

PATTERNS

From the Editor:

The New Year begins and we instinctively feel that we, too, can make new beginnings. Our resolutions are like new sprouts preparing for emergence into the light of day. We struggle to change things that we can see are not working in the world and in our busy-ness we are only vaguely aware that we are a part of the rhythm all nature.

As a human being, separated from nature by what we call "consciousness," I have always liked to reflect on Cyberneticist **Stafford Beer's** glib remark that "*The Future is not what it used to be.*" In these times of turmoil and complexity, there is popular talk that we humans are in for an evolutionary leap and that if we do not adapt to the changes our social systems have visited upon our natural systems and be able to change the way we think, we may be like Lemmings blindly following each other over a cliff.

Maybe it's our unexamined assumptions buried in our view of evolution as a linear pathway built by the "fittest" of the survivors toward ever better, more "progressive," more "effective" ways of doing things that makes the Lemming metaphor so fearful. This linear way of thinking is subtly embedded in the **Report on the Foundation for Global Community** (found on page 6) We truly want to believe that the future is not what it used to be and that we will get better at making a better society if we just work hard enough and do the right thing.

I was involved in the Beyond War movement in 1987 which has now evolved into the Foundation for Global Community. I subscribe to the stated purpose "to discover, live, and

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From the patterns of life

Victory Reveals Itself

by James Gimian

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It's a mystery how some conflicts in the world seem to get resolved without a lot more bloodshed, or at least without a lot more yelling and screaming. The celebratory fall of the Berlin Wall—fabulous! The peaceful transition from an authoritarian apartheid regime to a racially egalitarian democracy in South Africa—amazing! My daughter picking the expensive clothes I bought her off the floor of her room and hanging them up neatly—I never saw that coming. A situation that seems stuck, tense, and impossible one day now seems workable even creative. How did that happen? It didn't seem connected to any particular action or effort.

Are these sudden, almost mysterious shifts in direction brought about by an accident, serendipity, or unseen interventions? No, according to the wisdom text now commonly known as **The Art of War**, it's a kind of ordinary magic, which comes from being connected to and working with reality at a deeper, more intuitive level. Attributed to a Chinese general named **SunTzu** who lived 2,500 years ago, the text tells us that this kind of ordinary magic arises when we respond to conflict in a more profound and subtle manner, resisting heavy-handed attempts to wrestle the world to submission. Beyond being simply a hit-or-miss occurrence, it can be cultivated as a way of being and acting in the world. The text calls it *shih* (pronounced, "shir" almost with no vowel sound).

In order to understand *shih* we must first understand the way the Sun Tzu text views the world for it is from the depths of the text's view of the world that this skillful action arises. The SunTzu sees the world as a whole—interdependent, interconnected, constantly in flux. The world is less about specific locations and solid things than it is about potentialities, processes, and relationships. There are "things" and causal chains that appear to us as linear, but each is part of a whole system, and each whole system is inter-related and interactive. As the Sun Tzu sees it, we are part of a web of inter-con-

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communicate what is needed to build a world that functions for the benefit of all life." I also subscribe to the mission "to inspire a shift in thinking which redefines the role and responsibility of the human species" and, particularly, I subscribe to the goal "to achieve this in one generation." I worry that we don't have much more time than that.

We in the Western world are a future oriented culture.

Then I read our lead article, "*From the Patterns of Life Victory Reveals Itself*," by James Gimian which I found in the November, 2005 issue of the Buddhist magazine, **Shambhala Sun**.

Describing the article, Editor, **Barry Boyce**, writes; "*If the state of the world is any indication, when the time comes to take action, we overdo it, leaving very little space between impulse and action.*" Focusing on the here and now, he notes that as we humans keep taking up more space, serious conflict and outright war result.

Gimian discusses the Chinese general **Sun Tzu's** wisdom text, *The Art of War*, written 2,500 years ago. He reiterates that text's central theme—it is possible to accomplish objectives in the world without resorting to aggression—and he talks about how to go about doing that. The key, it would seem, is to see the world as an interconnected whole that does not require us to be in charge. By coming to know its patterns, we can act as part of the world, not apart from it.

In this article I sensed a cognitive shift to that same cybernetic circular pattern we spoke of in the last issue of PATTERNS (Fall, 2005). In that issue we commented on the cybernetic view of circular causality as different from the linear view of cause and effect. For example, by seeing the world as an interconnected whole we become aware of a circular causality demonstrated in the shameful inability of our socio/political systems to respond adequately to the natural disaster of

nectedness, fluid and rapidly changing. The frame of reference we take for granted today may well evaporate by next week, and one little thing way over there can affect one little thing way over here.

Sound familiar? That's probably because this view of the world from 500 BCE China is not unlike the view of our world emerging today, whether on the frontiers of theoretical physics or in the way we lead our everyday lives. From Google searches and personal networks to social and economic theories of whole systems to quantum mechanics and chaos theory, viewing the world as an interconnected whole is becoming commonplace.

In this interconnected and ever-changing world, the challenging experience we call conflict arises as a matter of course. Conflict is not regarded as an aberration that occurs because people have acted badly. It arises as an inevitable outgrowth of the differing conditions, views and aspirations of people who find themselves nevertheless connected to each other. To the extent that there is any duality whatsoever—and the relative world is nothing but a web of dualities—one thing will rub against another.

Having taken conflict as a naturally occurring feature of life, the text offers a way to work with it directly and skillfully. The Sun Tzu text came into being to address the conflict that generals faced during the Warring States period in China, when they battled to take control of critical territory in order to ward off threats to their state's existence. While most of us are not vying for control of cities and farms, we may have a keen interest in Sun Tzu's message because, as "generals: trying to maintain command of our own worlds, we routinely attempt to carry out objectives, from simple inspirations to grand plans. And in so doing, we are met with indifference, resistance, or open hostility. Conflict is a tough part of life, and we long for ways of working with it that are more creative and profound than our habitual extremes of avoidance or aggression.

The Sun Tzu's view of how to work with conflict conveys its most profound teaching. The core wisdom of the text is that it is possible to accomplish your objectives without resorting to aggression, or as the text famously states: "to subdue the other's military without battle." The text calls this "taking whole." Once you see the world as whole, then taking whole becomes the consummate skill in working with the phenomenal world. Taking whole means keeping things intact, as much as possible, rather than destroying them, and it applies to the aspirations of the "enemy" as much as to their physical well-being. Incorporating and including the enemy leaves something to build upon. The Chinese general realized that the farmers who were his enemies today could be producing food for his people tomorrow, and so destroying them in the battle for more territory was only depriving himself of resources for his future, larger kingdom.

