

PATTERNS

ASCD Systems Thinking/Chaos Theory Network, ASC Newsletter

January/February 2004

From the Editor:

This first issue for the year 2004, begins a new story for PATTERNS. A story expanding on the history of the past, not linearly, but encompassing it and engaging it in the way that a kaleidoscope when twisted creates different patterns using the same elements. The story is about love and wisdom within the context of the complexity and chaos in which we are living today. It is a story of hope and the process of change.

These emerging patterns are found beneath the heavy carpeting of our sound-bite world. We begin with a conversation about Love.

Frank Galuszka, Kathleen Forsythe and Pille Bunnell, all friends and colleagues of the Chilean Biologist/Cybernetician **Humberto Maturana**, reflect on the centrality of Love as "that domain of relational behaviors in which the other arises as a legitimate other in relationship with oneself."

This basic understanding appears to me to be the foundation, a global wisdom culture, upon which a viable human society can be built.

In the process of re-arranging our perspectives, our emotions, understandings and actions, many like **Paul H. Ray** and his wife **Dr. Sherry Anderson**, authors of the book, *The Cultural Creatives: How 50 Million People Are Changing the World* have documented that the process of changing to a wisdom culture has already begun.

In the foreward to a very important book for the new year called, *Matters of Consequence*, by **Copthorne Macdonald**, Ray writes that "Over the past forty years a new

The Biology of Love....

A Conversation

with Frank Galuszka, Kathleen Forsythe and Pille Bunnell

The following 'conversation' arose over several years. Frank originally wrote a short piece and sent it to Kathleen for commentary. Kathleen commented and sent it to Pille who edited Kathleen and commented. Pille sent it back to Kathleen who edited and commented. Several years later, Frank asked if it could be reproduced in PATTERNS, which elicited a new round of edits and commentaries! Kathleen added poems.

The word "intertwined" has been coined to capture the intertwining of emotions and intermingling of ideas that occurs when several people edit a manuscript and it is not clear where one person's ideas stop and the others' begin.

Frank: What is love?

Love is a state in which we enter, or participate, or it infuses us. It seems to be something which exists both inside and outside us. Its characteristic sensations are all good, pleasurable, generous, joyful, fulfilling and uniting. It is boundary dissolving.

Kathleen: We could also say that a boundary is a dynamic edge that arises through relationships and that our awareness of love arises in the dynamics of such a distinction. So in a sense love can both generate and dissolve a boundary as it is the relationship between from which our awareness of love arises. Relationship generates love.

*The path of the heart
A heart for all the paths
Love knows no distinction*

Pille: Love is a dynamic relation between oneself and another, a manner of relating with an "other" whether that other is one other being, a group, a whole biosphere, the cosmos, or oneself. In such a relation our own bodyhood has a characteristic dynamic form, which we can sense. From this perspective we are tempted to consider love to be a state within ourselves. Of course, this inner configuration is involved, but there could be no love if there were no relationship.

K&P Intertwined:

In language we distinguish boundaries, and we do this when

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subculture has emerged whose values, lifestyles and worldviews are a kind of Third Way beyond left and right, and beyond the culture wars between the Moderns (who believe in a materialist world, pretty much the one of Time Magazine) and the Traditionals (cultural conservatives who want a return to small town and Bible-thumping verities of the kind espoused by Jerry Falwell).

"We called them Cultural Creatives because everything about this population leads to creating a new culture, especially given their bias toward action as citizens who have participated more within, and learned more from, the many kinds of social movements and consciousness movements of the last forty years. We told the remarkable stories of some of those 50 million Americans, and some 80-90 million more Western Europeans, and documented some of what they are already doing to change the world toward that emerging culture."

Of particular interest are two new books soon to be on the market. One is **Matters of Consequence**, written by **Copthorne Macdonald**, an independent scholar, and former communication systems engineer. He writes about the nature and development of wisdom, new perspectives on mental and physical reality, and creating a sustainable future. Both he and his publisher mirror the qualities of the Cultural Creatives mentioned above.

Formerly a columnist with two U.S. national magazines and Associate Editor of one of them, Macdonald is currently on the Editorial Board of **Integralis: Journal of Integral Consciousness, Culture, and Science**. His engineering-related positions in the U.S. included Project Manager, Visual Communication and Display, at Westinghouse Electric Corp. in Pittsburgh; Manager of the Electronic Design Department at Ball Brothers Research Corporation in Boulder Colorado; and Director of Research at Vidcom Electronics in New York City. He is a citizen of both the U.S. and Canada, and lives in

we observe a collection of elements operating more closely with each other than with the environment around them – this constitutes an operational boundary. We are used to thinking of boundaries as distinct because the elements of most objects are so closely connected that the object relates to its medium as a complex unity. This obscures the nature of relational boundaries. When we are concerned with relational matters, such as emotions, we do sense that there is a boundary which is not just the physical skin around us.

The sense of "boundary dissolving" is proper to the shift in the operational boundary of relationship in love. When we relate in love the operational boundary of the relationship expands to include the other as a legitimate other; hence we no longer see ourselves as totally separate from the other.

