

SOCIO-POLITICAL

SOCIETAL

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 scientists,
physicists, chemists, biologists.
- 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. Bell¹

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 our social paradigm is that life is a contest, a competition, a game, to be won or lost. It is not the one who creates and increases new wealth who is rewarded, it is the one who succeeds in a fight to take existing wealth that is rewarded. Eristics has triumphed over philosophy, Authority over empiricism, Ego over intellect, and Might over facts.

Wacht geht vor Recht

¹Men of Mathematics p112

ANONYMITY

On June 4, 1989 world television showed a lone Chinese man standing defiantly before a column of tanks blocking their path. This is not only one of the most remembered moments in the history of 20th century television, but one of the most memorable moments in the great drama of the advance of human liberty. And if we are to recognize those who have made the greatest contributions to this advance, it is the martyrs, those burned at the stake, beheaded, gassed, or following this man, massacred at Tiananmen Square. The anonymity of this man elevates him to the level of a symbol representing all those who have at any place at any time taken a stand for the cause of liberty.

TORNADO TORCH

THE JAINS

Notes from RELIGION AND CULTURE OF THE JAINS

Mahavira b March 30, 599 BC near Basarh. At the age of 30 he gave his possessions to charity took vows of asceticism. Twelve years later in 557 BC he attained Kaivalya. He was a senior contemporary of Gautama (who out of respect did not openly preach until after Mahavira's death in 527 BC).

Jainism is much older than Mahavira dating to pre-Aryan times. The Jain Trinity consists of Right Faith, Right Knowledge, and Right Conduct. There can be neither Right Knowledge or Right Conduct without Right Faith. Further, one's work, one's faith and one's joys must never be in conflict. Mahavira taught ahimsa, non-violence, and the reverence for all life, the forerunner of modern ecological thinking."

TORNADO TORCH

The metaphor for cultural heritage and its propogation is the relay team. As runners successively pass the torch to fresh runners, so the institutional custodians of learning and knowledge pass their heritage through successive institutions. History sees the ancient mystery schools passing their torch of hermetic learning to the Pythagorean School at Croton, which passed its learning to Plato's Academy and Aristotle's Lyceum. The great library and museum at Alexandria was the repository of Western learning until the coming of Islam. The torch did not go out in the so called Dark Ages, it burned brightly under the Caliphs from Baghdad to Samarkand to Grenada.

The same year that the Emperor Justinian closed the Athenian Academy (529 A.D.), St Benedict founded his prototype monastery at Monte Cassino. The fire from the torch burned in the custody of various monastic orders during the Middle Ages, finally passing through the cathedral schools to the universities. Although the torch bearers run side by side for a time, when the flame has been passed the spent runner drops out.

Modern universities began in Padova, Paris, Oxford in the 13th and 14th centuries. Henry the Eighth closed and confiscated the monasteries' lands in 1536.

OUR PRIORITIES

Communism puts a political philosophy above the rights of people

Fascism elevates military power above the necessities of people

Capitalism values profits more than the livelihoods of people

Democracy spins special interests of a few are best for all

Religion places dogma above the spiritual growth of people

Technology puts its own growth above what is beneficial for people

Science puts its methodology above the broader experience of people

And people put greed above the survival of their own species.

THOUGHTS ON MAY 25, 2005

COGITANS

In our thinking we separate what is inseparable:

Creator and Creation

Designer and Design

Selector and Selection

We fail to relate what is related

Process and Product

Option and Action¹

Form and Force

And we homogenize what is distinct.

IDENTITY

The technological changes of the past two centuries have rendered obsolete our way of looking at the world. Not only are our ways of thinking obsolete, but our continuing to inculcate them in our children has created an impending cultural crisis: A culture becoming incompatible with its environment and oblivious of its trend to self-destruction. Our collective identity has become local and synchronic. We connect with what is immediately contiguous, and with what is current and continuous. We either ignore or are unaware of the broader contexts essential to our actions and our survival. In remedy, there has been a call for "reidentification", which means the depackaging of our traditional and current associations between the elements of our experience and coming up with alternate connections and patterns more isomorphic to the real nature of the world we inhabit. This requires a revolution in our way of thinking, in our way of organizing, in our way of evaluating. Such a revolution would not only revise our educational system, but many of our other basic institutions—legal, political, commercial, and even religious.

In the present world order we find that the major decisions are being made by people totally unqualified to make them. The important decisions in today's world involve complex technical, economic, and ethical issues. And those making the critical decisions lack the technical, historical, and philosophical backgrounds needed for meaningful resolution of the issues. At an earlier period legal training was held to be sufficient for doing legislation. This is no longer the case. In fact legal training, how to think like a lawyer, is deleterious to useful decision making in today's world. But worse, the psychological types of people attracted to political power are exactly those who should never hold political power. (Even those of this species see the truth of this in an extreme case such as that of Bolton). Noteworthy, over 2500 years ago, Confucius came to the conclusion that "those who desired political power should automatically be disqualified.

Action / Option

¹This trade-off may also be stated as: Insight vs Movement, Awareness vs Focus.
In general, Action takes two forms: movement or selection.

HIST

ITEMS OF LONG SHELF LIFE

The shelf life of good mathematics is virtually infinite.

--Ian Stewart

The Problems of Mathematics p312

In noting that some of the mathematics developed by the Babylonians, Egyptians, and other ancient peoples is still valid, basic, and in much use today, Stewart challenges us to list other items in our culture that have as long a shelf life as does good mathematics.

- The Hebrew notion of "The Chosen" appears to have great vitality and survival value. It has kept a people's identity alive for some 3500 years. This is one of the few political notions in this class.
- The Pythagorean notion that number is the basic foundation of the cosmos, while related to Stewart's claim for mathematics, goes deeper. From time to time there is a glimpse confirming Pythagoras' view, even though there has been no school of philosophy nor religion that has incorporated his perception. While lacking continuity Pythagoras' "religion" produces an occasional prophet. A Kepler, an Eddington, a Dirac. It may be that the lack of ^{viable} continuity, punctuated with occasional new insights, is the most enduring form of long shelf life.
- Great works of art have long shelf life. The immediate question is what differentiates a great work from the rest. The cave paintings of Lascelle, perhaps tens of thousands of years old are noted not only for their age but for their aesthetic appeal.
- The appeal of freedom. Whereas freedom has many meanings and shades, the basic notion of liberation from a status quo is timelessly vitalizing.
- The so-called Perennial Philosophy

AMERICA

MELPOT02.P51

DISK:HISTORY

May 16, 1991

DIFFUSION NODES

ROME
 MEDINA
 SCANDINAVIA
 KARAKORUM
 SPAIN
 MOSCOW
 BRITISH ISLES
 WASHINGTON

CONFLUENCE NODES

CHINA
 ALEXANDRIA
 BYZANTIUM
 USA
 CALIFORNIA
 ATHENS

A diffusion node is the source from which empire and conquest spread. A single philosophy, or religion or politic is exported and disseminated usually by conquest.

A confluence node is a melting pot, a location where several philosophies, religions, political ideologies, or ethnic traditions co-exist. Such melting pots are the source of innovation and provide a market place for new ideas.

The United States, like Rome and Byzantium, has served both functions. Initially America was a great confluence node, recently (esp since World War II), it has been a diffusion source and a creator of empire.

The remaining confluence node in America is California. It is primarily here that the ideas of the next century are being generated. It is not only here that West has met East, but that West is east of East and East is west of West. The world was circumnavigated by Magellan in the 16th century. The world is being circumcultured in California in the 20th. The Vikings went west, establishing Norman England whose inhabitants pushed to and across America. The Vikings went east, establishing Muscovy whose inhabitants pushed to Alaska and California. We meet ourselves here.

But much more. Islam through Spain is here, Native America is here. Africa is here. And all of Asia has come here. California is the site of a great global confluence. It needs no part of Washington's anachronistic empire. Its task is to utilize the confluence that exists.

THE CULTURE OF TECHNOLOGY

James Guilty, the CEO, of Wewon 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 Mr Guilty for his recognition of the importance of the extent of change that technology is creating in society, especially in its side effects, direct and indirect, intended and unintended, perceived and invisible.

It seems more logical to consider technology itself to be a culture, rather than just a change agent within a culture.

PREJUDICE

There are two broad sources of prejudice: Behavior and Being. We direct fear and hostility toward different forms of being, such as race, gender, abnormalities, and differences. We also direct fear and hostility toward those whose behavior we do not approve from abusers to tail gaters. Then there is a shadowy uncertain ground of prejudice against those whose behavior is different but it isn't clear as to whether the cause is being or choice as in the examples of gays and lesbians.

Revise this

Prejudice is a matter of overload, either variety overload or multiplicity overload. Prejudices arise out of there being a large number of that which is different. This can be from large numbers of a single different form or from large numbers of different forms. The first is multiplicity saturation and overload, the second is variety saturation and overload. However, when the saturation or overload is from high multiplicity of a single form, the result is unfocusable prejudice which manifests as rage. When there is but a small sample of the different ones, there is interest and curiosity rather than fear and prejudice.

Prejudice is also a matter of generalization.

Multiplicity overload ~ density

NOTES FROM BILL MOYER'S VIDEO SPIRIT AND NATURE

AMERICAN INDIAN

- Everything is viewed from the point of view of kinship
 - The necessity for balance
 - The importance of thanksgiving (not = praise or worship)
 - Mother is the center of the child's universe and is therefore sacred to the child.
 - Every step is taken as a prayer
- * PASS WITHOUT DISTURBING

ISLAMIC

- The cosmos is a tree
- In the West the multi-layered universe is reduced to the purely physical by science. But worse, science claims it is the only path to valid knowledge.
- One result is that the enchanted world of childhood has been destroyed. The sense of the sacred has been lost.
- We have substituted human purpose for the divine purpose, even in our religions.
- The intellect (meaning the whole) has been replaced by the sub portion called the rational, and reason has cut us off from all else. Other ways of knowing have not evolved.
- The light of the campfire in the darkness of the night symbolizes the extent of what we know to what remains beyond.
- To be fully human we must develop the divine that is within.
- Nature is a reflection of the paradise which ⁱⁿ some sense we have already known.

PROTESTANT

- Man is irresponsible. We have refused to take our proper place in the order of things.
- We must adopt a new creation theology in which we confirm that all things are inter-related.
- Our language, the words we use, shape our attitudes toward the world. If God is viewed as a King, then God is remote, and unapproachable. God has been narrowed to one set of images: a king, a father, a lord. Each has its psychological consequences on our worldview. Why not God as mother, lover, friend. These are more meaningful to us than king and lord.

THE FIVE ROLES IN HUMAN ORGANIZATION

There are five general functional roles in human societies. Although there are many sub-categories, such as guardians or protectors in the follower category, these are not amplified here. Instead examples of the major role categories are given for various cultural components. In addition a Jungian type is assigned to each column. While Jung predicated his types on personality givens, the types assigned here are on the basis of personality attributes emphasized in each role.

	FIRST COLUMN	SECOND COLUMN	THIRD COLUMN	FOURTH COLUMN	FIFTH COLUMN
CATEGORY	THE SCOUTS	THE GUIDES	THE LEADERS	THE FOLLOWERS	THE REBELS
GEOGRAPHY	EXPLORERS	NAVIGATORS	SKIPPER	CREW	MUTINEERS
RELIGION	MYSTICS	PROPHETS	PRIESTS	SHEEP	HERETICS
ART	ARTISTS	PATRONS	CRITICS	PUBLIC	POETS
SCIENCE	EXPERIMENTERS AND OBSERVERS	THEORISTS	PROFESSORS <i>Editors</i>	STUDENTS	CREATIONISTS
CAPITALISM	ENTREPRENEURS	LAWYERS AND ACCOUNTANTS	CEO'S	WORKERS	STRIKERS
MARXISM	PHILOSOPHERS	REVOLUTIONISTS	COMMISSARS	MASSES	COUNTER REVOLUTIONISTS
U.S.A.	JOURNALISTS	LOBBYISTS	POLITICIANS	THE PEOPLE	MILITIAS AND FREEMEN
JUNG	NTSF	NTS	TS	FS	FN

The "N's" are trying to break out of cultural boundaries either by pushing out the frontiers or by protest and revolution. They want to know what possibilities exist or what will work.

The "T's" are seeking how to organize the various paths, arrangements and ways of doing things into a comprehensive whole that would allow selection of optimum procedures.

The "S's" are the here and now people, facing the practical problems of the "real world". They are pragmatists having routine specific tasks to perform.

The "F's" all suffer. They are either long suffering (FS) or short suffering (FN) since most forms of feeling, anxiety, fear, yearning, anger, carry a legacy of pain.

5. Group

Dead beats
Free loaders
Parasites

≠ "splitters at each column
esp. CEO,
but also theorists, etc.

Power = control of the flow of energy

Money
Food
Oil
Sunlight

Anything that controls the flow
of energy can be used as a weapon,
indeed, is a weapon

from a bullet directed by a gun
to an "ionic-virus" that would
shut off all sunlight from reaching
the surface of the earth.

The ultimate weapon: A "virus" seeded in
the planet's atmosphere that renders it
opaque to those wave lengths ^{to} which
organisms have adapted to receive
their energy.

Men seek:

Power ~ weapon, the control of the flow of energy

Money (Riches) ~ stored energy

Excitement ~ raw energy, feel good

Fame ~ surrogate immortality

THE UNSAID THAT MUST BE SAID

Today, as in the summer of 1914, events are moving toward a denouement that no one wants, everyone fears, and most believe cannot happen, but which our institutions, our processes, and our way of thinking make inevitable. The result in 1914 was a devastating war with countless destructive spin-offs and side effects which in turn generated further wars, with destructive spin-offs and side effects. The destabilization persists and the recurring archetype could today effect species suicide together with the destruction of countless other innocent plant and animal species.

RADIOACTIVE DECAY IS MEASURED IN CENTURIES

Whether from cosmic perspective, diachronic measurement, or in the judgement of Brahma, the self-labeled species, "homo sapiens sapiens", is a failed experiment. It has been evaluated too dangerous and self-centered to be allowed to continue on its chosen blind arrogant course. Hence, the determinator of humanity's future has been allowed to pass from the zone of open-endedness. The die are cast—only the date is yet to be set. Protection has been withdrawn and the human species is now left fully to its own devices, and those devices dictate its self-extinction.

OUR FOUR CULTURAL LEVELS

The events taking place today on the national-international stage are raising the curtain on a multi-level drama. As successive curtains rise they first reveal a political conflict complete with the usual military corollaries. As the second curtain rises we perceive an ideological contest that is fueling the political conflict. Then as another curtain rises we view an axiological difference that has led to the opposing ideological positions. As the fourth curtain rises we are exposed to basic human psychological attributes that appear to underlie all.

Which better explains what is happening, a bottom up or a top down approach? Even in trying to answer this question, we find axiological and psychological differences underlying the concept of explanation. Here I choose to take the route from the basic and general to the particular and specific.

Psychologically, a large percentage of humanity, for innate reasons of insecurity, inadequacy, and fear is obsessed with the need to **belong**. They need to be part of some aggregate, to identify with some collective. [However, from a purely economic point of view all humans need to belong to a collective. No one is any longer self-sufficient for their basic needs of food and shelter. The day when a lone hunter who lived in a cave could make it on his own disappeared millennia ago]. But those with an obsession to belong fall into two classes: the ones who find their security by being in control and those who find security in being controlled. And these two types together, the bosses and the lemmings, constitute the bulk of humanity. But apart from this majority, there is a "fringe" group who, while belonging, are not obsessed with belonging. These are people who have basic needs that go beyond security and stability. They hold that there is more to the universe than the confinements of the collective. And in pointing this out they are willing to risk denunciation, ridicule, isolation and even the stake.

How do these psychological differences reflect themselves on an axiological level? What values and priorities emerge as important for each group?

Dominate - Subdue
 Belong - Ecology
 Surrender - Accept

IMPERATIVES

The ravens are convening in the back yard. They have yet to flock onto the house, but there is a mantric warning ^{having} ~~awing~~. I am not sure whose termination is being prophesied, my personal termination or that of some set to which I belong—a local earthquake terminating our region, a nuclear attack terminating our nation, a pandemic terminating humanity, or an asteroid terminating terrestrial life. Each has its own range of probabilities. But there is another termination whose probability is approaching **one**: civilization's self-destruction through the imperatives implicit in its traditions.

The first of these imperatives is **Ozbekian's Law**, which says, if we can do something, we will do it, whether it makes sense or not. This is of course a little fuzzy, because much of what we do is to find out whether or not we can do it. For example, the dynamic leading to the Trinity test of the atomic bomb in 1945 was can we make such a bomb. The question of *can we* overrode the question of *should we*. Unable to recognize the power of the bomb, not just its immediate blast power but more ominously its decades of lingering radioactivity, nations built thousands of them out of the traditional thinking of power as residing in numbers, (as though atomic bombs were the equivalent of regiments or dreadnoughts). While in fact about 20 bombs could render any national entity inoperative. In 2005, in hindsight, we are beginning to wish the bomb never existed, especially in view of the fact that its power enables a cell of a few terrorists to balance or overcome the traditional defensive apparatus of an entire nation state. Nonetheless, we still continue to design and build new bombs feeling having them will make us secure. The **bomb** has now acquired its own imperative.¹

The imperatives of power. Uniformity

This brings us to the imperative possessed by **technology**.

The imperative of science.

The imperatives of religions.

Proselyting, evangelism,

Psychological imperatives, revenge, justice,

The imperative of terrorism

Societal imperatives

Belonging, Controlling, Conforming, Being heard, Success

Cultural imperatives. War

Nature's imperatives. Storms, fire

¹Those with bombs do not wish others to have them, so there are non-proliferation treaties. This is both hypocrisy and foolishness. First, so long as bombs exist their ownership is not controllable. Second, so long as bombs exist anywhere, their use is probable, and radioactivity does not respect national boundaries.

Only rarely in history does humanity encounter a major fork in the road, where the choice of road determines survival or extinction. We on earth reached such a fork in the second half of the 20th century, but only now are beginning to realize the magnitude of changes that we must face. Of course, most of us are unable to make the changes that will be required and will continue to pursue and justify our business as usual way of thinking. This is especially true of those who are in positions of "leadership". But the red lights are blinking and time is short.

As this year filled with disclosures of lies and coverups of torture, renditions, corruption, misjudgements, mistakes, and incompetence comes to an end, accountability arrives. While the policies and decisions leading to major blunders may have been made by certain groups, the responsibility for them now passes from the perpetrators to all with any knowledge, first or second hand, that the acts occurred. Why? Because knowing such actions occurred demands: what are you going to do about it?

Who are we? What have we become? The answers will be in what we now do and do not do. The collective decisions and actions taken in the coming year will be decisive in each of our individual futures.

THE FIFTH BRANCH

Since ancient times in most lands the ubiquitous form of social organization has been structured around four basic branches, traditionally designated—Prince, Priest, Warrior, and Merchant. Various forms of government differ primarily in the emphases and powers allotted to each of these branches, but all organizations include these basic four in some role.¹ Besides these four elite groups there remains the overwhelming bulk of society, variously designated as the peasants, the masses, the untouchables, or in more recent times usually called subjects or citizens.

The ruling basic four as well as the masses are 99% **synchronically** oriented. Which is to say, both the governing and the governed are almost exclusively concerned with goals related to here and now, not with learning from the past nor steering for the future. All assume that the context in which they operate will be changeless during their lifetime. While this assumption has been valid for millennia it is no longer true. Indeed, the degree of change taking place in one's lifetime is becoming visible to everyone who lives in any society. Even the changes taking place within a decade are becoming evident. Training and education become obsolete, jobs morph to unfamiliar tasks, new professions appear and old ones disappear, novel situations challenge traditional values, and new threats to social stability and human survival arise.

What has caused this accelerated change? For millennia the four-fold model of social organization has failed to recognize the importance of a very small minority of the population, which has played a **diachronic** role. This minority is a "fringe group" consisting of explorers, inventors, scientists, artists, and other creative types. Over the past two centuries the impact of this minority on both societal contexts and contents dramatically increased. This was only slowly realized by the Elite Four. But in the 20th century, with grants and rewards, the creative minority was largely integrated into the synchronic agendas of the Elite Four.² But the coopting of this minority into the service of the Elite Four had the result of destroying much of the traditional diachronic independence of human creativity.

When synchronic goals, political power, material wealth, notoriety and publicity, replace the diachronic quest for knowledge and meaning, and search for what is unknown both out there and within us for whom we really are, It must be realized that subservience of the diachronic to the synchronic can be a path to extinction Products replace process
This must be balanced by creating a fifth, diachronic branch to government.

¹It should be noted that the Merchant branch is not usually considered to be a part of government, which leaves as visible only the three historical branches or "estates". However, the emergence of the Corporation with its multiple roles in modern society discloses that the Merchant sector is and has been an important fourth branch of government.

²Notoriously with the design and creation of weapons of mass destruction, and the perfection of psychological techniques for manipulating the masses (or if you prefer, selling goods to the citizenry).

THEMES 02 p 2

It is a major disaster when the diachronic is made subservient to the synchronic. The diachronic has traditionally been independent, although necessity has been the mother of invention.

but has not been allowed to make diachronic inputs.

Power and its exercise is a function of level of organization. The degree of organization, even with other things not being equal, manifests itself as power in competitive situations.

Survivability, on the other hand, is a function of flexibility and adaptability. Total effectiveness therefore depends on a high level of organization, but which at the same time is "meta-organized" for change.

Granting the above, the question is how do we measure the level of organization? The physical world, the German Army, and the Mormon Church are examples of highly organized systems, all seem to have displayed effectiveness and so far survivability.

The constitution of the United States has certainly contributed to the effectiveness of this country, and its capability of being modified has allowed it to survive for over 200 years, somewhat of a political record for modern times. But American's strength has always lay in their ability to organize. Whereas the Germans are perhaps better, they handicap themselves by being frozen into a certain inflexibility.

The story is told of an international scientific meeting held some 25 years after World War II, in which at a lunch some American scientists and German scientists were sharing the same table. It developed that one of the Germans and one of the Americans had both been in intelligence in their respective armies. After talking it was learned that they had been opposite each other during an important engagement. They began to reminisce the details of the battle and what lead up to it. It turned out that both sides knew the exact battle plans of the other side. The American asked, "If you knew all of that about our plans, how is it that we won that battle, you had the superior forces. The German replied, "I know that, the difference was that we Germans always carry out our plans, but you Americans never do, you each seem to do what you damn please and our command couldn't cope with that."

$P \times F = K$ but K may vary from culture to culture.

Power and freedom have the appearance of being antithetical.

power is bundled directed freedoms Homogenized

to create power freedom must be restricted.

That is the diverse vectors of freedom must be aligned

Power accrues to an aggregate to the extent that the component elemental vectors are aligned

the vector length power The Solid angle Freedom

Image of a cone. The narrower the cone the greater the length of its axis [power]

but the volume of the cone is constant.

The solid angle times the radius of the sphere = the volume

decrease the solid angle increase the radius

but the rate at which the radius grows **on its own** is proportional to the solid angle.

So power is acquired by narrowing the angle or by allowing the sphere to grow.

Survivability is a function of solid angle, Growth rate is a function of solid angle

4π Solid angle grows the fastest [?] or is there an optimum solid angle?

Or is an oscillatory solid angle best?

Diversity/ homogenization is related to power / freedom

FREEDOM AND POWER

People want both but there exists a trade-off You must sacrifice freedom to have power and you must restrain power to have freedom. But Freedom requires power for its protection. And, less visibly, power requires freedom for its survival

There is a paradox concerning the relation between freedom and power. Both are essential to each another, yet they are antithetical. On the one hand freedom derives from having power; on the other hand power derives from restricting freedom.. [Historically, most wielders of power did not realize this.] Indeed, the survival of governments depends on the balancing of freedom and power. When viewed in more detail, the antithetical nature of freedom and power arises from the how each is distributed and to the extent that each is concentrated. In a broad sense, the less the concentration of power the greater the extent of freedom, and the greater the exercise of freedom the greater is the power. Thus the matter of balance is a matter of dispersion or concentration. While this infers there exists a trade off, is such a reciprocity implicit to power and freedom? Or does this reciprocity result from some intrinsic attribute of human nature?

To continue, we must take a higher resolution look at both power and freedom.

In the handbook of physics, power is defined as the rate of flow of energy. In the handbook of politics, power is defined as **control** over the rate of flow of energy (and add to that, control over the flow of information). Traditionally the basic form of energy in the societal context has been physical force, ranging from muscle [as in spouse abuse] to weapons of mass destruction [as in global agenda disputes]. But the evolution of political power has been in the direction of replacing physical force [control by bayonet] with psychological force [control by spin]. While there still exist atavistic dictatorships whose control depends on the use of storm troops and Republican Guards, modern governments use human psychological attributes, desires and aversions, to control deviancies.

And what is freedom? First, it is important to make a distinction between liberty and freedom. Liberty is access. Freedom is choice. Real freedom is ability to create and select options. Liberty is measured by the extent of the menu and access to the menu.

Menu-creation

Number of options on menu

Power of access to the options on the menu

Constraints on the options

.Freedoms may be thought of as vectors. Choices, options,

Power may be thought of as an aggregate of freedoms. Bundled into pointing in a selected direction. Power is the manipulation of this bundled freedom. It is the concentration of freedoms taken from the many and seized by the few.. When many vectors are bundled into the same direction, freedom is metamorphosed into power.

Political power is not possible without the abridgement of freedoms.

09/11/2001 + 4

It has become a cliché that everything changed on 9/11. This is likely true, but we have warped its truth by deciding what part of everything we will allow to change and what part of everything we will never allow to change. (The illusion that we have, or ever had, the power to make such decisions is definitely one thing that has not changed.) Four years have elapsed and the real lessons of 9/11 are yet to be perceived. The public outrage of the attack on the twin towers has been focused on the deaths and the damage, and on a need for revenge. But there has also been an inner outrage: Great offense that someone dared to challenge our #1 status. But then follows a silent secondary thought that maybe we aren't really the almighty Number One we believe we are. But quickly banish that thought. It is itself outrageous!

We refuse to admit that one thing that really changed with 9/11 was the meaning of being Number One. Conventional military power is useless against terrorists.

Within the rules of certain cultural "games", we were and are #1, but that game is gone and with it the shift in power that changes with new rules. i.e. We were a special case of #1

Our military and fiscal power is power only in certain games. Each game is defined by its clock rate

The old game with rules has been replaced with a new game with different rules or no rules. The contest today is to define the new game. Preemption Unilateralism Military might go it alone change the UN vs a terrorism that has found ways around the power of the past.

It's weapons are using our weapons against us, randomness, no permanent organizations, dissolving and reforming structures. No special locations or centers. Suicide bombers and above all spontaneity. **Operating with a different clock rate**

[here the story of the intelligence officers American and German re WWII]

the power of spontaneity no course to stay, no plans, only a meta-purpose even intelligence is of no use. There is no intelligence re spontaneity

plans have meaning only within a set of rules within a game. spontaneity is out of the box

There was an attempt to change the rules at Nuremberg, but it has been rejected

We do have a rule, an agreement between rulers, not to assassinate one another, keep mutual assassination on the troop level.

January 17, 1996

S H O R T S

1. In spite of the end of the empire, English snobbery and arrogance are still alive and well. Americans have experienced them ever since Lord Cornwallis sent a deputy to surrender to Washington at Yorktown.
2. Through the present system of lobbying and campaign funding we have become a nation in which the citizens in effect are, not individuals, but corporations. As is usual we never give credit to the real designer of the system. In this case it was a fellow named Mussolini. He labelled the Corporate State, "Fascism". *M. L. H.*
3. Americans are indignant over the caning of a young man in Singapore for defacing property with a spray can, but are whole heartedly in support of capital punishment.
4. Recently while jogging in the mountains the mother of a small child was attacked by a mountain lion and died of wounds. The lion was hunted down and shot, leaving an orphaned cub. Concerned citizens made respective contributions for the care of the orphans: \$21,000 for the cub and \$9,000 for the child.
5. Clinton as President of the United States makes \$96.15/hour. His lawyer, Robert Bennett, makes \$475/hour.
6. In 20 years the U.S. will be a one employer country. Everyone who has a job will be working for Bill Gates, but few of the 3708 remaining job holders will know it.

SOC

DENEGRATE

EDUCATION: IF YOU CAN'T HAVE IT, ~~THEN~~ ~~DESPISE~~ IT

In the past few months I have been with 'friends' who at some point in a conversation in a contemptuous tone make the remark, "You are educated". They then go on to talk about their being practical not ivory tower. On occasions I hear remarks about being educated as something contemptible like having a loathsome disease. At first I thought this was a reaction to what I had contributed to the conversation, making a technical or historic input where I thought appropriate, but all the while conscious that I contributed not from any sense of superiority, but from being aware of some appropriate fact which I felt added to what was being said. But as I tuned to their attitudes, I grasped that there is an incipient hostility, if not toward education, then toward the educated.

While this is somewhat surprising, it is not totally unexpected. There has been an undercurrent of hostile feelings against scientists for some decades, probably as an outgrowth of the insecurity people feel in having to live with the bomb. With life becoming yearly more frustrating for most people, it is logical that the blame should come to rest on those who bring innovation to society. Egg heads have never been particularly popular, but with the brightest and the best orchestrating such fiascos as the Vietnam War, many feel that an education destroys what is most human in us. I must grant that with the replacement of liberal arts with educations in management science, public relations, law, or business administration, there is something to the charge.

But this is not the whole story. There is an element of envy in the contempt. With the price soaring, fewer and fewer people have access to higher education. What people have or feel they can have is valued; what may not be had ceases to have value. What is beyond their reach, like the fox who could not reach the grapes, is sour. The American dream always promised an education along with car, house and a bank account. Today the dream is no longer in tact, and it is inevitable that what in the past was possible and therefore valued, when it becomes impossible, though still wanted, will be held valueless. [Economists should note that value not only depends on supply and demand, but on market access.]

If it follows that when education ceases to be valued, because it is wanted and is no longer available, it will be despised, then America will enter a dark age of social anarchy manifested by incivility, greed, and violence. Are we already there?

SAC

THE ONCE AND FOREVER ISSUE

At the basic level this is the issue that arises in having to give up what we want in order to get what we need. It is met on many levels and appears under many guises. On a global scale it involves partial surrender of sovereignty in exchange for participation in the benefits of world trade. Within national borders it involves limiting cultural autonomy in order to have market access. On the individual level it involves giving up discretionary time in order to make a living. In brief there is a necessary trade off involved: political independence for the fruits of economic interdependence.

Such trade-offs are as old as the Garden of Eden, where one had to choose between limits imposed on behavior by the Boss and exile to sweat and work. Today the trade-off is sweat and work or hunger. John Donne noted that no man is an island, and all are therefore subject in some way to a trade-off of time and freedom for economic participation. The trade-off becomes tautological when we acknowledge that even the hermit hunter is required to give time to hunting in order to eat. But the trade-off is not so tautological when it takes the form of an Iraq or Chechen wanting both a dysfunctional political autonomy and economic participation.

Prior to World War I many ethnic groups sacrificed cultural and political autonomy for the economic advantages of belonging to tariff free trade entities (e.g. The Austro-Hungarian Empire) With diminution of economic protectionism, the case for cultural autonomy began to prevail. The doctrine of political self-determination dominated the thinking at the peace table at Versailles with little consideration for the economic consequences. The issue surfaced seventy years later within the former Soviet Union and it proved impossible for the centralized authority in the Kremlin to stand against the forces for self-determination. The subsequent economic costs have been major.

Can we understand why freedom and economic optimization have become adversarial? What is at root in this issue want versus need? Economic optimization has developed around the benefits of size. Are these benefits implicit or do they depend on certain arbitrary practices? Has the entire issue been distorted by the experience of the tilted playing field of colonialism? Answers to these questions may prevent future wars. Certainly the issue has been the cause of past wars.

*The 5 categories Used in the GINKGOLEAF BOOKSTORE***What's Interesting**

This category depends on temperament and personality type. The Ginkgo stocks titles of how to discover your own type and those of the people you work and live with. You can even take a personality profile, order a birth chart, arrange for an I-Ching reading, a Tarot card session or schedule a nutritional consultation

What's Important

This category signifies resources that hold society together while transformations in individuals proceed. It includes ecology, health, nourishment and dynamics of change. The Ginkgo Leaf not only stocks books, videos and magazines in this category but it also stocks herbs, homeopathic remedies, macrobiotic supplies and natural foods.

What's Valid

This category transcends persons, societies, and current events. It includes the timeless wisdom of ancient texts as well as the discoveries of modern science. With the ever increasing publication of newly discovered ancient texts and breakthroughs in science and technology, our selection criteria can help guide you through the maze

PSYCH

16.