But how does the general take whole in the midst of the chaos and confusion of the battlefield? How do we take whole, in the midst of our tough battles at corporate headquarters, in our social action project, or at our children's school? Here the Sun Tzu is again resoundingly clear: skillful action begins with knowledge. In the battlefield this obviously means knowing all the details that affect critical decisions: the weather, what my soldiers have to eat, how far enemy troops marched last night. But the text expands from this to a more profound understanding of knowledge.

*Know the other and know oneself.
Then victory is not in danger.
Know earth and know heaven,
Then victory can be complete.*

While knowledge includes the accumulation of information, it goes beyond that and becomes a more active openness, a knowing, an unbiased perception of all the elements of a situation and the patterns they form. When the general acts with a fixed view, every bit of new information is interpreted in relation to that view, and emerging possibilities are missed. But "knowing" in the Sun Tzu is relating directly

to the way things are—connecting to the interrelated, changing world rather than clinging to one's smaller, fixed view. It lays the ground for taking whole and makes it possible to attain a larger-scale victory, one that goes beyond applying old solutions to new, emerging circumstances. Thus the text tells us:

“Victory can be known; it cannot be made.”

Whatever view he may have held about his world, the sage commander of the Warring States period in China still needed to take action, and therefore, he faced the same challenge we do today: how do we successfully work with the chaos and conflict that arises as we seek to attain our objective, to bring about victory in our particular battleground? One can do so, the Sun Tzu tells us through skillful mastery of shih, the primary way of working with the phenomenal world.

In general, shih refers to action that rearranges the environment to our advantage, but in a different way than we're used to. Though the world is a whole system, it is possible to carve off discrete areas and take action. Within the constant change, there are tendencies, norms that the text calls *tao*. These can be simple things, such as the fact that water seeks the low ground, soldiers get tired at the end of the day, and round rocks roll downhill. These conditions combine to make up clusters of events, patterns that we can recognize and work with. The interconnected web, the convergence of small movements changes the relationships between all the elements. Imagine the crossing wave patterns made by two motorboats on a small mountain lake, and the ripple effect of bobbing boats and docks around the lake's perimeter. Smaller movements can come about either naturally or from alterations we make in the details of the situation. Using shih is working directly with the world on this level.

Specifically, the text tells us that shih is about power and strategic advantage joined with the critical moment of application, or release—called the “node.” (Node refers to the very small connection that separates segments of bamboo, essentially a moment of transition from one phase to the next.) Chapter five of the Sun Tzu introduces us to shih in three ways: first as power-in-motion, where water, otherwise soft and harmless, can be amassed into a rushing force capable of tossing huge rocks about; next as shape, where shih is described as steep, evoking the power of troops taking the higher ground in a mountain ravine; and finally as accumulation, like the drawing back of a crossbow and the power released at the pulling of the trigger (the node).

The text summarizes all these three in the last lines of the chapter:

One who uses shih sets people to battle as if rolling trees and rocks.

As for the nature of trees and rocks—

When still, they are at rest.

When agitated, they move.

When square, they stop.

When round, they go.

Thus the shih of one skilled at setting people to battle is like rolling round rocks from a mountain one thousand jen high.

It is important to note here that shih does not rely on changing the nature of things in the world, but on knowing how things are and how they work together, and on the right timing. For example, on habitual response to interpersonal conflict is to demand that the other party change their behavior in order to resolve the situation in our favor. By contrast, relying on shih involves awaiting the right moment to act, then nudging a “round rock” to trigger a pattern of action that leads to resolution. It's like eating a piece of fruit when it's ripe, not when you're hungry, in order to enjoy the greatest nourishment and fulfillment.

According to the Sun Tzu, appreciating the nature of shih and employing it well is what will help us most when we are faced with the need to apply force to move forward and when we want to attain our goal without engaging in a costly battle. Force is a natural human gesture. It is the power that moves things; breathing out is

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Katrina while at the same time creating the human-made disaster in Afghanistan/Iraq. We sense an un-natural disconnect as we watch our natural world changing in scary ways while our ruling institutions are preoccupied with narcissistic power issues. Human-made society and Nature-made society are forever bound.

In this issue of PATTERNS we look at the gaps between Eastern thought and Western thought, the ancient view and the modern view, in the ways we are experiencing life. We will try to understand this disconnect so that we can learn how to create the foundation for a naturally sustainable global society in the evolving electronic environment that we have created.

**Perhaps the future really
IS what it used to be.**

It would be helpful to read the second article (p.6) before reading the first because there is a giant gap between the mind-set from which each article is written. Bridging the gap is what Sun Tzu calls “making whole.”

**Making whole is a process of
evolution.**

We explore the work of N. Katherine Hayles and Anne Burdick. Given our present post-modern electronic environment, Hayles and Burdick are like the Marshal McLuhans of the 21st century. They express the cybernetic circularity in which “the medium constructs the work and the work constructs the medium.”

As part of the MIT Mediawork series, their book, *Machine Writing*, attempts to practice what it preaches by being attentive to its own material properties. Hayles writes. “As the author of the verbal text, I speak the words, but these are only part of the message; my collaborator Anne Burdick speaks in another mode through her design. The theoretical framework is mine, but my collaboration with Anne has deeply affected how I think about the interaction of verbal and visual components and so has influenced the verbal text as

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well.....It has long been clear to me that materiality entered importantly into the theoretical debates and technical practices of Cybernetics, as I argued in *How We Became Posthuman: Virtual Bodies in Cybernetics, Literature and Informatics*. How materiality affected literature was something I was learning as I followed the theoretical debates surrounding *Electronic Literature* and its development from *First-Generation Hypertexts* into fully multimedia works. I saw in electronic literature the opportunity to think more rigorously about interactions between content and digital environments; I also believed these insights could be reflected back onto print to see it more clearly as well.

In 1967, Marshal McLuhan wrote in his book, *The Medium is the Massage*;
"In the name of "progress" our official culture is striving to force the new media to do the work of the old."

This statement is corroborated by the fact that, from the very beginning, the title of this book has been co-opted. The word "Massage" has been popularly changed to the more understandable word, "Message."

Most of us live our lives taking things for granted and it is outrageous to think we can experience reading our morning newspaper like getting into a warm bath as McLuhan has suggested. Hayles and Burdick lead us further into this embodied future. In *Writing Machines*, a book you can't just read and certainly can't take for granted, they demonstrate an evolving electronic environment in which, if we are to adapt to it, we must expand our consciousness within a "communication" process.

This "communication" process strangely begins to feel like Sun Tzu's using "shih" and "making whole."

an example of its simplest form. But force becomes a problem when it is mixed with aggression and becomes the power to impose oneself upon others. At that point it becomes an expression of frustration with our failure to attain our objective by other means, and it only engenders further conflict. When we align ourselves with the power of shih, things often seem to happen on their own, without a discernible actor applying causal force.