*Among our selves
Communion defines
An impermeable boundary*

Does love exist only in such moments of awareness? Does love pre-exist? Does the world pre-exist? Does anything pre-exist? Or does everything arise, all the time, from the great matrix of possibilities – forming in the moment of our awareness in the deep systemic flows? When we live knowing that we bring forth the world together through our relationships and interactions, then we find ourselves living in a way that brings forth a world in which there is love. When we live in a way where we see ourselves as separate beings controlling and shaping the world to our own ends, we bring forth a world where love does not appear.

*Melting and merging
lattices of light pulse and flow-
we move the river between us*

Frank: When is love present?

I like Maturana's definition of the "biology of love. He says, "Love is that domain of relational behaviours in which the other arises as a legitimate other in relationship with oneself. " According to Maturana, these are the conditions for love. Whatever follows these conditions is love. In this definition we 1) have two entities, one of them being one's self. 2) The difference of the other is noted. 3) The different other is regarded as being legitimate: having full right to be in the world, equal to one's own. 4) A link or potential link that reflects acceptance of other and acknowledging difference is created toward the other from one's self.

P & K Intertwined:

If we accept the arising of the world in the dynamics of our interaction with the world as it arises then we can see that we require our own systemic materialization- our bodyhood - in order to be a constitutive part of this matrix.

We experience our living system in both the immediacy of our local experiences and in coherence with the full moment of cosmic arising – the moment of the wavefront. Indeed our own living system, our biology, is composed of the stuff of the cosmos.

*We are moments merging
Arising in the matrix ...
leaves drifting on the wavefront.*

Only as a languaging being who can reflect on our awareness, can we be aware of the other and consider whether we are different or the same, distant or near. The other arises as distinct from ourselves through the differ-

ences that we distinguish and the coherences we abstract. The other is also the world we unfold through the relationships we engage in. We "objectify" through conversations conserved in culture. The world of solidity coalesces in the conservation of our languaging.

Are we indeed separate? Or are we distinctions in the dynamic flows that generate the worlds that we imagine from our perturbations within the wavefront? If love is acceptance of the other arising as legitimate in co-existence with oneself, then the cosmos and all its infinite distinctions are legitimate exactly as they are and we, those aspects of the cosmos capable of imagining the other, become aware of our indivisibility in the moment of our distinction.

Maturana also said:

"When love becomes cosmic, the spiritual experience takes place.

When the spiritual experience becomes local, it is experienced as love".

In reflecting on this we can see that the biology of love is also the biology of the sacred, since both arise in the moment and space of our awareness of our own legitimacy in the face of the wondrous awe of the cosmos and in the eyes of our new born child and in the moment of common union when we dissolve the boundaries between our bodies and the cosmos in sexual ecstasy.

The biology of love and the biology of the sacred are found not only in such numinous moments, but equally in the flow of daily living, as for example when we share a bus seat with a stranger and feel no isolation or threat from or towards the other. Love and the sacred are both ordinary and adequate as well as extraordinary and full of wonder.

Frank: Under what conditions can love be communicated?

In the love of people for one another, it attains heights when the difference in the other is mutually noted in mutual acceptance.

Kathleen: *Love arises when I feel that I am seen, that there is no threat, either real or potential to my legitimacy in the moment of my living.*

Pille: *Love is unidirectional, it is not an agreement between two people. Yet when it becomes reciprocal the experience becomes uniquely delicious, in an intimacy that is felt in whatever manner is proper to the relationship. In the trust of being loved it is easy to trust one's own legitimacy. In the clarity of one's own legitimacy, it is easy to accept the legitimacy of the other.*

P&K Intertwined:

My acceptance of being loved expands when I live in the trust that the other will see me existing in multiple domains and will accept me in the legitimacy of those domains - whether they can accompany me in them, whether they like them or agree with them - and that I will not have to justify or explain my multiplicity of being.

Such expansion happens when a reciprocity of trust is conserved for enough time for the many domains of living to become revealed through being actually lived. Hence an expansion of love can only take place when I see the other in his or her legitimacy, and when I trust that I will be able to see and accept the other in all the possible domains of his or her existence, in the legitimacy of his or her being.

Reciprocity of vision and mutual acceptance does not imply agreement, nor can it be assured through promise. It exists as long as it is conserved in trust, never in demand.

Frank: Where is love?

It is an underlying ground. It doesn't always seem to be present, but it is. As Jacob Boehme said: "Paradise is here; but we are not yet in Paradise." So it is with love. Love is present everywhere (omnipresent in our local universe) but we don't always seem to sense it. It is like grace, and like a characteristic of God.

Prince Edward Island, Canada.

The publisher, **Big Ideas Press**, is dedicated to publishing books that foster wisdom and a wisdom-based culture. They write, "Our books deal with big ideas—ideas that are broad in scope, address matters of deep human concern, transcend narrow categories and knowledge boundaries, and deal with complexity in helpful ways. We publish books that help us sift what is really important in life from the not so important and downright trivial—books that respond to primal concerns such as our place in the cosmos, to personal concerns such as living an enjoyable, creative, significant life, and to societal concerns such as sustainability and economic justice."

