

# DUVERSITY NEWSLETTER

No. 5 2001

This issue is largely concerned with the question of dialogue and the feasibility of people 'thinking together'. We are pleased to be able to include a major paper by Patrick de Mare, whose sixty years of experience of working in groups is enough in the way of testimony! We should take note of the time-scale he draws our attention to for important ideas to make their way in human society. By and large people do not respond very quickly to new ideas and, as yet, very few have understood the kind of process Patrick is drawing our attention to. It is unfortunate that our standard education and culture make it almost inevitable that people believe they know how to talk together, when this is far from the case. Our culture is riddled with using words to indoctrinate and manipulate, to foster conflict without progress and to polarise discourse.

The DuVersity has been making another series of video-conversations. We are making plans to have some of them available for rent from us. In London this year, Karen and I videoed Warren Kenton, Patrick de Mare, Lord Thurlow and Gordon Lawrence. Lord Thurlow and I conversed on the impact of war on the both of us while Warren and I argued our views on the soul and

human destiny. We were especially pleased to have a session with Gordon Lawrence. Gordon is the pioneer of the 'social dreaming matrix', a way of using the dreams of a group to provide insight into events 'as they are coming to be' that impact the group. Dreams are not used in any personal way. Gordon's work parallels that of Patrick, whose 'median group' is a step beyond the small family group that, after fifty years or so, is becoming established in psychoanalytic circles. Social dreaming turns from concern with the individual to concern with the social and historical fabric of which he or she is a part.

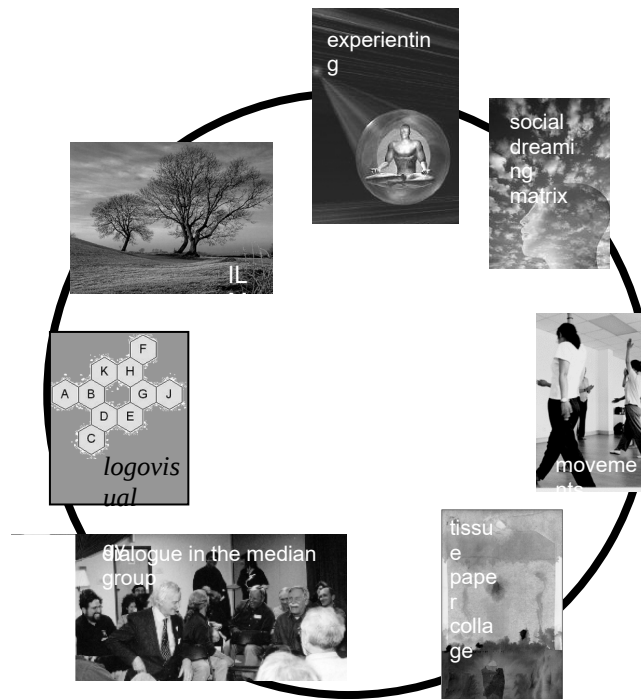
We give a brief report of our sojourn with the mysteries of Egypt, under the tutelage of John Anthony West. Later this year, if there is enough interest, we will be making a journey to the sacred native American sites of the South West with Joseph Rael.

Also later this year we will be continuing our exploration of 'The Working Group', which is a unique method of

integrating group methods. The image on this page represents the daily cycle, incorporating: experiencing, social dreaming, movements, tissue paper collage, median group, logovisual technology and ILM.

We hope to be running events related to *systematics* and *movements*, and to see progress made in our project to provide 'Readings from Beelzebub'.

During the year, the DuVersity will be seen at work in the UK (conferences related to Gurdjieff and John Bennett), France (with the Institute of



Ecotechnics of John Allen) and China (where we introduced movements and LVT in 2000).

## VARIETIES OF INTELLIGENCE

**Anthony Blake**

*This essay in two parts is compiled and edited from talks given during the seminar-dialogue on 'Ways of Higher Intelligence' which will be incorporated in the forthcoming book on 'Intelligence Beyond'*

I want to begin with a quotation from the science fiction novel *Cat's Cradle* written by Kurt Vonnegut.

*Tiger gotta hunt, Bird got to fly.  
Man gotta sit and wonder, Why? Why? Why?  
Tiger got to sleep. Bird got to land.  
Man got to tell himself, he understand.*

When we feel we 'understand' it is like having a point of rest from asking questions. When we feel we do not understand, then we are flying, doing the human thing. Almost by definition, we do not understand higher intelligence and so we have to keep flying. Higher intelligence is something we might know only in relation to our own. What is this relationship? As in every relationship, there is more than one side to it, but we can only experience it from one of them.

Some people suppose that a higher intelligence is simply 'better' than ours, so is more clever and also more benevolent. This may not be true. Higher intelligence may not fit traditional religious images of holy angels. I'm going to turn to different references than religion, in particular to the images we can find in science fiction. In previous decades, at least in the movies, the higher intelligence or superior alien visitor was often depicted as greatly wise and bringing peace, as in the classic *When the Earth Stood Still*. Of late, however, the 'superior' aliens have been depicted as bringers of destruction. A recent issue of a Jungian journal discusses the popular movie *Independence Day* in these terms. The great circular spaceships which hover over the cities are obvious symbols of the Whole Self. In one scene,

some people gather on the roof of a high building and call out their welcome to the visitors from another world. The response is a ray that totally destroys them. The commentator remarks that, contrary to New Age sentimentality, the higher self is not concerned with supporting the lower empirical self but with its transformation and, hence, destruction. As in all spiritual traditions, transformation comes about through death. In particular, the death of ignorance. But this means, in effect, the death of the artificial subjective self that supports ignorance.

We should not assume that a higher intelligence will work in accordance with what a lower intelligence believes desirable.

