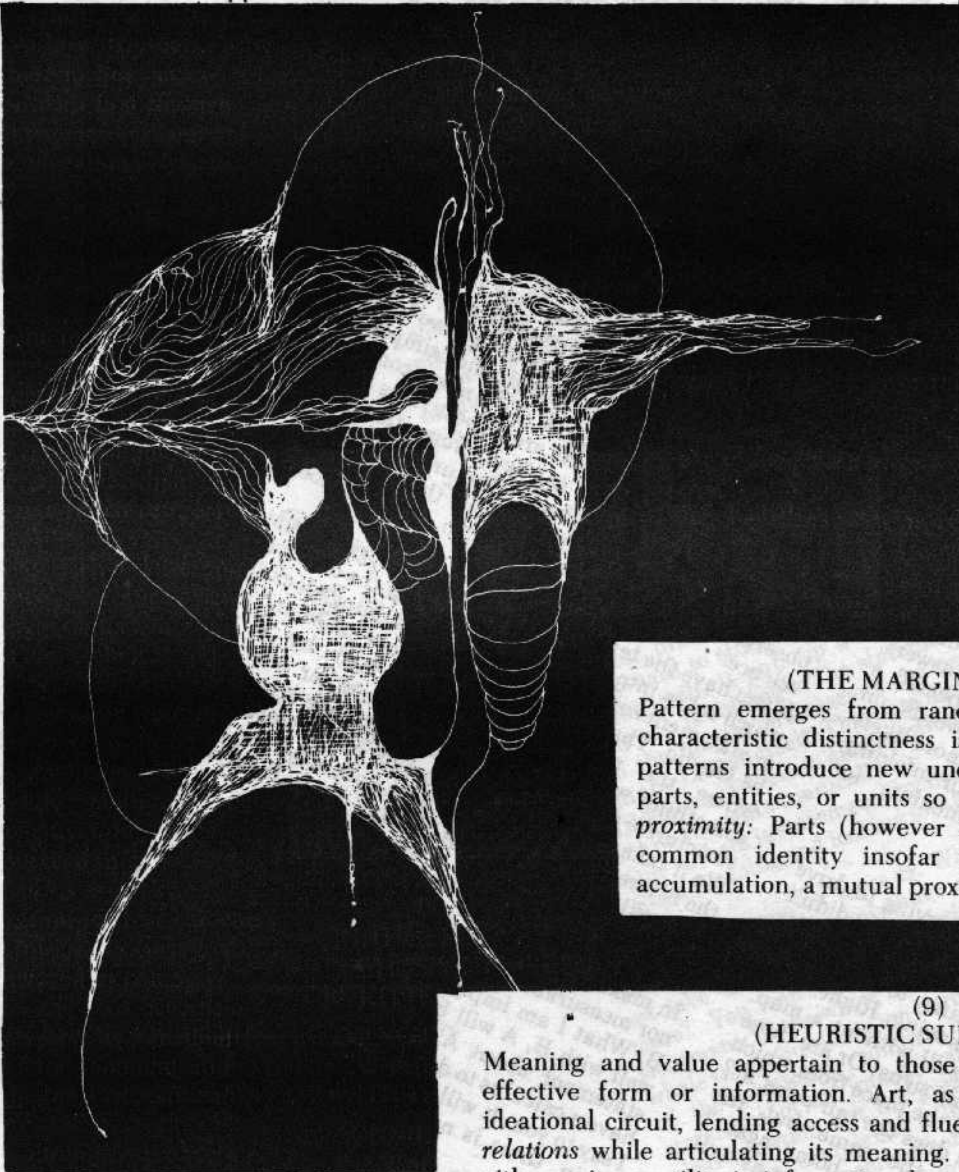


(1)
Teliology is the logic of manifest intention, and *ecology* the logic of manifest survival. The extent to which environment is intentional, is the extent to which survival is enhanced. Moreover, the extent to which man's energies are spent adapting to problems of his own creation (reacting to the effects of his non-intended influences) is the extent to which ecological equilibrium continues disturbed. The conceptual retooling of models required to link intention interactively with environmental enhancement, thus establishing a nutritive context, is analogous to intergrating a great diversity of method (or technic) for purposes no one of the methods was designed to expect.