The other book illustrating this deep sea change is written by a group; a collaboration of eleven members of the **International Society for the Systems Sciences (ISSS)** and the **General Evolution Research Group (GERG)**, an advanced research group composed of European and Asian as well as U.S. scientists and educators. Titled, **The Great Adventure: Toward a Fully Human Theory of Evolution**, it has a foreword by psychologist **Mihaly Csikszentmihalyi** and is edited by **Dr. David Loye**, former member of the Princeton and UCLA School of Medicine faculties.

In a world where the Georgia State legislature is considering the removal of the word, "evolution," from the curriculum in public schools, David Loye's discovery of long ignored basic writings of Darwin help to heal the schism between the religious fundamentalist's view and the secular scientific view. These findings complete the popularly accepted Darwinian theory of evolution as "survival of the fittest" and anticipate the humanistic psychology of Abraham Maslow, the biology of love, chaos theory and other comparatively recent, but similarly ignored, discoveries of brain research, psychology, and nonlinear systems science. Hopefully it will contribute to the holistic, uni-

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fyng view of the universe.

Mihaly Csikszentmihaly writes "...the themes introduced by the authors are likely to be among the central ones of any new world-view...The organizing principle of the new faith__a faith of human beings about human beings__ is evolution itself. Not the traditionally taught evolutionary scenario dominated by competition and selfishness, but an understanding closer to the original Darwinian one that sees cooperation and transcendence of the self as the most exciting parts of the story."

To shift the emphasis in science, education, and the media away from fixation on the present understanding to a more inclusive understanding of evolution theory which would meet the increasingly urgent needs of the 21st century, the **Darwin Project and Council** has been formed.

Among Council members are former ISSS presidents **Ervin Laszlo** and **Aleco Christakis**; former president of the Association for Humanistic Psychology **Stanley Krippner**; leading progressive educators **Nel Noddings** of Stanford, **Ron Miller** of Goddard college, and former chancellor of the University of Massachusetts **David Scott**; two of the world's greatest living brain scientists, **Paul McLean** and **Karl Pribram**; psychologists **Mihaly Csikszentmihalyi** and **Allen Combs**; chaos theorist **Ralph Abraham**, cultural historian **Riane Eisler**; and **Hans Kung**, developer of the Global Ethic endorsed by 100 leaders of the world's religions during the World Parliament of Religions.

The Darwin Project plans to launch distance learning and on campus courses in "new evolution studies aimed at building the full spectrum, action-oriented, or fully human theory of evolution..."

To globally interlink everyone interested in the hopeful new prospects for Darwin's lost theory and the modern scientific studies that affirm it, a new website is being launched. Watch for it at:

(www.thedarwinproject.com)

K & P Intertwined

Love can be seen as the basis of the African wisdom "Everything is everything"? Is love the mutual emergence of distinctions that at the same time conserves coherence while opening the space of the new in a mutual dynamic dance that has no ground? Does it exist as the ground? Or is love the systemic flow itself, always in the moment of its arising so that it only exists in the moment of our interactions?

The sense of love being present even when we do not sense it lies in this – when our orientation, our constitution is such that the arising is possible, then love appears as if it were an ever-present ground. In this ground we can even live other emotion: sadness, joy, curiosity, tranquility – even anger – as appropriate to that moment, and within the context of seeing the other as a legitimate other.

Love's touch is delicate

***Petals stirring
in the dawn wind***

However, when we legitimize any emotion, including "love", we have created a blindness that does not allow the underlying conservation of vision, the ability to see the other (and oneself as an entity) as a legitimate other in the arising. We give our named emotion legitimacy such that the other is obscured.

Frank: Is love the same thing as grace?

Possibly these two are the same. Or two expressions of the same quality or "force". We talk of being "in" love and of being "in" a state of grace. It seems that love and grace surround us, penetrate us and everything else. We sometimes feel this. Sometimes we don't feel it. When we feel "in love" we feel grace; when we feel grace, we feel it as a kind of love of an unseen other.

Kathleen: *Does grace arise when we are aware of our co-existence with the cosmos in our mutual legitimacy? The state of grace is the domain of the sacred in love.*

Pille: *Perhaps they are the same; while we see love as the acceptance of the living, the doing of the other, and grace the acceptance of the being of the other.*

Or perhaps grace is a recursion in love; the acceptance of the acceptance.

Wrapped in sun on the petal

***butterfly pauses
exquisite union***

Frank: What do we do when we feel love?

Love is closening. It de-alienates. The lover wants to be close to a "love object". This means being close to another person, or to a work of art or even a meal, to an expression of nature, or to oneself. The creation of the "love object" may be a form of projection. We feel love, but we don't know what or who is generating this feeling. We look for a cause. If we find someone in whose presence we continually feel love, we say that we love them. I think, under these circumstances, that we do love them. But they are not the source of the love. More, they are the occasion by which we feel love in ourselves. Love inclines us to be close. But could love also be an escape? Could love be some kind of projection?