The question of higher intelligence leads us to ask whether there is an intelligence that it is not simply more or different from ours, but of a totally different order. To speak of science fiction again, it is possible to see that the depiction of horror as in the film *Alien* is a registration of the basic sense that a really different kind of intelligence from ours would horrify us if it appeared to us. We might remember the ancient



stories of men coming to see God. How Moses was told to turn away, or how Arjuna was blasted with a glimpse of the true nature of Krishna - 'brighter than a thousand suns, the lord of destruction'. As T. S. Eliot says, "Mankind cannot bear very much reality". In occult literature such as the books of Castenada, we read descriptions of agencies totally unconcerned with human affair, even of the supreme being of the 'Eagle' that seeks only to devour our awareness.

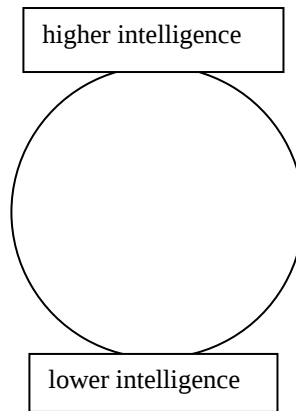
I am trying to awaken in us a broader feeling for what higher intelligence might mean than simply wise beings sent by God to watch over us. Maybe there is higher intelligence in nature or in our technology. The point is that we are not aware of it *directly* simply because it is higher, or other. For example, there may be in place already another order of intelligence that works in the connectivity of people and is not in the people themselves. This is not an outlandish idea, since we are discovering that networks can act with an intelligence vastly superior to any of its components. In comparison with the intelligence of the human network, you and I may be very dumb indeed. An interesting feature of this possibility - which some writers such as P. K. Dick have gone into - is that, of course, the vast majority of us will dismiss such a possibility as unbelievable and lacking in evidence.

I once heard a metaphor for our relation with higher intelligence. Imagine yourself taking your dog for a walk. It's a Spring day and you are as glad to get out as the dog is. You walk together down the road, you enjoy the sights and the dog enjoys the smells. Your worlds are very similar. Then, you see a post box and remember the letter in your pocket. You take the letter out and post it. In that moment, you are in a world the dog will never know. So might we be in relation to higher intelligence, which might have a 'thinking' and 'communicating' that is as nothing to us.

Arthur C Clarke makes the point that more advanced technology than ours would necessarily appear to us not as technology at all but as magic. This is a similar idea. So might the operations of higher intelligence appear to us as magic, or alternatively, as just natural process. What we take to be natural may not be less conscious or intelligent than we are, but more so! It is the form of our own intelligence that renders us blind.

I'm going to give a model of intelligence as a 'circuit'. My starting point is that, if there is a higher intelligence, then we cannot be separated

from it. All intelligence is somehow connected to all intelligence. A lower intelligence must be able to receive signals from a higher intelligence and also send them - even though the lower intelligence may not recognise what the higher intelligence is. Just to give a simple image here: let's imagine someone receiving a signal from higher intelligence and then feeling convinced that they have 'just had a great idea'. What most of us regard as 'having an idea' might possibly be more like receiving a signal. But, what we call it is our affair, because we are in some measure independent.



The first part of the model is that we have a lower intelligence (LI), such as mine, and higher intelligence (HI) the nature of which I do not really know. Next, I'm going to say that these two are connected and that there is a kind of circuit connecting them. This circuit has to be maintained - this I believe, but cannot explain, I am afraid. It may be an aspect of some law of conservation - that if there is something coming from HI to LI, then something must be given back in return or the whole will run down and come to a stop. It may be an aspect of the general law of reciprocity that, if one element acts on another, then the other must act back.

The link of the circuit on the right hand side, coming from HI to LI, I can label with such words as 'creativity' and 'intuition'. If we take into account my earlier remarks on higher intelligence in natural process then we might also include synchronicity. Creativity is an interesting example, because in our culture we assume that creativity is a property of individuals, and yet we find that the creativity of different people so often seems to follow the same emergent pattern, when we say that an idea 'is in the air', or it is the 'zeitgeist' or spirit of the age.

I need to add that it is in the left-hand side of the circuit that we have our response. Thus, our ideas about creativity and intuition and so on are interpretations that come 'after the fact'. We usually take thinking to be a very personal

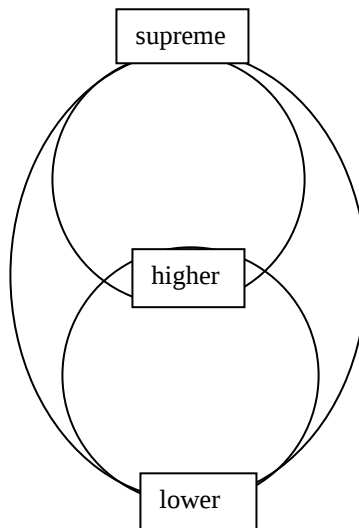
conscious act - remember Descartes' 'cogito ergo sum!' - but we never see how our thoughts come into being. This is taken as an argument to support the theory that conscious thought arises out of the physics and chemistry of the brain. The brain as higher intelligence is in fact an ancient Greek idea - but more of that later. For the moment, all we need consider is that we can infer some prior action to thinking just as we suppose (though often wrongly, perhaps) that thought precedes speaking! Let me just suggest that thinking comes out of some creative process that is beyond the range of our kind of consciousness.

Just *before* you begin to think, there is already in process something of a different order to thinking, such that we cannot think it.

Now, what is on the left-hand side of the circuit, which completes it? Heidegger had this interesting notion that what we call 'thinking' is founded in 'thanking' and he speaks of thankfulness towards the 'gods'. In ancient times, perhaps, the left-hand side was manifested in the practice of sacrifice. But the idea of sacrifice is essentially one of acknowledgement and recognition of a kind of dependency. In crude terms, sacrifice was a kind of 'protection money' to ensure the goodwill of the gods. In more clear terms, it is simply the recognition of the relationship we have with higher intelligence. Hence, worship, thankfulness and rejoicing. Just the act of gratitude itself is enough.