The ability to use shih begins with the simple act of enlarging one's perspective, taking a bigger view of the situation in either time or space. There are many common occurrences in our life where a bigger view explains something that, from a smaller reference point, seems like magic. Water comes out of a tap, a hulk of steel flies through the air, the words I type on a keyboard in my office are instantly communicated around the world—all these are commonplace to us but would be utterly magical to those from a time in the past. Now, for us, the series of events preceding water coming out of the tap in our kitchen are known and obvious, and so it seems ordinary. And many things we cannot understand now will be easily explained in the future as our collective view continues to get bigger. Even now, string theory, currently at the forefront of modern physics, is postulating the existence of unseen worlds to explain phenomena we now don't understand.

This points to a way of understanding shih as a kind of ordinary magic. Using shih arises from knowing the norms and patterns of things in a deeper way and being connected to the interdependent, changing world. This results in skillful action in the world that might be completely mysterious to those around us who aren't seeing those norms and patterns. Knowing how to fly an airplane is possible because we are in touch with how the world works in a deeper way than those from a previous time to those who have a smaller view of the world, and that makes the act seem like magic.

Our awareness expands to see how altering a single piece moves the whole

This view of shih implies an entirely different way of working with the world to accomplish a goal. Within the worldview of solid entities, fixed goals, and strategic plans, the leader regards the intelligence in any system—whether the system is a person, organization or society—as centralized in the "I" or headquarters. Things are run from the corner office. Achieving one's goal is best accomplished through command and control, which necessarily results in a series of cascading effects, all directed by the central intelligence. But from the view of the Sun Tzu, the leader sees that intelligence is distributed throughout the system, and achieving one's goal comes about by disturbing rather than directing that system. Disturbing relies on the norms and patterns, and calls the intelligence of the system into action. This results in changing the ground to enable an unseen victory to be "known."

Working with the world in this way gives rise to a new, more demanding way of being. When employing shih to accomplish an objective, one is required to loosen one's grip on smaller objectives while at the same time opening up to a bigger view, which includes allowing even one's most cherished and hard-won view to be open to change and disintegration. It is not as simple as abandoning the former in favor of the latter. Both must be held in mind, firmly, yet loosely, like a baby's grip on your finger, the model for how to properly hold a golf club or samurai sword. This allows a creative tension, holding open the space between one's vision and the reality of a situation until a resolution arises from the ever-shifting ground. Curiously, this is strikingly similar to how quantum mechanics describes working with reality; shih is about plucking victories out of the realm of possible results in much the same way that quantum physics describes a scientist pulling particular results out of the matrix of possible outcomes.

Working successfully in the world as the Sun Tzu text sees it, where interrelated parts interact in ever-shifting ways, relies upon knowing the world directly, being

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connected, and moving with the emerging shapes and conformations. Each piece affects all the others, and our awareness expands to see how altering a single piece moves the whole. We get a glimpse that acting in isolation is no longer an option. We have the spontaneous experiences of the complete victories that come from taking whole, mixed with frustration and defeat. Yet, such complete and satisfying victories seem comparatively rare.

What makes it so difficult to work with the world in this way?

The main obstacle to using shih is the fragmented view of the world that arises when we solidify and cling tenaciously to our separateness. This limits us to a partial view, habitually holding tight to smaller-minded agendas in a sea of change. The realization that the world is whole and interrelated only goes so far if one still clings to the view that this interconnected world still revolves around "me."

Many people are attracted to the Sun Tzu by its profound view, only to then turn around and use its lessons to impose their smaller agendas onto the world more successfully. Using shih for this purpose can lead to success in the conventional sense if one is skillful. However, this approach reinforces and strengthens the sense of separateness, and while it indeed produces a "more successful" self, this inevitably leads to needless conflict that engenders battles that lead to more needless conflict. Using shih, or any skill, in order to sustain a sense of oneself as separate from the world only perpetuates the duality that is the root of conflict to begin with.

What safeguards, if any, does the Sun Tzu offer as protection against the use of its wisdom to attain smaller-minded victories? Ultimately the safeguard arises from the profundity of the worldview that pervades the text. Applying shih in discrete, focused settings is a powerful way of working with the world, but whatever we do always takes place within the larger framework of the interconnected world. And for all that the skillful use of shih can do to bring about favorable circumstances, that bigger, interconnected world is not ultimately subject to our control.

Victory cannot be made.

The overwhelming power of the larger world is frequently demonstrated when humans try to rearrange the environment to our advantage. To take an example from the current debate on globalization: Stimulating economic development in order to address political or social problems can yield definite, measurable successes. But it may also give rise to potentially greater threats to social and political stability from the accelerated environmental degradation that accompanies development. The response of the greater whole—in this case the resulting environmental damage threatening continued human life on the planet—is an expression of its intelligence. The system as a whole is making the clear statement that smaller-minded solutions are not complete victories, and that conflict will not subside unless and until there is an approach based on taking whole.

The frustration that arises from applying smaller-minded solutions propels us to seek more profound ways of working with conflict. The wisdom of a deeper way of knowing and working with the world, such as the Sun Tzu presents, becomes more compelling. When knowing becomes an openness to how things fundamentally are in the world, we begin to suspend the habitual projections we impose upon the world. The grip of separateness is loosened and smaller agendas naturally give way to a bigger view.

Using shih to work with the phenomenal world arises from being woven into the interdependent and ever-changing whole, and going with it rather than controlling it from the outside. "Power over" becomes "tuned into". Skillful action comes from knowing, seeing, and catching the moment rather than from practiced routines, or "take-always" gathered from corporate seminars or meditation weekends. Whether in our offices or at home, in a foreign war or neighborhood skirmish, the opportunity to work with the phenomenal world at a deeper level is always present.

Using shih can be the gateway to ordinary magic in our lives.

Perhaps the future really
IS what it used to be.

McLuhan writes of the Bardic songs of pre-literate Greece. "Blind," all-hearing Homer inherited this metaphorical mode of speech, a speech which, like a prism, refracts much meaning to a single point.

"Precision" is sacrificed for a greater degree of suggestion. Myth is the mode of simultaneous awareness of a complex group of causes and effects.

"Electric circuitry confers a mythic dimension on our ordinary individual and group actions, Our technology forces us to live mythically, but we continue to think fragmentarily, and on single, separate planes.

"Myth means putting on the audience, putting on one's environment. The Beatles do this. They are a group of people who suddenly were able to put on their audience and the English language with musical effects—putting on a whole vesture, a whole time, a Zeit.

"Young people are looking for a formula for putting on the universe—participation mystique. They do not look for detached patterns—for ways of relating themselves to the world, à la nineteenth century."

