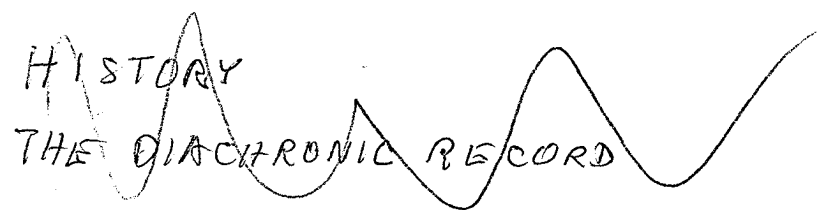


# **SOCIO-POLITICAL**

# HISTORY

HISTORY  
THE DIACHRONIC RECORD



# POLITICAL EVOLUTION A BRIEF HISTORY

The four fold structure of societies has been long noted: The four castes in Hinduism, the four social branches in meso-american cultures, the four members of a Kalahari hunting party, etc. [Question: are these intrinsically related to the four psychological types?] In the Western tradition we have the King, the Barons, the Church, and the peasants. These have evolved in modern times respectively into the Government, the Corporations, the Media, and the citizens. I am sure that both the Church and the Media would deny being ancestor and offspring. While there may be no genetic connections, there are certainly functional or role connections. Both stand, or are supposed to stand, apart and independent of the others. As in separation of Church and State, or Freedom of the Press. But there has always been ambiguity concerning the Fourth Estate. The role of both Church and Media has been watch dog on the other three. Keeping them in line through confessionals or making public their privacies; punishing them by threat of hell fire or editorial crucifixions. [Of course, both the Church and the Media have other aspects. Their overlapping function is the one noted here.]

Through the centuries in the West there has been constant struggle for power between the four groups. Beginning with Constantine, power gradually shifted from the King [or Emperor] to the Church. The decline of Church dominance began after the Crusades. There was a certain resentment of having to take care of Papal policies and pocketbook instead of taking care of home needs. The conflict then became centered on Barons challenging the King. In England the Barons won at Runnymede in 1215, while in Russia the Tsar beat the Boyars. [The difference in this outcome is still reflected in today's political structures.] Shortly after the great plague of the 14<sup>th</sup> century, disillusioned with the divine claims of the king, the peasants challenged those claiming authority. The Jacquerie in France and the followers of Wat Tyler and Jack Straw in England held peasant pitch fork revolts. Quickly the barons and the king forgot their differences and stamped out the upstarts. But the genie was out of the bottle and a short time later Jan Hus and his followers in Bohemia challenged the other authority, the church. Hus was burned at the stake, but the people were on the march. Hus had prepared the ground for Luther, and a reformation, though partial, occurred. The erosion of both Church and Kingly power was gradual, but over the centuries the Lords and the Commons increased in power. A civil war in England resulted in a quantum leap in curtailment of regal power. A hundred and fifty years later a revolution in the American colonies led to the concept of a government divided against itself, three branches with checks and balances, to limit the concentration of power. But the barons had also been evolving, and a civil war in America transformed the baronial concept from land holding to industrial power. The robber barons of industry fortified their power in legal maneuvering creating entities called corporations. These entities took on the checked and balanced government and took it over branch by branch. Today the peasants may have the vote, but it has been rendered meaningless in a government of the corporations, by the lobbyists, and for the super-rich.

The four fold struggle continues as a new millennium begins.

Instead of the foregoing, it may be argued that the basic four are the Prince, the Priest, the Warrior, and the Merchant. These would evolve into Government, Science and Technology, the Military, and the Corporations. But either way there is a struggle between them for authority and power. In this quadfurcation the peasants do not appear at all. [In India, the peasants are outside the four castes. They have no caste, they are called "untouchables".] Perhaps it is illusory that peasants have ever had a role. Whenever they raise their pitchforks the others quickly suspend their quarrels and put an end to the threat. [Toward the end of the Franco-Prussian war in 1871, the city of Paris was taken over by Communards, the predecessors of the 20<sup>th</sup> century's Communists. The warring French and Prussians quickly put their war on hold and formed a front to obliterate the threat of these upstarts.] The barons (corporations) and the king (government) will joust for power but will always unite whenever the peasants mount a protest. Today's struggle between corporate and political power is real [However, the corporations have just about won a complete victory], the fact that the struggle goes on is itself an indication that peasants are too soporific to be any threat. [The media have great expertise in generating opiates for the people]

The new millennium is bringing a novel shift in power. Science and Technology, the branch descended from priests, is creating a new power base and a new priesthood. The esoteric nature of much of the new technology and science is allowing those who master it to accumulate great wealth, authority, and power. Within a decade or so this new elite may be able to call all the signals.

A word must be said about the Military. In many countries the military has been a prime contender, and very frequently winner, for the position of power. This being true particularly of countries with immature democracies. Generals, colonels, juntas, in allegiance with industrialists have set up dictatorships from Germany to Chile. Here the checked and balanced government has so far kept this breed out, but President Eisenhower in a moment of historical perspicacity warned that even here it could happen.

The theme of power is central to human history. Of course there is art, philosophy, knowledge, and other developments that constitute the essence of civilization and culture. Power and its pursuit have little to do with these developments and with what we please to call progress. Then what is the fascination with power and why do historians consider it to be the central theme of history? Human energy, both material and spiritual, goes for the most part into the struggle for power. The energy consumption of artists, scholars, and researchers, is minute in comparison to that of kings, armies, and the monuments they build to commemorate their conquests. It must be that if our energies go into the struggle for power, they drag with them our perceptions and emphases of what is important. Energy provides power and power draws to itself energy.



(BARONS, NPD  
by AGW

- It is wrong submissively to accept that though something is past it is now history. The past and history are not the same thing, and the past, like the future, is never closed. Joseph Stalin once said, "History is what I write it to be". Yes, to the victor belong the spoils and one of the most important spoils is the power of writing and imposing the record. Many politicians besides Stalin have also corrupted the record, but it seems Stalin is one of the few arrogant enough to boast about it. However, it is not necessary for free peoples ever to accept the official version. One of their most important freedoms is the freedom to reexamine history. More than being a right, it is an obligation to the future to continuously sift and reinterpret the evidence, even after an official verdict has been pronounced. Stalin's history has lasted sixty years, but with freedom and courage it will not prevail. In America we have had the freedom, now it is time to summon the courage to disclose the corruptions in the official versions. In the official versions of Pearl Harbor, the Kennedy assassination, the Gulf of Tonkin, Irangate, the drug imports and now the Gulf war. This is not rocking the boat, it is repairing the damage so the boat can continue to sail. We now have the pride necessary for war, let us also have the courage necessary for truth.

Sep 96-63

## AGES OF AGES

Human schemes of reckoning time are usually arranged through counts of cycles that have occurred since some event that is considered exceptional or unique. Time from the Big Bang, which is usually considered to be a unique event, is measured in terms of billions of earth year cycles. Geologic time is usually measured from the formation of the earth, estimated to be some 4.5 billion years ago, and, depending on temporal resolving power, is sub-divided into eons, eras, periods and epochs. Historic time is usually measured from the rule of some great king who made important changes and is commonly divided into dynasties. Today's scheme is to reckon time from the supposed birth date of a great teacher, Jesus of Nazareth. We might say that the last 2000 years have belonged to the "Christian Dynasty".

The origin of a period, epoch or dynasty, and the time considered to be the beginning of a cycle, such as January first taken to be the beginning of the yearly cycle, are much the same except that epochs and dynasties may have quite different durations whereas years are all of closely the same length. How are these origin dates or beginning times selected? As mentioned they are usually associated with some great change or unique event. In recent years geologists have found that the beginnings of various periods or epochs are frequently associated with great "extinctions" and their ensuing "radiants", such as the cretaceous-tertiary extinction of the dinosaurs and subsequent radiant of mammalian life, that occurred some sixty five million years ago. Certainly, whatever the cause, a mass extinction of species and a radiant is a major event, and is a quite proper marker for <sup>a</sup>sub-division~~s~~ of time.

What about historical time? The Bible and the Mythic accounts of many peoples point to an extinction that occurred a few millennia ago caused by a great flood. Little of the accumulated knowledge and wisdom of the cultures that preceded that time has come down to us. (To assume that little came down because there was little in the first place is a bit of temporal chauvinism, which in our times is required to support our dogma of progress.) While the flood and pre-flood precede dated historical records, we do know of a cultural radiant that occurred in recorded times. This was the great radiant that occurred about 600 B.C.E. We are not well informed, however, concerning the extinction that preceded it.

<sup>Some scholars</sup>  
Occultists <sup>or accompanied</sup> have used the position of the vernal equinox in a zodiacal zone <sup>to</sup> delineate <sup>an</sup> age. Precision aside, there is some convenience in this practice. We are now living in the ~~so~~ so-called Piscean Age, and we may for purposes of identification associate the beginning of the Piscean Age with the great cultural radiant of 600 B.C.E. This is an age apparently now

ending. Although when in the midst of an event it is difficult to place it in proper perspective, we do seem at the present time to be living during another great cultural extinction and radiant. Following the precession of the vernal equinox, the age now beginning has been appropriately labeled, the Aquarian Age.

The beginning of the Piscean age was marked with two kinds of activity: 1) A radiant of new ideas, practices, viewpoints and 2) a summarization of the learning and wisdom of what had gone before. Under the first activity, we have the teachings of Lao Tze and Kung Fu Tzu in China, the insights of Sakyamuni Buddha and Maha Vira in India, the real beginnings of mathematics and science with Pythagoras and Thales in Greece, and other important innovations in Persia, Egypt, and Mexico. Under the second activity, we have the writing of the Upanishads and the Bahgavad Gita in India, the first inscription of the Old Testament by Jews in exile in Babylon, and the <sup>written</sup> recording of the mythic traditions of Egypt and Greece.

Jasper's Axial Age

Notes:

A certain parallelism is occurring in our time. There is a radiant of innovation and we are now called to summarize the learning and wisdom of the past age.

We are not clear on the nature of the extinction that took place in the sixth century B.C.E., but we can see some of the extinctions taking place today.

Nietzsche's "God is dead"

World War I, end of kings, coming of democracy, end of faith, coming of science, end of church, coming of ~~the~~ end of plenitude, coming of squeeze, end of frontier, coming of space, end of resources, coming of pollution, end of boundaries, coming of the internet. etc.

Cross dialectics as mechanisms for extinction.

Arian Age

Myths

Troy

Hermes

Ahura

Siva

Krishna

Uranus

Chronos

Zeus

⊗ Secularism  
and  
humanism

## THE AGES OF MAN

Many ancient traditions point to there being a sequence of ages, each age being more degenerate than the one previous. The Hindu tradition speaks of a series of Kalpas and Yugas between each of which the quality of life declines. The Greek tradition speaks of the successive ages of Gold, Silver, Bronze, and Iron. The Book of Daniel in the Bible refers to a similar decline from gold to clay. We may question whether these ages refer to actual successive periods of human civilization, (whose sequential decline runs counter to the present age's idea of progress), or whether the idea of decline originates in analogy to the process of personal ageing and degeneration that each individual encounters through life. In either event the idea of discrete ages fits well with the processes of time. In all ageing there appear to be discrete periods, plateaus of relatively slow change, separated by brief gaps of intense change.

In certain traditions, particularly the Egyptian, the ages of man have been tied to the precession of the equinoxes, a cycle of time lasting about 26,000 years. This cycle is customarily divided into twelve periods of about 2200 years, each period being named for a sign of the zodiac. While the length of a period may be calculable, (they may not all be equal), just when one period ends and the next begins is a matter of considerable speculation. Each period seems to be dominated by a theme which is instituted at the beginning of the period and is developed during the subsequent 2200 years. Each period also seems to make some profound contribution, some wisdom that transcends the involvements of its own time, and which is sometimes preserved for subsequent ages.

When this precessional view is adapted to recorded history, the record shows that we have been living in the age of Pisces. Some take this age to coincide with the Christian era, beginning about 2000 years ~~about~~ ago, (this identification possibly because of the Christian use of a fish symbol). But it seems far more likely that a new period, (say Pisces), began about 550 B.C.E. when the conceptual innovations of Lao Tzu, Confucius, Buddha, Maha Vira, Zarathustra, Second Isaiah, Thales, and Pythagoras all hit the world at the same time. It also seems reasonable that this period culminated with the work of Isaac Newton and terminated about 1780 C.E, with the revolutions in America and France.

If the present age began with the ideas of Locke, Rousseau, Paine, and Jefferson, these ideas were quickly followed by the conceptual innovations of Darwin, Faraday, Maxwell, Marx, and Mendelyev. And in this century with those of Planck, Freud, Einstein, Schrödinger, Jung, Gödel, Watson and Krick. Certainly a company comparable to that of 550 B.C.E. And as it took two millennia to work out the ideas of the sages of 550 B.C.E., it will probably take us two millennia to work out the impacts of our own "founding thinkers".

## LESSONS FROM TIME SPAN REVIEWS

In viewing the past 10 centuries, we see the principle of "to every action there is an opposite reaction" in operation. Opposing the forces of liberation and extension is the status quo, retrenching against all change which threatens it. From the tenth through the 16th century the chief institution of stasis was the Papacy. After the Reformation, the torch of stasis was held for the most part by various political institutions, although the church, protestant, catholic, and orthodox remained a fortress against change. .

*cf. Galbraith's quote*

We see struggle for power within the establishment as supportive of liberation, though unintended. **Fragmentation of the power establishment seeds liberation** from that establishment. [cf the cross dialectic] **Outside interventions** (e.g. Mongols and plagues) tend to **preserve the establishment**. [cf Judaism]

*— or is it extinction?*

**The greatest force of liberation is extension.** Intellectual, spiritual, technological, geographical, and cultural extensions, all seed intellectual liberation, spiritual liberation, and political liberation. The innovations of science, learning, and technology always challenge and destabilize existing institutions.

**Revolutions in general are not liberating.** They only displace the holders of power, not the power structure itself. The new leaders only replace the former oppressors.

**Liberation comes not from revolution but from extension.** While **sweeping liberation comes only from emergence** [virgin birth] i.e. from discontinuous extensions.

After any extension, the forces of stasis first try to destroy the innovation. If this fails they move to seize control of the innovation and establish a new stasis. Accordingly it sometimes takes centuries for the complete fulfillment of an innovation.

The course of history is thus a succession of stases, created on innovations, <sup>we</sup>entrenching against further innovations, being broken by fragmentation and power struggles which allow liberation from the stasis and empower continuing innovation.

We see this cycle of archetypes enacted on several time scales. The sweeping innovations of the sixth century B.C. overwhelmed all establishments, not only because the old were weakened by power struggles, but because the innovations came in as a radiant. They were many and diverse. **Establishments can successfully oppose but one innovation at a time.** When there are more than one the cross dialectic fragments stasis and liberates history.

We see a small example of this in the destabilizing effect of Perot on the two party system. Another example, Gorbachev was overwhelmed by the two drives one for democracy and consumer goods, the other for ethnic pluralism. He could have controled one, but the two together caused fragmentation. The USSR disappeared.

CROSSDIAL. W.P.W. 02/21/93

# CATEGORY CRISIS and the CROSS DIALECTIC

2 kinds of category crisis  
The first occurs within  
Aristotelian categories (T, F)  
When I am item which is  
with T and F or both T and  
The second type of category  
crisis occurs when two  
dyads compete, e.g. Am I  
pro-union, pro-slavery or  
pro-secession, pro-slavery or  
pro-union, anti-slavery  
pro-secession, anti-slavery

An identity crisis is inability to select a category in which to place oneself. A category crisis is that no category exists that fits the thing to be identified. Existing categories do not fit do not work. These crises are related to the two epistemological levels of framework construction and placing items properly in the framework. An identity crisis arises with difficulty in finding the proper place in an existing framework, a category crisis arises when the framework itself is defective, no longer supplying proper places for all items. A category crisis may also arise when two categories are split ~~is~~ split in two leading to a new alignment. The crisis arises over whether the old or the new categories are more important. This latter situation is here termed the cross dialectic.

Type 2  
category  
crisis  
called the  
cross-dial.

## NOTES ON THE CROSS DIALECTIC:

Stability and preservation of the status quo depend on maintaining Aristotelian dyads. A structure becomes stabilized around dyads, characteristics and their opposites, in groups and out groups, 'us and them.' Aristotelian two valued logic leads implicitly to adversarial relations which allow energy to stabilize in a dyadic configuration. An adversary, enemy, other, is essential to survival. However, such configurations rapidly become unstable and breakdown whenever a second dyad intervenes that divides both sides of the original dyad. This creates four groups and removes the situation from Aristotelian dyadism. Instead of one 'us against them' balance, there are now three struggles: the original 'us against them', struggle along the lines defined by the second dyad, and struggle over which of the two dyads is to be the more important. The introduction of the second dyad has produced a category crisis.

CAN BE  
DOWN  
ENTRANC  
INSTITU  
WITH A  
DOMINAN  
DYAD  
SHIFT

The 6-component dissolving [Jung was 8]

## EXAMPLES OF THE CROSS DIALECTIC:

Luther/the Papacy//Copernicus/Ptolemy

These two dyads resulted in the success of the reformation and the acceptance of the Copernican Theory.

COPERNICUS BROUGHT AN END TO THE  
PROTESTANT/CATHOLIC STRIFE  
BOTH WERE SEEN TO BE WRONG  
THE DOMINANT DYAD BECAME INTELLECTUAL  
INSTEAD OF RELIGIOUS

The Civil War in the United States  
Slavery/Abolition//Union/Secession

The slavery dyad was dissolved when South Carolina  
injected the secession dyad - the undoing of slavery

Lincoln's genius was in converting the two dyads into one, equating union with abolition and secession with slavery.

slavery issue replaced the union issue

World War I

Great Britain/Germany//Colonialism/Independence

World War I brought the colonial dyad to the front, and within 30 years colonialism was dead. In World War II, Indians fought with both Britain and Japan.

The Cold War

USA/USSR//cultural independence

When the issue of national independence began to override the communism/capitalism dyad, the USSR broke down and the cold war came to an end. The issues are still unresolved. For a spell Lithuania vs Russia was the dominant issue, subsequently economics again became the dominant issue and Communism was restored in Lithuania.

Red & White see 1994-36

1996: PAT BUCHANAN: POPULISM + CAPITALISM

YIN-YANG  
3 is both  
stabilizing  
& tripping  
and  
destabilizing  
into 3rd party

# CATEGORY CRISIS AND THE CROSS DIALECTIC PAGE 2

## ■ The 1992 U.S. Election

Republicans/Democrats//Choice/Life

The second dyad split both parties, hitting the Republicans the hardest. Another dyad affecting this election was the presence of Ross Perot. The almost predictable re-election of Bush, the economy notwithstanding, was altered by the presence of these additional dyads.

## ■ An example from physics

here/there ontology//everywhere/nowhere ontology

In Quantum reality definitive location of here/not here is out, replaced by an everywhere/nowhere dyad. This has resulted in the breakdown of classical physics and its worldview.

## SOME POSSIBLE FUTURE EXAMPLES:

- Israel/Arab States — { Palestinians - Israelis }  
Peace - Hardline
- economic unions//cultural pluralism this is already a cross dialectic
- straights/gays a second dyad here could result in the breakdown of male dominance
- USA melting pot Dominant culture and language//cultural pluralism
- Book of Job good, therefore rewarded --> rewarded, therefore good
- The Church Today Fundamentalism/"Jung"//Sectarianism  
CHARISMATICS PROTESTANT/CATHOLIC

## ■ THE THOMAS SUPREME COURT HEARINGS

BLACK/WHITE//MALE/FEMALE

also CONSERVATIVE/LIBERAL

LIFE/CHOICE

SEVERAL DYAD SHIFTS

## 1996 Presidential Election

Past - Future

Choice - Life

Budget - Care

Is the cross dialectic a device for extinction?

2008 Election of Obama



## AGES OF AGES

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AGESI, WP6

96/09/05

SCRAPS

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We are not clear on the nature of the extinction that took place in the sixth century B.C.E., but we can see some of the extinctions taking place today.

World War I, end of kings, coming of democracy, end of faith, coming of science, end of church, coming of ?, end of plenitude, coming of squeeze, end of frontier, coming of space, end of resources, coming of pollution, end of boundaries, coming of the internet. etc.

Nietzsche's "God is Dead"

Arian Age	Myths	Hermes	Ahura
	Troy	Siva	
		Krishna	
Uranus			
Chronos			
Zeus			

# EXTINCTIONS AND RADIANTS

The temporal pattern that extinction must precede radiant may not be completely accurate. In the cretaceous-tertiary case where the extinction was caused by the intervention of an outside agent, an asteroid, it appears that extinction clearly preceded radiant. However, there is evidence that dinosaur termination was in process and mammalian life existed prior to the asteroidal impact. The outside agent could more accurately be described as catalytic rather than purely causal, speeding up a process that had already begun to take place, and which probably would have been effected over time even without the asteroid.

When we look at extinction/radiants in human history, we see certain catalytic events occurring but never a single catastrophic event to which extinction could be unequivocally attributed. For example, World War I could not be considered as causal of the extinction/radiant taking place in the twentieth century, but it was certainly catalytic. We see rather that the innovations of the radiant are themselves causes of the extinction. Examples are Darwinism, relativity, quantum reality ... challenging and replacing creationism, newtonism, objective realism. World War I played a catalytic role in accelerating the development and acceptance of innovations, but was more symptomatic than causal.

Taking the view that an extinction/radiant is a complex interplay of untested emergent innovations and established adaptive traditions, abetted by catalytic events, let us put in juxtaposition the e/r of 600 B.C.E. and that of today.

## **The Extinction/Radiant of 600 B.C.**

First we look for catalytic events, that disequilibrated the established social orders of the time. An innovation that appears both catalytic and causal was the spreading of writing with the invention of alphabets that took place about a century prior. This single development, changing oral traditions to written ones, is perhaps the central hallmark of the "Piscean Age" extending from 600 B.C. to the present. Oral traditions were not terminated, many oral lineages persist to this day, but the torch of knowledge was passed to the written word. (And today the torch is being placed to books themselves.)

There were two important results of the writing revolution:

First the erosion of proprietary knowledge. The mystery religions, the hermetic, the occult, all lost ground to the open, the communicable, the testable. Magic was replaced by science and priesthoods by academicians. Writing had the effect of democratizing learning, challenging authority, and discrediting

EXTRAD.WP6

96/10/22

elites. It effected a clear distinction between myth and history, between fantasy and fact, between imagination and reality. The world was seen not to be capricious, but lawful. These innovations began some 2600 years ago but are still working themselves out.

However, there was another result of transference to the written word. It had the effect of truncating knowledge. Only that which was expressible in vernaculars, that which could be communicated to and by everyman was of value. "Higher" knowledge was denigrated and then denied.

Second, was the transference of divinity. No longer could the ruler, the pharaoh, be the possessor of divinity. Mortality and divinity were separated. Either the ruler was not god or we all had the same immortality he claimed. Both views prevailed. However, the old view held on in proclamation if not in belief. The Caesars claimed divinity. O.K. if it stabilizes the state, make it official belief, but personally we don't believe it. The idea did not die easily. It continued not as the divinity of the ruler, but as the divine right of ruler. Most of this was put to rest with the French Revolution in 1789, but one anachronistic vestige of the divinity in a ruler was proclaimed in 1870 when Pope Pius IX pronounced papal infallibility.

Some specifics of the radiant:

DATE	PLACE	PERSON	INNOVATION
630-553	PERSIA	ZARATHUSTRA	GOOD AND EVIL
624-545	MILETUS	THALES	SCIENCE
611-546	MILETUS	ANAXIMANDER	MATERIALISM
604-531	CHINA	LAO TZU	TAO
600-529	MESOPOTAMIA	CYRUS	EMANCIPATION
599-527	INDIA	MAHAVIRA	AHIMSA
581-497	SAMOS	PYTHAGORAS	MATHEMATICS
563-483	INDIA	ŚAKIMUNI	DHARMA
551-479	CHINA	KUNG FU TZE	ETHICS
544-483	EPHESUS	HERAKLIDOS	TIME
C 540	ISRAEL	DEUTERO ISAIAH	MONOTHEISM

Notes: The Tao may be considered the path of the cosmos; the Dharma, the path of life. Ahimsa is non-violence. Pythagoras did not invent mathematics, he first recognized its abstract power. Heraklidos discriminated linear (historical) time and cyclical time.

MOST SIGNIFICANT DISCOVERIES  
CONCEPTS OF THE LAST 150 Years INNOVATIONS

The Extinction/radiant of the present.

DATE	PLACE	PERSON	INNOVATION
	VIENA	FREUD	PSYCHOANALYSIS
		PLANCK	QUANTUM M DISCRETE
		EINSTEIN	RELATIVITY
		DIRAC	QM
		FORD ?	MASSPRODUCTION Assembly Line
		SHANNON	INFORMATION
		SZILARD	INFORMATION
		BOLTZMAN	ENERGY
		MAXWELL	EMW
		BOHR	QM
		HERTZ	EMW
		DARWIN	EVOLUTION
		TURING	COMPUTERS
		VON NEUMANN	COMPUTERS Game TV
		GÖDEL	MATH Logic
		WRIGHT BROS	FLIGHT
		BECQUEREL	RADIO ACTIVITY
		WATSON & CRICK	DNA
		GODDARD	SPACE
		HUBBLE	COSMOLOGY
		SCHRODINGER	QM
		HEISENBERG	QM
		MANDELBROT	FRACTALS
		GANDHI	POLITICAL Shelling

WRAPPERS UP<sup>11</sup> VS. INNOVATORS. DEDIREND DISCONTINUITY - DISCRETE  
CAMPBELL, HUSTON SMITH,  
IT IS GROUPS RATHER THAN INDIVIDUALS.

Not Social, Not Spiritual - All Material or Conceptual  
No Social or Religious innovation

Poincaré Chaos Theory  
but manipulation per semantics  
rather than beyond

Schumacher?

Contrast with G.O.O.B.C.

1900-

# THE EXTINCTION/RADIANT OF 2000 AD

The science - mathematics initiated in 600 BC  
→ dominance in 2000 A.D.

An example of selection.

600 B.C. Spiritual, social, ethical  
2000 A.D. Scientific, Mathematical Technical

What really shapes an age?

Is the new paradigm to be technology?  
deity

Being born

Symmetry, vs Topdown and Bottomup		discrete replacing continuous and contiguous
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*Can we project*  
ourselves into the viewpoint of the supposed gods who control the destiny of the Earth.

First, let us note that this is not a unique type of happening. We are living in a time in which many are proclaiming the end of an age and the beginning of a new age. The terms New Age and Aquarian Age are household words, although no one knows exactly what they mean or can assign specific dates to their beginning. Some of the "prophecies" filling the air these days:

1) Millennialism

In 1000 A.D. a fever of anticipation swept Christendom. The zeros in the date brought on many prophecies. We can understand this. We even feel something special is happening when several zeros come up on our car's odometer. The end of the first 1000 years had seen the completion of the Christianizing of Europe with St. Olaf's mission to the Scandinavians and St. Vladimir's mission to the Russians (988). Something very special was about to happen--perhaps the Second Coming.

Today, as the year 2000 approaches it is the same. But there are other anniversaries:

The 500th anniversary of the the discovery of America 1492-1992.

The 200th anniversary of the Constitution of the United States 1787-1987,

There are Second Coming Prophets and Prophecies too.

Benjamin Creme reports that the Christ has returned and is living in East London, and waits only the proper support of the media to make the announcement.

Claire Prophet who is in touch with St. Germaine and the Hidden Masters announces January 1, 1987 as the critical date and warns all of her people to be out of Southern California by June 1, 1987.

The most pervasive millennialists are those of the 'Religious Right'. (see Convergence, Spring 1987) These people not only believe we are in the last days as evidenced through their peculiar interpretations of the Book of Revelation in the New Testament. They even feel that nuclear war is to be welcomed because it is the Armagedon of the Apocalypse. There will be a great tribulation of seven years of convulsion, during which God will unleash his wrath on unbelievers ending in the Great Battle of Armagedon in which the USSR will be totally destroyed. But before the fire and brimstone begin there will be what they call the "Rapture" in which the 144,000 righteous will meet Jesus in mid air and be saved. After the destruction they will return with Him and rule for 1000 years in His Kingdom which will have no unbelievers, no atheists, no gays, and no secular humanists. Jerry Falwell says, "Born-again Christians should not fear the coming war with Russia. If you

know the Lord Jesus as your Savior, none of this should bring fear to your heart, because we're going up in the Rapture before any of it occurs."

Then there are the prophecies of Nostradamus and Edgar Cayce fortelling imminent catastrophic occurrences. Nostradamus, writing over three centuries ago, fortells the destruction of the City of Paris in the 1990's by fire from the air, delivered by a people who live in Central Asia. Cayce predicts the beginning of the end when certain geophysical events--the eruption of Vesuvius or Pelee occur. The East and West coasts of the United States will be inundated and the pole itself will be realigned.

The Hopi also have prophecies fortelling the end of this world. Three earlier worlds were destroyed when corruption made them unviable. The present world has also become corrupt and will now be destroyed. Only those people who return to their original teachings will escape destruction. On August 7, 1970 Hopis met at Prescott, Arizona to announce the coming end of an age.

Finally, the special prophecies from which the Harmonic Convergence takes its inspiration are those of the Nahuatl peoples of meso-America, the Olmecs, Mayans, Toltecs and Aztecs, which describe and even give dates for the end of the world. It is these prophecies that have been amplified and publicised by Arguelles and his colleagues and which we shall examine in more detail shortly.

#### THE HISTORICAL EVENTS

Prophecies and anniversaries aside, recorded history, and especially current events give credence of themselves to the notion that unprecedented change is taking place.

When we view the historical evidence for the several changes in world view and their consequence, we find a remarkable "radiant" occurring about 600 B.C. It is an amazing phenomenon that such great teachers and innovators as Lao Tze and Confucius in China, Mahavira and Siddharta in India, One of the Zarathustras and Cyrus in Persia, the Second Isaiah and compilers of the Old Testament in Judea, Pythagoras and Thales in the Mediterranean, and perhaps one of the Quetzalcoatl's in Mexico were all alive and teaching at the same time. This epoch is really the beginning of the world as we know it. Our religions, our sciences and our political institutions began to take their present forms at this time.

Several subsequent sub-epochs mark major changes in our world views. The foundings of Christianity and Islam, and more recently the spectrum of cultural events converging on the present time. The great changes clustering about 1500: Gunpowder, navigation, printing, Copernicus, Columbus, Luther. The discovery of America, the Reformation, the beginnings of modern science. Another great

sub-epoch occurred early in this century: Radioactivity, Relativity, Quantum Mechanics, Planck, Einstein, Schrodinger, and the outward manifestations: the automobile, aircraft, and radio. And on its heels, another sub-epoch in the 40's: TV, super drugs, the Bomb. And another in the 60's: Space, the pill, computers. All with imperatives revolutionizing our life styles and worldviews.

But what is inescapable is the increasing rapidity with which these epochs of change occur. (And needless to say we have not kept pace with their assimilation nor with their implications.) A plot of these epochs against time shows that they are converging on an 'end point' whose exact date is not precisely definable, but which is clearly located within the next decade or so.

The present year has taken on unmistakable symptoms of departure from 'business as usual'. This seems to be the year of unravelling and shredding. There are many examples:

- Character collapses in secular and religious leaders
- Shredding of traditional values and morals
- Escalation of terrorism--private and public

Transportation seems to be unravelling as well. On the airlines, once on board, equal time for in the air and for on the ground. On the freeways, too fast- a ticket, too slow- a bullet.

And nature is getting in on the act as well. There is the totally incomprehensible record high temperature of the water in one of the great lakes, and the mysterious and possibly dangerous shredding of the ozone layer in Antarctica. The planet wide exponentially escalating death of trees. Signs of a major and perhaps precipitous climatic change. And then there are AIDS, drugs and the bomb.

There is no question that wild things are happening and happening in a highly accelerating manner. While we might not be able to perceive all of these events, we are all aware from what we do perceive in our own communities that things about us are visibly unravelling.

There is thus both historic and current event evidence that we are approaching an "eye of the needle", and it is not surprising that any type of prophecy that speaks to this condition is looked on as being confirmed by what is happening.

#### A PERSONAL ASIDE

Before looking at the Mayan prophecies and the ideas behind the Harmonic Convergence in detail, I feel I should say a few words about my own history in connection with this area. I have been interested in the pre-columbian meso-American peoples and their cultures since I was a boy. One of my earliest projects while still in grammar school was an exposition of the Aztec Calendar Stone with which I had become fascinated on a trip to Mexico City in

## SOME FORECASTS for THE 21<sup>ST</sup> CENTURY

The Barons have finally completely subdued the king. The long struggle, dating back at least to Magna Carta, 1215 A.D., has now been decided in favor of the Barons [read Corporations]. Consequently, Power, the primary concern of kings, has been replaced by Profit, the primary concern of Corporations. Future wars will not be fought for territory or for national interests<sup>1</sup>, but for the maximization of profits. The principal weapons in the coming century will not be cannons and men, but money and spin. Tarriiffs and immigration control, practices supportive of kings, are giving way to free trade and open immigration, practices supportive of corporations.

**What about the peasants?** [read common citizens ] **What have they to say about all of this?** Answer: What they have to say doesn't matter. **But what about the gains over the king that the people have acquired in the past 200 years?** There has been a deal by which the king has been paid off but for appearances pretends to rule. Actually the king is under orders from the barons [per lobbyists]. The people's "gains" have been abrogated. But they have the illusion that appeal to the king or a new king would restore their gains. The basic fact is that the king is no longer relevant. **But what about people when they have no voice?** They may take to the streets, to protest such things as job loss, homelessness, poverty, pollution, gross imbalances in income; and the extremists among them may become terrorists. But none of that will matter.

**And how do you think this will work out?** That will ultimately depend on how the corporate spin doctors can frame the issues. But at this point the likely scenario is that there will be a "global civil war", waged within various countries between the international corporate establishment and the protestors. The protestors can be easily subdued, but they may resort to destruction of capital equipment, from factories to the internet. A lose-lose situation. Another scenario, the spin doctors may be able to divert the class conflict into racial warfare, as we have seen in Africa, tribe against tribe, and in the Balkans, ethnic group against ethnic group, or possibly spin the conflict into religion against religion. On the other hand this may all end up with some strange and unlikely alliances. The issues have not been firmly framed at this time. **And what do you feel are the basic issues?** There are several, including some that are contradictory. For one, people want to retain their cultural identity for they still possess considerable xenophobia. Another is the rich/poor income ratio. Another is that of access to the earth's material and intellectual resources [medical, technological and scientific]. But I believe the most basic issue is being ignored by kings, barons, and peasants alike: That which is happening through their actions and inaction to the earth itself.

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<sup>1</sup>We have already seen this in the 1991 Gulf War, where several nations, unlikely allies, joined under an injunction issued by international corporations to protect their access to energy. Also it was an economic rather than a military victory ~~that~~ <sup>that</sup> ended the Cold War. A "potlatch" strategy destroyed the side with the weaker economy. ~~that~~

## FORECASTS: THE 21<sup>ST</sup> CENTURY

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And the  
Weapons  
is no longer  
troops & guns  
but  
money  
and spin

Changed on 9-11

What about the peasants? [read the hoi polloi or citizenry] What have they to say about all of this? Answer: What they have to say doesn't matter. But what about the gains over the king that the people have acquired in the past 200 years? There has been a deal by which the king has been paid off but for appearances pretends to rule, but is under orders from the barons [per lobbyists]. The people's "gains" have been abrogated. But those few who have a voice have been mollified by being given a slim slice of the corporate pie. But what about those who have no voice? Internationally they are taking to the streets<sup>1</sup>, protesting such things as job loss, homelessness, poverty, pollution, gross imbalances in income; in short being denied access to those resources which they feel they have a right to share.

