If any or all of the larger human societies are to survive, it is logically necessary to reach a viable meta-agreement, sooner or later. War can only postpone this (or obliterate societies or even the species), although it might be able to impose one meta-agreement by annihilation of all challengers: there must be a better way!

Can we all agree that it is not a waste of time and energy to try? Or do we have to go deeper and further back to find a principle that can be the first element of meta-agreement for all human societies?

# Social Change Diagram





1990

1980

1970

1960

1950

1940

— route of society

— routes of people

- - - seeking alternatives