LEVELS AND FUNCTIONS

See 1996-47
1996-53

THE PSYCHO-STATIC LEVEL

The functions in the psychostatic level are metabolic functions, i.e. they have to do with supporting stasis, the status quo. They perform the metabolism of the social order. They are the components of the engine that makes society work. They are located in and focus on the present.

THE STEERSMEN

THE CHIEF, KING, RULER
THE PILOT, DECISION MAKER
THE RULE MAKER, JUDGE

THE MAINTAINERS

SHAMAN, PRIEST
HEALER, ENTERTAINER

THE PROTECTORS

DEFENDERS, TEACHERS
WARRIORS, HUNTERS

THE SUSTAINERS

FARMERS, WORKERS
MERCHANTS, FINANCIERS

THE PSYCHO-KINETIC LEVEL

The functions in the psychokinetic level are evolutionary and innovative functions, i.e. they have to do with introducing and managing change in the social order, and with the measurement and evaluation of change. Their concern is with the future and their focus is on both the past and the future.

Transformation

THE NAVIGATORS

SIGNIFICATORS
PHILOSOPHERS
[LIVING IN THE CAUSE]

THE CREATORS

INVENTORS
ARTISTS

THE DISCOVERERS

EXPLORERS
SCIENTISTS

THE RECORDERS

HISTORIANS
LIBRARIANS, SELF REFERENCERS
[LIVING IN THE EFFECT]

THE THIRD LEVEL *TELEDS*

The creators of the smorgasbord, those who create potential, the glimpsers, the Artists, the dreamers, the focus on the trans-future. and finally Dorje Chang.

PSYCH

The Parable of the Talents
Matt 25:14-30
esp 29, 30

INCLUDE THE PARABLE
OF THE WORKERS HIRED
FOR THE VINYARD
MATTHEW 20:1-16

11.

TRANJUST.P51

Jesus preached unfairness

February 10, 1993

JONAH 3:10 ff

BEYOND JUSTICE

The world is not fair. The natural order is not just. Indeed, justice per retribution, punishment or equalization is limited to human affairs, these are absent from the processes of nature. The religions and institutions of man, however, are deeply concerned with the concept of justice. Our religions compensate for the absence of justice in the world by attributing to God the intention for ultimate justice and correction. Everything is to be set aright at some Last Judgement with all the unfairness in the world to be compensated for at some future time. Without this hope life seems too unfair to endure and the compulsion to set things aright as soon as possible is overwhelming.

But, whatever may be concerning a Last Judgement, seeking justice in the world is futile. We cannot impose our value and notion of fairness on the natural order. We say, perhaps not on nature, but certainly on our portion of the order of things, on human institutions. Yes, that is our compulsion. But if in the larger order of things fairness as we see it is not involved, we must accept what we cannot change and ask is there some more basic or general principle than fairness at work in the natural order? And if so, can we identify it and incorporate it in human activity?

Kant's categorical imperative states that we should structure our behavior in accord with those principles we would see become universal guides for behavior. This covers activity within the human domain, but does not lead to an answer regarding the principles involved in the larger order of nature.

There are many examples in human behavior where we ignore fairness in order to expedite some other process or principle. Ninety nine percent of these are behaviors to expedite individual advantage, fairness be damned. But there are examples where fairness is transcended in order to further some other value. Certainly there is nothing fair in the relation of a mother and her child. But it can be argued that this is compensated for when the child becomes in turn a mother ultimately restoring fairness. Seniority is considered to be the fair way to assign positions and rewards. But seniority is quite frequently ignored in order to put the best person on the job. The principle of efficiency overrules fairness. We oftentimes see in traffic congestion someone giving up their turn, which is their right under fairness, in order to expedite the overall flow of traffic. The transcending principle seems to be "do not that which is fair but do that which expedites the process at hand" be it fair or not. The question then devolves to how do we determine in any situation the proper process to be expedited?

down signing

The Herb Totem pole

for Kant

One should not pursue fairness and justice, but should behave so as to contribute what is possible to expedite the proper processes at hand.

The Bodhisattva has no concern for fairness.

cf DEP WORK.P51
Deposits + withdrawal

08/26/91

ON MEN AND WOMEN

Woman is the personification of nature, and
it is nature that teaches man, not man nature.

Helena Roerich 1937

Biology has made the female humanity's direct and immediate basic life support system. Except for a brief essential role the male is biologically rather superfluous. But among many species, including humans, the male provides the support system that sustains the basic support system. This is the primary function of the male in human systems, and what the male does beyond this is optional. But psychologically, the male is not content with this secondary role. He sometimes enlarges on it by creating innovative protective devices and comforts, he sometimes organizes it creating law and social structures, he sometimes adorns it with art, sometimes distorts it with games such as war.

cf. St. Joseph

In his psychological dissatisfaction, the male has created through exploration and development a tertiary world consisting of learning, technology, history, science, religion, etc. Sometimes this tertiary world contributes to the secondary world, sometimes it is neutral, and sometimes it is threatening and destructive.

In our times the primary world, the direct life support world, has become so routine and invisible as to be deprecated. Women must enter the secondary and tertiary worlds to have any status. Here we properly drop the biological terms, female and male, and go to the extended notions of feminine and masculine to describe behaviors in the secondary and tertiary worlds. While the terms feminine and masculine map to the first order onto female and male, they go way beyond to include trans-biological attributes that endow both sexes. It is now realized that with regard to the secondary and tertiary worlds gender is losing its meaning.

also overpopulat

OUR G TRINITY

Our culture's foundation seems to be based on three "G's".

The first of these is **GOD**.

We believe that there is something higher and better than ourselves and a place better than where we live now. (Sometimes this place is heaven, sometimes it is the future.) We believe in justice, in progress, and in the ultimate triumph of the good guys. (And, of course, we believe that we are the good guys, or at least on their side)

The second G is **Guns**.

We believe in being strong, and that the key to both survival and freedom lies in power¹. A gun gives us personal power, while planes, tanks, bombs and missiles give us collective power. Furthermore, our belief in God assures that we will never misuse our power.

The third G is **Gullibility**.

We believe that whatever we believe is right. We also believe that what we do is less important than what we believe. (This trait has been given a name, ~hypocrisy) And we are uncritical believers. We readily believe what we are told to believe. And we are comfortable with what we collectively believe but are uncomfortable with any in our midst who disbelieve what we believe.

But now our Trinity has come under attack. I am not referring to Al Qaida², but to the 9th Circuit Court of Appeals. The Court tells us that God is unconstitutional and is a word that must not be used in schools. (Or is it that just "under God" is unconstitutional, other prepositions ok.) They also tell us that gun ownership is unconstitutional, (except by a militia) with an indirect inference that guns should not be brought into schools. I am now expecting a third ruling from the 9th Circuit Court of Appeals that will outlaw gullibility, and that all gullibility must be excluded from schools. (Education without gullibility = ?)

¹ We choose to ignore the theorem that power and survival are antithetical.²And also ignore its lemma that security and freedom are antithetical.

² Actually Al Qaida subscribes to the same Trinity that we do: God, Guns, and Gullibility. However, there are some differences in the details and in some of the names.

SOC

ON EQUALITY AND ELITISM

All men are ~~not~~ equal. But the basis for this assumption is that we cannot recognize the real way in which they differ, therefore we had better societally abolish the superficial distinctions such as gender, race, etc. Indeed, there is no grouping of humans that validates the statement that all members of the group are equal. So it is well, if we are to make the statement, that the group be all humans. Judaism accepts all members of the House of Israel as equal, but all are > goyim. Christianity is democratic, all sheep are equal, its only distinction is between the sheep and the shepherds.

I am all in favor of the democratic principle that one idiot is as good as one genius, but I draw the line when someone takes the next step and concludes two idiots are better than one genius
Leo Szillard

In spite of our assertion that all men are created equal, we institute classes. The problem lies in deciding which yardstick to use for selecting our elites. The traditional congeries suggest only the idea of elites, not the actual levels. For example, the use of heredity as a basis for caste is erroneous. The children of Brahmins are not necessarily Brahmins. But the caste system does reflect, though inaccurately, the fact that humans, though here in similar bodies, are indeed on different levels.

In the case of Japan social relations between castes are of such importance that there are special personal pronouns to use between ranks. Individuals are not perceived as individuals but as members of a certain class. Within the class all men are equal. (p199, Dictionary of Asian Philosophies). Ryonin (1072-1132), founder of Yuzu Nembutsu said:

- One person is all persons;
- All persons are one person;
- One meritorious deed is all meritorious deeds;
- All meritorious deeds are one meritorious deed.

Groups are inferior to individuals

Soc

DYSFUNCTIONALISM, ENTERPRISE, AND PRODUCTIVITY

If we put into juxtaposition two of our currently diagnosed maladies,

- 1) The dysfunctional family.
- 2) America's decreased productivity, loss of entrepreneurial assertiveness, and unwillingness to take risks.

we begin to perceive that past generations of powerful entrepreneurs not only succeeded in building America, they succeeded in destroying their successors. Generations of Henry Fords, Donald Douglasses, ... were followed by Edsel Fords, Donald Douglas Jrs... Such men of outstanding enterprise were in effect dysfunctional fathers. Their very strength was a source of dysfunction, with or without the assistance of alcohol. And history is filled with examples of strong fathers debilitating or destroying their heirs. Henry II degraded his four sons, likewise with the Cromwells, Oliver and Richard, ~~IV~~ Wilhelm I and his son Frederick III. And in the case of Ivan ~~III~~ and Peter I of Russia, both killed their sons. Oedipus Rex, Chronus, ...

But strength need not necessarily lead to dysfunctionalism. There are families in which effectiveness runs for generations. There is the example of the Adams family. Four generations of outstanding entrepreneurs: John Adams, a founding father and president; John Quincy Adams, a political philosopher and president; Charles Francis Adams, a diplomat and railroad magnate; Henry Adams, a historian and writer. A century and half of outstanding contributions. Then there is the example of Philip of Macedon, eclipsed by his son, Alexander the Great. And in modern times, .. Hughes, eclipsed by his son Howard. And there have been generations of outstanding Rockefellers. What in these families allowed heirs to escape the shadow of the father? I believe when the father is really strong and feels secure, he is not fearful of his son.

Today America is suffering from the power of fathers who were not strong enough to not compete with their sons. They had to castrate them. We are led today by a generation of eunuchs, who will take no risks. They are dependent on the dominance of fathers to supply all initiative. American men are waiting for a Hitler so they can begin to function.

(Hitler is another case. The case of Zeus destroying the Titans. His father Schickelgruber was dysfunctional. Adolf organized a nation of dysfunctionals.)

It can be a curse to be the son of a successful man.

If the sons are playboys, it is because that is an area in which they did not meet competition from their fathers.

The productivity of the American worker per hour is down. But the need for workers is down. The net is fewer workers doing more

What all people need to realize is that the enemy is within, not external with the group.

The Russian people have been dysfunctional since the days of the Mongols.

50C

COMPLIANCE vs AGREEMENT

Society and its institutionalized governments which sustain the social order have the right to demand **compliance** with their laws and rules. Otherwise social order is impossible. However, neither society nor government have the right to demand **agreement** with their laws and rules. Nor do they have the right to suppress expression of disagreement with those laws and rules. And in order to preserve social order, social institutions must provide orderly processes by which their laws and rules can be changed. Otherwise agreement is part and parcel of compliance. Furthermore, whenever citizens refuse to comply, their acts become **illegal** and they are subject to restraint. Whenever governments and social institutions refuse to permit disagreement and orderly change, they become **illegitimate** and are subject to removal or alteration by whatever processes the citizens may choose.

In general innovation and change originate with individuals, not with aggregates or institutions. The larger the aggregate, the greater its inertia and resistance to change. For this reason orderly processes of change must be built into the system. All of this has been recognized and increasingly designed into the structure of governments over the last two hundred years. However, this point of view is still far from universal. Particularly it cannot be accepted by religious institutions whose very purpose is in part the providing of a changeless ground of "absolutes" against which all the various figures of experience may be projected and evaluated. Most change in life can be said to be in the figure not in the ground, and the solution to figure type change instituted 200 years ago by the Enlightenment (as described above) meets this need. But what is the approach to be used when the need for a change in the ground is perceived? Certainly it is not by any processes presently proposed or practiced.

A change in the ground is not the same as a change in the rules or laws set up by society. It is a change in the perception of the good itself. Change on this level is not an internal change in society, it is the result of changing factors external to the social order. The innovation has come from outside the system as all true innovation always has. It may come from a contextual change, such as in the ecology or environment. The depletion of the ozone layer may have originated as a consequence of societal activities but it was not included in the rules. Or it may come, as has happened many times in the past, in the form of a new revelation leading to new paradigms for human attitudes and behavior. The solution to the problem of effecting a change in the ground must be found in study of the archetypes of incarnation, not in debating, propagandizing, and voting nor in rebelling, splitting, and fragmenting.

THE FOUR KINDS OF FAME

The world bestows four kinds of fame:

- 1) On fools who succeed, the world bestows **celebrity**. This is Andy Warhol's 15 minutes. It is difficult to give examples since, but for the current few, their 15 minutes is over.
- 2) On fools who fail, the world bestows **ignominy**.
Examples would include: Custer, Hitler,
- 3) On the wise who succeed, the world bestows **renown**.
Examples would include: da Vinci, Newton, Beethoven, Einstein
- 4) On the wise who fail, the world bestows **immortality**.
Examples would include: Lao Tze, Socrates, Jesus, Gandhi

The rest of us can enjoy the autonomy that goes with anonymity.

The reasons we acclaim fools who succeed is that we easily identify with them. The fool is in each of us and the success of the fool becomes our own success. We denounce the fool who fails for the same reason, because that fool is also in each of us. Our denunciation is an outward disassociation from those with whom we have inner identity.

The reason we acclaim the wise who succeed is based on our need for heroes. The wise who succeed, the proclaimed heroes, are our bridges to the gods. They prove there is something divine accessible to each of us. But when the Chün-tzu¹, the superior man, appears among us we rebuke him, exile him, or put him to death. He has gone beyond one with whom we can identify, and we must ~~assert~~^{deny} our inferiority by causing him to fail. But after our betrayal of ourselves through our betrayal of him we immortalize him. Some of us because he has given us a glimpse of what we can become; some of us, since we cannot identify with him, he must be a god. ^{could}

¹Chün Tzu is not to be confused with Nietzsche's Übermensch. Chün Tzu has acquired an identity with all sentient beings. Übermensch has acquired a will to dominate all things and beings.

NERD PACKS

In researching the biological and psychological differences between the two genders, our findings lead to the conclusion that the respective nerd packs are the most useful indicators of the significant sexual differences.

For the basic nerd packs, male and female, we have the following:

MALE	FEMALE
Fountain Pen	Lipstick
Note Pad	Mirror
Knife	Comb
Calculator	Emery Board

Advanced gender nerd packs add the following:

Screw Driver	Eye Shadow
Pocket Wrench	Powder & Rouge
Small Magnifier	Needle & Thread

However, advances in high technology have caused a blurring of gender difference. Recent research turned up the following:

Cell Phone	Cell Phone
Electronic Organizer	Electronic Organizer

Not only the homogenization of wearing apparel, (everyone except drag queens now wears pants), but the role of electronic devices is further erasing gender difference. The Frenchman who used to toast "vive le difference", has become perplexed. No longer can you sit in a sidewalk café on the Champs Elysees and eye the legs of passing mademoiselles, now you see only pant legs—and if you look up, the ubiquitous unisex cell phone. My grandfather was a man of extraordinary perspicacity. He remarked, when the last side saddle was given to a local museum, "I tell you abandoning the side saddle is going to take us into uncharted territory. I fear for the future." And that was a century before high tech.

USES FOR DISAGREEMENT¹

While disagreements inevitably arise, some being intentionally sought, regardless of their origin, the question is not how are disagreements to be resolved, but rather how best be put to use. Different groups have come up with different applications:

TYPICAL GROUPS: GANGS

APPLICATION: HAVE A FIGHT

Disagreements provide excellent opportunities to have a fight, even to have wars.

“Is this a private donnybrook or can anyone get in on it?”

Using a disagreement as an excuse for a fight is the approach of those who perceive they possess superior power and relish the chance to use it. For them the euphoria of fighting, the fight itself, is what disagreements were made for. On the other hand, those so motivated can be quite cowardly, and usually avoid risk taking. Rather they seek situations that appear to be free from retaliation.

TYPICAL GROUPS: THE MILITARY, BUSINESS

APPLICATION: TO WIN A CONTEST

Disagreements afford the opportunity to participate in a contest or game which has winners and losers. But the game must have specified rules, the rules of war, the rules of a free market (no insider trading), the Marquis of Queensberry rules, the rules of baseball, soccer, tennis, whatever. This is the application of those who seek to dominate, control, and monopolize. To acquire power, wealth, and fame, from the skillful besting of others. Winning is the essence, however, the contest must not be rigged but open and visible so that the skills of the winner may be acclaimed. The rewards of the winner are many. Among them are the right to proclaim possession of the truth, and to write history,

TYPICAL GROUPS: TERRORISTS, STATE TERRORISTS (KGB, CIA)

APPLICATION: BE FIRST, STAY IN THE LEAD

Disagreements afford the opportunity to participate in a game that is not centered on having a winner or loser, but on creating ever new rules to play by. Being innovative, one upping and taking the opposition by surprise is the essence. For example developing and employing new technologies and new stratagems that throw the opponent into confusion. The essence lies in the power to be in charge of framing or defining the game.

This is the approach of those who love secrecy and spying, and use knowledge for black mail and making deals. In this game there is no finish line, to “win” is to always be ahead. This is the application of those who are clever, love guile, secrecy, and surprise. Their success is measured by putting on ~~an~~ unanticipated performances ranging from dormitory practical jokes to acts of terrorism.

¹Large egos are common to the three groups on this page.

TYPICAL GROUPS: SCIENTISTS, SAGES
 APPLICATION: KNOWLEDGE, WISDOM

Disagreements afford an opportunity to learn, to discover, the opportunity for synthesis and symbiosis. This group views a disagreement not as an excuse for polarization, but as exhibiting defects in the present positions held by the disagreeing parties. The task is to work together to detect the factors that lead to contradictions. This may require deeper insights than the parties have so far reached and a willingness for a more inclusive approach. What some from this group have said:

Shantideva: "Your enemy will bring you the greatest gift you can ever receive, the opportunity for transcendence".

Einstein: "Why do I need Gödel's company? "
 "Because he always disagrees with me"

Hubble: "Would Professor Zwicky be kind enough to tell us why he thinks our approach to cosmology is all wrong?" [see Scrap 1997 #16]

Truth is not the result of winning, but of persisting in openness.
 For example, instead of crusades and inquisitions to establish truth, the scientific community lived with the ambiguity of the wave and particle nature of light for over 200 years, until it was resolved in a manner not foreseen by either side.

Disagreements are excuses, they are the precipitations and condensations of our competitive world view. Humans need challenge. In 1) 2) and 3) the challenge is found in taking on other human beings. In 4) the challenge is in taking on our ignorance.

It appears that the disagreements between Vajrayana Buddhism and Chinese Marxism may afford one of the greatest opportunities of all time for a symbiosis leading to a religious and political system that integrates the material and the spiritual. While this has been forbidden in Tibet and China, it is already afoot in the People's Republic of Mongolia.

THE MODERN SOCIAL STRUCTURE

The historic four fold social structure of Prince, Priest, Warrior, and Merchant has evolved to today's Government, Media, Military, and Corporations. This, however, is only the visible or apparent structure. The real structure is invisible, but is still four fold, with the following levels. .

First, behind and above all of the four visible components—government, media, military, and corporations— is “THEY”, the hidden political and financial board of directors who are in global command. They dictate the cycles of growth and recession, peace and war, and control international flow of moneys and commodities.

Second, are the visible administrators of each country, the POLS, who take orders directly or indirectly from THEY. This category includes the elected or appointed officials (and in some cases hereditary rulers), and the vast army of civil servants and bureaucrats who are part of governments and militaries. These are all political want-to-bees who aspire to move up the visible ladders, including those at the top who know of the existence of THEY first hand and have hopes by diligently following orders to someday be coopted as members of THEY.

Third, is the HERD. This category includes the vast majority, maybe 95% of the world's population. In former times these were the slaves, serfs, peasants. Today they have advanced somewhat and have become citizens or subjects having limited rights and partial access to certain portions of the global pie, becoming the so called middle class. The HERD always has to be controlled in order for society to be possible at all. In the past control was maintained by subjective class systems based on religions or mythic authority. (Examples: Hindu caste system, Socrates' Royal Lie). Today control is achieved for the most part by **spin** the science of psychological manipulation, but also by ^{3, 4, 5, 6}illusions of achieving wealth and access as by winning the lottery. But the basic control is, and always has been, the HERD must be kept busy working for a living. However, when all else fails, bayonets are ready to do the job.

Fourth, is the group that might be called the FRINGE. This group stands outside the metabolism of society but has made all the contributions that have enhanced the metabolism of society. The troglodyte who had enough spare time from hunting to learn how to control fire, his descendants who later had the spare time to invent the wheel, develop writing, fabricate a plow, make music, paint pictures, erect temples, discover medicinal herbs, solve triangles, make engines, electric motors, structures that could fly, land on the moon. The FRINGE had somehow to find the time and the freedom from the demands of the existing social order to create, discover, and invent.

However, THEY recognizes the FRINGE as being quite useful for its agendas. Consequently THEY have supported the FRINGE in exchange for new weapons of control—physical, biological, economic, and psychological, and have seduced the FRINGE into accepting THEY's definitions of success.

SOME THOUGHTS ON EDUCATION

Our word **Education** derives from the Latin meaning to **lead out**, to lead out into wider worlds than could possibly be experienced in one lifetime. In the Soviet Union the word for education was **Оприживание**, meaning **fit to the form**. It seems that 'fitting to the form' is what education has also become here. No longer do we want to develop our young so that they may bring their unique gift to us. Rather we want to train cultural cogs to fit into the forms that the system has established. Some of these forms are menial, others are top professional, but all are rigid forms. No one is being taught those skills that allow seeing out of the box. We get out of the box only when a rare genius shows up who introduces some novel concept. And most such geniuses have been at odds with the institutions of inculcation.

With data and information [as distinguished from knowledge] doubling every 20 years, there can no longer be any 'Renaissance Men'. We have been forced to recognize that all we humans have limited information processing capacities. Our cultural solution to this limitation has been the compartmentalization of knowledge with individuals specializing in various disciplines. We have all become specialists and increasingly have become only sub-specialists. But when there remain none who can see the big picture then there no longer is a big picture. Our immediate perspective becomes a surrogate for the whole. The result is competitive divisiveness struggling over who has the right to label their specific agenda the absolute truth.

But there is an alternative remedy to the limits of our information processing capacities. Instead of slicing knowledge into disciplines, there is a set of comprehensive underlying principles that span many disciplines whose learning and mastery is not beyond our limited capacities. If instead of compartmentalization, the path of education were toward mastery of universal principles, applicable over broad areas, then not only could people so educated be more equipped to master specialties, but the image of the big picture would return. But such an approach to education has been labeled "elitist". It is not for everyone, in fact it is not even for your quotidian PhD. I choose to disagree. I feel that the only type of educated person who is equipped for true democracy is one who has developed the intellectual capacity and sensitivity to recognize the patterns of universal principles as manifested in the every day experiences and activities of life.

But how do we develop such an education? Looking back to a time when education was actually vectored toward detecting and exploring a big picture, we note the then curriculum. The classical education consisted of the Trivium: Grammar, Rhetoric, Logic [leading to a B.A.] and the Quadrivium (cross roads in Latin): Arithmetic, Geometry, Music, Astronomy [leading to a M.A.] Today, to capture general principles, we would modify the classical curriculum, perhaps as follows: Trivium: Linguistics, Psychology, Comparative Religions. And for the Quadrivium: Mathematics, Music, Biology (evolution and ecology), History. Studies of these topics should give an introduction to sufficient general principles to facilitate their recognition and articulation in other fields.

A SIGNIFICATION MANIFESTO

A signifier is one who tells you what is important, what you should focus on and what you should ignore. Besides politicians, advertisers and some professors, the most influential signifiers in our society are TV anchor persons. While they may not control all our opinions and votes, they do control us on a deeper level by signifying the issues that engage us and the matters with which we must be concerned. This manifesto is a call for liberation of signification, a call for each of us to become our own signifier, to stop delegating one of the most important functions in our lives to others, to assume the responsibility for our own selections.

To liberate signification we must live examined lives, and understand what we believe in and why. As signifiers we should articulate and evaluate what life has taught us, what in our personal, first hand experience has impressed us as meaningful and worthy. We must ask ourselves what we are sure of, what remains uncertain, what is resolved, what is unresolved, what is still open, what is complete, what life has given, what it has taken. We must transcend the conventional answers and conventional creeds, we must find answers and creeds that

are truly our own. We must explore our own uniqueness, locate where we are, and perhaps get a glimpse of who we are.

In the past this may have only been regarded as an assignment for those facing death, but now it has become necessary for those facing life. While we may not be the final judge of our lives, we must be current judges of our decisions and choices. We support irresponsibility if we delegate all evaluations to some yet-to-come final judgement.

On a practical level, this manifesto is a call to compile your own operating manual for your life. It is a call to assemble and order what your experience has taught you is painful or rewarding, interesting or boring, important or unimportant, works or doesn't work, is factual or fictitious, valid (transforming) or invalid (imprisoning), and finally, what you feel you can hold as True. It asks that you collect the stories, aphorisms, ideas, events, pictures, poems, equations, and biographies that have liberated and inspired you. This is your personal collection, for you are unique and it is your specialness that makes you precious to God and to all who know you.

A Call for Signification

This is a call for you to articulate and evaluate the most significant things that your life has thus far taught you. What in your personal first hand experience has impressed you as being the most important lessons of your life? What has life given you, what has it taken from you, where stands the balance? What do you now feel sure of, what remains uncertain? What is resolved, what remains unresolved? What are your deepest satisfactions, your deepest concerns? Forget the conventional answers, the conventional creeds, the conventional issues. Find your own uniqueness, find where you are, and perhaps get a glimpse of who you are.

This is not an exercise for those facing death, it is an exercise for those facing life. The ancient sage said that an unexamined life was not worth

living, but gave us no guide lines for examining life. That is at it should be. Each must develop his/her own guide lines, do their own significations. You may not be the final judge, but you should be the primary judge of your life. We avoid our responsibilities when we delegate judgement to some yet to come final judge.

As for signification: On the biological level it is concerned with pain and pleasure, on the psychological level with what is of interest and of no interest, on the societal level with what is important and unimportant, on the material level with what works and what doesn't work, on the cultural level with what is factual and fictitious, on the spiritual level with what is valid (transforming) and invalid (imprisoning), and on the cosmic level with what is True.

THE PROFESSION OF SIGNIFICATOR

Communication has become the central activity of the information age. While most of the emphasis in this post industrial era has been placed on communication technology, some has been given to the players (which corporations win and which lose), the CEO's and their personalities, the regulations and deregulations, and some even to such matters as privacy and filtering what goes to children. With the exception of what is suitable for children, little emphasis in the information age has been paid to the **quality** of the communicated messages. This largely, at least in this country, in reverence ~~of~~ the First Amendment. Anyone who thinks he wants to say something can get a home page and set up a message booth. This is the meaning of freedom of speech under the new technology.

Communication can be broken down into the operations of 1) message composition, 2) message transmission and delivery, and 3) message consumption. For millennia there have been numerous senders and receivers with the messages mostly originating with one sender and destined to one recipient. However, with the beginning of printing the modes of one sender to many recipients and many senders to many recipients became common. As the number of one to many and many to many messages proliferated with new technological modes of transmission and delivery, the recipients became inundated with junk messages.

As an aside to interject here, it is interesting to note that at the time when Glasnost was releasing the Soviet peoples from decades of restricted speech and expression, when asked how he felt about this new freedom, the poet Yevtushenko said that he was worried that he would have something worthwhile to say. Now the quality of information moving back and forth would not be of great concern if the quantity were of tractable proportions. But with the billions of bits being spewed into the internet daily we can wish that everyone uploading were of Yevtushenko's turn of mind. With no a priori restrictions on quality and with unlimited quantity, some filtering procedures for converting the overwhelming bit and byte noise into meaningful information are urgently needed. A new profession is envisioned to take care of this need. We can call this filtering operation "**signification**" and those who practice it "**significators**".

The tasks of the significator include message validation, message interpretation, and message signification.

- ☐ The first of these tasks, validation, is two level: Checking whether the received message is the same as the sent message, which is already being done automatically, and secondly, checking whether the original message is true, which is usually done today only in special cases by such people as investigative reporters. The significator must take on this role as part of a signification contract.
- ☐ The interpretation task is to explain the message in terms that can be comprehended by the receiver. In other words give the receiver a code book for decoding the message. We can say that this task is largely being done today by the educational establishment, but in increasing instances the need for supplementary interpretation arises. Again an assignment for the significator under a signification contract.
- ☐ The third task is the heart of the requirement, the filtering from the plethora of messages those of relevance at the time to the needs of the user. But this is exactly Shannon's original definition of information.

C O F

NEWSIG01.WP6

DENVER

November 5, 1995

≤ 1990 #13

1991 # 56, # 57

1993 # 4

1994 # 56, # 58

1995 # 87

MORE ON SIGNIFICATION

A definition of information states, "Information is that portion of available data that is meaningful to a particular client or endeavor at a particular time". In accord with this definition what we are here calling **signification** is the first step in the process of extracting information from data. That is, signification is the operation of determining from a context of many available items those items that are significant for a given purpose at a given time. For example, the client could be the TV viewing public, the context could be the totality of news items, and the signification the sub-set of news items important to put on the air. Or the endeavor could be an election, the context the set of candidates running for office, and the signification the candidate(s) to vote for. Signification is seen to be needed whenever the number of items exceeds those fitting the specifications of a particular requirement.

Signification can be specific or quite general. A client may want to know all available items that pertain to a particular category. While some items meeting this requirement may be explicit, there may also be peripheral elements that are germane but not readily identifiable. It is spotting the latter that requires expert signification. There is also general signification, not involving a single client, but involving the public, not involving a particular category, but involving a broad context of items. What goes into the daily news is an example of this type of signification. It is in this area of general signification that we encounter the professional signifiers. These consist not only of editors, publishers, producers, money lenders, critics, and all who are involved in public relations and advertizing, but also societal norms, peer pressures, and keeping up with the Joneses. These professional signifiers are all telling us what is important, where to focus our energies, time and dollars. They even tell us what we are supposed to feel, what we should enjoy, what we should dislike. Basically a great many people do not know what they want. They need these professional signifiers. However, although they are helpful, they are also destructive because they replace and ultimately obliterate our "inner signifiers". Citizens who do not develop inner signifiers become incapable of recognizing the choices available, cannot evaluate choices, become easily manipulatable and ultimately are incapable of sustaining a democracy.

In addition to being highly manipulatable, there are other consequences to a society that lacks inner signifiers. In spite of claims to the contrary, professional signification reduces the availability of choice, substituting micro-choice for real choice. Its general effect is to homogenize society since the number of agendas of the professional signifiers is far less than the size of the citizenry and the number of values and tastes there would be if each exercised his/her own inner signifier. Further, the societal level of aesthetic perception is lowered resulting in a drift toward the lowest levels of taste. Manipulation, homogenization, deterioration of beauty and values are all part of the price of delegation of signification.

Oral Tradition carries Signification

∴ lineages

Ed: lineage transmits ^[beyond energy & information] realization

How are signification and realization related?

Triage as signification

More reviewers & software reviewers
are signifiers of sorts
- e.g. sub-signifiers

Signification:

Prioritizing

Diachronic

What is important

Validity stands on its own

C08

SIGNIFICATION UPDATE

From time to time, especially when I reach stone walls in my thinking, I have to back off and attempt to put into perspective the pieces I am trying to assemble into some form of "order". Of course, "put into perspective" is itself a step in ordering. But perspective is not quite the right word. Better than perspective, what I am doing is using a wide angle lens together with a **significance filter** to attempt to include all the salient pieces of the puzzle within some frame. How the pieces fit together, fall in place, will hopefully come later.

I sometimes think that the difficulty resides in the fact that the pieces fit together in many ways. Unlike a jigsaw puzzle that comes together into one picture, this is a puzzle that can produce as many pictures as we can creatively imagine so long as they satisfy some built in subjective criterion we have of what is and what is not a picture. And there is also the question of what is **significant**. This is also a subjective input, playing a major role in determining what pictures will ultimately be possible. And finally, the matter of the frame. What role does the frame play in the ultimate possible set of pictures?

