

TECHNOLOGY

Wars against humanity and nature (i.e.—the violent extraction of the earth's fruits) have been technology's *raison d'être* and the incentive for its urgent development. Misapplied technology generates apparent wealth, but in the process disharmonizes the interaction between humanity and nature.

The overwhelming progress of industrialization is attributable to the mass-production of successful objects: the same form repeated for everybody. This ideal is contemporary with the emergence of socialism. But assembly lines and consequently series of identical forms are alien within a natural context.

Industrialization is also anti-natural as it displaces nature's mystical import, with its mechanistic myths, truncating man from nature.

Nineteenth century industrialization sought to replace and control natural effects, thus creating cultures with rigid, overspecialized and fragmented roots: millions of disconnected individuals. Cities have become monuments to the mass marketing of objects, with the consequent glorification of transportation systems, the most common and obvious source of ecological breakdown. Transportation systems are the web of centralized imperialistic greed. The price of sustenance for these networks of exchange has also culminated in worldwide political madness.

Today we seek to organize ourselves around cybernetic communication systems and energy sources developed by the World War II generation and, until the present, utilized exclusively with a nineteenth-century-object-marketing attitude. It is this industrial use of technology as opposed to the cybernetic use of technology which produced a culture aborting *both* humanism and mysticism.

Cybernetic technology operating in synchrony with our nervous systems is the alternative life for a disoriented humanity. Electronics inevitably stretching the human nervous system reshapes the manner in which we occupy environment. By expanding our perception, electronic circuits strengthen the man-space relationship, rendering apparent its dependency upon time . . . Our lifestyles require a larger and more energized environment. The way we relate to other humans creates unprecedented intra and inter-urban groupings, organic to communication systems.

Ironically, the man-nature chasm can only be closed by technology. The process of reweaving ourselves into natural energy patterns is *Invisible Architecture*, an attitude of total communication within which ultra-developed minds will be telepathically cellular to an electromagnetic whole.

While industrialization terminated the notion of a diversified hand-made environment, computer technology opens to diversification in environmental design. It can alter modular units (non mass-production) to create systems of higher complexity and flexibility where the potentialities of human communities, due to the nature of their brains, are higher. This is a post-political, erotic, mystic, electromagnetic, level of reality. Computers, by transforming the environment into cells of varied shapes integral to a synergistic whole, will introduce a mystical humanism. In some human beings, brain waves are symbiotic with natural phenomena: communication with others and with the environment is total.

The invisible architect becomes one with energy and manipulates this wave-material. *Invisible Architecture* re-explains electronic circuitry as a bio-feedback tool in evolving the collectivity of human brains to transmit and receive (non-verbally) high frequency electromagnetic energy. Direct communication is beyond symbols: the content overpowers the significant.

Human/ electronics interaction sets humanity on a global, interconnective level where technology becomes less and less necessary . . . Cybernetic technology breaks through the impasse to which the pre-cybernetic use of technology brought us to; ecological balance threatened by an endlessly increasing number of tools.

Industrialization/ transportation