(2)
 (THE PAST AS PROTECTED REWARD)
 Man becomes the prime victim of his talent for retrospect upon investing his identity, his sense of self, in the simulations of past experience. By substituting prior patterns of identity for the elusive swarm of unfixed data accounting for the bulk of experience in the present, man imposes on the present those qualities selected from his simulations of the past best suiting his need for continuity. The transitory is thereby regarded as transcendental and the past is transformed into the only resource of *protected reward*. The past is read as unmistakable, fixed, sanctified, and the reality of the present is read as a bluff.

(3)
 (THE CORRUPTION OF REPLICAS)
Originals are, by definition, initially disorienting. The duration and effect of the initial disorientation is relative to the specific adaptative requirements introduced by an individual original form or set of original circumstances. *Originals*—like the *Special Theory of Relativity*—create theretofor unrealizable structural contexts and, in their own terms, re-frame and displace the preceeding accumulation of replicas.

(4)
 (THE TRANSCENDENTAL MORPHOLOGY OF THE SACRED COW)
 Evolving from cuniform markings on bark and hyroglyphic slabs to the most protean of optimum-computer-access networks, information processing systems (information structures) trace a gradual, then a sudden amplification of planetary awareness. Away from the localized, the strictly continuous, towards the integral focus. As this alteration of his thresholds accelerates, Man will sustain his facility for seeing beyond former circumstance, and, if successful, develop new models of foresight; or, he will attach himself to each exclusionary, specialized history as they scramble to dominate an environment which refuses to support their contest. Environment will die first.



(8)
 (THE MARGINS OF CYBERNETIC MODELING)
 Pattern emerges from random accumulation. A random accumulation of characteristic distinctness is a gestalt, a territory, a whole. Accumulation patterns introduce new unexpected interactions among and between the parts, entities, or units so accumulated. Thus, the mutable law of *mutual proximity*: Parts (however distinct when subject to other criteria) share a common identity insofar as they share a specific territory of random accumulation, a mutual proximity.

(9)
 (HEURISTIC SURREALISM)
 Meaning and value appertain to those functions of Mind represented in effective form or information. Art, as effective form, invokes a certain ideational circuit, lending access and fluency to its characteristic *territory-of-relations* while articulating its meaning. Value is defined as the measure of either rarity or utility in informational process, and, as such, is an expression of negentropy. Likewise, the Mind may be a muscle but a muscle is more than a tool.