We conclude that at least three subjective elements play a role in the generation of all of our theories, models, and world views. And the role of each is a delimiting role:

First, the subjective notion of what constitutes a **picture**, a model, or a theory.

Second, the subjective notion of what experiences, facts, inputs, are **significant** and to be included, or insignificant and can be ignored.

Third, the subjective selection of the **frame**. While this is in part inclusion/exclusion, as is signification, it is also a matter of the limits of human perception and our limited information processing capacity.

Here it becomes important to consider what we mean by **perceive and perception**. Usually perception refers to what is directly accessible per our physical senses. But in a more general sense, not only physical extensions to our senses, (microscopes, telescopes, ...), but inner psychological, intuitive, meditative access to phenomena must be included. [The latter have links to the outer world as well as links to inner worlds.] Next, comes the trick question: Should our symbolic models, mathematical theories, also be considered as perceptive extensions allowing us to "see" pieces that would not otherwise be accessible, or should they be considered as part of the process of assembling a picture from existing pieces, not as identifying hitherto unperceived pieces?

The history of human knowledge tells us that many pictures or models of "reality" can be and have been constructed. But pervading all is the notion that there is only one correct picture. This notion has been implemented with many disputes and acted out with the shedding of much blood. But, if many pictures are possible, what does the notion of "the right picture" mean? There seem to be two possible meanings: First, the picture that uses the most pieces and has the largest frame is the right picture. Second, any set of pieces that "converges" to an acceptable picture is a correct picture. And "acceptable" goes back to the first criterion re what do we mean by a picture. But to live with a set of acceptable pictures seems beyond human capability.

SIGNFC02.P51

DISK:SIGNIFICATION

April 23, 1991

THE SCIENTIFIC AMERICAN SIGNIFICATION
OF SCIENTIFIC BREAKTHROUGHS IN THE 20TH CENTURY

SCIENTIFIC
AMERICAN

SCIENCE IN THE 20TH CENTURY

SPECIAL ISSUE

- THE EXPANDING UNIVERSE
- DISCOVERING THE MOLECULES OF LIFE
- STRUCTURE OF MATTER
- COMMUNICATIONS AND COMPUTERS
- PLATE TECTONICS AND CONTINENTAL DRIFT

The century's five greatest breakthroughs in their discoverers' own words—from the pages of SCIENTIFIC AMERICAN.

SOME OBSERVATIONS CONCERNING PRESENT TIMES

ON SIGNIFICATION:

In modern times our problem has not been in conveying information. It has been in providing the original knowledge and in deciding what is good, bad, or purely fraudulent. That problem remains. So, I think, it will.

The problem will still be finding the relevant and sorting out the true from the false. Our problem, to repeat, is not a shortage of information or in its transfer. It is deciding what is useful and what is right.

- John Kenneth Galbraith

From the Encyclopedia Britannica Book of the Year 1996 p10

ON UNEMPLOYMENT:

In the modern economy and polity inflation is more feared than unemployment, and a reserve army of the unemployed, to use an old Marxian phrase, is now seen as a protection against price increases.

Ibid p9

From article on English Literature on p227 of the same year book.

For
Laws of
Change

Despite a marketplace in turbulent transition, with more and more publishers' advances rising in amount and going to fewer and fewer writers and with large chain stores squeezing out venerable independent bookshops around the nation and these same chains seeming to narrow the range and depth of books available on their shelves, the quality of fiction in the U.S. in 1995 never seemed higher.

The only unhomogenized area - Authors of Fiction

is a *signification* for fiction yet

We note the same tendency in the stock market with larger and larger investment funds being controlled by fewer and fewer people taking the market from a ^{normal} statistical system to one governed by brownian motions. - AGW

- and total but hidden control

Signification Data → Information

Synchronic Signification

Diachronic Signification

Signification

as Spm

THE SOCIAL MATRIX

HOW SOCIETY WORKS
CLASS-LEVELS

	ELITE	WANABES	MASSSES	FRINGE
PRINCE DECISIONS	Hereditary, Royalty		INSURGENCY	Kool Ron
	Control by Authority, Pomp, Tradition	Carrot Sticks		
WARRIOR	Control by alliance to Prince, by force			Weller
	allied always with PRINCE	sticks		
PRIEST	POPPES Hierophants			
	Control by heavens - end hell	carrot hope stick fear		
MERCHANT METABOLISM	CEOs			
	Control by Money			
MEDIA				
	CONTROL BY SPIN information			
ACADEMIA				
	Control by tradition			
PRINCE	SEEKS POWER	CHALLENGE OTHER EQUALS	SUCCESS WIN	
WARRIOR	RENOWN ACCLAIM	OTHER WARRIOR	WIN	
PRIEST	POWER			
MERCHANT	WEALTH			
ARTISAN				FRINGE/FRINGE

RULES FOR PROPER GAMES, e.g. WAR

THE PRIEST, MEDIA, ACADEMIA ARE SUBSETS OF KNOWLEDGE
CUSTODIANS

FRINGE: ARTISTS, SCIENTISTS, PHILOSOPHERS

FUNCTION

THE PRINCE-WARRIOR ALLIANCE IS A BOND

But 2 coups by juntas

PRINCE-PRIEST → SEPARATION OF CHURCH AND STATE
ALLIANCE THE CONTROLLING POWER OF THE PRIEST
HAS BEEN DISSOLVED HAS GONE TO THE INVENTOR-SCIENTIST
AND TO THE MEDIA

THE PRINCE-MERCHANT ALLIANCE IS NEW
CORPORATIONS

THE PRINCE-MEDIA
ALLIANCE IS NEW

IT IS SEALED BY THE MERCHANT-WARRIOR ALLIANCE
- tie. to MILITARY INDUSTRIAL COMPLEX

THE PRINCE: MAKES THE RULES, MAKES THE DECISIONS
and relies ultimately on the warrior to enforce
the rules and decisions

THE CHALLENGES

of PRINCE, WARRIOR, and PRIEST and MERCHANT
at the elite level are their competitors

at the wannabe level, the challenge is to rise

The masses are kept challenged by their need for bread

The fringe are those challenged by the unknown

by being creative, discovering, inventing, inventing

their opponent is ignorance, their acquisition knowledge

Understanding wisdom

but they are seduced and coopted by the 4

CLASS WARFARE

MASSSES & ELITES

VERTICAL WARFARE

ONLY HORIZONTAL WAR IS ALLOWED BY THE ELITES

The Noble lie used to involve → Heaven

Nor

→ becoming Rich

POLITICAL POWER

SITON

THE ACQUIRING OF POWER

First it is necessary to distinguish three modes of attaining power. The first mode is through empowerment which is to clone the power that exists in another. The second is to wrest or seize the power of another. The third is to create power where none previously existed.

THE CLONING OF POWER:

~~THE~~ PATHS OF EMPOWERMENT

- ▶ Eat what you would become: *not cloning*

The most primitive method of empowerment is to eat that which contains the attributes or power you wish to acquire. Eating a lion will endow the eater with the leonine attributes of what is eaten. Christianity employs this primitive form of empowerment in its Eucharist, eating the body of Christ and drinking his blood "so that he may dwell in us and we in him". Here eating become a surrogate for internalizing. In the gospel of Thomas it says, "It is wrong for the lion to eat the man, but right for the man to eat the lion. Here eating is in reference is to the adversarial drives of the lower and higher within.
- ▶ Acquire the appearance of what you would become: MASKS, CLOTHES, BUILDINGS Putting people in beautiful surroundings does not make them responsive. Something else must already be there. Image is not essence but many subscribe to it, both the wearers of the masks and the spectators. *Some times the image is all there is*
- ▶ Visualize yourself as already that which you would become: Tibetan visualization of the tathagata
- ▶ Commit to the discipline of the path leading to that which you would become: Eating or internalizing, wearing or assuming the externals, visualizing oneself as the other, all are in part symbolic, involve emulation, and call on belief. [Here we note emulation of an exemplar as against passively accepting *of a* savior.] But committing to the path is neither symbolic nor a matter of belief, it is a matter of practice and will. *dance?*

THE SEIZURE OF POWER

Unlike cloning, the interchange of the individuals in power results in altering the power template itself. When power is obtained by any adversarial process, by vote, seized by force, passed through inheritance, it is never the same power.

- ▶ Conquest, revolution

THE CREATION OF POWER

- ▶ Auto Proclamation
Examples include the Israelites proclaiming themselves the Chosen, the Popes claiming to have the keys to the kingdom and to being infallible, the U.S. Supreme court claiming ultimate authority in constitutional matters. This works where there is a power vacuum.
- ▶ Innovation, Organization,
Dance (Siva)

In all of the above belief plays a central role.

The role of belief

See 1996 #60

THE POWER OF MINORITIES

For centuries conquerors and Popes had vectored the world toward political and religious homogeneity when a significant rebellion broke out in Bohemia in the 15th Century. Jan Hus had read Wycliffe's translation of the Bible and found that the many practices of the Church were in strong contrast to the teachings of Jesus. His challenge of ecclesiastical authority led to his burning at the stake [1415], but that particular fire did not go out at his death. It ignited a flame of questioning that has burned with increasing brightness ever since. It resulted a century later [1517] in Luther's nailing 95 theses to the church door at Wittenberg. In the eighteenth century led to the conflagrations for liberty in America and France. And in more recent times to challenges to colonialism and imperialism in their various forms. This is all well documented history, but we can now see in these beginnings something more subtle than the just the challenge to the dogmas of sovereignty, faith, and world view. We can see pluralism not only in a dialectic struggle against dogma and homogenization, but engaged in an internal struggle to resolve the size and numbers of its own modules. In combating the paralysis of homogenization, how far should the thrust of pluralism drive? To the extremes of anarchy and nihilism? perhaps more to be feared than monolithic dogma. Or to some middle ground? If so how is that middle ground to be determined?

Subsequent centuries saw the rise of pluralism and individualism. Not only in the proliferation of religious sects, but in the rise of political options represented by parties

And now thanks to technology the tyranny of minorities rivals that of the conquerors of the past. The issue is no longer homogenization vs pluralism but the cancer of minorities vs the cancer of majorities.

The era of mutually assured destruction deterrents

Those with great power but with little or nothing to lose.

A small group with the destructive power of a superpower

Minorities overruling majorities The trend since

The protection of minorities against the majority

The majority has replaced the dogma

Technology has altered the basis of power in numbers

The reason for dogma, power in numbers Armies, votes, whatever

How many divisions does the pope have?

We have passed from the era of protecting minorities in the fight against homogenization to the era of needing to be protected from minorities.

The dangers of pluralism vs

Threat to domination

*openness
to what*

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. Astrologers have called it 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 Tzus and Thales of the new verge? And what are the seed concepts and new paradigms entering 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 quanzizations 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 all that is humanly 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 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, but honor its past achievements and its contributions to the construction of the launch pad where we now stand. Knowing both its successes and errors will help guide us out of the verge.

THE NEXT HUNDRED YEARS

I have a very curious crystal ball. While like other crystal balls it can display the future, unlike other balls, however, it comes with two supplementary dials that allow adjustments to the display. The first dial is labeled "Time Range"¹ and allows settings ranging from a few seconds to several centuries.² This dial always centers the time range on the present date. So a setting of three decades, for example, would display events in the range 1972 to 2032, centered on the present year 2002. The second dial is called the "Signification Dial". This dial is sort of a filter that removes most events from the ball, and depending on the setting, displays only the most significant happenings or events of greatest impact that occurred during the prescribed time range. The impact settings go from local, regional, national, continental, global, ... on up to cosmic. At each setting one may encounter the message, "No events of significance at this level occurred during the specified time range". If you get this message scale down one level. It should be mentioned, as with time range settings being centered on the present date, significance settings are always centered on the local position of the ball. Both the Time-Range dial and the Signification-Dial are zoom dials, similar to the zoom lens on a camera. Just as there is a necessary trade off between resolving power and field of view, there is a trade off between localism and significance, specificity and meaning. But what is frustrating about this crystal ball is that at no settings of the dials is it possible to read the clock-calendar in the background that gives the time-date of the event being viewed. This is, of course, no problem with past events whose dates and times can be checked, but makes the time table for future events a matter of pure speculation.

*eg B7/11 idea
thing at event*

This morning I set the Time-Range dial to **110 years**, and the Signification dial to **global**. These settings should allow us to view the happenings occurring between 1892 and 2112 anywhere on the globe that have had or will have the greatest impact on the planet and its contents.

- The first image to appear in the crystal ball was that of And radioactivity
- The second the 1894 chinese -japanese war
- third Max Planck

*What do we mean by historical impact?
irreversibility*

Change time centering and location selection

creation of larger nows Now = f(significance) No
Significance = f(NOW, ????)

*Impact to duration = ?
I = f(d, locality)
a Impact volume dL²*

¹An alternate way to think of the Time-Range dial is that it sets the width of "NOW", the interval of time during which future and past lose their sequentiality, and during which consequence and cause are interchangeable.

²The specific units for the Time-Range settings, are

$L^3 = GMT^2$

or MVT

$\boxed{ML^3T} = GMT^2^3$

EX IV

$\frac{ML^2}{T^2} \cdot TL^2 = \frac{ML^4}{T}$

ECONOMICS

AND

CAPITALISM

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 socialsim, 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 misled into taking on the forms now manifest in Iran, Bosnia, and Russia--fundamentalism, ethnic purism, and fascism.

Downsizing, mergers, destruction of unions, ^{idolotry of technology} making technological innovation an idol, legitimizing unrestrained greed, all serve to destroy individuals and social institutions. Drugs, alcoholism, crime, are the backlash ^{by individuals} 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, oppositon 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. ^{Misguided. Problem not to solve but technology} _{Capitalistas}

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

ON CAPITALISM

The principle fallacy of capitalism is its premise that every enterprise, every activity, should be free to make a profit. This position is as extreme as its polar opposite that one central group should have the sole power to plan and control and regulate all economic activity. Both views are advocates of the principle of plenitude: The entire earth should be remade in their image, whether this be the World October Revolution or the globalized market place. Neither of these extremes serve the well being of society. With the failure of the system in which one group monopolized all enterprise, the opposite view felt that its position was validated. Not so!

Some basic questions involved have to do with the costs and benefits of homogenization. How far should homogenization go? What alternatives besides total centralization and total laissez-faire are available? How can egos and the pursuit of power be removed from the economic realm so that society can have its physical needs adequately and equitably met?

Part of the answer lies in ascertaining which specific economic functions should be provided redundantly and competitively and which monopolistically. For which functions is efficiency paramount and for which is safety and security paramount? Who plans for what and on what scale? Where in any function is the proper interface between regulation and laissez-faire? What must be preserved and protected and what left to face Darwinian consequences? And most important, how is the line to be adjusted between cultural pluralism and economic inclusion? After all economics, though a basic part of human society, is not the fulfillment of all human aspiration. We are more than our physical needs.

There are many today who dismiss all of these questions as irrelevant. They maintain that global free market capitalism is inevitable. The economies of size, the role of global telecommunication, human nature being what it is, etc. are all forces that are leading us inevitably to global capitalism. How much this sounds like the Marxists of the 20's and their proclaiming the inevitability of the world revolution.

But every system, however doctrinaire, evolves and now capitalism is taking on an even more extreme form, in moving toward a "winner take all" principle. This vision of the future becomes difficult to distinguish from that envisioned by the party in power in the Kremlin from 1917 to 1991. Big Brother will be a single global corporation, having a directorate with complete power over resources, production, consumption, jobs, livelihood, life. But the reality is sure to be well camouflaged.

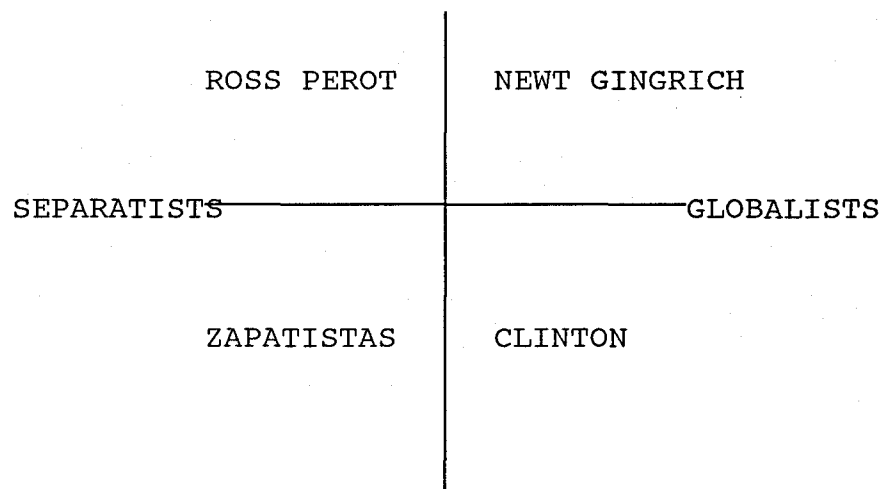
updated version in Scraps 1997#13

QUADRIK DIAGRAMS

One of the most useful tools for synthetic thinking is the Quadrik Diagram. This consists of placing two dyads in juxtaposition generating a fourfold matrix whose quadrants reflect the values of the parameters composing the original dyads. This type of diagram is most useful when measurement of the values involved is not possible beyond the assignment of a plus or minus. A recent example is given by Thomas L. Friedman, a columnist for the New York Times.

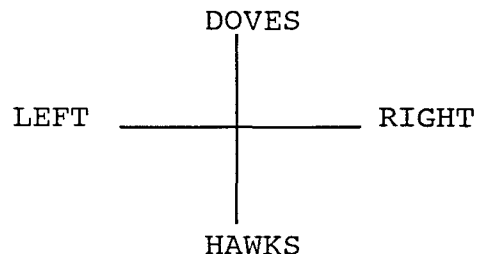
Friedman defines two dyads. The first is that of integrationists, those who want unregulated globalization of world trade; and separationists, those who support protectionism and economic boundaries. The second dyad is that of 'safety netters', those with concern for human values; and winner take all economic Darwinians whom he labels, 'let them eat cakkers'.

LET 'EM EAT CAKE



SAFETY NETTERS

This type of diagram explains why we sometimes have strange bed fellows: Agreement on one aspect of an issue, disagreement on the other aspect of the issue. Friedman maintains that this quadrik is now our central one, replacing the cold war quadrik of left and right and doves and hawks.



Bottom Line Capitalism vs Marxist Leninist Communism

THE 19TH CENTURY

Although capitalism had its birth in the writings of Adam Smith in the 18th Century, only in the 19th century through interpretations of Darwinism by such philosophers as Herbert Spencer, did capitalism take on its Jurassic form: of "survival of the fittest". Although the roots of socialism go back to the Christians of the first two centuries, and even further back to tribal and family arrangements of pre history, a reformulation of a political as well as an economic nature took place in socialism following the revolutions of 1848 in the writings of Karl Marx and Friedrich Engels. Communism entered the politico-economic arena as the opponent of capitalism.

THE 20TH CENTURY

The conflict between capitalism and communism became the essential "religious" conflict of the 20th Century, the cold war becoming the current version of the 17th century's 30 Year War. While capitalism had received a great boost from "Survival of the Fittest", its major triumph came when it was perceived as a better choice than Leninist Communism.. This not only because American productivity out produced Russia, but because Leninism incorporated an extreme totalitarianism which diluted and contradicted socialism. The planet was manipulated to believe it had only a choice between two unacceptable social orders. However, the triumph of BLC over MLC was illusory as far as the welfare of peoples was concerned. Both systems put the acquisition of power in the hands of the few over the needs of the many. One through power per Party and control by terrorism. The other through power per wealth and control by manipulation, that is, one by bayonets, the other by spin. But truth and human rights were sacrificed under both systems while each made claims of superiority.

Marx
struggle
+
synthesis
Hegel

bottom line

THE 21ST CENTURY

Marxist Leninism is dead, and well it should be, for it was much more a form of fascism than of socialism. But socialism itself is not dead and the excesses of bottom line capitalism will effect its resurrection. In recent years capitalism has moved beyond the idolatry of the bottom line to a philosophy of "winner take all". This is serving to bring greater wealth into fewer and fewer hands with the ultimate result of the strangulation of the economy. It has been said that a 'special interest' is an interest that does not understand its own best interest. Capitalism, a compound of special interests, needs no revolution to overthrow it. It has the built in specifications to do the job effectively all by itself. Only the time table is unknown.

destroy itself

uncertain

... bailouts to stay alive

BLC vs ALLC.WPD 98/08/26

not on disk

FRAGMENTATION AND CONSOLIDATION

The breakup of the Soviet Union in 1991, was the result of contending forces of fragmentation and consolidation. The forces of fragmentation won. The unification of Germany in 1989 also involved both the forces of fragmentation and consolidation, the forces of consolidation won. Why are we seeing simultaneous action of fragmentative and consolidative forces? The usual patterns of "departure and return" state that only one type of force operates at a given time. Now departure and return means the dominance of one or the other force.

In general the forces of consolidation are economic, derivable from the savings that accompany large scale. However, it is not certain that all scale savings are built in. Some are just habit. On the other hand, the forces of fragmentation derive from the imperatives of change.

Forces of Fragmentation:

- ▶ Human egos, urge to power. *Individualism - as it*
- ▶ Imperatives of change
- ▶ Differences of vision in era of large opportunity
- ▶ Difference of heritage, cultural differences
- ▶ Differences of psychological type
- ▶ Preservation of identity
- ▶ Facilitation of management and control

egalitarian

*Forces →
Forces blocking (4)*

*The effects of change
opportunity
destabilization*

Forces of Consolidation:

- ▶ Human egos, urge to power.
- ▶ Imperatives of change
- ▶ Lack of vision in era of small opportunity
- ▶ Economic forces advantages of large scale
- ▶ Economic needs requirements of large scale

*In the past
regulation has
tended to block
consolidation*

*Those adept in the exercise of power (military, fiscal, etc.)
prefer consolidation (alliances, mergers)*

*both
ego
driven*

*Those, given to single emphasis agendas, → fragmentation (Ardley + Music)
issue
profit is a special agenda*

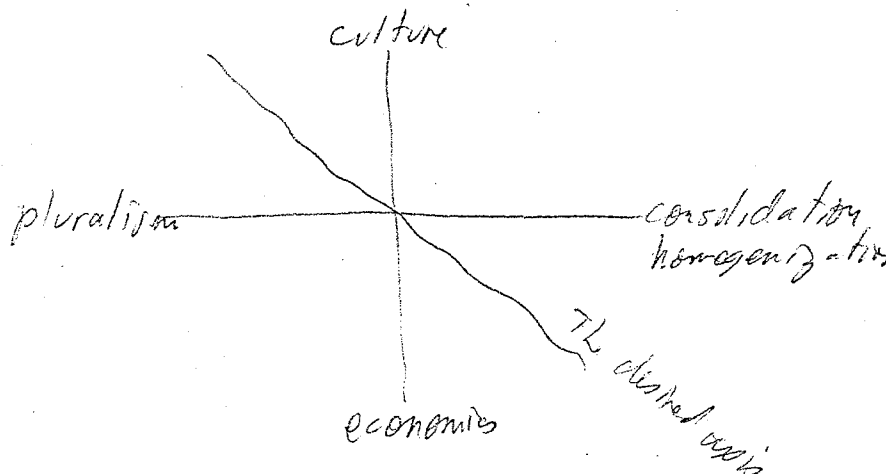
ECONOMICS: A CLOSER LOOK

These notes are based on material appearing in the Great Ideas Today 1995 by James O'Toole and the book Winner Take All by Robert Frank and Phillip Cook, and on my own work on the Principle of Plenitude and cultural evolution.

O'Toole feels that America's teeter totter issue, equality vs. liberty, expressed usually (and misleadingly) as liberalism vs. conservatism has blinded us to the real issues and to alternate solutions to our problems.

Three major trends are occurring in the social order:

1. Homogenization: While the global homogenization is primarily economic, world markets become increasingly unified, there is also a great cultural and value homogenization taking place. This is being led partly by the imperatives of technology, but more by the values of those on the cutting edge of technology. *and consolidation*
economic consolidation *resistance - cultural diversity*
2. Elitism: At first glance, elitism, the vertical structuring of the social order, seems contradictory to homogenization. While there is global economic homogenization, it is horizontal. Within this homogenized system, access to the global market is rationed according to wealth. While this has always been the case, the degree of difference between the bottom and top is rapidly increasing and reaching a dangerous level when so many are being excluded from the market place entirely.
3. Leverage: The increased power available to those at the top. Their control is sweeping a positive feedback situation into a tighter and tighter loop, driving both homogenization and increased elitism. Techniques of mass manipulation have vitiated the idea of democratic elections. In the absence of any checks on the top, a great imbalance is developing. [This is similar to the biological order. Humans are at the top. There is no check on their activities except their own competition. They are the predators who have no predators. (unless some invisible bacterium)]





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There are many today who dismiss all of these questions as irrelevant. They maintain that global free market capitalism is inevitable. The economies of size, the role of global telecommunication, human nature being what it is, etc. are all forces that are leading us inevitably to global capitalism. How much this sounds like the Marxists of the 20's and their proclaiming the inevitability of the world revolution.

But every system, however doctrinaire, evolves and now capitalism is taking on an even more extreme form, in moving toward a "winner take all" principle. This vision of the future becomes difficult to distinguish from that envisioned by the party in power in the Kremlin from 1917 to 1991. It will turn out that Big Brother will be a single global corporation, having a

directorates with complete power over resources, production, consumption, jobs, livelihood, life. But the reality of this will certainly be well camouflaged.

Capitalism has now invaded the domain of values through an all out effort to substitute the possession of greenbacks for other measures of human worth. Having bucks has replaced character, compassion, courage, knowledge, artistic skill, relationships, etc...as the definition of who you are. In the fields of sports and entertainment, its victory has been almost complete. Players and actors are measured primarily by their monetary takes. Capitalism is currently fighting to take over the courts--bucks buy verdicts-- and next up is the area of health care. Even in the materialistic trinity of wealth, fame, and power, capitalism has successfully competed, making wealth the universal path to both fame and power. Capitalism's invention of the vacuous concept of 'celebrity', that is, fame for no reason, has eroded the traditional idea of renown as an earned reward for achievement. Today any award to be meaningful must now consist of a large number of bucks, and there is no renown unless it is accompanied by having big bucks.

Even Adam Smith, the attributed god father of capitalism, had many reservations regarding its functional validity in serving society's needs. And while Marx was widely off base in what he proposed as an alternative to capitalism, he was right on in delineating its flaws.

What others have said:

Capitalism is the privatization of profit
and the socialization of cost.

--Noam Chomsky

Capitalism is the legitimization of theft
and the deification of greed. --Li Kiang

Capitalism is concerned with what makes dollars,
not with what makes sense. --Li Kiang

*The real difference between communism
and capitalism is that with communism
party politicians direct the corporations,
while under capitalism CEOs of
corporations direct the government.*

02/03/16

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Capitalism Marches On One Day in the News April 13, 1998

Every year it is becoming more clear that the drummer to which Capitalism marches is the same drummer to which the German industrialists and their Brown Shirt stooges marched on their way to the Thousand Year Reich. If, as Mussolini defined it, Fascism is the corporate state, in which the citizens are corporations, not persons, then the march to Capitalism = Fascism is well on its way.

The following are excerpts from articles published in the Santa Rosa Press Democrat on the above date:

BANKAMERICA IN GIANT MERGER

BankAmerica Corp and NationsBank Corp announce a merger that will create the nation's first coast-to-coast bank, with nearly 5,000 branches and 15,000 automated-teller machines in 23 states and Washington D.C. This merger comes only a week after Citicorp and Travelers Group Inc, announced they would merge to create the world's largest financial-services company, Citigroup Inc. Banking industry analysts said the \$83 billion Citigroup deal would pressure other companies to merge in order to compete. Previous big regional acquisitions by NationsBank have included last year's acquisition of Florida-based Barnett Banks for \$15.5 billion and a \$9.75 billion buyout of St. Louis based Boatmen's Bancshares in 1996.

PRIVACY IN THE DIGITAL AGE

You've probably never heard of Acxiom Corp, a giant information service, but chances are Acxiom knows quite a lot about you. Every day Acxiom gathers and sorts information about 196 million Americans: Credit card transactions, magazine subscriptions, phone numbers, real estate records, car registrations, fishing licenses... [These operations] are known as "data warehousing" or "datamining" and represent yet another example of how traditional notions of personal privacy have become obsolete. Data warehouses can assemble electronic dossiers that give marketers, insurers, and in some cases law enforcement, a stunningly clear look into your needs, lifestyle and spending habits.

SOME EXCERPTS FROM LETTERS TO THE EDITOR:
 (Comments in italics are mine)

If our UC's are now meant to be multi-cultural microcosms of California, then we would do no better than to throw the names of all the qualified candidates for admission into a jar and draw. But if it is to educate the best and brightest for the common good, then we are not demanding enough of either the UC college bound students or the state that is charged to educate them
 --Paul Cavallo

This issue reflects the fact that an increasing portion of the population is denied access to the market place. That opportunities for education are narrowing is but another facet of capitalism's march toward monopoly.

Your March 31 editorial notes that, Weapons Makers love NATO expansion because they can make money on the deal. You also stated "There are important reasons for NATO expansion that have nothing to do with corporate profits" That statement was not followed by any explanation. If the Press Democrat knows of any good reason for NATO expansion, you should let your readers also know. --Richard M. Bentley

Over forty former state department and military top echelon people have protested that this expansion of NATO in no way is in America's interests. Further it strengthens nationalistic and hostile elements in Russia. Here the bottom line of corporations overrules diplomatic wisdom.

We were amazed to read that Library Director Roger Pearson urged the board to deny the request to move the Sonoma County Library's cramped Forestville branch to El Molino High school. He warned that there could be hidden costs, including increased use of the library, more work for the librarian, and pressure to improve the 4,500 book collection. --George and Elaine Davis

Now libraries join health care, social security and some other resources once available to the ordinary citizen as being out of line with the bottom line. The bean counters now make all the final decisions.

INVOICES

Only a few decades past I remember I paid bills but once a month. Shortly after the first week of each month the bills would begin to arrive and request for their payment by the about the fifth of the following month. Business operated strictly on a monthly cycle, and both business and our lives marched to the same drummer. It was straight forward and simple to get into synchrony with the due dates of the invoices. One day each month could be set aside and regularity prevented overlooking any payment. All was in order, but that was then and this is now.

Some highly paid fiscal consultants looked over this efficient system and saw that with a few simple changes extra revenue could be squeezed from the structure. Instead of a monthly cycle, by cutting to a 25 day cycle the company would receive funds five days earlier and make more interest on the funds. This reduction in the length of the payment cycle immediately caught on and banks, utilities, merchandisers, all jumped on the wagon. But everyone had a different idea as to what the new cycle should be -- 25 days, 24 days,....15, days, etc. So began both increased profits and chaos. However making matters even more confused, different companies launched the new policy at different times. The result was that the orderly monthly cycle became more complicated than the Ptolmaic system of cycles within cycles and epicycles on epicycles. Bills arrived at all times of the month and were due at all times of the month. But the resulting confusion was not negative. The same highly paid fiscal consultants saw that the average customer could not keep track of when bills were due and frequently paid later than the allowed 25 to 15 day interval. Their solution was to institute late charges. If the check was not received by the due date a late charge of up to the equivalent of 84% annual interest was assessed. To follow this up the highly paid fiscal consultants came up with the idea of late mailing of the invoice reducing the number of days between the customers' receiving the bill and the due date. Profits from late charges increased. Most recently the highly paid fiscal consultants came up with the idea of locating the bill collection centers at remote places served by no major airlines, which would mean delay in reception of the payments and even more late charges. We suspect that by now the companies' additional profits from this chaos has almost been enough to pay off the highly paid fiscal consultants for their services.

I am addicted to conspiracy theories. I believe that everything is to be explained by a conspiracy. Even the Big Bang was the result of some cosmic conspiracy. It is my belief that those who wanted to destroy the capitalist system saw that the best way to do it was to replace its integrity and efficiency with unscrupulous devices to increase the bottom line. Who are these highly paid fiscal consultants? I'll tell you who they are. They are commies disguised in business suits who have infiltrated the business world and gained the confidence of top management. They are bent on the destruction of the capitalist system and know that through the operations they have suggested and implemented the system will self-destruct. There will be no need for pitchfork wielding customers manning barricades on Wall Street. The red flag will be raised by the highly paid fiscal consultants themselves.