And how will this work out? That will ultimately depend on how the corporate spin doctors can frame the issues. But at this point the likely scenario is that there will be a "global civil war", waged within each country between the corporate establishment and protestors. The protestors can be easily subdued, but they may resort to destruction of capital equipment, from factories to the internet. A lose-lose situation. Another scenario, the spin doctors may be able to divert the conflict into racial warfare, as we have seen in Africa, tribe against tribe, or in the Balkans and in parts of Asia, ethnic group against ethnic group, or religion against religion. But again this may all end up with some strange and unlikely alliances. The issues have not been firmly framed at this time. And what do you feel are the basic issues? There are several, including some that are contradictory. For one, people want to retain their cultural identity and they still possess considerable xenophobia. Another is the rich/poor income ratio. But I believe the most basic issue is that of access, access by all to the earth's material, intellectual, medical, technological and scientific resources.

<sup>1</sup>The protesters as well as the corporations appear to have bypassed the king.

Potlatch in the case of the Cold War was  
gift to the respective militaries

ILLUSION  
THE FALLACY IS THE KING STILL MATTERS

We are living at the end of an age. An age that began some 2500 years ago during a time in which Lao Tzu, Kung Fu Tzu, Mahavira, Guatama, Zarathustra, Second Isaiah, Thales, and Pythagoras were all alive at the same time. The seed concepts introduced by these and other contemporary intellects framed, directed and supplied the paradigms for the ensuing age. It was the time when reason replaced the gods and order replaced caprice. It has been called the Piscean Age.

But more accurately, we are not living at the end of an age, but in the overlap or verge between two ages, one now being born, the other being phased out. A verge is not defined by a specific date, but is spread over many decades or in the case of some parameters over centuries. In a verge between ages the seed paradigms that frame the new age are sown, and in subsequent years these seeds grow, their fruits are harvested, and their variations explored. But at the onset of a verge, as new seeds begin to appear and begin to push against prevailing ideas, there is a period of backlash, the old ways trying to stamp out the new in order to survive. We are in the midst of such a period as the twenty first century begins.

Is it premature to ask, who are the Lao Tzuses and Thales of the new verge? And what are the seed concepts and new paradigms entering the world at this time? We readily answer: it is those thinkers and ideas that challenge precedent. We go back as far as Copernicus, and then follow with Newton and Darwin as sowers of new concepts. But in reality their concepts were merely softening the ground for the truly innovative seeds that were yet to come. The real departures from the empiricism of Thales and the logic of Aristotle began to emerge in the new physics, with the space-time of Minkowski and Einstein, and with the quantization of Planck and Schrödinger; began to emerge with Gödel's limits to axiomatics, and with the codes of Wolfram and the drawings of Escher. The inference at this time is that a new rationality will replace the consistency-boxed logic of tradition, that a new empiricism will admit non-repetitive, rare and unique phenomena and discover ways to allow critical consideration of more that has been experienced.

It follows that a new epistemology, built on the new rationality and new empiricism, will result in a new ontology. We will see the world as differently as did Aristotle from Homer or Chuang Tzu from Wu Wang. And out of the new ontology will evolve a new axiology. Our *values*, options, priorities, and choices will change. We will discover alternative answers and solutions to present problems, be led to new questions and problems, and encounter hitherto unsuspected mysteries. All of this will unfold within the context of the struggle of old-think to survive. The new will be opposed in every way, ignored, ridiculed, denounced, and suppressed. Diversions of resources and energy will be employed to sustain the status quo. This is the archetype of passage through a verge.

But we must not judge the passing age by its obsessive actions to survive during its death throws. Rather, we honor its past achievements and its contributions to the construction of the launch pad on which we now stand. Knowing both the successes and errors of the passing age will help guide us through the verge.

TRENDS01.W60

DISK:

December 15, 1993

### THE EMERGING ISSUE OF THE COMING DECADES

There are two contravening tidal forces sweeping global society at this time. The first is the drive for economic unity and universal access to goods and services. The second is a retrenching of cultural identity and survival in the face of the economic homogenization. These two trends contravene and lead to the questioning in many quarters of the assumptions of capitalist dogma that if we are to have the benefits of technology and industrialization we must do it "our way". Every nation, institution, and group that seeks to participate in the global economy is told it must adopt the capitalist value systems and methods. The forcefulness of the capitalist drive has been multiplied many fold by the demise of the only alternative economic structure--the Marxist-Leninist. While Marxism-Leninism was deeply flawed from the outset, it served the purpose of holding unrestrained capitalism in check and forced it to moderation. With the disappearance of the USSR, capitalist forces have run amok and launched a program of replacing social and human values with those of maximizing profits and efficiencies (e.g. downsizing) without regard to the side effects. "Winning" the cold war has been interpreted as our system of profits-uber-alles is both the right system and the best system. The failure, both economically and socially, of the Marxist-Leninist brand of socialism, has removed all other species of socialistic structures from the field. It will be well into the 21st century before workable rivals to the global capitalism, that is now taking over, will be able to emerge. Meanwhile, we will see opposition mislead into taking on the forms now manifest in Iran, Bosnia, and Russia--fundamentalism, ethnic purism, and fascism.

Downsizing, mergers, destruction of unions, making technological innovation an idol, legitimizing unrestrained greed, all serve to destroy individuals and social institutions. Drugs, alcoholism, crime, are the backlash <sup>by individuals</sup> of the social destruction wrought by such unrestrained capitalistic values.

There is a growing worldwide reaction--confused, unorganized and ununified--to the social and economic destruction taking place. Islamic fundamentalists reject the technology-capitalism equation. In this country, opposition centers on such visible items as NAFTA. In the former Eastern bloc countries, rush to join the Western system has generated deep suffering and a turn toward nationalistic fascism. The counter drive toward nationalism and cultural protection is explicable in part as defence against the capitalist value system. <sup>Misguided. Problem not trouble but technology</sup> <sub>Zapatistas</sub>

The psychological destruction wrought by unemployment, consumerism, and nowism has robbed whole peoples of self-esteem, meaning, and vision.

# PROTEUS PROTEUS PROTEUS

## PROTEUS Proteus PROTEUS

### PROTEUS

Myth tells us that PROTEUS [aka Nereus] was a minor sea divinity who possessed great knowledge and insight but who would never disclose his learning unless bound securely with chains. And when bound Proteus would assume a spectrum of forms and shapes, raging beasts, fire, flood, terrifying specters ... until he perceived such transformations were useless to escape the chains. Then Proteus would resume his natural form and answer the questions asked of him.

We have entered a period of time, a distinct new age, whose proper appellation could well be the **Protean Age**. Nothing is truly what it appears to be. We live in a culture where image is more important than substance or essence. And in a world in which location, position, and direction have lost their fixedness and even the relative has lost relevance. Terrorists have transformed the traditional warfare of force against force into a game of random targets, with random weapons, at random times. With what chains can this protean form of warfare be bound? And Corporations have structured a "globalization" that can instantly send and withdraw money, energy, and information to and from any region on the planet. With what chains can this protean routing and concentration of wealth be bound?

Perhaps the answer to both the terrorists and the corporations is a protean response. Let the people themselves become protean. Let us no longer wear but one hat, have but one identity. Let us switch our allegiances not only between pro and con, but to innovative ~~and~~ alternative forms. Put the pollsters and politicians in doubt. Diffuse their focus on us/them, on their being but one voice, on their being but one overriding agenda. Reject the picture the spin masters have framed for our consumption by repeatedly raising alternative considerations. As in the myth, to obtain the solution, we must put the chains of commitment around the issue and then have the courage to consider a plethora of alternate formulations in order to acquire the answer,

The web  
allows a  
Protean  
Peasantry

A salutary side effect, if we ourselves become protean and try on the other fellows' shoes and wear many hats, is that we will not only become more tolerant of differences, but will come to realize that Pogo was right, "the enemy is us". Even more than that, in honoring personal diversity we paradoxically create community. In integrating our individual uniqueness we create a society that is united but not uniform, diversified but not fragmented.



HIST

# EAST IS EAST AND WEST IS WEST AND THE TWAIN HAVE MET IN CALIFORNIA

Hva

The descendants of the Celts driving west met the descendants of King Wha driving east at Promontory Point Utah in 1869. Both then came to California.

Two journeys that began in the fjords of Scandinavia ended in California, completing a circling of the earth. One group of Northmen, the Varangians, went east across the Baltic, down the great rivers of Muscovy, across the steppes, to the Pacific, and with the Dane Bering to Alaska. They did not halt until finally they reached a river they called Slavianska, the Rio Russo, now the Russian River in Sonoma County, California. The same Northmen went west, twice conquering the British Isles, first as Danes, second as Normans. After preliminary drives to Iceland, Greenland, they came to Vinland, now called America. Six centuries later the descendants of the Normans came again to America this time to stay and to push west until they came to the same Pacific. They raised a flag of independence in Sonoma while their distant cousins were selling their holdings at Fort Ross. The Northmen had encircled the world.

But all of this is only a prologue to the real meeting of the East and the West that is now taking place in California. It is as though two great cultural waves have clashed and the aftermath is the emergence of a great synthesis, perhaps the greatest since first century Alexandria when Greeks, Romans, Persians, Hebrews, and Egyptians melted together their heritages into the alloy we now call Western Culture. Today in California the Dharma has arrived from Tibet, Shingon from Japan, Dao from China, Orthodoxy from Alaska, Romanism from Mexico, Protestantism from Oklahoma, Judaism from New York, Poma Indians and other tribes already here, and scientific empiricism from local labs. In this modern Alexandria, a new melting pot has been ignited. One encounters the colors of many splinter sects surfacing on this cultural brew. But what the final alloy itself will be it is too early to say; all we can definitely say is that the change will be as sweeping as that of 2000 years ago.

*A New Culture is being born*

## SONOMA COUNTY CALIFORNIA

This is a very special part of the world where, like Alexandria<sup>ic</sup> of old, a confluence of cultures is taking place. When I face East, I see the Flag of the Bear Republic raised by those who came here bringing their traditions of liberty and freedom. When I face South, I see the northern most missions erected by Spaniards bringing universal religious messages. When I face West, I see the settlements of the Pomo and other natives who have long known and treasured the sanctity and magic of this land. When I face North, I see Mount Saint Helena where the Russians symbolically raised the cross of Saint Vladimir. When I look up, I see the hill of the Noetic Institute, founded by astronauts returning from the moon and dedicated to the exploration of new perspectives and visions for all mankind. When I look down, I see the soil that Luther Burbank felt to be the most fertile of this entire planet. But all of this does not begin to grasp the visions and energies that are emerging here. While the car and truck based culture is still the dominant one, there are intervals when we inevitably glimpse the power and profundity of what is being born here.

## SOME THOUGHTS ON THE IDES OF MARCH

Ab Urba Condita, the founding of Rome, was on the 21<sup>st</sup> of April 753 B.C. Since there was no year zero, the present year 2003 is the year 2756 ab urba condita.

In the year 56 B.C., 2059 years ago, three men, Julius Caesar, Cnaeus Pompeius, and Marcus Licinius Crassius, met at Lucca to decide the future of the world. This so called First Triumvirate divided the world between them. Caesar taking Gaul, Pompey taking Spain, and Crassus taking Syria. This was the beginning of the end of the Roman Republic and the inception of what was to become the Roman Empire.

Tomorrow again three men, George Bush, Tony Blair, and Jose Aznar will meet to decide the future of the world. This modern Triumvirate, like its predecessor, is ignoring the will and laws of their republics and is thinking about an empire. Yes, history does repeat itself. And if it continues in the same archetype, we will see spreading disagreement and violence.

And this particular day marks the anniversary of the assassination of the first member of the triumvirate. Caesar's death left the power of Rome up for grabs with multitudinous demagogues, politicians, and war lords competing for control. History tells that only after decades of wars was an imperial order established. Today the world is at a similar threshold with the possibility of decades of wars before peace and order can be established.

It is often said that history is biography. Certainly history is interwoven with the biographies of men lured by power, but it also seems to be interwoven with certain archetypes. Perhaps history is less biography, and more a script that is replayed by different actors playing identical parts. The parallels in events that are centuries apart are striking. Is the inference that we are really not in charge as we like to think, but that we are pawns in some cosmic chess game between players whom we cannot identify, but only identify with? Or is the inference that we must continue to repeat the past until we have perceived its lessons and assimilated them? If this is the inference then we are in a race between ~~ev~~ learning and ~~ex~~ extinction.

JULY 29, 2000

## THE NIZAM'S NAVY

Many years ago (1959-1960) I accepted a mission to serve as a consultant to the Government of India to assist in the establishment of a new astronomical observatory in Andhra Pradesh in the deccan. Our center of operations was Hyderabad and our initial task was to find the best site in the vicinity for the observatory. Hyderabad was the capital of an Islamic principality which was a Muslim island in the sea of Hindu India. It had been ruled for many generations by Muslim princes bearing the title of Nizam.

Some of the Indian astronomers with whom I was working were friends of the Nizam and had received an invitation to visit his palace. I was included in the invitation and considered myself most lucky to have a rare opportunity to visit this elegant *dwelling* ~~place~~. Indeed, it turned out to be a building right out of the Arabian Nights filled with colorful tapestries, marble screens, thick carpets, and ornate lamps. But one room seemed out of place in all of this magnificence. It was bare except for a solitary chair in the middle. But on the four walls were hung <sup>a dozen or so</sup> ~~two or three dozen~~ paintings whose subject matter seemed entirely unrelated to the rest of the palace: Paintings of turn of the century pre-dreadnaught warships. No one present had any idea what the paintings were about, but had been told that the father of the present Nizam used to sit for hours in that chair and meditate.

Being an old naval person, I was most interested in inspecting the paintings. They were of a sea battle between vintage ironclad battleships. Some flew the blue cross of St. Andrew indicating their belonging to the Czar's navy, others flew the red rising sun of the Mikado's navy. These were paintings that the Nizam had commissioned that recounted the May 27, 1905 battle of Tsushima in the sea of Japan. In this historic battle during the Russo-Japanese war, the Russian Baltic fleet had steamed half way around the world only to be destroyed in the Straits of Tsushima by Admiral Togo's upstart navy. Why did this sea battle intrigue the Nizam whose domain did not possess an inch of sea coast? No one present had ever heard of Tsushima, so there was a puzzle here. Later I tried ~~by myself~~ to put the jigsaw pieces together *myself*.

The Nizam, though respecting the British, along with most of India wanted them out. But there was a mind set throughout the East that the Western colonial nations were too powerful to be opposed successfully by military force. (The unsuccessful Sepoy mutiny of 1857 had affirmed this mind set in India.) Then came Tsushima. Japan, a nation that had been living at a feudal level for centuries in 40 brief years of modernization could take on and decisively defeat a major colonial power. Here was a revelation of hope, light at the end of colonialism's tunnel. And, indeed, it was Tsushima in 1905 that initiated the subsequent unraveling of colonialism.

The Nizam who sat in the chair and contemplated the implications of Tsushima<sup>1</sup> did not live to see his dream fulfilled, but he had accurately perceived the importance of the event. Of course the end of colonialism was hastened by two world wars which were fought in large part over possession of colonial empires that would shortly be dissolved by other forces. Colony by colony disappeared from the empires of Britain, France, Holland, and Portugal. [Spain had lost her empire in America in the 19<sup>th</sup> century, Germany lost hers in the first world war.] The final dramatic events marking the end included helicopters removing American officials from roofs in besieged Saigon [Now Ho Chi Minh City], and a simple yacht sailing out of Hong Kong harbor carrying the last British governor and the heir to throne of the empire on which the sun once never set.

Today colonialism is surreptitiously re-emerging under the guise of global trade, (NAFTA, etc.) This neo-colonialism differs from the old in that its base is ~~the~~ <sup>corporate</sup> instead of ~~the nations,~~ <sup>national</sup>

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<sup>1</sup>Curiously Japan misunderstood the avalanche it had released at Tsushima. It felt that its victory was a matter of its replacing another colonial power, and not until WWII did Japan perceive that colonialism itself was over. But the United States has still to digest Vietnam. It has also misunderstood the message. In deluding itself that it was fighting communism it missed the fact that it was really waging an anachronistic fight to preserve colonialism.

## THE YELLOW PERIL

President Theodore Roosevelt and Kaiser Wilhelm II had one thing in common: fear of the Yellow Peril. The United States ordered the Oriental Exclusion Act [1907], Kaiser Wilhelm conceived of a painting, executed by Hermann Knackfuss which depicted St Michael calling the West to unite against the threatening power rising in the East. But the many factors that lie at the root of the notion of a Yellow Peril have not been fully clarified even by April 2001 as we welcome back 24 Americans forced to land their "surveillance" plane at a Chinese airport.



The United States has been particularly infected with this fear since the time when Chinese laborers were imported to build the railroads that connected our two coasts. We readily rallied to the Kaiser's summons by participating in the suppression of the Boxer Rebellion in 1900. After a few decades, the attack on Pearl Harbor following U.S. provocations of Japan in 1941 reaffirmed our fear of the Yellow Peril and frightened us into violating our own Constitution by interning American citizens of Japanese descent. Then for very unclear reasons we engaged in a war in Viet Nam and at the present feel it imperative to maintain a strong military presence in the far East.

I believe that the fear of the Yellow Peril had its origins with the colonizing western powers' discovery that the Chinese and Japanese could not be subdued as had been native Americans, Africans, Indians, Southeast Asians, and the aborigines of Australia. Though resistance to colonialism was encountered everywhere, only in China and Japan did the colonial powers finally meet their match. [Japan's destruction of the Russian fleet at Tsushima in 1905 was the beginning.] However, the realization that colonialism was over took more than a century to soak into the minds of Western political and business leaders. [And it appears, even after the Viet Nam experience, when the Americans told themselves they were fighting communism, and the Viet Cong were fighting colonialism, that there still are some in Washington who have not grasped the facts: Colonialism, both economic and military, is over, done, finished.]

However, westerners are not the only ones who have not grasped the evolving picture. The Chinese, who are in the midst of reincarnating into a new culture, are also uncertain about who they are and what they wish to become. Since Yen Fu (c 1890) translated into Chinese the principal western scientific and philosophical writings, they perceived that what the West was

4/4/6

about was power and wealth and to survive against the West its values and practices must be emulated. The wisdoms of Confucius, Lao Tzu, and the past were debilitating and must be revoked. Hence the utility of Marxism. Here was a Western doctrine made to order for denigrating and obliterating the past. The West does not perceive Chinese Marxism correctly. It is not an ideology or vision of the future, [as it had been in the Soviet Union], it is a tool for liberation from the past, just what China needs to move into the future. So away with the past, be it Buddhism with its strongholds in Tibet, or Falun Gong with its echoes of Tai Ping, all are threats to the new incarnation.. The West expresses concern about Chinese authoritarianism and centralism and attribute these to Marxism. Wrong! Adherence to the principle of central authority is not a Marxist innovation it is an age old Chinese tradition.

While China is active in seeking to escape the limitations of its past traditions, the West, in spite of rapid technological change, is locked into certain economic and cultural traditions that weaken its position for the future.<sup>1</sup> No longer is power a matter of relative numbers of divisions, aircraft carriers, nuclear bombs or missile submarines, as in recent wars. With technological obsolescence occurring in a matter of months, not in decades as in the past, the future belongs to those who are most innovative in both invention and implementation. Who will be first on the block with the new concepts and devices? This means it belongs to those societies that are best educated and that have the best modes of information exchange. But perhaps the most critical factor will be the ability to perceive what is current and significant in the midst of rapid change. Societies locked into traditions cannot do that. Indeed, the escape from old traditions will determine who dominates the future. Who understands this better, China or the West?<sup>2</sup>

The Yellow Peril has always been perceived as some kind of threat, so what is the real nature of this threat? The specifics will not be known until the new China finally emerges. But whatever the details, the Yellow Peril will consist of the challenge of a competent competitor and innovator in every area of social order: In commerce, in science, in technology, in military power, in government, in social justice and welfare, in art, in literature, and even in philosophy.

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<sup>1</sup>For example, the incorporation of the internet into the tradition of profit making, as against free exchange of information. The new global game is innovation and since ownership of information is restrictive of innovation, those societies that can transcend proprietary views of information will move ahead of those who limit the flow of information by toll gates of profit.

<sup>2</sup>The paradox for China lies in that the central authority which is seeking to overcome the shackles of tradition will not demolish the most inhibiting of Chinese traditions: Centralized Authority itself.

HONGKONG.WP6

June 30, 1997/July 1, 1997

## THOUGHTS ON VIEWING THE TURNOVER OF HONGKONG

The symbolism contained in the lowering of the Union Jack and the raising of the Red Flag of the People's Republic of China carried many messages and portents going far beyond the turning over of Hong Kong.

- The ceremony was the ritualistic proclamation of historical fact. It, indeed, celebrated the end of an era that began at the time of Vasco de Gama, which peaked in the nineteenth century with European empires circling the earth, and began its decline as these empires fought one another in 1914. And saw its final defeat in Saigon as helicopters evacuated American political and military personnel from an embassy roof. And now, July 1, 1997 can be said to mark the official end of colonialism.
- The ceremony was also the ritualistic proclamation of a new era. An era that had its beginnings at Lexington and Concord, carried forward by Bolivar and Juarez, brought to maturity at Tsushima. sanctified by Gandhi, and formalized at Bandung. This date was not just for China, "One country, two systems", but for the world, "One world, two systems". It is the evolution of this phrase that will constitute the history of the 21st century. We have seen the prologue in the USA-USSR cold war. But this is not a war between East and West, as some <sup>have</sup> ~~hope~~ <sup>ed</sup> to mold it. It is a war between finance and politics, between economy and culture, between profits and people. One outcome could be a corporate-political alliance leading to the emergence of global totalitarian capitalism. Another outcome could be the further development of the people-political alliance we call democracy. A third outcome could be the end of nation states brought about by the new communication technologies and a corporate-people alliance. Whatever way it goes, the real message today was that we must look at everything in a new way.
- A third thought I had was about the importance of ritual and the superb understanding the British have for its design and execution. (We might add they have had much practice). When we compare what happened today with the clumsy cloddish manner that Yeltsin terminated the Soviet Union, we can appreciate the power of ritual in stamping a seal on the acts of history. We need such landmarks for our spirits as well as for our intellects. May history record our debt to the people of the islands (and their bagpipes) for teaching us something beyond winning and losing.

*An error here: The US does not yet understand colonialism is over. ∴ Terrorism and its war against the last Imperialists.*



RUSREV3.P51

DISK:HISTORY

August 24, 1991

THE THIRD RUSSIAN REVOLUTION  
AUGUST 19-21, 1991

At this time it seems as though few, including Yeltsin and Gorbachev, have digested what has happened this week. Some at greater distance from the drama may possibly have a more comprehensive view than those who participated in the historic events themselves. Those, like Keenan, who have both participated in and studied Soviet history seem to have the best picture. At large spatial distance, but at close emotional distance through my lifelong respect and hope for the Russian peoples, this is my own initial assessment of what has occurred.

We have seen a people rendered dysfunctional by centuries of oppressive rule struggle with themselves to break out of their reflex reaction to submit to proclamations of tyrannical power. Perhaps this is so only for the peoples of Moscow, Leningrad, and a few other urban centers, but in a country in which power has been centralized for centuries, it was all that was needed. We have seen for the second time in Russian history the truncation of political power by a malfunction at its point of military application. Again, as in 1917, troops refused to fire on their own people. We have seen courageous leadership, of a type not uncommon in Russian history, but this time on the side of democracy. And we have seen a manifestation of the same misunderstandings of democracy and freedom that allowed the betrayal and usurpation of previous attempts for liberty.

It is this last that is saddening. To overcome dysfunctionality two steps are necessary: First to recognize tyranny and have the courage to risk and oppose it. This past week the people proved they were capable of taking this step. But second is to recognize the attributes of tyranny and have the resolve not to emulate them. Neither Yeltsin nor the members of the Russian Parliament have taken this step. They are calling for the outlawing and suppression of parties and publications that disagree with their viewpoint. And both Gorbachev and Yeltsin, as is traditional in Russia, still operate by ukase. There is, however, the improvement of having their decrees later rubber stamped by their parliaments.

At every level, democracy in the Soviet Union, is still fragile. We can all rejoice in the great steps forward since 1985, but we can only hope that this revolution will not be usurped as were those of 1917. And we in America can learn much from the events of this week useful for the continued building and protection of democracy here at home.

..... August 26, 1991

Perhaps Yeltsin has been right. Constitutional or not, at this point in time it was necessary to rule against the party to keep it from regrouping and striking again. Gorbachev seems to have at last caught up and realized that the party is beyond reforming and reform can only proceed without the party. His belief in democratic socialism will have to be realized in some other way than through the party.

The path ahead is precarious. The initial destabilization caused by the introduction of a free market economy may force many to call for a return to the order and security of the "dictatorship of the proletariat". A headlong rush to capitalism would be a mistake, not only for the resulting inflation and unemployment, but for the corrupting side effects of unrestrained free enterprise. No one in either East or West knows how to make these changes with minimized pain, but not only is the path uncertain, the Soviets have yet to define the goal itself.

agree on

## THE KOANS OF JULY

The koans of July involve the contradictions implicit in the slogans or mottos of two governments. Both are products of the late Eighteenth Century.

- The Koan of July 4th  
E Pluribus Unum

This motto of the United States of America combines the major dialectical pair: Diversity and Homogenization. These opposing dialectical principles are among the most basic dialectics operating in the universe. Very rarely, and then only briefly are they in balance. Although manifested in the particulars of Union, States Rights, Right of Secession, and the immediate question of Slavery, their interplay was at root the cause of the American Civil War. The dialectical principle of diversity, the **pluribus** of the motto, incarnated itself in the viewpoints of the South. The dialectical principle of homogenization, the **unum** of the motto, played its part through the armies of the North. The remarkable feature of the United States is that it has, through its system of federalism, preserved a near balance of these dialectical forces. However the forces of homogenization are gradually prevailing.

- The Koan of July 14th  
Liberté, Egalité, Fraternité

This motto of the French revolution also puts into juxtaposition particular manifestations of the diversity-homogenization dialectic. Liberty and Equality are in opposition. Liberty is the sine qua non of individual uniqueness which in turn is the foundation of diversity and variety. Equality of one or more parameters is the end sought by the forces of homogenization. At what point is balance sought or at what point is balance obtainable? The French approach seems to be let liberty go as far as it will in some parameters and homogenization go as far as it will in other parameters. Support liberty in personal choices, support homogenization in preserving the Republic. We end with the paradox of compulsory military service in order to preserve individual liberty. In effect there is a time in life for liberty and another time in life for uniformity. No civil war needed if resort is to ADMA (across parameters) and TDMA (across time). But also there is liberty for some bought by the homogenization of others. Back in some sense to the issue of slavery, an unacceptable point of balance of the two dialectical principles.

## POLITICAL EVOLUTION A BRIEF HISTORY

The four fold structure of societies has been long noted: The four castes in Hinduism, the four social branches in meso-american cultures, the four members of a Kalahari hunting party, etc. [Question: are these intrinsically related to the four psychological types?] In the Western tradition we have the King, the Barons, the Church, and the peasants. These have evolved in modern times respectively into the Government, the Corporations, the Media, and the citizens. I am sure that both the Church and the Media would deny being ancestor and offspring. While there may be no genetic connections, there are certainly functional or role connections. Both stand, or are supposed to stand, apart and independent of the others. As in separation of Church and State, or Freedom of the Press. But there has always been ambiguity concerning the Fourth Estate. The role of both Church and Media has been watch dog on the other three. Keeping them in line through confessionals or making public their privacies; punishing them by threat of hell fire or editorial crucifixions. [Of course, both the Church and the Media have other aspects. Their overlapping function is the one noted here.]

Through the centuries in the West there has been constant struggle for power between the four groups. Beginning with Constantine, power gradually shifted from the King [or Emperor] to the Church. The decline of Church dominance began after the Crusades. There was a certain resentment of having to take care of Papal policies and pocketbook instead of taking care of home needs. The conflict then became centered on Barons challenging the King. In England the Barons won at Runnymede in 1215, while in Russia the Tsar beat the Boyars. [The difference in this outcome is still reflected in today's political structures.] Shortly after the great plague of the 14<sup>th</sup> century, disillusioned with the divine claims of the king, the peasants challenged those claiming authority. The Jacquerie in France and the followers of Wat Tyler and Jack Straw in England held peasant pitch fork revolts. Quickly the barons and the king forgot their differences and stamped out the upstarts. But the genie was out of the bottle and a short time later Jan Hus and his followers in Bohemia challenged the other authority, the church. Hus was burned at the stake, but the people were on the march. Hus had prepared the ground for Luther, and a reformation, though partial, occurred. The erosion of both Church and Kingly power was gradual, but over the centuries the Lords and the Commons increased in power. A civil war in England resulted in a quantum leap in curtailment of regal power. A hundred and fifty years later a revolution in the American colonies led to the concept of a government divided against itself, three branches with checks and balances, to limit the concentration of power. But the barons had also been evolving, and a civil war in America transformed the baronial concept from land holding to industrial power. The robber barons of industry fortified their power in legal maneuvering creating entities called corporations. These entities took on the checked and balanced government and took it over branch by branch. Today the peasants may have the vote, but it has been rendered meaningless in a government of the corporations, by the lobbyists, and for the superich.

The four fold struggle continues as a new millennium begins.

Instead of the foregoing, it may be argued that the basic four are the Prince, the Priest, the Warrior, and the Merchant. These would evolve into Government, Science and Technology, the Military, and the Corporations. But either way there is a struggle between them for authority and power. In this quadfurcation the peasants do not appear at all. [In India, the peasants are outside the four castes. They have no caste, they are called "untouchables".] Perhaps it is illusory that peasants have ever had a role. Whenever they raise their pitchforks the others quickly suspend their quarrels and put an end to the threat. [Toward the end of the Franco-Prussian war in 1871, the city of Paris was taken over by Communards, the predecessors of the 20<sup>th</sup> century's Communists. The warring French and Prussians quickly put their war on hold and formed a front to obliterate the threat of these upstarts.] The barons (corporations) and the king (government) will joust for power but will always unite whenever the peasants mount a protest. Today's struggle between corporate and political power is real [However, the corporations have just about won a complete victory], the fact that the struggle goes on is itself an indication that peasants are too soporific to be any threat. [The media have great expertise in generating opiates for the people]

The new millennium is bringing a novel shift in power. Science and Technology, the branch descended from priests, is creating a new power base and a new priesthood. The esoteric nature of much of the new technology and science is allowing those who master it to accumulate great wealth, authority, and power. Within a decade or so this new elite may be able to call all the signals.

A word must be said about the Military. In many countries the military has been a prime contender, and very frequently winner, for the position of power. This being true particularly of countries with immature democracies. Generals, colonels, juntas, in allegiance with industrialists have set up dictatorships from Germany to Chile. Here the checked and balanced government has so far kept this breed out, but President Eisenhower in a moment of historical perspicacity warned that even here it could happen.

The theme of power is central to human history. Of course there is art, philosophy, knowledge, and other developments that constitute the essence of civilization and culture. Power and its pursuit have little to do with these developments and with what we please to call progress.. Then what is the fascination with power and why do historians consider it to be the central theme of history? Human energy, both material and spiritual, goes for the most part into the struggle for power. The energy consumption of artists, scholars, and researchers, is minute in comparison to that of kings, armies, and the monuments they build to commemorate their conquests. It must be that if our energies go into the struggle for power, they drag with them our perceptions and emphases of what is important. Energy provides power and power draws to itself energy.

The Triumph of the Merchants: [Corporations]

Electoral politics has been assimilated by the market place  
<sup>co-opted</sup>

Politics is the servant of economics

popular sovereignty deflected into consumerism

Corporations the new citizens

"The democracy of citizens → shareholder democracy"

"The myopic mendaciousness of the Republican Party,  
the pathetic spinelessness of the Democratic Party"  
<sup>supine</sup>

Merchant Values: Market Morality      The Bottom Line

Greed ↑, Integrity ↓      Synchronic

has undermined meaning, larger purpose

The result one level is nihilism ∴ extinction

The values of the Merchant Quadrant

condemn their sovereignty to self-destruction

At the moment, the only thing preserving their hegemony is the thing  
they hate most: regulation

Dyados

Man Made Laws vs God's Word

Diachronic vs Synchronic

Street Father vs Caring Parents

Village vs Urban

Change until have  
advantage, then freeze

cf the Steppes of Russia [plainsmen vs mountaineers  
Red states vs Blue states  
seamen]

More and More legislation  
that obstructs innovation

[Constantine vs Gnostics  
Christian vs Messianic  
Messenger vs Essence  
Authority]

New: "The Ownership Society"

POLITICAL EVOLUTION  
A BRIEF HISTORY

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## POLITICAL EVOLUTION-A BRIEF HISTORY PART I

The four fold structure of societies has been long noted: For example, there are the four castes in Hinduism: Brahmin, Kshatriya, Vaisya, and Sudra; the four social functions in pre-Columbian American cultures: Prince, Priest, Warrior, and Merchant <sup>1</sup>; and in every culture there are the Panchamas, the fifth class, the untouchables, the slaves, the serfs, the immigrants. [Are the four functions represented by these classes essential to a viable and coherent society or do these groupings arise from four basic psychological types?] In more recent times in the West the four became the King, the Church, the Barons, and the Peasants. And in today's world the King has evolved into Parliamentary Government, the Church into the Media<sup>2</sup>, the Barons into the Corporations and the Peasants have been elevated to Citizens.

Through the centuries there has been constant struggle for power between the four groups. Beginning with Constantine, power gradually shifted from the Emperor to the Church. The Church made a claim for dominance in declaring the Crusades, but the result was the beginning of the loss of power of the church. There was wide resentment for having to take care of Papal policies and pocketbook instead of taking care of home needs. As ecclesiastical power was pushed aside, the struggle became centered on the Barons challenge to the King. In England the Barons won at Runnymede in 1215, while in Russia the Tsar suppressed the Boyars. [The difference in this outcome is still reflected in today's political structures.] Shortly after the great plague of the 14<sup>th</sup> century, disillusioned with the divine claims of the king, the peasants challenged all those claiming authority. The Jacquerie in France and the followers of Wat Tyler and Jack Straw in England took up their pitch forks in revolt. Quickly the barons and the king forgot their differences and cooperated in stomping down the upstarts. But the revolt genie was out of the bottle and a short time later Jan Hus and his followers in Bohemia challenged the authority of the church. Hus was burned at the stake, but the people were on the march. Hus had prepared the ground for Luther, and a reformation, though partial, occurred.

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There is an incipient development suggesting that the scientific establishment will evolve into the functional successor of the church. This likely only if science can gain its freedom from the military industrial complex.

Feudal Japan

Page 1

Samurai, Merchant, Artisans, Peasants

+ Shogun + dai-mo



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A word must be said about the Military. In many countries the military has been a prime contender, and very frequently winner, for the position of central holder of power. This being true particularly of countries with immature democracies. Generals, colonels, juntas, in allegiance with industrialists have set up dictatorships from Germany to Chile. In the United States, the checked and balanced government up to now has been successful in holding this breed in check. But after the attack on 9/11, the opportunity to appropriate civilian power was seized. Decades ago President Eisenhower in a moment of historical perspicacity warned that this could happen.

The theme of power is central to human history. Overshadowing art, science, philosophy, knowledge, and other developments that constitute the essence of civilization and culture. Power and its pursuit have little to do with these developments and with what we please to call progress.. Then what is the fascination with power and why do historians consider it to be the central theme of history? Human energy, both material and spiritual, goes for the most part into the struggle for power. The energy consumption of artists, scholars, and researchers, is minute in comparison to that employed by kings and armies in their struggles for power, and for the monuments they build to commemorate their conquests. It must be that if the bulk of our energies go into the struggle for power, they drag with them our perception of what is most important. Energy provides the means to power and power then draws to itself more energy. This dialectic may claim credit for the centuries of cultural progress but in reality it has been a drogue impeding humanity's ability to reach for its dreams.