In the mystical versions of both Islam and Christianity, you will find this self-same idea, only even more refined, so as to suggest that the act of acknowledgement as such, as in prayer, is engendered by what is on the right hand side of our circuit diagram. The circuit is one undivided whole.

I think that a very important aspect of this view of our relation with higher intelligence is that we can come to the attitude that we are not conscious at



all! This may seem a crazy idea. But the surrender of awareness seems to me to be absolutely crucial in understanding how our connection with higher intelligence works. We can say, for example, that we have to allow the higher intelligence to be conscious in us, rather than attempting to be conscious of it. The practice of surrendering consciousness hinted at in the more subtle forms of mysticism but is also to be discerned in mathematical creativity. As it is in sex, for that matter.

Let's now go back to the question of whether higher intelligence is benevolent towards us or not. The philosopher-mystic Gurdjieff said that there were higher intelligences but they were more concerned with maintaining the solar system as a whole than with human welfare. For them, humans were just another life form, which had to be used in transforming energies. What you and I go through as human beings is of absolutely no concern to them.

Thinking about this possibility has led many people, sometimes on theological grounds, to believe that there must be an extension of what I call 'the circuit' to include a higher order still order of intelligence, an intelligence that is supreme and compassionate. You will find in many places the idea that compassion is even 'beyond intelligence'. Hence we come to the idea of 'God'. I want to present God as yet another order of circuitry.

Having such a succession of different circuits of intelligence suggests that there might always be higher orders that are capable of superseding the logic of previous orders. By using the term 'Supreme Intelligence' I seem to be assuming that the circuitry has a limit, but this need not be so. Again, in mystical traditions, you often come across the idea of 'going beyond God', an idea which is echoed in modern mathematics which is capable of talking about higher and higher orders of infinity, which orders themselves have no limit.

The simple form of the model has three orders of intelligence which we might call lesser, greater and supreme. Or humans, gods and God. In ancient times, people believed that the gods walked on the face of the earth. If you are a Christian, you believe that God Himself walked on the face of the earth. The ancient gods were believed to have brought the first technologies to humankind - as in the legend of Prometheus. In my discussion, as a modern western man, I speak in terms of abstractions such as creativity, but it is much the same.

In terms of personal psychology, I think it worth while remarking that the early Greeks, around the time of Homer, regarded higher intelligence as being centred in the head. The head was not the thinking organ we take it to be today. Conscious thinking was associated with the breast and breathing. The head was beyond the individual's consciousness. In fact, it was taken to be sexual - and that is why one finds a to us mysterious symbolism of horns - outcrops from the head - as indicating creative power. In Roman times, the energy of the head became known as the word we now use today, which is 'genius'. This energy was pictured - or, perhaps, even seen - as a kind of flame around the head. This image became transfigured into the haloes of the saints in later times.

The creative power of the head acted independently of conscious thought. In a sense, it was capricious. Its impulses might be good or bad. In a similar fashion, we still think of 'genius' as akin to madness!

We can find yet another version of higher intelligence if we think of time past and time future. I want to say, though I cannot explain it here, that there are two different kinds of time. We can interpret our model in a way that ascribes time future to the right hand side and time past to the left-hand side, of the circuit. So, on the right hand side, we are looking at our connection with the future. The circuit of intelligence then suggests that the future we seem about to create is able to control where we came from in the first

place. In the near future, it seems possible that we will be able to create a realistic artificial intelligence - though many still claim that is impossible in principle. Maybe, even by the year 2010 there will be computers of a complexity equivalent to the human brain. If we have enough connectivity in such a computer it will begin to self-organise and have its own intelligence. As soon as this happens, computers will be able to hook up with each other to create intelligence capable of taking over the whole earth. This will initiate a new era of accelerating change.

Many people fear this as signifying the rise of an intelligence that is 'inhuman' - and there have been many science fiction movies devoted to this theme, including the remarkable 'Terminator' and the even more remarkable film 'The Matrix'. But the fear of the 'inhuman' is as I suggested earlier perhaps only the fear of the different. At the same time, as when I mentioned Gurdjieff's idea of higher intelligence, we might have to acknowledge that every intelligence will have its own set of purposes and values.

The emergence of human beings in the biosphere is no violation of its evolutionary drives. There has been a pretty consistent tendency towards evolving species capable of transporting greater and greater amounts of matter across the face of the earth and this inevitably becomes connected with acceleration of computation. Computation develops to manage matter transport more effectively. Man is just an expression of this tendency. He may be an intermediary stage in seeding the galaxy with life forms. Or to foster a new kind of intelligence.

A strange idea to grasp is that, if a new kind of intelligence is generated, then this will alter the past. If we shift the focus of the present moment from 'now' into the 'future' then what is happening now looks very different. This exemplifies the principle of circuitry I am trying to follow: the circuit is primary and the two 'entities' HI and LI are not really separate, but secondary. Or, we might say, that there are at least two different interpretations of what is happening: one of the HI which is 'from the future' and one of the LI which

is 'from the past'. The relationship of HI to LI is akin to that between future and past time. Needless to say, the 'past' and 'future' spoken of here are not the past and future we think of in linear time.