December 10, 1998

INTRINSIC WORTH AND NET WORTH

We hardly ever see a new development in science and technology that doesn't come packaged with side effects. Quite frequently these side effects are undesirable, sometimes even dangerous. So it comes as a bit of a surprise when a spin-off from a scientific innovation has positive uses. I ran across a new drug the other day that has important implications for economics, not only in the profits the drug may reap, but that it can also make a contribution to basic economic theory.

A synthetic hormone called *somotropin* when given to teenagers has been found to be effective in increasing their adult height. (Science News April 25, 1998 p271). Those given somotropin measured 2.4 to 3.0 inches taller than those not given the hormone. The drawback is that somotropin is expensive. It figures out on the average that the cost is \$46,000 per inch.

Eureka! At long last we now have a formula for evaluating the intrinsic worth of a human being. If we calculate a human to be worth \$46,000 per inch of height, then a five foot person would be worth

$$5 \times 12 \times 46,000 = \$2,760,000$$

while a six foot person would be worth

$$6 \times 12 \times 46,000 = \$3,312,000$$

But we must now distinguish between net worth and intrinsic worth. The **net worth** of an individual is measured by the value of his possessions and portfolio, (after taxes and when properly depreciated). The **intrinsic worth** of an individual is measured by his height in inches times \$46,000. This fulfills the economists' dream of reducing the value of everything to dollars. Capitalism's use of the bottom line as the measure of everything can now be implemented in many novel ways.

Next let us apply what is known in physics as equipartition of energy, and certainly economically speaking, money is energy. Money (i.e. energy) must become equally distributed into the different states available, in this case into the states of net worth and intrinsic worth. We derive the equation:

$$\text{NET WORTH} = \text{INTRINSIC WORTH}$$

Of course in practice, for all but a negligible few, the net worth never increases in value sufficiently to equal the intrinsic worth. So in the real world the equation reads:

$$\text{NET WORTH} < \text{INTRINSIC WORTH}$$

That is to say your net worth should never exceed your height x \$46,000. You may reasonably accumulate up to that amount. Of course this favors the taller rather than the avaricious and aggressive, but there will always be inequalities.

One wonders how Bill Gates fits into this formula. At the present Bill is reportedly worth \$50 billion¹. To balance the equation Bill would have to be 1,086,965.5 inches tall. This is the equivalent of 905,797 ft or 171.55 miles. Now we know how tall Bill is, and most of the rest of us are under six feet.

Another thing we can do is to calculate what the present value of the human race is. If we assume there are six billion people on the planet and that their average height is such that the average person is worth \$3,000,000 then the total value of humanity comes out to be:

$$3,000,000 \times 6,000,000,000 = \$18,000,000,000,000,000$$

which in the vernacular is eighteen million billion dollars! That is eighteen thousand trillion or six thousand times the gross annual product.

We should pause here for a moment and look at the balance sheet. Are the profits we make in the manufacture and use of arms and munitions of mass destruction sufficient to balance the reduction in intrinsic assets they cause? I am afraid the bottom line says no. But we now have an understandable reason for avoiding nuclear war and even lesser forms of violence². We do not have to import those vague and moralistic arguments about human values. We now have something concrete: the bottom line.

FAA ups value of human life

The value of human life just went up. For years, the U.S. Department of Transportation has used a standard figure for the cost of the loss of human life — \$2.7 million per person. In a periodic update to adjust for inflation, the DOT has increased the figure to \$3 million.

The figure is one factor used by the Federal Aviation Administration when it makes safety rules. The FAA is required to do a cost-benefit analysis for every significant rule. Officials add up the costs of the safety fix and then add up the "benefits" — which include future accidents prevented. The benefit figure includes the number of lives predicted to be lost in these accidents multiplied by the official value of human life.

71-70-20

¹This amount was reported in May 1998, The amount in September 1998 appears to be around \$58 billion.

²Among other implications of intrinsic worth, say you kill someone in a robbery. The bottom line requires that your take be greater than or equal to the victim's height x \$46,000, otherwise it is a crime.

There is an old Chinese saying that goes:

*Give a man a fish you feed him one meal.
Teach a man to fish you feed him many meals.*

Capitalism looks at the obverse side of this wisdom, from the point of view of the giver rather than the receiver.

Giving a fish is what is done for the poorest sector of society, because giving a fish helps keep them in their present status, ignorant and non competitive, which in turn keeps inflation down and portfolios up. It pays off well.

Teaching how to fish is what is done for the middle sector of society, because it hooks them into the system. They must invest in rods, reels, flies, fly boxes, boats, boots, vests, nets, lures, and licenses. This keeps them busy paying the interest on their loans.

It pays off well.

74a
October 9, 1997

Caught this on the web news:

"Miscellany: Ralph Nader is launching a campaign against Microsoft, alleging "a strange type of monopolistic practice" that controls "content and innovation" rather than price. Sun chairman Scott McNealy and Silicon Valley attorney Gary Reback will speak at an anti-Microsoft conference organized by Nader."

In today's world even the nature of monopoly is changing. While historically we can say that there can be no such thing as monopoly of content and innovation, everybody is free to choose content and to innovate according to their talents and means. But that view is not perceptive of the situation created by the rapidity of technological change. Bill Gates has an overwhelming advantage since he early on realized how the rules of the game were changing. Resources no longer come from the grain fields and mines, available to the highest third party bidders, they now come from the in house know-how at hand. If you have a head start, you can move way in front of the competition, first, by increasing your in house know-how, and second, not having to share it until your product hits the market place. By then you will have developed much more in house know-how, and moved on increasing the gap between you and those behind. Thus the leader of the pack does monopolize content by the choice of his innovations, and after a point competitive innovators, if they are to make their innovations marketable, are forced to restrict their innovating to the path set by the leader. Thus both content and innovation become the monopoly of the leader. This is in large part the history of the PC and Microsoft.

In addition Gates has aggressively scanned the horizon for all the possible sectors that he can invade with his innovations. The result is that Gates is not only acquiring a monopoly of content and innovation, he is acquiring a monopoly of the future. Ralph Nader's concerns are valid for a deeper reason. A selection of a particular future also de-selects all alternative futures, (for quantum mechanical reasons). In other words Bill Gates is not only selecting the future, but prohibiting to us the possibility of other futures. Some think the magnitude of his wealth in today's unbalanced world is obscene, be that as it may, his control of the future is even more obscene. The power centers of history, Nineveh, Babylon, Rome,...London, Washington, have only had power over the present, not the future. However, as a by product of rapid technological change, we are seeing the emergence of a completely new species of power, and by the time we grasp its significance it may be too late to delimit it. We must be grateful for the perspicacity of Ralph Nader.

Changes in the ball park are forcing changes in the ball game.

For millennia ultimate power resided in the military. The past two centuries have seen military hegemony challenged by the legal sector. And today the lawyer has replaced the soldier as the wielder of power. But hold on, a new challenger has come on stage: the technician. i.e. the scientist, the engineer, the research team, the laboratory, and most importantly, the technological entrepreneur.

It has long been an aphorism that in the information age power goes to those who control the flow of information. A new addendum to this aphorism is that those who control technological innovation inevitably gain control over the flow of information.

Since technology changes faster than regulation, Redmond Washington has replaced Washington D.C. as the real center of power.

Robert H. Frank (Professor of Economics, Cornell) and Philip J. Cook (Professor of Public Policy, Duke) in their book "The Winner Take All Society" make the point that capitalism has passed the competitive jungle stage and has been taken over by a handful of "top players". They still weed out a few challengers, but their security of position resides in the public's awe of stars and their ignoring of also rans. So ultimately winner take all capitalism has its roots in mankind's need for Olympians even though there is no longer belief that there is a Mt.Olympus. {[Humanity would do better to go back to the gods. Celebrities are poor surrogates. But perhaps this is what the degeneration of successive ages is all about. The Golden Age was the age of the Gods, the Silver Age the age of the Hero, the Bronze Age the age of the Man of Achievement, the present age the age of the celebrity.]}

One further point the authors make is that even a very small difference of performance between the winner and the runner up results in a huge difference in the subsequent rewards, acclaim, job offers, commercial ops, etc. The winner gets it all, the also rans are ignored and forgotten. This result is a formal consequence of a mathematically well established model--Chaos Theory.

Reply by e-mail

Very interesting point you make. I've always felt this defeat when working in collectives such as Highland Hall or Macrobiotics when it came to issues of how the limited resources were spent. A variation on my playground days as a child when others didn't want to play my game. But it's true that in any competitive situation all the energy goes to the top dog's plan. That's quite different from cooperation where we all try to empower each other.

DSW

74d

December 3, 1997

Judith Lockwood,
Editor Wireless Week

Dear Editor,

Here are some "scraps" by Li Kiang that have a bearing on what is going on with the FCC and some top communication entrepreneurs. At the present time manipulating the FCC is still a useful practice, but as pockets get even deeper down the road it will no longer be necessary. It will be meaningless.

Robert H. Frank (Professor of Economics, Cornell) and Philip J. Cook (Professor of Public Policy, Duke) in their book "The Winner Take All Society" make the point that capitalism has passed the competitive jungle stage and has been taken over by a handful of "top players". They still weed out a few challengers, but their security of position resides in the public's awe of stars and their ignoring of also rans. So ultimately winner take all capitalism has its roots in mankind's need for Olympians even if they no longer believe in Mt.Olympus.

One last curious point they make is that even a very small difference of performance between the winner and runner up results in a huge difference in the consequences, the rewards, the jobs, the acclaim,... and this is a formal consequence of a mathematically well established model--Chaos Theory.

Have a nice day

Li Kiang
POBOX 1871
Sebastopol, CA
95473

or a very small advantage, exploited at the right moment can result in a tremendous advantage later.

Sent with 74a+b

SOME OBSERVATIONS CONCERNING PRESENT TIMES

ON SIGNIFICATION:

In modern times our problem has not been in conveying information. It has been in providing the original knowledge and in deciding what is good, bad, or purely fraudulent. That problem remains. So, I think, it will.

The problem will still be finding the relevant and sorting out the true from the false. Our problem, to repeat, is not a shortage of information or in its transfer. It is deciding what is useful and what is right.

~ John Kenneth Galbraith

From the Encyclopedia Britannica Book of the Year 1996 p10

ON UNEMPLOYMENT:

In the modern economy and polity inflation is more feared than unemployment, and a reserve army of the unemployed, to use an old Marxian phrase, is now seen as a protection against price increases.

Ibid p9

From article on English Literature on p227 of the same year book.

Despite a marketplace in turbulent transition, with more and more publishers' advances rising in amount and going to fewer and fewer writers and with large chain stores squeezing out venerable independent bookshops around the nation and these same chains seeming to narrow the range and depth of books available on their shelves, the quality of fiction in the U.S. in 1995 never seemed higher.

We note the same tendency in the stock market with larger and larger investment funds being controlled by fewer and fewer people taking the market from a ^{normal} statistical system to one governed by brownian motions. - AGW

1992cmp3.p51

disk: b:workdisk

July 2, 1992

There has and always will be a ruling class. It takes many different forms, chief and retainers, king and court, aristocracies, party elites, old boy networks, ... In order for the rulers to carry out their agendas, it has always been necessary that there be a social contract between the rulers and others:

Slaves did the work, in return they were fed
Soldiers fought, in return they were fed and equipped
Workers produced, in return they were paid wages.

But now something different has evolved. In the past production had to be not only for the wants of the rulers but for the needs of the slaves, warriors, and workers. The system was designed to produce for the total needs. But as mechanical slaves, warriors, and workers, replaced humans, the humans were less needed for production but were still needed as consumers to supply the market for what was being produced. In all of the earlier cases the slaves, soldiers, workers had given needed services in exchange for sustenance, but now the only service being performed by increasing numbers was to keep the market up. Was this a sufficient service to be given in exchange for their support? Was this really a needed service? Could we not cut back the production to what we rulers and those whose services were still required needed? [From now on we will replace the term rulers with the euphemism, society.] Why support people whose only role is to consume? Efficiency requires cut backs, the bottom line is we can no longer pay for unneeded services. *This has forced many down the economic ladder*

Thus ~~has~~ launched a negative spiral, even as the world's population increased, proportionally fewer people were needed to support society's agendas. What to do?

Candidate Solutions	Impact on Gaia
Adjust the population level down to the number required for agenda production.	reduced
<i>→ common sharing</i> Reduce the time each works, distributing the work hours	neutral
Produce additional things not really needed (e.g. weapons, yachts ...)	increased
Create new needs, pseudo agendas (advertizing) <i>Services</i>	increased
Distribute the present total production (welfare)	increased

The second alternative requires a solution to the problem of leisure time. With the continuing growth of technology, it is inevitable that the number of jobs will continue to decrease.

What is
New to
the
contract
Feb 1995

Rationale for
down SBP

The
rational
for keeping
the market
up was
unprofitable
but it
profit
is dropping
from the
agenda
we will
have when
it's described
on this page

Redundancy w efficiency

ECON

DENVER

WHAT IS BEHIND THE TRENDS?

Economists have established what they refer to as economic laws, such as supply and demand, winner take all, etc. At the root of these laws is the assumption of a hypothetical producer, distributor, consumer who represents a fixed norm for human behavior, whom they label, 'economic man'. Without this hypothetical character the laws of economics have neither basis nor validity. [It is similar to the so-called cosmological principle, that the laws of physics are the same throughout the universe as observed in terrestrial laboratories, without which cosmology would be impossible to practice.] But economic man is not only a hypothesis, it is a behavioral paradigm being continually inculcated into the thinking of real humans in order to make the laws of economics work. [Historically in the church we have what is similar to economic man, the paradigm that people are sheep, and must be treated like sheep. The hypothesis is fulfilled again by repetitive inculcation.] This reflects a critical difference between a natural and a social science. In a natural science we must accept the rules of the game as given; in a social science we have partial control of the rules, with emphasis on partial, which renders predictions far less accurate than in natural science. But have the economists copped out by taking 'economic man' as their foundation and not going more deeply into the vicissitudes of human behavior. But that would not be economics, that would be psychology, and that is not our department.

Currently the trends toward homogenization, elitism, and increased leverage at the top run counter to conventional economic laws. But if the psychological bases of economic man's behavior were to be further studied, the mystery might be cleared. Cook and Frank in their book, "Winner Take All", have described some of the economic consequences of the winner take all markets. They have also noted some of the economic viewpoints of people that lead to the establishment of such markets. But the psychological proclivities underlying the economic viewpoints and behavior require deeper study since the contradictions that are troublesome on an economic level are even more troubling on a psychological level. Elitism and homogenization are contradictory; how can people be pursuing both simultaneously?

We can justly state that some people are sheep all the time and all people are sheep some of the time. Sheep need a shepherd. They need to feel somebody is more powerful than they, and hopefully that the more powerful are beneficent and will care for them. Thus we have the need for gods, real or hypothetical, Olympians who are more powerful and who hopefully look with favor upon us. In an age stripped of the invisible and demanding the visible, the gods have been replaced by political, sports, and entertainment figures. The new olympians are human beings who for some reason or other have attained a higher status. We no longer canonize them as saints, we canonize them as celebrities. To support this need, there are others, still human beings, who like to fill the role of olympian, to play the deity, in one form or another. The contradiction is resolved in recognizing that some are pursuing the comfort of homogenization, while others are pursuing the leverage of elitism. ^{Sheep} Those who need an elite will settle for homogenization for themselves, ^{at the same time} ~~Those who are~~ the elite recognize the value of homogenization for control of the sheep.

KAFKA1.W52

DISK:

April 5, 1994

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.

AUTOMATE EMIGRATE EVAPORATE

*Automate, Emigrate, or Evaporate--America's choices in the global economy.
The World Future Society*

When labor costs go up you automate, emigrate or evaporate.

These choices are given as economic choices for businesses in the 90's. However, their validity and comprehensiveness extends far beyond economics and the present decade. These are actually the choices open to all species under the forces of evolution. In broader terms, the choices become: for automate, **emerge** become a new more complex organism with new attributes; for emigrate, **adapt** find a new niche in which your present attributes will permit you to survive; for evaporate, **become extinct**.

In the case of human societies, the traditional choices have been emigrate or evaporate. Find new grazing ground or die, go where the fish are or starve, move on to where the soil is not exhausted or perish. Gradually with the technological improvement of tools, weapons, and general know-how, automate became a viable alternative to emigrate. Indeed, had not automate become a significant alternative, Malthus' limit would long since have been reached on a global scale. Today, since emigrate is becoming increasingly less an option, there has arisen a cult of eternal salvation through automation. Forever "more for less through science and technology" (e.g. Buckminster Fuller). Perhaps these cultists are right and Malthus can be kept eternally ^{at Bay} away by technological innovation. But there are indications, such as the pollution back lash, that the total cost of automate has been ignored and the cultists are living with an illusion. With automate joining emigrate as obsolete options, must we conclude that only evaporate remains?

On reexamining the triad: Automate-Emigrate-Evaporate we find that a fourth alternative has been overlooked. This is **stagnate**. What a dirty word! It repels us more than evaporate-extinction. Grow or die is one of our deepest imperatives. To live in balance, to abandon the Principle of Plenitude, the aspirations of the cancer cell, is of utmost repugnance to us. Galapagos turtles have been around for ages, neither automating, emigrating, nor evaporating. So survival is possible if one is willing to substitute sustain for grow. But in our heart of hearts we know we will never go this route. Small may be beautiful, but turtles are not aesthetic.

On further reexamining the triad, we find that we may have given too narrow an interpretation to automate. If it is indeed but a special form of emergence, what are the more general forms that may be available to us. One of these is for automation-growth-emergence to take place in some dimension other than the economic. To live in balance and sustainability with the ecology and transform ourselves from economic consumers to cognitive consumers, appreciators and creators. To explore ourselves and see what we can become in cooperation with the world, to find what we can contribute to the world and abandon our drive to subdue it.

ECON
& TECH

cf. 1992comp3, p51 (2)

July 2, 1992

OUT OF THE LOOP

Economics is best described by a set of interacting cycles.

The loss of jobs in the effort to make corporations lean and efficient in accord with the commandments of the CPA's bible, is removing many from access to the market place. With the benefits of a free market economy being removed from increasing portions of the population demands for the products of that economy are being reduced. This is a positive feedback situation--a vicious circle. The steps in the this cycle go like this:

Cycle No. 1

- 1) Technology makes it possible to perform the same tasks with fewer workers.
- 2) Efficiency requires that jobs no longer needed be terminated and that the unrequired workers holding those jobs be let go.
- 3) Unemployed workers, with reduced purchasing power buy less reducing the needed level of economic production and output.
- 4) The resulting loss of demand lowers the level of overall economic activity. This leads to further trimming to stay efficient. Even fewer workers are needed.

→ concentrates wealth into fewer hands

Cycle No. 1 continues until a balance between consumption and production is again achieved. In the meantime a large portion of the population is no longer needed, not needed for production because of steps 1) and 2), and not needed for consumption because of step 3) and 4).

spin off → crime : more police

But the earth's population is increasing. This offsets the reduction of consumption which results from the above cycle. A second cycle is involved here:

Cycle No. 2

- 1) Population increases and demand for goods increases. This demand begins to outstrip the capabilities of production.
- 2) Technology comes to the rescue, with improved methods of production the increased demand can be met.

word malthus limit

and agriculture

Technological change has enabled capitalism to survive

Putting these two cycles in juxtaposition we see that growth of technology is beneficent when population is growing, and is destructive when population is static.

The present problems in the USA stem not just from the end of the cold war, but from the fact that the rate of growth of technology has been too rapid for our population growth.

However, as population increases other factors enter the picture-- the finiteness of the planet and such laws of nature as the second law of thermodynamics. These factors will soon require an end to growth economies. Other things being equal, this in turn will require a stabilization in the growth of technology. All of the above is predicated on the present equations relating jobs and the economy. We shall have to permit increasing participation in the consumption phase of the economy without increasing participation in the production phase. This does not mean if you don't work, you don't eat, it means our society will shift more and more to non-economic contributions--arts, education,...

→ sustain economy

Jobs to work

Services e.g. legal, → litigation

Non-Productive Roles
Create New "Needs" entertainment,

Industry more to create
~ Protection Fresh ability to exploit

WINNER TAKE ALL CAPITALISM

Who controls the supply can demand the price

The natural order does not operate on the profit motive, rather it is concerned with preserving balance and creating variety. There are exceptions, such as cancer cells and black holes, but in general that which endures in nature is that which is in balance with context. But balance does not preclude change, rather balance always seeks to restore itself, adapting to change. In human societies the best times are those where there is a mutuality of balance and change. Troubles begin when balances are thrown out of equilibrium by a sub-system seeking to take over and monopolize; or when a subsystem seeks to prevent change and inhibit variety.

There is an interesting exhibit in San Francisco's Exploratorium, showing the ecological interplay between plant and animal life. In a simplified ecological complex there is grain, mice, and eagles. The grain renews itself unless depleted below a certain critical level. The mice depend on the grain for food, and the eagles depend on the mice for food. The spectator can set the program to initial conditions of certain ratios between grain, mice, and eagles. Reproductive rates are calculated on the basis of numbers and food supply. Running the program from various initial conditions shows that, except in a narrow zone of balance, the scenario always leads to extinctions. Too many mice consume all the grain, or too many eagles kill off their food supply, etc. The law of supply and demand is fundamental to any ecology independent of prices being involved. In fact, an important difference between human *economies* and natural *ecologies* is the introduction of price by humans. And price, when predicated on profit, upsets balance, distorts the law of supply and demand, and becomes a shortcut to some form of extinction.

More complex is the concept of regulation¹, which is usually designed to prevent monopoly, or as in the case of certain distribution systems, to support monopoly. Whenever regulation obstructs the transitive law, and prevents the flow of supply-demand-equilibrium through the entire system, it also becomes a shortcut to some form of extinction.

We must conclude that economics 101 has too little to say about how the system really works. It omits the cancer cell component [read greed], overlooks the importance of total system balance, and the distortions that the economic *symbols* of price and money supply play in the functioning of the system. It ignores the psychological role of *confidence*, the momentum of the system. And this is to say nothing about whether the so-called free market is free. So long as sizable multitudes have no *access* to the market, it is a fiction that such a market is free.

The Twentieth Century saw the introduction, implementation, and failure of Marxist communism. It should not be assumed that the failure of Marxism validated capitalism. The best that could be concluded is that the flaws of capitalism are less than those of Marxism. But capitalism is also flawed. I feel it a safe prediction that the Twenty First Century will see the demise of capitalism in its present form and its replacement by some presently untried system. The context will prevail over the sub-system, it always does.

¹Another very complex factor that is not well understood is the role that technological innovation plays in the balances and changes in the economic system.

intellectual property to be controlled? The facts are, intellectual property cannot be both marketed and controlled. Intellectual property in the nature of a secret process can be controlled but not marketed. Intellectual property that is marketed cannot be controlled, even by licensing. It is becoming clear that traditional views of ownership do not work in the domain of non-material products. You cannot build a fence around and post intellectual property, although fees and patents attempt to do that, but with only limited success. The basics are: **ideas cannot be possessed like things**, information by its very nature must diffuse and inevitably be shared. Ownership is a concept that cannot be adapted to the information world into which we are moving. The electro-magnetic spectrum; plant, animal and human genomes; and the new commons, the internet, belong to all. Attempts to privatize and control them will ultimately fail.

Politicians are always hunting for new things to tax. CEOs are always looking for new ways to make a buck. Both are looking on the internet, the new commons, as a forest to be harvested or a vein of ore to be mined. But be-the-first-to-grab capitalism will not work in the information world. We must not be worried if someone steals the goose from the commons, gets information without paying for it, but we must be worried about the threats to steal the commons from the goose. It will be painful for a capitalistic society to wake up and see that societies in which information and intellectual material are freely shared, without charges or taxation, leap ahead of the profit driven bottom line societies. The 20th Century saw the triumph of free market systems over party controlled communism, the 21st Century will see the triumph of ^{the} free information commons over profit controlled capitalism.

The information age is going to force us into an entirely different world view. If, as has been shown, ownership is intimately associated with survival, then the survival of the largest collective, the zoosphere, the living planet, has the highest priority. The planet itself is the primary commons. Then in order of size and extensiveness of role are the commons of subgroups: ecological complexes, local ecologies, humanity, human societies, on down finally to corporations and individuals. While this list is not in the order of the power possessed, it is in the order of the ultimate survivability of all.

OWNERSHIP

So fundamental that it is invisible is the concept of *ownership*. This concept is not restricted to humans but is possessed by countless other living species. Wolves mark off their turf with their urine, ants and bees stake out territories, plants demand their rights to access of sunlight and soil. Ownership of some context appears to be a basic of survival. Each species demands control over certain aspects of its context in order to survive. And here we might define ownership of a context as a matter of control over, (or at least rights to), that context. But there is an additional ingredient in ownership beyond control, and that is responsibility for maintenance and upkeep of whatever is owned. If survival is the motivation for ownership, then it is apodictic, since survival depends on the condition of the context, that maintenance of the context becomes a responsibility of ownership.

Ownership then is a matter of both control and responsibility. Humans have learned the advantages of shared ownership, sharing rights and access to a context, along with shared responsibilities of maintenance. While this describes the nature of ownership, it says nothing about who becomes owner of what, nor about what can or cannot be owned. And these are the questions that require rethinking. Native Americans, especially plains tribes, found the concept of ownership of land incomprehensible. Until the industrial revolution, the ownership of humans by humans was a tradition in most cultures. [It was not morality that put an end to slavery, it was the steam engine and subsequent developments in the use of energy.] These examples of specifics that cannot or should not be owned have not been finally settled, but the more pressing question is the perennial question, who owns the "commons", that which must be shared? Indeed, who owns the earth, the ultimate commons that we must ^{all} share?

The problem of ownership has taken on novel aspects with advances in technology. Who owns the electromagnetic spectrum? Is it part of the commons? Who owns the human genome? Is it part of the commons? What can be patented and by whom? While what is invented can be patented, is it right to allow what is discovered to be patented? What should go into the commons and what should be owned by individuals or corporations? These questions are before the courts and the legislatures but do either possess the criteria needed for decision making in this area? In strict analysis, authority does not rest with the courts or legislative bodies. Authority resides in the criteria. And at present these criteria derive in part from the capitalist system's definitions of a free market. In part from the traditions of ownership by creation, invention, or discovery. In part from the traditions of ownership by seizure and inheritance. In part from Biblical and other religious injunctions. It is here, on the level of the criteria, that our rethinking of ownership must begin.

Today's particular challenge to traditional ownership lies in the concept of "intellectual property". Can the concept of property in its traditional sense be extrapolated to the non-material? In what sense is intellectual property owned? If ownership means control, how is

ECON

CONFIDENCE

The election of 2000, with its close splits in both the popular and electoral votes, left the final winner without a shadow of a mandate. And without a mandate momentum is lost, and with no momentum, confidence evaporates. A mandate is essential if a new administration is to have sufficient initial momentum to generate confidence in its program. It might also be said that the closeness of the vote, the coin standing on edge so to speak, spoke to an earlier erosion of confidence in both parties. People had cast their votes against a party and its candidates rather than for a party and its candidates. But whatever the causes, the psyche of the nation has reached a low point in confidence and it may prove difficult to start the engine again.

Confidence is to an economic system what momentum is to a physical system. So long as there is momentum, the economy is subject to guidance, analogous to a ship under way responding to the tiller. But when dead in the water the position of the tiller has no effect. Mr Greenspan had mastered piloting the economy using adroit adjustments of the prime rate tiller, which worked well when the ship was under way, but now that confidence is diminished, manipulating the tiller receives no response. Nor can the tiller get the ship under way again. The present problem is not so much "coming together", as is being emphasized by the new administration, as it is in rebuilding confidence. And a "turning back the clock" agenda will only leave the ship dead in the water.

But in politics, there must always be someone else to blame. The spin doctors have been busy, with considerable success, in placing the blame on environmentalists and others who oppose unmitigated greed. Everything from the energy problem to airline delays is being blamed on environmentalists. They are the ones who have opposed new power plants and new runways. [Dismissing the NIMBY prejudices of the public at large].

But this is not so. There is another factor, having far more clout than do any environmentalists, that has played a key role in the infrastructure lagging behind current needs. This is the reluctance of corporations to pay for the costs or support the taxes for updating. **Short term bottom line operates against long term investment.** Take a look at some facts: Over 75% of the companies comprising the Fortune 500 in 1955 are gone, and 49% of the 1979 list are now gone. Why? Most businesses do not prepare for the future, keep abreast new technologies nor evolve to meet altered societal needs. The short term is built into capitalism and into a government bought and paid for by special interests. The economy vs ecology controversy is really a dispute between short range and long range thinking and about rates of change.

To obscure the major causes of our problems environmentalists and consumers are now the ones targeted to blame. Certainly conserving resources is not to be disputed, turn off the unnecessary lights. But the public's demand for clean air and water is not the cause of the breakdowns in energy supply and transportation. Behind the scenes is a consortium of CEOs and their bought bureaucrats. There will be no restoration of confidence so long as the public is deluged with the smoke and mirrors of spin. People can be manipulated, but not all the people all the time, as has been well said..

**THE BIG BROTHER
SPIN MANUAL**

SPIN: THE BASICS

TWO DOZEN FUNDAMENTAL TECHNIQUES

1. ISOLATION

First of all access to information must be controlled. This is done by limiting the number of information channels and filtering what they transmit. This is facilitated by having ownership of channels reside in a minimum number of hands or better yet being completely under government control. Filtering is done by narrowing contexts. For example, narrowing the context of time by restricting the focus to the immediate past and immediate future, excluding historical perspectives and long range views. But it is most important to control what is on the **menu** of options. Again this is done by narrowing contexts, but is also achieved by speed. Swift action on a selected option automatically eliminates other options. With sufficient isolation alternatives can be suppressed, and the conviction inculcated that only one course of action is available. The intrinsic properties of television have facilitated the speedy imposition of many of these filters. Isolation is achieved when there is but one source of news or when all news sources are reporting the same news from the same viewpoint.

2. REPETITION

A proposition will be perceived as true if it is repeated over and over. Acceptance of a proposition can be strengthened by its repetition coming from many (apparently different) sources and levels. The old adage, "Whatever you hear three times is true", works. (There is a side effect here, however. The manipulator may fall victim to his own spin. In repeating his story often enough, he too will begin to believe it is true.) An ancient Persian adage says that a statement may contain no truth but its constant repetition leads to its being perceived as true. Which is to say: **That which is repeated sufficiently often is believed to be true and if repeated both often and regularly becomes perceived as Absolute Truth.** Repetition has long been applied by spin masters to support propositions that cannot sustain a critical examination. . Successful repetition occurs when one view is printed every day on page one, and alternative views only once at the bottom of page eight, or not at all.

3. REVERSING

A piece of metal bent back and forth many times heats up, develops cracks, then breaks from fatigue. Similarly the human psyche when subjected to repeated reversed inputs, tension and relaxation, hope and despair, pleasure and pain, kindness and cruelty, positive forecasts and negative forecasts, certainty and uncertainty, peace and war, success and failure,...., becomes frustrated, exhausted, and disoriented. It can then easily be made to do the bidding of the spin master. A particularly effective sub-variety of reversal is asserting and backing off. An extreme condition is first proposed or enforced, and is later followed by a modified form. The first price is overwhelming, but then a small discount renders it acceptable. The modification becomes acceptable because something worse is remembered. Iteration of this process can lead to the acceptance of situations that are otherwise inadmissible.

→ SPIN02

SOME BASICS OF BRAINWASHING

Brainwashing is the art of mass manipulation without bayonets and individual manipulation without physical torture. Whether to sell a used car or a quick war, to win a convert or an election, brainwashing techniques have been developed and proved effective by salesmen and dictators, by TV evangelists and campaign chairmen. Their efficacy depends on several human psychological proclivities, such as: people are more comfortable with gullibility than with skepticism, with conformity than with egregiousness, and with the status quo than with change. Most people will tend to hide their mistakes, not admit that they have been deceived, and deny even to themselves that they have been duped. The efficacy of brainwashing techniques derives also from the fact that most people have very short memories, know no history, and tend to believe the last thing they have been told. But most of all the efficacy of brainwashing techniques depends on the fact that people are unaware of their existence and it is inconceivable to them that such techniques would ever be used to manipulate them.

SOME FUNDAMENTAL PRINCIPLES

1. ISOLATION

Access to information must be controlled. This can be done by limiting the number of input channels and filtering what they transmit. It can be done by manipulating time through narrowing the focus to the immediate past and immediate future, excluding any broad historical and long range views. It can be done by restricting options to those alternatives suggested by the manipulator. In isolation choice can be suppressed, alternatives eliminated, and the conviction inculcated that only one course of action is viable. Isolation in effect occurs when there is but one source of news or when all news sources are reporting the same news from the same viewpoint.