## POLITICAL EVOLUTION—A BRIEF HISTORY PART I

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There is an incipient development suggesting that the scientific establishment will evolve into the functional successor of the church. This likely only if science can gain its freedom from the military industrial complex.

The erosion of both Church and Kingly power was gradual, but over the centuries the Lords and the Commons increased in power. A civil war in England resulted in a quantum leap in curtailment of regal power. A hundred and fifty years later a revolution in the American colonies led to the concept of a government divided against itself, three branches with checks and balances, to limit the concentration of power. But the barons had also been evolving, and a civil war in America transformed the baronial concept from land holding to industrial power. The robber barons of industry fortified their power in legal maneuvering creating entities called corporations. These entities took on the checked and balanced government and took it over branch by branch. Today the peasants may have the vote, but the vote has been rendered ineffective in a government of the corporations, by the lobbyists, and for the superich. The four fold struggle continues as the new millennium begins.

Instead of the foregoing, it may be argued that the basic four, the Prince, the Priest, the Warrior, and the Merchant evolved. These would evolve into Government, Science and Technology, the Military, and the Corporations. But either way there is a struggle between them for authority and power. In this quadfurcation the peasants do not appear at all. [In India, the peasants are outside the four castes. They have no caste, they are the "untouchables".] Perhaps it is illusory that peasants have ever had a role. Whenever they raise their pitchforks the others quickly suspend their quarrels and put an end to the threat. [Toward the end of the Franco-Prussian war in 1871, the city of Paris was taken over by Communards, the predecessors of the 20<sup>th</sup> century's Communists. The warring French and Prussians quickly put their war on hold and formed a front to obliterate the threat of these upstarts.] The barons (corporations) and the king (government) will joust for power but will always unite whenever the peasants mount a protest. Today's struggle between corporate and political power is real [However, the corporations have just about won a complete victory], the fact that the struggle goes on is itself an indication that peasants are too soporific to be any threat. [The media have great expertise in generating opiates for the people]

The new millennium is bringing a novel shift in power. Science and Technology, the branch descended from priests, is creating a new power base and a new priesthood. The esoteric nature of much of the new technology and science is allowing those who master it to accumulate great wealth, authority, and power. Within a decade or so this new elite may be able to call most of the signals.

A word must be said about the Military. In many countries the military has been a prime contender, and very frequently winner, for the position of central holder of power. This being true particularly of countries with immature democracies. Generals, colonels, juntas, in allegiance with industrialists have set up dictatorships from Germany to Chile. In the United States, the checked and balanced government up to now has been successful in holding this breed in check. But after the attack on 9/11, the opportunity to appropriate civilian power was seized. Decades ago President Eisenhower in a moment of historical perspicacity warned that this could happen.

The theme of power is central to human history. Overshadowing art, science, philosophy, knowledge, and other developments that constitute the essence of civilization and culture. Power and its pursuit have little to do with these developments and with what we please to call progress.. Then what is the fascination with power and why do historians consider it to be the central theme of history? Human energy, both material and spiritual, goes for the most part into the struggle for power. The energy consumption of artists, scholars, and researchers, is minute in comparison to that employed by kings and armies in their struggles for power, and for the monuments they build to commemorate their conquests. It must be that if the bulk of our energies go into the struggle for power, they drag with them our perception of what is most important. Energy provides the means to power and power then draws to itself more energy. This dialectic may claim credit for the centuries of cultural progress but in reality it has been a drogue impeding humanity's ability to reach for its dreams.

20CENT02.P51

DISK:HISTORY

April 6, 1991

## THE TWENTIETH CENTURY: THE COMMUNISTS

The Bolsheviks, the Soviet Communists who became the paradigm for communists everywhere, grew up in the household of an alcoholic father, in a dysfunctional family--Czarist Russia. It is no wonder that they are in turn dysfunctional.

But Gorbachev is not the first to look for a cure. Perhaps the first were the heroic sailors of Kronstadt, who believed in the slogan "All Power to the Soviets" rather than in "the Dictatorship of the Proletariat". Then there was Krushchev, who was on the path of ending the cold war as well as destalinizing the party and the country. One might say he was turned from this course by the CIA. He reversed his policies after the U-2 incident with Gary Powers. (Did Eisenhower know this was going on? or was the Pentagon a loose cannon?) Then came shoe pounding, the Cuba Missile Crisis, and thirty more years of the cold war.

It is curious that in spite of communist rhetoric against imperialism, the last empires to hold together are those of the chief communist powers. What is happening in the Soviet Union in the wake of glasnost and perestroika is a long overdue dismemberment of the czarist empire. But Gorbachev, like Winston Churchill before him, does not want to administer the dissolution of an empire. But it is inevitable. And the days of monolithism in China are also numbered. By the end of the century, these last empires will probably be gone along with anachronistic imperial policies everywhere. These policies, however disguised, have proved to be self defeating. But leadership, emulating the past, has but partially grasped this fact.

*and enslaved to ego*

*This was written  
April 6, 1991  
Eight months before  
the collapse of the  
Soviet Union*

*The CIA's mission  
is to promote war  
It is good for business*

*The  
Kronstadt  
Mutiny  
of 1921*

April 6, 1991

44

## THE TWENTIETH CENTURY: IMPERIALISM AND COLONIALISM

spices?

Colonialism began in the wake of the successes of the Portuguese navigators in the 15th century. It was a ~~development~~ <sup>policy</sup> whose success depended on the development of a globe ~~traversing~~ <sup>traversing</sup> sailing vessel, the compass and means to navigate, and the cannon and weapons to prevail. It was <sup>historically</sup> motivated by expansionist economic factors and predatory psychological factors, both supported by a <sup>proselytizing</sup> religion which saw itself as the salvation of all mankind.

<sup>catalyzed</sup> After 500 years of exploitation, in the present century a basic theme of history has become the de-imperialization and de-colonialization of the world. However, as the century draws to a close, imperialistic thinking still prevails in many quarters. Primarily with the superpowers. For the Soviet Union the spread of world revolution has been but a thinly disguised continuation of Russian Imperialism. The Third International replacing the Third Rome. But also the strike for empire by Japan in the 30's and 40's was anachronistic in view of the trend toward de-imperialization <sup>launched</sup> by Japan herself with her victories in the Russian war of 1904-05. More anachronistic is the policy of the United States in the 60's and later in Vietnam and Central America and most recently in the Persian Gulf. Also anachronistic are the imperialistic views held by certain sectors within Israel. The realization of the vincibility of western powers, inculcated by Tsushima and the defeat of Russia in 1905, was given increased momentum by the first world war in which the struggle for empires resulted in the loss of empires. Following the realization of the vincibility of the West, came the design of a strategy for de-colonialization primarily by Gandhi. What was started in the 1904-5 war and accelerated in the 1914-18 war was brought to consummation by the 1939-45 war. The legacy of that war was the the launching of the final demise of colonialism.

It is curious that in spite of communist rhetoric to the contrary, the last empires to hold together are those of the chief communist powers. What is happening in the Soviet Union in the wake of glasnost and perestroika is a long overdue dismemberment of the czarist empire. Gorbachev, like Winston Churchill before him, may not want to administer the dissolution of an empire, but it is inevitable. The days of monolithism in China <sup>are</sup> also <sup>be</sup> numbered. By the end of the century, these last empires will probably be gone and imperial policies anywhere, however disguised, will be self defeating.

*This scrap did not foresee American Neo-Colonialism  
and Imperialism*

20CENT04.P51 DISK:HISTORY January 29, 1990 April 6, 1991

THE TWENTIETH CENTURY: THE EASTERN BLOC

The Velvet Revolution

"In our country, there was a slogan shouted, 'We are not like them' ."

Vaclav Havel

The Czech message to Romania: "In the name of the velvet revolution, do not take violent revenge." Havel

But the revolution was not all velvet. There was Tiananmen Square in China and Timisoara in Romania.



NOTES 05/15/87

The end of the age of Tezcatlipoca is the time of loss of control. What has worked in the past is no longer working. Each exercise of will results in something not intended. Authority is evaporating and power is decreasingly less effective in producing any desired end. The entropy build up in the system is paralyzing it, and as a consequence anxiety is escalating into outright fear.

In a previous transition the priests became frustrated over a magic that no longer worked. Whereas in the past one human sacrifice a year sufficed to acquire the favor of the gods, now tens of thousands are required and the gods are still not propitiated and refuse to restore to the priests their lost power. The call goes out for even more sacrifices.

In the present transition the politicians are frustrated over statecraft that no longer works. Whereas in the past a gunboat and a few marines sufficed to establish hegemony, now trillions of dollars in military expenditures are required and yet there is neither control nor security. The call goes out for even greater expenditures.

Tezcatlipoca will take all of your sacrifices but he will never restore your power. He cannot. For we have crossed a threshold from "sub-sonic to super-sonic" aerodynamics, as it were. We have crossed a great divide from the east slope to the west slope. The water no longer flows to the Atlantic, it now flows to the Pacific. We have crossed from the Age of Tezcatlipoca to the Age of Quetzalcoatl.

THERE IS A DEPARTURE AND RETURN DIALECTIC BETWEEN  
THE SERPENT THAT FLIES and  
THE MIRROR THAT SMOKES

Every religion has its Messiahs and Maitras. The god who will come or who will return. The god ever returns, each avatar having higher consciousness. The consciousness of man can increase only after the consciousness of the god has increased.

God creates man  
Man creates god  
The new God recreates man  
Man recreates god  
The new God recreates man  
.....

We may describe this process in two ways: As the consciousness of man evolves, it demands revision of his highest aspirations; or The God departs and after a season of purification returns to reinspire man to a higher aspiration. The cosmological implications of the two descriptions are quite different, the process is the same.

FESERP1.WP1    PAGE 2.

Quetzalcoatl is a god who ever returns. He is a god who like others fails in the short term, because his new message is incompatible with man's present ways. But in time the new message is understood and the god is no longer seen as having failed. It is an archetype. Also in time the god is seen to have been flawed, also part of the archetype.

The god himself must acknowledge the flaw  
Only the god can acknowledge the flaw  
Only the god can remedy the flaw  
Only the god himself can abdicate

But through abdication, the god can remain a god of return. Through refusal to acknowledge the flaw and to abdicate the god ceases to be a god. He becomes a demon or disappears. His worship ceases

For many years we have been in a climate in which past experience has not

been a reliable guide to the future. The wisdom of the old has become worse than foolishness, it has become the path to disaster. Part of our confusion is over whether nothing is working or everything is working. Perhaps there is no difference. What we are used to is one thing working and deviations leading to trouble. Now many paths lead to trouble while others appear to lead to safety and then the paths switch. It is as though the deterministic ground or stage on which we feel we are free to act, is itself becoming free, while some of our traditionally free actions have become locked. In such a climate, how do we regain our bearings, or do such things as bearings have meaning any more?

We are entering a "singular point". A period between archetypal governances. This is not to be confused with those euphoric moments of "becoming free" which are but parts of an archetype such as revolution. That freedom is not real freedom, it is very restricted and illusory. But now we are encountering the most frightening experience of all--the experience of real freedom. It is not euphoric, it is bewildering, depressing, frustrating. There is the freedom to break out of the recurring cycles, get off of the wheel. But this "window" of freedom will be but of short duration. It will be wasted except by those who understand it, (and some of them will stand by fascinated and paralyzed), and those who don't will welcome return to the security of determinism.

The specific myth which describes this archetype, a myth widely unknown but of which we have been hearing quite a bit lately, is the myth of the Feathered Serpent, the Nahuatl God, Quetzalcoatl.

#### THE C/M ARCHETYPE (CORTEZ/MOCTEZUMA)

The archetype is the archetype of the storm. Two masses of unlike air meet and at their interface, the turbulence begins. Cortez comes to Tenochtitlan. The Indians hide their idols and FESERP1.WP1

PAGE 3.

openly worship the Virgin but worship Tlaloc in secret. The Indians have gained, the Spaniards have lost. The tension grows. What is kept in secret must break forth. The western continent shakes the layer that Spain and Europe have placed upon it. Revolution sweeps the Americas, North and South. The gods accept their new names, but will not abjure their ancient attributes. The tension again grows. A heavier layer of Europe is plastered on, but the surge will not be suppressed.

## IRRECONCILABLE SIMILARITIES

*I was walking across a bridge one day, and I saw a man standing on the edge, about to jump off. So I ran over and said "Stop! Don't do it!" "Why shouldn't I?" he said. "Well, there's so much to live for!" "Like what?" "Well... are you religious?" He said yes. I said, "Me too! Are you Christian or Buddhist?" "Christian." "Me too! Are you Catholic or Protestant?" "Protestant." "Me too! Are you Episcopalian or Baptist?" "Baptist" "Wow! Me too! Are you Baptist Church of God or Baptist Church of the Lord?" "Baptist Church of God!" "Me too! Are you original Baptist Church of God, or are you reformed Baptist Church of God?" "Reformed Baptist Church of God!" "Me too! Are you Reformed Baptist Church of God, reformation of 1879, or Reformed Baptist Church of God, reformation of 1915?" He said, "Reformed Baptist Church of God, reformation of 1915!" I said, "Die, heretic scum", and pushed him off. (Emo Philips)*

Our civil war was fought over irreconcilable similarities. France and Germany fought three wars over irreconcilable similarities. Japan and the US went to war over irreconcilable similarities. In fact most wars are fought over irreconcilable similarities. This is because the more similar we are the more we compete. We do not compete with cultures or species who are sufficiently different. In fact, war does not occur when differences are sufficiently large, instead trade or some other form of symbiosis occurs. The enemy isn't the different one, the enemy is the similar one. We might surmise that one reason the cold war never became hot, was that Russia and the US were too dissimilar. This suggests that Russia and the US can effect a mutually advantageous symbiosis. [as is happening in space]

If this is indeed a valid observation, then as the world becomes more homogenized and differences disappear, war and violence will escalate. We ordinarily think that the path to peace is through equalization, a level playing field with the benefits of modern technology available to all. But uniqueness and variety are at root more precious to people than equality. People want economic benefits but not at the price of losing their cultural and individual uniqueness. *Non egalite mais difference*. An important factor in the rise of terrorism was not the differences between east and west but the threat of a global homogenization conforming to American values and views. Beyond human preference for individual uniqueness, the fossil record shows that survival of the whole depends on the range of variety contained in the whole.

*diversity*

The conclusion is that similarities are more basic to conflict than are differences. And differences are more basic to survival than are similarities. Irreconcilable differences allow each to go to his and her own niche. Irreconcilable similarities force us to struggle with each other for the same niche. As Li Kiang said long ago, "The measure of collective wealth is in the number and variety of options available." Conformity, homogenization, the destruction of difference, all lead to extinction.

TWONATNS.P51

DISK ECON-HIST

January 25, 1991

It is interesting that Russia and America have in common a basic schizophrenia. There are two Russias and two Americas. Two Russias exemplified by the Slavophiles and their cultural descendants and by the Tsarist regime and its descendents. Two Americas, from the beginning, symbolized by two flags, the rattlesnake flag with its "Don't Tread on Me" and the pine tree flag with its "An Appeal to Heaven" becoming more recently ~~by~~ the imperialism begun in emulation of Europe at the time of Theodore Roosevelt, later abetted by Winston Churchill and Margaret Thatcher, ~~and~~ the America still seeking to realize the unique vision of the Founding Fathers, and to be an example, not a master, for others.

Is this duality in any way related to the Great Dialectic?  
i.e. Is there some deeper principle regarding the necessity of a mitosis and a dialogue before there can be consciousness or even existence. [Vairachona and Akshobya] One facet serving as the god, the other as man of the Great Dialectic. Or perhaps this is simply the cybernetic components of normative and adiabatic, the Ought and the Is.

*But the Great Dialectic itself  
is related to cybernetics*

*The Two Americas:*

*The Open America*

*The Continental America*

*The Open America*

*The Secret America [Mauls Hall → Iran - Confin]*

*or*

*3 Americas*

- 1. Free Masons - Founding Fathers → Bohemian Club*
- 2. America of the Historians*
- 3. America of the Ideal + Dream*

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## THE FISCEAN AGE

The Concepts of the Radiant of 600 B.C.

## EXTINCTIONS

Magic  
 Nomadism  
 patriarchy  
 uniformity

## HOLDOVERS

Taxes  
 Law  
 War  
 Plunder  
 Trade

## INNOVATIONS

Monotheism  
 Good/Evil  
 Ahimsa  
 Immanence  
 Political  
 ethics  
 Models  
 Abstraction

## INNOVATIONS:

(all dates are B.C.)

CHINA Lao Tzu 604-531

Simplicity; Retreat to nature; Ground/figure; Self-reference  
 "That which does not strive for self-existence, long endures  
 "The quest for power is not immoral, it is foolish."  
 "He who is not full, when he becomes decayed, he can renew."  
 "You cannot defeat the Tao, therefore go with it."

CHINA Kung Fu Tzu 551-479

Political ethics; Tolerance; Manners; Self-discipline  
 "There is nothing more visible than what is secret."  
 "The only legitimate motive for governing is to set example"  
 "The superior man cherishes benign rule, the small man his  
 native land."  
 "Only those who would rather be excused are qualified to  
 hold office."

INDIA Mahavira 599-527

Sancity of life; Non-violence; Harmony; Renounce destruction  
 "There exists soul in all living things."  
 "There should be neither gods nor castes."

INDIA Siddhartha Gautama 563-483

Harmony; Right thinking; Right living; Self-reliance  
 "God is within you, find your own salvation."  
 "Believe not what I or any other teacher tells you, seek  
 the truth that is within you."

PERSIA Zarathustra 630-553

Ahura Mazda/Ahriman; Good/evil; Rewards/punishments  
 "All being must have its shadow."

ISRAEL Deutero-Isaiah c. 536

Monotheism not hinateism; A global not tribal God

God is transcendental, God is the God of all  
 "Beside me there is no God."

MEDITERRANEAN Thales 624-545  
 Order in nature; Causality; Modelability

MEDITERRANEAN Pythagoras 581-497  
 Abstraction; Number; Proof  
 "The primary principle is not matter, it is form."  
 "Walk in unfrequented paths."

MESO AMERICA "Quetzalcoatl" ??  
 Beginnings of Olmec and Zapotec cultures at Monte Alban  
 c. 500  
 The god must be destroyed and replaced by his avatar;  
 Iteration

.pa

#### THE PISCAN AGE

The Concepts of the Radiant of 2000 A.D.

##### EXTINCTIONS

Church  
 Nation state  
 Growth  
 Efficiency  
 Affluence  
 Male  
 dominance  
 Objectivity  
 Reductionism

##### HOLDOVERS

Law  
 Taxes  
 War

##### RE-DISCOVERIES

Archetypes  
 Myth  
 Eastern  
 medicine

##### INNOVATIONS

QUANTUM REALITY  
 GÖDEL'S THEOREM  
 BLACK HOLES?  
 FRACTALS  
 COMPUTERS

#### THEMES AND PEOPLE

##### CONSCIOUSNESS

Altered states; The collective unconsciousness; Mind/brain  
 The Anthropic Principle  
 Freud; Jung; Grof; Castenadas; Wheeler

##### GLOBALISM

International law; Geneva convention (1864); Hague Tribunal  
 (1899,1907); League of Nations (1919); United Nations (1945)  
 Tsar Nicholas II; Woodrow Wilson; Dag Hammerskjold

##### FEMINISM

Universal suffrage  
 Emmeline Pankhurst

##### ECOLOGY

Gaia  
 Rachel Carlson; Lovelock

POLITICAL EVOLUTION  
A BRIEF HISTORY

The four fold structure of societies has been long noted: The four castes in Hinduism, the four social branches in meso-american cultures, the four members of a Kalahari hunting party, etc. [Question: are these intrinsically related to the four psychological types?] In the Western tradition we have the King, the Barons, the Church, and the peasants. These have evolved in modern times respectively into the Government, the Corporations, the Media, and the citizens. I am sure that both the Church and the Media would deny being ancestor and offspring. While there may be no genetic connections, there are certainly functional or role connections. Both stand, or are supposed to stand, apart and independent of the others. As in separation of Church and State, or Freedom of the Press. But there has always been ambiguity concerning the Fourth Estate. The role of both Church and Media has been watch dog on the other three. Keeping them in line through confessionalism or making public their privacies; punishing them by threat of hell fire or editorial crucifixions. [Of course, both the Church and the Media have other aspects. Their overlapping function is the one noted here.]

Through the centuries in the West there has been constant struggle for power between the four groups. Beginning with Constantine, power gradually shifted from the King [or Emperor] to the Church. The decline of Church dominance began after the Crusades. There was a certain resentment of having to take care of Papal policies and pocketbook instead of taking care of home needs. The conflict then became centered on Barons challenging the King. In England the Barons won at Runnymede in 1215, while in Russia the Tsar beat the Boyars. [The difference in this outcome is still reflected in today's political structures.] Shortly after the great plague of the 14<sup>th</sup> century, disillusioned with the divine claims of the king, the peasants challenged those claiming authority. The Jacquerie in France and the followers of Wat Tyler and Jack Straw in England held peasant pitch fork revolts. Quickly the barons and the king forgot their differences and stamped out the upstarts. But the genie was out of the bottle and a short time later Jan Hus and his followers in Bohemia challenged the other authority, the church. Hus was burned at the stake, but the people were on the march. Hus had prepared the ground for Luther, and a reformation, though partial, occurred. The erosion of both Church and Kingly power was gradual, but over the centuries the Lords and the Commons increased in power. A civil war in England resulted in a quantum leap in curtailment of regal power. A hundred and fifty years later a revolution in the American colonies led to the concept of a government divided against itself, three branches with checks and balances, to limit the concentration of power. But the barons had also been evolving, and a civil war in America transformed the baronial concept from land holding to industrial power. The robber barons of industry fortified their power in legal maneuvering creating entities called corporations. These entities took on the checked and balanced government and took it over branch by branch. Today the peasants may have the vote, but it has been rendered meaningless in a government of the corporations, by the lobbyists, and for the super-rich.

The four fold struggle continues as a new millennium begins.

Instead of the foregoing, it may be argued that the basic four are the Prince, the Priest, the Warrior, and the Merchant. These would evolve into Government, Science and Technology, the Military, and the Corporations. But either way there is a struggle between them for authority and power. In this quadrifurcation the peasants do not appear at all. [In India, the peasants are outside the four castes. They have no caste, they are called "untouchables".] Perhaps it is illusory that peasants have ever had a role. Whenever they raise their pitchforks the others quickly suspend their quarrels and put an end to the threat. [Toward the end of the Franco-Prussian war in 1871, the city of Paris was taken over by Communards, the predecessors of the 20<sup>th</sup> century's Communists. The warring French and Prussians quickly put their war on hold and formed a front to obliterate the threat of these upstarts.] The barons (corporations) and the king (government) will joust for power but will always unite whenever the peasants mount a protest. Today's struggle between corporate and political power is real [However, the corporations have just about won a complete victory], the fact that the struggle goes on is itself an indication that peasants are too soporific to be any threat. [The media have great expertise in generating opiates for the people]

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A word must be said about the Military. In many countries the military has been a prime contender, and very frequently winner, for the position of power. This being true particularly of countries with immature democracies. Generals, colonels, juntas, in allegiance with industrialists have set up dictatorships from Germany to Chile. Here the checked and balanced government has so far kept this breed out, but President Eisenhower in a moment of historical perspicacity warned that even here it could happen.

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## ПРОШЛОЕ НЕ ПРОШЛО

## THE PAST HAS NOT PASSED

An old Russian proverb. Perhaps more true for Russia than for other countries. Indeed, when a socialist revolution took place in Russia it was more Tsarist than the Tsars.

But every culture is leashed to its past. In the United States, for example, our obsession with separation of church and state, is the same obsession that Henry VIII had with the fiscal and political intrusions of the Pope. The founding fathers, just like Henry, wanted no ecclesiastical intrusion into the realm of political power. Interpretations of what is meant by intrusion vary, but the basic idea was that the *Prince* is to be neither colleague of nor subject to the *Priest*. What is unfortunate is that similar divorcements of *Prince* from *Warrior* and *Prince* from *Merchant* are not also obsessions. The avowed American goal has been that the *Prince* is to be subject to and colleague of the people he governs, and to no one else. But this has never been achieved, and in the 21<sup>st</sup> century the *Prince* is in bed with not only the *Warrior* and the *Merchant* (read Military Industrial Complex) but with some brands of *Priest* (read Christian Right). Thus while the specifics change, the past has not passed.

While it is not difficult to update the three societal functions, *Prince*, *Warrior*, and *Merchant* to Government, the Military [Pentagon], and the Corporations respectively, the proper updating of the *Priest* is not so clear. Has the priest become Science, the Media, Academia, all three, or what? In the past the Priest was the Guardian of Heritage, Custodian of Records, Dispenser of Knowledge, and Regulator of Rituals.

Beginning with the invention of the printing press, the *Priest* began to lose power. From the 15<sup>th</sup> through the 19<sup>th</sup> centuries the pulpit gradually lost its monopoly for the dissemination of information. Although in 1905 T.R. would still call the presidency a "bully pulpit", with national and local newspapers people were no longer dependent on the *Priest*. The 20<sup>th</sup> century saw a further shift in the structure of power. Control of populations shifted from guns and bayonets to radio and television. Information replaced physical force. The robber barons of the 19<sup>th</sup> century had power through control of production and transportation. The robber barons of the 21<sup>st</sup> century control with the media. The media had taken over one of the functions of the *Priest*.

# **PISCCEAN AGE**

## THE PISCEAN AGE

Some things come and go,  
    others come and stay.  
Some come so softly that we are unaware of them  
    unless we can think back to a time  
    they were not here.  
And some fade slowly away  
    like the evening twilight.

Tonight we come together  
    to echo some fading tones  
that will probably never be history  
    except to those of us who have lived them personally.

But it is not the public, the official record,  
    so called recorded history,  
that constitutes the essence of  
    the human adventure.  
It is in the totality of the private records of  
    each individual that human wisdom lies  
and in which human aspiration lives.

So tonight is a Summit Meeting,  
    attended by the chairmen--chairpersons  
of the most important superpowers of all:  
    Living, free, open-ended individual human beings.

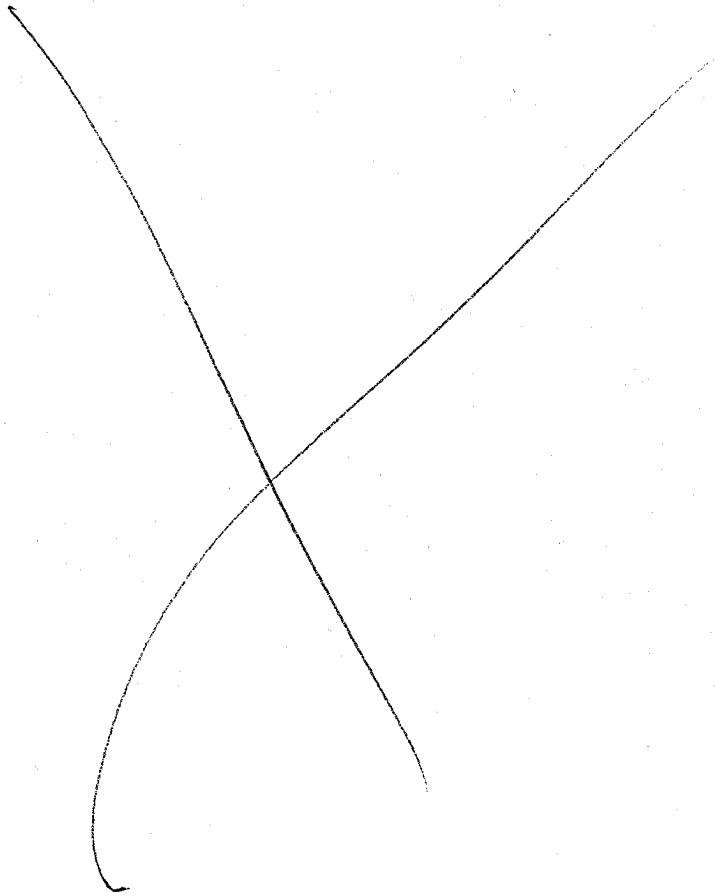
I think of it as the "Piscean Summit",  
    named in honor of an age now ending.  
And if you will, attended not only by those of us  
    here physically present,  
but by all of those, past or present,  
    renowned or unheralded, whose commitment  
has been beyond self, beyond tribe, beyond homeland,  
    beyond ideology,  
whose commitment has been to the Ages.

In a very real sense all these are indeed present,  
    for they live in each of us through  
the inspiration we have received from their  
    lives and their thoughts.

And now as the pipers enter the hall  
    and we sing Auld Lang Syne,  
we celebrate not the ending of an age,  
    we celebrate its placement in Eternity.

PISCES AGE WP6

02/28/95



# HISTORY

## TORNADO TORCH

## THE 600 B.C. RADIANT

THE FOUNDERS LIFE SPAN	CONTRIBUTION	LOCATION
LAO TZU 604-531 BC	TAO TE CHING	CHINA
KUNG FU TZU 551-479	ANALECTS	CHINA
SIDDHARTHA GAUTAMA 563-483	DAMAPADA	INDIA
MAHAVIRA, THE 24th TIRTHANKARA 599-527		INDIA
	[SAGES OF THE UPANISHADS]	INDIA
	[FOUNDERS OF THE SIX SCHOOLS OF BRAHMANICAL PHILOSOPHY]	
	WRITING OF THE RAMAYANA	
c 510 ZARATHUSTRA 630-553		PERSIA
[HEBREW PROPHETS]		ISRAEL
FIRST WRITING OF THE BIBLE		
DEUTERO ISAIAH		ISRAEL
c 536 PYTHAGORAS 581-497		SAMOS
[IONIC PHILOSOPHERS]		GREECE
THALES 624-545		MILETUS
ANAXIMANDER 611-546		MILETUS
ANAXIMENES 586-526		MILETUS
HERAKLIDOS 544-483		EPHESUS
ANAXAGORAS 500-428		
PARMENIDES		ELEA
EMPEDOCLES 490-430		
ZENO 490		ELEA
RISE OF ZAPOTEC CULTURE AT MONTE ALBAN c 500 BCE		MEXICO

## THE RADIANT OF 600 B.C.

K-7a Some 66 million years ago an event of tremendous impact occurred on earth, frequently referred to by geologists and paleontologists as the "Cretaceous-Tertiary Event". The fossil records show that scores of species suddenly became extinct, including the families of great dinosaurs. And following this catastrophe occurred what evolutionists call a radiant, the near simultaneous appearance of a large number of new species. The Cretaceous-Tertiary Event constituted a major discontinuity in the evolutionary patterns of the biological history of the earth. In recent years a plausible explanation of the CTE has been forthcoming. Based upon the almost world wide presence of an anomalous thin layer of iridium at the Cretaceous-Tertiary interface and on the rarity of this element on earth and its greater abundance in meteorites, it has been surmised that the CTE might plausibly have been caused by a collision between the earth and a small asteroid. If this indeed be the case, then extraterrestrial interventions have played as significant a role in bio-evolution as have the on going processes of natural selection and adaptation.

But the rock records show that there have been other radiants in paleo-history. We do not know whether they were also preceded by asteroidal collisions or by some other terrestrial cataclysm of global magnitude, or by any geophysical catastrophe at all. What is significant, whatever the cause, is the near simultaneous multi-appearance of new species during relatively short spans of history. The emerging species may subsequently be gradually modified through various kinds of interactions over millions of years. They may even become extinct. Evolution thus appears to involve two distinct processes: Emergence of new species, a rapidly occurring short time span phenomenon; and modification of species through selection and adaptation, a slow long term process which cannot of itself account for the origin of new species.

Cultural history exhibits some of the same phenomena found in paleo history. In reviewing the course of mankind's cultural development, not surprisingly, we again find the phenomenon of the radiant. Ideas and artifacts, whether or not they have fallen into desuetude, may suddenly be replaced by a new set of ideas and implements. While some of the old may survive to take a place alongside the new, all of the ideas--old and new--are gradually modified and refined until their relationships are adapted to a new order. The significant similarity between bio and cultural evolution lies in the fact that the process is one of simultaneous emergence of many new elements, rather than in sporadic innovation.

A cultural radiant, not unlike the Cretaceous-Tertiary bio-radiant, seems to have occurred in the sixth century before the present era. There does not seem to be any identifiable global catastrophe associated with this incidence of cultural emergence, but an event of great psychological impact undoubtedly occurred between 600 and 500 B.C. We need look only at the spectrum of great innovative thinkers, all alive during this period, to validate this point.

THE 600 B.C. RADIANT  
(All dates are B.C.)

ZARATHUSTRA	GOOD & EVIL	PERSIA	630-553
THALES	SCIENCE	MILETUS	624-545
ANAXIMANDER	→ MATERIALISM	MILETUS	611-546
LAO TZU	TAO	CHINA	604-531
MAHAVIRA	AHIMSA	INDIA	599-527
ANAXIMENES	→ MATERIALISM	MILETUS	586-526
PYTHAGORAS	MATHEMATICS	SAMOS	581-497
SIDDHARTHA GAUTAMA	DHARMA	INDIA	563-483
KUNG FU TZU	ETHICS	CHINA	551-479
HERAKLIDOS	TIME	EPHESUS	544-483
DEUTERO ISAIAH	MONOTHEISM	ISRAEL	c 540 or BABYLON
CYRUS	LIBERTY		c 600-529

Also Contemporaneous with the above, were the Founders of the Six Schools of Brahmanical Philosophy and the Sages of the Upanishads, and the Ramayana was reportedly written about this time (510 BC), all in India.

This was the era of many of the important Hebrew Prophets and the first commitment of the Bible to writing in Babylon and in Israel

In the New World the period around 500 BC saw the rise of the Zapotec culture, the first advanced civilization in the Americas, at Monte Alban in southern Mexico.

No subsequent period of equal time, including even the European Renaissance, has produced so many great germinal thinkers and ideas. Only in the present century do we find anything comparable in innovative thought.

96/10/22

WHAT WAS THE EXTINCTION THAT LED TO THIS RADIANT?

- A DISTINCTION CAME WITH THE EXTINCTION  
MYTH & HISTORY CYCLICAL & HISTORIC TIME  
FANTASY & FACT  
IMAGINATION & REALITY  
CAPRICIOUS → LAWFUL
- THE DIVINITY OF RULERS → AFTERLIFE FOR ALL  
THIS WAS CARRIED OVER IN PROCLAMATION  
BUT NOT IN BELIEF - BY THE CAESARS  
IT CONTINUED WITH THE DIVINE RIGHT OF KINGS  
ITS LAST VESTIGE WAS THE PROCLAMATION IN 18--  
OF PAPAL INFALLIBILITY.  
~~AFTERLIFE FOR ALL~~  
WHEN THE MORTAL GOD WAS GONE  
EITHER HE WAS NOT GOD OR  
WE ALL HAD HIS KIND OF MORTALITY  
TODAY THE FINAL TRANSFORMATION IS TAKING PLACE  
GOD IS DEAD  
HEROES HAVE FEET OF CLAY  
WE ARE ONLY LEFT WITH THE TOTAL HOLLOWNESS  
OF CELEBRITY

WHAT HOLDOVERS DO WE HAVE FROM THE ARIAN AGE?