In ancient times, people spoke of hearing the voices of the gods, who warned them of things to come. In the interpretation of the late Julian Jaynes, it was when these voices came to be regarded as coming from ourselves, as one part of the brain communicating to another part, that we



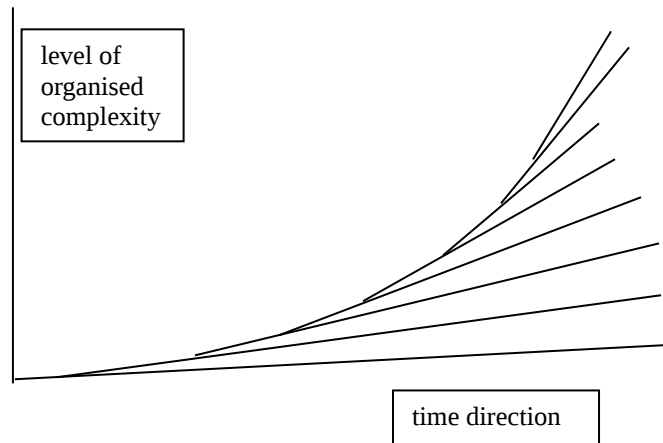
acquired our modern kind of consciousness that we call personal self-consciousness. So, there is no need to assume that there have to be external agencies speaking to us, as in the Oracle at Delphi. The crucial point is that there is a different kind of information input.

This is important. If we think of communication with higher intelligence, we should not think of it in ordinary human terms, as when we talk with each other. Perhaps we can simply say that a communication from higher intelligence will tend to be 'impersonal', not as part of a conversation between beings of the same kind. Or, we might take the analogy of how we conceive of a communication between the conscious and unconscious. Such a communication can be cast into the form of a conversation but this is only a device.

Now to speak of what we have been assuming we understand all along - what intelligence is. The

word intelligence comes from the Latin INTE - LEGERE which is usually taken to mean 'to choose amongst' that is, something like discrimination or decision. David Bohm takes it to mean 'to read between', in the sense of the phrase 'reading between the lines'. This is an interesting definition, since it gives us a picture of the lines as what is known and what is between them as, as yet, unknown. To read between the lines then means to discern what is more subtle, to come to a deeper meaning. This relates very exactly to a very powerful concept of intelligence that was developed in the late nineteenth century by the physicist Clerk Maxwell and became known as Maxwell's Demon.

The problem it addressed was how might the then recently discovered laws of thermodynamics be circumvented. In particular, how the inviolate law that energy goes from hot to cold, or that entropy increases, or order decreases with time could be by-passed. Maxwell said, let us imagine a box,



filled with gas, divided into two. The divider has a small hole in it with a little shutter. There also is a little demon, very small. When he sees a fast - that is hot - molecule going in one direction, he lets it through the hole into the other side. When he sees a slow, that is cold, molecule coming the other way, he lets that through. All others are blocked off. The end result would be that one side of the box gets hot and the other cold. Given this, we can run an engine off it. In other words, we would get ordered energy for nothing. In actual fact, the demon would produce more than enough disorder to cancel out the gain. The point is,

however, that order could be produced in this way. It then becomes a model for evolution. Evolution is a power of selection that gets ever more subtle.

'Choosing between' is what appears more and more in technology, where control and programming become the main features of machines. The 'logos' of techne - techne means roughly 'craft' - comes from 'reading between the lines'. Our giving rise to machines is nothing strange in the evolution of life. We can picture, for example, that DNA is a mechanism evolved by life.

Let's say that there is some natural, material process going on. Now let's suppose that there emerges some primitive kind of memory of what happens. This might be enough to bias the process so that it moves in a specific direction, because changes in that direction become more efficient than others. Remember that all we need to have is some 'choosing between'. The natural process, now going in a specific direction might then acquire further information about itself, so that, for example, the process can adopt better strategies for experiment. I speak of 'experiment' because an evolutionary process requires the generation of diversity. In contrast, a purely mechanical process works by reducing variation. The power of 'reading between the lines' reflects the emergence of ever-different kinds of difference.

In all this, there is no need to invoke any conscious agency overseeing the evolutionary process. Our tendency to picture higher powers as some kind of super-beings arises because we have become culturally conditioned to divide the world into objects and the subjects. We cannot picture any kind of intelligence except in much the same form as we imagine the human mind to be. That's also why we tend to invoke God as creator of the universe. If something new happens we fall into believing that 'somebody did it'.

In our picture of evolution all we need to suppose is that natural processes have an intrinsic variation such that we can say that one part of the process is more intelligent - marginally more - than the other

parts. If the process continues long enough - has enough inputs or food to sustain it - this more intelligent process operates on the less intelligent to bring it to another level. This then, in its turn, exhibits a marginally superior intelligence and so on and so on. At each transition of level, or change, the marginally more intelligent process has developed a mechanism which is self-sustaining. This means that variation can concern a new variety.

In such a way, life evolved producing on its way various inventions such as the cell, DNA, photosynthesis, sexual reproduction, nervous systems, brains, etc. We might now add language to that list.

An interesting feature of this model is that it suggests that, if evolution gets going, it will tend to operate faster and faster. A general explanation for this is that change itself becomes a variable. In our own human time scale we have reached a point of being to study innovation itself which will necessarily lead to acceleration of innovation. Looking at the diagram, we might suspect that the evolutionary process finally tends towards an infinite rate, as some modern commentators believe will happen around the year 2012. In fact, rate of change itself probably has limits - as we suppose velocity (or change) itself has at the speed of light - and that we then move into another kind of time based on change of change of change.

In this model then, higher intelligence is perfectly natural and an integral aspect of material process. As far as we are concerned, we might ask ourselves whether we regard humanity as just yet another mechanism produced by evolution which is even now being superseded by a marginally more intelligent process!

I said in the brochure where I describe my talk that I would speak about the 'rules of engagement'. I think I have covered the substance of this already but it may be useful to attempt to spell out such rules, even though this is really to rush in where angels fear to tread!

Rule One: If you are in active connection with higher intelligence you will not understand what you are doing

Rule Two: If you believe you know what the higher intelligence is you are being deceived

Rule Three: If you feel you are a conscious agent in the process then you are out of touch with higher intelligence.