2. REPETITION

A proposition will be perceived as true if it is repeated over and over. Acceptance of a proposition can be strengthened by its repetition coming from many (apparently different) sources and levels. The old adage, "Whatever you hear three times is true", really works. (There is a side effect here, however. The manipulator may fall victim to his own propaganda. In repeating his story often enough, he too will begin to believe it is true.) An ancient Persian adage says that a statement may contain no truth but its constant repetition leads to its being perceived as true. Which is to say: **That which is repeated sufficiently often is believed to be true and if repeated both often and regularly becomes Truth.** This adage has long been applied by manipulating agents to support propositions that cannot sustain critical examination. This is also the basis for what we call natural law. Successful repetition occurs when one view is broadcast and printed every day and alternative views only once or not at all.

Seeing in print ⇒ truth
Multiple Sources ⇒ truth

Control of time:
Interruptions

24/7

Do not let people have time
for depth
keep them at a superficial level

3. OSCILLATION AND SWITCHING

trust + deceit

A piece of metal bent back and forth time and again, heats up, develops cracks, then breaks from fatigue. Similarly the human psyche when subjected to oscillations, the switching between tension and relaxation, hope and despair, pleasure and pain, kindness and cruelty, positive forecasts and negative forecasts, certainty and uncertainty,,, becomes frustrated, exhausted, and disoriented. It can then easily be made to do almost any bidding. [All examples of departure and return] A special variety of switching is asserting and backing off. An extreme condition is first proposed or enforced, later followed by a modified form. The modification becomes acceptable because something worse is remembered. Iteration of this process can make initially unacceptable situations into currency.

FROG BOILING

4. INTERRUPTION AND DISTRACTION

C

There is considerable persuasive power in timed interruptions and diversions. A piece of news coming as an interruption is more readily believed than one arriving by routine channels or at scheduled times. A sudden order is automatically obeyed. An unexpected accusation is spontaneously defended, while a deliberate one may be ignored. Interruption disorients and disoriented people are pliable. Whenever the media focus on a 'dangerous' topic a diversion is introduced to render it more acceptable.

5. DYSFUNCTIONAL BONDING AND LABELING

PAVLOV

This is the Madison Avenue style of bonding, the creation of automatic associations between the product and some innate desire, or to mother and apple pie. In the Gulf War a bonding between the war policy and the troops was created. People identified with their countrymen in the service; supporting the troops dysbonded people to supporting the policy. When war is dysbonded to national pride it can produce drug like highs. Whatever is bonded to the flag or to God, whatever can be given a moral cloak, can be served unquestionably and fanatically. A special sub-category of dysbonding is labeling, which is usually presented in a negative context. Certain terms are given unsavory or odious connotations, then these terms are used as labels for whatever person, cause or product one wishes to put down. The term Nazi, for example, has been used by politicians to label opponents with whom they disagree. Conservatives over time succeeded in crafted the 'liberal' into a denegrative appellation.

6. DIVERSION, DISTRACTION, AND PHONY ISSUES

AND STRAW MEN

Framing the Issue

Tell people what is important and unimportant. They rarely can decide this for themselves. Delimit the items available on the menu and focus on those events and aspects of events that can best hide your real agenda, keep people distracted from what is really going on. e.g. focus on whether or not Bush was in Paris at a particular meeting, not on whether or not he was an agent in delaying the release of the hostages until the election of Reagan. Do not give a single propaganda line. Present two arguable alternatives, both of which are in essence the same. Dissipate energy by directing the argument to irrelevant issues. For example, Lockheed vs. Northrup to build the fighter plane for the 21st century, not whether such a plane should be built.

Way the log

*Simplification +
Distraction*

introduce urgency

7. TAKE THE OFFENSIVE AND ATTACK CHARACTER

Every person has something they feel guilty about or some mistake they have made, some place where they are vulnerable. Find what these are, go after them, blow them into major items and dysbond them with the issues at stake. Focus on the gaps in their armor, it will dissipate their resolve. Above all persist. Most people will soon drop out from exhaustion and frustration. Persistence alone can win when all else fails.

8. CLOAK WITH AUTHORITY AND SECRECY

Emphasize the expertise on your side, bring in big names for support. Above all spray the mist that we know things you don't know and we have access to classified information that cannot be revealed.

9. SEALING

After an event tell people what happened and instruct them in how to think about the event. Tolstoy pointed out that after a great battle no one knew what had happened. This was the moment of opportunity for the influencer. Move in and write history according to how you want it interpreted. The purpose of the innumerable victory celebrations after the Gulf War was to assure how people were to think about it. .

- ✓ 10. TIMING, BE FIRST, Introduce urgency, ^{out} waiting, test patience
- ✓ 11. THE BIG LIE,
- ✓ 12. ITERATED REFERENCING, BURBIDGING DENIALS
- ✓ 13. OBFUSCATION, USE JARGON, DOUBLE SPEAK,
- ✓ 14. DEMOLISH SYMBOLS, SHAPING of SYMBOLS, PARADES, PASSING IN REVIEW
- ✓ 15. MULTI-LEVEL INPUTS

✓ 16. SHOCK AND FROG BOILING

✓ 17. RIDICULE

✓ 18. OVERLOAD, KEEP PEOPLE BUSY ^{24/7}

✓ 19. RUMOR ^{Create idea of inevitability}

20. WEDGE ISSUES AND THE CROSS DIALECTIC

✓ 21. STATISTICS

✓ 22. INVEST WHERE YOU HAVE ALREADY INVESTED

✓ 23. Assertive Be First

✓ 24. Agents Provocateur

✓ 25. LEAKS and Partial Disclosure

13 Euphemisms:

"Alternate Life Style"
"Choice"

shape of Boxes, Willy. Willy time for paying bills

Frog Boiling

26. Polling

27. Empowering and Depowering

Counter Measures:

Cross Dialectic

manipulating agents to support propositions that cannot sustain critical examination. .
Successful repetition occurs when one view is broadcast and printed every day and alternative views only once or not at all.

3. REVERSING

A piece of metal bent back and forth time and again, heats up, develops cracks, then breaks from fatigue. Similarly the human psyche when subjected to repeated reversals, switching between tension and relaxation, hope and despair, pleasure and pain, kindness and cruelty, positive forecasts and negative forecasts, certainty and uncertainty, peace and war, success and failure,..., becomes frustrated, exhausted, and disoriented. It can then easily be made to do almost any bidding. [All examples of departure and return]

A special variety of switching is asserting and backing off. An extreme condition is first proposed or enforced, later followed by a modified form. The modification becomes acceptable because something worse is remembered. Iteration of this process can lead to the acceptance of situations that are otherwise inadmissible.

4. INTERRUPTION

Here they
"We interrupt this program, to alert you to...."
+ thinking has been denied
There is considerable persuasive power in planned interruptions and diversions. A piece of news coming as an interruption is more readily believed than one arriving by routine channels or at scheduled times. *with a shout* A sudden order is automatically obeyed. A shouted accusation is temporarily accepted. Interruption disorients and disoriented people are *more* very pliable. Whenever the media introduce a topic by interruption, disorientation is created.

5. DYSBONDING

1) always connects
DYSCONNECTING
Same new found intuition, SW - what can I get you
Some coffee - at an optimal moment is
This is a Madison Avenue specialty; the creation of automatic associations between a product or policy and an innate feeling or relation. *of people or war* In the Gulf War, the government's policies was dysbonded to the troops who were fighting the war. *the support* People identified with their relatives, friends and countrymen who were in the service; and this support for the troops was dysbonded to the policy, so that if you questioned the policy, you are not supporting the troops. *and from this* When war is dysbonded to national pride it can produce drug like highs. Whatever is bonded to the flag or to God, whatever can be given a moral cloak [just war], can be served unquestionably and fanatically. *In fact no individual equals we are doing Gods will* The power of a jihad or crusade derives from dysbonding war with a sense of righteousness.

6. LABELING

People think in terms of labels
Prepare a list of disparaging terms, nouns and adjectives, then attach them to opposing parties and views. Labeling may involve two dysbondings. First associate a name or term with undesirable, objectionable, evil, then use this term to label persons, parties or viewpoints with which you disagree. Conservative commentators over time have crafted 'liberal' into a denegrative appellation and apply it to those with whom they disagree. And those who disagree with environmentalists have succeeded in making the term synonymous with being fuzzy headed and impractical. But terms which over time have acquired unsavory or odious connotations may be directly dysbonded with whatever person, cause or policy you wish to put down. The term wimps, for example, is frequently used by hawks to label their opponents. Finally, a shortcut can

be used, such as bluntly labeling the opposition evil, (but this hardly qualifies as spin.).

7. **WAG THE DOG**

DIVERSIONS AND STRAW MEN

Do not give a single propaganda line. Present two arguable alternatives, both of which are in essence the same. Dissipate energy by directing the argument to irrelevant issues. For example, Lockheed vs. Northrup to build the fighter plane for the 21st century, not whether such a plane should be built.

8. **AD HOMINEM**

blaming

TAKE THE OFFENSIVE AND ATTACK CHARACTER

Every person has something they feel guilty about or some mistake they have made, some place where they are vulnerable. Find what these are, go after them, blow them into major items and dysbond them with the issues at stake. Focus on the gaps in their armor, it dissipates their resolve. Above all persist. After repeated personal attacks, most people will soon drop out from exhaustion and frustration. Persistence wins.

9. **TWO CLOAKS**

AUTHORITY AND SECRECY

Emphasize the expertise that is on your side. Be authoritative. Bring in big names for support. Above all spray the mist that we know things you don't know and we have access to classified information that cannot be revealed.

10. **SIGNIFICATION**

SET PRIORITIES

Take control of the priority list. Tell people [including the media] what is important. They want to be told because they cannot decide for themselves. Take charge of the menu and what is allowed on the table. Keep your agenda at the top of the list with emphatic repetition and relegate competing items to obscurity by totally ignoring them. Keep the public's focus on those events and aspects of events that promote your agenda. This can also be useful to distract from what you wish to conceal or keep secret. [cf # 7.]

11. **TIMING**

BE FIRST AND LAST

The power of the first formulation you hear is overwhelming. Later versions rarely can displace the first version.

12. **SEALING**

After an event, such as a war, it is important to tell people what happened and instruct them in how to think and feel about it. Tolstoy pointed out that after a great battle no one who had participated knew exactly what happened. A few days later someone put together and circulated a story, and that became what happened, even in the minds of the participants. The transitions at the endings of events are moments of opportunity for spin masters to shape history according to how they want it to be interpreted. For example, after 9/11 we were told by

repetition which interpretation of what had happened was the correct one.
["History is what I write it to be." -Stalin]

- 13. THE BIG LIE
 - a) get credit
 - b) place blame
- 14. ITERATED REFERENCING, BURBIDGING *credit*
- 15. OBFUSCATION, USE JARGON, NEWSPEAK, *LANGUAGE FLOW*
- 16. DEMOLISH SYMBOLS
- 17. MULTI-LEVEL INPUTS *3- times*
- 18. SHOCK AND FROG BOILING *w*
- 19. RIDICULE *blame*
- 20. OVERLOAD, KEEP PEOPLE BUSY
- 21. RUMORS AND LEAKS *cf interruption*
- 22. WEDGE ISSUES AND THE CROSS DIALECTICS
- 23. STATISTICS
- 24. INVEST WHERE YOU HAVE ALREADY INVESTED *get an investment*
- 25. DOUBLETHINK
- 26. VEHEMENCE
- 27. RESOLVE
- 28. SPIN VS SCIENCE YES/NO VS SUCCESSIVE APPROXIMATIONS

FRAMING

Control time 24/7
no depth
jump from inputs
then on TV
maintain subtlety
zoom level
big picture
hop around

} ACTION & RESULTS

Seeing in Print => Truth
on TV => "

Playing on people's trust

BRAINWASHING: MISCELLANEOUS NOTES

1. There is immunizing power in getting together and talking things over. (counter-isolation) (the Turkish process?). This is the 'sealing' process--deciding what really happened (cf the Tolstoy operation). We must choose between doing the sealing ourselves or delegating the process to the professional signifiers of the media.

2. To prevent people from doing their own significating, sealing, and drawing their own conclusions, keep them isolated from one another, keep them so busy, diverted, distracted, and interrupted that they cannot digest what happened. Then repeatedly tell them your version of what happened.

3. A form of isolation is to keep people so busy that they have no time for reflection. What are the tricks to keep you from asking the critical questions? *enter/learned The internet threatens the process*
Ask diverting questions

4. Some aspects of **doublespeak**: (taken from a TV program)

- Euphemisms and redefinitions *also creation of labels and assignments or value to them*
eg Exxon's definition of 'clean'
A politicians definition of 'wrong doing' *eg. liberal*
- Jargon
- Gobbledygook
- Inflated Verbiage

5. Some notes from a TV program KQED, 08/17/91 c. noon John ?

"If you understand the family, you can manipulate it."

"If you have never developed (or been allowed to develop) your own judgements, your own decisions, your own 'reality', then you become addicted to having it supplied (or inflicted) by some authority." {[The alarming feature of the Gulf War was the manifestation of this kind of addiction by a large percentage of the American people.]}

"If you have been constantly criticised, you have no personality."

"If anyone in the family (or system) is dysfunctional, then the entire family (or system) is dysfunctional.

{[Can we identify the dysfunctional elements in the USA that are making the whole country dysfunctional?]}

Education, Television, ...

6. American affection for the 'tall tale', the Paul Bunyon stories, ~~the~~ Texas bragging, etc. and prior, European fantasizing about the attributes of an unknown land, all have fogged the line between fiction and fact. TV has carried this to the stratosphere.

7. J. G. Bennett's three human illusions:

- There exists an 'I' {we contain many I's, but we also identify with groups ... species.]}
- We can be conscious of _____ at any time.
- We can initiate, we can act.

Publish the dissenting view once, bottom page 8
Repeat the party line daily

8. Galatians 4:8,9 (for quotes)
8. Howbeit then, when ye knew not God, ye did service unto them which by nature are no Gods.
9. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?
cf. Doris Lessing on knowing but denying
(Galatians 4 also contains Arab-Israeli justifications)
9. From CDROM QUOTES (for quotes)
To spread suspicion, promote scandal, and to create an unfavorable impression, it is not necessary that certain things be true, but only that they have been said.
William Hazlitt
10. (for quotes)
Don't worry, the public will have forgotten in a few weeks and by election time will come running.
Hubert Humphrey (Chicago, 1968)
11. The attention span of the public (& media) is but a few days.
12. Historical example of the diversion of an issue: the statement "High-tech lynching" used by Clarence Thomas at his hearing. (supplied by one of Bush's aids).
13. Manipulator's defensive tactic: Stonewalling
"I'm not going to say any more about it" -- George Bush
14. Points made by Richard Janopaul 11/28/91
• Angry people identify with anger and hence with anyone who expresses anger, even with those who cause their anger.
• Oppressed people identify with oppression (perhaps in a fantasy of revenge) and hence paradoxically identify with their oppressors.
PREDICTIONS:
The bully boys (KKK, Brown Shirts, whatever) when their frustration reaches a certain temperature are going after designated scapegoats: Liberals?, Latins?, Lawyers?, Feminists?.
Tune in on Rush Limbaugh, Station 680 AM
15. Beyond Brainwashing:
To destroy a culture or a minority
• Destroy the leaders and role models
• Destroy the symbols
What you believe in is inferior, second rate or lower
• Go after the belief system (eg case of the Native Americans)
16. Modes of Deflection: (cf also stonewalling)
• We know all about that
• The president has information you don't have
• It's in good hands
• Statistics

17. Many people have a need for visible Olympians. These Olympians or heros are usually high achievers in sports, politics, arts, science, etc. However, they are usually endowed with other 'godlike' attributes. Achievement or excellence in any field gets translated into general superiority and expertise in everything. When a hero betrays the projected general attributes, he is demoted by some, but maintained in Olympian status by others. (case of Magic Johnson) One group ignores the attributes (values) the other ignores the achievement. The common psychological ground of these two groups has led to the compromise phenomenon of 'celebrity', a notion that satisfies the need for hero without either attribute or achievement. [for psychology of the manipulated]

18. Two views: *a loop*

A) The chief is great, therefore he should live in a palace. An Olympian must always project superiority, clothes, dwelling, video clips.

B) The chief must be great because he lives in a palace. Both views feel the divine right and the king are inseparable.

But both views are thrown into confusion by a chief who has implicit greatness but refuses to live in a palace. eg Jesus, Guatama, Cincinatus, ... The chief that espouses humility. eg Buddha's last injunction given to Ananda, Jesus washing the feet of his disciples. (Note, both of these were last acts. Perhaps revelation of full dedication to humility must be reserved until the end in order not to alienate those given to the outward).

In this case there is a demand placed on the beholder to recognize greatness detached from the visible. This separates the beholders into a group that can transcend the visible and a group that must denounce the chief ("Give us a sign"). A rejection of the palace, leads the second group into competition with the teacher. He is no better than us. (cf. the satisfaction of the elders at the crucifixion)

However, sometimes the second group is led into following by the device of imposing a palace on the dead chief. eg the allegation of performance of miracles. (To this day the Catholic Church will not canonize a saint, saint though he/she be, unless endowed with the palace of performance of miracles.)

{[The Gnostic Christians say Jesus came as a guide, the Council Christians maintain Jesus is a savior. A guide, paradoxically, does not acquire a following, a savior does.]}

19. The manipulation of identity. How to get people to identify with x, y, z, and change overnight. eg attitudes toward the USSR after the defeat of the Third Reich.

20. In America we have two political parties. These basically reflect two psychological types: The denyers (Republicans) and the Blamers (Democrats) Denyers: There is no darkness, if it darkens, throw a party, a circus, a war. Attack the bearer of bad news. If you don't like it go back where you came from; I don't want to hear any more about it.

Blamers: Curse the darkness; "They", a conspiracy, Big guys, foreigners, Jews, ...

21. The Gullibles and the Skepticals

We are all gullible for what we want to hear and skeptical of what we don't want to hear. The Denyers are gullible for good news and skeptical of bad news; the Blamers are gullible for bad news and skeptical of good news. This is really the dichotomy of 'haves' and 'have nots'.

THE SPIN HALL OF FAME

Socrates (470-399 B.C.E.)	The Royal Lie
Aristotle (384-322 B.C.E.)	Gullibility vs. Skepticism
Cyril of Alexandra (346-444)	Vehemence
Umar ibn-a-Khattab (581-644)	Censorship <i>NO THE ALTERNATIVES</i>
Abbot	
Machiavelli, Nicola (1469-1527)	"The Prince"
Barnum, P.T. (1810-1891)	"Succor born every minute"
Pavlov, I. P. (1849-1936)	Conditioned Reflex
Bernays	Public Relations
Lenin, Vladimir (1870-1924)	Terror
Stalin, Joseph (1879-1953)	Suppression of alternatives
Mao Tse-tung (1893-	Isolation
Hitler, Adolph (1889-1945)	The Big Lie
Goebbles, Joseph Paul (1897-1945)	Repetitive reversals
Orwell, George	"1984" Double Speak
Nixon, Richard	Stonewalling
Atwater, Lee	
Casey	
Sunumu	
Rove, Karl	Momentum
Wolfowitz	

THE BIG BROTHER SPIN MANUAL

DEDICATED TO TEZCATLIPOCA¹, THE SMOKING MIRROR
NAHUATL GOD OF DECEPTION

INTRODUCTION

What is spin?

Spin is the art of controlling populations without the use of physical force. It includes techniques developed by commercial advertizing, public relations, and the treatment of mental disease. Spin techniques have been further developed, put into practice, and proved effective by dictators to sell wars, by TV evangelists to win converts, and by campaign chairmen to win elections. Although spin makes frequent use of disinformation, its primary tools lie in the manipulation of the inherent psychological proclivities common to all humans. Their efficacy depends on such psychological propensities as: most are more comfortable with gullibility than with skepticism, with conformity than with egregiousness, and with the status quo than with change. The efficacy of spin techniques derives also from the fact that most people have very short memories, know little history, and tend to believe what is repeatedly said.

4 ways to Control
Force - sticks
Carrots
SPIN
FEAR → Conformity

Spin is to be distinguished from propaganda in that it persuades without explicit advocacy. Whereas propaganda peddles particular viewpoints, spin frames issues. It frames by using smoke to obscure adversarial contexts, and mirrors to display affirming details. In fact, the essence of spin is to distract public attention onto some relatively immaterial issue diverting the view from items important to the spin master's agenda. This keeps unwanted alternatives off the table and even succeeds in getting people to support policies that are against their own interests.

But most of all the efficacy of spin depends on the fact that people are unaware of the power of its techniques and it is inconceivable to them that such techniques could ever be used to manipulate them. While Spin cannot convince people it is not being used, it can disguise itself with highly visible self parodies, such as "wag the dog" that serve to obscure the level on which it really operates. As the best prison is the one you do not know you are in, the best spin is the spin which no one believes exists.

However, spin is not only used to manipulate the citizenry, its mission frequently is to distract the media; and in today's political scene oftentimes to confuse and victimize other branches of the government. But the ultimate victims of spin are the spin masters themselves. They are destroyed by the miscalculations they make when they begin to believe their own spin.

¹ Tezcatlipoca is to Quetzalcoatl, what Ahriman is to Ahura Mazda, what Satan is to God.

SPIN HANDBOOK

INTRODUCTION

Human societies have historically been organized and controlled by combinations of rules and laws, backed by force and fear, and by beliefs and traditions, supported by authority and elites. Laws, just and unjust, are part and parcel of every social order with various punishments and penalties associated with their enforcement. Also beliefs, true and false, are part and parcel of social orders with inculcation and proclamation reiterating them. In modern societies control by force and tradition has gradually lost favor to control by belief and fear. It is this latter combination that has evolved into the manipulation of society that is called "spin".

Spin goes back as far as the "Royal Lie" in Athens that proclaimed the divine origins of social stratification, the division of society into a privileged minority or nobility and the servile masses or hoi poloi. While royal lies still exist in modern societies, their authentication by divine decree has been replaced by ^{the} manipulation of human psychological proclivities. In the 20th century the scientific bases of

*At the deepest level spin is about controlling identity
brainwashing.*

And identity is in great part the totality of what we identify with.

With me

family

place

group - party

religion

race

nationality

*and identity with a group
is linked to the values and
policies of that group*

THE GOALS OF SPIN *the WHAT*

Spin is for creating, inventing, or discovering methods to reinforce, affirm Beliefs, Attitudes, Perceptions, World views, Persons, Icons or to weaken, disable, terminate, or destroy them.

THE MANAGERS OF SPIN *WHO**Invest*

- 1) We ourselves
- 2) Parents
- 3) Spin Masters, managers of political spin
- 4) Spin Doctors, managers of cultural spin [Religion, Science, Philosophy, History, ...]

*Agendas***INTRODUCTION**

Throughout history authority has employed four channels of control to enforce and ensure the stability and status quo of the social order; the relative emphasis given to each channel depending largely on the form of government.

1. LAWS--Rules, taboos
2. STICKS--Physical force, bayonets
3. CARROTS--Privileges, awards *bribe*
4. BELIEFS--Religions, myths *Royal Lie*

5, Fear → conformity homogenization

Whereas laws, just and unjust, specifying punishments and privileges, are part and parcel of every social order, in a democracy where bayonets and special elites are viewed with disfavor or alarm, the preferred mode of control is manipulation of thought processes and the contents of belief systems. Since channel number 4 is the most invisible and subtle it can be the most effective mode of control, for the most secure prison of all is the one you do not know you are in.

The role of a belief system in maintaining societal stability has long been recognized. In Plato's Republic (Book III

THE THREE LEVELS

The understanding of mass manipulations may be made more apparent by considering its three system levels of operation:

Level A: The mission of the manipulator. *Agenda usually power*

The results that the manipulator is trying to achieve through his

devices. For example, the mission of Hamas is to destroy the Israeli-Palestinian peace process. And though violence is used, the success of their mission depends on psychological factors.

Level B: The devices used. *religion*

In the case of Hamas suicide bombers are used to create an atmosphere of distrust of Palestinians, and their dedication to the peace process. Killing Israelis is not an end, it is a means.

Level C: Why it works.

Hamas gets the results it wants because of the Israeli mind set on 'eye for eye' vengeance. Their method would not work with Gandhi. *They are not our teachers*

HISTORY

Control of human societies has traditionally been effected through a combination of privilege and physical force. Rulers maintained dominance over society by dividing the social order into a privileged and favored minority, a nobility, whose privileges effected their support of the order; and into a residue hoi poloi who were to be kept in line with force supplied by the nobility. Or obversely, an elite minority preserved their privileges through exercising force over the hoi poloi and selecting from their own number rulers who would act in accord with their common interests. However, when the democratic form of social organization was established, as in Greek city states, the cohesiveness of society could no longer be maintained in this manner. In order to secure and maintain social order it became necessary to invent and employ psychological devices consistent with the concept of freedoms that are implicit in the idea of democracy. Which is to say, in an autocracy or oligarchy stability is maintainable, without inconsistency, through physical force alone; but in a democracy, consistency requires that physical force be augmented by belief systems and mind sets crafted to be supportive of the stability of the existing order.

Socrates was keenly aware of this need in democratic Athens.

*The feminine eve Pandora
| change comes from below
Sophia*

*Gilbert
Arce*

*The fates control deeds but not beliefs
You may do what you please, but the outcome will always be the same*

Democracy:

Sticks at a minimum

Carrot contained, but an elite takes over

∴ beliefs and identity → #1

FOR SPIN
COGITANS

FRAMEPOW.WPD

MAY 9, 2001

THE POWER OF THE FRAME

Across the valley from where I live is a solitary peak that rises above the horizon of low lying hills. When this peak is viewed through an opening in the branches of nearby trees, framed so to speak, it appears very large and dominates the field of view. When viewed a few feet away from a spot with no intervening trees, it shrinks in size and returns to its proper proportions with respect to its surroundings. [This effect is sometimes noted with the moon, and is called the "Moon Illusion"]. This phenomenon is not a matter of optical focusing but rather a matter of informational filtering. I introduce this as a metaphor for the effect of **framing** on the relationship of what is framed to its ^{FW}containing context. *in which it resides*

Politicians are continually concerned with issues, and are especially involved with what they call "framing the issue": How to gain advantage by shaping or bending an issue in order to fix it in a particular way in the mind of the public. [This has the inevitable consequence that they quickly fall victims to their own manipulations, believing in the validity of that which they intentionally molded.]. Some examples:

Spin

"What is it"

THE ISSUE OF THE ISSUE " X

What manipulators of opinion have well known since the days of meister spin doktor Paul Josef Goebbels is **seize the issue**. In Washington today we are not seeing, like in a banana republic, two groups of guerillas shooting it out to grab power. Rather what we are seeing is two groups struggling to take or hold power by controlling what the issue is to be. In a media-democracy power lies in the **selection and definition** of issues. Spin doctors know that if the issue is properly selected whichever side wins ^{will} ~~can be relegated to secondary importance~~ ^{win for them}. Real winning is success in directing or diverting the public's attention to the issue of your choice. The real prize is to have your issue dominate the headlines, evening news, and talk shows. Why? Because the public's attention and energy are not attracted to a point of view but to the drama of a contest and conflict. Keeping the public divided over secondary or pseudo issues, letting them argue over which are the good guys and the bad guys, paves the road for hidden agendas.

Control of the priority list

In the current case we are being told by some that the issue is privacy, by others that it is sexual morality, by others it is truthfulness vs. perjury, by still others it is abuse of power, etc, etc. The outcome, whether Clinton stays or goes, will be determined by which issue becomes the dominant one. On privacy, he stays. On sexual morality, he stays. On truthfulness, he is likely to go. On abuse of power, likely to stay. But are any of these the vital issues. These are all Clinton centered issues. If we change the focus from the man to the country, the issues change. What does his staying or going have to do with the efficacy of government, considering both domestic and foreign effectiveness? What does his staying or leaving have to do with the electoral process, shall we overturn elections by the special prosecutor process? How will his staying or leaving affect our present divisiveness? Which will heal our wounds, which will enable us to really get on with business? And what message do we send to the future if he stays or if he goes? How is his staying or leaving going to affect the office of President? Is the future going to read his example as the fighter holding fast, persisting against stacked up odds, or as the ego centered adolescent that could never make any personal sacrifices? And for each of us, which outcome will make us more cynical, more tolerant of sleaze, more acceptable of "anything goes"?

But the present case is out of control. The spin doctors have lost their hold. The public is not divided over an issue but

"FRAMING THE ISSUE"

ie. PACKAGING

is a powerful tool of manipulation

are divided on what the issue is to be. At this point either the spin doctors will package the issues so as to reduce them to a single issue, or we shall encounter a "cross dialectic", which results in the fragmentation of traditional entities.

Packaging is the art of creating artificial associations, A goes with G and B goes with R. Whether such associations possess any logic or not, the public buys them because packaging simplifies choice. Packaging is the foundation of the advertizing industry as well as the primary tool in the spin doctor's tool box. But there is also inverse packaging, the creation of artificial issues, A is adverse to b etc.

As for cross dialectic: Assuming the two traditional entities are the Democrats and Republicans, either the issues will be packaged into a Democrat vs. Republican issue or the parties will fragment resulting in new alliances and entities. Historically, the cross dialectic effected the end of Papal exclusiveness and the inauguration of the reformation. It was also the cause of the dissolution of the Soviet Union. Unless a packaging solution is found, we can anticipate a major modification in the government of the United States.

9-11 was the packaging

Returning to the personal level, we can accept Clinton's repentance, forgive him, love him, and hope for metanoia. But we must also remember that this is a country as was once said, of the people, by the people, and for the people, not of, by, and for any one man.

Issues are hierarchical
Levels

Some other formulation
Focus on the sim not the context
Example
the Man - the Presidency
the Country

The Spin Doctor's toolkit
Context
Extent of Present + Future Damage
ession of moral, political, world assets

Other items:
 Keep politics important, though it has become effect for solution
 Lawyers and their definitions of truth, rules, value
 Force people into a don't care attitude
 Create Mantras to be repeated: "No credible evidence for impeachment"
 Nothing new

*Politicians call this "framing the issue" **

ON AUTHORITY

Authority is a mental construct. It is a concept that the Chief, the Pope, the Academy,... will be the source of the criteria for my decision making. In this authority is projected. We project authority then place ourselves under it. But projections may be given and they may also be withdrawn. Power is intimately associated with authority. Direct power limits my options for action. The indirect power of authority limits my options through placing mental limits on my option space.

Authority works because each of us as a helpless child had to place ourselves under the authority of our parents to survive. The process becomes habitual. Further the confusion created by a large option space leads us to seek constraints. At times it is a relief to have some one tell us what to do, what not to do. All choice and decision is difficult, correct choice and decision demands maturity.

Authority supports itself by threats to resort to direct power. You will either limit your option space or we will do it for you. However, once the projection of authority is withdrawn, the power behind it quickly erodes. No power can sustain itself for long once its authority has been lost. The first step in revolution and rebellion is the withdrawal of authority. Preceding this is usually loss of respect. i.e. respect is usually the first aspect of authority to be lost.

Trust + authority

Authority should belong to every individual, as with sovereignty according to Thomas Jefferson.

The most powerful authority operating in the world is the authority of the past. This includes established institutions, traditions, customs, and habits. We live in a past oriented society. We hold that the past is this best guide to the future, but this idea is breaking down in our times.

KAFKA1.W52

DISK:

April 5, 1994

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. *Our society is not only unworkable, it is uncorrectable.*

NEGATIVE FEEDBACK HAS BECOME POSITIVE

- \$ 96.15/hour for Clinton
\$ 475 /hour for his lawyer, Robert Bennett
- \$ 21,000 for lion cub
\$ 9,000 for children of the lion's victim
- Protests over caning a graffiti type
No problem with Capital Punishment
- Discarding the month. Billing cycles all different
16 days, 23 days, ...
- With Information Superhighway, filtering has shifted
From source to receiver.
*Too the filtering to the receiver
work if we overwhelm
him with data*

SPIN NOTES TO BE ORGANIZED

Reluctance of the victim to admit having been duped or manipulated, is one of the strong weapons of the spin master.

To mitigate the aftermaths of a war, delimit it by emphasizing that certain consequences of the war must not be associated with the war. Control all associations, both consequences and causes.

“The aftermath of the war is not to be associated with the war.” –David Gergen
link severance

Techniques for denying [12]

Issue a firm denial once then never again refer to the issue. If it resurfaces, say

“That matter has been disposed of.”

Deny some part or phase, ignore the whole. “I was not in Paris”

The part lie is strictly speaking not a lie

“But were you in on the Contra arrangements?”