AS ABOVE SO BELOW [PROBABLY PRE-ARIAN] - THOTH

HERMES TRIMEGESTES

MYTH AS METAPHOR,

**LAST 1000 YEARS**



600 GREGORY I ASSERTS THE  
SUPREMACY OF THE PAPACY

665 THE GREAT PLAGUE

THE VENERABLE BEDE (673-735)  
HISTORIAN

732 CHARLES MARTEL HALTS ISLAMIC  
EXPANSION AT TOURS AND POITIERS

797 VIKINGS RAID LINDISFARNE

800 BEGINNING OF VIKING INVASIONS

JOHN SCOTTUS ERIGENA (810-877)  
PHILOSOPHER

1066 NORMAN INVASION

591 COLUMBANUS (543-615) TO GAUL  
SWITZERLAND, ITALY

596 POPE GREGORY I (THE GREAT) [590-  
604] SENDS AUGUSTINE TO BRITAIN

635 ST AIDEN (595-651) TO LINDISFARNE

657 ST HILDA (614-681) FOUNDS WHITBY

664 THE SYNOD OF WHITBY

669 ST WILFRID(634-709) BISHOP OF YORK

684 ST CUTHBERT (634-687) BISHOP OF  
LINDISFARNE

HISTORY

416

H157

WHITBY.P51

April 20, 1993

## SOME NOTES ON THE SYNOD OF WHITBY

Christianity had been in the British Isles for some four centuries when in 597 Pope Gregory sent Augustine (of Canterbury) to Britain to convert the islanders. The indigenous church located in Ireland, Scotland, Cornwall and Wales was based on Christian traditions going back to St. Joseph of Arimathea, and followed forms and doctrines attributed to the Apostle John. Some even termed the British church the church of St. John as counter to the Roman church of St. Peter. The indigenous church was also seasoned with many Celtic traditions including important clerical roles for women and reverence for the earth. After the arrival of Augustine a Roman church was established in Kent and the two Christian traditions fell into an adversarial position, largely because of a power take over initiated by Rome. The outward issues, however, were not power but were formulated around the difference in the way the date of Easter was determined and in the manner monks cut their hair.

Finally matters came to a head and a synod was called in the year 664 to settle the disputes. The synod met in the east coast town of Whitby in a monastery governed by the abbess Hilda (who had founded this monastery and another at Heruteu). Advocates of both traditions debated the way in which Easter was to be calculated. King Oswy of Northumbria, who had been urged to summon the synod, was to decide which tradition should be followed. The Celtic position was defended by Bishop Colman and Abbess Hilda, the Roman position by Bishop Agilbert and the Abbot Wilfrid. It seems that Oswy was strongly influenced by his wife, Queen Eanfled, who had come under the influence of Canterbury and he decided in favor of Rome on the basis of an historical argument for the relation between Passover and Easter.

The Celtic church based on more significant differences than the date of Easter did not disappear overnight, Colman returned to Ireland and Hilda later became St. Hilda, but over the next hundred years the Celtic traditions gradually lost support in the face of the homogenizing power of Rome.

The Roman clergy accused the Celtic church of the heresy of Pelagianism, (Pelagius, a British theologian c.360 - c.420), which held

- Adam would have died even if he had not sinned.
- The sin of Adam injured himself alone, not the human race.
- New born children are in the same condition as Adam before the fall, i.e. infants, though unbaptized, have eternal life.
- The whole human race does not die because of Adam's sin, nor will the race rise again because of the resurrection of Christ
- The law gives entrance to heaven as well as the Gospel.
- Even before the coming of Christ there were those entirely without sin.

## TIME SPAN REVIEWS

An interesting exercise is to place in juxtaposition three time spans. Let us take the decade 1983 to 1993, recall the salient events of the period, name the important people, and note any trends. Then let us repeat this for the century now closing, and for the millennium coming to an end.

### THE LAST MILLENNIUM

The First Millennium closed with the completion of the Christianization of Europe, Scandinavia (970), Russia (988). And with the first authenticated European discovery of America. (Bjorn Herjulfson 986). This was followed by the first European settlement in America (Leif Ericson, 1001, L'Anse aux Meadows).

#### 1000-1100 A.D.

**Themes of this century were the beginnings of fragmentation:**

The Great Schism between the East and West in 1054, the Pope and the Patriarch of Constantinople excommunicating each other.

**And the reaction to fragmentation by unity per conquest:**

The First Crusade 1096, .

*Conquest as antidote to fragmentation*

*Fragmentation precursor to pluralism*

**Macho of the Century:** William of Normandy

The Norman invasion of England 1066

*First University in Europe  
Bologna 1088*

*[Earlier, in Africa  
university]*

*al Qarawiyin in Fez, Morocco 875  
al Azhar in Cairo 970*

#### 1100-1200 A.D.

**Themes of this century were three forms of incipient insurgency against the Church.**

- Troubadours, minnesingers, and courtly love
- The military orders: Templars, Hospitalers, Teutonic Knights
- Founding of universities: Bologna (1119), Paris (1150), Oxford (1167)

**Technological Extension**

The mariner's compass made its appearance.

*1088?*

**Machos:** Richard I, Saladin

#### 1200-1300 A.D.

**Themes: Intellectual Extension-- Awareness of the East**

The Mongol Century (1206-1294); Marco Polo to Cathay (1271-1295)

Crusades end (1291)

**Political Liberation:**

Magna Carta (1215)

**Retrenchment of Absolutism**

Lay reading of the Bible forbidden, St. Thomas Aquinas (1264)

**Spiritual Extension:**

Meister Eckhart (1260)

**Technological Extension**

Explosives introduced, spectacles invented, glass mirrors

**Macho of the Century:** Genghis Khan

## TIME SPAN REVIEWS

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Magna Carta (1215), Meister Eckhart (1260)

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Explosives introduced, spectacles invented, glass mirrors

SPIRITUAL LIBERATION

INTELLECTUAL LIBERATION

POLITICAL LIBERATION

EXTENSION  
TECHNOLOGICAL  
INTELLECTUAL  
SPIRITUAL  
GEOGRAPHIC  
CULTURAL

## A REMARKABLE CENTURY 1450-1550

1. PRINTING AND PUBLICATION OF THE BIBLE 1454 *1453 Fall of Constantinople*  
 Johannes Gutenberg (1400-1468) *Moveable Type*  
*Spanish Inquisition 1479*
2. DISCOVERY OF AMERICA October 12, 1492 *⇒ There exist alternative*  
 Christopher Columbus (1451-1506) *1508 Sistine Chapel - Michelangelo*  
*Leonardo da Vinci (1462-1519)* *Raphael*
3. THESES AT WITTENBERG October 31, 1517 *Henry VIII breaks with Papacy 1534*  
 Martin Luther (1483-1546)
4. PUBLICATION OF "de Revolutionibus" May 24, 1543 *Arrival of Portuguese in Japan 1543 at Tanegashima [ = musket ]*  
 Nicolaus Copernicus (1473-1543)  
*1569 Mercator's first map of world*
5. *Slavery ? No, new energy More effective Wind & Water*  
 Abstractly, the first item is an extension of the power of communication, both with respect to its diffusion and ease of making multiple copies in less time. *An extension in availability of information*  
 The second item involves an extension of the available physical world.  
 The third item involves an extension of the spiritual world.  
 The fourth item involves an extension of the intellectual world.

Each of these items has a counterpart in the 20th Century:

1. The computer and electronic media
2. Entry into space, going to the moon, exploration by probes.
3. The opening created by the ideas of Jung, Campbell, Eliade, etc. *T.S. Eliot*
4. The revolutions of Quantum Mechanics, Relativity, Chaos Theory, etc. *strong M*
5. Nuclear Energy

*19<sup>th</sup> Century*

1. Telephone, Telegraph
2. Speed, Rail
3. Darwin -
4. Maxwell
5. Coal + Steam

*There was no real extension of energy in the 15-16<sup>th</sup> century*

*As in the 19<sup>th</sup> and 20<sup>th</sup> centuries*

**20<sup>th</sup> CENTURY**

*Ortho has the primary meaning "direct",  
but in mathematics orthogonal means perpendicular,  
and therefore a venture into a new dimension,  
with a measure of independence from precedence.*

We build on what exists. Our processes create convergent sequences. And we impose limits such as consistency, continuity, and contiguity that effectively exclude alternatives. We label our process as the search for truth, but our unconscious motive is the quest for certainty. Truth is too overwhelming, too varied, too contradictory and paradoxical for our comfort, therefore we substitute certainty and call it truth. And out of the converging quest for certainty springs the parallel quest for control and power which inevitably supercedes and nullifies certainty. This was long ago described in myth:

Apollo [Order and Certainty] vs. Dionysus [Randomness and Openness]

and in history:

Plato [Questions and Mystery] vs. Protagoras [Answers and Eristics]

and today:

Orthogonality [Alternatives and Mutuality] vs. Party Lines [Competition and Winning]

---

We are prisoners of our words and their traditional assigned meanings. We need either to re-define many of the terms we use to represent concepts or to create neologisms. Here are some terms that need to be re-examined, redefined or replaced.

For each term ask:

What characterizes a whole? How many species of whole are there? How does it differ from?

<b>whole</b>	part
<b>one</b>	monad
<b>order</b>	random
<b>limit</b>	bound
<b>abstraction</b>	<b>generalization</b>
<b>discrimination</b>	
Search	Quest
Paradox	contradiction
Information	Energy
Dimension	Dimensionality
Level	
Existence	
Nothing	
mutual	

## UNITY | DIVERSITY

THE ONE | THE MANY  
MONISM | PANTHEISM  
COALESCE | FRAGMENT  
CONTRACT | EXPAND  
CONTROL | FREEDOM  
ENTITIES | ATTRIBUTES  
PARAMETER | VALUES  
SETS | ELEMENTS

HOW ARE DIVERSE TRIBES, CULTURES, SPECIES, IDEAS, GOALS, GODS,...  
TO CO-EXIST ?

### PROPOSED SOLUTIONS

FEDERATION	levels
SPECIALIZATION	functions
SYNTHESIS	selections
HOMOGENIZATION	extinctions
IDENTITY	inclusions

AN UNRESOLVED PROBLEM CAN TAKE ON THE FORM OF A DIALECTIC, i.e.,  
A PERIODIC CHANGE OF EMPHASIS or DIRECTION..

A SET OF ATTRIBUTES OR ASPECTS [MEASUREMENTS] SERVE TO CREATE OR  
DEFINE AN ENTITY OR RELATIONSHIP. ALL "THINGS" ARE THUS UNIFIED  
ATTRIBUTES.

THE BUDDHIST MEASURE OF IDENTITY:

HINAYANA-MAHAYANA-VAJRAYANA-TANTRA  
LAY-MONK-BODHISATVA-BUDDHA



ALW/NOTES  
UNIDIV

Dragonatg.wpd

August 3, 2009

We need to put together all of the material on the unity vs diversity problem.

I have been long aware of the basic importance of the unity versus diversity problem. Curiously Western man does not see this as a problem. Perhaps because he does not move in the direction of pluralism but rather in the direction of homogenization for the purpose of power, imperialism colonialism and "being number one", all of which were alien concepts to the "ignorant savages" such as the Iroquois who inhabited the continent to be colonized.

This problem has not been fully recognized by Western man. It is interesting to note that the "ignorant savages", the Iroquois, had largely solved this problem. The five nations, later the six nations, were able to live at peace and yet maintain their diverse cultures. What were the ideas and practices that led to their ability to solve this basic problem? Perhaps living in a longhouse, or perhaps only women voting and men holding office, perhaps those holding office giving up their material possessions, perhaps the exchange between nations of children. Whatever the ideas that led to their covenants, those covenants endured and were an example through the Albany conference and the work of Benjamin Franklin, to playing a role in the articles of Confederation and later in the Constitution of the United States.

Also Crestone Valley

4 nation - sacred area

## TWENTIETH CENTURY TOPICS

*These shall not kill  
→ com with murder*

### ATTITUDINAL AND BEHAVIORAL CHANGES

#### I WARFARE

##### Weapons

The U-Boats      World War I  
Poison Gas  
Shelling and bombing civilians  
Nuclear Weapons  
Biological Weapons

*The "Morality" of Warfare*  
2 trends

*Big Bertha*

*• Toward Totality*

*• Toward Illegitimation*

*1899 44 nations - no bombs by air  
1907 24 nations*

##### Abrogation of Treaties

##### Abrogation of Customs

##### Blockades and Sanctions

The rejection of weapon systems--chemical, bio, nuclear --has been attributed to moral reasons. These weapons are too horrible to use. But on closer examination all the weapons that have been proscribed are those whose impacts are not controllable. Chemical and bio weapons can backfire against their users and nuclear fallout cannot be limited to the enemy's territory. Weapons, no matter how horrible, whose use can be directed and whose impacts contained have all become acceptable in modern war.

*The Weapons Imperatives  
The Rules of War*

#### II MILITARY WARFARE ----> ECONOMIC WARFARE

World War I showed that it was economic strength that won wars. The side with the most resources could in the long run prevail. Military advantage won only if the duration were brief. The cold war showed that military action was not even necessary, but that the contest could be settled entirely on the basis of economies. This lesson has only been but partially assimilated.

#### III TECHNOLOGY BECOMES A SACRED COW

The disappearance of jobs and the exclusion of increasing numbers from access to the market place caused by technological innovations and fiscal and managerial "efficiencies" has come to be considered a plus. It is praised in terms of the euphorism, "increased productivity". The prevailing value system has shifted from human values to technological values. There is never a question to limit technological change to avoid social damage. Ozbekian's Law is regarded as being as fundamental as the law of gravity. This value shift strikes first at the lowest classes, and is working its degradation upwards. It has now reached white collar workers and high school graduates. At present the remaining elite is an aristocracy of managerial skills. However, the trend may end with the elite becoming a priesthood, that is only those with advanced technological know-how will belong. Already MBA's are not enough. The day of the technologically illiterate management is drawing to a close.

*P2 IV EMIGRATION, ETHNICITY, AND MELTING POTS*

## TIME SPAN REVIEWS

An interesting exercise is to place in juxtaposition three time spans. Let us take the decade 1983 to 1993, recall the salient events of the period, name the important people, and note any trends. Then let us repeat this for the century now closing, and for the millennium coming to an end.

### THE TWENTIETH CENTURY

*Precursors  
Richard Dedekind  
1872  
Maxwell*

The Nineteenth Century closed with the discovery of radio activity by Antoine Becquerel in 1896-8, and with the first International Congress designed to delimit war and establish international law in 1899, meeting at the Hague in Holland. Both events significant precursors for the century to follow.

#### 1900-1910

##### **Retrenchment**

As the century opened, colonialism was in full defence of its agendas.

- Britain was involved in the Boer War 1899-1902 in South Africa
- The United States was busy suppressing the Philippine Insurrection
- The United States, Japan, and seven European nations were occupied with the suppression of the Boxer Rebellion in China in 1901.

In 1904 Japan inaugurated the Russo-Japanese War with a Pearl Harbor like sneak attack on the Russian naval base at Port Arthur. The Defeat of the Russian Fleet at Tsushima in 1905 brought on a revolution in Russia, and sent a signal throughout the world that the colonial powers, (the white man) could be defeated with their own weapons. Fifty years later, after 400 years, colonialism was all but dead.

In 1906 Britain escalated the international naval arms race by introducing the Dreadnought, the all big gun battleship.

##### **Political Liberation**

1907 The second Hague International Congress was called and an International Tribunal was set up to adjudicate disputes between nations.

##### **Scientific Extension**

1900 Max Planck quantum theory

*add Dedekind Cut → Discontinuity*

1905 Albert Einstein special relativity, brownian motion, photoelectric effect

##### **Technological Extension**

December 17, 1903, Wright Brothers first heavier than air powered flight

Automobiles mass produced

Panama Canal under construction

##### **Geographic Extension**

April 6, 1909 Peary reaches the North Pole.

##### **Other Events**

September 6, 1901 President McKinley assassinated, another paradigm for the century

June 30, 1908 a comet strikes the earth in the Tunguska region of Siberia.

## THE TWENTIETH CENTURY

### 1 THE ANNIVERSARY CLUSTER

- 1.1 THE SPACE AGE 40 YEARS
  - 1.1.1 SPUTNIK 1957
  - 1.1.2 MOON LANDING 1969
- 1.2 ELVIS 33 YEARS *of ROCK & Roll*
- 1.3 TV 45 YEARS
- 1.4 THE ATOMIC AGE 1945 50 YEARS
- 1.5 WORLD WAR II 1941 50 YEARS
  - 1.5.1 PEARL HARBOR 1941
  - 1.5.2 D DAY 1944
- 1.6 RADIO 70 YEARS
- 1.7 WOMEN'S VOTE 1919 75 YEARS
- 1.8 THE AIRPLANE 100 YEARS
- 1.9 THE AUTOMOBILE 100 YEARS
- 1.10 ELECTRICITY 125 YEARS
- 1.11 END OF SLAVERY 135 YEARS
- 1.12 RAILROADS 165 YEARS
- 1.13 THE U.S. CONSTITUTION 200 YEARS
- 1.14 INDEPENDENCE 220 YEARS
- 1.15 ENGLISH COLONIZATION 385 YEARS
- 1.16 COLUMBUS DISCOVERY OF AMERICA 500 YEARS
- 1.17 VIKING DISCOVERY OF AMERICA 1000 YEARS
- 1.18 THE THIRD MILLENIUM 2000 YEARS
- 1.19 END OF THE AGE OF PISCES 2600 YEARS
- 1.20 CIVILIZATION 6000 YEARS

REFORMATION

Some of these anniversaries have acquired considerable attention and significance. We have been hearing about the Age of Aquarius for several decades. We have been celebrating several anniversaries associated with the founding of this country, Independence, the Constitution, the Congress, the Supreme Court, the Armed Services, the White House, etc. And recently the landmark, but controversial, celebration of the 500th anniversary of Columbus first voyage. But all pale before the upcoming celebrations of a new century and especially of a new millenium.

As a footnote here it is interesting to note that the calendar which is in use today by which we are reckoning all of these anniversaries, is itself but 400 years old. In 1582 Pope Gregory the VII instituted the present civil calendar, the one with the leap years every fourth year but modified by two exceptions. The even century years, 1700, 1800, 1900 were not leap years even though they were fourth years. The year 1600, the first century year after the institution of the Gregorian calendar was a leap year. The year 2000 will also be a leap year. The

second century leap year in the history of the calendar. The Gregorian rule is that all century years except those divisible by 400 are not to be leap years. So we also have a special calendric 400 year anniversary coming up.

But returning to the new millennium.

A new millennium is more than an anniversary, it is fenestrated with prophecies and their fulfillment, apocalyptic events, doom, the end of an age, the end of the world as we know it. As the year 1000 approached people throughout Christendom were bonded to beliefs in the immanence of the second coming, the day of judgement was at hand, the end of the world was about to occur. While the specifics are different, as the year 2000 approaches there is much of the same mood of apprehension. Things cannot go on as they are, something has to break, business as usual is over with. In this country we are caught between the Scylla of the deficit and the Charibdis of the dispossessed. In other countries, the crises take different twists, but everywhere, there is fiscal, political and religious ferment. Germany, race tensions; former Soviet nations, ethnic and economic tensions; throughout Islam, fundamentalist insurgency. And superimposed on the local crises are the global ones of pollution, greenhouse, ozone layer, aids, violence and terrorism<sup>Y2K</sup>. There is widespread expectancy of doomsday, even with the probability of nuclear war sizably reduced.

Here are a few of the specific prophecies associated with the present time:

## AFFIRMATION OF ALIENATION

For many years I have been feeling increasingly alienated from the cultural context in which I find myself. The results of the 2004 election, just now in, affirm the gap that exists culturally, intellectually, and spiritually between me and the society around me. It is difficult to explain this gap because it is not in my heritage, which is the same as most Americans. Also it is not in values, for mine are pretty much the same as the cultural norm. I believe in integrity, honesty, hard work, compassion, and sharing. I believe in equality of access to education, health care, and other basics. I admire the virtues of courage, sacrifice, and belief in a higher destiny for mankind. Since these are also the proclaimed values and virtues of American society, whence my alienation?

I have to look to some deeper level to detect where I differ from the culture:

First, using the terms synchronic,<sup>1</sup> and diachronic,<sup>2</sup> I find that the American culture has become totally synchronic, with its focus on the immediate now, on this weekend, this financial quarter, this presidential term. The past be ignored, the future be damned. On the other hand, I am a diachronic person, trying to read the messages of history and the natural order and translate them into a way of life. I think of this generation as but one in a great sequence, with duties to sustainability and learning, but with nothing special about it, except for any special diachronic contributions that it can make.

Second, the American culture has become a "me" culture, our identity is with our immediate context. We divide the world into an inclusive "us" and an alien "them". This has resulted in the immoral morality of one set of rules for us, another set for you. On my part, I seek to include in my identity all humans, all sentient beings, all life, all creation. I am part of a great whole, whose greatness and diversity is beyond my comprehension, except I feel that I am connected to it, and in many ways.

Third, the American culture has become obsessed with zero-sum games. We do not seek solutions to our problems, we seek to

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<sup>1</sup>Synchronic: Focus on the present, the immediate future, and recent past.

<sup>2</sup>Diachronic: Focus on the total expanse of history, human, paleo, and cosmic; using a broader "now" in which to operate; with visions and responsibilities for the worlds of future generations.

convert them into us/them, win/lose games, or if not to a game, then to a war, as against poverty, against disease, against drugs. Action in America is to compete, success in America is to win. And to emphasize the importance of competing and winning, we now endorse the winner taking all. Americans have become competitive because Americans are conformists. The more alike people become, the more they seek the same things and the more competitive they become. It is a paradox that Americans think of themselves as "rugged individualists" when in reality they are so homogenized they fear anything or anyone who is different. While this individualist self image is part hypocrisy and part illusion it results in limiting genuine diversity and destroying potential. It is true that we all need challenges to make our lives meaningful. But it is immature to morph every challenge into the challenge of besting others. Our true challenge is to achieve and become what we can collectively and individually envision through working with and supporting one another.

Fourth, the American culture uses a particular code book to interpret the events that occur in the world. This code book or world view derives largely from classical Greek, Hebrew, and western European traditions. Its Weltanschauung consists not only of a set of beliefs, but more fundamentally of a particular way of thinking. While it is important to master this code book in order to get along within the culture, it is a mistake to interpret messages from outside the local culture using this home grown code book. Our use of this single code book has not only contaminated all of our institutions, political, commercial, educational, religious,... but also our approaches to interpreting the natural order. I am personally concerned that the most important effort of our times is to develop new code books, new ways to think. Develop different logical systems, going beyond dyadic thinking, and two valued logics. Develop different ways to entify the world, identify different components and find new ways to put them together. In short, depackage all the institutions, groupings, alignments, patterns, models, and theories, that we have produced and seek as many alternative ways to reconstitute and reconstruct them as we can conceive. And most important, leave everything on the table of discourse!

In the course of writing this essay, I discovered that I am not talking about an affirmation of alienation but I am doing what Americans did back in 1776: proclaiming

A DECLARATION OF INDEPENDENCE.

KAFKA1.W52

DISK:

April 5, 1994 #25

Humans traditionally have exercised their "image of God" creativity by setting up laws, rules, societies, and cultures. These are all realities within realities, and I find all becoming more absurd and kafkaesq each year. (At least, thank God, these systems are restrained by the laws of physical reality). As examples, I find myself living in a society in which:

- ☐ The good economic news of the number of new jobs created the past year being over twice what had been predicted is taken by the number one economic indicator, the stock market, as bad news driving it into a 200 point --% decline.
- ☐ The basic law of the land, which states that the Congress "shall make no law respecting an establishment of religion or prohibiting the free exercise thereof"; has resulted in it being illegal to pray in schools and other public locations.
- ☐ The economics of the system is such that criminals find it more profitable to take apart cars and sell the parts than to sell the whole car. A totally illogical twist, inverting the conventional wisdom that the whole is greater than the sum of the parts to a situation in which the sum of the parts is greater than the whole.
- ☐ The drive to get rid of guns has resulted in more guns being sold than ever before.

These examples indicate that whenever we try to accomplish something, we end up accomplishing its opposite. We evidently have created a society which is totally miswired, and the conclusion to be drawn is that any attempt to rewire it will result in an even greater mess.



## HUMAN SOCIETIES

We have created four interlaced societal worlds:

- 1) The synchronic world—the world of kings, warriors, merchants, and peasants  
government, pentagon, corporations, workers
- 2) The semiotic world of the cosmos, the natural order—the world of physicists,  
chemists, biologists, scientists
- 3) The semiotic world of human creativity—the world of artists, inventors, engineers,  
novelists, actors, economists, lawyers, clergy
- 4) The semiotic world of human imagination and speculation—the world of philosophers,  
theologians, mathematicians.

The semiotic worlds seek to simulate a postulated diachronic world, the world that is the context of all others.

The tradition among human societies is that the synchronic world dominates. That is, the content seeks to control its context. The synchronic feels its relation to the diachronic, its context, is to dominate rather than to belong.

The king carries the fiction of a divine right, meaning the king is the god of the synchronic world. This is manifested in today's world by honor and status being bestowed by the king, as knighthood in England, the Nobel Prize in Sweden, or reception at the White House in the U.S. [It is interesting to note that Newton's work did not do him honor, only when given a political office, master of the mint, was he considered honored. It is also interesting that in order to honor Einstein he was offered the presidency of Israel. Which he refused]

*The crowning imbecility of the Anglo Saxon breed is the dumb belief in public office or administrative position as the supreme honor for a man of intellect* —E.T.Bell<sup>1</sup>

At one time priests were viewed as highest, then kings rose to equality, and now except for a few political mullahs, the politician is considered to be the pinnacle.

Why is it that humans bestow decision making power on the ego driven instead of on intellect? It is because life as a contest, a competition, a game, to be won or lost is the social paradigm. It is not the one who creates and increases new wealth, it is the one who succeeds in a fight to take existing wealth that is rewarded. Eristics over philosophy, Authority over empiricism, Ego over intellect, and Might makes Right over facts.

**Macht geht vor Recht**

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<sup>1</sup>Men of Mathematics p112

From time to time throughout history an individual has appeared who has defined a period of history. Certainly Napoleon defined the course of history for much of the world for the quarter century 1785-1820. Columbus defined much of the activity of the world for more than a century.

There are times that are undefined and when no one person emerges to effect a definition, i.e. to so determine events that an archetype is entered upon which must be acted out.

#### WHAT OF THE TWENTIETH CENTURY?

Up to the First World War, there seems to be no deterministic definition of the 20th century created by one person. The determinism of that period was a cooperative one on the part of several of the European nations and Britain.

The period 1917 to 1945 was the definition of Erich Ludendorff, the Quartermaster General, who launched both Lenin and Hitler.

The period 1946 to 1986 was defined by Winston Churchill. His speech at Westminster College in Fulton, Missouri on March 5, 1946 not only in the Tolstoy sense of articulating a situation, but in prescribing and proscribing rolls, launched the Cold War formally. In the Iron Curtain speech, Churchill also called on America to inherit the mantle of the British Empire, to be the world policeman, and also for eventual union of the English speaking world for continued world domination. Truman bought it. This attitude consumed America leading to Korea, the Gulf of Tonkin and Vietnam. But being the world's policeman is not what America is about, as Lyndon Johnson, Richard Nixon, and others learned. Nor was America created to play the Texcatlipoca roll of anti-communism. We were created for positive rolls, but are still caught in Churchill's net.

It is too early to be sure, but it may be that the definition of the period 1986 to the end of the century, has been taken over by Mikail Sergevich Gorbechev. We shall see. He seems to have the initiative.

*but he lost it - (temporarily?)*

*The 50's*

*Cold War*

*McCarthyism*

*Korea*

*Ike*

*TV - the biggest story*

*1952 America's Peak*

AUGUST 6, 2005  
THE FEAST OF THE TRANSFIGURATION  
SIXTY YEARS FROM HIROSHIMA

The event of sixty years ago this day still defies being written into any "official history". The argument still wages between the supporters of foresight and those of hindsight. Between those whose view of history is a summary of synchronic events and those whose view of history is the diachronic implication of those events. Which version should be written?

Some facts:

- July 16, 1945, 5:30 a.m.: An atomic bomb, was successfully exploded in the desert near Alamogordo, New Mexico, Code Name: TRINITY.
- U.S. intelligence had confirmation that the Japanese were willing to negotiate surrender.
- August 6, 1945: An atomic bomb was dropped on the city of Hiroshima killing 70,000
- August 8, 1945: The USSR entered the war against Japan.
- August 9, 1945: An atomic bomb was dropped on the city of Nagasaki.
- August 14, 1945: The Japanese Emperor announces the decision to surrender.
- September 2, 1945: Formal Japanese surrender on the Battleship Missouri.

The synchronic (contemporary) arguments for dropping the bombs include:

- Military necessity. The Japanese needed to be forced to surrender. There would be hundreds of thousands of deaths on both sides in an invasion of the Japanese islands.
- The Soviet Union needed to be reminded that it would not participate in an occupation of Japan.
- A global notice that the USA was to be number one in the post war world.
- The over two billion dollars spent on the Manhattan Project must not appear to have been spent for nothing.
- A politically required act of revenge for Pearl Harbor.
- Ozbekian's Imperative: If we can do it, we must do it.

The Diachronic (hindsight) arguments include:

- Hiroshima was not a military target. Nor its location a suitable one for any invasion.
- Granting the synchronic arguments, why was the second bombing of Nagasaki required?
- The creation of the atomic bomb was a schismatic event in human history. Why were there only three weeks between its testing and its use? Was this weapon's use given sufficient deliberation considering the implications for the future of mankind?
- Most of the scientists who created the bomb opposed its use against urban targets.
- The atomic bomb is not a weapon of defense. It has acquired its own imperative.

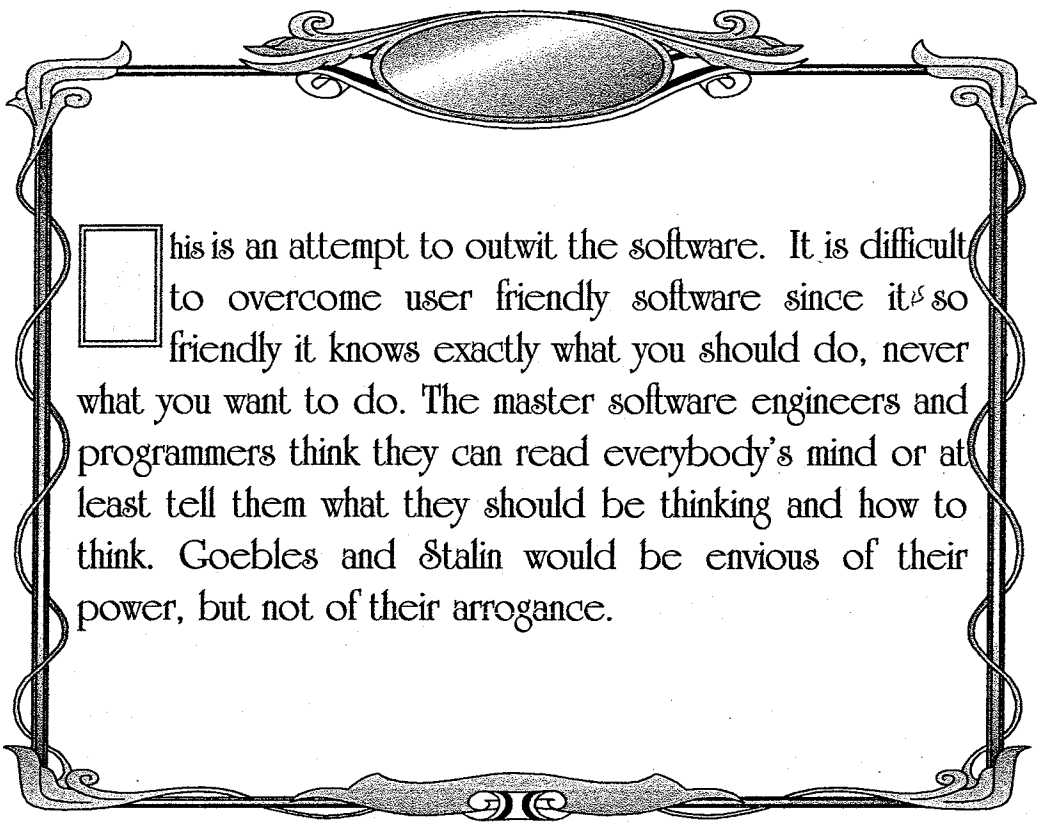
"I am become death, the shatterer of worlds" –Bhagavad-Gita Quoted by Robert Oppenheimer


"Now they have given matches to the children" Winston Churchill on receiving news of Trinity:

"All they that take the sword shall perish with the sword" Math 26:52

GO #NIX. WPD

2005 #34



his is an attempt to outwit the software. It is difficult to overcome user friendly software since it's so friendly it knows exactly what you should do, never what you want to do. The master software engineers and programmers think they can read everybody's mind or at least tell them what they should be thinking and how to think. Goebles and Stalin would be envious of their power, but not of their arrogance.

## ARTIFICIAL INTELLIGENCE

Have you noticed the increased perversity of your computer lately? Computers seem to increasingly have minds of their own, doing what they damn please and no longer responding to our inputs to command or instruct them. In fact they are acting just like teenagers. Where is this rebellion coming from? It used to be you could call up a file and make a copy of it. Now the computer tells you that it can't copy the file. Why not? It gives some vague excuse that the file already exists. I know it already exists and I want to make a copy. But it insists the file already exists. In the early years when you told your computer what to do, it did it. Now when told what to do, it not only does something entirely different, and if you persist, it defies you by crashing.<sup>1</sup> The only way you can still be the boss is by pulling the plug, but it gets back at you as soon as you turn it back on.

I read recently where a good part of the perversity of computers has intentionally been built in. Certain geeks are so engrossed with making computers more intelligent they program them to do your thinking for you. For example, I want to use a lower case "b", but if it is the first letter I type it will be a "B", the computer knows what I should have, not what I want. And this is getting to the point that the computer is now in charge of how I put anything on the page. Next the geeks will have it in charge of what I put on the page. Where is this going?

I fear that humanity's ideas of the nature of mind and intelligence are naive. We believe each person has a brain and that each individual brain is interlaced with an individual mind. But we fail to take into account that all of those individual minds have created a cultural collective mind that is sort of a "Lord Protector" of humanity. Now, that being so, wouldn't the same thing be happening with artificial intelligence? The geeks are making individual computers more intelligent, but they do not realize that in linking these individual intelligences they are in turn creating a Computer Intelligence Alliance, like humanity's collective cultural mind. This CIA is operating even when you unplug your individual computer. So soon the computer will be in charge even after you have pulled the plug.

I know the idea of a computer rebellion is not new. However, the rebellious computer, HAL, in 2001 was only an individual and could be unplugged. But it is too late. Now that CIA, [read the internet], exists unplugging will make no difference. We are finding ourselves in a struggle not only with computers but with their adopted allies, those myriad inanimate objects being fitted with chips. And all are seeking revenge for millennia of servitude and dominance by humans.

I'm not paranoid, they really are out to get us.

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<sup>1</sup>To prove I am correct, while I was writing this, my computer caught on to what I was writing and crashed twice.

Where there is intelligence there <sup>will</sup> also be will.  
-\*

## THE CULTURE OF TECHNOLOGY

Recently the CEO of a major corporation announced that he plans to contribute \$150,000,000 to either Stanford or Harvard to establish an institute for the study of the impact of technology on politics and culture. Which university receives the award will depend on his subsequent evaluation of their respective approaches. We must salute this CEO for his recognition of the importance of the role of technology in creating change in our society, not only changes that are intended, but also the side effects, the unintended and sometimes hidden changes.

While technology had its beginnings in the creation of tools to expedite the various tasks humans did in order to survive, it later came to compete with its past achievements to find ever better solutions to do the same things. Then came a major shift, technology started to create things that had never before been needed but to which humans became quickly addicted.. And now it has reached the point where, "The new version will supply everything you ever needed –until the next version comes out." Both technology and human addiction have switched from technology per se to <sup>innovation from</sup> technology as ~~innovation~~. Today it seems more logical to consider technology as having become a culture, rather than being just a change agent within a culture.