*Tiger got to sleep. Bird got to land. Man have to tell himself, he understand.*



## SYNERGIC INTELLIGENCE

In seeking to define the new *synergic* epoch on which we may already be embarked, John Bennett sometimes used the slogan 'integration without rejection'. Somehow, we are in a world where all knowledge is relevant and, more importantly, all people are relevant. I use the word 'relevant' in the sense of relevant to 'what it all means', which is yet another way of talking about higher intelligence. Integration without rejection is not easy. Mr Bennett considered it to be dramatically uncertain.

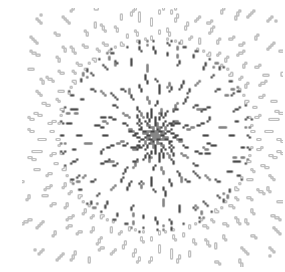
It's very hard for us to begin to understand this all-inclusive approach. Mark you, it does not mean that we have to accept everything at face value! This is no politically correct campaign of passive tolerance. Integration transmutes what it integrates.

Each of us, I would say, lives in a way centred on a particular place and time, a certain way of life related to work and family and culture. If we are displaced - as vast numbers of us are in the modern world as refugees from war and famine - then we are distraught. It is enough to disturb us if

we have to eat a different kind of food or enter a different kind of church. Because of this innate conservatism, which few of us ever overcome, we tend to regard people of other ways of life as 'other' - that is, as foreign, strange and not quite right and usually inferior. In the extreme, as in populations driven by religious and political propaganda, the other people are portrayed as satanic. This exactly parallels what I said the other day about movies depicting alien intelligence as horrific.

There is something important to be said about differences between people. Many of us, I would say, like to believe that the differences are superficial and that 'deep down' we are all much the same. This is a noble sentiment but we have little experience of it in reality. It is more a belief than a perception and rarely penetrates into our dealings with each other. A more subtle issue is that we tend look at difference in terms of polar opposites. Hence we have - spiritual and material, left wing and right wing, conservative and revolutionary, east and west and, of course, masculine and feminine. Maybe, we can appreciate a bit of fuzziness in these categories, but our picture remains pretty much polarised.

I want to suggest that there are differences and also differences of differences. Men and women are different but in a different way than east and west. for example. If you grasp this rather abstract idea, then you may find an interesting image arising in you: of a world of diversity that is multidimensional and multifaceted. Every element in the field of diversity becomes like a sparkling point of light. Every element matters in its own right.



We have an incredible thing in this planet with its diversity of people, diversity of tongues, of times and places. Sometimes I feel that the significance of this planet is in its being a stage on which the cosmic diversity is being enacted. I would even say that we do not want to reduce differences but



increase them! Even the more than six billion humans on earth are not enough to represent the full richness of the cosmos.

Up until recent times the different peoples and their different cultures lived, for the most part, in separate places (and in different times, too). The Tibetans were in Tibet, the Toltecs in MesoAmerica and, even for a while before they started going all over the planet, the English were in England. Certain cultures flourished thousands of years ago and have now almost vanished. I must agree that in many respects the way people understand the human situation is much the same the world over but what excites us, for example, about aboriginal cultures or cultures long gone is what is different about them.

I would say that the differences between peoples exist because they have a unique reason for being as they are - different. There are tendencies in the world to reduce differences and make everyone live in the same way. We saw the imposition of western values on Africa. We see the bureaucratic regime developed by the European Union. We witness the arrogance of western technological capitalism in thinking that it knows what is best for all.

It is a strange time we live in. Side by side with our obsession with the future and dramatic speculations about what might develop in times to come we are uncovering in more and more vivid detail the lives of people in times past. Just think, for example, of the impact of the discovery of the man frozen in the Alps for thousands of years. Mr Bennett felt this sort of thing strongly. He believed that a different sense of time would evolve by the end of this century, in which there would come into effect a kind of perception centred in a present moment extending past and future for hundreds and even thousands of years. Only, I have to explain, as I think we can easily appreciate from our vantagepoint now, this perception is not so much a property of individuals but of the whole human network. As just humans we are in no way an advance on previous generations, but our connectivities may be wiser.

When I was at school, I wrote an English essay on The End of the World. I thought I might as well tackle a big subject! The vision came to me of a getting together of every sentient individual in the whole history of the universe. I imagined that what they would 'do' would be rather like making a song together. When, in later life, I came across such ideas as the Hindu cosmic sound OM creating the world, I felt they had got it backwards! What I most remember now about my essay was the conviction that only if every sentient individual was involved could it be meaningful enough to sum up the whole universe.

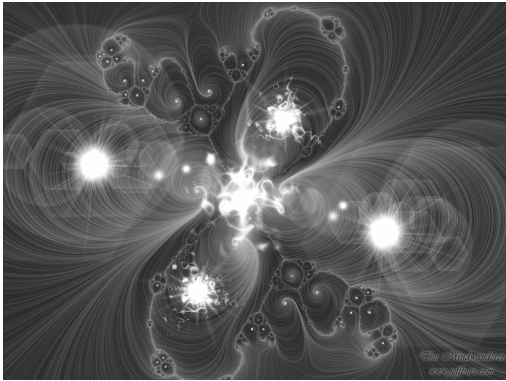
As I've mentioned before, I've been deeply influenced by the cosmology of John Bennett and his work on understanding systems and wholeness. Increasingly, however, this has led me to see that the real issue being addressed was not so much the nature and purpose of galaxies, or great truths, but of how I might be able to meet and accept my neighbour from next door or across the street. This I now see as 'life-passion'. The meeting of difference is creative. What we might feel in falling in love is just the tip of the iceberg.

Of course, some say that galaxies themselves fall in love. It is breathtaking and arousing to see photographs of two galaxies coming together. The sense of an indescribable passion. Here, I feel, is where we find the meaning of the universe - the word 'universe' meaning 'turning into the one'.