It would seem that we are beginning to bridge the gap between East and West, the old and new by understanding the electronically configured whirlpool we have created.

"Electric circuitry is Orientalizing the West. The contained, the distinct, the separate—our Western legacy—are being replaced by the flowing, the unified, the fused."

Bridging the gap between those who are connected and those who are not is a challenge for our time.

Imagine bridging the gap between those of us who feed Fancy Food in crystal goblets to their pet cats and those who cradle dead babies they cannot feed. Imagine doing this in a way that will not destroy the natural and cultural diversity of our planet.

The Foundation for Global Community

Early History

The Foundation for Global Community traces its origin back more than eighty years. Working in Canada at the turn of the century, **Dr. Henry Burton Sharman**, theologian and scientist from the University of Chicago, sought to unify the disciplines of science and religion in the belief that each searched for the same universal truths about reality. To explore these issues, he invited groups of interested college students and professors to participate in six-week seminars in the Canadian wilderness each summer.

Dr. Harry Rathbun, a Stanford law and business professor, and his wife **Emilia**, participants in Sharman's seminars, brought the studies to the western United States in the late 1930's. By the late 1940's it was apparent that a permanent facility would aid the studies. Property was purchased and a lodge built in the Santa Cruz mountains of California. Here people of all philosophical and religious beliefs could come to study and discuss critical issues in an atmosphere of beauty and quiet. In 1949, **Sequoia Seminar Foundation** was incorporated.

In 1962, women affiliated with Sequoia Seminar decided to take an initiative in the world to seek a higher purpose for life. They were motivated by the uncertainty of the future for the children and the precariousness of all life. This was the time of the Berlin Wall, the Cuban Missile crisis, and talk of building backyard bomb shelters. By 1964, men and women were writing curricula, leading discussion groups and seminars, and planning and giving presentations for the public. Some of these programs were called "**The Quest for Meaning**," "**Challenge to Change**," and "**The Challenge of Time**."

In 1971, these activities were incorporated as **Creative Initiative Foundation**. During the 1970's, in addition to its regu-

lar courses and seminars, Creative Initiative addressed the issues of drug abuse, environmental concerns, the effects of violence on television, the need for energy conservation, the depletion of natural resources, and the dangers of pollution from toxic chemicals and long-term radioactive wastes from nuclear power plants. The focus of all these activities was always understanding and communicating the process by which people become mature, responsible human beings. All the educational endeavors challenged people to become informed, to educate others, and to take action in their own lives.

In 1981, the Cold War was at its height and there was talk about America's ability to fight and win a nuclear war and adding Pershing and cruise missiles to Europe. The growing alarm about the consequences of nuclear devastation was starkly depicted in the film "**The Last Epidemic**." A series of dialogues in 1982 convinced the people of Creative Initiative that survival in the nuclear age was the greatest problem facing humanity and that the immensity of the the US and Soviet nuclear arsenals was not comprehended by the public. Consequently, all courses, seminars, and projects were terminated so that the Creative Initiative community, numbering approximately 1,000, could focus full attention on this most pressing problem. Out of this commitment, the **Beyond War** movement developed. Beyond War eventually involved more than 20,000 people around the world, sponsored an annual Beyond War Award, and reached untold millions with its message.

In 1987, as Beyond War was building a global citizens' movement to raise awareness of the threat posed by nuclear weapons, over 30 scholars came together under the editorship of Soviet physicist

Sergei Kapitza and American cryptographer **Martin Hellman** to produce Russian and English editions of

Breakthrough: Emerging New Thinking, Soviet and Western Scholars Issue a Challenge to Build a World Beyond War.

Now, almost 15 years later, a new book and a series of meetings are being planned to address the ways in which 1989 was not only the end of an era but also the foundation for a profound change in the way we understand the planet as an interdependent system.

With the end of the Cold War, the tearing down of the Berlin Wall, and other hopeful signs of change, Beyond War enlarged its focus and, in 1991, became the **Foundation for Global Community**.

Today, an increasing number of people are applying to non-governmental organizations like **Non-violent Peaceforce** and **Peace Brigades International** to join civilian peacekeeping armies that do not answer to any national or political authority.

Western leaders have scant understanding of the power of non-violence. (*The U.S. military expenditures is 455.3 billions of U.S. dollars, 1533 billions per capita, and 47% of world expenditures.*)

In Nicaragua, when citizens peacefully rebelled against the punishing economic measures enacted by their president in 1997, he restored many of the cuts to social spending. But the **International Monetary Fund**, under pressure from the U.S., forced him to restore the cuts, causing the influential Nicaraguan intellectual **Alejandro Bendana** to ask: "*Will the people of the North allow the people of the South to succeed through nonviolence?*" The question is;

What is needed to bridge this gap?

Reported in: **New Internationalist**
(August 2005)

The Department of Peace

by Barbara Vogl

Robert Koehler, (Tribune Media Service Commonwonders.com) in an article, *Flickering Dreams of Peace; All you have to do is wake up...* (December 8, 2005) writes;

"Ever try to shift a paradigm? I salute the brave souls scattered around the continent — some of them are in Congress — who are doing just that, who are daring, right now, to challenge the conventional wisdom of war and peace at the highest levels at which the game of geopolitics is played, and are calling for the establishment of a Cabinet-level **Department of Peace**.

"When long-time correspondent **Bill Bhaneja**, a senior research fellow at the University of Ottawa and retired Canadian diplomat, recently e-mailed me the proposal he co-authored with **Saul Arbess** for such an addition to Canada's government — inspired by U.S. Rep. Dennis Kucinich's H.R. 3760 — I confess to a queasy skepticism that such a project was just too darn idealistic....."

Then Koehler thought about bird flu and George Bush's idea to protect us by implementing martial law to enforce quarantines — and it really hit him.

"We're now helping leaders who haven't got a clue how to deal with complex social issues except to start shooting at them. And there's no adequate challenge to this in the media or from the opposition party, and apparently no public context big enough even to allow for debate."

Under the radar of the international media, the **First People's Summit for Departments of Peace** convened in London, October 19, 2005, announcing the launch of an international initiative for the creation of Departments of Peace in governments throughout the world. It will provide resources and support for existing Departments of Peace campaigns, and will support new ones as they appear in other countries. Among the signers is NewPATTERNS contributor, **Ank Mesritz**, **House of Peace**, **Netherlands**, as well as those from the U.K., Australia, Italy, Israel, Palestine, Romania and the U.S.A.

In 2001, U.S. Representative **Dennis Kucinich** first introduced Department of Peace legislation HR 3760 which now has 62 sponsors in the House.

In 2005, Senator **Mark Dayton** introduced Department of Peace and Nonviolence Legislation in the U.S. Senate S. 1756 with 2 sponsors.