P & K Intertwined:

In the distinction of "seeing" the other, two entities arise – the other as distinct from oneself - and the self. It is the flow between these entities through which the world arises in our awareness as the domain in which we live as self and other. This fundamental awareness arises in the early mother-child interactions from which languaging and self-awareness arise. The

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physical closeness arises naturally in mammals. Humans have taken this natural desire to be warm, close, and tender, and have generated worlds, indeed civilizations, distinguished by the nature of the common union, the communion between self and other characterized in this early tenderness. From this basis, different cultures have gone different directions, some towards hierarchy and privilege and some towards mutual respect for all living systems within the matrix of earth mother.

Yes, we must love ourselves as other before we can see another in order to love the other but it is in relationship with the other that we come to realize the self. Love in the sense of the biology of love is never an escape and never a projection. It is the coherence with what is, in the legitimacy of the "isness" as it arises.

Frank: Is love a projection?

When we love, we project. We project positive attributes on another. This is not so different from hate, in which we project negative attributes on another. It is because of the focus of projection in both cases, that love is more like hate than it is like indifference. We would like this not to be so.

We would like love to have a privileged place in our world among the emotions.

K&P Intertwined:

Love opens the eyes (and heart!) to see the possible domains in which the other arises. How do we recognize such domains except through awareness of our own self and the distinctions we draw and the coherences we establish between ourselves and other? Is this projection or is this the dynamic of relationship, the conversation through which we bring forth worlds?

Projection is something different than love. It does occur and we can delude ourselves into thinking we love someone when we are really referring to some aspect of ourselves which is validated through what we imagine the other to offer. But if another provides validation, then legitimacy is being justified. With justification there is no love. In this situation we are really seeking to satisfy a perceived lack in ourselves.

Projections are insidious, like lies and any of the "isms" like racism and sexism, they fold themselves within the recurrent interactions of a dialogue and blind us to their presence and the shadow that they cast upon the other. For a projection is a shadow that obscures the domain of its origin.

To dissipate projections, we must create a language in which human beings are distinguished from each other without judgement or alienation. With care in how we language, we can expose the systematic and systemic embedding of justification. Even more, we can expose the recursive pattern of the justification of justification which obscures vision and traps humans in domains of discourse in which they actively separate themselves from each other. Many of the dialogues between "lovers" trap them and dissipate the potential spaces for love to arise.

It is easy to make a mistake by acting in a manner that judges or alienates rather than distinguishes another. When we become attached to the dynamics that lead to alienation or to the results of it, then it is no longer a mistake and this way of acting becomes recurrent. As the behaviour becomes recurrent, a recursion takes place and justification arises.

This is the first recursion

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**An invitation from
Meg Wheatley**

Authentic Leadership

June 13-19

Halifax, Nova Scotia, Canada

For leaders in business, education, not-for-profit, and community settings who are committed to creating more sane and benevolent societies, and who want to engage real questions and real challenges within a powerful space of learning.

The Authentic Leadership summer program includes two-day workshops, one-day community of practice dialogues, and a five-day core program.

Core program participants choose one 18-hour module for in-depth learning. This year's module presenters include *Margaret Wheatley, Carol Pearson, Barry Oshry, Otto Scharmer, Marianne Knuth, Toke Moller, Robert Fritz, Marvin Weisbord, Brian Bacon, and Art Kleiner.*

The program schedule also includes meditation, dialogue, creative process, and community conversations.

For more information:

<http://www.shambhalainstitute.org/2004/index.html>

Register for the core program before January 20 and save Cdn \$395 (US \$305) off the full program fee.

See...

<<http://www.shambhalainstitute.org/Fieldnotes/index.html>> to browse our new web-based newsletter, *Fieldnotes*, which features articles and stories from the Shambala Institute. Topics include leadership, organizational dynamics, spirituality, community, and practices for leading in times of complexity and uncertainty.

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The Buck Institute for Education

has initiated a series of booklets titled *"In My Opinion: Essays for Debate"* to encourage thoughtful dialogue among parents, teachers, and everyone who recognizes the need to improve educational systems and processes.

Of special interest is the pamphlet, *Missing Links in the Public School Curriculum: Four Dimensions for Change*, by guest author C. Lynn Jenkins, founding member of the International Systems Institute and the Asilomar Conversation Community.

These four dimensions, overarching themes so-to-speak, are:

- The competencies and attitudes needed to understand and engage in systems thinking related to both the natural world and social organizations.
- The development of self-knowledge, self-mastery, awareness of one's personal habits and behavior, sensitivity, respect, and appreciation of other points of view, and the ability to interact and work cooperatively and productively with others.
- An understanding of the "connectiveness" of knowledge and the ability to interweave concepts from various disciplines in order to think about and solve problems; and closely allied with the first three,
- The ability to evaluate information for its usefulness and credibility from reading, listening, and observing so as to better inform decision-making and its other applications in both personal and group life.

Jenks states that There are serious gaps in our existing educational programs ...there are other "basics" to consider but this publication addresses the curriculum only.