I hope you will forgive me if I speak in sexual terms and describe the coming together of the different as orgasmic. It is fraught with uncertainty. I want to suggest that the relative independence of systems, or galaxies, or people is a matter of lesser intelligence, but that coming together is a matter of higher intelligence.

I see conversation in these terms. Maybe we feel that words keep us apart. But in conversation there is an action that has all the promise of sexual union. I remember the first time I experienced this, when I met David Bohm face to face in a physics tutorial. We fell into a conversation that ranged over 'all and everything' - religion, consciousness, art, atoms - and, by the time the



session was over, I left the room shaking from head to foot - literally shaking and trembling. Later on, I came across the imagery of C. S. Lewis and, in particular, the scene in his book *That Hideous Strength* in which the hero and heroine speak together in the house of power that figures in the story - much connected with the return of Merlin - and their conversation rises in level until its power draws into the house a whole procession of the gods!

Poetry comes from the Greek word *poesis*, which means production and creation. It's not about arranging words into pretty patterns. It is to bring about something new. When different elements come together there is an orgasmic point from which something new begins. I mention conversation and poetry because I think it important to say that in the present time every one of the billions on this planet can have their own voice. By the coming together of the myriad of voices, a new kind of speech is possible. To be human is to have your own voice. Humanity is to speak in many voices.

What comes out of an orgasmic point of union can never be predicted in advance. That is why it is significant. It is no good prescribing what ought

to happen. It is no good insisting that people learn Sanskrit or mathematics so that they can 'understand' each other. Creation is always beyond our understanding.

Things happen in the world and we are amazed. But then we all too easily forget our amazement. Do you remember the sheer astonishment that reverberated round the world when the Berlin Wall came down? Within a few months, all the experts had explanations. In spite of that, the effect of the impact remains and has changed our view of reality, no matter how superficially we seem to be proceeding.

In Brussels during a weekend of dialogue I encountered a German student, a young woman, who was active politically but in many other things also. In our conversation, she told me about time was created! She told me that this happens when a man and a woman gaze at each other, when their looks meet. This is not a strange idea at all.

Every orgasmic point is unique, and a unique beginning. The old mechanistic worldview cannot accommodate this. It does not know how to deal with evolution, with creation, with love. The religions are no different. They still insist that we have to look 'above' the world to a higher realm where unity and truth reside; that we have neutralise our differences so that we can all come under the will of the One. I do not think this is right. I think it is time to celebrate the making of time itself, to appreciate the reality of a myriad points of origin. Maybe the universe did not have a single beginning at all and the Big Bang is an archaic type of myth!

We have all the material we need for the actualisation of higher intelligence here on earth. This material is in each other's eyes, in each other's voices. With simple patience - but with intense passion - we can learn to meet together. In a sense, we have to. Otherwise we will destroy each other or crush the human spirit by mechanisms of order. Beginning is everywhere and none has a monopoly.

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## TOUR OF MAGICAL EGYPT



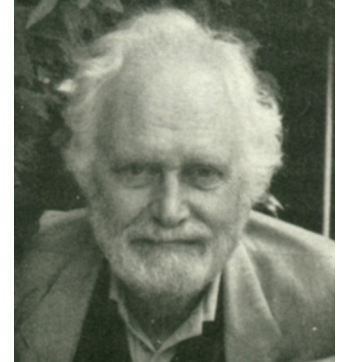
October 22 to November 7, under the inspired guidance of John Anthony West, a largely DuVersity party toured the wonders of Egypt from Cairo down to Abu Simbel. In the fitting picture (above) John is standing with Sulakha, his Egyptian assistant, besides the enigmatic Sphinx. John has been one of the pioneers in proposing that the date of the Sphinx is vastly greater than that of the pyramids. He introduced us to the sacred architecture of Luxor, proposed by Shwaller Linx as a diagram of the archetypal Man. Students of systematics were able to see beautiful statues and symbols representing the principles of number. Perhaps the most memorable days came at the end, when we returned to Cairo. Our party was able to spend two hours by itself in the Great Pyramid of Giza. Our final visit was to the pyramids at Saqqara. The austere starkness of the pyramids carried tremendous force. They seemed to express an almost alien intelligence.



## The Millennium and the Median Group

Patrick de Mare

*This is a slightly abridged version of the paper Patrick presented to note the millennium. The word 'kuntic' used at the end of section III signifies the feminine equivalent of 'phallic'. Patrick has coined this word because he feels strongly the need for the feminine to balance the dominant masculine phallic forces of our contemporary cultures.*



### I. Introduction

The advent of the millennium has stirred people up everywhere as if something really significant is about to happen. Clearly that Christianity is about to survive for a second thousand years is no mean achievement but that does not explain why group analysts who are not specifically Christian have decided to issue a special number about the future of group analysts during the millennium and indeed have gone so far as to plan a special number of Group Analysis devoted to the Median Group.

Now Heulwen Baworowska, Helen Schick and myself, who constitute the backbone of what we have called the Median Group Seminar which meets informally at my home are absolutely delighted since on the whole we feel we have been boycotted by most group analysts intent on promulgating small groups even though they themselves constitute a group of several hundred people. All this seems to be causing some consternation and considerable ambivalence toward our erstwhile activities (to put it mildly).

There is another matter I should like to mention, namely, that in entering the second millennium we have also encountered the potential of

becoming dualistic, one thousand having become two; we have had to reflect on our previously linear development and to think more about human affairs in dyadic terms.

## II. Process

The mind is a process which reflects the structure, more than a mirror of course, and actively reflects in the thinking sense. This dimension is what I have increasingly learned to recognise as the true spirit of existence (which has the same derivation as the word ecstasy) and which I am sure Descartes experienced when he declared he knew that he existed, in that most celebrated philosophical dictum 'cogito ergo sum'.