“I will say no more about this”

“That is not worth commenting on”

“There has been no wrong doing”

“No one would ever do a thing like that”

First deny, try “That is not so”, then if that doesn't work, “OK, it is so, but unimportant”

Refocus or reframe the issue, eg terrorism into Saddam may have weapons into regime change,..

The Big Lie

Inevitability

The specialty of Dr. Paul Joseph Goebels

It is easier to get people to believe something totally outrageous than something that is just unusual. It is easier to sell a massive weapon system than a few guns.

Taking Credit and Fastening Blame

HUXLEY OR Humboldt's quote First, then, finally

I thought of it long ago

The Burbidge footnote technique. Refer to a reference, not to the original

From Richard Jaunopaul 91/11/28

- Those who are angry identify with one who expresses anger
- The repressed identify with the repressor
- Frustrated people go after the designated scapegoats, eg Jews, Environmentalists, Latinos *A rules*

Downgrading

Label adverse propositions, rumors, your own facts

Discredit character, eg the U.N. inspectors have been into porn.

The first headline or release carries the greatest impact. Therefore if in trouble, and it appears someone is on the trail and hot, make a pre-emptory release giving a slanted partial story and whatever comes out later will not receive the emphasis and can be discounted as rumor [10]

Depending on the pro or con, see that the first release is on page one at the top, or on page 8 section 2 at the bottom.

Bush and Co. are in trouble, the Iran-Hostage thing has resurfaced 3 times now. And it is beginning to be believed. The defense: a partial disclosure.

TIMING [25]

October surprises. Eg Nixon false release, before election, repudiated afterwards
Keep people so 9-5, 24/7 busy that they have no time to reflect
(Even the "New Age Thinkers" got so busy giving lectures and seminars writing articles and books they had no time to think)
Cf Newton in the country, Jesus in the wilderness

"To spread suspicion, promote scandal, and to create an unfavorable impression, it is not necessary that certain things be true, but only that they have been said."

-William Hazlitt

When lying, vehemence gives momentum to belief
"Let me make this perfectly clear....."

When in a debate:

Denial

Character assassination

Inject false, irrelevant decoy issues, straw men

HISTORY

THE SPIN HALL OF FAME

P.T. Barnum gullibility

Joseph Paul Goebels (1897-1945) Big lie and oscillation

V.I. Lenin Terror *Fear*

Mao Isolation

Bush pere Distractions

Bush fils Resolve, Vehemence, *Wag the Dog*

Nixon Timing

Hitler Image

Stalin Secrecy

Casey Dirty Tricks

Sunumu Sealing Giving thanks for the war

Socrates Royal Lie

Lee Atwater Dysbonding Willie Horton as Dukakis running mate

Karl Rove Straw men

PAVLOV Dysbonding

Aristotle re gullibility

Poindexter Fear, Revolt

Orwell don't Speak

THE FRAME GAME

Framing is not the same as honest debate. Formulation vs Framing

Framing is blocking out contexts. Selecting which contexts to obscure, reduction to an us/them

The initial battle is over framing the issue

Framing is to be such that the issue framed is inconsequential We win either way

It is to direct the focus of media attention and energy

Make it entertaining dramatic controversy is drama

Use truth as you would seasoning sprinkle a little into the mix

oscillate between orthodoxy and heresy

Repetition (quote from Press Democrat)

One tool in propaganda is to keep repeating something often enough that the ill-informed ultimately assume it to be true. The goal is to disseminate the misinformation through as many channels as possible, thereby increasing its effect.

SPIN IS BASICALLY A MATTER OF LINK EMPHASIS, LINK DENIAL, LINK IGNORING, AND LINK FABRICATING. It tries to do link severing People do not see connections

History of Spin

Socrates Royal Lie

Aristotle Skepticism and gullibility

Shakespeare Anthony's speech at Caesar's funeral

MISCELLANEOUS

SPINOUTL ✓

BRNWASHO.WP6
March 17, 1996

DISK:THOTCONTROL

January 24, 1992

OUTLINE: BRAINWASH

I. HISTORY OF PERSUASION

- A. SOCRATES *The Royal Lie*
- B USA
 - 1. ADVERTISING
 - 2. BARNUM
 - 3. THE IMAGE
 - 4. P.R.
 - 5. POLITICS: CAMPAIGNS AND AGENDAS
- C USSR *PAVLOV*
 - 6. AGITPROP
 - 7. THE SOCIETY OF FEAR
- D THE THIRD REICH
 - 8. GOEBELS
- E CHINA
- F TERRORISM

~~BUMPER STICKERS~~

II. THE MISSIONS OF THE MANIPULATORS

- A. SOCIETAL OR DOMESTIC COHESION
- B. PRESERVING THE STATUS QUO
- C. ACQUIRING OFFICE OR DOMESTIC POWER
- D. ACQUIRING CREDIT
- E. TRANSFERRING BLAME
- F. MAKING A SALE
- G. PROMOTING WARFARE
- H. PSYCHOLOGICAL WARFARE
- I. CONDITIONING FOR PLIABILITY AND COMPLIANCE
- J. CONTROL OF THE RECORD

III. THE TECHNIQUES AND DEVICES WHAT WORKS

- A. ISOLATION
- B. REPETITION
- C. OSCILLATION AND SWITCHING
 - backing off *{small kindnesses}*
- D. INTERRUPTION
- E. DYSBONDING AND LABELING
- F. DIVERSION, DISTRACTION AND STRAW MEN
 - set the menu, pose the issues
- G. OBFUSCATION, SIMPLIFICATION AND DISTORTION
 - jargon and double speak
- H. AUTHORITY AND SECRECY, PULLING RANK
 - leaks and partial disclosures
- I. CHARACTER ASSASSINATION
 - ridicule *ad hominem*
- J. SEALING
 - to the victor belong the spoils

K REDUCTION TO 0/1, BLACK/WHITE, US/THEM

- K. TIMING *24/7*
overloads keep people busy, out wait, short memory
introduce urgency, manipulate time spans
- L. DENYING NO ONE WOULD DO THAT
only once
- M. ASSERTIVENESS BE FIRST
stone walling
- N. THE BIG LIE
rumor
- O. COVERING THE TRAIL DIFFUSING RESPONSIBILITY
committees, 'burbridgeing'
- P. SHOCK AND FROG BOILING
- Q. MULTI-SOURCE AND MULTI-LEVEL INPUTS
- R. INVEST WHERE YOU HAVE ALREADY INVESTED
cf. status quo
- S. AGENTS PROVOCATEUR
dirty tricks
- T. USES OF STATISTICS
- U. MANIPULATION OF SYMBOLS, WORLD VIEWS AND BELIEF SYSTEMS
parades
- V. WEDGE ISSUES AND THE CROSS DIALECTIC
- IV. *W. scapegoats* WHY IT WORKS *X Suggestion Hypnosis*
and what works on whom
 - A. PEOPLE PREFER GULLIBILITY TO SKEPTICISM
 - B. PREFER CONFORMITY TO EGREGIOUSNESS
 - C. PREFER STATUS QUO TO CHANGE
prefer compliance to disagreements
prefer stability to uncertainty
 - D. DENIAL OF HAVING BEEN DUPED, DECEIVED, TAKEN IN
 - E. SHORT MEMORIES
 - F. KNOW LITTLE HISTORY
 - G. BELIEVE LAST THING SAID
 - H. DISBELIEVE BRAINWASHING EXISTS
 - I. NEED FOR OLYMPIANS, CELEBRITIES AND HEROES *Authority, shepherds*
 - J. CROSS IDENTIFICATIONS
poor identify with rich
repressed identify with repressor *Middle class: Wealthy OK*
angry identify with one who expresses anger *Undeserving poor not OK*
frustrated people go after designated scapegoats
- V. THE ROLE OF HARDWARE
 - A. TELEVISION, MOVIES, PRINTING PRESS, INTERNET
- VI. THE PSYCHOLOGY OF THE MANIPULATORS
 - B. AROGANCE
 - C. CHARISMA (eg FULLER)
 - D. PIPE LINE TO GOD
- VII. THE PSYCHOLOGY AND NEEDS OF THE MANIPULATED
 - A. AUTO DYSFUNCTIONALISM

VIII. COUNTER MEASURES TO BRAINWASHING

- A. KNOW THE TECHNIQUES — *and believe they are being used*
- B. BE SKEPTICAL
- C. ASK THE SHERLOCK HOLMES QUESTIONS
- D. ZOOM
- E. VERBAL SELF DEFENSE
- F. 12 ^{step} POINT PROGRAMS
- G. TURKISH TECHNIQUES
- H. BE KNOWLEDGEABLE
- I. BECOME INNER DIRECTED *Bumper stickers*

IX. THE BRAINWASHING HALL OF FAME

- A. SOCRATES *Royal Lie*
- B. TORQUEMADA, *Tomas de*
- C. P.T. BARNUM
- D. PAVLOV, *Ivan Petrovich*
- E. PAUL JOSEPH GOEBELS
- F. LEE ATWATER

X. QUOTATIONS & Aphorisms
Karl Rove

XI. FILES AND REFERENCES

** Candidate Titles*

- Big Brother's Spin Manual*
- * Zen and the Art of SPIN*
- * IN spin Cookbook* *SPIN KOTUS*
- How to Cook intelligence*
- * The Spin Doctor's Manual*

OUTLINE: BRAINWASH

I. HISTORY

A. USA

- 1. ADVERTISING
- 2. BARNUM
- 3. THE IMAGE
- 4. P.R.
- 5. POLITICS: CAMPAIGNS AND AGENDAS

related subjects
 Dysfunctionalism
 Psychological Warfare
 Genocide

B. USSR PAVLOV

- 1. AGITPROP
- 2. THE SOCIETY OF FEAR

C. THE THIRD REICH

- 1. GOEBELS

History
 Socrates: Royal Lie
 Barnum

D. CHINA

KOREAN WAR

II. THE TECHNIQUES THEMSELVES

A. SOFTWARE

B. THE ROLE OF HARDWARE

- 1. TV, Fax Machines,

im airplane
 Printing Press - Trotsky
 by born the press

C. THE ROLE OF TIME AND TIMING

1^o thing you hear

Quality v

III. THE PSYCHOLOGY AND MORALITY OF THE MANIPULATORS

A. AROGANCE

Role of Perks

B. CHARISMA (eg FULLER)

C. INTENTIONAL DYSFUNCTIONALISM

Healthy
 Incubation w
 brainwashed

IV. THE PSYCHOLOGY AND NEEDS OF THE MANIPULATED

A. AUTO DYSFUNCTIONALISM

V. COUNTER BRAINWASHING

A. VERBAL SELF DEFENSE

B. 12 POINT PROGRAMS

C. TURKISH TECHNIQUES

D. TIME AS SHIELD

History:
 Victor Spoils

VI. REFERENCES AND FILES

PSYCHOLOGICAL WARFARE
 PROPAGANDA

VII. QUOTATIONS

VIII. THE GREAT COMMON ILLUSIONS

Given us by our Worldviews, our religions

The Sherlock Holmes's
 Questions Here

Who profits?

What Motivates?

e.g. We don't want
 responsibility

Entification Illusions

Localization Illusions (e.g. Mind)

Awareness & Consciousness Illusions (be awake) (Buddha)

Continuity/diverateness illusions (Modern Science)

Initiative illusions (Bennett)

Reality & causality illusions (Plato)

The history illusions

IV { LEVEL A: THE MANIPULATOR'S MISSION
 Level B: What is done
 Level C: why it works

OUR LEADERS IN GOVERNMENT, SCIENCE AND TECHNOLOGY

The Bush Administration is making very clear to many what a handful have perceived for centuries: Rulers, kings, emperors, dictators, presidents, groups at the top, historically have been the primary cause and reason for war. This is because their will to power, their egos, become insatiable. Having arrived at the position of head of state where does ambition lead next? Beyond the borders. The ego cannot stop. It has acquired momentum and must continue on. And where does it go? For the immortality of a name inscribed in history, that is, to conquest and war.

Bush's demand for a regime change, ridding Iraq of Saddam, the source of evil, is telling it like it is. However, pointing out that another ruler is a dangerous egoist is an unusual bit of honesty on the part of a head of state (perhaps just a verbalized projection). But it is not only about Saddam, but potentially about any head of state, any who become obsessed with power. The founding fathers, those who wrote our constitution, were aware of this mental disease that frequently afflicts those who rise to positions of power. They sought to mitigate it by requiring that the decision to go to war be not entrusted to the one, the president, or to the few, the cabinet, but to the most numerous group that participates in heading the government, the congress. [One wonders if even larger groups should have the responsibility for deciding to go to war.]

But why do people, the ones who always bear the suffering and losses, go along with those who call for war? The ambition vectors of a population at large are pointed in far too many diverse directions for the people to organize for war on their own. Only a small group with similar ambition vectors can effect an **oriented vector force**. And if this group is in charge of a government they can readily publicize their vector force. Hence, the answer may be that a vector force attracts other vectors, adding to its own strength. So it is only necessary to create a vector force of a certain critical mass in order to launch a self-organizing momentum to war.

In addition to those with political power, there is another group who seek power and frequently go mad with power. This group consists of those scientists and engineers whose god is technology. They create new technologies with neither consciousness nor conscience as to whether their creations enhance or jeopardize human well being and survival. Their ego trip may be based in Ozbekian's Law, "To see if we can do it". But in effect what they do is to release from the bottle technological genii that have wills and lives of their own, creations that overrule their creators and operate completely independent of human values and considerations. It is very difficult to understand how well educated and brilliant persons can design chemical, biological, and radiation devices for the sole purpose of killing other humans. And it is only well educated and brilliant persons who can do this.

When Winston Churchill heard of the success of the first atomic explosion near Alamogordo, New Mexico in 1945, he said "They have given a box of matches to small children." The science-political team, together with the gods they worship, is humanity's real enemy.

Copy of Scrap
54
54

IMAGE01.P51

DISK: SIGNIFICATION

April 16, 1991

IMAGE: THE AMERICAN WAY

See also #17, #34

Americans have been so well conditioned to make their evaluations and decisions on the basis of appearances that they buy snake oil (read Gulf War, for example) if the salesman is nattily dressed, uses the right cliches, the cost is well disguised, and the product is morally packaged.

2002 - ^{meg lauer} packaged in paramoria

With everything now being a movie set, how can one peer behind the image and see the substance? (That no one really wants to do this is one of the reasons it all works so well.) Individual shadows on the wall of Plato's cave are illusions but even knowledge that they are illusory is of little help in ascertaining the individual objects that are casting the shadows. To grasp the nature of the shadow casters, one must abandon detailed examination of each shadow and look at the overall patterns in the shadows. Ask the 'Sherlock Holmes' questions: Who benefits? What motivates?...

Image has replaced reality everywhere. Our statistics are image statistics, our accounting systems give image profits and image costs. Our histories are image histories. Nowhere are we exposed to the real costs or war, the real figures of unemployment, the hidden profits, the secret deals.

The Soviets, the Nazis, and the Maoists, have all made significant contributions to the techniques of brainwashing and the art of population manipulation. The great American contribution to manipulation is the Image. This goes back in our history to P.T. Barnum, with further developments by Madison Avenue, Hollywood and TV. There are few imports in the Image approach to manipulation, the methodology is mostly home grown. It is the American way of manipulation.

Its application to politics was certainly recognized by Abraham Lincoln, who said, "You can fool some of the people all of the time and all of the people some of the time, but you cannot fool all of the people all of the time." If we were to update Lincoln in the light of Atwater, Bush, and Casey (the ABC ~~of~~ manipulators), we would have to recognize their great discovery is that the few you cannot fool all the time can be rendered impotent by thoroughly ignoring them.

and the timing of when you fool all the people

Mass manipulation has come a long way from the crude days of bayonets, although this technique is still practiced by those like Hussain who are too inept to apply the modern techniques. Agent provocateurs acting violently against property and police during peace marches can discredit the entire protest. And the art of denial has reached exquisite heights, "This matter is too absurd to comment on", "There has been no wrong doing (in our book)", etc.

Revolution was stolen by Lenin, Trotsky & Stalin

This has all been tremendously successful. A democracy has been stolen but the Image that the democracy is in tact and doing well has been preserved. The manipulators know the truth of the adage, "The best prison is the one you do not know that you are in".

Hurdling looked Presidential

We are in an ontological crisis.

MORE BASICS OF BRAINWASHING

THE FIVE PERCENT SOLUTION

The Korean War revealed the 5% phenomenon in brainwashing. It was found by the Chinese that only 5% of the American prisoners of war possessed initiative and had to be kept in high security compounds. The remaining 95% of the American prisoners were truly sheep. They were easily brainwashed and could easily be convinced that shearing without recompense is the law of the universe and that there exist inevitable and inescapable punishments for non-conformists.

This was found not to be true in the case of the Turkish prisoners. If the 5% with initiative were removed, another 5% with initiative would emerge. The Turks always had an iterated 5%. *"Although they sometimes lacked leaders of excellence, the Ottomans displayed a resilience and capability for renewal that sustained their empire into the 20th century"*. —The European Emergence, Time-Life 1500-1600.

Counter Brainwashing

THE IMPORTANCE OF BOTH SKEPTICISM AND FAITH

There can be no change of heart or mind, ^{no metamorphosis} no true revolution until there is the conviction that the king, pope, ^{the world's one} ... is illegitimate. Once doubt has been cast, then the mind can become unshackled and the projection of authority dissolved. The dissolution of authority is an essential precursor for the assault on power.

We must always be skeptical of what is and always have faith in what can be.

- COUNTER BRAINWASHING
1. BE SKEPTICAL
 2. KNOW THE TECHNIQUES (DORIS LESSING)
 3. ASK THE SHERLOCK HOLMES QUESTIONS
 4. ZOOM Follow the money
 5. Crasso Dialectic
Wedges and counter wedges

The most successful coup
is the one no one ^{knows} took place

Liberating ideas
The euphoria of the "first 3 minutes"
when all is potential
The first 10 days of OKT95P

THE ROYAL LIE

In the Republic, Book III pp340b-341a, after first introducing the ruling or guardian class, Socrates proposes a "royal lie" to make the existence of higher classes more palatable to the lower classes.

Socrates asks,

How may we devise one of those needful falsehoods of which we lately spoke--just one royal lie which may deceive the rulers, if that be possible, and at any rate the rest of the city?

Socrates answers his own question:

Citizens, we shall say to them in our tale, you are brothers, yet God has framed you differently. Some of you have the power of command, and in the composition of these he has mingled gold, wherefore also they have the greatest honour; others he has made of silver, to be auxiliaries; others again who are to be husbandmen and craftsmen he has composed of brass and iron; and the species will generally be preserved in the children. But as all are of the same original stock, a golden parent will sometimes have a silver son, or a silver parent a golden son . . . If the son of a golden or silver parent has an admixture of brass and iron, then nature orders a transposition of ranks, and the eye of the ruler must not be pitiful towards the child because he has to descend in the scale and become a husbandman or artisan, just as there may be sons of artisans who having an admixture of gold or silver in them are raised to honour, and become guardians or auxiliaries.

And the reason for this strict attention to the quality of the offspring is that

an oracle says that when a man of brass or iron guards the State, it will be destroyed.

Neither Socrates nor his hearers have much confidence that this royal lie will be believed. But they appear to find nothing morally wrong in trying to fool the people with it.

AMERICA'S ROYAL LIES

We easily perceive the royal lies of others but even feel offended over the idea that America also has a royal lie. We despised the Third Reich's royal lies of 'the master race' and the idea of the thousand year reich. We see oppression and injustice in the Hindu royal lie that ones status in society is frozen in concrete and the result of karma from earlier lifetimes.

Recalling that the function of the royal lie is to justify class distinctions and anesthetize the people into accepting existing social stratifications, we see that Socrates royal lie did allow vertical movement both up and down. In this it is partially palatable to modern Americans. But in the Declaration of Independence we went further. The statement that 'all men are created equal and are endowed by their creator with certain inalienable rights' seems to be an absolute refutation of all royal lies. In America there was to be no royal lie.

But the 'all men are created equal' statement, while certainly antithetical to all royal lies is itself an apodictic lie. And it is counter productive to base a political premise on a provable lie. Knowing this statement to be but rhetorical hyperbole, it was ignored. Ignored in the case of blacks, ignored in the case of women, ignored wherever expedient. For example, in 1893, Supreme Court Justice David J. Brewer, addressing the New York State Bar Association, said:

It is the unvarying law that the wealth of the community will be in the hands of the few. The great majority of men are unwilling to endure that long self-denial and saving which makes accumulations possible and hence it always has been, and until human nature is remodeled always will be true, that the wealth of a nation is in the hands of a few, while the many subsist upon the proceeds of their daily toil.

Thus Jefferson's premise is bypassed and America's royal lie revealed: If you are poor it is because you are lazy, sinful, or defective; while if you are rich it is because you have earned it, because you are virtuous, or because you are intrinsically superior. But this is only half of the American royal lie.

In the period after the civil war, a minister, Russell Conwell lectured to thousands of audiences:

I say that you ought to get rich, it is your duty to get rich. The men who get rich may be the most honest men you find in the community. Let me say clearly, 98 out of 100 of the rich men in America are honest. That is why they are rich. That is why they are trusted with money.

I sympathize with the poor, but the number of the poor who are to be sympathized with is very small. To sympathize with a man whom God has punished for his sins is to do wrong. Let us remember there is not a poor

person in the united States who was not made poor by his
own shortcomings. [Zinn p255,256]

The second half of the American lie is the Horatio Alger story in its many forms. In America anyone can get rich. When asked what he felt to be the essence of freedom, President Reagan said, "That someone can get rich". When real possibilities diminish, we institute lotteries to fuel the royal lie. In America anyone can get rich. This serves well to preserve the structure of the status quo. Lady Margaret Thatcher said more Britons must be given a vested interest in the system because this tends to stabilize it. But in the royal lie, the vested interest is not in the system, but only in blue sky probabilities of getting into the system. But this seems to suffice to get people to vote with the rich against their own interests. *possibility*

A second royal lie, circulating primarily among the affluent class is that of America's manifest destiny. Brother to the idea of the white man's burden and cousin to the idea of the master race.

FILE?

Loebspin

Think back to the war. Arrogant men of power will always deny that those who challenge them are affecting their actions. But when Bush dismissed the massive protests as no more consequential than a poll-manipulated focus group, it was a calculated attempt to make people feel powerless. Then the attack began, presented by America's TV networks as a mix of Fourth of July spectacle and Super Bowl cheerleading. Unless we tuned to the BBC, we rarely saw the human carnage, just endless glorification of U.S. technical might. When Iraqis resisted, against all odds, our reporters dismissed them as "fanatics." They accepted without question the transformation of British and American troops into "coalition forces," as if the whole world stood by our side, like a child with an army of imaginary friends. We were told again and again that America fought only for freedom and that even to question would betray our brave young soldiers. As a friend said, "I feel all I can do is watch

file whw²:

WARPS.P51

DISK:HISTORY

April 6, 1991

POSTSCRIPT TO THE ^{first}GULF WAR

This weekend we are to celebrate the victory in the Gulf War. To honor our troops and praise our weapons technology. This is very important to do, for it is the act of 'sealing' the war, the act of setting the record for the future, not in the history books, but in our psyches. It is sealing how we are to think and feel about the war, how we are to remember it. While some historians may disagree with the official version and write books giving other points of view, that will not matter because what is written in the collective psyche can never be contravened by an historian. It is in this sense that Joseph Stalin was absolutely right when he said, "History is what I write it to be".

It is also very important to seal ^{I write it in your memory} the war at this time. This is so the war can be dissociated from its causes and consequences and treated in our psyches as an independent salutary event. If the war could not be surgically removed in our psyches from the manipulations leading up to it and from its tragic consequences for millions of people, then we could never celebrate it and that would be bad for future wars. This was bungled and allowed to take place during and after the Vietnam War and this created difficulties for our policy makers.

So let us celebrate our illusions lest they be eroded and reveal us to ourselves. Though we believe in separation of church and state, we must recognize that both have assumed the responsibility for making us feel good and right about ourselves the way we are. Since this is a continuing necessity, neither will ever be successful according to the definition that "Success is when you have worked yourself out of business".

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. *All speech is free - except prayer*
- 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. *Our society is not only unworkable, it is uncorrectable, ungovernable.*

NEGATIVE FEEDBACK HAS BECOME POSITIVE

- \$ 96.15/hour for Clinton
\$ 475 /hour for his Lawyer, Robert Bennett
- \$ 21,000 for lion cub
\$ 9,000 for children of the lion's victim
- Protests over caning a graffiti type
No problem with Capital Punishment
- Discarding the month. Billing cycles all different
16 days, 23 days, ...
- With Information Superhighway, filtering has shifted
From source to receiver.

50 weeks x 40 hours x \$4.50/hour = \$9000/year

CEO's Executives @ 13,017,842 Pay + Bonuses etc Martin Flanagan: Franklin Resource

SF. Chronicle
May 23, 94 pB3

ratio 1445:1

or \$6500/hour to \$4.50/hour

A reserve army of unemployed
is now seen as a protection against
inflation

- John Kenneth Galbraith

This has been updated

THE POLITICAL PHILOSOPHY OF JOSEPH STALIN

“Those who cast the votes decide nothing; those who count the votes decide everything”. –Stalin

“One death, two deaths, that is a tragedy. One million deaths, two million deaths, that is a statistic”. –Stalin

[Stalin must have inspired Orwell’s 1984, wherein it says, ‘Who controls the past, controls the future. Who controls the present, controls the past.’]

“History is what I write it to be”. –Stalin

While Stalin must be given credit for much in the standard handbook for dictators, he did take several of his ideas from predecessors. For example, the idea of two governments, one visible and nominal, a front and facade for the other that was the real seat of power. For decades the Soviet government was a front for the governing center, the Communist Party. Stalin was the Party’s Secretary General, a behind the scenes puppeteer for Kalinin, the Soviet President. But this concept goes back to Ivan the Terrible. Ivan set up a secret parallel government, the Oprichnina, that spied on the open government. But both the government and the Oprichnina reported to Ivan. Stalin updated the idea; a political party would be the 20th Century version of the Oprichnina.

On closer inspection, even in western democracies, a political party is a parallel government. The essential difference between the Soviet system and the west is that in the west there must be no party monopoly, there must be competitive parties. However, in spite of Constitutions and the “rule of law”, a major portion of political power resides in the winning party. But even with competing parties, if both report to Ivan, democracy becomes but a facade and front to deceive the people. The political evolution of democracies, including that of the United States, shows that the ideas of Jefferson and Madison over time are invisibly replaced with those of Ivan and Stalin. Specifically, most of the major corporations in the US contribute to both major parties, and to candidates in both parties, thus assuring whichever side wins an election will be beholden to those who financed their election. A subset of corporate America has become the United States’ Ivan.

Perhaps, after all, Kruschev was right: Ivan has buried us.

Ideas are more powerful than guns. We would not let our enemies have guns, why should we let them have ideas?

– Joseph Stalin

Kurt Gödel scrutinized the U.S. constitution
and came to the conclusion it was flawed.
It could not prevent power going to the few
— as has happened.

Not a dictatorship of the proletariat
but a dictatorship of the corporations

61 SPIN TECHNIQUES

14 MASSAGING THE DOTS: Injecting Deception

- Double Speak
- Phrasing
- Rhetoric
- Generalities
- Vagueness
- Rumors
- Leaks
- Interpretations
- Opinion as fact
- Statistics
- Polls
- Dirty tricks
- Ad hominem
- The Big Lie

19 SELECTING AND CONNECTING THE DOTS: Synthesizing Deception

- Framing
- Labeling
- Signifying priorities
- Selecting facts
- Selecting quotation
- Making associations
- Breaking associations
- Creating images
- Creating distractions
- Burying
- Creating straw men
- Wag the Dog
- Sealing
- Simplifying
- Option destruction ->either/or *creating inevitability*
- Denying- stonewalling
- Cover ups
- Wedge issues
- foot in the door*

Weber-Frechner

13 CONTROLLING THE FLOW: of the dots and the links

- Limiting channels
- Isolating
- Repetition
- Oscillating, backing off
- Interrupting
- Overloading
- Timing
- Speed, urgency, resolve
- Emphasizing, being first, being last
- Multi sources
- Multi level inputs
- Hopping about

15 EXPLOITING EMOTIONS: Psychological aspects

- Power of Authority
- Power of Image
- Power of assertiveness
- Power of momentum
- Rituals, Icons
- Secrecy
- Shock
- Frog boiling
- Mass emotion
- Band wagons
- Power of fear
- Power of uncertainty
- Gullibility
- Reaffirmations

THE 27TH OF MAY, 1905

Today, the 27th of May, 2005, marks the one hundredth anniversary of an event whose impact on the world has been momentous but whose existence, except by military historians, has been all but forgotten.

In the palace of the Nizam in Hyderabad, India is a large room whose walls are covered with pictures of warships. This seems odd because the Nizam's domain not only had no ships but had no coastline. But it is told that the Nizam spent hours each week in this room contemplating these pictures. What were these pictures and why did they intrigue the Nizam? They were paintings depicting a battle between two fleets, and the resulting destruction of a mind set that had dominated global thinking for centuries. To understand, it is necessary to look at three aspects of the history.

First, the military history:

One hundred years ago today a naval battle was fought in the Straits of Tsushima between the fleets of Japan and the Russian Empire.

Custer, 9/11

Second, the political history

Sepoy mutiny Japan drew the wrong lesson from their victory
Bandung

Third, the psychological history

helplessness

The beginning of the end of colonialism

The colonialists own weapons could be turned against them

Powhatan Why did you take by force, what we would give in love?

Dien Bien Phu Vietnam Saigon it seems to take many lessons to teach

some have great difficulty in learning they must repeat their all variations on their mistakes until they run out of variations.

Today 100 years later, we see the drama still being played out. And though the denouement is clearly evident, the blindness of arrogance persists.

MAY 27 1985

*In Beijing, representatives of Britain and China
exchanged instruments of ratification on the pact
returning Hong Kong to the Chinese in 1997*

THE ONCE AND FOREVER ISSUE

At the basic level this is the issue that arises in having to give up what we want in order to get what we need. It is met on many levels and appears under many guises. On a global scale it involves partial surrender of sovereignty in exchange for participation in the benefits of world trade. Within national borders it involves limiting cultural autonomy in order to have market access. On the individual level it involves giving up discretionary time in order to make a living. In brief there is a necessary trade off involved: political independence for the fruits of economic interdependence.

Such trade-offs are as old as the Garden of Eden, where one had to choose between limits imposed on behavior by the Boss and exile to sweat and work. Today the trade-off is sweat and work or hunger. John Donne noted that no man is an island, and all are therefore subject in some way to a trade-off of time and freedom for economic participation. The trade-off becomes tautological when we acknowledge that even the hermit hunter is required to give time to hunting in order to eat. But the trade-off is not so tautological when it takes the form of an Iraq or Chechen wanting both a dysfunctional political autonomy and economic participation.

Prior to World War I many ethnic groups sacrificed cultural and political autonomy for the economic advantages of belonging to tariff free trade entities (e.g. The Austro-Hungarian Empire) With diminution of economic protectionism, the case for cultural autonomy began to prevail. The doctrine of political self-determination dominated the thinking at the peace table at Versailles with little consideration for the economic consequences. The issue surfaced seventy years later within the former Soviet Union and it proved impossible for the centralized authority in the Kremlin to stand against the forces for self-determination. The subsequent economic costs have been major.

Can we understand why freedom and economic optimization have become adversarial? What is at root in this issue want versus need? Economic optimization has developed around the benefits of size. Are these benefits implicit or do they depend on certain arbitrary practices? Has the entire issue been distorted by the experience of the tilted playing field of colonialism? Answers to these questions may prevent future wars. Certainly the issue has been the cause of past wars.

POLARIZING POLARIZATION

Now another polarization has arisen. This one among those who are explaining why Americans are polarized, why there are red states and blue states. One side says it is values, what people value. The other side says it is not what people think, but how people think. Since so much that is currently being said has lowered the bar on making sense, I feel free to enter the arena with my two cents worth.

Look at the map. Where is the blue, where is the red.? Now turn back the clock to a time before the white man arrived..

The Iroquois Confederation, located in a blue region, The Pueblos and builders of Chaco Canyon, located in a blue region. The advanced pre-Columbian cultures were in the blue. And what was in the Red? Only buffalo chasers. It appears that this polarization between the creative and the stagnant has been around long before the white man arrived to participate in it. It must have to do with the nature of the North American terrain itself. Water, coastal and river, people everywhere are those who developed civilizations. Mountain people developed diversity. Flatlanders just chased whatever animals or other tribes that were available. Of course, the details have changed, but the cutting edge in the generation of ideas and their implementation still follows closely to the waters and the mountains, both ever changing and rich in diversity. On the other hand, both the flatlands and the flatlanders are devoid of diversity and incapable of change.

