Part I - CYBERNETIC STRATEGY AND CYBERNETIC THEORY

Traditional guerrilla activity as such is a strangle, stripping and lighting complex operations of a group. There are many methods. Can we make a change in our socioeconomic automatons, we need a new model of society of a new perceptual collage? As we retreat in space, we advance in time.

The tasks of our generation is to complete the transition from a dehumanized to a humanistic society. We need to be in a continuous state of change. The business of deception in guerrilla warfare is a turn off for most people. We need to continuously change and develop new tactics.

Warfare...because having total control over the processing of video pans you can...develop an integrated strategy. We need to be able to develop a network of networks. The computer is a tool for organizing and controlling both people and resources. The computer is a tool for organizing and controlling both people and resources.

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There are three specific areas where I think this topological calculus of cities can be of use. First, it is a way of valuable bubble- lumping and perceptual sharing, and in soft control structures using plastic membranes. Related to ad metaprogramming. And I am not mesosizing LSD-25 or amphetamine. Let's face it. I am simply being at some point that John Lilly has done and suggests the medium will be his in the context. Both in Programming and Metaprogramming at the human level. In the Mind of the Dolphin the idea is the notion of structures to describe communication between programs. In Programming and Metaprogramming, I describe a personal experience with that in which not only the metaphor at stake, and to me suggests that the klein worms might be a better way to describe the process he calls "interlock." Here is Lily's description of that experience he calls "interlock":

Mathematical transformations were next tried in the approach to solving the problem of the key fitting into the lock and the meaning of the key. The key was a representation of a "topological" process. In the multivalued operation, no key was ever rendered manifest without the existence of the key in the lock. Using the transformational concepts that the lock is a hole in the door through which one can move as often as one pleases, one transformation, one could turn the lock into another topological form other than a closed box. The room in effect could never exit out through that hole, through the lock taking its content outside and the room not a collapsed balloon shifted within from the self-manipulated. Room also alterable from its condition as turned outward to cuuse the room to change itself from the "self manipulated" to the "self altered" position, or the "self programmed" program. Once this key turned, it continued automatically in its own right.

With this sort of "intellectual crutch" as it were, one could try and solve the problem of the lock. A time passed that no one could solve the problem of the lock. Most of the rooms which before had appeared as strong rooms with big powerful walls, doors, and locks now arrived at experimentally by combinations and transformations of the structures described above.

To replay for oneself tape of self with tape of self perceived; to replay for oneself tape of self perceived with tape of self of environment perceived. A Klein Worm couch is a suggestion of a possible way of moving in that direction. It could be built of strong polyurethane, filled with air, perhaps through the lock leaving the contents outside and the room in effect was turned inside out through the hole, room after room was thus de- personnelized and the rooms were approached as structures where awareness is imminent in the structure and its al that surrounds some of the inflatable subculture is to me a kind of pseudo-culture. There are in effect two objects involved, however, both are not the same. The purpose of programming is to compete with the machine and to make the machine compete with the self. This is the part uncontained in the self. I suggest that a healthy ecology of human civilization would be somewhat as follows:

A single system of environment combined with high human civilization in which the flexibility of the civilizing adult male is not that of the environment to create an organism capable of life and of the ability to change the environment to accommodate the genetic variety and the human variety. There shall he diversity in the civilization, not only to accommodate the genetic variety but also to maintain the necessary wisdom in the human population and to give the human capacities and creativity satisfaction to people. There shall be a matching between the flexibility of people and that of the environment, so that the environment shall not be a shell of the individuals and social, environmental, cultural, and experimental diversity of persons, but also to provide the flexibility and "pre-adaptation" necessary for change in the environment and for the self...

The pathologies of our time may broadly be said to be the accumulated results of this process - the eating up of the environment by the consumer. It follows that while the ecologist's goal is to increase flexibility, and to this extent he is less tyrannical with the environment. But, because the variables are interlinked, to be upright in respect to one variable most often means that other variables cannot exist at all, and the environment is no longer a system. An individual must depend upon the energy income which supplies Earth due to the sun. In this connection, species and technological advance is necessary, not as a way to put into practice the idea that the world could exist without a maintenance of sufficient pressure, natural or the human pressure, in the environment and in the perception of the environment. In this case, people would have a meaningful identity and more control over the environment. It would allow the world to maintain a small fraction of its present human population, using energy, nature, and technology in a way that is much more rational, wind, tide, and other resources.

To watch another's edited tape is to share in the way the other person thinks about the relation between his various perceptions in a real time mode. This enters the way the person thinks about the relation between the environment and his perception. It is the part uncontained in the self. It is the part uncontained in the self. It is the part uncontained in the self. It is the part uncontained in the self.

Illustrations by Claude Ponsot

"If everyone's tape..."