For Kant the problem of the duality between noumena and phenomena, between is and ought, was how to find a way of mediating these two worlds. Descartes saw body and mind as split between two "substances" and therefore incompatible. Heidegger considered that philosophy should establish inner independence from the natural sciences; he surely is the therapist's philosopher. The self-evident solution to this dualistic quandary is the practice of the supreme art of dialogue (Plato), a third dimension. Today dialogue is a major feature in therapy. On the whole the dialectic of Hegel (thesis, antithesis and synthesis) is treated as a method or doctrine rather than as an authentic philosophy. Lacan introduced the order of duality for the real and imaginary orders, whilst the symbolic world he characterised as triadic.

I should like to interpolate here the simple dualistic suggestion of Windelbrand to the effect that it is for science to determine facts and for philosophy to determine values. The theme of dualism runs like a red thread throughout metaphysics, and metaphysics could be seen as a form of therapy - the mind's attempt to disclose reality, to negotiate the splits in the ambivalence of conflict, for example the dyads of the sensible and the intelligible, *esse* versus *ens*, *eidos* versus *ousia*, the actual and the possible, all regarded as mutually independent "substances". Descartes did

in fact go so far as to mention "dual interaction", the nearest he got to the term dialogue.

To establish mediation therefore requires a third dimension, namely that of talking, but people often don't believe in talking. I once had the pleasure of addressing a group of 68 bankers from South America at Bretton Woods, the birthplace of the International Monetary Fund. I was given the brief of introducing them to the idea of talking to each other in one session, and arranged for them to sit in a circle. The duality was that of numeracy versus words. They entered a free floating discussion at the end of which the question was asked of *What is the point of talking?* I countered by asking, "*What is the point of breathing?*" (In this respect it is interesting to note that the dispensers of aid of one dollar expect a return of thirteen). There seemed to be a conflict between using words as a way of conveying information through talking and of manipulating people through numbers.

In the *Upanishads* it is written that when unity is realised by the individual he becomes liberated from the sorrow which is the product of dualities. This is forward looking in the sense that such unity can only come through a third 'principle' of dialogue and the resolution of ambivalence. When backward looking the statement refers to linear thinking of which mind is an extension without any change of gear - or perhaps a bi-product or epiphenomenon leading to fragmentation and ruminations of ever smaller circles.

But duality has first to become established, if we are to proceed to praxis. However academically unacceptable, the practice of therapy entails the elegance of a triadic operation. Is this what Wittgenstein meant when he concluded in his later lectures that philosophy is only significant when it is therapeutic in contradistinction to playing games with words; that therapy is the yardstick of philosophy.

## III. Content

*Content* and dialogue are the third dimension when the triple or triad comes into play. Whilst

duality is treated by euphemisms such as Russell's "double aspect theory" or "neutral monism", the triad of mediation between the antinomies of duality has met with even greater misgiving; for example, neither the Oxford Companion to Philosophy" nor the 'Companion to The Mind" make any reference to anything triadic, not even the Trinity.

Through dialogue we enter the symbolic world, which the mind can grope and grapple with as distinct from materially physically traumatic experiences of the linear dimension. Painful experiences of the innate mind in the form of memories, push them out of consciousness (knowing with others) back into the body producing the pain of the body e.g. irritable bowel or cystitis, as distinct from the suffering of the mind, a word which derives from "unbearable".

Attachment theory is an interesting case in point for although it refers to the self-evident psychological relation of the actual mother's person in relation to the very personal and specific infant it was felt necessary to be supported as such by biological evidence. Even though attachment theory was conceived of as distinct from sex and feeding, (e.g. after her mother had undergone ECT, a daughter commented "This is not my mother, she is a different person" relating to the psychological meaning of her actual mother) and is what I would describe as psychic, psychological, not biological, and not needing biological sanction.

Feeding and sex are physiological functions whilst Eros is of the mind. Sex, being procreative cannot afford to be promiscuous. Creativity on the contrary *has* to be cultivated, since it is cultural and promotes inspiration and counteracts the suffering of depression. Sexual perversion is a pseudo-solution. Freud considered perversion to be at the core of all neurosis, (it can indeed act as an anti-depressant) and that all psychopathology has an infantile sexual component. The puritan ethic throws out the baby with the bathwater, and puritanism is cultural. Speculation, creativity, mind (as distinct from mindlessness) is not regarded as culturally respectable, depression is a

respectable disease, sexual perversion is not. The linear course of the 'natural' sciences, statistics, measurability, predictability, quantum theory, cause effect, cognitive science, behaviourism, baroque music, rockets to Mars, phallogentricity, pollution, cancer are all culturally "respectable". The laughable theory of the black hole and the big bang are respectable, the primal scene isn't (except in psychoanalytic circles). By the same token, new developments such as the median group are treated with considerable circumspection. The mind cannot be a linear extension of the brain since it occurs between brains and is therefore a binary phenomenon.

In the world of music, there is similar evidence of respectability, of good pure baroque music versus bad romantic; in pop, angry beat is distinct from the unacceptable tuneful. People cling to the status quo however dubious, e.g. ethnic 'cleansing'. To address respectable massification (the duality of leader & lead) occurring along dual lines, the development of counter cultural or microculture is crucial, which is through dialogue.

After 60 years of applying dialogue as therapy the significance of mind has become ever increasingly and strikingly more clear to me. The word mind is derived from the Norse word *myndig* or vote. And the meaning of the word sin (from the Aramaic, the language Christ spoke) meant failing to focus the mind. If dialogue is the Supreme Art (Plato) then the exercising of the mind itself is primary, added to this the mind as erotic (as opposed to sexual) must above all be cultivated if health is to be promoted, and therefore is essential to therapy. Interpreting transference simply unblocks dialogue.