The legislation includes, among other things, the establishment of a peace academy, the training of peace workers, the promotion of nonviolent conflict resolution at every level of human interaction.

Bhaneja and Arbess speak of "a world in which peaceful relations between states are a *systematically* pursued norm and the numerous non-aggression pacts between states become treaties of mutual support and collaboration. We envision a world in which a positive peace prevails as projected in the U.N. **International Decade for a Culture of Peace (2001-2010) Programme of Action**.

The U.S. Peace Alliance, at a 2006 DC conference reported on activity in all fifty states plus the District of Columbia and Guam:

- An increase in congressional support for the legislation with 62 co-sponsors in the House and now 2 in the Senate
 - Over 5,800 emails/faxes written to members of congress through our new online congressional contact system along with many more phone calls, letters and postcards throughout the country
 - Activity in all fifty states plus the District of Columbia and Guam
 - Almost 300 congressional district team leaders
 - 28 states with state coordinators
 - An increase in supporters throughout the country, as we continue to make it clear that this is a non-partisan, all-inclusive campaign
 - A city council endorsement campaign with 12 cities now supporting
 - An international presence through participation in the *International People's Initiative for Departments of Peace*
 - Affiliation with the United Nation's civil society
 - Active strategic partnering with Challenge Day, Center for Nonviolent Communication, United Religions Initiative, Pathways to Peace, Friends of Reconciliation, Peace Action, Chat the Planet, Global Youth Action Network, Institute for Multi-Track Diplomacy, Association for Global New Thought, World Peace Prayer Society, The Peace Company, Peacethroughart, Opening of the Heart, and other endorsements including Alliance for the New Humanity and other organizational attendees at their annual conference.
 - A volunteer national press team comprised of two professionals and one graduate student
 - Marked increase around the country with press interviews (radio & TV), articles, op-eds and letters to the editor
 - More effective web-based tools for political activism
 - Large increase in traffic to our website, now averaging 1.1 million hits and over 67,000 visitors per month!
A peacepod dedicated to our campaign
 - A monthly donor campaign that continues to attract new contributors Visit: www.thepeacealliance.org/donate
 - A staff of six paid plus four volunteers and two interns, including a newly expanded intern program.
- In conversation with Dennis Kucinich, Walter Cronkite remarked; *"What is quite clear—and would become clear as you go along with this campaign—is that you are trying, and I consider myself with you on this in every way... (to create) not only a massive but a basic change in our culture, in our entire approach to our relationships with other human beings... It's not a matter of simply getting another department of government. You're speaking of an entire philosophical revolution."*

From the Editor: (cont. from p.5)

This is the challenge we envision for the new generation of our present PATTERNS newsletter. We are preparing the groundwork—editorial staff, business plan, search for funding, etc.—all that is necessary to launch the NewPATTERNS as a physical entity. As Katherine Hayles suggests, Combining the technology of the printed page with that of the electronic multimedia “transforms the metaphoric network structuring the relation of word to world.”

We don't really fully understand that yet but we do know that the boundary between the old and the new is not an epistemology set in stone. It is a broad domain to be explored and experienced—creating new patterns (see p.13)

In a conversation with cyberneticist **Ranulph Glanville** at the ASC Annual Conference, October 2005, he commented that *“In the everyday world, I run into the statement, ‘Oh that's just theory’ as if it is forever separate from action. The relation between theory and practice is not essentially one of application but they strengthen each other by building on a circularity of their own. The presentation of one before the other results from the process of explanation rather than a necessary structural dependency.”*

In the NewPATTERNS we will be bridging this gap between theory and action that is inherent in the languaging of our everyday lives; bridging our understanding through a circular, not linear way of thinking.

This circularity is the process of what is called 2nd order Cybernetics, a new paradigm in which we accept as given that the *observer* (a human body) is intimately involved with the *observed* (foundation of theory).

In our post modern world of artificial intelligence without a body, literary critic Katherine Hayles champions the importance of maintaining the materiality in a world increasingly molded by electronic environments.

Globalization, Freedom of Expression, The Internet

by Frank Galea

We are bombarded by buzzwords like “globalization” and clichés about how we are all connected and empowered by the Internet. Let's examine the reality behind these. Let's take Singapore, a city nation of 4 million people 16 time zones or approximately 8500 miles away from me. We are economically connected, there is no doubt. Singapore is the US's 11th largest trading partner. We are Singapore's 2nd largest trading partner and more than 1,300 American companies have been attracted by Singapore's business-friendly policies to set up operations in that country. In this room, I have 2 computers and monitors, an unreliable printer, a cell phone and a PDA – let's bet there is at least one component that has been manufactured or assembled in Singapore.

The connections do not end with consumer goods; we are also financially connected – my 401-K includes an international fund with holdings in Asia. Even domestic funds hold many of the 1,300+ American multinationals that have direct investment in Singapore. So there's globalization, a web of economic ties in which I am a usually unconscious participant. I'm just going about my life as a Bay Area resident, with my consumer electronics and struggles to save for retirement in the face of our cost of living.

Trying to stop a message through repression is futile

The connections could end there, with me as a passive link in a chain set in motion by others: huge businesses, governments, packagers of financial products. No more thought about our connected world is demanded of us than of the alfalfa that winds up in a trough at the feedlot for globalization to run its course.

We continue to exist as individuals and human beings in this system if we choose to stretch our awareness to encompass our connected world. Browsing through Blogger, I read a piece about Martyn See, the Singaporean film-maker and blogger who is being persecuted for making a documentary on Dr. Chee Soon Juan, a leader of the marginalized opposition to the party that has ruled Singapore since 1959. The city-state forbids the making of any film of a political nature, although it selectively enforces the “Films Act” by allowing glowing biographies of figures in the ruling PAP party. It seems that the stable political climate and docile workforce that make Singapore so attractive to our companies come at the cost of freedom of expression and true democracy for the Singaporeans.

Now let's talk about the Internet and empowerment... While the documentary has been pulled from film festivals in Singapore proper through government pressure, it is shown full length on Amnesty International Asia-Pacific's web site, along with background on Martyn See's case and contact information for the Singaporean Minister of Information, Communication and the Arts. In a few clicks and keystrokes, we are able to see something that the censors and jailers want to hide from us. I wrote to the Ministry to make them aware that trying to stop a message through repression is futile. I found Martyn's blog and emailed him words of support. I'd encourage you to do the same. We need to show solidarity for others who are taking courageous steps. <<http://singaporerebel.blogspot.com/>>

Depending on how the case progresses, we can take the fight to the next level and use the Internet and research tools at our disposal to identify some of the 1,300 US

(continued on next page)

companies that do business in Singapore to use them as leverage on the Singaporean government. A blueprint was left behind from the international community's opposition to apartheid and the use of escalating economic pressure in support of reform movements. Foreign companies with operations in South Africa were used to pressure the South African government when public opinion alone failed to convey the message. Eventually, actual divestiture happened when the threats and cajoling weren't sufficient.