THE NUTRITIVE CONTEXT

Frank Gillette

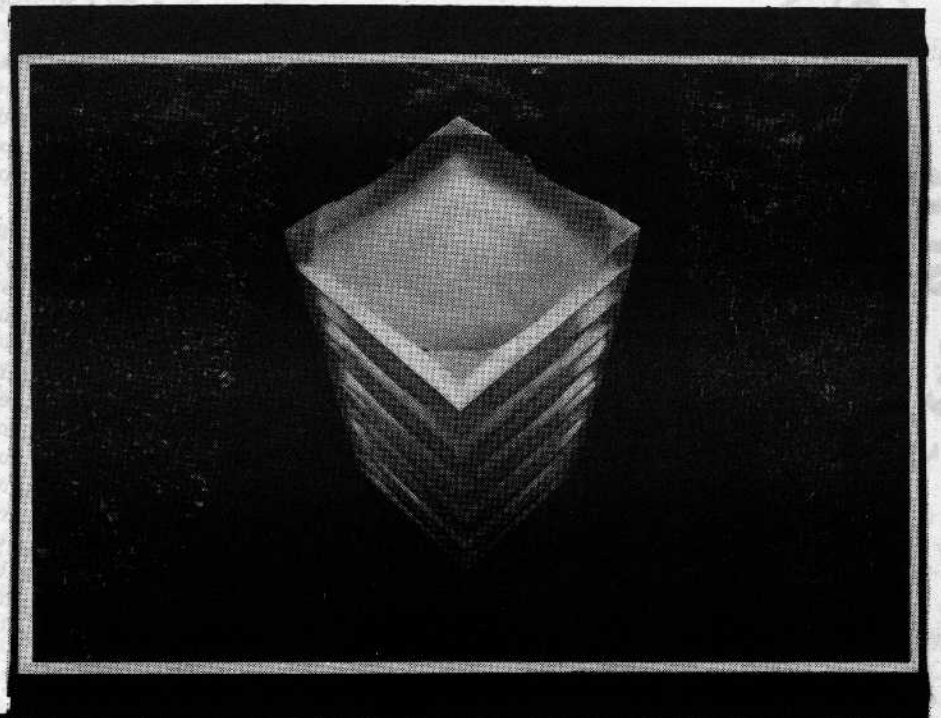


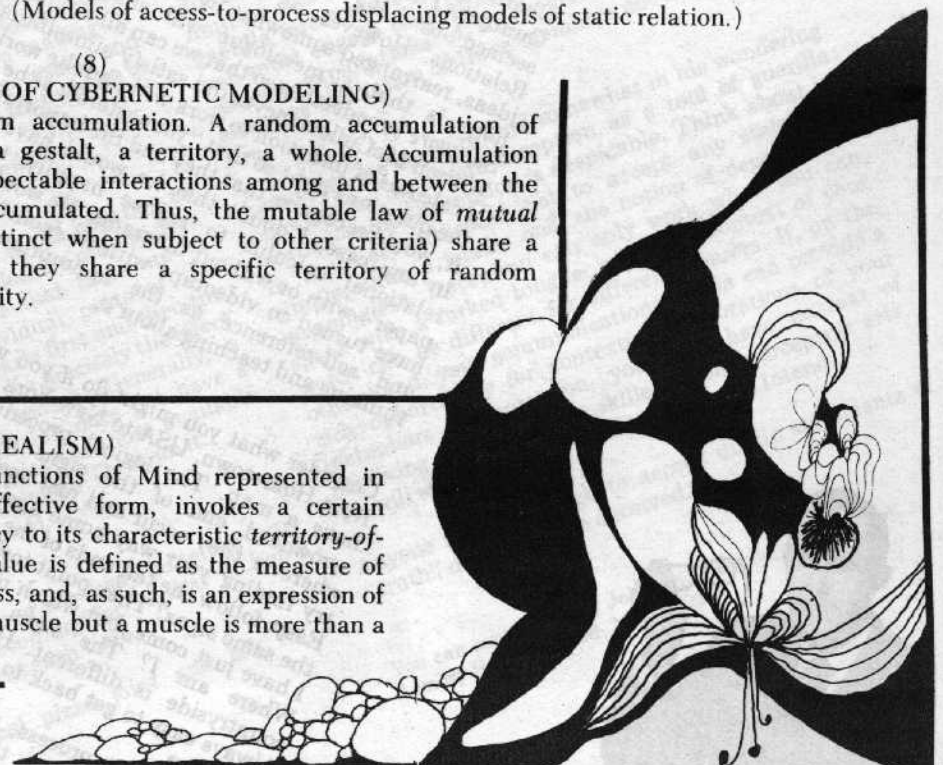
photo: Joan Hennessey

(5)
 (THE IDIOM SYNCHRONIC)
 As the cybernetic paradigm characterizes reality with *process*, the medieval paradigm characterized it with *essence*. Essence is process.

(6)
 (AN ATAVISM: THE RE-EMERGENCE OF REVERENCE)
 Man's sense of the *whole* is conditionally relative. Persistently, throughout the degrees of his experience, there is a constant, *subsuming whole* of which man's most inclusive and sophisticated paradigm is but a variable part. It is this constant, perceived by man as a permanent condition, that procures and develops the forms of his reverence. As these forms are increasingly reduced to convention, expressions of reverence devolve into obsolete ritual and, over varying cycles of time, a resulting accumulation of atavistic energy develops. Reverence re-emerges.

(7)
 (OBSOLESCENCE IS A MENACE)
 Vestigial modeling attitudes Fuller's scenario concerning the illusion that the sun is coming up and going down for the planet's turning on its axis, inhibits, re-routes, or otherwise limits experimentally gained evidence (feedback) which tends to deny their methodological validity. They handicap direct experience of the phenomena modeled to the degree they are believed to be real, that is, believed to be *one* with the phenomena. Models are rendered obsolete as they exhaust their "budget of flexibility"; losing, incrementally or instantaneously, the capacity to adjust to new relational patterns and the subsequent rupture of continuity.

(Models of access-to-process displacing models of static relation.)



(Note: The following nine excerpts were pulled from *The Mood and Its Purpose*, copyright Gordon and Breach, N.Y. Forthcoming.)