Another subject:

The attack on 9/11 has been compared to Pearl Harbor. Perhaps this is because the question of "who knew what when" applies to both the 2001 Bush Administration and the 1941 Roosevelt Administration. But a more accurate comparison of the attack on 9/11 would be to Little Big Horn. The shock of 9/11 was not so much in the attack itself or in the losses, The shock lay in the fact that it was perpetrated by uppity non-whites who challenged our number-one monopoly of superior violence. The shock of Indians out maneuvering the United States Cavalry was the same shock as Arabs modifying our own technology into weapons used successively against us. How dare those inferiors do this! Haven't they learned who is boss?. No, it is we who are the non-learners. We still have not learned that the idea of a global boss is totally anachronistic. The five centuries of colonialism in all its forms, military, economic, and religious, are over, obsolete, kaput. But the administration is bent on proving that a neo-colonialism can be made to work.

THOUGHTS ON OCTOBER 8, 2001

As many have said, the world changed on 9/11. And I find that my thoughts have been wondering in strange and unfamiliar places ever since. One change that 9/11 effected was to open us up to alternatives that were invisible on 9/10. This I would say is good, but only if we are prepared to risk the alternatives. However, what has happened in the intervening three weeks is that we have chosen to travel once more the road that for centuries has returned us to the same pit from which we started. We either lack the courage or imagination to risk an alternative. Or perhaps it would be more accurate to say that leadership, those who make the decisions for us, lack the courage and imagination to do something untried. For there seem to be thousands of plain citizens who have articulated realistic alternatives that would allow us to escape the loop of revenge and counter revenge. We are again faced with the ancient Confucian paradox that those who want and seek power are the least qualified to exercise it.

The "first war of the 21st century" is a "framing war". A fight over who will define **the** issue for the public's frame of mind, and thus permit other pertinent issues to be downplayed or ignored. In other words, how to simplify a complex tangle of conflicting historic trends, interests and motives in order to seize the moral high ground for a particular agenda and thus compel God to choose sides. Or in cowboy terms, how to create a frame that makes us the good guys and them the bad guys. The Bush Administration is drafting the frame: Freedom and Peace against Terrorism. Osama bin Laden is seeking the frame: Islam and Justice against American Imperialism. A neutral, but moral, alien from Venus or Mars would agree and disagree with both frames and wonder why the avoidance of the real issues. The same aliens know that all frames are not only wrong, but obstruct and preclude understanding.

Two days after the 9/11 assault on the American homeland, President Bush established a cabinet level department of Homeland Defense. Most of us thought we already had a department of defense. But we have learned that this so called Department of Defense can do little to protect the lives of Americans either at home or abroad. The real department of defense turned out to be the fire and police departments of various communities. In these departments were the heros who gave their lives defending America. But what is this multi-trillion dollar Department of Defense that we have been supporting for decades under the illusion it could defend us? If we look at some of the weapons it has bought to defend us we find: B-52H Stratofortresses, range 8,800 nautical miles carrying cruise missiles; B-1B Lancers, range 5,600 nm with bombs, cruise missiles and cluster bomblets; B-2 Spirit stealth bombers, range 6,300 nm with cruise missiles and guided bombs. And C-17 Globemaster cargo planes, range 3,225 miles, which can carry three Apache helicopter gunships, 100 paratroopers, or a mobile 155mm howitzer. Do these ranges sound like these weapons were designed to defend the home land? Rather it appears, the

bombers and globemasters were designed to command distant parts of the globe. We have been deceived. We do not have a Department of Defense. We have a Department of Colonialism.

There seem to be some things that Osama bin Laden knows that American leadership has either forgotten or not grasped.:

First, Colonialism.

History has shown that the peoples of the colonized parts of the world have overwhelmingly rejected colonialism, from the Minute Men of 1776 to the Viet Cong of 1976. The take over of foreign lands and peoples by Western powers which began with Portuguese explorers in the 15th century, reached its peak in the 19th century, but was then eroded by two great wars fought between colonial powers in the first decades of the 20th century. Following World War II global unrest and uprisings forced the colonial powers except for the Soviet Union and the United States to abandon colonialism. The United States sought indirectly to replace the French in Viet Nam and the Soviets sought to sovietize Afghanistan. Both actions were part of a struggle for global dominance, (colonialism, that is) labeled "The Cold War".¹ Both colonial wannabees were defeated, not by each other, but by indigenous peoples. Finally, in 1991 the peoples in the Soviet Empire from the Baltic to Central Asia threw off Soviet colonialism leaving only the United States to continue to play the colonial power game, specifically with the Gulf War and numerous "incidents" in such places as Granada, Panama, and Somalia. While American neo-colonialism is more economic than political, like the old colonialism, it requires military presence in far parts of the globe. But indigenous peoples resented a return to colonialism in any form and it did not require an Osama bin Laden to create the awareness that there was a new generation of exploitation at hand. The United States formed a tentative and fragile alliance with local rulers, but the peoples of the region stand ready to oppose all who represent foreign dominance and exploitation. It is this wide spread resentment that bin Laden hopes to mobilize to his own purposes by morphing it into a jihad.

Second, Random Warfare

The first war of the 21st century is not a war. Sun Tzu and Clausewitz would not recognize it. From the days of Alexander's phalanxes to America's nuclear aircraft carriers military might has resided in the concentration of force. The rules of war were for force to meet force head on to decide outcomes. But over the years there were annoying exceptions to the rules. Such as, General Braddock upset by "cowardly" Indians shooting from behind trees instead of facing off man to man. Or, German outrage in three wars at the cowardly franc-tireur, civilian snipers shooting at troops from windows and roof tops. Although guerilla groups have plagued legitimate warriors for centuries, they never were sufficiently effective as to force a change in the rules of war -UNTIL NOW. And what has happened to render the guerillas sufficiently effective? Technology! With modern technologies the few can now overcome the many. A "cowardly" handful with modern weapons, nuclear, chemical, biological, can destroy the multitude. And as was demonstrated on 9/11, the handful did not need to make or own the

¹ Soviet colonialism flew the banner of world communist revolution. American colonialism flew the banner of free markets and anti-communism.

weapons, they could convert the technology of their enemies into weaponry. Box cutters converting commercial aircraft into guided missiles. But the technological dimension is not the only dimension that has scrapped the traditional rules of warfare. The chess board of traditional war has been replaced by the spin of the roulette wheel and the random toss of dice.

What today we are calling cowardly is not hiding behind trees or shooting from windows but skill in exploiting the properties of randomness: Attacks at random times in random places with random weapons against random targets. The result –random and paralyzing fear, with the overriding question, ‘ What must we change in order to fight a random war?’ To fight such a war, we have to ask: Who is the enemy? Where is the enemy? What is he up to? Who is helping him? The answers are again random. He could be anybody, He could be on the plane, in the ballpark, in the supermarket He could be part of a terrorist network based in Afghanistan, agent of a drug cartel in Columbia, member of an disaffected local minority, or just plain wacko. He could be laying land mines in golf courses, launching computer viruses, spraying anthrax, fitting out a truck bomb, putting together a nuclear weapon. And who is helping him? A network of laundered transfers from difficult to trace anonymous accounts. Or he might just be acting alone on his own funds. How do we protect against the randomness of all of these possibilities? We try to create targets by saying if the enemy resides in your country then you become the enemy. This might allow us the satisfaction of employing our traditional weapons in the traditional way, but does very little in the war against randomness, except possibly to create more enemies. Military leadership is beginning to glimpse the nature of random war. The Secretary of Defense, Donald Rumsfeld, now says that neither the air war nor a ground war will put a quick end to terrorism. “This war may take a long time.”² So it may turn out that the solution to terrorism is not war.

It may be that the first war of the 21st century will not be a religious war as bin Laden hopes, but will be the war that finally puts an end to colonialism. A war demonstrating that history cannot be defied and that is not in the interest of any nation, even a “super-power”, to dictate unilaterally to the world. I do not wish to conclude that Osama bin Laden will have two powerful allies on his side—the power of randomness and history itself. But if we do not understand these factors he might coopt them to his advantage. We should remember,

“Whom the gods would destroy, they first make mad with power.”

² If it turns into a religious war, a jihad, as bin Laden wishes, it could take a very long time. We should recall that the last religious war lasted 30 years [1618-1648] and some of those before that [e.g. the Crusades] lasted for centuries.

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 Andra 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 palace. 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 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 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 Tsushima¹ 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 19th 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 corporation instead of the nation.

¹Curiously 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.

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 hope 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.

THE EVOLUTION OF ENCOUNTERS

There are several courses for the co-evolution of two systems which encounter each other after prior separate and independent development. (Here the term system is used to mean a culture, a society, or an individual.) The path followed after encounter depends primarily on the relative degree of development of the encountering systems prior to their encounter. Equal systems follow a different course than do slightly unequal systems and a quite different course from radically unequal systems. While the ratio of the degrees of development of the two systems is the most significant parameter in the path of co-evolution, there are other parameters, such as world view, self image, range of experience, and system strength that also affect the outcome.

The initial step in any encounter is learning of the existence of the other. In most instances knowledge of the existence of the other comes mutually but it is also possible that one system learns of the existence of the other without the second systems knowledge of the first. In the latter case it is most probable that the two systems are very unequal in development. Columbus landing in the Bahamas gave knowledge of the existence of the native American population to the Europeans and simultaneously gave knowledge of the existence of the Europeans to the native Americans, but after this initial mutual knowledge, the inequality in the relative developments selected the path of co-evolution.

While we usually associate degree of development with degree of strength, this is not always so. In the case of the barbarian invasions of the Roman Empire, strength was on the side of the barbarians and development on the side of the Romans. The outcome in this case was the triumph of the barbarians. In the case of the barbarian invasions of China, strength was on the side of the barbarians and development on the side of the Chinese. The outcome in this case was that within two generations the Mongols were asking the Chinese if the poetry they were writing was worthy of Chinese cultural recognition. The cultural development of the Chinese was and is so great that it overcomes all intrusions. We will probably see its ultimate triumph over both Marxism and Pepsi Cola Capitalism.

Following the initial knowledge of existence, is the stage of exploration. The more advance culture learning the most. It is a theorem of information exchange that the system possessing the most information will acquire the most information in any exchange. The rich in information get richer faster than do the poor in information. However, in the case of the Spanish exploration of the Americas, another factor replaced the Spanish information advantage. This was the Catholic world view: contempt for other religions and the dictum to convert. Instead of learning the wisdom of the Mayans, Aztecs, Incas there was a systematic campaign to destroy and obliterate their heritage. Bishop Landa burned the Mayan codices. In all only four escaped to be clues for later scholars to try to reconstruct the cultural treasures obliterated by the more developed and stronger European system.

After discovery, in the case of the encounter of more equal systems, instead of the robbery and destruction which took place in the Americas, we have the development of trade. Asian peoples were not at the mercy of the stronger Europeans since they were comparably as advanced culturally. An era of free trade ensued to both sides advantage. But when further advantages were sought, trade was modified by force. Colonialism was born. Penetration of the weaker by the stronger took place with varying success, depending on the strength and degree of development of the weaker. Africa was easily subdued, India with difficulty, China weakened but not taken over, Japan completely repulsed the would be invader, but took the stance of the recluse.

Following on the era of trade, in the next stage the under developed culture emulates the colonial power and begins to develop at home what had formerly been imported. This results in the two

systems moving from the symbiosis of trade to the competition of similarity. We often think of differences as being the cause of competition and rivalry, but it is not difference, but similarity that leads to rivalry. When the American colonies developed home industry and their own merchant marine, they no longer were dependent and came into competition with the mother country. The end of this particular colonialism in 1776 showed what inevitably would and did occur globally in the 20th century.

Whatever the advanced system has or does will in time inevitably be done by the developing system. Japan will make cars and chips, India will write software, North Korea will make a bomb. Trade inevitably leads to homogenization. As homogenization increases, systems pass through the stage of intense rivalry and competition, marked by wars and the employment of economic weapons such as tariffs and sanctions. The choice for the advanced system becomes reclusiveness or open trade leading to further homogenization and rivalry. This is the stage at which the world has arrived in the last decade of the 20th century. What about the future?

Without intensified technological research and development the advanced system will in time be equalized with all others by ensuing homogenization. For homogenization is the economic operation of the second law of thermodynamics, everything moves to the same level. When this happens there is no need for trade, no energy will flow, just as no water flows when all the hills and valleys have been smoothed to the same level. Eddington has pointed out that uniform sameness is indistinguishable from non-existence. The second law's end point is therefore non-existence and homogenization will take us to that denouement.

Alternatives to the "heat death" predicated by the second law, are for the advanced country to make innovation its responsibility and product for export and trade. Whatever we do will be copied and made, and probably be done and made better, by the less developed country. There is only one ultimate business for America if it seeks to preserve its leadership and standard of living, that is the business of innovation. Industrial strength, military strength, economic strength, in the future will all depend on the pillar of innovation.

An alternative to the homogenization path is for the leader to move away from the pack. In this case the bell shaped distributions become bimodal with the disappearance of the middle. While we see homogenization increasing globally, we see a bimodal distribution developing internally. The rich are getting richer and fewer, the poor are getting poorer and more numerous, and the middle class is disappearing. Whenever in evolution there is counter-homogenization the result is discretized levels, the appearance of gaps. Paleontologists look for the "missing link" between man and lower anthropoids. There is no missing link, the middle in the bimodal disappeared.

But evolution, in its wisdom, seems to avoid homogenization. There is the basic process of departure and return. The global village is not a dead end point. Systems will, through some intervention, become isolated from each other and develop independently, then come together again to repeat the cycle of discovery, exploration, trade, rivalry, and homogenization. We are more familiar with the forces and processes that bring us together, the forces of return, than with the forces of departure. Today we see the economic forces of unification and interdependence running counter to the cultural forces of separation and independence. Homogenization opposed by pluralism. It may be that a system is not properly modeled by one attribute, say economics. It is necessary to model at least two attributes, economics and culture. These are two intertwining dragons or serpents that create the dynamic of existence. When one is homogenizing, the other is heterogenizing. Only when both are homogenizing, when the melting pot melts everything, does the end come.

LECTURE GIVEN AT CALIFORNIA LUTHERAN COLLEGE
in the 1979 series
FAITH, SCIENCE AND THE FUTURE

Three years ago our country celebrated 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 institutions and procedures, but the values and the images on which they rest.

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 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. Voltair'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, the worldview derived from the work of Descartes, Bacon, Galileo and Newton, is now falling apart under the most recent discoveries of science as well as from its failures as a foundation for the social order. This worldview 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.

These are times characterized by rapid change. In writing more and more on each page, we in some way press through the page 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 path of the stone dropped from the Tower of Pisa, or the ball rolling down the inclined plane --totally predictable, just as 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 images.

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 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 be even response, only reaction. We become the dropped stone.

These ideas 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, 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 or herself 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 future 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 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.

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 not 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. 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. But this doesn't work either. The economy of the Soviet Union is in more trouble today (1979) than is ours. 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 materialism. worldview.

The second phenomenon reducing our option space is our

inability to perceive certain feedback signals. In other words

CLC PAGE 4

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 or increases too slowly. There are the FROG BOILING and SMOG examples. Another reason is that the signal is delayed in time. There are the HOT STOVE and CANCER FROM RADIATION examples. 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.

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

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 interconnected, the separateness of entities as we perceive them is an illusion, everything is united in a cosmic 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 exactly how we see it)".

The wisdom of the Dhyani-Buddha, Vajrasattva-Akshobhya tells that all existence derives from there being 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 existence.

Eddington stated that "Undiscriminated sameness and non-existence are indistinguishable". Thus in addition to self-reference, non-sameness is necessary for the perception of existence.

These are but fragments of a map of a new world. Only some of the pieces are now in our possession, but enough of them 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. We have only glimpsed it.

CLC PAGE 5

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 must go beyond this:

If you reveal to man that there exists a thing called a fish, and that it is good to eat, then, if he is sufficiently hungry, he will search for this thing called fish and discover for himself countless ways to catch them. 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. They gave us the glimpse. A greater gift than either a fish or teaching a way to catch a fish.

The only secret there ever is, is the secret of existence. 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, and further dimensions to our being, these alone are 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 we are also entering Advent in the seasons of the centuries. We are at a time in human history when we are to prepare to receive a new Incarnation. I think if we would but look up we could even now see the star is already in the sky. Though we, like the Magi, do not know the details, we can see that the event is at hand. The rest is Faith.

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

We shall be journeying together to Bethlehem.

THE TWENTIETH CENTURY: IMPERIALISM AND COLONIALISM

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

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 draw 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 launched 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 empire resulted in the loss of empire. 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 glastnost 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 are also numbered. By the end of the century, these last empires will probably be gone and imperial policies anywhere, however disguised, will be self defeating.

THE ROLE OF AUTHORITY

In this essay three questions are considered: 1) What is authority? 2) What are the purposes of authority? 3) What are the sources of authority?

1) What is authority?

Historically, authority arises from the need for levels in the organization of society. Some portion of the whole is set aside to navigate the whole, that is to monitor, order, protect, and guide the social order. The navigator exists on a level of responsibility and power distinct from the level being navigated. The navigator or authority level is usually structured around three components. These are illustrated by the typical organization of primitive societies into Princes, responsible for monitoring and ordering the society; Warriors, responsible for protecting the society; and Priests, responsible for the guidance of the society. Although each component has its origins within the society, it is not unusual for the Prince component, in order to affirm its distinct level, to proclaim itself not of social origin but of divine origin. In a similar procedure to affirm its distinct level, the Priest component proclaims that it transmits, not its own will, but the will of the divine to society. The Warriors maintain their distinct level through their possession of and skill in the use of arms, that is by physical power. Authority thus operates from projecting the image either of superior psychological or superior physical power into the thinking of the populace.

The concept of authority also has its origins in the helplessness of early childhood. The unquestioned dependence on parents for sustenance, protection, and guidance remains in the projection of dependence on political, religious, military, and other authority figures. The notion of dependence becomes habitual. In addition the task of making decisions having been taken from us in childhood, frequently becomes burdensome in later life and we willingly delegate to authority the selection of alternatives for us. Although authority is a projection, we choose not to look at this way. To recognize authority as a projection erodes its power, its usefulness and its *authority*.

2) What are the purposes of authority?

Authority makes decisions, but authority also validates decisions, telling us whether they are right or not. Authority also significates, telling us which concerns are important. Authority may also go so far as to inform us as to what is Truth, but that is beyond its competence. Nor can authority invade our ultimate privacy telling us what is interesting, what is boring, what is pleasurable and what is painful. Authority's legitimate domain is the social order, telling us what is lawful and unlawful and what seems to work and to fit (at least in the past).

Every Epistemology drifts → Authority

proof as authority

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August 20, 1997

from extrad. 96#63

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.

from chrchst 95#75

If the selected doctrinal division had been the Pope, Predestination, Reincarnation, or some other dogma, instead of the existence of God, would then some other A_j have been placed in equal status with the remaining set? The lawyers become authorities in theology! This clearly illustrates that the Constitution is what the Court says it is cannot be an acceptable addition to the Constitution. [Where in the Constitution does it say the Constitution is what the Court says it is?]

This approach to separation of church and state is the wrong one. The right one is the explicit statement in the first amendment:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.

To this should be added

Nor shall the courts interpret the laws in such a manner as to prohibit the free exercise thereof.

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ON AUTHORITY

Authority is a mental construct. It is a concept that the Chief, the Pope, the Academy,... will be the source of the criteria for my decision making. In this authority is projected. We project authority then place ourselves under it. But projections may be given and they may also be withdrawn. Power is intimately associated with authority. Direct power limits my options for action. The indirect power of authority limits my options through placing mental limits on my option space.

Authority works because each of us as a helpless child had to place ourselves

under the authority of our parents to survive. The process becomes habitual. Further the confusion created by a large option space leads us to seek constraints. At times it is a relief to have some one tell us what to do, what not to do. All choice and decision is difficult, correct choice and decision demands maturity.

Authority supports itself by threats to resort to direct power. You will either limit your option space or we will do it for you. However, once the projection of authority is withdrawn, the power behind it quickly erodes. No power can sustain itself for long once its authority has been lost. The first step in revolution and rebellion is the withdrawal of authority. Preceding this is usually loss of respect. i.e. respect is usually the first aspect of authority to be lost.

Authority should belong to every individual, as with sovereignty according to Thomas Jefferson.

The most powerful authority operating in the world is the authority of the past. This includes established institutions, traditions, customs, and habits. We live in a past oriented society. We hold that the past is this best guide to the future, but this idea is breaking down in our times.

from brnwash2 9/1 #68

THE IMPORTANCE OF BOTH SKEPTICISM AND FAITH

There can be no change of heart or mind, no true revolution until there is the conviction that the king, pope, is illegitimate. Once doubt has been cast, then the mind can become unshackled and the projection of authority dissolved. The dissolution of authority is an essential precursor for the assault on power.

We must always be skeptical of what is and always have faith in what can be.

from enablact 9/1 #38

The United States has its list of enabling acts, the most famous of which was the Gulf of Tonkin Resolution giving congress' constitutional war powers to president Lyndon B. Johnson. The result was an undeclared war and widespread dissent. Whereas at the time few people sensed an aberration and only two in the Senate voted against the resolution, later the entire situation was protested. However, it was only decades later that some members of the congress realized what they had done. Other U.S. enabling acts are the War Powers Act of 19xx, which is still on the books and held by many legalists to be unconstitutional. This act enabled Grenada and Panama without congressional approval, and was a lever in pressing the congress into the Persian Gulf war. The people of the United States apparently have

trust

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4

Executive orders -

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AUTO PROCLAMATIONS--HAVE THEY ANY VALIDITY?

History reports many instances of auto-proclamations, where a person or group in a solipsistic manner claims and proclaims special status and prerogatives for itself. Napoleon seized the crown from the pope and proclaimed upon his own authority to be "Emperor of the French". Certainly such a claim rested only on his own authority, it stuck until it was successfully challenged in battle. In 1857 Pope ~~Pius IX~~^{Pius IX} proclaimed his infallibility in matters of faith and morals. His authority was that infallibility had always been a property of the papacy, it had just never before been proclaimed. Most such assertions of status hinge on the authority of de facto power. No one is in a position to challenge. Many are the tin horn dictators who proclaimed their authority without any sanction beyond brute force.

The direction of causality in these cases seems confused. We can accept power as derivative from authority, but not authority as derivative from power. Authority must have another source. In western history this has been the reciprocal function of church and state. Each legitimatizing the other. The church bestows authority on the state, the state supports the church through its power. Whence the power of the church to bestow authority? But this dualistic establishment of authority and power seems to carry greater validity than auto authority-power.

Another example is the Supreme Court of the United States. The Constitution of the United States was declared in effect March 4, 1789. The Supreme Court was created six months later by the Federal Judiciary Act of September 24, 1789. In other words the Supreme Court itself is not rooted in the constitution. In 1803 in a decision in the Marbury v Madison case, the Supreme Court overturned a law passed by the congress, and announced that it, the Supreme Court, had final say in all matters constitutional. A clear matter of auto-proclamation. And in legal matters, precedence validates, so unchallenged, the supreme court has subsequently been accepted as the final arbiter on matters constitutional.

What creates authority? Force, ^{power} time, ^{tradition} precedence, ^{virtue} divine right, ^{expertise} what? The dualistic approach seems to have much to support it. In Tibetan Buddhism, the pair of Tathagatas, Vairchona and Aksobya, are both required to convert ^{to} actuality or bestow existence on that which is potential.

Another example of dualistic validity is the Old Testament covenant between God and His chosen people. The people give authority to their God and he bestows specialness on them.

Auto
Dual

not
legitimate

Section 3
This is Macraut

Hitler went through the charade of
electoral validation
- then the enabling act

Power must be sustained
by authority

Auto Example

Dual Examples

bootstrap

the circular
can float

the
single
cannot
float

Jefferson - from the people

must - validate

little objection to enabling acts which may result in destruction and loss of life abroad until there is some domestic impact as there was through the draft during the Vietnam war.

It is not quite proper to view the restriction of rights after a declaration of war in the same terms as an enabling act, but there is much for defenders of democracy to be alert to during such periods. We have the red hunt by Attorney General Palmer under the cover of World War I's special powers. And we have the outrageous internment of our Japanese citizens during World War II. Human rights and democracy can be threatened from any quarter, even by those taking oaths to defend them. The founding fathers were concerned with this but their arrangements, good as they were, have not proven foolproof.

→ IN WORKFILES
REVISE #10

2000

POLITICAL EVOLUTION-A BRIEF HISTORY PART I
→ BARON01 of 2000 #10
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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 ¹; 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 Government, the Church into the Scientific Establishment², the Barons into the Corporations and the Peasants have become 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 of 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 14th 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 stamping 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.

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

¹Traditionally, Brahmins

² Is it fair the state that the church has been replaced by the scientific establishment? 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.]

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 20th 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.

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 ¹; 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 Government, the Church into the Scientific Establishment, the Barons into the Corporations and the Peasants have become Citizens. We may ask, is it fair to say that the Church has been replaced by the Scientific Establishment?

The Military Science, the Military, 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 14th 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

¹Traditionally, Brahmins

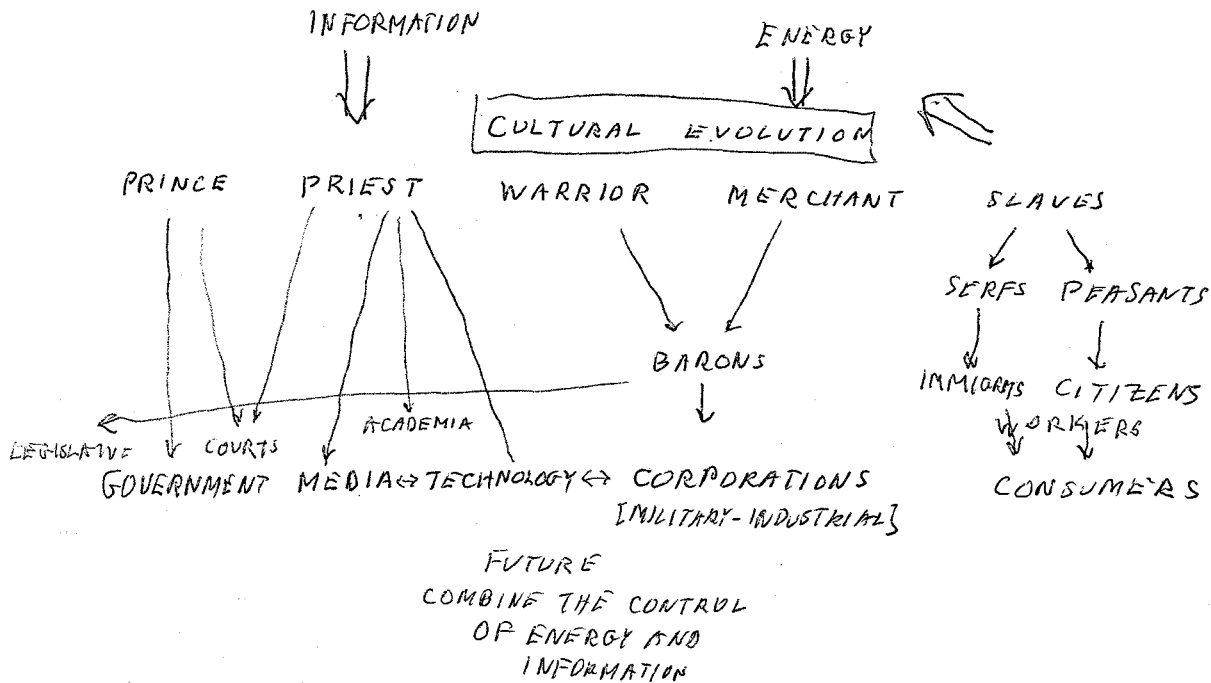
POLITICAL EVOLUTION
A BRIEF HISTORY

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.]

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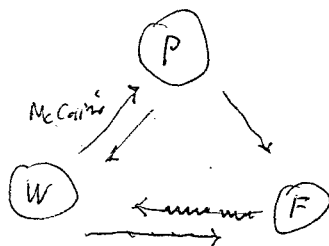
McCain's IRON TRIANGLE

DONATIONS - LOBBYISTS - LEGISLATION



Current Value System

- Wealth to buy power OK
- Power to acquire wealth NO-NO - but becoming OK
- Wealth to buy fame OK
- fame to acquire wealth sometimes
- Power to acquire fame automatic
- Fame to acquire power must have money
go the wealth route



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 20th 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]

Corporate controlled

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.

In the presidential campaign of 2000, we clearly
see the continuance of the King - Baron - Peasant pattern
Gore - the Washington Insider -
Bush - the Corporate Puppet
Nader - who is kept effectively silent by
the other two who have the 4th Estate in their pocket

Runnymede is remembered

The memory of Tyler and Straw forgotten

See Celtic Mythology p60

Tripartite Functions : Indo-European

- 1) Administration
 - a) Magic - Religious
 - b) Rational - Judicial
- 2) Physical Force
- 3) Fertility, Health, Survival

The Communist takeover^{*} of Russia in 1917
may have been cloaked with cause of the people

Workers - Soldiers - Peasants
but within two months^{after the takeover} the Communists
became both King & Barons: A one corporation country
but the charade lasted until ~~the~~ decades

And Western Kings and Barons would see the USSR
as a populist threat rather than the corporate
threat ~~which~~ it really was,
the same with China

* Revolution - no, Takeover - yes

FUTURE

65
Sep 2000#10

21CENT.WPD

JULY 21, 2001

FORECASTS: THE 21ST CENTURY

The Barons have finally subdued the king. The long struggle dating back at least to 1215 has finally been decided in favor of the Barons [currently called Corporations]. Consequently, **Power**, the concern of kings, has been replaced by **Profit**, the concern of Corporations. The wars in the coming century will not derive from national interest, but from maximization of profits. [We have already seen this in the 1991 Gulf War, where several nations, unlikely allies, joined under an injunction by corporations to protect their access to energy.] The principal weapons in the coming century will be economic rather than military. [This was presaged in the denouement of the Cold War, where a "potlatch" strategy destroyed the side with the weaker economy.] National boundaries 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 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 streets¹, 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.

¹The protesters as well as the corporations appear to have bypassed the king.

Internationalism of the King

Glocalism of the Corporation

NEO-BOLSHEVISM

Twenty first century Bolshevism will be neither Marxist, Leninist, nor Maoist. It will be Feminist, Ecological and Ecumenical. Why Bolshevism? Bolshevism stands for revolution, for changing the existing order. There will be no 21st century without radical re-structuring of almost all of our institutions, and especially our way of thinking. It is the alternative to extinction.

Overthrow the Culture

MATERIAL
FOR
DIACHRONIC -
SYNCHRONIC
TORCH2.WPD

Excerpt from Torch.WPG 1990 #20
EXTRAD.WPG 1996 #63
SIGNPOSTS.WPG 1998 #23
CODEBK01.WPD 2001 #56

May 23, 2004

TORNADO TORCH [from TORCH.WP6 6/06/88]

The metaphor for cultural heritage and its propagation is the relay team. As runners successively pass the torch to fresh runners, so the institutional custodians of learning and knowledge pass their heritage through successive institutions. History sees the ancient mystery schools passing their torch of hermetic learning to the Pythagorean School at Croton, which passed its learning to Plato's Academy and Aristotle's Lyceum. The great library and museum at Alexandria was the repository of Western learning until the coming of Islam. The torch did not go out in the so called Dark Ages, it burned brightly under the Caliphs from Baghdad to Samarkand to Grenada.

The same year that the Emperor Justinian closed the Athenian Academy (529 A.D.), St Benedict founded his prototype monastery at Monte Cassino. The fire from the torch burned in the custody of various monastic orders during the Middle Ages, finally passing through the cathedral schools to the universities. Although the torch bearers run side by side for a time, when the flame has been passed the spent runner drops out.

Modern universities began in Padova, Paris, Oxford in the 13th and 14th centuries. Henry the Eighth closed and confiscated the monasteries' lands in 1536.

[from EXTRAD 1996]

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 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.

SINGPNTS.WP6

APRIL 24, 1998

SINGULAR POINTS: PART I

The nineteenth century physicist Clark Maxwell felt that one possible way to reconcile the determinstic world of the physicist

with the ordinary world of human experience where free will and choice prevailed, was to postulate singular points in time during which deterministic chains were open and options were possible. Events causally followed events except during the open moments when selection among options became possible. Selections could be made randomly, teleologically, or by some contextual force.