In a much more connected era, where the images from across the world find their way to our screens, and where both companies and governments are much more sensitized to having their image tarnished, we can expect much less overt economic harm would have to be inflicted in order to get reforms. In the time it takes to cook angel hair pasta, you can identify that American Express, JP Morgan and EDS all have a Singapore presence. The firm I am employed with has a strategic relationship with American Express. Through an online networking site called LinkedIn, I find that I am no more than 3 degrees of separation from 49 people at American Express, 22 people who work for JP Morgan, and 48 at EDS. It is a matter of a few emails to get in touch with them and forward a link to the movie that Singapore's government is trying to suppress. At that point who knows how far, fast and high the message can go?

*Frank Galea is a member of our NewPATTERNS editorial board.
He can be reached at frank_galea@yahoo.com*

From Ruth Garland <rockttn@cruzio.com> we send you greetings and a story to make your *New Year 2006!!!* a very Happy one with many changes and break-throughs in understanding.

She writes:

You probably missed the front page story from the San Francisco Chronicle on Wednesday, 14 Dec 2005. There you would have found a story about a female humpback whale who had become entangled in a spider web of crab traps and lines. She was weighted down by hundreds of pounds of traps that caused her to struggle to stay afloat. She also had hundreds of yards of line (rope) wrapped around her body, her tail, her torso, a line tugging in her mouth.

A fisherman spotted her just east of the Farralone Islands (outside the Golden Gate) and radioed an environmental group for help. Within a few hours, the rescue team arrived and determined that she was so bad off, the only way to save her was to dive in and untangle her—a very dangerous proposition. One slap of the tail could kill a rescuer. They worked for hours with curved knives and eventually freed her.

When she was free, the divers say she swam in what seemed like joyous circles. She then came back to each and every diver, one at a time, and nudged them, pushed them gently around? SHE THANKED THEM!

Some said it was the most incredibly beautiful experience of their lives. The guy who cut the rope out of her mouth says her eye was following him the whole time, and he will never be the same.

May we all be so blessed and as fortunate in the New Year — — to be surrounded by those who love us enough to help untangle us from that which is binding us and to remember to thank them.

This e-mail has been verified! If you want to check for yourself, you can go to SFGate.com, the web site for the SF Chronicle. Here is the page for this article: <http://sfgate.com/cgi-bin/article.cgi?f>

How We Became Posthuman

by N. Katherine Hayles

In this age of DNA computers and artificial intelligence, information is becoming disembodied even as the "bodies" that once carried it vanish into virtuality. While some marvel at these changes, envisioning consciousness downloaded into a computer or humans "beamed" Star Trek-style, others view them with horror, seeing monsters brooding in the machines. In the book *How We Became Posthuman*, N. Katherine Hayles separates hype from fact, investigating the fate of embodiment in an information age.

Hayles relates three interwoven stories: how information lost its body, that is, how it came to be conceptualized as an entity separate from the material forms that carry it; the cultural and technological construction of the cyborg; and the dismantling of the liberal humanist "subject" in cybernetic discourse, along with the emergence of the "posthuman."

Ranging widely across the history of technology, cultural studies, and literary criticism, Hayles shows what had to be erased, forgotten, and elided to conceive of information as a disembodied entity. Thus she moves from the post-World War II Macy Conferences on cybernetics to the 1952 novel *Limbo* by cybernetics aficionado Bernard Wolfe; from the concept of self-making to Philip K. Dick's literary explorations of hallucination and reality; and from artificial life to postmodern novels exploring the implications of seeing humans as cybernetic systems.

Although becoming posthuman can be nightmarish, Hayles shows how it can also be liberating. From the birth of cybernetics to artificial life, *How We Became Posthuman* provides an indispensable account of how we arrived in our virtual age, and of where we might go from here.

Publisher: University Of Chicago Press (February 15, 1999)
Amazon.com ISBN 0226321460

The "Hidden Observer"
by H.B.

Ernest Hilgard, a Stanford University pioneer in hypnosis research, called the un hypnotized part of the mind the "hidden observer." The hidden observer is the "real self" that hasn't been hypnotized or conditioned by outside influences. Unfortunately the hidden observer is so hidden we don't usually employ it. Or maybe it doesn't really exist. We all have been carefully taught, conditioned, indoctrinated, hypnotized. One example is described by S. I Hayakaya.

"If you see in any given situation only what everyone else can see, you can be said to be so much a representative of your culture that you are a victim of it."

Why do we see (observe) the way we see (observe)? The well known perception principle of the new sciences, believing is seeing, explains why. Our beliefs determine what we look for and therefore what we see. Here is another explanation of why we observe what we observe:

"The eye sees in things what it looks for and it looks for what is already in the mind."
Motto, School of Scientific Police, Paris

Our way of seeing and the beliefs already in the mind are learned, acquired, or indoctrinated. What is learned can be unlearned. Many of our beliefs come from the conditioning of our particular culture and /or from family and/or personal experiences. If you and I had grown up in a different culture, or even at a different time, we would have acquired different beliefs and different ways of seeing. We would be a different observer.

To be a representative of your culture means you have been culturally conditioned to believe certain beliefs that determine your way of seeing. I believe you are a victim of that con-

The American Society for Cybernetics

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Members,

I am writing to introduce ourselves as the new team of ASC officers. You can learn more about us from the ASC website: <http://www.asc-cybernetics.org/organization/officers.htm>

We are committed to facilitating the best communication we can for conferences and conversations about Cybernetics over the next few years. We are also beginning to actively research possible membership benefits and refinements to membership to enhance the existing pattern. Please do not hesitate to get in touch with your ideas, suggestions and plans for cybernetic activities.

I take this opportunity to announce our first public action:

We have reinstated the practice of awarding the ASC's medals. This led to the award of the Wiener Medal to Ernst von Glasersfeld. The citation is appended to the end of this letter for your interest. We will announce more about the decision taken on awards in the New Year.

The ASC gives two awards of this type, the Wiener medal (in honor of Norbert Wiener) and the McCulloch Plaque (in honor of Warren McCulloch).

The McCulloch Plaque has traditionally been awarded for seminal ideas and applications in Cybernetics. At the recent meeting of the ASC in Washington, D.C. it was determined to shift the meanings of the awards so that the Wiener medal symbolizes lifetime creative achievement in Cybernetics, while the McCulloch Plaque will henceforth be awarded to young cyberneticians as an encouragement for exceptional contributions to the field.

With your help, the ASC will self-organize itself to new levels of imagination, application and effectivity in the near future.