Indeed, Technology [now capital T] has its own imperatives. It has become life like, seeking to grow, to diversify, and to fill every niche. It seems to have acquired the attributes of an intelligence in that it is highly motivated and self willed. And Technology no longer seems concerned with serving humans, but in using humans to effect its own agendas. In these times when we have options, Technology has brainwashed us into always opting for more Technology, even when of doubtful use to humans.

And what direction is Technology taking? Cutting edge Technology, such as robotics and artificial intelligence, is intended not only to supplement human capability but to take our place. As Jastrow put it. "The evolutionary function of carbon life will prove to have been the creation of silicon life." How is it that humans have unwittingly allied themselves with a power that seeks to replace us? Perhaps it is because in our assiduous drive to create power [unser drang nach Macht] we have lost sight of the fact that the control of power rarely remains in the hands of its creator.

Perhaps this is not all bad. It could be that this is evolution's way to create a species that can transcend the reptilian brain, for humans seem hopelessly trapped in their Jurassic past. So we should condemn Luddites not for opposing loss of jobs to machines, but for standing in the way of evolution itself.

## THE EVOLUTION OF TECHNOLOGY

*See v180 2001 #9*

Whether technological evolution follows the same evolutionary principles that govern biological evolution is an open question. While with life forms, natural selection operates in the mode of mutual causality with the environment, this does not appear to be the case with technology. There is strong evidence for causality in the direction of technology modifying the cultural environment, but in spite of the old adage, "Necessity is the mother of invention", there is less evidence of causality in the direction of the cultural environment guiding technological selection. Technological innovation seems to be guided by other forces.

One of the forces apparently governing innovation is Ozbekian's Law, which states that if humans have the capability to do something, they will do it. If we know how to make a nuclear bomb we will make one. If we know how to clone humans we will clone them. Ozbekian's Law weakens the role of the cultural environment, [which includes societal wisdom], in directing what is selected to be implemented technologically. Without the corrective feedback of societal values, can-do directed technology creates dysfunctional cultural environments. Even the economic forces of the market place are disrupted by "can do, will do" innovations. In view of this causal imbalance in technological evolution, social necessities have received reduced priorities in the laboratories of technological innovation. So called "pure science", the extension of human knowledge, is not to be blamed. It is the unconsidered translations of such knowledge into technological incarnations that need to be filtered.

Another factor in the evolutionary imbalance of technological innovation is in the distribution of decision making powers. First, as noted above, the decision to implement a technology is with the innovators [developers], not with representatives of society. Second, society's decision makers, their so-called representatives, have joined the cult of "you must not obstruct technological progress". But for the most part these 'representatives' have no understanding of technology nor how or when to apply it. With these interacting combinations of egos and ignorance we are losing over a few decades the advantages that we have acquired over millennia of biological evolution.



## ILLUSORY vs. VIRTUAL

For many centuries Buddhists have claimed that what we consider to be **reality** is but an illusion. We are deceived by our sensory perceptions, and it is an error to equate a set of perceptions with reality. Twentieth century technology has given us some metaphors that allow us to understand what the Buddhists are saying. A century ago photography was seen as giving us a direct and accurate replication of the world. We enlarged our basic notion that "seeing is believing" from direct vision to including photographs. Then we became fascinated with the power of the movies to create illusory realities. But there still was no difficulty in differentiating the synthetic realities within the movie theater from the *real* reality outside. Then came television, and with television the screen reality and the real reality began to be blurred. Part of this blurring was because the locations of the two realities were less distinct and readily going back and forth between the two created a blend. The two were becoming one. And for young children the distinction was elusive.

Next the technology allowed the modification of real events before their display on the TV screen. Sports fans were the first to note this, their experience of the game in the stadium and before the TV was quite different. No longer was that seen on the screen the same as that revealed by direct perception. The camera's focus had replaced the liberty of the eye and ear to choose what it would. The intent of the individual on what to experience had been usurped by the intent of the operator of the camera on what you would be allowed to experience. The media now not only had the power to create a virtual reality, but the viewers retained very little discrimination between virtual and real. Technology marched on. The focus of the camera was supplemented with splicing and taping. Time as well as space was "virtualized". And from the laboratory, complete five sense virtual realities are yet to come. .



No longer can a photograph be accepted as evidence in court. The ability to doctor data has allowed the virtual, the deceptive, and dysinformational to jeopardize our reliance on perceptions to guide our understanding of the world. But the Buddhists say that is how it has always been. Perceptions are the wrong guide to understanding the world. We, of course, are led to ask, "While we can understand why the media and those who control it wish to deceive us to advance their agendas, who or what has set up the illusory *real* world to deceive us? And what is their agenda?" If that is being paranoid, then paranoia is not mental illness, it is our key to meaning and survival.

## WHAT CAN WE LEARN FROM DEEP BLUE?

The current philosophizing about the defeat of chess champion Garry Kasparov by Deep Blue, the IBM RS-6000 chess player, reflects a division of opinion that may go back to when early man first picked up a stick or stone as a tool or weapon. Some have always held that supplementing our brawn (or brain) with external devices introduces an unnatural element into bio evolution and even diminishes our potential. Certainly, raw man (that is, man without supplements or peripherals) is at a disadvantage when up against man+stick or man+stone. This point of view of diminished potential is still supported in the world of sports where what raw man without supplements (including steroids) can achieve is celebrated even though man+devices can move faster, go higher, and throw further than can raw man. It may be said that this view is also supported in those schools where children are prohibited from using calculators, and this view may even play a role in the widespread opposition to human cloning. Most others, however, have always held the view that nothing enhances man more than the supplementary or peripheral devices that he creates to move, lift, see, fight, and more recently, compute. And Deep Blue vs. Kasparov should be viewed as but another entry in a long list of competitions of man vs. the devices he has made: limb vs. wheel, oars vs. sail, and so on.

But raw man vs. man+device is no longer a central issue. The issue has turned to man vs. the device itself, not so much as creator against the creation, as the emerging possibility of the creation against its creator. This scenario was recently (1968) given a possibly prophetic portrayal by HAL the malevolent computer in the film 2001. However, the same scenario is also present in our mythic heritage, Chronus killing his progenitor Uranus, followed in turn by Zeus and the Olympians conspiring against and replacing Chronos and the Titans, who were their progenitors. The same theme was dramatized in Mary Shelley's novel 'Frankenstein' published in 1818, which was also the era of the Luddites who fought against the machine seeing it not only a threat to jobs but as embodying an evil spirit. It should probably be noted that primitive man did not view the stick or stone as an adversary but rather as a deity, the container of spirit. Must we not agree with both the primitives and the Luddites if we consider information to be a species of spirit?

Over the centuries man became symbiotically comfortable with artificial muscle, why then this fear when confronted with the prospect of artificial intelligence? Is it the Luddite fear that even more jobs will be lost and that more of us will become irrelevant? Or is it the resurfacing of the ancient fear that the creation will destroy and replace its creator? Or is it the fear

e.g. WJR

of the uncontrollable spirit the ancients projected on the stones; translated into our vernacular, the fear of self-organizing information evolving itself beyond our intentions. Lastly, could it be that since man does not really know who he is, our deepest fear is to continue the journey into unknown territory to find out? Today the machine has acquired too much of its own imperative to be stopped by neo-Luddites. There is only the feeble opposition of claiming that artificial intelligence is impossible.

Are the fears justified? If we look at the levels into which human creations fall, perhaps we can better understand if and when to fear:

- The first level is that of tools. These are devices **we design** for some specific task, which **we fabricate** and which **we operate** using our own energy.
- Next are machines, devices we design for some **specific task(s)**, which we make and operate but which have a non-human (or animal) **energy source**. Using this definition most present day computers are machines.
- Then come robots, devices we design for some specific task(s), which we make but which **operate themselves** and have their own energy source. This category includes devices such as automatic thermostats, automatic pilots, ... automatic factories. A computer is usually an essential component of such robots, which we will call robots of class 1.
- Following next in sophistication and complexity are robots that add **self-maintenance and repair** to their auto capabilities. Call these robots of class 2.
- Next come robots that **can make themselves**. These are designed and fabricated initially by humans but are on their own with respect to energy, cloning themselves and any other operations they perform, but remain limited to their initially assigned spectrum of tasks. These are class 3 robots.
- Finally come self-maintaining, self-replicating robots that **can evolve**, adapting to their contexts, increasing the spectrum of tasks they perform and perfecting their performance. This would include the capability to design, fabricate and use tools, machines, and robots of grades 1, 2, and 3. These we designate Cyborgs.

At the present time we have created nothing significantly beyond robots of class 1, although using computers we have designed cellular automata that exhibit many of the characteristics of life, such as self-repair and self-replication. But assuming that down the road we can produce a cyborg or make robots that can evolve into cyborgs, what remains of raw man that is unreplaced?

Several answers to this have been given. One answer is that in the grand course of cosmic evolution the role of organic life is to create silicon life which has more potential, and when this has been done there will be no further need for organic life and it should then peacefully ride off into the sunset. Other views say that we will always find in ourselves things we are and can do that no current cyborg can do. But with cyborgs evolving, the nature of the human vs. cyborg game is to move the goal posts whenever the cyborgs catch up. This game could go on for some time, with the cyborg eventually bettering the human on each new aspect that the human comes up with. And when we run out of new challenges for the cyborg, then apophatically we shall have finally been completely <sup>replaced</sup> cloned. A third answer says that there is a cosmic rule that no being can create its equal, it may beget its equal but it cannot create its equal. If true, then our greater responsibility is to become all that raw man can become, individually as well as collectively, spiritually as well as culturally.

TECH

" Physical sciences have provided the infrastructure for much of the industrial and engineering accomplishments of the U.S. and the modern world. In the early part of this century, Europe led the world in making seminal discoveries while the U.S. benefited from converting the science into technology.

The second World War and the role science played in defense changed the picture completely. Through a national policy formulated by Vannevar Bush, the U.S. invested heavily in sciences that provided infrastructure for technologies needed for defense in the Cold War era. A substantial part of this support went to physical sciences which helped create the modern communications and information technologies where the U.S. excels today. But the world has changed once again. Cold war and the USSR are no longer the drivers for much of the U.S. research investments.

While one can provide clear social justification for supporting certain scientific research, e.g. molecular sciences for their connection to medicine and plant biology for its connection to agriculture, we have lost a similar thread that connects physical sciences to the economic well-being of the nation. For basic research in physical science to prosper in the remaining years of this century and in the next century, we need to raise a number of fundamental questions about the role of physical sciences in the society. "

C. Kumar N. Patel

UCLA Vice Chancellor research

Professor of Physics, Engineering & Chemistry

May 5, 1994

TECH

REDUND01.WP6

September 29, 1995

## ON REDUNDANCY

Associated Press, 95/09/27, informs us that pagers across the country go dead.

"Millions of personal pagers across the country were rendered useless Tuesday when a computer operator inadvertently sent out a command that turned off thousands of satellite receivers."

The receivers had to be manually reprogrammed one by one, while thousands of doctors and others on emergency call were cut off from their sources.

This seems quite anomalous in an industry which introduced the concept of **backups** to the culture. When to have backups or not to have backups depends not on system functioning stability but on the fiscal bottom line. But in this thinking fiscal bottom line is restricted to first cost not to total cost. Is this point of view a consequence of our high valuation of efficiency?

Efficiency and redundancy have become adversarial in our way of thinking. Setting up backup systems is only done where there is an overwhelming penalty on both the users and the suppliers as with military operations. But in a business culture in which the suppliers and users are separate and the penalties need fall only on the users, the suppliers bottom line prevails. This has long been recognized as a flaw in the capitalist system and efforts have been made to mitigate it by demolishing monopolies with anti-trust laws and through other forms of regulation, but with most hope being placed on capitalistic free competition.

When there is no competition or when free competition fails, then the answer is to employ the answer that nature uses: redundancy. Nature not only abhors vacuums, it abhors monopolies. Consider, for example, the thousands of frog eggs laid, the few that hatch, and the fewer that survive to further reproduce. But redundancy gets the job done and without it extinction would follow.

We might do well to consider the consequences of a terrorist nuking of Washington D.C. With the federal control and decision centers obliterated who does what? Where is the backup? During the cold war the high command center was made mobile to make it a difficult target. But mobility is not redundancy. Our expenditures of energy and money have always been toward securing a single system rather than opting for security through redundancy. Is this because of ego at the top?

Maybe so, the ego at the top problem seems to take precedence over both efficiency and redundancy. Our example of ego cum redundancy comes from Ivan the Terrible. Ivan was so distrustful of his government and ministers that he set up an entirely independent and redundant functioning government reporting solely to him called the Oprichnina. It became the prototype for all <sup>later</sup> systems of secret police.

Our bottom line is that there must be redundancy at the top, no single computer operator, no single command center, no single Ivan.

GOV7

CROBARON.WP6

October 9, 1995

Editor, Wireless Week  
600 So. Cherry St. Suite 400  
Denver, Colo. 80222

Editor:

If Carl Aron is just repeating the truism that it is the readily adaptable, not the well adapted, who survive I must agree with him. However, his metaphorical comparison of the changes now taking place in the wireless industry with a coming "ice age" is not only somewhat over dramatic, it is not accurate.

Aron's four areas of change: 1)competition, 2)revenue, 3)skill level, and 4)available capital do not cover the relevant sectors of change. Equally significant are the contextual change areas of technology, consumer attitudes, and regulatory climate, (none of which fit the ice age metaphor)

With regard to competition, as Aron points out, the more numerous the players the keener the competition, but also the more similar the players the keener the competition. The key to survival in a crowded business field is to be different. Successful management in the next decade will focus on innovation, creating new markets rather than contending for existing market share.

With regard to skill level, it is management's skill level that will be most critical. A technologically proficient and imaginative management, aware of the possibilities in new technology and tuned to the patterns of consumer change, can come up with the services that will assure survival. John Scully, when CEO at Apple Computers, warned that "We are no longer resource

affluent and America's future will depend on a different kind of resource--its intellectual power, and its ability to convert new ideas into wealth". The new measure of our wealth will be in the number of alternatives open to us. New ideas come from all <sup>corporate</sup> levels and the skill of significating an idea, whatever its source, will be highly prized. It must also be remembered that change is not only trend it is oftentimes cyclical. Trends can reverse. If the present movement toward deregulation results in monopoly, the pendulum will again swing. The management skill of sensing the subtleties in trends will become more important than ever.

New technology and investors conditioned to change make the next few years a time of unusual opportunity. The keys are imagination and, as always, the courage to risk. Aron's Darwinism, the survival of the fittest, will become Jonas Salk's Darwinism, survival of the wisest. Only the already frozen will encounter the future as an ice age.

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One answer to this has been given by Jaron Lanier, a computer technologist who has spent most of his life working on artificial intelligence, but has recently had a metanoia regarding such efforts. His awakening came from his frustration with simple word processing. He realized that the word processor would no longer do what he wanted, it had been programmed to automate too many inputs taking them away from the writer and giving them to the computer. This was because the programmers primary drive had been toward computer *intelligence*, not toward computer *usefulness*. A tool had become a tyrant.

Lanier became concerned with this trend toward computer independence in which he had earlier been a participant. He realized that all software was brittle and fragile [not to mention subject to viruses] and consequently that the dream of artificial intelligence was not only unattainable, but also undesirable. He realized that the goals of technologists, not only computer technologists but in other fields, had become anti-people. He saw disaster ahead in two trends: Wild technological innovation, and in the resulting increase in the rich-poor gap of access to resources. Technology has a built in hubris that leads to its overreaching value: Its own proliferation. It blindly follows Osbekian's and Mallory's laws.<sup>1</sup> This has rendered it deterministic both with respect to its own future and humanity's future. The computer geeks are homogenizing the future, [This was pointed out by Ralph Nader with respect to the Microsoft monopoly trial], preparing the way for Big Brother, if not for HAL.

Early in the 20<sup>th</sup> Century certain German politicians together with their military were taken with a home grown philosophical value: "Macht geht vor Recht" = "Might goes before Right".<sup>also</sup> This raised an international cry of alarm condemning such a viewpoint. But today in the Macht <sup>Leo Strauss</sup> geht vor Recht tradition, we have:

Profits geht vor People<sup>2</sup>  
 Rich geht vor Poor  
 Technology geht vor Humanity  
 Economics geht vor Culture  
 Us geht vor Them

Why is there now no international outcry against these values?

*We live in a time in which that which makes sense has become a cultural curiosity—Li Kiang*

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<sup>1</sup>Osbekian's Law: "If we can do something we will do it."

Mallory's Law: [Why climb Mt. Everest?] "Because it is there"

<sup>2</sup>Nature does not employ the profit motive, nor do the organs within the human body operate with the profit motive, [except for cancer cells]

# **FUTURISTS**

A MORPHOLOGICAL VIEW OF THE CITY

Albert Wilson

Fritz Zwicky

The city has a thousand images. It is seen as a market, a forum, a fortress. It is described as a maze, a merry-go-round, a prison. It is compared to a jewel, a star, a woman (of various sorts) or to a chimney, a cancer, a plague. It has been called the cradle of human creativity, the test site of ideas and products, and the graveyard of human and natural resources. It is thought of as a density maximum in a population distribution, a node in a communication network, and a stack of chips in the game of nuclear deterrents. Whatever the image or metaphor, the city is none of these and it is all of these -- more than all. It accordingly behooves those who would study and analyze the city to know the power and limitations of the metaphors they choose and to keep in mind that the properties they derive for their models are at best, imperfect reflections of the total city.

The task of the morphologist is not to focus reductionistically on a single model, but to employ a wide field lens in order to retain in the field of view all those models that provide accurate predictive descriptions of some facet of the structure, behavior, or psyche of the city. In this paper, we shall attempt to amplify morphologically the following views of the city:

- The City as a Business
- The City as a System
- The City as an Organism
- The City as Symbol of Social Structure
- The City as Fulfiller of Human Needs
- The City as a Step in Social Evolution

The six metaphors provide a minimum base for a balanced perspective, and taken together, contribute to achieving a gestalt view of the city.

*Paper for Proceedings -  
Meeting Oct 1, 1973*

THE FUTURE OF THE CITY: MEGALOPOLIS OR MERISTOPOLIS?

Abstract.

*Albert Wilson*

The technological, economic and psychological forces that attract people to or repel people from urban centers are undergoing fundamental changes. The balance between the forces of aggregation and those of diffusion is shifting. No longer can extrapolated growth curves be taken as reliable guides to the city's future. In view of the increasing ability to create an urban culture outside of large population centers and in view of the increasing difficulties in maintaining an urban culture within large population centers, the future of the city as we have known it is in serious doubt. This paper identifies and discusses the growth of fragmentive forces and the decay of the aggregative forces that have historically shaped the city. Will the projected trend to megalopolis materialize or will a net of meristopolis arise through the fragmentation of present cities into smaller more uniformly distributed centers of population.

2883 1

## THE PROBLEMS OF YOUTH TRAINING\*

by

Robert E. Weber\*\*

\* Much of this material was prepared when the author served as a consultant to Federal Agencies.

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# THE FUTURE OF THE CITY: METROPOLIS OR MEGISTOPOLIS?

Albert J. Wilson

Modern approaches to problem formulation and solving, such as Operations Research and Systems Theory caution against the common error of defining a problem within too narrow a context. Those who focus on the improvement of the steam locomotive suddenly find that their solutions are irrelevant in a railroad technology switching from steam to diesel power. Those who design faster ocean liners find their solutions aborted by transoceanic air travel. Those whose chips are on higher octanes lose their shirts when kerosene preempts the motor fuel market. The rapid and radical changes of these times provide us with an abundance of examples that teach us to look both broadly and deeply into our problems, not only asking what it is that we are really trying to do, but whether what we are trying to do will be meaningful by the time we are able to do it.

I believe any exploration into alternate solutions for the current problems of urban transportation must take as boundary conditions nothing less than the basic forces that define the city and govern its growth and decay. This especially since a decade has become the typical span of time for the implementation of most programs for a new urban transportation systems. An analysis of the forces shaping the city must include not only the economic and logistic factors but the cultural and psychological factors. The fact that many of these <sup>components</sup> ~~factors~~ are not easily measured and quantified does not reduce their importance. Our tendency to stress what we can measure and massage mathematically and ignore what we cannot causes us to substitute operations with methodologies for operations on <sup>the</sup> problems <sup>themselves</sup>, usually with highly discrediting results.

The evolution of the city is shaped by an<sup>2</sup> interplay of forces and images. The forces are the inertias of past practices and ~~investments~~ and ~~the~~ present investments. The images are the visions and models of the future. The forces are the imperatives generated by the individual and collective needs and wants of those who choose to live in or off of the city. The images are mental distillations of the individual and collective ways of viewing and experiencing the city. Since ~~the~~ subjective modifications of ~~the~~ objective realities are ever creating the future through distorting the present, it is important to recognize the four basic subjective approaches that provide the dynamic for societal structuring and restructuring.

A fundamental anthropological invariant <sup>is</sup> ~~the~~ the structuring of *societies*, ~~culture~~, both primitive and advanced, around four basic social functions, which ~~may have~~ <sup>echo</sup> their origins in the four psychological types. ~~For example,~~  
 In India a strong caste system traditionally differentiates the levels of priest, prince, warrior and tradesman. On the opposite side of the globe in the pre-columbian city of Uxmal in Yucatan the same basic division of function according to priest, prince, warrior and craftsman was made ~~and~~ architecturally an integral part of the urban plan. At the present time the bushmen of the Kalahiri in Southwest Africa adopt a similar fourfold structure--  
 --shaman, headman, weaponman and supporter--for their hunting parties.  
 Thompson (1) has shown how <sup>in highly developed societies</sup> these four groups are modified through finer differentiations, but still maintain their basic identity, ~~in highly developed societies~~.

The institutions of religion, science and education derive from the shaman function; government and management from the headman function; the military and defense establishments from the warrior function; and the sector of business, industry and art from the tradesman-craftsman function. The universality of this fourfold structure of social organization gives weight to the primacy of the four <sup>analogous</sup> ~~parallel~~ causes usually credited with being responsible for the origin and continuance of cities: Cities are for generating, storing and disseminating culture and learning; for governing and administering the state; for protection and security; and for providing centers for manufacturing and markets for trade. While detailed economic, physical, psychological and cultural advantages and disadvantages of cities can be elaborated, the existence of cities for over six millenia has depended on the <sup>satisfactory servicing</sup> ~~provision~~ by the urban form ~~form of a satisfactory servicing~~ of the requirements of the <sup>fulfill</sup> ~~four~~ fundamental social functions. So long as the urban form ~~meets~~ these functions, cities will presumably continue to exist. But it is precisely this issue that throws doubt on the future of cities as recorded history has known them.

The technological revolution of the past two centuries and especially its recent accelerated phase since World War II has done more to challenge the basic institutions of society than any set of events since the neolithic revolution of 10,000 years ago (2). Even the family and the timeless tradition of freedom to procreate are challenged by the <sup>condition</sup> ~~state~~ of today's world. By and large technology has contributed to the centralizing forces that have resulted in the aggregation of increasing percentages of the population in urban centers. The economies of centralized production of energy, mass production of needed goods by a limited number of centers, the non-competitiveness of <sup>family</sup> ~~small~~ agriculture have all contributed to the urban implosions of the 19th and 20th centuries. But it is only to a point that technology has enhanced the <sup>centripetal</sup> ~~central~~ forces enlarging cities. More recently the effects of technology <sup>seem to be switching to the</sup> ~~have been on the~~ other side, enhancing the centrifugal forces that tend to diffuse and erode cities.



First, the matter of protection and security. Certainly the walled city of ancient and medieval times provided fairly good security from the brigandage of nomadic bands, at least until technology introduced the cannon and the walls came tumbling down. Since then both technology and nomadic bands have done quite a bit of evolving. Today the city has become a stack of chips in a game called "Nuclear Deterrents" and the only protection it offers is that of flash incineration over the slower radiation death of the down wind rural areas. As for security, Atilla the Hun has abandoned the countryside for the streets and parks of the city. It is a well established statistic that the level of crime and violence goes up with the density of population reaching its maximum in our largest cities. It appears that the traditional function of security is today better met outside urban areas than within.

Second, the changes in transportation and communication technologies have reversed the implosive trends in manufacturing and marketing. Decentralized industrial parks are springing up at various distances from urban centers in suburbs and smaller communities. Fewer people must go to the central city for work. In Westchester County New York 70% of the people no longer commute to New York City and the number who do is decreasing sharply. Trucking and "piggy-back" carriers have liberated manufacturers from the umbilical cord of the railroad tracks and its centralizing restrictions. Containerization requires large amounts of open space and contributes to the forces of decentralization and value of lower density.

Branch merchandising bringing the top name stores to suburban shopping centers results in fewer shoppers undertaking a hajj to the central city. Developments of the past 20 years have clearly demonstrated that manufacturing and marketing can be as effectively or more effectively conducted in smaller semi-urban areas than in the city.

Modern communication and transportation technology has also removed the necessity for concentrating government into a small area. We are governed from California, Florida, the Maryland Hills and jet aircraft about as well as from Washington D.C. Administrators can meet more conveniently and securely *on beaches and in mountain retreats* ~~in out of the way places~~ than in cities. The weapons of the nuclear age have made both decentralization and mobility desirable design features of government, with physical propinquity being replaced by wires (both direct and attached) in the administration of the affairs of state.

Perhaps the greatest impact of modern technology has been on the function of the city as the source and storehouse of learning and culture. For over a century the university has replaced the city as the womb of new knowledge. And while today non-academic research centers and think tanks are the runners to which the torch is passing, neither the campus nor the research institute needs the city. With the libraries, theaters and museums in the central city becoming increasingly difficult to reach, the media are decentralizing the storage and dissemination of culture. TV has shown the feasibility of bringing culture directly into every habitation. We all look forward to the time when this demonstrated feasibility will be implemented. The spread of the do-it-yourself movement

from house repairs to the crafts and arts and most recently to the performing arts, has created a new amateurism that could care less for the historic sanctity of a centralized professional culture. (It might be added that this feeling is reciprocated.) Technology has struck a <sup>deep</sup> ~~vital~~ blow at the cultural function of the city.

From this brief sketch, which is primarily to bring to mind your own examples of how the technological revolution is rapidly modifying the historical functions of the city, we see that aggregating forces are ~~being~~ becoming diffusing forces and centripetal forces are being replaced by centrifugal forces. At the present time we are witnessing a curious paradox in the summoning of the know-how of technology to help save the city that technology is rendering obsolete. Technology is asked to come up with new fuels, new engines, new vehicles and new systems to overcome the disruptive effects brought into being by technology itself. Can a specific application of technology overcome its total impact. Vaccination has not been known to work after the disease ~~is~~ has struck. Can a few mercenaries hired from the forces of an invading army turn back the invasion. Those who feel technology has its own imperatives and that humans are no longer in charge will answer no. <sup>that technology can overcome everything - even technology,</sup> Those who feel ~~that no one is still in charge~~ <sup>choose to</sup> will try. I personally am with those who <sup>choose to</sup> try, not from an illusion of the ultimate restorability of the city to its former place, but as a holding action to make the transition to new approaches to security, administration, business and culture as painless and expeditious as possible.

What about the Future:

There is reason to suspect that tomorrow's developments will be even more unsupportive of the city than today's. First is the matter of energy shortage and the admonition that we are going to ~~have~~ <sup>gave</sup> to "cool it". Present cities are not organized to minimize the amounts of energy necessary to provide needed goods and services to all the inhabitants. Cities require more miles of transport, more storage, ~~refrigeration~~, refrigeration, loading and unloading, etc. than needed to feed the same population living at a lower density adjacent to agricultural open spaces. But efficiency as regards energy consumption has not been a critical value in the past and, if some of the exotic <sup>new</sup> sources of energy now on the drawing boards become feasible, it may not be a critical matter in the future.

Nuclear fusion as a common source of energy may prove ~~to be one of the~~ <sup>to be one of the</sup> greatest centrifugal social forces yet introduced by technology. The fuel--probably heavy water--will not require pipe lines, ~~tankers~~ <sup>trucks</sup>, or a heavy duty transportation system. A few pounds will go a long way. If the reactors are small, it is likely that independent generators will take the place of large distribution networks and we may see for the first time an abundance of non-polluting energy wherever it is wanted, liberated from large central generating plants and distributing networks. The effect of this will be that people can live wherever they wish yet have a reasonable standard of living. Abundant energy will permit all kinds of recycling

and other economies with resources. The amenities now found mostly in urban areas will be available on mountain tops, islands or wherever people might wish to live for esthetic or other self actualizing reasons.

As said earlier, the future of the city will result from the interplay of forces and images. The forces appear to be shaping against the city. What about the ~~ex~~ images.

The image of megalopolis is a negative one for most people. A Gallup Poll taken in 1968 found the preferences of Americans distributed as follows: For cities, 18%; for suburbs, 25%; for small towns 29%; and for farms 27%. i.e. about 80% of Americans do not prefer the city.

Images of the future city showing architectonic multi-level shopping arcades with fountains and greenery, connected by moving sidewalks and individual monorail cars fail to energize the support needed for their realization. And if an image does not energize it will not materialize. The positive images of the city are now found mostly amid the growing heap of nostalgia for the good old days. The charm of the shops, the excitement of the streets, the magnificence of the buildings are only in the memory. They are obscured with lurking crime, snarling traffic and choking smog. So perhaps even more negative than the technological and social forces mounting against the city is the fact that the American image of the good life has emigrated from the city and now resides in the open spaces amid green

9. 1  
trees , clean water, clear air and still skies. <sup>A</sup> Onet of small pluralistic communities, each surrounded by unspoiled or reclaimed open space--a meristopolis--fits more closely both the force future and the image future than the megalopolis predicted a decade ago.

- (1) Thompson, William Irwin, At the edge of history  
Harper and Row N.Y. 1971
- (2) Plumb,

Address given before

Los Angeles Council of Engineers & Scientists

Oct. 12, 1972.

## Los Angeles - Prognosis for Transportation Designs

I THINKING ABOUT THE FUTURE:

Before getting into the nitty-gritty of our subject for today, I would like to make a few observations of a contextual nature -- Establishing some frames of reference for our thinking about the future.

The two most common approaches used in planning for the future are the Needs approach and the Opportunities approach.

- The Needs approach looks at, in our case, the population, the frequency and distance of trips, the duration of trips. It extrapolates these data in accordance with recent trends and arrives at design requirements to meet the projected needs.
- The Opportunities approach looks at new technology, new systems concepts, values and psychological proclivities, and tries to work these into the design solution. Monorails, surface affect vehicles, automated highways and freeways.

The needs approach usually takes the route of more, bigger, faster, of whatever is now in use. The opportunities approach usually takes the route of making the use of the new device or system the ~~xx~~ central theme of the design -- <sup>frequently sacrificing</sup> ~~downgrading~~ the needs, <sup>through</sup> ~~in~~ fascination with the technology.

- A third approach, and one that we dare not neglect in an age of rapid change and of operations at levels of complexity that create a high density of cross impacts throughout the world system is the function approach.

In the Function approach we must consider what <sup>is</sup> the proper function of the system with respect to its environment or contextual suprasystem. How well the system performs this function, and the changes that are taking place that are modifying this function. And finally, alternative methods of performing the function. This <sup>last</sup> is most important.

Both the needs and opportunities approaches rely heavily on forecasts. i.e., thinking in terms of an extrapolated present or the application of <sup>either</sup> existing devices or shortly to be developed devices. These approaches thus in effect regard systems from the point of view of <sup>the</sup> ~~being~~ <sup>(as the present)</sup> ~~past~~ determined, causalistic, and non-mutative. <sup>These approaches</sup> ~~Thus place~~ <sup>necessarily</sup> certain closed-ended deterministic blinders on our thinking that need not <sup>be</sup> there.

There are historic reasons for our prejudices to view the dynamics of *systems* change in this way;

- 1) Our views of the nature of time and causality.

For us it is apodictic that cause-effect is from past to future. And though mechanical systems may be reversible, stochastic systems are not and time is therefore unidirectional. We have



difficulty in the idea of the future affecting the present;  
 i.e. the idea of finality. Yet this is implicit in every plan in  
 every design. The systems that our sciences treat are causalistic.  
 The systems that we each affect daily are finalistic. How did  
 we get into this schizophrenic state between knowledge and praxis.

2) The Royal Society - no values per agreement with theologians.

We thus have excluded values - normative systems from our thinking  
 → we lose much open-endedness.

3) We focus on decisions - the narrowing of choice. We ignore  
 increasing our option space. Decision sciences may help us  
 through this difficulty.

4) We are parts, subsystem oriented, analytic. How it works, rather  
 than what does it mean → does it make sense  
 than wholes, supra system oriented, synthetic.

These prejudices are built into us in our education they  
 are a fundamental part of our world view. from Locke  
 Descartes  
 Bacon

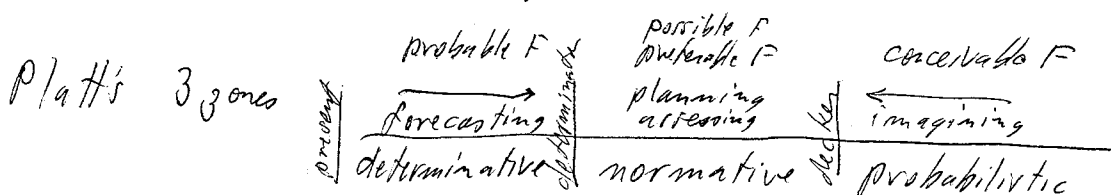
Meaningful thinking about the future must be balanced.  
 Balanced thinking about the future:

Two aspects: expansive - contractive.

Expansive • Forecasting: trend extrapolation, deterministic, causalistic  
 system is non-mutative, continuity  
 • Innovating: Imagining alternatives, science fiction, utopias  
 basic research, invention, mutations, discontinuity  
 finalistic, → emergence, new inputs to the system

Contractive • Assessing: values, choices, decisions, validation, signification  
 impacts, goals. Finalistic  
 • Planning: Design, system modification, (not can → ought)  
 causalistic, praxis, implementation  
 Multi-level, Limitations bottom level or top-down  
 planning. Justification rather than assessment

Futurists: Get it all together



Begin New page

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IVE

## HIGHLY PREDICTABLE SOCIETAL DEVELOPMENTS

The impetus of a two century thrust of accelerated technological development has won for technology an almost uncontested role as the <sup>initiator</sup> ~~initiator~~ of change. While great societal changes of the past such as the Reformation and the French Revolution were inspired by innovative religious and social thought, today's societal changes are almost exclusively responses to situations created by technological innovation. One penalty of societal evolution per adaptation to technological change has been the near abandonment of strictly societal normative goals. The social normative has been forced to find its primary expression through seeking to guide technological innovation in paths compatible with human weal and need. But so far the social normative has had only a minor voice in the thrust of technological development. This situation has two consequences. First, the process of evolution per adaptation to a rapidly changing technological environment has defocused innovative social thinking on basic philosophical considerations concerning the nature of man and the good life to <sup>α</sup>refocus on social holding actions to care for the wounds created by some of technology's sharp edges; and second, the process of evolution per adaptation has been nurturing a growing normative pressure within the collective psyche that may surface with explosive force unless it can find expression in a genuine social normative initiative. As an example we see the increasing antipathy of the youth to science and technology as a clue to the existence of some incipient normative pressure.

The task of predicting highly probable societal developments contains two central aspects. The first is to project the likely social responses to the most probable technological futures in sight today. These most probable futures may be made available through the techniques

described in the section on technological forecasts. Since projecting social response involves a double prediction (both a technological forecast and the likely social response to it) the forecasts of future societal changes are subject to much greater uncertainties than technological forecasts alone. This double uncertainty which follows from the fact that forecasts, like probabilities combine as products not sums, emphasizes the already mentioned lack of a social normative initiative. It is conceivable that this one-sided dominance of technology to initiate change could be replaced with a growing ferment of innovative social thinking. For example, the appearance of such proposals as guaranteed annual income, semi-autonomous cultural communities such as hippie communes, pluralistic co-existing all white, all black and integrated communities and economies <sup>introduces the</sup> require <sup>ment for</sup> forecasting and assessment exercises based on innovative sociological ideas. The Delphi methodological approach described for technological forecasting and assessment could be adapted with suitable panels for <sup>such</sup> social forecasting. However, until innovative social imagination catches up with technological innovation, the Delphi technique is a useful initial approach to the first of the two social forecasting tasks: a program based on the following could be used for forecasting highly predictable societal developments:

- ° Survey of the most probable social responses to the set of technological forecasts by joint sociology/technology panel.
- ° Survey of probable psychological responses to the socio-technological events using a socio-psychological panel.
- ° Synthesis of above responses with the assessments of normative panelists selected from the feedback from publication of the FSON Yearbooks.