"Problems that are addressed one-by-one often make matters worse. Solutions can be dominated by those in power rather than through democratic consensus, self-serving rather than oriented to the social good, and short-range rather than considering the impact of today's decisions on future generations. We must and can, according to many systems theorists, use systems principles and systems thinking to engage in social system design, to help create our future, to be proactive rather than merely reactive."

Given the seriousness and range of social problems and unpredictable outcomes we are encountering, social systems and design theorist Bela H. Banathy proposes a very different way of thinking about societal change. He believes that recognized problems must be considered in light of

When the justification becomes recurrent, a new recursion takes place, and a projection arises. We become blind to the other and replace the living, autonomous being with the object that is called into existence by the recurrent justification.

This is the second recursion.

When the justification is justified, or the projection is justified, yet another recursion takes place and tyranny arises. When the tyranny is accepted, dependence takes place.

This is the third recursion in the path of attachment.

Projections take place in language, and hence are realized in conversations. However conversations take place through the intertwining of emotioning and languaging, so whether or not a space is generated for projection to take place depends on the emotion. When the emotion in the conversation is love, a space is generated for self and other to realize self and other, then there is no incentive or place for projection. There is no prerequisite of commonality or need for agreement in the conversations through which the coexistence with the other arises. In this, both the legitimacy and the autonomy of the selves arise through the relationship of the dynamic flow of the conversation. So, love arises through conversation that takes place in love. Indeed some would distinguish conversation as the space of interaction in which love arises as we conserve each other's autonomy while we share conceptual coherence and distinction.

***When two partners meet
in equal rhythm
there is only one movement***

Conversations in love are a manner of braiding languaging and emotioning in the pleasure of doing things together. In this, people come to be touched by the ideas of others, and they let their ideas touch others. Conversational processes can lead to unpredictable outcomes and new ways of people connecting with each other. Love thrives in newness. Conversations in love generate worlds in which love thrives.

***The voice in the fingertips
echoes as the skin
opens its mouth to sing***

Conversations are not just something we do to support our actions; they are our human niche, we live in a world formed through conversation. Conversations make one world or another; not only in how we relate to each other, but in how the whole lived world arises around us.

Kathleen Forsythe and Frank Galuszka met at a conference of the American Society for Cybernetics in St. Gallen, Switzerland in the mid 1980's. At that time, Humberto Maturana was presenting controversial material on biology and epistemology. Conversations began at that time between Galuszka, a painter, and Forsythe, a poet, around Maturana's work. Forsythe introduced Galuszka to ecoscience Pille Bunnell in 1995, and subsequent conversations have flourished among them around Maturana's "biology of love." This commentary reflects their ongoing conversations and wonderings. Both Galuszka and Bunnell are past-presidents of the ASC and Forsythe is a past vice-president. Galuszka lives in Santa Cruz, and is a professor of Art at the University of California. Forsythe and Bunnell live in Vancouver, British Columbia. Forsythe is currently involved with a number of publishing projects involving the work of her father, poet Fred Cogswell. Bunnell is teaching at the University of British Columbia and is editing an upcoming issue of the journal Cybernetics and Human Knowing which is dedicated to the work of Humberto Maturana.

FOR THE NEW YEARS TO COME:

SYMVIABILISM;

Draft for a META-IDEOLOGY OF HARMONIOUS ECO-CO-CULTURAL LONG-TERM VIABILITY

How do we get from here to forever? By very scientifically wise love; that is by modelling the whole ecological & cultural World in order to try out proposed ventures on the model before implementing them, so as to see who & what will probably benefit and malefit from them. And by lovingly choosing the least maleficial options, those which insure survival of the desire and ability to survive indefinitely on Earth of a richly variegated human population.

Of course this symviability ideal will be difficult to achieve, but good approximations can be made, even at the edges of chaos where so many of us live. Visionary universal lovely eco-systemic education has to be implemented through truly educative technology and contagious humour, as well as by the 'laying on of hands' i.e. re-enacting bodily affiliative spiritual fellowship.

To develop harmonious eco-co-cultural symviability, will provide work and play for all the six to nine billion of us. To do anything else is to commit slow, if not fast, suicide, murder, and indeed humanicide (the killing-off of all human life). IF and only if, that does not matter to you, just go ahead to push your own cultural addictions, ambitions and fears onto others without any regard for the ecological consequences.

*Crimepetitive crapitalism scrambling for security and wealth, unintentionally kills as much through its dis-educational advertainment as through the destruction of nature. Also for there to be any reasonable hope for us all, crimepetitive religious proselytizing too must be transcended by integrative pluralism of affiliation (e.g. Yann Martel's *Life of Pi*).*

We can't bring back the passenger pigeon, or 'Tasmanian tiger', but gently gardening and patiently husbanding the whole planet bit by bit, and salvaging and cherishing compatible parts of each other's cultural heritages, is what we can do.

THE great research challenge of the century: Something else we may be able to do through research, is to augment 'transviduals' - the collective human beings which arise from culture-sharing people, to be actually more wise than any of the host persons. Research into consciousness might enable us to endow transviduals with real responsible intentional emotional collective consciousness? That could be real education for a really synviable World!