With New Year Greetings,

Yours truly,

Louis H. Kauffman, ASC President

And on behalf of the ASC officers team, 2005—2008

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The Wiener Gold Medal of the American Society for Cybernetics is awarded to *Ernst von Glasersfeld* for outstanding and profound lifelong contributions to both cybernetics and the ASC.

Von Glasersfeld's seminal work, developing a constructivist approach to problems raised by early cyberneticians, has enriched the field and moved the conceptual base of cybernetics into a more consistent vision ¹° expanding the nature of how we understand cybernetics, how we enter into cybernetic processes of constructing our worlds, and how we approach the consequences of this understanding.

The 50th Annual Meeting of the

International Society for the Systems Sciences

Sonoma State University, Rohnert Park, California, USA

July 9th - 14th 2006

Complexity, Democracy and Sustainability

This conference offers an opportunity to celebrate a half-century of theory and practice in the broadly defined field of systems, honoring the vision of the founders (Ludwig von Bertalanffy, Kenneth Boulding, Ralph Gerard, James Grier Miller, and Anatol Rapoport) and recognizing the contributions of leading systems thinkers. It is also a time to reflect upon what we have learned, and to collaboratively envision future directions.

The conference will address such questions as:

- *What can the sciences of complexity teach us about social justice and sustainability?*
- *What is the nature of the relationship between information and consciousness?*
- *How do we manage information in a way that fosters effective decision-making processes?*
- *How do we nurture organizational structures that serve human needs while also protecting our resources for future generations?*

The ISSS was initially founded to bring together scholars from a broad range of disciplines, to explore common patterns of organization in different kinds of systems. Over time it has evolved to incorporate methodologies for problem solving in complex systems. During the past fifty years, the field of systems research has exploded into a myriad of specialized fields and schools of thought, from complexity to collaborative design. The purpose of the Sonoma conference is to foster communication and collaboration between systems thinkers from these various traditions.

American Society for Cybernetics, International Conference on Systems Thinking in Management (ICSTM2006), the System Dynamics Group, the Santa Fe Institute, the New England Complex Systems Institute, the Institute for Intercultural Studies, the General Evolution Research Group, the Ackoff Center for Advancement of Systems Approaches (ACASA), and the Center for Organizational Dynamics (University of Pennsylvania), among others.

Debra Hammond, ISSS President, 2005-2006

conditioning only if you are a prisoner of your beliefs. This means you may suffer from "perspective paralysis." Perspective paralysis is one of four 'new neuroses' of the future I have identified (www.gelattpartners.com). It is the inability to change your view, to shift your perspective. The inability to see differently results in permanent blind spots and is caused by hypnotized minds, concrete convictions, fixed opinions, hardened attitudes, deep-rooted beliefs — that are not open to change.

Cultural conditioning could be called cultural indoctrination. Indoctrination is defined as "doctrinal instruction, to imbue with a partisan or ideological point of view." Charles Tart and Peter Russell speak of cultural conditioning as cultural hypnosis. But unlike clinical hypnosis, cultural hypnosis is not voluntary, begins at birth, is not limited to short sessions, and is intended to be permanent. They consider cultural hypnosis as the root cause of today's crisis and suggest the need for "cultural dehypnosis."

As I mentioned in my column in the last issue of PATTERNS,

- I believe both the root cause and the possible solution of today's crisis is in the mind's eye of the beholder, in the beliefs and way of seeing of the beholder.
- I believe we are not a victim of our conditioning if we can continuously illuminate and understand why we see the way we see. If we could revitalize our hidden observer and escape the prison of our indoctrinated dogmatic and divisive beliefs, we collectively possess the potential for creating a sustainable future for everyone right behind our eyes.

Of course eliminating all the conditioning of one's culture or of one's accumulated personal experience is probably not possible or even desirable. But when this conditioning leaves one intolerant, unchangeable and narrow-minded, then some revitalizing or dehypnotizing may be desirable.

*The Need for a
"Self-Aware Observer."*

The new physics is now telling us that as observers we are personally involved in the creation of our reality. Isn't this a powerful, empowering message?

What you observe is what you experience; what you experience is your reality. This makes you your greatest resource, or as Marilyn Ferguson says,

*"See yourself as your
greatest technology."*

If the un hypnotized observer is hidden, and there is no such thing as an objective observer, then what you need is a "self-aware observer." This is an observer who is aware of what is influencing the way of seeing of your mind's eye. A way of seeing is a worldview, "the collection of beliefs about life and the universe;" "the overall perspective from which one sees and interprets the world."

A self-aware observer would be an observer with a "malleable mind," a mind that is flexible and adaptable, open to different perspectives, capable of adjusting to changing circumstances and to new knowledge. If you could become your own self-aware, un hypnotized observer, you could become involved in creating your own reality instead of someone else's reality.

Becoming aware of why you observe what you observe and why you don't observe what you don't observe is what I call,

"The Process of Illumination"

The Process of Illumination is a process of self-awareness, an on-going understanding of the way you see things. This is what Jean Houston calls "*the Innernet Revolution*," looking inside for answers to meaningful questions and what Chris Argyris calls "*Double Loop Learning*," learning about the assumptions behind what you see and do.

I believe the hidden observer and the illumination of our way of seeing is important because the way you and I see things determines the way we

ISSS Sonoma 2006 Pre- and Post-Conference Workshops

Pre-Conference Workshop

Mind in Nature: Gregory Bateson and the Ecology of Experience

Friday, July 7 (4:00 pm) through Sunday, July 9 (3:00 pm)

**Ratna Ling Retreat Center, 35755 Hauser Bridge Road,
Cazadero, CA**

A residential program to explore in a contemplative, experiential way themes introduced by Gregory Bateson in his classic *Mind and Nature*. The main focus is consciousness as a system embedded/embodyed in its world.

Led by Jack Petranker (Center for Creative Inquiry/Nyingma Institute) and Allan Combs (Saybrook Graduate School/General Evolution Research Group). See also the Journal of Conscious Evolution.

Cost for lodging, meals, and materials: \$275 regular, \$190 for students, retired, and developing countries. There will be an additional charge of \$20 for roundtrip transportation from Sonoma State University to the workshop site.

For schedule details for the Pre-Conference Workshop, visit the Sonoma 2006 Program page. <http://liss.org/conferences/sonoma2006/>

Post-Conference Workshop

Food Connections: Applying a Systems Approach to Develop Healthy Pathways from Seed to Table and Beyond

Friday, July 14 (7:00 pm) through Saturday, July 15 (4:00 pm)

**Held at the Cooperage, Sonoma State University,
1801 East Cotati Ave., Rohnert Park, CA**

This workshop focuses on applying systems thinking to address problems in the food system. Participants will have the opportunity to connect with others working for healthy food systems, more effectively fit their work into big picture change, participate in a workshop on systems thinking applications in the food system and partake in breakout discussions and sessions on more specific interest topics.