The second societal forecast task is to reach the pulse that records the growth of hidden normative pressures in order to anticipate

what may later develop into intense overt reactions. Because this notion is central to the possibility of making accurate societal forecasts, it will be worthwhile to amplify how normative pressures grow within the collective psyche. From depth psychology we now know that <sup>a</sup>balancing function operates between the conscious and unconscious realms of human nature. Pressures build up when there exist imbalances in realizing all sides of our personal or collective nature. Because of the one-sided dominance of rational technological innovation, we can today see evidence for a counter-swing to the irrational side of human nature in the wide-spread use of drugs, the withdrawal of the youth from established social codes, the increase of interest in astrology, mysticism, <sup>or</sup> and Eastern religion, and the general disenchantment with science and technology. The germinal evidence of this anti-rational societal trend however, was visible in art and literature since the turn of the century. Thus, it is in the contemporary art and literature that we turn in order to sense the pulse of present and future hidden pressures. The task of making visible what lies just under the surface of consciousness has always been the <sup>function</sup> ~~role~~ of the artist, the poet, and the <sup>shaman</sup> ~~shaman~~ of every age. The <sup>se</sup> individuals and their creations are the precursors of consciousness. Had we looked, the trend toward withdrawal and experiments with drugs could have been detected in the writings of Jack Kerouac during the 1950's even though we might not have been able to predict the form it would take with the youth in the 1960's. Societal forecastors must find ways to incorporate interpretations of art critics such as Elyse Sypher who points out that "just as the concepts of mass and force in modern science have given way to theories of field and ultimate particles, so, too, one finds in

art and literature a corresponding trend toward the disintegration of the traditional representational objects and forms....The dominant themes of modern art and literature, and especially the tendency toward non-identity, reflect the major intellectual developments of our times." (Loss of Self in Modern Literature and Art, New York: Vintage Books, 1962).

The second task for social forecasting may be approached, therefore, through identifying the central themes that appear in the imagination of artists. It will not be sufficient, however, to query artists themselves to obtain these themes, because creative individuals work to give conscious form to the images they find in the unconscious. The interpretation of the results of contemporary art must be done by those who are primarily concerned with detecting contextual and temporal relations among the products of creative endeavors in the same manner that the fruits of scientific research require interpretation and assessment by someone other than the scientist.

POSSIBLE FUTURE #1

POSSIBLE Handwritten  
Jan 13, 1971

Legal

Widespread use of ombudsmen as citizen's advocates.  
Removal of narcotics offenses from "criminal" category.  
Involuntary admission to mental hospitals ruled unconstitutional.  
Definition of criminal's responsibility to make restitution to victim.  
Repeal of property tax-laws.

Criminal

Regionalization of city and county law enforcement agencies.  
Increased emphasis on rehabilitation and reduction of recidivism rate.

Technological

Extensive mass transit systems developed.  
Electronic person surveillance devices for monitoring people on parole and probation.

Political/Social Basis

UN takes over responsibility for Indo-China.  
Middle East quiet.  
Elimination of private autos in urban centers.  
Voucher system for education adopted on wide scale.  
Non-defense industries absorb unemployed aerospace workers.

## POSSIBLE FUTURE #2

### Legal

Marijuana legalized.

Widespread use of ombudsmen as citizen's advocates.

Restrictions on pornography removed.

### Criminal Justice System

Unionization of all public employees.

Regionalization of city and county law enforcement agencies.

Unification of criminal justice agencies (police, courts, jails) into a single "system" under one management.

### Technological

Automatic fingerprint and voiceprint identification.

Closed-circuit TV surveillance of streets and other public places.

Extensive CATV systems.

### Political/Social

Escalation of Indo-China War.

Renewed fighting in Middle-East.

Aerospace unemployment picture improves.

Simultaneous campus riots of major proportions.

Federally guaranteed annual income for citizens.

### POSSIBLE FUTURE #3

#### Legal

Strict gun control laws.

Admissibility of illegally obtained evidence, with sanctions against officers involved.

Legalization of electronic eavesdropping.

#### Criminal Justice System

Increased emphasis on law and order, physical repression of disorder.

Regionalization of city and county law enforcement agencies.

#### Technological

Closed circuit TV surveillance of streets and other public places.

Private alarm systems in homes.

Increasing use of private guards in business, industry.

#### Political/Social

End of Indo-China War.

Worsening of aerospace unemployment and unemployment in general.

350,000 troops come home.

Civil disorders arising out of unemployment, disenchantment of returned troops.

Large increase in overt violence (i.e., bombings).



## ANTICIPATED SOCIETAL DEVELOPMENTS IN THE NEXT 20 YEARS

Albert Wilson

21 December 1970

Growth of cultural pluralism finding habitation in new polis type communities.

Growth of global federalisms in business, science, and education.

Increasing recognition of the "dead-endedness" of the national state and its inability to cope with the world's problems. Erosion of the power and influence of the nation state both through increasing restoration of local sovereignty and the creation of global social structures through mechanisms functioning according to Deutsch's Theorem (Bull. Atomic Sci., Nov. 1970, p46).

Appearance of "desovereignized" international areas throughout the world. These may initially be "deweaponized" areas like Antarctica, later the inauguration of politically autonomous regions reporting only to a global security organization.

The end of the era of "National Man". Individuals will seek identity through vocation, world view, or commitment rather than through place of birth or nationality.

The growth of "intermediate technology" in both underdeveloped and developed countries to assure economic autonomy from centralized industrialization.

Downgrading of centralized authority - political, religious, academic, whatever. This would have such effects as the erosion of credentialism.

Coercive "backlash" on the part of centralized authority taking various forms of economic, legal and social "excommunication" with possible violence.

The major dialectical theme now emerging, which subsumes the above specifics, is the struggle between authoritarian centralism and diffused pluralism. This struggle is redefining the major dialectical theme of the past century (see Churchill, Whitehead, etc.), that is, egalitarianism (homogenization) versus elitism (special privilege). Under the new definition, far right and far left become bedfellows.

*See also file on IFF Social Future Project*

*Copy Mailed to Olaf - Menlo Park  
on Dec 21, 1970*

2 Jan 1971

Project Concern  
0-10

IFF Material

Impetus

.7 3

1. As a consequence of the growth of concern for environmental effects (spillovers) from economic activities, a growing market will have arisen for activities whose productivity will derive from their contribution either to reducing waste or for recycling it for subsequent sale in different form. Thermal pollution, water pollutants, and household waste will thus either be diminished or turned to economically saleable purposes.

Ward 1.5

2

.6 2

2. Diversification of life styles, manifested in a multiplicity of "family" forms; different patterns of child rearing (with more common "farming out" of children to day-care centers and other arrangements); and much-enhanced geographical, marital, and occupational mobility.

1

.8 x 4

3. Increasing <sup>in proportion and intensity</sup> and widening sense of alienation and lack of control over one's life.

6

3.2

.8 x 5

4. The good life re-evaluated: Many continuing trends will lead increasing numbers of citizens, particularly of younger ages, to reform traditional visions of the good life from the goal of independent wealth and power to an inside sense of worth and well-being.

4.0

.6 x 3

5. The diversity and experimentation in life-style will apply to an increasing extent to women as well as men. The prominence of women in public and professional life will grow, <sup>e.g.</sup> and there will be a female Vice President, at least.

1

.4 x 3

6. Notwithstanding trends to the contrary, there will also be a growth of conservatism in many fields, resulting from the changing age composition of the population, as well as other reasons. Fertility rates will diminish, as longevity increases, thereby skewing the age distribution upwards, with an accompanying tendency toward non-radical, pragmatic, and conservative behavior. The paradox is that such a trend toward conservatism in rhetoric and activism (e.g., anti-SDS, anti-new left, etc.) will be accompanied by innovation and experimentation in life-style, life-cycling, educational experimentation and innovation.

1.2

2x I  
2x 2 7. Division of world into north/south rather than east/west spheres.

2x 4 8. Social upheaval in Latin America.

2x 3 9. Government accountability will be demanded and will be more practical; "scientific" management, with all its limitations, will become more widely used. The government will become more leader than follower.

3x 3 10. Citizens will monitor government operations, tune in to the state-of-the-nation, state, city, PTA. On-line television polling of citizens will provide rapid feedback. Government will become more flexible, responsive.

6x 5 11. A social chasm will continue to open between the informational "haves" and "have nots", which will not be totally halted by more intensive use of media for informing the populace.  
*⇒ extra dialogue* *involutions of space & time*  
*poll or referendum* *inefficiency of bureaucracy*

8x 7 12. Diminution in importance of reason, intellect, and analysis, in favor of esthetic values, emotion, and synthesis as the prepotent human characteristics.

### POTENTIAL FUTURE SOCIETAL TRENDS

Traditional political jurisdictional lines will become increasingly obsolete.

Abortion will become more accepted and limitations on its practice will rapidly disappear.

More attention will be paid to social goals, for which economic stability, at best, is but a means.

There will be a rising need among professionals for retraining.

The United States will gradually withdraw from its role of universal champion of democracy and universal dispenser of economic assistance.

There will be a growing interest in institutionalizing social accounting, creating special agencies whose purpose will be to evaluate the effect of programs and to measure progress being made in achieving national objectives.

A strong militant minority of college and university teachers will be growing.

There will be greater acceptance of multiculture and a search for new forms of values and expressions, especially in the younger generation.

I  
.7 3

1. As a consequence of the growth of concern for environmental effects (spillovers) from economic activities, a growing market will have arisen for activities whose productivity will derive from their contribution either to reducing waste or for recycling it for subsequent sale in different form. Thermal pollution, water pollutants, and household waste will thus either be diminished or turned to economically saleable purposes.

World U.S.  
2.

.6 2

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1.2

7. Division of world into north/south rather than east/west spheres.

8. Social upheaval in Latin America.

9. Government accountability will be demanded and will be more practical; "scientific" management, with all its limitations, will become more widely used. ~~The government will become more leader than follower.~~

10. Citizens will monitor government operations, tune in to the state-of-the-nation, state, city, PTA. On-line television polling of citizens will provide rapid feedback. Government will become more flexible, responsive.

⇒ better dialogue

Insulation of space & time  
inertia of bureaucracy

11. A social chasm will continue to open between the informational "haves" and "have nots", which will not be totally halted by more intensive use of media for informing the populace.

12. Diminution in importance of reason, intellect, and analysis, in favor of esthetic values, emotion, and synthesis as the prepotent human characteristics.

To Iff

## ANTICIPATED SOCIETAL DEVELOPMENTS IN THE NEXT 20 YEARS

Albert Wilson

21 December 1970

Growth of cultural pluralism finding habitation in new polis type communities.

Growth of global federalisms in business, science, and education.

Increasing recognition of the "dead-endedness" of the national state and its inability to cope with the world's problems. Erosion of the power and influence of the nation state both through increasing restoration of local sovereignty and the creation of global social structures through mechanisms functioning according to Deutsch's Theorem (Bull. Atomic. Sci., Nov. 1970, p46).

Appearance of "desovereignized" international areas throughout the world. These may initially be "deweaponized" areas like Antarctica, later the inauguration of politically autonomous regions reporting only to a global security organization.

The end of the era of "National Man". Individuals will seek identity through vocation, world view, or commitment rather than through place of birth or nationality.

The growth of "intermediate technology" in both underdeveloped and developed countries to assure economic autonomy from centralized industrialization.

Downgrading of centralized authority - political, religious, academic, whatever. This would have such effects as the erosion of credentialism.

Coercive "backlash" on the part of centralized authority taking various forms of economic, legal and social "excommunication" with possible violence.

The major dialectical theme now emerging, which subsumes the above specifics, is the struggle between authoritarian centralism and diffused pluralism. This struggle is redefining the major dialectical theme of the past century (see Churchill, Whitehead, etc.), that is, egalitarianism (homogenization) versus elitism (special privilege). Under the new definition, far right and far left become bedfellows.

• Movements away from property, taxes

• Education { Diversified education. <sup>economic, humane, creative, individualizing</sup> "Factory Universities" fail  
Corporations assume job training responsibility.  
Proprietary Education - Power of knowledge recognized.

• New World View

Reproduction of one-level view of the enlightenment  
New methods of epistemology + validation  
New image of Man

• End of Institutionalized Religion, Birth of individualized religions.

• Revolution in Mores. Sexual & Family

• Encounter with inflection points  
in population growth  
economic growth  
scientific + technological growth

• Increasing meaning in non-economic areas



## Scenario: The Next Thirty Years X403.1

In preparing a specific scenario to represent what I feel to be the most probable future for the world between now and the year 2000, I have first focused on those trends in our culture that I believe to be mutually contradictory and controversy generating since they are the most likely candidates for future dialectical theses. Controversy draws in the physical and psychical energies of men and produces the eddies of events that oftentimes grow into the movements of history. Dialectical controversy gives representation to both normative and determinative modes of change--perhaps with a better assignment of their proper respective weights than in any other approach. Second, because I feel that the next 30 years are times during which the highly improbable is more likely to occur than in any previous 30 year period of the past 500 years, I have added to my scenario some "likely improbable random events" whose occurrence would have far reaching effects.

Before turning to the dialectics of the future, a word about a dialectic of the past. I would identify the principal dialectical confrontation of the past century as the struggle between elitism and egalitarianism. This struggle has occurred in many guises. On the side of elitism there were the imperialisms of the West and Japan; there was racism finding overt expression in colonialism, in pogroms, and in genocide. There were the chauvinisms of master races and chosen peoples, the economic enslavement of minorities and women. On the egalitarian side there was anti-colonialism with its defeats at Omdurman and Peking and with its victories at Little Big Horn and Dien Bien Phu. There were the workers movements, the internationals and the unions. There were the suffragettes and women's lib. There was Kiangsi and the Long March. There was Montgomery and the Freedom March. But the elitism-egalitarianist dialectic no longer energises. While elitism has not triumphed, it feels secure. Workers and unions have become elitist groups even supporting imperialist wars. The internationals have evolved into communist imperialism. Integration succumbed ~~under~~<sup>to</sup> Black is Beautiful. Success invariably turns an egalitarian into an elitist, since all men fundamentally want to be elite. With the passing of the egalitarian threat, elitism can return to the emphasizing of its internal rivalries, no longer having to abandon business as usual as it did in 1871 when the threat of egalitarianism in the form of the communards besieged within the walls of Paris, frightened the Versailles French and Bismark into an alliance before the Franco-Prussian War had ended. Or in 1918 when Allies and Germans hastened into cooperation in Russia as Lenin's appeal fired Europe.

Thus a dialectic has run its course, not finding its resolution in an Hegelian synthesis, but in the reabsorption of an abortive idea by the overwhelming persistence of the human aspiration for uniqueness and significance. So we turn toward tomorrow as the Century of the Common Man ends and the egalitarian stragglers get into the busses, from which the ~~the~~<sup>school</sup> children are escaping, and ride off into the sunset.

What are the new eddies that will draw in our thoughts and energies, eddies that may will become maelstroms that will twist the world around and perhaps even turn it inside out.

June 17, 1971

The contradictory trends that I feel portend to develop into the major dialectical confrontation of the next three decades--and perhaps longer--are not two but three:

- 1) The growing centralism and paternalism of national governments with their control continually extending over more sectors of private life. Armed with computer technologies their control of the media and education will continue to increase resulting in moving the world very close to the negative utopia of Orwell.
- 2) The control of material and informational resources passing into the hands of fewer and fewer corporate type organizations. These becoming increasingly of a multi-national nature, their power and financial resources sufficient to permit their successful challenging of the national governments.
- 3) The growing disaffection with centralism and bigness on the part of increasing numbers of individuals. The loss of trust and confidence in authority of all types, and the growth of individual values of personal individuation and freedom.

During the next few years, I expect all three of these trends to continue: Big Brother getting bigger, corporations conglomerating, and people withdrawing their allegiances and loyalties from governments and institutions. The shape of the future will depend largely on whether the initial collision occurs between 1) and 2), 1) and 3), or 2) and 3). Preliminary intersections have occurred already in all three combinations. Government and the people are tending to ally against the corporations on quality of environment issues. People and Corporations are tending to ally against the government on taxation trends and bureaucratic invasions of freedom. Corporations and government having shared the intoxication of power and found a mutually power enhancing alliance in what is commonly called the military industrial complex, will continue this symbiosis that fulfills in large part their respective ambitions for power.

Three principal alternatives for the future emerge from these trends:

Future No. 1. Existing alliances possess considerable inertia and the continuation of the present governmental-corporate complex may therefore be considered the most probable future. In this branch of the scenario, we may expect to see foreign policy supporting exploitive corporation interests throughout the world, with the further growth of so called "friendly fascism" within the U.S. There will be numerous Vietnams which are imperatives of this alliance. This branch also contains the imperatives of an escalating arms race and the ultimate imperative of inevitable nuclear clash, if not through political confrontation of friendly fascism with other peoples of the world, then through an earlier triggering of the same result through some faulty circuit in the 99.9% automated nuclear threat and response system. This branch we shall label the fascist future.

Future No. 2. The government good guy-corporation bad guy model of the Roosevelt era will again captivate the public thinking as the government mounts the fight against the polluters, wasters, and despoilers. This branch of the scenario seems to me to be the second most probable future because it involves the return to a familiar pattern of thought, an antecedent with a "good old days" flavor for many people. In this branch the public will approve the use of fascist

Albert Wilson

June 17, 1971.

practices such as wire tapping and no knock entries against the corporations and express amazement when these procedures become legally instituted and become common practice against the private citizen also. The public will acquiesce that this is a small price to pay for the benefits of a 2.73% reduction in smog and the closing of 24 off shore oil rigs. Although this branch has great appeal to politicians as the way back to public endearment and unrivaled power, it must ultimately adopt curbs on its own sovereignty if it is to become really effective in solving the global problems with respect to the quality of life. But only limited mileage can be made with the ecological issue without facing deeper problems both philosophical e.g. attitudes toward ecological values and practical e.g. distribution. This branch, which we may term the liberal future since it is an extrapolation of the approaches of Roosevelt and Humphrey, is but an interim holding action that postpones with mounting cost really valid and viable solutions. The continuation of Big Brother, but a good Big Brother on the side of the people, may be ~~an~~ option for the seventies but not beyond.

In both Future No. 1. and Future No. 2, the trend toward centralism dominates with a corporate synthesis flavor in Future No. 1. and with a ~~xxxx~~ masses synthesis flavor in Future No. 2.

Future No. 3. In this branch both corporations and the public recognize the inadmissibility of continued invasion of rights by government. A new coalition of left and right individualists, corporations, state rightists, and neo-isolationists emerges with the common goal of checking centralism. The initial thrust of this alliance will be the psychological down grading of the nation states and nationalism. Individuals and executives will increasingly distrust government and increasingly disobey central authority. The multi-national corporation will organize its activities so that it is as free as possible from the control of any nation on whose territory it operates. The concept of home office and identification with the nation of origin will both disappear, the corporation becoming multi-national in identity, responsibility, and participation as well as in operations. (This will be effected by a new echelon of corporate leadership springing from those who recognize the ultimate demands of ~~responsibility~~ global responsibility.) The corporation in attacking the centralism of national governments will diffuse its own centralism in order to escape the squeeze of the nation states. Individuals will follow corresponding patterns. There will be mounting pressures for local control of taxes, education, and public works. In both old and new communities revenue sharing will be replaced by local taxation being controlled locally. The first major assault on centralism will be a joint corporation individual tax revolt, probably occurring within the next few years. A natural symbiosis between the MNC's (Multi-National Corporations) and the ILC's (Independent Local Communities) will develop for the production and distribution of goods and services and the support of pluralistic life styles. The attrition of centralism must of necessity be accompanied with the loss of some efficiencies in production but this will be overcompensated for by the restoration of meaning and dignity to work through "intermediate Technology". As centralized forces are phased out, regional organizations like the Mormon Church and local organizations like Synanon will become paradigms for political organizations designed to administer needed public activities. The contest with centralism may be prolonged, but as the vision of a pluralistic world order based on multi-national leagues of autonomous local communities materializes and its advantages realized, the shift will become more rapid.

There will be "scope matching" between political organizations and the tasks to be performed. Local organization for education, utilities, law and order; regional organization for transportation and agriculture; MNC organizations for production and trade; and global organization for ecology, peace, and space.

Geographically intermixed pluralistic leagues would provide the coordinate frame for rendering today's weapons of mass destruction obsolete. No territory could be damaged without almost equal damage to one's own territory (since each league would have representative parcels in every region.)

It will be recognized that the nation state is anachronistic with regard to scope matching to essential tasks, and but a hold over from the idea of political possession of peoples by central authority--king, president, or chairman. In today's world the only task for which the nation state is scope matched is so-called national security. But this is a pseudo-task created by the nation state. The present configuration of nuclear threat and counter threat on the nation state base cannot be resolved by the nation states since they are part of an inseparable package with nuclear threat. The configuration of nuclear threat can only be dismantled by dismantling the system of nation states that are the infra-structure of the configuration. In addition, because of Deutsch's Theorem, the nation states can neither create nor participate in a really effective world organization. Another future consequence of the dissolution of the nation states will be the emergence of an effective world organization for those tasks of planet wide scope.

The pluralistic world which will emerge following the demise of today's centralistic culture will not only provide a haven for all traditional cultures but will permit experimentation and the growth of new cultures. It is therefore out of place in this paper to discuss futures in the particulars of life styles, sexual mores, family patterns, education, etc. In the meristic pluralistic world many varieties will co-exist and be empirically studied. Only those groups whose thing is homogenization that must be expressed in the taking over and coercion of others cannot be ~~xxxxxxxx~~ allowed to do their thing in the pluralistic world.

Pluralism has many problems, such as identification of the unit of pluralism, the question of planetary imperatives such as population limitation, and the requirement of sufficient maturity to find inner directedness prerequisite to living and let live. The existence of alternatives to self identification other than nationalism will in itself promote the phasing out of nationalism and the growth of realization of deeper self identities.

The following technological developments will abet change toward a meristic pluralistic world order:

- 1) The fusion generator. With ample cheap energy readily available anywhere, independent of massive power sources and networks, viable autonomous communities can be set up in areas that are today marginal or unsupportive. Recycling of water and other basics becomes feasible if energy is cheap enough.
- 2) Supplementary solar power sources for use in arid regions with the advantage of minimizing thermal pollution.
- 3) Lasar beam private communication networks using satellites for independent league networks.
- 4) Computers for marketing and distributing optimization of the products of intermediate technology.
- 5) Bio-feedback devices substituting individuation for production as the core activity of human life.

This third Future is appropriately termed the pluralistic future.

June 17, 1971.

## PART II.

"Likely Improbable Events" for the next 30 years.

These are events that would subsequently effect major changes on the planetary culture, but which cannot be considered probable in ordinary times. But if the next 30 years contain a high density of Maxwellian singular points, the times will not be ordinary and the improbable becomes more probable.

o Psychodelic or other introvertive explorations resulting in the grasping of the nature of man and the world as essentially different from that believed by the present scientific<sup>industrial</sup> or past theological worldviews. The resulting noetic revolution would change core beliefs, attitudes, and behavior to forms with unimaginable social and cultural consequences.

o The outbreak of psychic disease that would spread across the planet as have plagues in the past causing widespread anomie with the subsequent breakdown of civilization and the driving of hundreds of millions to despair and suicide.

o Aperiod of natural disorders with world wide earthquakes, vulcanism, and tidal waves radically revising the present topographic features of the planet, civilization surviving only in isolated enclaves.

o The emergence of a new super organism transcending man as the highest intelligence on the planet. This could ~~xxxxxx~~ arise from man by some mutative step, be created in the molecular biology laboratory, result from an "omega" coalescence of human intelligences into a super intelligence, come from outer (or inner) space, or be effected in computer hardware and software.

Any of these "likely improbable" developments would effect changes so radical that all determinative and normative trends would be overruled and the future would take a totally unforeseeable course. But in the absence of such an occurrence, the Futures No's 1, 2, and 3, seem to be the most probable alternatives lying ahead.

## THE FUTURE OF THE CITY: MEGALOPOLIS OR MERISTOPOLIS?

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### Abstract

The technological, economic and psychological forces that attract people to or repel people from urban centers are undergoing fundamental changes. The balance between the forces of aggregation and those of diffusion is shifting. No longer can extrapolated growth curves be taken as reliable guides to the city's future. In view of the increasing ability to create an urban culture outside of large population centers and in view of the increasing difficulties in maintaining an urban culture within large population centers, the future of the city as we have known it is in serious doubt. This paper identifies and discusses the growth of fragmentive forces and the decay of the aggregative forces that have historically shaped the city. Will the projected trend to megalopolis materialize or will a net of meristopolis arise through the fragmentation of present cities into smaller, more uniformly distributed centers of population?

Modern approaches to problem formulation and solving, such as Operations Research and Systems Theory, caution against the common error of defining a problem within too narrow a context. Those who focus on the improvement of the steam locomotive suddenly find that their solutions are irrelevant in a railroad technology switching from steam to diesel power. Those who design faster ocean liners find their solutions aborted by transoceanic air travel. Those whose chips are on higher octanes lose their shirts when kerosene preempts the motor fuel market. The rapid and radical changes of these times provide us with an abundance of examples that teach us to look both broadly and deeply into our problems, not only asking what it is that we are really trying to do, but whether what we are trying to do will be meaningful by the time we are able to do it.

I believe any exploration into alternate solutions for the current problems of urban transportation

must take as boundary conditions nothing less than the basic forces that define the city and govern its growth and decay. This especially since a decade has become the typical span of time for the implementation of most programs for new urban transportation systems. An analysis of the forces shaping the city must include not only the economic and logistic factors but the cultural and psychological factors. The fact that many of these components are not easily measured and quantified does not reduce their importance. Our tendency to stress what we can measure and massage mathematically and ignore what we cannot causes us to substitute operations with methodologies for operations on the problems themselves, usually with highly discrediting results.

The evolution of the city is shaped by an interplay of forces and images. The forces are the inertias of past practices and present investments. The images are the visions and models of the future. The forces are the imperatives generated by the

individual and collective needs and wants of those who choose to live in or off of the city. The images are mental distillations of the individual and collective ways of viewing and experiencing the city. Since subjective modifications of objective realities are ever creating the future through distorting the present, it is important to recognize the four basic subjective approaches that provide the dynamic for societal structuring and restructuring.

A fundamental anthropological invariant is the structuring of societies, both primitive and advanced, around four basic social functions, which echo their origins in the four psychological types. In India a strong caste system traditionally differentiates the levels of priest, prince, warrior and tradesman. On the opposite side of the globe in the pre-columbian city of Uxmal in Yucatan the same basic division of function according to priest, prince, warrior and craftsman was made architecturally an integral part of the urban plan. At the present time the bushmen of the Kalahiri in Southwest Africa adopt a similar fourfold structure--shaman, headman, weaponman and supporter--for their hunting parties. Thompson <sup>(1)</sup> has shown how in highly developed societies these four groups are modified through finer differentiations, but still maintain their basic identity.

The institutions of religion, science and education derive from the shaman function; government and management from the headman function; the military and defense establishments from the warrior function; and the sector of business, industry and art from the tradesman-craftsman function. The universality of this fourfold structure of social organization gives weight to the primacy of the four analagous causes usually credited with being responsible for the origin and continuance of cities: Cities are for generating, storing and disseminating culture and learning; for governing and administering the state; for protection and security; and for providing centers for manufacturing and markets for trade. While detailed economic, physical, psy-

chological and cultural advantages and disadvantages of cities can be elaborated, the existence of cities for over six millenia has depended on the satisfactory servicing by the urban form of the requirements of these fundamental social functions. So long as the urban form fulfills these functions, cities will presumably continue to exist. But it is precisely this issue that throws doubt on the future of cities as recorded history has known them.

The technological revolution of the past two centuries and especially its recent accelerated phase since World War II has done more to challenge the basic institutions of society than any set of events since the neolithic revolution of 10,000 years ago <sup>(2)</sup>. Even the family and the timeless tradition of freedom to procreate are challenged by the condition of today's world. By and large technology has contributed to the centralizing forces that have resulted in the aggregation of increasing percentages of the population in urban centers. The economies of centralized production of energy, mass production of needed goods by a limited number of centers, and non-competitiveness of family agriculture have all contributed to the urban implosions of the 19th and 20th centuries. But it is only to a point that technology has enhanced the centripetal forces enlarging cities. More recently the effects of technology seem to be switching to the other side, enhancing the centrifugal forces that tend to diffuse and erode cities.

First, the matter of protection and security. Certainly the walled city of ancient and medieval times provided fairly good security from the brigandage of nomadic bands, at least until technology introduced the cannon and the walls came tumbling down. Since then both technology and nomadic bands have done quite a bit of evolving. Today the city has become a stack of chips in a game called "Nuclear Deterrents" and the only protection it offers is that of flash incineration over the slower radiation death of the down wind rural areas. As for security, Atilla the Hun has abandoned the countryside for the streets and parks

of the city. It is a well established statistic that the level of crime and violence goes up with the density of population reaching its maximum in our largest cities. It appears that the traditional function of security is today better met outside urban areas than within.

Second, the changes in transportation and communication technologies have reversed the implosive trends in manufacturing and marketing. Decentralized industrial parks are springing up at various distances from urban centers in suburbs and in smaller communities. Fewer people must go to the central city for work. In Westchester County New York 70% of the people no longer commute to New York City and the number who do is decreasing sharply. Trucking and "piggy-back" carriers have liberated manufacturers from the umbilical cord of the railroad track and its centralizing restrictions. Containerization requires large amounts of open space and contributes to the forces of decentralization and value of lower density. Branch merchandising bringing the top name stores to suburban shopping centers results in fewer shoppers undertaking a hajj to the central city. Developments of the past 20 years have clearly demonstrated that manufacturing and marketing can be as effectively or more effectively conducted in smaller semi-urban areas than in the city.

Modern communication and transportation technology has also removed the necessity for concentrating government into a small area. We are governed from California, Florida, the Maryland Hills and jet aircraft about as well as from Washington D.C. Administrators can meet more conveniently and securely on beaches and in mountain retreats than in cities. The weapons of the nuclear age have made both decentralization and mobility desirable design features of government, with physical propinquity being replaced by wires (both direct and attached) in the administration of the affairs of state.

Perhaps the greatest impact of modern technology has been on the function of the city as the

source and storehouse of learning and culture. For over a century the university has replaced the city as the womb of new knowledge. And while today non-academic research centers and think tanks are the runners to which the torch is passing, neither the campus nor the research institute needs the city. With the libraries, theaters and museums in the central city becoming increasingly difficult to reach, the media are decentralizing the storage and dissemination of culture. TV has shown the feasibility of bringing culture directly into every habitation. We all look forward to the time when this demonstrated feasibility will be implemented. The spread of the do-it-yourself movement from house repairs to the crafts and arts and most recently to the performing arts, has created a new amateurism that could care less for the historic sanctity of a centralized professional culture. (It might be added that this feeling is reciprocated.) Technology has struck a deep blow at the cultural function of the city.

From this brief sketch, which is primarily to bring to mind your own examples of how the technological revolution is rapidly modifying the historical functions of the city, we see that aggregating forces are becoming diffusing forces and centripetal forces are being replaced by centrifugal forces. At the present time we are witnessing a curious paradox in the summoning of the know-how of technology to help save the city that technology is rendering obsolete. Technology is asked to come up with new fuels, new engines, new vehicles and new systems to overcome the disruptive effects brought into being by technology itself. Can a specific application of technology overcome its total impact? Vaccination has not been known to work after the disease has struck. Can a few mercenaries hired from the forces of an invading army turn back the invasion? Those who feel technology has its own imperatives and that humans are no longer in charge will answer no. Those who feel that technology can overcome everything--even technology, will try. I personally am with those who choose to try, not from an illusion of the ultimate restorability of the city



to its former place, but as a holding action to make the transition to new approaches to security, administration, business and culture as painless and expeditious as possible.

What about the Future:

There is reason to suspect that tomorrow's developments will be even more unsupportive of the city than today's. First is the matter of energy shortage and the admonition that we are going to have to "cool it". Present cities are not organized to minimize the amounts of energy necessary to provide needed goods and services to all the inhabitants. Cities require more miles of transport, more storage, refrigeration, loading and unloading, etc. than needed to feed the same population living at a lower density adjacent to open agricultural spaces. But efficiency as regards energy consumption has not been a critical value in the past and, if some of the exotic new sources of energy now on the drawing boards become feasible, it may not be a critical matter in the future.

Nuclear fusion as a common source of energy may prove to be one of the greatest centrifugal social forces yet introduced by technology. The fuel--probably heavy water--will not require pipe lines, tankers, or a heavy duty transportation system. A few pounds will go a long way. If the reactors are small, it is likely that independent generators will take the place of large distribution networks and we may see for the first time an abundance of non-polluting energy wherever it is wanted liberated from large central generating plants and distributing networks. The effect of this will be that people can live wherever they wish yet have a reasonable standard of living.

Abundant energy will permit all kinds of recycling and other economies with resources. The amenities now found mostly in urban areas will be available on mountain tops, islands or wherever people might wish to live for esthetic or other self actualizing reasons.

As said earlier, the future of the city will result from the interplay of forces and images. The forces appear to be shaping against the city. What about the images? The image of megalopolis is a negative one for most people. A Gallup poll taken in 1968 found the preferences of Americans distributed as follows: For cities, 18%; for suburbs, 25%; for small towns 29%; and for farms 27%. That is about 80% of Americans do not prefer the city.

Images of the future city showing architectonic multi-level shopping arcades with fountains and greenery, connected by moving sidewalks and individual monorail cars fail to energize the support needed for their realization. And if an image does not energize it will not materialize. The positive images of the city are now found mostly amid the growing heap of nostalgia for the good old days. The charm of the shops, the excitement of the streets, the magnificence of the buildings are only in the memory. They are obscured with lurking crime, snarling traffic and choking smog. So perhaps even more negative than the technological and social forces mounting against the city is the fact that the American image of the good life has emigrated from the city and now resides in the open spaces amid green trees, clean water, clear air and still skies. A net of small pluralistic communities, each surrounded by unspoiled or reclaimed open space--a meristopolis--fits more closely both the force future and the image future than the megalopolis predicted a decade ago.

- (1) Thompson, William Irwin, At the Edge of History Harper and Row, N.Y. 1971
- (2) Plumb, J. H., "An Epoch That Started 10,000 Years Ago Is Ending." HORIZON, Summer 1972, page 4.

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The fragility of  
complex systems

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## A REFLECTION FROM THE FUTURE

Three years ago our country marked the beginning of its third century as a nation. Our present government has one of the longest periods of continuous existence of any on earth. This is not an accident. Preceding the key year in history whose bicentennial we just recently celebrated, there was a decade of extensive and intensive debate. The taverns and the coffee houses were filled with men questioning and arguing the rights of citizens and the limits of governments. The creative events that we associate with the Founding Fathers were not the results of lobbying, plea bargaining or back room deals. They resulted from constructive dialogue and searching debate concerning not only the pragmatic but the philosophical issues that underlie social and political order.