BEST WISHES FOR A WONDERFULL NEW YEAR

from Gary Boyd.

their systemic properties and that their solutions will often ultimately depend first on the design of new systems to replace the old ones. Rather than relying on the "fix and adjust" mentality for badly functioning social systems, the aim is to consider, and when appropriate, create new designs."

Jenks points out that the design process is to take place with representation by all who are affected by the new designs. This, of course, includes the children themselves and his emphasis on curriculum change in this booklet is well taken.

He asks; "What are the implications for the school curriculum? Simply that the ideas, ideals, and the procedures of creating designs for living and handling age appropriate problems should be an essential part of the curriculum from elementary school through secondary school. The learning task for students is to study/analyze an existing situation, problem, school or community organization, identify the values, preferences, interests of people associated, and create new designs for them. Doing so will provide children and youth with some potentially fascinating learning exercises that are applicable across the curriculum as well as some extraordinarily valuable skills and personal confidence in controlling their own destinies."

Jenks examines such aspects as Balancing the "I" and the "We", Critical Thinking, and the Structure of Knowledge, quoting Edward O. Wilson:

*The ongoing fragmentation
of knowledge and the resulting
chaos in philosophy
are not reflections of the real world
but artifacts of scholarship.*

Throughout this thoughtful booklet, the reader is reminded that systems thinking and the connectedness of the world is changing our lives and, in this reviewer's opinion, it seems increasingly obvious that we are destroying our childrens' future by being blind to what needs to change in ourselves.

Barbara Vogl

Copies of this booklet can be ordered from:

**Buck Institute for Education
18 Commercial Boulevard,
Novato, CA 94949
415/883-0122
www.bie.org
buck@bie.org**

Books of Interest

What Matters Most: How a Small Group of Pioneers is Teaching Social Responsibility to Big Business, and Why Big Business is Listening.

by Jeffrey Hollender, President and CEO of the Vermont-based Seventh Generation and Stephen Fenichell, a frequent commentator on corporate responsibility. Basic Books. N.Y. 2004

What Matters Most is a report from the front lines of a social revolution by one of its most thoughtful and committed leaders. Based on hundreds of interviews with activists, Corporate Social Responsibility (CSR) experts and business leaders at both small and large companies, this book takes nothing for granted and does not hesitate to ask the tough questions. This is a guide to the real dilemmas, and real promise, of the corporate social responsibility movement.

The bottom line isn't enough anymore. Not because corporations have suddenly become enamored of losing money, but because consumers, shareholders and the general public are demanding better behavior. They want businesses to be better citizens—to do more to make sure their products are healthy and safe, their manufacturing processes cause as little pollution as possible, and their employment policies are humane and not harmful to local communities. **Across the country and the world, there's an evolving consensus that we need new standards to measure and reward business performance.**

The emergence of Corporate Social Responsibility is more than just a PR tactic, sales strategy, or management trend. It's the future of business. It's what companies have to do to survive and prosper in a world where more and more of their behavior is under a microscope.

According to Reviewer, *Barbara Mackoff*, Hollender is "willing to ask the tough questions. When do core values conflict with goals and commitments? His answers are provided in seven approaches to social responsibility. Each defines new metrics to define prosperity, environmental stewardship and corporate citizenship. Sometimes these powerful strategies are swamped in an overabundance of examples but Hollender's comprehension shows us the forest AND the trees. —

Book Announcements

Matters of Consequence

by Cophorne Macdonald

Big Ideas Press. ISBN: 0968961878

Excerpts from the Foreword by Paul H. Ray

Between these two covers is a model of responsible inquiry into many of the big questions that we really need to encounter, whether as youths or adults, not only for our personal benefit, but for the good of our civilization. At the level of our own personal inquiry, this is a tasty, chewy, energy-bar book designed to accelerate good thinking in new ways, not one of those castor oil books that some desiccated scholar would insist we need 'for our own good.' But we also need this one the way we need a compass as we step into an unknown land. A future world has thudded onto our doorsteps after 2000, and we're not so sure we like what we see. Our 500-year old "modern civilization" shows many signs of falling apart, and it really does look like a new and wiser civilization is trying to be born, side by side with looming planetary catastrophes. When both the facts and the rules of the game are changing, we need to pay close attention. As you'll read here, what needs our attention isn't just a matter of *what* we now know, but *how* we know it. Most important is what significance it has both for our individual life choices and our collective lives. Across our rapidly globalizing world, both business and governmental elites are indeed failing to see our world anew, much less think anew, and it harms all our chances.....

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The media serve as the gatekeepers of the official culture of Modernism, and seem quite intent on keeping paradigm-busting new ideas from reaching the general population, refusing to report on all the movements. As heavy consumers of news, Cultural Creatives rarely see their own faces there, and regularly see their values scorned. Consequently, one of the odd things about it is that they do not yet realize how many they are, nor do they have a collective identity—yet. That seems to be changing rapidly. We are starting to see a cultural change process that is self-aware, rather than the unconscious process of the past forty years.....