For more information and registration information, visit:

<http://www.food-matters.org> or contact Ruth Lefkowitz at ruthy@sonic.net.

Registration fee: \$50 by May 15, \$65 by June 15, \$80 thereafter. \$10 discount for students, retired individuals and participants from developing countries. Food tasting on Friday evening and lunch on Saturday included. Accommodations are not.

do things — which determines the future of all of us.

The purpose of the Process of Illumination is to facilitate the development of individual worldviews (ways of seeing) that will contribute to the creation of a sustainable future for everyone.

It seems to be generally accepted that the future we are creating by our current collective worldview isn't creating a sustainable future for anyone.

Stayed tuned for more on the Process of Illumination.

H. B. Gelatt is the author of Creative Decision Making Using Positive Uncertainty and is a regular columnist for PATTERN. He can be reached at hb@gelattpartners.com

II. On Boundaries

*The calculus of idempositions is an arena
where distinctions can cross one another,
and in so doing interact along their boundaries.*

Without a doubt, it is an extra level of complexity to even formally include the boundary of a distinction.

The boundary is an extra distinction. It is neither inside nor is it outside.

An extra layer, a sitting on a fence.

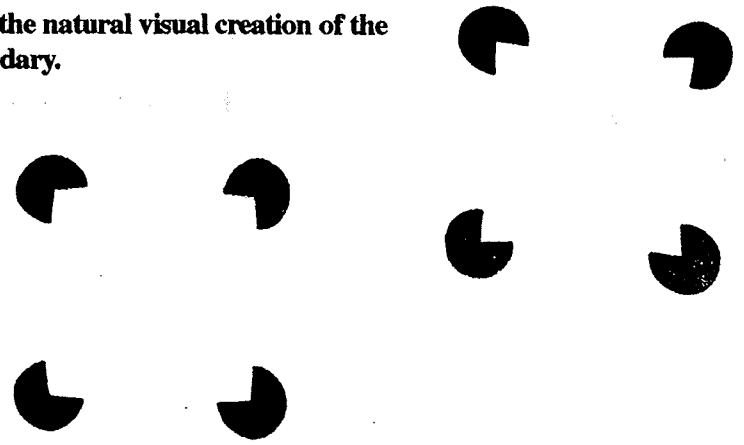
In geometry/topology and in written work the boundaries come forward through written line and curve



and through the natural visual creation of the boundary.

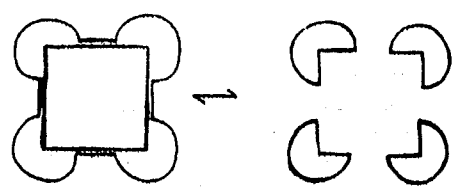
You don't see an edge, you mean it.

You mean an edge.



Here I have quite deliberately raised the issue of un-marked boundaries and distinctions in the visual field.

*Under most circumstances it requires
only the slightest of hints for us to
create palpable realities from next to
nothing.*



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Co-Laboratories of Democracy: How People Harness Their Collective Wisdom to Create the Future

by Alexander N. Christakis, with Kenneth C. Bausch

We have all experienced the benefits of dialogue when we openly and thoughtfully confront issues. We have also experienced the frustration of interminable discussion that does not lead to progress.

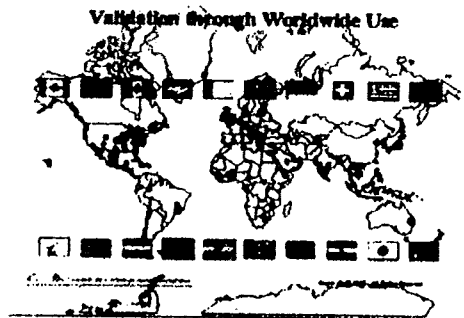
Co-Laboratories of Democracy enable large, diverse groups to dialogue and generate positive results.

Many group processes engender enthusiasm and good feeling as people share their concerns and hopes with each other.

Co-Laboratories go beyond this initial euphoria to:

- Discover root causes;
- Adopt consensual action plans;
- Develop teams dedicated to implementing those plans; and
- Generate lasting bonds of respect, trust, and cooperation.

Co-Laboratories achieve these results by respecting the autonomy of all participants, and utilizing an array of consensus tools – including discipline, technology and graphics – that allow the stakeholders to control the discussion. These are explained in depth in a book authored by Alexander N. Christakis with Kenneth C. Bausch: *Co-Laboratories of Democracy: How People Harness Their Collective Wisdom to Create the Future* (Information Age, 2006).



Co-Laboratories are a refinement of Interactive Management, a decision and design methodology developed over the past 30 years to deal with very complex situations involving diverse stakeholders. It has been successfully employed all over the world in situations of uncertainty and conflict. On Cyprus, for example, it has been used to bridge the divide between the Turkish and Greek factions on the island. It is currently being employed on that island to help Palestinian authorities organize their government.

Co-Laboratories in one day can draw together a diverse group of people on an issue, elicit authentic feelings and respectful listening, generate agreed upon language, and identify leverage points for effective action. Participants will be able to generate a consensual action plan. **Co-Laboratories** generate real respect, understanding, and cooperation among participants—and do it rapidly.

This is a volume in Research in Public Management
Series Editors: **Lawrence R. Jones** and **Nancy C. Roberts**, Naval Postgraduate School

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From Caterpillar to Butterfly

The caterpillar's new cells are called "imaginal cells." They resonate at a different frequency. They are so totally different from the caterpillar cells that his immune system thinks they are enemies...and gobbles them up... But these new imaginal cells continue to appear. More and more of them! Pretty soon, the caterpillar's immune system cannot destroy them fast enough. More and more of the imaginal cells survive. And then an amazing thing happens! The little tiny lonely imaginal cells start to clump together, into friendly little groups. They all resonate together at the same frequency, passing information from one to another. Then, after awhile, another amazing thing happens! The clumps of imaginal cells start to cluster together!...a long string of clumping and clustering imaginal cells, all resonating at the same frequency, all passing information from one to another there inside the chrysalis...

Then at some point, the entire long string of imaginal cells suddenly realizes all together that it is Something Different from the caterpillar. Something New! Something Wonderful! In that realization is the shout of the birth of the butterfly!...

~Norie Huddle, Author

Systems Thinking and Chaos Theory Network

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Please check your address label to see if it is renewal time.

*The best alternative to the current declared state of emergency
is to declare a state of emergency
Maybe with enough of us emerging and seeing,
the Golden Rule will finally overrule the rule of gold.*

Swami Beyondaranda

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