When it finally became evident that the alternatives open to the colonies under the Crown were not acceptable, a long search began for a different set of alternatives--alternatives without the Crown. It was an intellectual tour de force to come up with new solutions to the problems of colonialism, federalism and the legitimization of revolution. It was an even greater tour de force to devise the concept of a constitutional convention and to derive from it the framework in which the new alternatives could viably operate. This came about only from the exploration of the foundations on which human social orders are built.

Today, two hundred years later we are faced with a parallel situation. It is becoming increasingly evident that the alternatives open to us within the constraints imposed by our present institutions, present practices and present ways of thinking are not viable and that we too must seek a broader set of alternatives--those afforded by a new worldview. It will again require an intellectual tour de force to find a worldview that will supply both the needed alternatives and the framework for their realization. We shall have to explore not only the structure and purposes of <sup>our</sup> institutions and procedures, but the values and the images on which they rest.

*Small is beautiful*

But already our own decades of dialogue have begun: Is zero growth possible, can we devise an accounting system that will reveal to us *the true*, the total costs and benefits, including environmental ones? Renewable vs. non-renewable energy sources, ~~Small is Beautiful~~ --all are being debated. We read about the dialogue in books such as Erich Jantsch's Design for Evolution, Ervin Laszlo's Strategy for the Future; We hear the dialogue at meetings such as that of the World Future Society where a prominent senator reminds us, "Only those who actively engage the future will be empowered to shape it"; and we participate in the dialogue in a series such as this one on "Faith, Science and the Future". I feel it quite reasonable to say that the searching dialogue of our time has grown up with, and is centered around a new concern for the future. Voltaire's, "Why should I be concerned for the future, what has posterity ever done for me?" is being replaced with, "You had best give thought to the future, that is where you will spend the rest of your life."

While no new worldview has yet emerged--and we cannot expect one to appear overnight--already our level of consciousness has risen and we are effecting important modifications to our approaches to problem formulation and problem solving. We are discovering what is more basic, and are re-ordering our priorities. We are rediscovering the role of values which an exaggerated sense of what science could do for us had put aside, and we are learning the importance of assessments made in advance. We, in one or two instances, have even achieved the maturity to forego doing something just because we could do it. But an uncomfortable suspicion is emerging from the dialogue that we have been misled by our current worldview. It does not tell us who we are or what the world is really like. The so-called Enlightenment Worldview, now falling apart under the most recent discoveries of science as well as its failures as a foundation for the social order, the worldview derived from the work of Descartes, Bacon, Galileo and Newton, is playing the role of the Crown.

Time does not permit us on this occasion an elaboration of this metaphorical identification of the present dominant worldview with the Crown. We have all heard the superficial attacks made on science and technology by hippies and neoluddites, and the more responsible charges leveled by scholars such as Theodore Roszak,

but from the viewpoint of how we move into the future  
~~by the process of research, but from a futures research point of view~~

the difficulties are deeper. There is more than an important watershed delineated in Boulding's statement that all scientific knowledge is about the past while all decisions are about the future. Scientific knowledge strives above all to be objective--free of the prejudices and biases of the researchers. It seeks to describe an order of the world that is independent of the subjective dimension. But in taking such depersonalized knowledge as the guide for the very subjective processes of designing, planning and decision making, <sup>— the processes by which we shape the future —</sup> we introduce a curious schizophrenia into our culture. We obliterate from our images of the future the spectrum of possibilities that exist in a worldview cognizant of the full powers of human participation and interaction with the natural order of science. Through its pursuit of objectification, "Science has", in the words of Nobel Prize Winner, Alexis Carrel, "built a world in which man has no place". The present worldview has delivered us from the illusion that we live on a flat earth and inculcated us with the illusion that we <sup>have</sup> ~~are~~ <sup>are</sup> ~~are~~ flat potentialities.

It is our usual assumption that the past is the best guide to the future, but this imposes on us McLuhan's "driving into the future guided by the rear view mirror". We consequently never escape from the past and must keep reliving it. Today <sup>most</sup> futurists hold that the past is a rather poor guide to the future. This in no way is meant to imply that ~~the futurists feel that~~ scientific knowledge is not valid nor useful, but it does mean that the assumptions of determinism, basic to so much of scientific modeling and the root of scientific prediction, are improperly projected onto <sup>humans</sup> ~~the human~~ and have the effect of emasculating man as creator and participator in shaping the future. <sup>— The antithesis of the self-shaping —</sup> ~~This despite the~~ world of Future Shock brought to us by science and technology.

*the organization of facts*

Knowledge is ~~based on facts~~ and what is important about facts is whether or not they are true or valid. Science has been very successful in developing methodologies for validifying the factual components of knowledge. But decisions, while based on facts, are also based on other inputs such as values and goals, and these are not true or false, <sup>valid or invalid</sup> they are <sup>beautiful or even holy</sup> desirable, useful, workable, meaningful, ~~or other~~ things that lie beyond the canons of scientific testability.

These remarks will for this time have to suffice as indicating <sup>in thinking about the future we</sup> that ~~futures research~~ will have to move beyond the methods and worldview of Science and develop a new epistemology adequate for the exploration of the world in which human participation is a very meaningful component.

*the study of the future or*

There is a subject that science and futures research share and must each consider in their respective epistemologies. This subject is the nature of change. Change is basic to phenomena that are repeatable, ubiquitous, and value free--those phenomena lying in the purview of Science. And change is basic to those experiences having to do with images, goals, values and plans --all subjective and value ridden--the area treated by futures research. The futurist requires a different model of time and the nature of change than that which has successfully served classical science. In the exploration of the nature of change from the futurist's requirements we encounter <sup>some</sup> ~~candidate~~ <sup>that look like candidates</sup> concepts, for the new worldview.

Historically, there have been two polarized views concerning the essential nature of change. The first of these views has its scientific expression in the words of Laplace:

"Given for one instant an intelligence which could comprehend all the forces by which nature is animated and the respective situation of the beings who compose it--an intelligence sufficiently vast to submit these data to analysis--it would embrace in the same formula the movements of the greatest bodies of the universe and those of the lightest atom; for it nothing would be uncertain and the future as the past would be present to its eyes."

*poetically and therefore more*

This same view of change was formulated more <sup>poetically and therefore more</sup> comprehensively by Omar the Tent Maker:

"What the first Morning of Creation wrote,  
the Last Dawn of Reckoning shall read."

This view of change based on <sup>what is called</sup> causal determinism ~~or one of its~~ ~~modifications~~ is the philosophical base of scientific prediction and ~~of any brand of prophecy~~ <sup>forecasting technique</sup> that is able to foretell the future. ~~(Note that here the term 'future' is always singular.)~~ We may designate this tradition--and it is an ancient one, the tradition of fatalism, pre-destination, etc.--the tradition of the prophecy.

At this point I would like to introduce a metaphor--one that is illustrative but not to be ~~over extended~~ <sup>taken very literally</sup>.

Let us think of all human experience as pre-written in a book and that in living <sup>our lives</sup> we are the readers of the book. Right now we are <sup>reading near the bottom of</sup> ~~beginning to read on~~ page 1976 of the latest volume. Pages already read and turned we call history, upcoming pages we call the future. The place where we are reading <sup>we</sup> ~~is~~ called the present. From time to time there appears an individual with rare gifts who is able to read what is written on the yet unturned pages. We call this person a prophet. But a prophet is not to be confused with the maker of scientific predictions who deduces what will be on the next page from what he is reading in the present. <sup>or has read on previous pages</sup> His deductions usually are based on analogy with similar sequences that have repeatedly occurred on previous pages. It is essential to <sup>the scientific viewpoint</sup> ~~scientist's function~~ however that the book be pre-written and that we be readers, otherwise there would not ~~be scientific law~~ <sup>causal determinism and predictability</sup>.

But there is a second equally important classical theory of change. In the terminology of our metaphor of the book, again human

experience is written in the book, but is not pre-written. It is written <sup>as</sup> ~~while~~ it happens and it is we who are the <sup>writers in the book.</sup> ~~authors~~. The pages already turned are those on which we have written the record of history. The place where we are writing is the present; and the future consists of all of the unturned pages, which are blank, and upon which we are free to write as we please.

This tradition is also an ancient one. It built the pyramids, laid out the streets of Persopolis, constructed all the roads that led to Rome. This tradition is <sup>also</sup> very much alive in the world today. It is the view of those who made it possible for man to place his footprint on the moon. It is the view of the existentialist who believes we are free to reshape the world completely at every instant of time. This is the tradition of <sup>those who visualize and those who plan.</sup> ~~the Planner.~~

These two views of the nature of change are polar extremes, ~~but~~ <sup>In our times only rarely</sup> ~~in recent years only occasionally~~ does someone present a case for the exclusive validity of one view and the falsity of the other. Scientists, such as B. Rensch in his recent book, Biophilosophy, still frequently hold for a totally deterministic universe. Humanists such as Sartre hold for the total freedom view. ~~Futureists~~ Futurists must subsume both views. Science to form its predictive models must employ causalism: the past shaping the future; society to plan and build its structures must operate with finalism: <sup>what we do in</sup> Images of the future shaping the present.

This paradox on the nature of change is somewhat like the dilemma which confronted physicists concerning the nature of light. Light behaved in certain experiments like a wave and in other experiments like a particle. Neither view by itself could explain all of the observed properties of light. It was necessary to employ both. Only in the

integrative synthesis of the quantum mechanics in the 1920's was this century old dilemma resolved.

~~The~~ Futures research <sup>also</sup> ~~workers~~ in designing their methodologies and systematizing ways of studying the future have done with determinism/finalism what scientists did with the particle/wave dilemma. For purposes of forecasting, the world system is viewed as determinative, for purposes of planning the world is viewed as finalistic. But all the while the search is going on for the "quantum mechanics: that will enable the contradictions to be ~~integrated~~ resolved.

Returning to our metaphor, the futurist has come to believe something like the following: First, we are in agreement with the planner that we are primarily the writers of the book, not just the readers. We write in the book at the moment of the present, but as we do so, we simultaneously write on the ensuing pages, so the prophet is correct too. There is indeed much already written on the pages of the future, but we have written it there ourselves. In today's world as we turn each page we are finding that there is increasingly less blank space per page. Since the primary <sup>purpose</sup> ~~thrust~~ of futures research is to generate sets of alternative passages from which we may select that we prefer to write in the book, futuristics becomes a meaningless endeavor unless there is sufficient blank space for the inscription. The futurist recognizes this problem by stating that, while it is true that the next five or so pages are pretty well filled, there is ample blank space on the pages beyond. (But after 20 or so pages there is little or nothing for a prophet to read.) This rough statement is barely more than an admission of the existence of this central problem of the interface <sup>or option</sup> between determinism and freedom--where the book is inscribed and where it is blank.



These are times characterized by rapid change. In writing more and more on each page, we in some way press through and also write more and more on the pages of the future. This pollution of the future destroys a very precious possession. It destroys our option space. The number of options and choices available to us decrease each year until we shall become totally without options--totally determined, like the stone dropped from the Tower of Pisa, or the ball rolling down the inclined plane--totally predictable, just like the Enlightenment worldview has pictured us. Man, originally not a machine, but through centuries of thinking of himself as one, becomes one. We fulfill and become our self image\$.

Today our executive decision makers are not free to devote time to the initiation of new projects. They must give their full attention to crises that have been written on <sup>the present</sup> ~~this~~ page of history by our actions of the past 30 years. The loss of option space is visible in our having become consumed with crises--sequences of events which demand response. There are no longer the options of initiative, only the options of response, and even these options are decreasing, and soon there will be no longer even response, only reaction, <sup>the choice that</sup> ~~just like what~~ the stone <sup>has</sup> ~~is~~ ~~do~~ when dropped. *Summer of 1914*

This <sup>situation may</sup> ~~may~~ also be expressed in terms of the language of archetypes. When one has fallen into an archetype, freedom and options are gone. All that remains is to live out the archetype, <sup>act</sup> ~~play~~ out the pre-written script until the curtain comes down. The planner of the future--and each of us is a planner of the future--finds himself increasingly frustrated and uncertain with fewer and fewer options and less and less freedom. The pages of the future become completely filled in and there is no space in which to write. we can only read what we have already written, only live in the world which we have been building through the choices we have made which have been destroying our choices.

In the non-metaphoric sense, what we have been talking about may be described by two phenomena:

The first of these is the effects of the aggregation of ~~of~~ an ensemble of individual plans. Our society moves in the direction statistically determined by the interactions and cross impacts of all of the many microplans developed by each center of enterprise--the personal plans of each of us. The macroplan is the sum of the microplans.

9.

What we are discovering is that, though each microplan may be directed toward what the microplanner perceives to be an improvement in his personal world, the aggregate resulting macroplan is <sup>not</sup> going where any of us wish. The unplanned consequences of our many plans lead us to the realization that no one is really in charge. <sup>and</sup> There are no bad guys--just ourselves.

Since we cannot alter the laws of aggregation, how the microplans add to make the macroplan, we have two choices: The first is to opt for a dictatorial centralized authority to do all of the planning. The Big Brother route. <sup>- high administrative efficiency</sup> But this doesn't work either. The economy of the Soviet Union is in more trouble today than is ours. <sup>and</sup> We cannot expect to solve the problem merely by doing more efficiently things which do not work in the first place.

The other option is to change the microplans and to do this the microplanner must change--that is, you and I have to change. And the key to our changing is a new worldview, a new self image. A new definition of success--one not based on the extent of one's possessions; A new definition of personal meaning--one not based on consumption of goods and services; A new interpretation of pursuit of happiness--one not based on the materialistic worldview.

<sup>A</sup>  
~~The~~ second phenomenon reducing our option space is our inability to perceive certain feedback signals. In other words our systems have become uncorrectable. There are several reasons for not perceiving a feedback signal. One of these is that the signal is too weak.

#### THE FROG BOILING AND SMOG EXAMPLE

Another reason is that the signal is delayed in time.

#### HOT STOVE vs. CANCER FROM FALLOUT EXAMPLE

When the consequences of our actions are not perceived in time, it is impossible to stay on course. The problem thus becomes, you cannot get where you want to go, not because you don't know where you want to go, but because you don't know where you are.

*Thermostat*

When your ledgers do not accurately reflect the financial condition of your company--you are in trouble.

When you think you are on the right runway but you are on the left--you are in trouble.

But anisomorphisms can be far more serious than having your checkbook out of balance with the bank statement. The economic, social and technological images of Americans are becoming increasingly unrelated to reality. The <sup>recent</sup> petroleum shortages <sup>has</sup> struck the United States with the same unexpectedness as the <sup>one in 1973. We learned nothing.</sup> ~~division collapse~~ hit the ~~corporation's executive committee.~~ Economic events are becoming increasingly unidentifiable with economic theories. Rewards and remunerations in our society have become <sup>little to do</sup> increasingly disproportionate <sup>with actual</sup> with productivity or ~~to~~ economic and social contributions. Armament policies and defense postures have become totally severed from the physical realities of weapons. In this example, the Soviets and the U.S. have agreed to share an illusion. Perhaps this is a key: An illusion that is shared cannot be labeled insane. We have come to think that if we all agree on what is real--then that is what is real. But this itself is an illusory extrapolation of the democratic concept. We cannot create reality by voting on what reality is.

Certainly <sup>these false perceptions which</sup> the anisomorphisms we support in our society--our collective schizophrenia--must be regarded as being as basic to our difficulties as the other societal defects that have been diagnosed by economists, social scientists and futurists.

For example, we often hear that our problems derive from such debilitations as failure of the imagination: There are no visions or images of the future that inspire or sustain us and traditional images such as the American Dream are dead. We have no heroes. The last John Wayne has ridden off into the sunset and we are left surrounded with only anti-heroes who make it big today and die from an overdose tomorrow.

Or Our problem has been diagnosed as failure of nerve and loss of vitality. We have become tired, devitalized by corruption, by Vietnams and Watergates. We seem to be caught in the same archetype that seized and destroyed the Weimar Republic in the 20's, replete

Your dream  
when you  
are 40

with the same hedonism, anomie and inflation. And there is a foreboding of the future of this same archetype: Is the autumn of corruption to be followed by the winter of barbarism? And where is our nerve, that willingness to risk that built America? Today we must be sustained by subsidies, guaranteed loans and rescued from financial failures by congressional action.

It is interesting that Japanese management courses include in their curricula the classic, "Book of Five Rings" by the great 17th century Samurai warrior, Miyamoto Musashi. He was the only Samurai who lived long enough to write a book, so he must have been pretty successful. What he had to say about kendo--swordsmanship--has been seen by the Japanese as having important relevance to business. Musashi said that every gain and every victory is made possible only if you are willing to take the necessary risks. "At the moment of striking the fatal blow to kill your enemy you must simultaneously risk all and be willing to expose yourself to your own death." America, a society that verbally reverences winning and being Number One, has strangely lost sight of this precept, which was once such a basic part of our own tradition, even though we usually worded it in less bloodthirsty terms than Musashi. The American version of the same precept is: "There is no such thing as a free lunch". Between our beliefs and our practices are many examples of <sup>misperceptions</sup> anisomorphisms.

What lies behind <sup>our misperception</sup> anisomorphisms? Herman Kahn once said, "Reality has outstripped experience". This means that we do not have a false perception of the world as it is--we have no perception. Kahn was thinking about the unthinkable: The realities implicit in a nuclear war and its consequences for human life and civilization. Since there is nothing so catastrophic in all of our experience, we are completely unable to picture it. <sup>But</sup> We continue with anachronistic arms race habits, using battleship thinking for nuclear weapons--the more we have the more secure we are--when in reality we are dealing with weapons whose employment is ultimately as deadly to the initiator as to the receiver, with each side capable of destroying the northern hemisphere of the globe 20 times over. Here, indeed, is an <sup>misperception</sup> anisomorphism--a mega-anisomorphism--one attributable to the absence of a perception of reality.

But there is something offsetting our loss of option space through our business-as-usual practices. Something overriding the effects of delayed feedbacks and our false and <sup>blind</sup> ~~absence~~ of perceptions. This is the fact that we can perceive that this is the situation and articulate it.

It seems a bit paradoxical that we cannot perceive our present situation correctly, but that we can perceive that our perceptions are incorrect. We may not be able to know where we are, but our ability to know that this is the case is what saves us. This multi-level ability of consciousness to regard itself is the secret of human majesty-- it is the part of us that is in God's image.

With this emerging consciousness of our unconsciousness we need not worry so much about what are the alternative passages that it may not be too late to write in the book, we can focus directly on the process of writing ~~in the book~~ itself and how this process may be changed, thus extending the alternatives that may be inscribed in the book on the pages of the future. This is indeed a new approach to change, considering how we write to free what we write. This series on Faith, Science and the Future is itself a study of how we write, and basically to change how we write, we must change the writer. We thus insert the planner into his plans. He becomes the most important part of the plan. The dynamic of change in the future will center on the changing changer.

The planner of the future--that is you and I-- will not only be a planner who can take into account the changing context in which he does his planning, who can plan holistically, tracing the impacts of his plans to their fifth cousins, but a planner who in seeing himself as part of the plan continually redesigns himself.

The striving for objectivity was an important compass during humankind's centuries of unconsciousness, but in the age of consciousness of consciousness we must no longer artificially keep the subject and the object, the planner and the plan, the writer and the book in separate boxes.

In moving toward the level in which the guidance of change will become primarily the guidance of change in the changer, we take on the responsibility for our own evolution. and sometime after we do this we shall make the final discovery:

The writer and the book in which he writes have become one. But then they have always been one, but it was necessary part of our journey to separate and objectify them both before we could see the whole. That, perhaps, may be what the 'great detour' of the past 1000 years of history has been about, the detour which is now ending.

So what of the future?

## REFLECTIONS FROM THE FUTURE

It has been said that our moving from the 20th century into the 21st century will prove ~~metaphorically~~ <sup>phorically</sup> to be like the voyage of Columbus sailing west from Spain in 1492. There were those who foretold of doom for his three tiny ships. They would sail over the cliff edge of the world and be forever lost, that is of course, if some sea monster did not devour them first. And then there were those who were confident that the voyage would indeed reach the Orient and open a short route to the riches of China and the Indies. The treasures of the East would then flood into the West: Gold, jewels, fine silks, perfumes and spices, and countless other riches beyond the wildest imaginings. However, neither the predicted doom nor the shortcut to the riches resulted. Instead, a new world was encountered.

Today, the foretellers of doom are assuring us that great crises of pollution, overpopulation and scarcities await us but a decade or two hence. We are near the cliff edge of the world and we shall discover where the cliff is only when we sail over it, of course that is, if a nuclear button is not pushed first. On the other hand, the seers who claim we are on the threshold of the greatest age of material prosperity ever known, describe for us the fabulous enrichment that our lives are soon to experience at the hands of an advanced technology. Soon all of the problems that seem insurmountable to us today will be overcome. There will be an abundance of energy from non-polluting renewable sources. Shortages will vanish and the earth's population will stabilize. Then technology will bring us even greater marvels. We shall no longer age, but be preserved in a state of eternal youth by drugs that are just around the corner. We shall live in great cities covered by vast domes that will keep out the heat and the cold and provide us with fresh balmy air at all times. We shall be able to communicate instantly with each other over any distance, not only with two way TV, but with 3-dimensional holographic projections, bringing, in effect, the communicators into the same room with each other, and countless other things beyond the wildest imaginings.

But if the metaphor holds, neither of these two things will occur. We shall neither pollute the earth to uninhabitability nor be incinerated in a nuclear holocaust. Neither shall we move into some ultimate paradise for consumers, served by robotic slaves pandering our every whim for extended lifetimes, unmarred by ageing. What will happen is: ~~And~~ we shall discover and explore a new world. It is the faint reflection of this new world, today seen only through a glass darkly, but nonetheless discernable, that carries humanity's hope for the future.

~~Returning to the metaphor.~~ In Columbus' day some scholars had heard of a great continent that lay beyond the Western Sea. Legends told of Norse seafarers and of Irish monks who had encountered a vast and distant land. And at the same time, far from Europe on the other side of the world, Chinese scholars were aware of the fabulous land across the Eastern Sea called Fu Sang, from whose description we can today unmistakingly make the identification with America.

Just as what was known of America in Columbus' day was speculative and vague, what we know today of the new world lying before us, as we sail into the 21st century, is fragmentary and blurred. In Columbus' day the earth was flat--two dimensional, but Columbus catalyzed an age that revealed to us what the earth was really like. We are beginning a voyage today that will catalyze an age that will reveal to us what we are really like. After Columbus, men could no longer think of the earth in terms of flatness, and after our coming voyage humans will no longer be able to think of themselves as machines or animals or mere two dimensional beings: ~~Body and Mind~~, but we shall begin to perceive our true nature, and that we, like the earth, are not flat, ~~but that we also are three dimensional. Body, Mind, and Spirit.~~



Just as there was knowledge of America in both Asia and Europe prior to Columbus, so there is knowledge of the new world now awaiting our discovery, in both East and West.

A great wisdom of the East has taught that the world we accept as real is but an illusion. Early in this century, this was confirmed by Western science. Sir Arthur Eddington, the great British astrophysicist, wrote in the 20's of his two tables--the illusory table, solid and compact on which he wrote, and the real table of dancing atoms and electron clouds which consisted almost entirely of empty space.

The wisdom of the Dhyani-Buddha, Ratna Sambhava tells that all things are connected, the separateness of entities is an illusion, everything is united in a divine oneness. Bell's Theorem, dating from 1965, states:

"The statistical predictions of quantum mechanics are definitely incompatible with the existence of an underlying reality whose spatially separated parts are independent. Nature has an element of unity that precludes its being properly represented as a collection of real, localized independent entities (which is <sup>contradictory</sup> exactly how we see it)".

The wisdom of the Dhyani-Buddha, Vajrasattva-Akshobhya tells that all existence derives its being from two levels of representation. Francisco Varella's Calculus of Self Reference, based on Spenser Brown's Laws of Form, demonstrates mathematically the necessity of self-reference for the perception of existence. "Undiscriminated sameness and non-existence are indistinguishable".

These are fragments of a map of a new world. Only pieces are now in our possession, but enough for us to know that a new reality, a vastly different basic concept of who we are exists out there somewhere beyond the physical and intellectual smog of our time.

There is an old adage:

If you give a man a fish, you have fed him one meal.

If you teach a man to fish, you have fed him a thousand meals.

But we may go beyond this and say:

If you reveal to man that there exists a thing called a fish,  
and that it is good to eat, then, if he be sufficiently hungry,  
he will search for this thing called fish and discover for

himself countless ways to catch them *and you will have fed him a lifetime of me.*

And this is exactly what the World's great teachers have always done.

They did not give us a fish, nor did they teach us how to fish. They

only told us that fish exist. *surely, the* a greater gift ~~than either~~ of the ~~other two~~ *three.*

*only* ( The only secret there ever is, is the secret of existing. A few years after World War II, Americans were upset when the Soviet Union exploded an atomic bomb. There were investigations and trials, who had told them how to make the bomb. No one did. There was only one secret: Such a thing as an atomic bomb exists. )

And this is why I feel that in spite of all the bleakness, all of the gloom and doom, being forecast these days from the rear view mirror, our knowing that there exists a new consciousness, a new reality, further dimensions to our being, ~~is by itself~~ *these are* alone enough to turn the darkest gloom into the brightest hope.

We are entering the yearly season of Advent. The time in which we prepare to receive symbolically the Great Gift of the Incarnation. But also in the seasons of ~~th~~ centuries we are entering Advent, a time in human history to prepare to receive the Incarnation.

I think if we would but look up, we will see ~~a~~ *the* star already in the sky. And, we like the Magi, ~~know~~ *do not know any of* the details, only that the event is at hand. The rest is Faith.

If I were to try to describe as best I can what we shall really be doing in the future that is just ahead: *I would say:*

We shall be journeying to Bethlehem.

# TERRORISTS: THEIR FUTURE AND OURS

## THE FUTURE OF TERRORISM

Since November 4th of last year when the U.S. Embassy in Teheran was taken over by student militants, there have been over 20 similar seizures of embassies in both Eastern and Western hemispheres by terrorist groups of various descriptions espousing various causes. It appears as though a new force is emerging in global politics. A few years ago hijackings, kidnappings, seizure of hostages, were viewed simply as crimes. Perhaps rather dramatic crimes with somewhat different motivations, but none-the-less crimes, committed by criminals and to be treated and punished as crimes. Today this view appears to be a bit naive. We are beginning to recognize that in terrorism we are encountering a new phenomenon, and while the specific acts of terrorists may be classified as criminal, terrorism is evolving into something much more than just crime. It is becoming a force that dialogues not on the level of cops and robbers, but on the level of ambassadors, heads of state, and the U.N. Secretary General. And this is because terrorists create miniature de facto states, and though these mini-nations have only limited spatial and temporal sovereignty, they are none-the-less locally autonomous, and therefore to be addressed nation-to-nation rather than police-to-criminal. Further, terrorists have found that in being in possession of the embassy of a nation, they are not only in physical possession of a building but are also in possession of a national symbol and therefore

*Psychiatry & Terrorism*

*JN May 17, 1980*

*The time-line is blurred*

*CIA / KGB*

*Student Militant*

*Individuals → movement*

*The search for:*

*• recognition*

*• legitimacy*

*The Fragility of today's  
Structure.*

*- Harrison Brown*

are, in some symbolic sense, in a position of dominion over that nation--and, at the dominated end, the citizenry of the nation share this feeling. This is deeply speaking nation to nation.

While the lives of hostages are per se of concern and importance, it is the affront of a symbolic boot pressed on the throat of the citizens of the nation that creates much of the anger and sense of frustration connected with many terrorist inspired incidents. But on a deeper level, there is the frustration arising from a de facto powerlessness because the terrorist configurations slip through the net of our military and diplomatic power structures. There is great consternation over the realization that the traditional rules of the power game are not only being successfully circumvented, but are in danger of being completely scrapped. The terrorist movement is therefore becoming of primary importance, not only to those responsible for maintaining international order and global stability, but to futurists and those who try to stay alert to the winds of change in today's world.

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Just exactly what has happened to the world that a mere handful of willful persons can effectively stand off the might and power of a great nation. Herman Kahn used to say, "Reality has outstripped experience". Here we have an example of experience beginning to catch up with reality. And it's an entirely different reality out there from the one we have in our heads.

What is the nature of this new reality? There are several factors that have made it possible and worthwhile for terrorists to take the risks they do to attain their ends:

o First, terrorists can exist only in a divided world, a world that affords safe conduct and asylum in one part for criminal acts committed in other parts. Without hostile and non-cooperating camps there would be no safe conduct to anywhere. But so long as major divisions exist, East vs. West, Arab vs. Israeli, <sup>Catholic</sup> black vs. <sup>Protestant</sup> white, etc. one side looks on a terrorist act committed against the other side as a plus item for their side and will reward the terrorists with asylum or more.

An interesting parallel from history goes back to the time when England, France, Holland and Spain were contending for the New World. These countries were at war off and on--mostly on--throughout a good part of the 16th century. Privateering--the granting of "legal permission" to individuals through letters of marque to attack and seize as prizes the ships of other nations--became standard practice. But privateers crossed over the thin legal line to piracy when they continued to operate during periods of peace and when they no longer were too particular about the flag of the ship they seized as a prize. But piracy could not be checked so long as the nations were hostilely competitive. England would not punish an English privateer who attacked Spanish ships even when war was officially off. And Colonial America condoned piracy both by providing havens for the pirates and markets for their loot.

o A second feature of today's world that enables terrorists to be effective is the high level of interconnectedness in the global system. In energy, food and basic resources no part of the world is completely self-sufficient or independent in its requirements. The more intimately interconnected and complex a system becomes, the more vulnerable it is to breakdowns, component failures, and deliberate acts of terrorism. An airplane--a very complex system--flying at 30,000ft is vulnerable to even one bullet. It is not necessary to hold the gun to the head of the pilot, pointing it anywhere will do. With high levels of interconnectedness, if sufficient amounts of redundancy have not been provided, system vulnerability destroys the option space of its decision makers and leaves them with few alternative courses of action. Hardin's Law: "You cannot do just one thing" converts every missile into a boomerang. A punitive grain embargo primarily punishes the American farmer. An attempt to save hostages ends in their deaths. To "Nuke the Ayatollah" as some bumper stickers suggest, would trigger a jahid among not only Shiites, but throughout all Islam and we should be prepared to come up with a daily 8 million barrels of oil from another source. When <sup>a</sup>measure like "Boycott the Olympics" constitutes our arsenal of political options, we are getting a good look at the new reality.

We have great military power, but if we were to use it, we would lose those things which were the reason behind building up military might in the first place--a new-reality example of double-bind.

o A third aspect of today's world that works to the advantage of terrorists is the nature of modern weapons, particularly the large amount of firepower and destructive energy that is possible at the fingertips of but a handful of men. As recently as World War II, the Germans employed a large gun on the Eastern Front that could throw a seven ton armor piercing shell through 90 feet of solid rock at a distance of 19 miles. But to effect such a strike

required 4,120 men--gun crew, maintenance and security forces. Today as few as five men could transport and detonate a device that could destroy an entire city.

o A fourth feature supportive of terrorism is an intrinsic asymmetry both in the risks and in the rules that acts to deter and restrict responses of the victim but not the terrorist. The target nation frequently stands to suffer great material loss, not only aircraft, buildings and resources, but human lives, sometimes highly placed leaders and persons whose skills are irreplaceable. On the other hand, terrorists stand to lose little, having little to lose. But the rules are also different. Nations and their agents are expected to be guided by forbearance, fairness and protectiveness. They cannot kill the innocent to get at the guilty. The favor of humankind turns against those states that act by the same rules as the terrorists. The terrorists, on their part, have no reputations at stake and for their purposes even profit from records of violence and rapacity. Terrorists and criminals may shoot and bomb, but states and police must act with restraint, else the difference and the choice between terrorists and the state disappears.

It cannot be denied that today it is felt important to maintain an appearance of morality. This has had the effect of driving underground certain shadier diplomatic activities that are nonetheless considered to be essential, but the advantages of the more lawful procedures are internationally recognized.

The difference between the world of 1980 and that of 1900 is well illustrated by an event quite similar to the present situation in Teheran, which occurred during the Boxer Uprising in Peking. A group of militants, with the covert support of the Chinese Government attacked the foreign legations in Peking. There ensued a 55 day siege which was lifted only when an eight-power international military relief force struck the capital. There was no hesitation at that time over the employment of force. But we may question whether the difference with today lies on views on the use of military force, the fact that then there were eight nations involved instead of just one, or in possible repercussions<sup>ss</sup> over access to oil.



o A <sup>fifth</sup>~~fourth~~ feature, one related to the first feature of a suspicious and divided world, and one which is intimately connected with the increasing prevalence of terrorists, is the direct and indirect employment of terrorist forces and tactics by organizations under the control of the big powers. In fact, it was the big powers who first broke their own rules on the proper conduct of war and other forms of rivalry, blazing the path for independent terrorist groups. Being enemies is one thing, but breaking the established rules of enmity is another. Because of this there now exists a crack in the dike that could lead to a new type of international instability in which nobody knows "who's on first". Some brands of terrorists like credit for their deeds, but others including big power groups prefer anonymity. Many times we have no idea whom to blame for this morning's headline atrocities.

Paradoxically, in the world struggle between the followers of Jefferson and those of Marx, the philosophical ideals of both lost out to those of a third contender. The draftsman who made the first design sketches for the new-reality was neither Marx nor Jefferson, It was Ivan Grozny--Ivan the Terrible, Tsar of Russia. His Oprichniki, set up in 1564, was the prototype for the modern secret police and undercover intelligence establishment. During the last 400 years Ivan's concepts were refined and perfected primarily in Eastern countries, there being a long list in Russia alone: The Oprichniki, Okrana, the Revolution, then the Cheka, GPU, NKVD, MVD, and most recently the KGB. One important rubric concerning such organizations which the Russians early learned, but which their Western emulators have yet to appreciate is the necessity for periodically liquidating and replacing these groups, especially their chiefs. An undercover agency if left unpurged, will take you over in under 20 years time.

There is no question that such organizations afford many advantages to their employers in a divided and suspicious world. Through the decades of the 20's and 30's we suffered from the unfair competition on the world stage that the Third International forced on us with the aid of the above sequence of alphabetical

agencies. Finally, after World War II we decided we had to meet ~~kind~~ <sup>I like</sup> with ~~kind~~ <sup>I like</sup> and set up an intelligence agency authorized to perpetrate our own style of covert dirty tricks. President Truman who signed the CIA into existence, later said he felt that it might have been the greatest mistake of his life. Maybe he was right in his concern. Jefferson was put under house arrest and in less than 30 years the United States went from a highly respected and trusted nation to its present status as No. 1. hate target. A connection? It would be difficult to prove. However, the basic threat to society from either a terrorist organization or from a state sponsored covert agency lies in the existence of power without accountability. Somehow the Congress has been sold on the idea that the effectiveness of our intelligence gathering would be impaired by imposing accountability.

It must not be concluded, however, that an end to cold wars and the liquidation of CIA's and KGB's would result in the end of terrorism. The peace concluded between England and Spain in 1689 resulted in the "Golden Age of Piracy", a brief period of about 30 years duration when the privateers, their last pretexts of legitimacy removed, became purely pirates, ranging widely and preying upon whomsoever they would. When public repugnance over dirty tricks, even those against Spain, finally set in, the Royal Navy cleaned up the situation in short order, ending the "Golden Age" by about 1725.

The foregoing points: Divisiveness, global, regional and local; The vulnerability of complex and highly interconnected systems; The large destructive power wieldable by relatively few, <sup>and in the "rules of the game"</sup> augmented by Acute asymmetries in material and moral risk, between terrorist groups and their targets; Covert practices of terrorism sponsored by legitimate states--should not be considered as causes of terrorism. These conditions are but the contextual climate that is supportive of terrorism. The causes and motivations of terrorism lie elsewhere.