Most importantly for this book, we can see that it points us toward bringing a better quality of awareness to redesigning our world so that it works for all of us. At the end of the day, the most important matter of consequence is our pressing need to make history ourselves. It means changing our civilization ourselves rather than taking it as given. First, we must envision a world worth inhabiting, and then we must work to create it. We sometimes hear the term transformation bandied about as if it were a magic talisman, but in fact, all it means is structural change. Personal transformation is the hard work of changing the structure of our awareness, and social transformation is the even harder work of changing the structure of our society.

It would probably take the form of a new renaissance, where new social systems can support personal transformation and better cultural knowledge, and where transformational change in large numbers of people and their micro-cultures gives rise to new orders of cultural creativity that support further development of the social and cultural milieus that further support the people, and so on. We are then playing in the biggest game that anyone could imagine. What matters could be more consequential than that?

Book Announcements (continued)

The Great Adventure:

Toward a Fully Human Theory of Evolution

Edited by Dr. David Loye

SUNY Press.. ISBN: 0791459241

Dr. David Loye asks, "Is teaching an outdated PseudoDarwinian paradigm for science driving our species toward extinction? Can using systems science to expand and update a horse and buggy theory of human evolution to meet the rocket speed needs of the 21st century help end environmental devastation, wars, terrorism, nuclear overkill, and put us back on track toward the better future?"

These questions are explored in this new book. **The Great Adventure** explores 15 levels for the "tree" of human evolution including educational evolution. In addition to our "roots" in cosmic, chemical, and biological evolution, the book probes the evolution of the brain as the "trunk" for the tree, branching out into cultural, social, political, economic, educational, and technological evolution at the human level.

This book explores the urgency of the challenge facing educators to rapidly expand the curriculum to focus on the moral evolution of C. West Churchland's primary concern which was also the primary concern for Charles Darwin in his earliest and final years. "Rather than the current popular emphasis on selfish genes," Loye notes, "a careful reading of **The Descent of Man** makes it clear that for Darwin, the chief agent advancing human evolution is the unselfish teacher."

In an introductory chapter Dr. Loye notes that in **The Descent of Man** Darwin writes only twice of "survival of the fittest." But contrary to the emphasis for science, all levels of education, and the media throughout the 20th century, in "Descent of Man" Darwin writes 95 times of love, 92 times of moral sensitivity, and 200 times of brain and mind as prime drivers for evolution at our species level.

The Biological Roots of Reality and Humanness: An Invitation to Freedom

by Humberto Maturana

Edited by Rodney E. Donaldson

(forthcoming from Hampton Press).

I consider that the natural biological manner of living is constitutively aesthetic and effortless, and that we have become culturally blind to this condition. In this blindness we have made of beauty a commodity, creating ugliness in all dimensions of our living, and through that ugliness, more blindness in the loss of our capacity to see, to hear, to smell, to touch, and to understand, the interconnectedness of the biosphere to which we belong. We have transformed aesthetics into art, health into medicine, science into technology, human beings into the public, ... and in this way we have lost the poetic look that permitted us to live our daily life as an aesthetic experience. Finally, in that loss, wisdom is lost. What is the cure? The creation of the desire to live again, as a natural feature of our biosphere, the effortlessness of a multidimensional human living in a daily life of aesthetic experiences.

Humberto Maturana

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In a world drowning in "information" and "knowledge," where do you go to find, and deepen, understanding? Exploring how to live systemic understanding, becoming more fully and humanly alive in the process, is Crazy Tiger Institute's delight. Above all, if you are among those whose hearts have found nourishment in the wisdom of the two most comprehensive systemic thinkers of our time, Gregory Bateson and Humberto Maturana, and if you are interested in taking their work further by exploring how to live nondualistically and live systemic understanding, you may have found a home.

I have been truly blessed to have these two rare human beings as mentors and friends, and I delight in passing on what I have learned through interacting with them, as well as expanding their work into new domains, including the domains of design and daily life experience. For me, systemic understanding is to be lived; one mark of someone's living it lies in finding oneself being treated like a human being.

Over time, it has become clear to me that people genuinely learn these lived understandings only through extended and regular interaction with them, and I therefore regard my series of courses as the bedrock of the training I offer. These courses are described more fully in the "classes" and "certificate" sections of this site, but, briefly, they include "Systemic Understanding" (an intensive introduction to the work of

Bateson and Maturana), *"Explorations in Systemic Understanding"* (which provides a deepening of the understandings gained in the first course, through exploring them in our daily living), *"Reading Circles"* (in which we read selected essays, especially those of Bateson and Maturana, and discuss them together line by line for deeper understanding), *"Art as a Manner of Living"* (an exploration of the art of triggering integrative experience in oneself and others, as well as the art of living diversity and generating imaginative space), *"Living Systemic Design"* (a laboratory for hands-on practice in nondualistic design, both individual and collaborative), *"Emotion, Eternity, and the Implicit"* (an intensive in the experience of nondualistic Freedom, in which, as the Tibetans say, every thing spontaneously 'self-liberates'), and a culminating multidimensional *"Seminar Integrating All Aspects of Living Systemic Understanding & Design."* These courses, which become increasingly more deeply experiential, constitute the core of Crazy Tiger Institute's Certificate Program. Classes are kept small (ten or less) to ensure a relaxed learning experience of the highest possible quality.