Maxwell's approach has parallels in many traditions:

- ▶ The avatars of Vishnu: the world runs its course, but from time to time an avatar of Vishnu, such as Krishna, appears to make corrections.
- ▶ Dynasties of gods: Uranus reigns, then rebellion and the Titans take over, after a period again revolt and the Olympians seize power, their time ends and mankind comes to the fore.
- ▶ Paleontological extinctions and radiants: Since earth formed there appear to have been five major extinctions in which some catastrophic event temporarily or permanently altered the environment causing dominant species to become extinct and be replaced with a radiant of new organisms.
- ▶ Axial periods: Human history replicates paleontological history. From time to time there are "axial" periods when old patterns of thought and ways of viewing the world are replaced by a radiant of innovative concepts. For example, the period around 500-600 B.C.E. when Confucius, Lao Tzu, Mahavira, Buddha, Zoraster, 2nd Isaiah, Thales and Pythagoras were all alive at the same time. And perhaps the present century, when Freud, Jung, Einstein, Schrodinger, Dirac, Turing, von Neumann, Watson, Krick, were all alive at the same time.
- ▶ Custodians of learning: Mystery religions in Egypt and Greece, The Academies of Pythagoras, Plato, Aristotle (from 500 B.C.E to 529 C.E.), The monastic orders (Benedictine from 529 C.E.) to the 15th Century. The universities from the 15th century to the present. Next the think tanks?

In an abstract way each period of development is representable by a sigmoidal function, an S-growth curve, in which there is a slow beginning, a period of great fruition, and a final diminishing period as the idea or institution's energy is depleted. When the curve reaches its upper asymptote, a singular point in time is reached. The torch is passed to a new curve. During the passage of the torch determinism is broken and choice, selection, innovation become possible. The envelope of all the S-curves displays the real picture of evolution.

The government of the United States and democracy itself have been rendered obsolete.

Lobbyists, controlled mass media, and the masters of spin have made an end run around the democratic ideal.

Terrorism and the random nature of fourth generation warfare have made the Pentagon and its powerful weapon systems obsolete.

The concentration of power and wealth through the dynamics of a winner-take-all capitalism has created massive social instability.

The ideologies of fundamentalists and literalists have paralyzed correction and reform.

The backlash of those unwilling to change has resulted in a growing number of regimes whose policies generate violence.

The laws of change require the depackaging and fragmenting of existing institutions into basic modules.

These modules, once liberated from their current bonds and labels, can self-organize into new organizations, new institutions, and new societies.

However it is the backlash from the inflexible and uncorrectable that effects the fragmentation that permits the birth of a new world order.

FREEDOM ← ACCESS → MEANING

#32

~~LIBERTY - FREEDOM - ACCESS~~

TITLE [FREEDOM AND ACCESS

DATE [August 13, 2000

SUBJECT [MEANING

PROJECT [E Since the 18th Century

been obsessed

TEXT [For several centuries western man has been engrossed with freedom. What this means to most is freedom to do what one chooses. Thus freedom basically has to do with the constraints on whatever choices are available. Certain choices are taken off limits by law because they are irresponsible or destructive to the social order. However, what law takes off limits is better considered a matter of liberty than of freedom. Even what society condemns, though legal, can also be seen as a matter of liberty rather than freedom. Freedom is a two fold matter: 1) What choices available to you that you yourself put off limits for whatever reason; and 2) The extent of the set of choices that remain after the external filters of law and social taboo, and the internal filters of conscience and personal objection have been applied.

Real freedom has to do with the size and quality of the filtered set of choices, and while much has been said about the factors that diminish this set, little has been said about the factors that augment the set. In effect freedom has to do with **access** to all possible options. But historically putting the focus on liberty, (i.e. on the limiting of the restrictions imposed by government or society), has diverted attention from the importance of access. And access has more to do with the set of available choices than does liberty. Our culture has given people liberty but has denied them access. Liberty allows people to sleep under bridges, but does not provide them with access to better shelter. Liberty permits the establishment of free markets, but does not provide people access to those markets. The poor, the handicapped, and the misfits may have liberty but until they have access they do not have freedom.

But access is more than freedom. Access is also the font of meaning. Both wealth and meaning derive from having access to options. Poverty, whether material or spiritual, is a matter of inadequate access. Given liberty and access, we may differ in what we choose to access, but our real wealth, and our sense of meaning and of who we are, is ultimately determined by the options we have chosen to access.]

Meaning is location

What are the parameters of location

Size, Access, flow

Near the cash register

Near where decisions are made

i.e. where choice is max

cf. Great Pyramid's

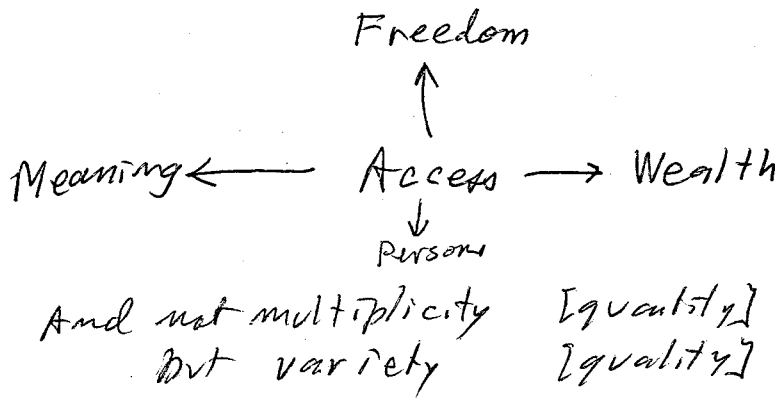
symbolization of this fact

Identity & Meaning

Trail II - 35

Access - anamnesis

Trail II - 58



Wealth, Freedom, and Meaning are related to that to which we have access

The drive for wealth
Freedom
Means

all have to do with access,
- but to different things to be
accessed

What are the sources?

Access to what?

Sources of Energy

Information

Contacts - access to people

Markets

Quality Time?

Poverty

Physical

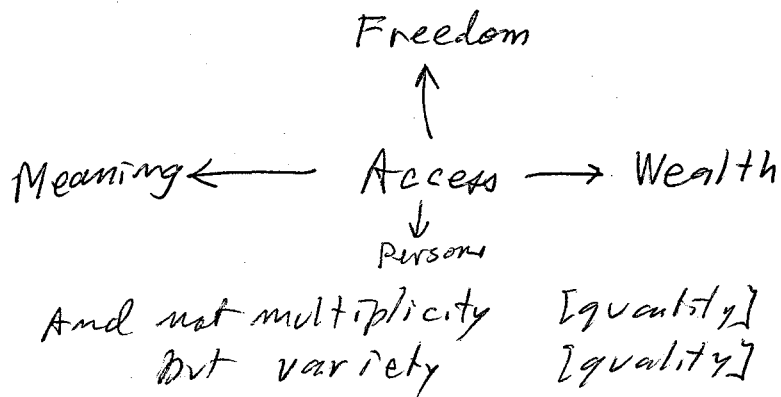
Spiritual

Environment

Renewal

Actions: Choosing
Creating
reacting

to Buddha Mind
Higher Mind



Wealth, Freedom, and Meaning are related to that to which we have access

The drive for wealth
 Freedom
 Meaning
 all have to do with access,
 - but to different things to be accessed

What are the sources?

Access to what?

Sources of Energy	Poverty
Information	Physical
Contacts - access to people	Spiritual
Markets	
Quality Time ²	Environment
	Renewal
Actions: Choosing	To Buddha Mind
Creating	Higher Mind
reacting	

LOOKING BACK:¹ WHY DID IT HAPPEN?

Every day we read reassessments and analyses of how it happened, how the World's Number One Superpower cracked, began to crumble, collapsed and finally fragmented.

Commentators rehash the military explanations, the economic explanations, the environmental explanations, even the historical precedents explanations, and yet find it unbelievable that such a crumbling could ever occur. The United States of America, a brilliant meteor streaking through the earth's dark skies, a light of hope, a vision of emancipation from humankind's flawed past, but sadly not a permanent light, only a transitory 230 year brilliant meteor. How could it have happened?

But this essay is not about how it happened, but an attempt to ascertain why it had to happen.

First were the initial steps toward federation, with diffusion of power, accord with diversity, universal rights, under law; then with the discovery of the system's loopholes, came their quick exploitation by history's usual suspects: power seekers, expansionists, those with a pipe line to the deity, and most recently, opinion manipulators. They found that no political structure, not even one so conceived and so dedicated, was so strong it could not be subverted and kidnaped. But those who took power quickly proved they were no match to the original vision. Their imaginations were restricted to emulating history's blunders, which they repeatedly repeated.

But we need to know to what extent was the collapse due to implicit system defects and not just the usual human defects. Here are some candidate possibilities:

CANDIDATE SYSTEM DEFECTS:

Do not rights incur responsibilities? The amendments never mention the responsibilities that must go with rights.

secrecy, executive privilege

"free" markets without access decisions without accountability

rendered obsolete by technology eg, weapons, TV, etc

political parties party loyalty > country loyalty

The system was not sufficiently human proof

HUMAN DEFECTS:

What ever present Human defects played a critical role?

greed, lust for power, fame

type of thinking

¹This editorial has been copied from the February 3, 2009 Press Democrat, brought to you through the courtesy of TRANSTIME GOOGLE.INC. [tranagoo@chronos.com]

*11500 and 7
1726
1727
2003*

*2000 - 200
10
11
1*

*1787
1791
12 amendments
20 290*

*1776
224
13
1774
237
3*

*2013
240
3*

*1900
180*

*1776
2002
236
Two and 73*

another attempt to defend

balance and performance

exam

defects in the

fear,

emotional labeling , creation of associations honorable icings on corrupt cake
emotional associations [the powerful kind] longest in memory
return to concepts of preemption guilty until proved innocent, then still guilty

LOOKING BACK (page 2)

TECHNOLOGICAL FACTORS

scientific manipulation of opinion and change the subject
ABM, WMD, BNB burrowing nuclear bombs, depleted uranium

PSYCHOLOGICAL FACTORS

the Bush base
the two suicidal groups,, rapturists and nuclear hawks
societal nihilism
Ozbekian's Law

COGNITIVE FACTORS confusion of levels elements and sets [Hispanics and Gonzales]

instrumental values	means	substantive values	ends
courage		peace	
commitment		freedom	
staying the course		destroy tyranny	
resolve		health	
sacrifice			

vague, rhetorical labeling play on the emotions, forget reasoning and facts
the unraveling of language, words so general they became meaning less could mean anything

the ends justify the means, has even been replaced with the means justify the ends
having weapons means they must be used otherwise a waste
we need perpetual warfare to support the military industrial complex
the meta value triumph of will
Hitler , Nietzsche

Lind's two species of patriotism

The philosophical cause: "Destiny trumps will" -Lieh Tzu "Fate conquers effort"

BOTTOM LINE

Immaturity, power > wisdom,
power not proportional to wisdom
the system was not corruption proof

too synchronic

LIBART.WS4 DISK ESSAYS1 08/31/83

OUTLINE

ON LITERACY

of Hospitality
 Dogs and Ovens
 Tankers
 Freeways

ON KINDS OF EDUCATION

Horizontal To be entertained TV Consume
 Vertical To be re-inforced Prerequisites Produce
 Metamorphic To be liberated Restructuring Transform
 of Frederick Douglas

ON SPECIES OF EDUCATION

Trained	Type S	Right facts and skills
Inculcated	Type T	Right facts and values
Educated	Type F	Right facts, values, questions
Mature	Type N	Right facts and values, own questions
Wise	Balanced	Right facts, own values and questions
Enlightened	Balanced	Possesses own facts, values and questions

CHARACTERIZATIONS OF LIBERAL ARTS

Historical: Trivium and Quadrivium
 Anti-specialization: Robert Heinlein's quote
 Value oriented
 Signification
 The Interesting, The Important, The Valid (True)
 e.g. John Locke's Reductionism
 The visible, the elemental, the preceding

INTRODUCTION

George Orwell (Eric Blair) wrote an extremely interesting appendix to his well known book, 1984. In this appendix he describes "Newspeak", the synthetic language developed to support the political philosophy or dogma called "Ingsoc" in the story. "The purpose of Newspeak was not only to provide a medium of expression for the world-view and mental habits proper to the devotees of Ingsoc, but to make all other modes of thought impossible."

Newspeak consisted of three vocabularies known as the A Vocabulary, the B Vocabulary, and the C Vocabulary. The A Vocabulary consisted of those everyday words required for the process of living--having to do with cooking, getting dressed, working, cleaning, etc. The B Vocabulary consisted of words created especially for political purposes--i.e. for mass manipulation. For

example: goodthink, oldthink, goodsex (=chastity), joycamp (=concentration camp). And the C Vocabulary consisting of those words required by science and technology--but not including any self referential words such as 'science' or 'technology'. These were covered by 'Ingsoc'. Orwell further describes, "Newspeak was designed not to extend but to diminish the range of thought, and this purpose was indirectly assisted by cutting the choice of words down to a minimum".

This structuring of language sounds bizarre when first encountered, but we must recall that Orwell has only made extreme what is fundamental. The Greeks recognized three species of language which they called 'doxa', 'retorik', and 'epistem'. And these correspond exactly to Orwell's vocabularies A, B, and C. Doxa had to do with common sense, retorik with political manipulation and epistem with scientific inquiry. A fourth "language" recognized by the Greeks was the meta-language they called 'philosophy'. This was the language which allowed them to recognize the others. It is notably and intentionally absent in 1984.

P

LITERACY

Today a level of competent understanding of our world and how it works is increasingly rare. If illiteracy be defined by what we know compared to what we need to know, then most of us are illiterates. This is especially true in the domains of science and technology. We are rapidly becoming too dependent on a technical priesthood--a small elite group of experts who know how to design, repair and maintain the technological devices on which our economy's vitality has grown to depend. This situation is not only incompatible with democracy but with the preservation of freedom, and contains great dangers. But there is no need to complain. There is only the need to become literate. And in this sense our being here becomes an act of social responsibility. This might seem somewhat strange in an egalitarian society where we are taught that our highest priority is to raise the lowest levels to a par with the upper levels. But in view of the crises we face, the highest priority is to enable some to attain to a new hitherto unoccupied level of understanding and for all others to rise to the highest level of which they are capable. This is anti-egalitarian and may be termed elitist, but it is an elitism of responsibility not an elitism of privilege. And any future that we might have--elitist or egalitarian--depends on our assuming this responsibility.

THE KINDS OF EDUCATION

In this age dominated by electronic media, with most people sitting several hours a day before their TV sets, there is a new kind of education taking place. In the sense of exposure to facts, there is no question that the TV generation has an advantage over earlier generations, but any advantage probably ends right there. TV has emphasized the notion that education should be BhorizontalB--i.e. as much as possible no previous knowledge or study should be required in order to understand what takes place on the tube. One can tune in at any time and within a few seconds be with it, but when the program is over you are on the same level as when it began. BVerticalB education, on the other hand, is structured stepwise. One must mount the first step before the second can be taken. Each step is essential in order to be able to take the ones that follow. In order to understand what is taking place today, you must have done all the lessons through yesterday. Vertical education is self-referential, it builds on itself, and after completing a course you are enabled to see and do things you could never do before.

How did this change come about? To be entertaining, TV style, a minimum demand must be made on previous knowledge, and this practice was carried over in TV's approach to education. But this in itself was not the American Tragedy. The tragedy for education was in emulation. The schools and even the universities redesigned education to be horizontal. We used to have to take Literature 100 before we could take Lit 200, but now anything requiring a prerequisite is considered contra to our value of instant everything. (Even in MLA the design is horizontal. You can take any course without having had previous MLA courses.) This may result in a broad coverage but restricted to an introductory level. But isn't that what Liberal Arts are about--breadth, not specialization? Yes and no. Mastery of some subjects in depth are necessary before breadth is even possible.

P The difference between horizontal and vertical education lies in the power of vertical education to enable. But enabling involves preparation. It is oriented toward some future product. In this sense education is like production. It is a mode of creating wealth and if option space is the true measure of wealth, education produces wealth. Horizontal education on the other hand, is not future oriented, it is now oriented --instant gratification. It is an end in itself and is thus like consumption.

But there is a third brand of education besides horizontal and vertical, this is metamorphic education. It is the most difficult of all for it involves unlearning. It requires that after you have mastered and internalized ideas and disciplines, you encounter new experience that demands you either ignore it, reject the old, or syncretize all of your experiences. (The study of the history of astronomy affords guidance in this process.)

While all this is certainly overly simplified, it does give us a bit of orientation concerning why we are here and what MLA is basically about. WE ARE NOT HERE TO CONSUME, WE ARE HERE TO PRODUCE. Those of you who have taken other MLA courses already understand this. We are here to enable ourselves to reach some completely new hitherto unattainable place in our lives. And not only to enable ourselves but also our society to rise to new levels of achievement and of excellence. And most importantly, to enable us to master enabling itself. And how do we effect this in MLA? If you will permit me to paraphrase Mr. John Houseman, "We do it the old fashioned way, we learn it". There is no instant access to enabling. You cannot tune in at random times and expect to benefit. It requires regular, dedicated, disciplined hard work. But the product is the understanding of things you never thought you could understand and were even afraid to look at.

In order to introduce what I consider to be the most essential feature of this course--the Signification Sheets, let us look briefly at different levels of personal development:

Trained mastery of skills and tools, usually in one specialty; the selection largely guided by what is useful to the society and interesting to the person, and is within his/her capabilities, and usually possesses some highly visible immediate 'pay-off'. Type S present oriented

Inculcated mastery of facts and concepts considered important by and to the culture; knows and is guided by what is intra-societally important Type T largely present oriented

Educated understanding of many fundamental processes and structures of both nature and society; familiar with issues and problems of current cultural concern; knows and is guided by what is intra-societally important and valid Type F largely past oriented

Mature mastery of questions and issues, has transcended (unlearned) training, inculcation, and education; has mastered Learning II and knows and is guided by what is both intra- and trans-societally valid and important; has examined and trusts his

own interests; inner directed, self-significating. Type N largely future oriented

Wise mastery of perception and judgement

Enlightened mastery of self, of paradoxes and self-reference, transcending the interesting, the important and the valid All Types, BALANCED, primordially oriented

Mark of the trained person:

Possession of the right facts and skills

Mark of the inculcated person:

Possession of the right facts and values

Mark of the educated person:

Possession of the right facts, values and questions

Mark of the mature person:

Possession of the right facts and values

but of his/her own questions

Mark of the wise person:

Possession of the right facts

but of his/her own values and questions

Mark of the enlightened person:

Possession of his/her own facts, values and questions

ON SIGNIFICATION

Throughout a typical education, elementary through higher, we are presented with certain subject matter, asked to read certain texts, asked to answer certain questions, asked to solve certain problems. We are trained in processing subjects that have been selected for us, but we are not trained in the selection process itself. Guided by our personal interests, of course, we do much selecting in life, but we largely delegate this most important activity to others--to the teacher, to the boss, to the county supervisor, to Walter Cronkite--this task of telling us what is important. Aside from being guided by our interests, we are largely without criteria for selecting what is important and we have no training in the perception of what is significant. Our educations teach us how to learn, how to verify and falsify, how to ascertain what is true, but we have little training or skill in knowing how to pin point what is important or significant.

Since interest is our initial doorway to the significant, we can do well by searching for the relation between what is interesting to us and what is important. Frequently these prove to be the same. As an example, primitive observers of the sky found the most interesting phenomenon to be the retrograde motion of the planets, which also turned out to be the most significant and critical effect in the design of models of the solar system. Perhaps at some level the interesting and the important are always the same. But the history of ideas shows this not always to be so. How then can we develop a sense of what is important, without asking an expert or taking a poll?

This is where the assignments in this course come in. Each week you will be assigned a "Signification Sheet". The subject matter on your sheet may be taken from the reading assignment, the class lectures, or from any other source pertaining to the same subjects--from magazines, newspapers, TV, wherever. What you record on the sheet will be those items that interest you and those items you feel are important. The items may be in the form of questions, issues, ideas, theses, your reactions, approvals or disagreements. Perhaps what interests or intrigues you may also be

what you conclude are the most important items. In any event note both. Now the hard part: The constraint is space. One page, double space typewritten, or its equivalent. In no event over 2 pages. These papers will form the basis of our weekly discussions and are to be handed in after the discussion period.

You will find out that you will learn a great deal about yourself by playing Walter Cronkite. This is perhaps quite different from any assignment you have ever had before. There are no right or wrong answers. You are not trying to psyche the teacher, your task is to psyche yourself. The sheets will not be graded, they cannot be graded. Failure is only failure to do them.

P^

ON LIBERAL ARTS

The Pythagorean Academy in the fifth century B.C. instituted the structure around which Western learning was designed up until modern times. This format was continued by Plato when he re-established the Academy two centuries after Pythagoras. It was preserved in the curriculum of the Medieval University and its vestiges are still present in the modern university.

This curriculum is the progenitor of what we call Liberal Arts and was the key to learning and education. No one was educated unless he had mastered the seven classical subjects. The subjects studied were divided into a lower division called the "trivium" which consisted of,

GRAMMAR RHETORIC LOGIC

And an upper division, called the "quadrivium", which consisted of,

ARITHMETIC GEOMETRY MUSIC ASTRONOMY

The trivium has survived in our perjorative adjective, trivial. Unfortunately, we do not have the useful adjective, quadrivial. Perhaps the closest to it is the word, sophomoric, a kind of intermediate learning that readily falls into the trap of deluding itself that it is wisdom. Today our educations are not trivial, but they are quadrivial. The media sometimes rise from the trivial and for brief moments become quadrivial. But we are desperately in need of quintivial and sextivial educations and septivial and octivial thinking by our decision makers.

SOME NOTES ON THE INTEGRATED SCIENCE TEACHING PROJECT

- An picture of how the present divisions of science arose in the history of study of natural phenomena is important for understanding the role of linkages and how experience of the physical world may be alternatively represented and structured. (see INTED02.AGW)
- The present matrix of seven sciences is misleading and should be altered. Five of the areas--Physics, Biology, Chemistry, Astronomy, and Geology--are natural sciences in the sense that they are areas of exploration and discovery rather than of creation and invention. They accordingly have different epistemologies than do Mathematics and Computer Science.

Mathematics is not a natural science and is not even a science except by definition. How much it is discovered and how much created is a matter of dispute, but for purposes of the project it may be considered as a science in its own right if it is also considered as a tool and relating link for all of the others. In fact, the concepts from mathematics are among the most useful and long standing linkages between the areas of natural science.

The inclusion of Computer Science is most important for the project. (Another choice might have been the more inclusive Cognitive Science.) However, Computer Science is not a natural science, it is largely creative and based on invention rather than being explorative and based on discovery as is the case with the others. It also is a tool and in this sense serves as a linkage between the others.
- In teaching the scientific method it is important that at least one other method be studied in parallel, so as to make visible the parameters involved in a cognitive process. I propose that the systemic method (systems approach) be used for this purpose.

In summary:

From these considerations, I recommend that epistemology and the history of development of each science be included among the linkages and that mathematics and computer science be included both as linkages and as sciences in their own right.

inted02.agw

disk:kinko

September 2, 1993

The idea of integrating themes is not new to physical sciences. Such concepts as equi-partition of energy, minimal principles, conservation laws, etc. are common to physics, astronomy, chemistry, etc. The extension of these principles to other branches of science is occurring. However, the significant operation at hand is finding integrative principles that already exist among the broader spectrum of scientific disciplines.

OUR FOUR CULTURAL LEVELS

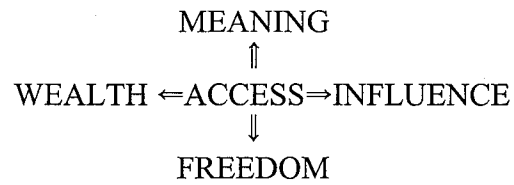
The events taking place today on the national-international stage are raising the curtain on a multi-level drama. As successive curtains rise they first reveal a political conflict complete with the usual military corollaries. As the second curtain rises we perceive an ideological contest that is fueling the political conflict. Then as another curtain rises we view an axiological difference that has led to the opposing ideological positions. As the fourth curtain rises we are exposed to basic human psychological attributes that appear to underlie all.

Which better explains what is happening, a bottom up or a top down approach? Even in trying to answer this question, we find axiological and psychological differences underlying the concept of explanation. Here I choose to take the route from the basic and general to the particular and specific.

Psychologically, a large percentage of humanity, for innate reasons of insecurity, inadequacy, and fear is obsessed with the need to **belong**. They need to be part of some aggregate, to identify with some collective. [However, from a purely economic point of view all humans need to belong to a collective. No one is any longer self-sufficient for their basic needs of food and shelter. The day when a lone hunter who lived in a cave could make it on his own disappeared millennia ago]. But those with an obsession to belong fall into two classes: the ones who find their security by being in control and those who find security in being controlled. And these two types together, the bosses and the lemmings, constitute the bulk of humanity. But apart from this majority, there is a "fringe" group who, while belonging, are not obsessed with belonging. These are people who have basic needs that go beyond security and stability. They hold that there is more to the universe than the confinements of the collective. And in pointing this out they are willing to risk denunciation, ridicule, isolation and even the stake.

How do these psychological differences reflect themselves on an axiological level? What values and priorities emerge as important for each group?

not completed



Access is central to all relations. Our true wealth is measured by the number and variety of options accessible. Our freedom is also measured by access to inner skills and knowledge and to outer choices. Our influence depends on the number of links we have to others and on access to their decision inputs. Finally, our meaning derives from the extent of our links to the many facets of the world. If one concept defines who we are, it is the nature and extent of our access to options.

SELF-DESTRUCTION

Humanity appears to be making serious efforts on many fronts to replace itself:

Electronically with

Artificial intelligence, robots, computers

"The evolutionary purpose of organic life is to replace itself with silicon life."

-Robert Jastrow

Biologically with

Artificial organisms, clones, over populating

Economically with

Corporations, [One set of rules or values for humans, a different set for corporations]

"The corporation has no altruistic social responsibilities. Its only duty is to make a profit for its stock holders." -Milton Friedman, Nobel Laureate economist.

Politico-Militarily by

Weapons of mass destruction

It appears that one of the following is true:

- A) The species Homo Sapiens Sapiens is intrinsically stupid, rather than sapient.
 - B) Humans make power, greed, celebrity their priorities rather than cooperation with their cosmic context.
 - C) Brahma has concluded that humanity is flawed and has been a mistake and has asked Lord Shiva to terminate it. And Shiva is using one of his favorite methods of termination: Let the species through its own operations self-extinct.
- Handwritten notes: A curved line above the list with an arrow pointing to A and the text "is not" written next to it.*

THE FORCES OF AUTO-DESTRUCTION

[Perhaps better labeled, practices that lead to self-destruction]

1) ONE SET OF RULES FOR US, ANOTHER SET FOR OTHERS.

President Eisenhower said, "We cannot have peace in the world if we insist on one set of rules for us and our friends and another set for our adversaries." But today some think we can adopt **preemption** as a exclusive principle permitted only for us, being forbidden to others. We also think feel we are entitled to have **WMD**, but that they must be forbidden others. We have come to believe that differences per se are the source of threats, blind to the fact that diversity enriches us. Threats do not arise from differences but arise when there is a different set of rules for the players on the different sides. The threats we now fear have been created by our insisting the playing field should not be level one. The consequences must be blamed on our own policies, but we blame them on those whose cultures differ from ours. Decades ago, President Kennedy wisely said, "We may not be able to make the world safe for democracy, let us then seek to make it safe for diversity".

2) OZBEKIAN'S LAW

If we can do something, we will do it, just to prove we can. And this whether we need it or not or whether it make sense or not. The real purpose is to gratify our egos.

3) TECHNOLATRY

The idolatry of technology, related to Ozbekian's Law. Whenever some tool or device that is perfectly satisfactory can be replaced by something more "techy" it must be replaced. Do we really need programable and hackable voting machines to replace paper ballots just so we can know the winner a few hours earlier?

4) LORD ACTON'S PRINCIPLE

The Power Disease

5) CULTURAL CANCER

Under the principle of competitiveness being proportional to conformity, the United States leads with both. And seeks to extend homogenization and conformity to its particular patterns throughout the world. The result will be increasing competitiveness (as industrialization in the third world has already led to more competition for oil) and this competitiveness will inevitably result in increased global violence.

The tendency to homogenization

[including inability to think except dyadically]

6) SETS AND SUB-SETS

DEEPER BLUE

FACULTY	TOOL	MACHINE	ROBOT-1	ROBOT-2	ROBOT-3	CYBORG	MAN
DESIGN					No	Yes	Yes
FABRICATE					Yes	Yes *	Yes
ENERGIZE					Yes *	Yes *	Yes *
OPERATE					Yes	Yes	Yes
MAINTAIN				Yes	Yes	Yes *	Yes (*)
REPAIR				Yes	Yes	Yes *	Yes *
REMEMBER					Yes	Yes	Yes
REPLICATE					Yes	Yes	No
MODIFY					No	Yes	No
SELECT					Yes	Yes	Yes
SIGNIFY					No	No	Yes
MOTIVATE					No	No	Yes
IMAGINE					No	No	Yes
BEGET					No	No	Yes
HURT					No	?	Yes *
RECOGNIZE					No	No	Yes
LOVE					No	No	Yes

S
S

part

An asterisk,*, means 'auto'

Add Peripherals

No Yes Yes

NEEDS WANTS AND SATISFACTION

Gandhi said that there is enough for everyone's need but by no means enough for everyone's greed. Clearly every human is stretched on a psychological and spiritual rack between what is needed and what is wanted. The difference between wants and needs is very much like a cybernetic error signal. Only when the difference is zero is life in harmony with the world.

We might formulate the issue using the following equations and inequalities:

$$D = (W - N) = \text{wants minus needs}$$

*W ~ GDP
N ~ 20LAW?
Homogenization
N ~ Economy
W ~ Cultural Pluralism*

Needs not what is wanted but
Case I $D > 0$, *Wants what is not needed* Wants exceed needs. This is the dysfunction of greed, which leads both to the spiritual impoverishment of the wanter and the physical impoverishment of others. Further there is no static value for this difference. It has a built in dynamic of ever seeking the difference to increase. It sometimes takes on an absurd form of not even being concerned with its value, but only with its relation to others--a game to win. We have the example of the richest 10 people, each of whose income is in the multiple billions per year. They are not satisfied with enough, not even with too much. Their contest is over who is to have the top income of the ten. And even the winner of this race finds no satisfaction. Where is some new world to conquer? $D > 0$ is the dynamic of the cancer cell.

*power
money
fame
addictions
collecting*

Case II $D = 0$, Want and need in balance. This is the middle way of the Buddhist, the way that leads to harmony and peace. The way that avoids envy and strife. The way that is self directed and does not have to look to the Joneses to know what to pursue. Or to look about to find someone else's definition of success to copy. In this state satisfaction is transparent, it is not felt because it is always there. $D = 0$ is not static, but rather is the condition of true freedom.

*How even
When $W=N$
This is an
homogenization
and something
ceases to
exist.
What?*

Needs what is not wanted
Case III $D < 0$, *Needs what is not wanted* ~~Wants not what is needed, but what is not needed.~~ This Case like Case I is dysfunctional. This is the state of addiction, needing the heroin, but not wanting it because there is no longer any satisfaction. Wanting to give up nicotine, but needing it. In a relationship, needing a person, but wanting to be rid of them. This is a necessary state in growing, the state of the teenager, but not an end state. And certainly not a state of satisfaction. This is the state of not understanding what is needed and being misled by unsatisfying pursuits. $D < 0$ is a state of high discontent and depression.

*Jobs
the old
the young
dysfunctional
relationships*

On the political level Case I is looking out for the wants of the affluent, and ignoring the needs of the rest. The government of lobbyists of the powerful opposing the wishes of the many. In capitalism, not only are the many without access to the "free market", but the market is a market of wants rather than needs. In a Case I economy social imbalance grows. Until supply and demand are in harmony with needs, wants should play no role.

Marxists say, "To each according to his needs, and from each according to his abilities" This is Marxism's version of Case II. Jesus said, "Let him with two coats give one to him with no coat." Jesus' version of Case II.

No one seems to be an advocate of Case III, especially those in that state.

NSWAN SAT. WPG

96/11/27

Treat people nice only when
1) you want something
2) you are afraid of them
(walking on eggs)

Escape from the problem

Solving the problem

Parents represent the forces
of homogenization

Teen rebellion - the
search for uniqueness

Support is something you wish you didn't
have to have. You really don't want it because
you want to be independent
- but you need it.

Routine & Emergency
Change

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 ⁽¹⁾ 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 ⁽²⁾. 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.