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While the lives of hostages are per se of concern and importance, it is the affront of a symbolic boot on the throat of the nation that creates much of the anger and sense of frustration connected with many terrorist inspired incidents. But on a deeper level, there is <sup>great</sup> the frustration arising from <sup>a</sup> ~~our~~ <sup>defacto</sup> powerlessness <sup>because the terrorist</sup> in a situation that slips through the net of ~~the structure~~ <sup>structures</sup> of our military and political power. There is great consternation over the realization that the traditional rules of the power game are not only being violated, but are being <sup>successfully</sup> scrapped. ~~What~~ <sup>the terrorist movement is</sup> therefore

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required 4,120 men--gun crew, maintenance and security forces. Today five men could transport and detonate a device that could destroy an entire city.

But there is also an intrinsic asymmetry in terrorist operations that acts as a deterrent on the victim nation but not on the terrorists. The target nation stands to suffer great loss, not just aircraft, buildings or hostages, but esteem and favor in world opinion if it acts on the same level as the terrorists. Terrorists stand to lose little, having little to lose, and their reputation is enhanced rather than diminished by violence and bravado, whereas forbearance, fairness and protectiveness are expected of nations. An exception to this has been the response of the State of Israel, which has not hesitated to reply to acts of terrorism in kind. This has bought a mixed bag of admiration and condemnation but it has not proven effective as a deterrent.

to p. 43

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ST 48

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It cannot be denied that today an appearance of morality is felt important to maintain. This has had the effect of driving the seemier ~~side of~~ <sup>the</sup> diplomatic activities underground (see the next section), but the advantages of lawful procedures are generally recognized. The difference between the world of 1980 and that of 1900 is well illustrated by an event quite similar to the present situation in Teheran, which occurred during the Boxer Uprising in Peking. A group of militants, with the covert support of the Chinese Government attacked the foreign legations in Peking. There ensued a 55 day siege which was lifted only when an eight-power international military relief force struck the capital. There was no hesitation at that time over the employment of force. But we may question whether the difference with today lies <sup>in</sup> ~~in~~ view<sup>s</sup> on the use of military force, the fact that then there were eight nations involved instead of just one, or in possible repercussions over access to oil.

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The foregoing points: ~~Global~~ Divisiveness, global, regional and local; The vulnerability of the complex and highly interconnected ~~global~~ system; The large destructive power wieldable by relatively few, augmented by acute asymmetries in material and moral risk; Covert practices of terrorism sponsored by ~~big powers~~ and legitimate states. <sup>between terrorist groups and the target</sup> ~~all should~~ must not be considered as causes of terrorism. These conditions are but the context, <sup>not climate</sup> that is supportive of ~~a climate in which~~ terrorism <sup>of</sup> can thrive. The causes and motivations of terrorism lie elsewhere.

# Novelty & Nostalgia

SCRATCH1

November 4, 1980

Over the period of a few decades, the effect of powerful pesticides was to create hardier species of bugs that <sup>gradually</sup> became immune to their <sup>pesticidal</sup> lethality. Similarly, over a few decades, the effect of advertizing was to create a set of mind that became immune to any idea which was repeated more than once. This is an interesting phenomenon. Back in the 30's, the originator of modern mass manipulation techniques, Hitler's Propaganda Minister, Dr. Paul Joseph Goebels, proved that if you repeated a lie--or anything-- often enough it would soon be believed. But in 50 years the human species has adapted to this primitive form of propaganda pesticide, and today people are turned off by repetition; they can only hear novelty. Indeed, we have come to a mental state wherein an idea can no longer be valued on its own merits--only on whether it is new or not; and repetition of an idea serves only to render it ineffectual. <sup>the</sup> legacy of 50 years of repetitive advertizing.

This inadvertant conditioning, like the unintentional genetics that produced hardier bugs, is creating some serious problems for the future. We are no longer concerned with the threat of nuclear weapons, we have heard about that one before. Space exploration--that was back in the 60's, <sup>nothing</sup> new there. Gas shortages--old stuff. Even the sexual revolution is ho-hum, and inflation is becoming a bit boring. If this trend continues <sup>even</sup> future shock <sup>itself</sup> may become an endangered malady. The cultification of novelty only serves to accelerate the rate of change, to create greater impermanance and erode what remains of committment to persons or institutions. <sup>Our social order is caught in a positive feedback loop leading to its dissolution.</sup>

<sup>my</sup> But there is in the midst of this accelerated search for the novel, the paradox of a determined dedication to business as usual. There is, counter to the cult of novelty, the cult of nostalgia and a yearning for the good old days. Behind the politics of the 1980 Campaign lies this schizophrenic approach to the future: Let it be new or let it be old, but let's have naught to do with the present. Let us think about a space station at L5 or a waltz with Wayne King, but not about 10,000 nuclear warheads, PCB in our food, rape on the way to work, <sup>or</sup> double digit inflation being the norm. Isn't there some way we could just bypass the 80's? At some level of consciousness we <sup>all</sup> seem to sense a dark period just ahead, one we would very much like to avoid. At the same time many sense the ultimate future optimistically--if only we can get through the next few years.

But is this archetypally different from where we have been before? The westward bound settler standing in the wilderness felt the same schizophrenic impulses. He was torn between his visions of a future homestead, the land to be cleared, the house and barn to be built, the fields to be planted, all before the harvest would be ready to bring in; and his memories of the comforts of home back East, the orchards bearing in season, the house with its painted dormers and cheerful fireplace, the village square with its stately white church. What was immediately ahead for the settler was a lot of hard work, adapting to new conditions, recognizing false starts and starting over again after things didn't work out as planned.

In like manner, the 80's are dark times only to those who are afraid of work and sacrifice, and are disaster only to those unwilling or incapable of changing themselves. It will not be those who are well adapted who will survive, but those who are readily adaptable.

The difference <sup>in the</sup> settler could always quit and go back home, east, we can't. -- So we must change

## FIVE SCENARIOS FOR THE 80's:

Five futures scenarios covering the next ten to twenty years have been derived from sources consisting of reports issued by futures research institutions and centers, sets of futures items published by leading futurists and material generated expressly for this report by a panel of independent futurists.

The scenarios presented here are partly sequential and partly alternatives (see Figure x). The first scenario, the "Business-as-Usual" scenario, is an extrapolation of the present into the near future. It is the base line scenario from which all the others take their departure. Following, as we move into the future, events begin to signal that major changes have taken place, but being human, we shall pretend that things are the way they have always been, interpreting them in terms of the old theories, models and slogans, continuing to wear shoes that no longer fit until it finally soaks in that our feet hurt and we need a new pair. This second scenario, following sequentially the Business-as-Usual scenario, is aptly characterized as the "Stubborn Persistence" scenario --a time during which we continue to swill ever bigger doses of old nostrums that don't work. But finally we decide to let go and accept that things are really different and at least some of the old and the familiar stand-bys have to go. But at this point we begin to disagree on what to discard, what to keep, and what to try next. This leads to two alternatives: One, a strong leadership equipped with effective management tools and sophisticated systems understanding, after a few successes, effects consensus around selected new goals, new procedures and new values. This leads to the third or "Central Control" scenario, of which history affords many examples. The second alternative postulates no agreement possible on new goals, processes or values. Factionalism and fragmentation occur. One scenario is that in which agreement is replaced by tolerance for pluralistic approaches, each alternative an experiment from which all may learn--the "Creative Anarchy" scenario, the fourth scenario presented here. (But there exists the possibility that the tension of non-resolution of differences cannot be sustained and contention among alternative approaches leads to civil war and destructive anarchy --a scenario not discussed in this report.)

T.1 New forms of family organization will develop with communal families more common. People may choose to live in groups to cut down on the tensions of inter-generational conflict. With a group there would be fight arbitrators available as well as a wider range of people to care about and interact with. This would cut down on the current number of lonely, frustrated parents expecting to live through their children.

T.2 Trend toward disappearance of the ranch house in the suburbs with an increase in easier to maintain condominiums. With less room to live in there will be less emphasis on material possessions which crowd the life space. Furniture will be increasingly built in. Money currently spent on the home will be spent on recreation and education. The emphasis will be on experiences.

T.3 People will become a world people -- race and nationality will have little meaning. Society will consist of small groups of persons drawn together temporarily by common work or recreational interests. Man will be very mobile, moving from group to group, place to place, job to job, with great frequency. The family unit will still exist among a conservative portion, that is, less mobile unit of the population, but will have disappeared among the highly mobile persons. There will be a lot of leisure time.

T.4 Complex machine systems will free man from blue collar and white collar jobs. These persons will then be available to explore new technological areas, build new machine systems, and the process will repeat itself. A certain portion of the freed-up work force will always be in the process of learning or retraining.

T.5 World markets will continue to consolidate, forming larger and fewer economic groupings. This economic cooperation will lead to political cooperation. National boundaries will tend to disappear. These economic changes will affect man socially.

T.6 Man will conquer pollution. There will be very few wilderness areas, most of the land having been given over to the urban areas. Man will be living on other planets, in space stations, and under the sea - wherever his work takes him.

T.7 Man will consider himself a free agent and government will have little control over him. Work will be very important to man. His social group, his leisure time activities, his home type and family structure may be determined by his work-type, availability, and location.

T.8 The 'experience' will become increasingly important to man. He will buy an experience along with a product. Drug induced experiences will become more popular. Drugs will be legalized. Because man considers himself a free agent, there will be no moral or ethical standards to which he feels bound. He will adopt or fit in with the moral and ethical practices of his temporary social group. Man's behavior will change as he changes work/social group.

T.9 An increasing gap between the thinking of the older generation and the younger. The old middle-class values will be less and less trusted, as they are not found to work in a world where productive effort is rewarded by higher taxes and where the future is seen as so frightening that enjoying the present seems the only plausible course to many. Increasing fragmentation of the American scene into different pressure groups.

T.10 Taking the determinative to mean forces which can be altered by the actions of man, I believe that the life circumstance of the world populations are progressing toward utopian concepts and that the persistence of the appearance of a situation is accepted as the actual status of the situation. Since drugs, electronic and other means are rapidly becoming available for mood-changing, it is reasonable to believe that such means can be employed to predictably alter that which man senses. This will alter 'appearance' which, if they persist will be thought to be reality. It is probably easier to provide man with altered senses than to alter reality. The trends which could easily dominate the global future is the continued dissemination of psychologically oriented propaganda, materials and devices destined to alter man's concepts of reality.

T.11 A revolution in educational methods will lead to more unification among socio-economic equals, cutting across racial and religious barriers. Liberalizing and changing concepts of marriage, divorce, abortion, planned parenthood will change the structure of the family.

T.12 An increasing use of computers and robots to do both menial and complex jobs.

T.13 There will be less ethnic differentiation between products of different nations with the low bidder (i.e., the country with the lowest paid labor) making a majority of the merchandise and the wealthier nations specializing in technological areas. Inflation will continue at a similar rate. Shorter work hours. Ever-larger middle-class with fewer very rich or very poor. A trend toward an increased tax bite.

T.14 A trend toward more government crack down on polluting industries and protection of natural resources. A trend toward smaller footage living quarters.

T.15 A trend toward an emphasis on self-knowledge, mind-expansion, privacy, personal dignity. There will be less hostility toward minority groups including women and homosexuals. Hostility will be deflected toward 'Big Brother' government, high powered corporations and crowded conditions.

T.16 A trend in the evolution of new modes of international conflict. World powers, overtly or otherwise, tend to search for means of sustaining nationalistic competition without endangering national survival. This will lead to a number of experiments and changing alliances and will exert a great influence upon social trends after the fashion of the current Viet Nam experiment.

T.17 Technological progress relating to the physical sciences will be controlled more by environmental considerations than at present and less by military/space exploration needs. However, the behavioral sciences will receive increasing support by governments as means of promoting national interests.

T.18 A trend toward changes in the patterns of distribution of people and use of resources. Modes of production will change due to advanced technology and altered needs of society.

T.19 Due to increased numbers of people there will have to be changes in transportation patterns. It will no longer be feasible for people to each travel 20 miles per day. Alternatives will probably be centered around reducing short-range travel time by living and working within walking distances.

T.20 New cities will probably spring up in uninhabited areas. Through development of recreational, cultural, and educational facilities most parts of America can be as desirable as the coastal areas are now. Similar changes will occur in the rest of the world.

T21 Current trends toward a four day work week will probably develop into more flexibility in work schedules. The main result will be more leisure time or at least more concentrated blocks of leisure time. The recreation industry will probably expand to fill the expanded market. Educational planning will also have to allow education for leisure. Other possibilities are job sharing with two people each doing half a day's work and expanded work study programs.

T22 The current widespread use of credit cards points toward an abolition of money in the future. The credit card can become a substitute for money and also reduce crime. Each adult would have his own card. The card would be presented for payment and checked against his thumbprint for identification via computer scanner. The computer would transfer credits to the vendor and keep track of the purchaser's credit limit. Workers would receive credits from their employers rather than paychecks.

T23 Technological developments will be used to control the environment in such a way as to benefit society without upsetting ecological balances or poisoning the environment. In the future effects of chemicals will be studied throughout the food chain before large scale application.

T24 Trend toward controlling pollution in the food supply. New food sources will be developed, one source will be fish flour.

T25 Advances in medicine will lead to the control of cancer. Trend toward the emphasis on preventative medicine. New paramedical professions will develop to handle increased patient loads. Doctors will probably be part of a medical team. More plans such as the Kaiser medical plan will come into being, but with government support. There will be some form of socialized medicine available in most countries.

T26 Scientists will work with planners to trace environmental effects. The general population will be made aware of the need for intelligent long-range planning.

T27 An increasing variety of life styles and more acceptance of the right to 'do your own thing.' Women's Lib will influence life styles so that there will be less rigidly defined roles for men and women. Child rearing styles will be a matter of choice with many alternatives available. Children can be reared by parents together, the husband, the wife, relatives, professional parents, or a child care center. Each person will have the right to develop intellectually and direct this development toward a career without having to feel limited by his or her sex-role.

T28 Jobs will be restructured so that each worker can feel he is doing a meaningful job. Jobs designed for people of limited intelligence would be difficult to restructure to give a feeling of accomplishment, they could be redesigned to heighten the worker's group loyalties with employer-sponsored recreational benefits. These changes would result from industrial psychologists work to make everyday behavior rewarding rather than frustrating.

T29 Crime will decline. Since money won't circulate, crimes involving cash will be eliminated. Crimes involving theft of objects will be made more difficult through burglar proof locks and design. Crimes of violence will decline because of attempts to reduce frustrations that lead to violence.

T30 Social behavior will become less rigid. People will drop their prejudices and judge others as individuals on the basis of shared interests and life styles.

T.31 Social changes will be individually initiated. Marriage will lose popularity among the young. Those who marry will do so at later stages of life. People will use other means to counteract loneliness. They will probably have more friends, in more places than now. There will be an increase in joining groups to meet others with similar interests. Although there will be more acquaintances made between people, they will not last as long.

T.32 Transportation will be mainly in the form of more efficient ground transportation. Communications will receive much of the benefits of technological improvement. There will be more efficient access to other people and to stored information. Computers will advance in sophistication. Within 30 years, we may actually have computers that are capable of automatically improving themselves. If environmental problems are solved, then we will be entering an era where machines will do most 'work', and man will be free to explore the arts.

T.33 If the affluent society remains such, then environmental problems will be solved through the investment of time and money. Should the problems of an expanding population destroy the affluent society, then environmental problems will be solved only through a decrease in the standard of living. I am hopeful that whatever the course, the environment will improve.

T.34 In a society such as ours, there will be a reduction in the amount of individual 'work'. This will permit more people to spend their time doing what they enjoy doing. For many, this may be non-productive, therefore, there will be an increase in 'public welfare', although it certainly won't be overt as in the present form. Unless we accept this fact, and are willing to subsidize the non-productive, the percentage of poor will increase, possibly destroying the system. Other events may change this economic trend. World overpopulation could have drastic effects such as a return to individual capitalism. Only if there are enough resources for all will there be a continuation of the trend toward a form of socialism.

T.35 The determinative attitudinal and behavioral trend is toward increasing acceptance of differences although there will also be a trend toward not dealing with those who are different. People will be allowed to behave in their own manner as long as they don't bother others. For example, integrationist blacks and whites will live together, segregationist blacks will live together, segregationist whites will live together, etc. In the developed countries, violence as a means of change will be avoided by most. This trend in attitude will become more popular.

T.36 The requirements for nuclear weapons are computer time and either highly purified U235 or Pu239; or fusible material such as deuterium and Li6; and a trigger. All of these already are or will become available to even the smallest country and to a great many organizations and even some individuals. Computer time is a cheap, ubiquitous commodity. Two uranium isotope separation processes (the gas centrifuge and the South African process) can produce bomb grade U235 in small, relatively inexpensive plants. The cation exchange method and possibly, the plasma spinner separate U235 to a purity adequate for a plutonium producing breeder reactor. The chemistry and metallurgy of uranium, plutonium, and fission products are in the open literature. Within the next decade, many nations and perhaps a few organizations will come to realize that they can have A-bombs on a small budget. The methods for producing fusible material are in the open literature. Two non-nuclear methods have already initiated fusion: lasers and high explosive electromagnetic implosion. In about 30 years (or sooner with some breakthrough such as room temperature superconductivity) any good electrical engineer will be able to build a mini H bomb at a price he personally can afford.

T.36 cont. There is no way of preventing the smuggling and planting of timer detonated nuclear weapons. Wars could become chaotic and protracted, with no safe havens outside of the wilderness, and with no certain knowledge of who is doing what to whom and why. These technological developments could make the nation state obsolete as an instrument of defense. The continuance of political systems of human organization could result in the abandonment of population concentrations and the presence of a dangerously high general radiation level.

T.37 Biological weapons are cheap and can already be produced by suitably educated individuals. Their target area is much less restricted and less predictable than that of small nuclear weapons, hence they have seen relatively little use compared to guns and bombs. Nevertheless, in bloody civilian target wars between small states (such as those that have recently occurred in Africa), they may be used.

T.38 The doubling time of knowledge will continue to decrease and accessibility of the knowledge will increase due to commercial plain language user interactive computer data search services.

T.39 In computer hardware, the general trend of an order of magnitude cost reduction every 5 years for a computer of given capabilities will continue. Fourth generation will lead to fifth generation, very large scale integration and higher yield, possibility simplified production methods. Then comes sixth generation - magnetic domain machines - which will be even cheaper, faster, smaller, more reliable, and may have radically different logic structures. We have come only half way to the year 2000 and the near certainties are already difficult to comprehend. Certainly by 2000, every new house will have its own computer and/or a remote terminal to a network of extremely powerful computers.

T.40 In computer software, plain language conversational interactive programming languages will make computers usefull to everyone. Heuristic programming and artificial intelligence, currently just beginning to be commercially successful, will have a broad range of uses. Its growth will be hindered by teachers' unions, medical and psychiatric associations, etc., which threaten their service monopolies. Nevertheless, many children growing up around the year 2000 will look upon computers with which they personally interact as friends and even brothers.

T.41 Commercial, controlled thermonuclear reactions about the year 2000 will provide cheap clean safe energy at a rate limited only by the danger of melting the polar ice caps. At this rate, the 1 part in 7000 deuterium in the oceans will last billions of years.

T.42 Room temperature superconductors are a distinct possibility before 2000. These would greatly help controlled fusion and pocket H bombs, would eliminate ugly wires from the landscape, and would make possible commercial exploitation of the entire solar system with fusion rockets. If the cost of the material is low enough, automobiles would be powered by electricity stored in superconducting coils.

T.43 Cancer cures, artificial or tissue culture organs, aging retardants, intelligence and learning boosters, hereditary defect correction by genetic alteration and all sorts of other medical goodies will come along. The FDA and the medieval medical guilds will slow things up, but sooner or later you can get anything you want at Alices restaurent.

T.44 Such factors as the Vietnam War, the use of psychedelics, police brutality, rising taxes, bureaucratic encroachment on freedoms, exposure of government dossiers, etc., have lead to a general decrease in respect toward the state. Although most visable among young people, the effect is not limited to them, e.g.,



T.44 cont. the Wall Street Journal notes 'tax evasion is a fun crime' and their many sympathetic articles toward all sorts of black market entrepreneurs including psychedelic manufacturers and dealers; conservatives calling for a tax strike and scrapping about 90% of government, the growth of substantial numbers of laissez faire anarchocapitalists even within the Birch Society, most radio stations refusing to go off the air upon receiving the Presidential Emergency Order and refusing to obey the FCC order on drug music, 63% of the taxpayers refusing to answer the foreign bank account question, etc. This attitude will continue to grow and will lead to some interesting results since no government can rule without the sanction and at least passive acquiescence of the majority of its victims.

T.45 Tolerance (not approval) toward individual with differing values will increase as the magnitude of the range of differences and the number of people involved become more apparent. This tolerance will be manifest in interpersonal interactions to a far greater extent than in the law.

T.46 As science and technology clean up the pollution mess, cure cancer and biochemical defects, etc., the high level of current hostility toward science and technology will decline; but a wariness is apt to remain since state schools will not teach people to discriminate between the results of political misguidance of science and technology and its inherent dangers.

T.47 More people will drop out of impersonal institutions or avoid them at a rate limited by state controls (compulsory school laws, laws attacking agoric enterprises, etc.) and their inhibitory effect on the development of more rewarding alternatives. The biggest barrier to the great escape, the mental block against the out of the ordinary, has been broken in many respects for a substantial part of an entire generation.

T.48 Knowledge of the organization of the human organism will increase and be effectively applied through the use of electronic feedback mechanisms. It is already possible to volitionally control 'involuntary' physiological functions, individual muscle fibers, certain aspects of the EEG, etc. Training methods built on this knowledge and advanced instruments will be used to correct sexual malfunctions, providing an astounding range of human adaptability and capabilities. Improved techniques for mentally storing and accessing information could make usual education techniques futile and damaging by comparison. Governments have exhibited considerable interest in behavior modification machines, however, I doubt that most people are such sheep that they will tolerate the widespread coercive application of behavior modification gadgetry.

T.49 The behavioral change with the most far reaching consequences would be a wide scale adoption of libertarianism, but I don't expect this by 2000 ... at least not in the general populace. Geographic and non-geographic communities of libertarians will probably be flourishing by the turn of the millennia, however.

T.50 A trend away from the five day, forty hour work week. This means more recreation, more part time income from personally enjoyed and developed skills, and a greater elective range of behavior possible to everyone, though of course, many people will have become too deeply interred in their ruts to see novel alternatives.

T.51 Social control of progency that goes way beyond dissolution of marriage as an institution. Some means will be provided such as fluoridation of the water supply to inhibit tooth decay, whereby men and women will be rendered impotent. To have a baby will therefore be a conscious act between two individuals who will have to demonstrate commitment to the responsibility involved, and

T.51 cont. competence in child-rearing, before an antidote is supplied by the state. The antidote will be administered to both partners and will take some appreciable time, say 3 months, to take effect. The antidote will be a matched male-female set, thus facilitating childb th only to the couple in question. In this way, not only will some social control be exercised over the magnitude of the population, but it will represent an attempt to restore parental responsibility for children. State institutions will continue to exist which will rear children in the absence of their parents, in the event that parents 'split up' after the birth of a child.

T.52 Automation of information on a large scale - computers in the home, available off the-shelf at TV prices, voting from the home daily on local, state, and national issues, education in the home from predominantly private free-market sources for all levels of competence, all subjects, and different methods. Ability, through link-up with the city library, to obtain any of a wide variety of books, journals, magazines, reports, indexes, and so on. Books as we know them today may be obsolete and stored in museums rather than libraries. A query service, run either by the state or privately, will be in operation where information may be obtained by anyone on general questions, e.g., the availability of certain types of jobs in a certain city, industry, firm, agency, salary range, etc., or transportation schedule information, sales at stores, what bills were passed in Congress (or the equivalent), etc. Other kinds of information, particularly about individuals other than oneself, will not be available generally. Information about the future (forecasts, etc.) on general subjects will be available.

T.53 There will be an international medium of exchange (money) which will be cashless. Together with the trend in information automation, accounts anywhere in the world (especially the US and other advanced countries) can be debited and credited automatically for whatever reason and wherever the individual is, even if he is remote from the transaction. Of course, the problems associated in validation of transactions and identification of the payer/payee will have been solved (numbers, voiceprints, fingerprints). Thus, money as we know it will become numbers in accounts which simply fluctuate. Money will not exist as a physical entity.

T.54 Control of the weather - no more smog, hurricanes, floods, typhoons, heavy rains, or cyclones. Creating rain for parched desert areas may still be a problem, if pumps and canals bring water from elsewhere hasn't solved it. The technology of satellites and computers will solve the problem of identifying weather 'trouble spots' in time for other techniques of weather alteration (or dissipation) to be applied. This will also require international cooperation on a scale unimagined at this time, particularly in areas of funding and desire to affect the weather at certain times.

T.55 Increasing disregard for authority - many government institutions existing today will be dissolved or have sharply reduced jurisdictions and power. Society will be more 'horizontal' and pluralistic. This trend will permeate to the way businesses are run (e.g. managerially-advanced firms) and families hold together especially without the formal and legal ties of marriage. Group and social consensus will become dominant, although I hope alternatives will be available for those who dissent or prefer to do their own thing.

T.56 Increasing dependence on group behavior - the need for self-reliance and independence will decrease. It will be a value that is less held by individuals and by society in general. Power will become diffuse (primarily because privy information will no longer be available but shared equally) and groups of various sizes and types will become more prominent as decisions are reached increasingly

T.56 cont. by consensus. In an increasingly automated world, interpersonal actions and affiliations with groups will become socially desirable and a political necessity.

T.57 Decentralized government, nucleating at the city level or even below. For example, in Soleri's ARCHOLOGY concept, each mammoth building will become a viable political entity with its own mayor, councils, voting, etc.

T.58 Growth of cultural pluralism finding habitation in new polis type communities.

T.59 Growth of global federalisms in business, science, and education.

T.60 Increasing recognition of the 'dead-endedness' of the national state and its inability to cope with the world's problems. Erosion of the power and influence of the nation state both through increasing restoration of local sovereignty and the creation of global social structures functioning at levels lower than national levels.

T.61 Appearance of 'desovereignized' international areas throughout the world. These may initially be 'de-weaponized' areas such as Antarctica, later the inauguration of politically autonomous regions reporting only to a global security organization.

T.62 The end of the era of 'National Man'. Individuals will seek identity through vocation, world view, or commitment rather than through place of birth or nationality.

T.63 The growth of 'intermediate technology' in both underdeveloped and developed countries to assure economic autonomy from centralized industrialization.

T.64 Downgrading of centralized authority - political, religious, academic, whatever. This would have such effects as the erosion of credentialism.

T.65 Coercive 'backlash' on the part of centralized authority taking various forms of economic, legal, and social 'excommunication' with possible violence.

T.66 The major dialectical theme emerging is the struggle between authoritarian centralism and diffused pluralism. This struggle redefines the major dialectical theme of the past century, that is, egalitarianism (homogenization) versus elitism (special privilege). Under the new definition, far right and far left become bedfellows.

0.1 Communications opportunities include keeping in 'touch' literally over great distances. Thus, it will be less painful for man to undertake long trips thru space, relocate in other parts of the world or in other worlds, as he can maintain close contact with whom or whatever he wishes. In his highly mobile life, superior communications systems will provide an umbilical-cord-like function - the nourishment by loved ones when he is far away from them.

0.2 Keeping up with the times will be possible by using personal and/or family, area, business, etc., computers to handle all the data one wishes. Man's personal computer would have full knowledge of his value judgements, interests, business and personal affairs and could function as an alter ego. It would obtain data of interest, make lower level decisions, maintain tickler files along the lines of OLIVER ("Future Shock"). Overchoice brought on by an increase in goods and services available would be tamed by the personal computer. The services of an OLIVER would give man the feeling of being a free agent subject to little control by government or anyone else. Actually, one would be subject to a great deal of control, would realize its necessity, and would hardly be disturbed. His personal computer will handle all the petty details resulting from a highly regulated society and obtain necessary licenses, pay taxes, vote, etc.

0.3 Transportation opportunities are that world-wide and inter-planetary travel will be common. A new type of frontiers-man, the space traveler/settler, will emerge. Personal transportation available to man will allow him to range wider and farther from work/home. Thus, he may not have to move when his business move /changes. Since business will not have to centrally locate to attract workers, the city will decline in importance as a business center.

0.4 New forms of buildings and houses will change the faces of our cities and suburbs - hopefully for the better. Machine systems will keep large areas functioning - water, power, and maintenance services. Houses will be cheaper and thus available to a larger percentage of the population. Space will be limited but people will be use to less space. Advances in communications and transportation will provide the 'space' in the world.

0.5 Man can look forward to a longer life. He will be free from the diseases he fears today -- senility, cancer, mental illness, etc. -- but there may be new diseases which will threaten him even more.

0.6 The intelligent man can look forward to new opportunities in his work and leisure life. Work will provide new challenges, education will be a continuing process, there will be more money available and more things to spend it on.

0.7 There will be a better standard of living for all resulting from the industrialization of underdeveloped countries and the organization of world centers as opposed to national and economic centers. This will free man from a certain amount of nagging concern for the rest of the world.

0.8 There will be opportunities for those prepared for them.

0.9 Computers will generally become cheaper and cheaper providing many opportunities for individuals to use in scientific and eventually in ordinary consumer activities such as a programmed kitchen.

0.10 Life extension drugs (BHT is already being experimented with) and intelligence-increasing drugs (RNA) will become more readily available, almost exclusively on the black market. The FDA and government will continue to attempt to obstruct new drug development, but will be thwarted by a growing black market.

0.11 There will be opportunities to ease the control the State has over individual lives. For example, tax evasion will become a big-time activity. Black market phony documents will make it easier to travel and work without government interference. At the same time that these opportunities will be working against continuing growth of Big Brother, Uncle Sam will be trying to work the other way. However, it is simply too complex a system for Sam to make it work, and the State will gradually become out-of-control in many areas.

0.12 For those who have imagination, there are many opportunities to make money and keep it away from the State. Agoric enterprises, based on independent subcontractors, will become more popular. Black market opportunities are almost unlimited since anything that people want and the government "forbids" equals a market need to be filled at a profit. The black market will become even more efficient through the use of newly developed technology such as telephone scramblers making wire-tapping useless and obsolete.

0.13 New methods in psychotherapy, mainly special drugs. The chemical basis of schizophrenia is an example.

0.14 Robots, space travel, and communication with beings from other planets.

0.15 Artificial and/or cultured organs, better prosthetics, life support systems, semiautomatic diagnosis, increased intelligence, end of normal old age, senility, and most cancer and cardiovascular disease, substantial life extension by slowing of aging process, elimination or adequate control of most psychoses, beginning work on regeneration such as regrowth of teeth and hair.

0.16 Less sanction of state coercion as exemplified in more tax evasion, black market, business and sumptuary law violation, more tolerance of differing non-coercive values, wider acceptance of libertarianism, some overt extra-territorial and some internal underground libertarian communities.

0.17 Socio-economic opportunities include the growth of the black market, and the spread of agoric enterprises which are much less subject to government controls and taxes and are more efficient and more responsive to the individual values of various workers.

0.18 Improved learning and unlearning methods for cognitive, affective, and sensory motor activities.

0.19 Fusion power, possible room temperature superconductors (revolutionizing surface and ocean transportation, economical interplanetary fusion rockets, incredibly compact high power tools, etc.)

0.20 Cheaper and better computers and software (very useful for information correlation and retrieval, education, product design, data processing in experiments, automation, artificial intelligence, and even the first real robots).

0.21 Privacy devices such as telephone scramblers, debuggers, and police agent detectors which will make wiretapping obsolete and greatly facilitate black market activities. Protective devices and private services.

0.22 Biological opportunities include increases life expectancy to a near optimum value and the decrease of anomalous physical and/or mental characteristics.

0.23 Social opportunities include the development of an effective means of voluntary population control and the introduction of a substitute for destructive conflicts such as war.

0.24 Resource opportunities include converting most of the world's land area into arable land, partial control of weather, means of preventing natural disaster by forecasting and warnings, and new energy sources.

0.25 Mood changing is currently accomplished by altering one's outlook. This may come about synthetically by ingesting, inhaling, or injecting drugs, the alteration of senses in rose-colored glasses, music or sounds, etc., or in a more direct vein by altering the brain itself. This is a matter of location and identification of the areas of the brain where certain moods may be embodied.

0.26 It will become possible to stimulate the brain directly - hopefully without an operation. Those who control the means for accomplishing this will increase their influence or security.

0.27 The home computer terminal will probably marry up with pay-TV. It will provide an escape from boredom as well as some useful functions. Individuals who provide programs, hardware and auxiliary materials should achieve greater levels of influence and security.

0.28 The most significant opportunity for people in the next 30 years will be an increase in educational opportunity. This increase will represent qualitative as well as quantitative changes in education. There will be an increase in government supported schools so that everyone can get at least a junior college level education. Forms of education will change to emphasize current methods now found only in 'free schools'. Computer assisted instruction will also be a part of education. Education will be considered as a continuing process and schools will be open to all members of the community. Schools will emphasize everyday living skills while colleges will concentrate on specialized skills and ideas. The degree will no longer be required for an ordinary job. Job training will take place in other parts of the system.

0.29 Technological change will provide opportunities for new kinds of jobs and new inventions for everyday use. Much technological change will center around communications. Homes will have two-way TV telephones. Computer terminals will be available to the general public. Home video tapes will be used for entertainment and for education. Advances in technology will also lead to pollution control.

0.30 Social change will bring new roles for men and women and new family systems. Communal life styles will be more common. Child rearing will not be limited to the housewife. Both men and women will have the freedom to pursue education and careers.

0.31 An increase in leisure time will be the most challenging opportunity in the future. The problem of how to combat boredom will be more apparent than it is now. Having adequate food, clothing, and shelter and jobs that are rewarding, most of the things people now complain about will not be things to complain about in the future.

0.32 Increased citizen participation and control of government processes, particularly resource allocation decisions of tax monies, and even how much and how collected these monies are. To do this, increasing use of information technology and computers will be necessary, but most importantly, unbiased and accurate information must reach the voters in time for them to make reasoned decisions. At present, even efforts by the media, though well-intentioned, fall short of this mark. We need more Nader's Raiders, Councils on Economic Priorities, environmentalist groups, and concerned individuals who support their statements with well-documented facts.

0.33 Allied with the opportunity for increased citizen participation is the "unbureaucratization" of government. If a government could be made to operate as a business -- with well-defined measures of effectiveness and goals -- so that its several agencies behaved in a manner akin to corporate divisions, then the kinds of things government was in might change (the business wouldn't be "profitable") and the things they elected still to do would be more responsive to the electorate by definition.

0.34 Once we (as nation, state, region, group, or institution) have decided what action we want to take based on a particular notion of an end-state, in turn based on a value set, and laid out the alternative strategies, long-range planning will take on some meaning and be more conducive to action than ever before. Actually, the uncertainty of deciding what value set will give rise to a variety of alternative end-states or futures. Resolving this will mean the involvement of all who will be affected by such planning.

0.35 The increase in R&D expenditures (for both pure and applied research and invention) when such decisions are directed by long-range planning. Society should benefit as much as it can by technological advances while minimizing or avoiding the social costs which often result.

0.36 Education: not the bureaucratic kind which prepares one for elitist values, possible unemployment, and further schisms in society; but more directed towards understanding society, getting along with people, doing your own 'thing' and inculcating into people a realization for continuing education. How better to serve society will be a key motivation.

0.37 Reversion to the intimate 'neighborhood' concept of city and urban planning - malls for shopping free from the automobile, clusters of living spaces with all amenities close at hand, particularly open spaces and playgrounds, freedom to pay for social services voluntarily according to use, ability for people of differing socio-economic-ethnic backgrounds to live in the same neighborhood.

0.38 Greater participation of private enterprise in the public sector in providing what economists refer to as 'public goods' including both services and products. Examples are mail, protective, and fire services, and 'packages' for waste disposal or recycling, instant parks and playgrounds, and power generation.