A student, Diane Saint, writes; *"It is one of the vagaries of life that you cannot know that certain levels of lived understanding are possible until you meet a human being who lives them. For me, Rodney is that person. In his own case, he was lucky enough to study intimately with three such human beings: anthropologist Gregory Bateson, cybernetician Heinz Von Foerster, and neurophilosopher Humberto Maturana—easily the three most comprehensive systems theorists of our time. (Rodney has edited volumes of both Bateson's and Maturana's essays.) Rodney has taken the works of these three mentors as a point of departure for a series of courses that take a student further and further into exploring perception, cognition, language, and behavior in the student's own daily life through highly inventive and imaginative assignments. What the student uncovers through engaging with these assignments produces insights that transform his or her living. I know. It certainly has transformed mine."*

Gregory Bateson Centennial

a message from Mary Catherine Bateson

Gregory Bateson was born in 1904, so this year is his centennial. I believe that much of his work was misunderstood or unappreciated during his lifetime because it challenged people to think in new ways and defied disciplinary compartments. I am writing now to urge all of you to take advantage of his centennial in the coming year in whatever way fits your knowledge and interests so that the people you work with have the opportunity to look again at Bateson's writings in the new century. If you go back to his writings (several now going into new editions), you will find that some of it is still very challenging, some of it seems out of date, and much of it was prescient and is more accessible than it was at the time of his death twenty years ago.

This message will give you a partial and still vague overview of events that are taking shape. *PLEASE, if you respond to this email, respond to sender <mcatab@atglobal.net>. (The Subject line GBateson tells me you want to receive emails; the subject line GBateson plus IIS, with address provided) tells me you want to receive the Institute for Intercultural Studies newsletter. The newsletter will probably be sent electronically outside the U.S.)*

Further details of many of these events will eventually be on the IIS website <www.interculturalstudies.org> as we can put them together. Items already listed on the website are starred.

U.S. San Francisco Bay Area: Gregory Bateson lived near San Francisco for some three decades, during which he did his major work, teaching, writing and collaborating across many disciplines. A San Francisco organization, Integrated Strategies, is organizing a Bateson conference there in the fall of 2004. Collaborations and sponsorships are still being put together. This will be a major gathering for old and new friends of Bateson's work. The probable dates are Nov. 19-20. The web site (not yet ready) will be <www.acteva.com/Bateson>. Coincidentally, the American Anthropological Association is meeting in San Francisco on Nov. 17-21. There will be a session on Bateson and probably a film showing.

One response on the East Coast comes from Stephen J. Uzzo at the New York Hall of Science who seeks collaborators and sponsors for a possible conference on sustainability that will attempt to leverage new understandings of wholeness, cognition, and the integration of humans into nature.

Europe:

***Croatia:** Foundation 2020 has been sponsoring a series of conferences on the future of the Balkans. This year it will focus on the application of Bateson's approach to systems theory to issues of international conflict and development. It will take place May 20-23, with a pre-meeting on May 19. Visit <www.foundation2020.com> for information or email Petar Turkovic, petar@foundation2020.com.

Italy: There has been a great deal of interest in Bateson's work in Italy, primarily by family therapists and philosophers, and a number of books on him have been published. There will be a conference sponsored by the "Circolo Bateson" on May 14-15. Italian website at <www.gregorybateson.net>. Another group is planning a conference in Tuscany in early August, titled Middle East Imagination, which will honor GB and include his thinking on the cybernetics of peace and conflict.

www.global-vision-consulting.com.

***United Kingdom:** An annual Bateson Memorial lecture was established last year at the University of East London. This year it will take place at the Tavistock Institute on May 17. Contact Berthe Krause, bkrause@tavi-port.nhs.uk for details and reservations. Peter Harries-Jones, who is co-organizing the session at the American Anthropological Association with me, has also proposed a session in honor of Bateson for the next Biosemiotics conference in Prague in July.

Publications The reissue of Bateson's own books by Hampton Press continues. A number of journals are producing special issues dealing with Bateson's work in various areas, including Semiotics (in the U.S.), Kybernetes (in the UK), Cybernetics and Human Knowing (published in Sweden in English), and Family Process (in the U.S.).

We will all have different conversations this year as the calendar clicks over on one of those arbitrary occasions we humans use for remembering and revisioning. Here is a quote from Michael Katz, a friend of Gregory's from Lindisfarne and Zen Center. I have a modest project to mark the centennial. I've moved (with my new family) to Nevada City, California. Gary Snyder has lived near here for more than 30 years, and my plan is to go over to his house and mull over the same kinds of stuff I used to with Gregory. Mulling over, rereading and reflecting are what matters most. And conversation, most of it informal and private. But if you wish to join your conversations with those of others, please keep me posted on plans and please do visit the web site as the year unfolds and we gradually manage to develop it further.

With best wishes, Catherine Bateson

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