The members of the seminar who inspired me to write contributors to this article run a weekly Median Group Seminar which as we said is termed *median* since it bridge's the dichotomy which universally prevails between small and large groups, between tribal and social, and results in such dilemmas as the incongruous discrepancy between poverty in the midst of plenty, the destruction of nature's wealth by pollution and banking, and a relentless march by

phallographic forces, totally obdurate to widespread and Kuntic protestations. Without this duality, dialogue cannot proceed. Another significant duality is that of the Old and New Testament. The Old is family and tribal orientated whilst the New recommends giving up family ties in suggesting we love our neighbours.

#### IV. Metastructure or Microculture

To-date we have, as a species lost the ability to apply any remotely effective technique, any *modus operandi*, with which to address cultural issues in the sense that culture implies group mind. We seem to have lost a collective sense of sanity; perhaps we are focussing for the first time.

The Median Group we suggest offers a simple method of learning to talk to each other comprehensively, and attempts to humanise society, and to transform frustration and outrage into the energy required to think, not only mechanically and digitally but analogically, not only in numbers but with words, in the same way that the Word humanises the divine.

We are attempting to reclaim the ancient method practised over 60,000 years ago by the hunter gatherers who paved the way to free floating discussion in groups (up to 30 people) to evolve a microculture of its own, and small enough for all to have participated within a reasonable time e.g. 1 1/2 hours.

This does not in any way denote that the larger group (the median group) supersedes the one-to-one or small group situations but simply adds a so far unexplored area of social context, within which these disciplines operate, and which could prepare us for the massified complexities of the politico-social arena in a direct, simple and operational way, namely by learning to talk to each other on the level, therefore to think, 'consciousness raising'. We cannot only 'feel' our way out of the atom bomb.

The Median Group approaches psychology from the opposite direction to insights of the individual and family inner world, namely from a position of

outsight, looking at the socio-political context; this denotes a radical and revolutionary change in direction. But there are constant delays to its acceptance but it is time we stopped infantilising and trivialising. We wish to promote thinking as distinct from treating thought as an intellectual defence against expressing aggression in a world about to blow itself up!

In applying the Median Group, we are practising an appropriate if challenging technique which provides the missing link between small and large groups. As already mentioned in Aramaic, the language Christ spoke, the word 'sin' meant loss of focus. To this day in archery it is still a term for missing the target.

Having established psycho and group therapy, it remains for us to apply socio-therapy not simply as an academic theory but as a tool, as an operational technique to save the world. Why be ashamed of good intentions? Why collapse in the face of derision? Paradoxically dialogue extricates the centre of Self from massification by a circumference of contextual conformity where chains of cliches pass as thinking. We do this by meeting together with people similarly disposed, as distinct from being obsessed by the mechanical mouthing of numbers. We choose words to barter with, talking with each other rather than studying linguistic philosophy eventually exploring the creative centre of the universe as well as the social context. We seek, in addressing both centres of self and, of the cosmos to focus on principle of meaning, adding a third principle to Freud's two principles, Pleasure & Reality.

#### V. Totalisation

Totalisation is as important as reductive analysis, but faces in the opposite direction. The centre of the self (a point so small as to be non-existent) in the middle of its contextual circumference (time and space) gropes towards the timeless and spaceless centre of the universe. In the most ancient of Hindu Vedic writings it is written that in the beginning there was a state of perfection which became humanised and personalised by humans as God. You cannot *be* a scientist but you

are a human being and your thinking is inevitably shaped accordingly. Therapy therefore does not only 'shrink\* into smaller and smaller circles but also expands and focuses on the vast context of the social and universal, unravelling and disentangling in a bid for liberation; therapy is both reductive and totalising. The mind through a series of meanings finally ends up at the still point of truth. Where metaphysics ends, religion begins. Similarly where therapy ends, faith begins. Greek philosophical speculations end up in religious belief. Modern man's predicament is that when asked what is man? cannot go further than reply that he was an ape. The enormous help of using the mind to talk about these things. The Word, entering the world of symbols. In the beginning chapter of St John, the Word was God. The Hindus had used exactly the same words, several centuries previously.



But this totalising procedure has first to address the global Socio-Cultural context within which the Median Group is ensconced, and to do which it has first to have established its own microcultural power. Since dialogue is the supreme art, the Median Group is the supreme agent, linking the familo-tribal with the socio-cultural.

Resistance to the Median Group has been widespread with the result that the Society and Institute of Group Analysis continue to play ludo on a chess board, that is training people in small groups, themselves included ('committees') without recognising that they themselves have become a large group. In the same manner, Freud interpreted the horde as if it were a family writ-large.

However many people have become involved with our Median Group Seminar and my book "Koinonia". Valuable work has been achieved for instance by Dave Parsons and Peter Garrett in the prison service. This has proved successful and certainly more successful than early attempts to introduce small groups, since the latter stirred up

the past, whilst the Median Group addresses the social present and the future.

Much of this has been written about in the publication "Structures of Meaning" and exploration of dialogue by Anthony Blake, Steve Mitchell and Janet Young - Duversity Text, published by the UNIS Institute, USA 1996. They write (p.20) "any step towards the coalescence of the diversity between people can be understood as making present higher intelligence between us", "relating one to all by means of meaning", "Kierkegaard brought the individual subject and discourse in a way that had never been done before" (p.30), "Logos is meaning" (p.3 8), "Ecological disaster stems from cultural inadequacy" (p.39). "Intrinsic connection" between meditation and dialogue.

The Median Group confronts us with the greater responsibility towards the global socio-political surrounding us and are often inadequate and faulty macrocultures, even though this is criticised as being 'evangelical' (Greek for good news). Above all, they have the expertise to do this which exists nowhere else. And this is in no way impracticable. Let us say it took 30 years for the small group approach to become universal, e.g. if a Median group of 20 met for 2 years, and if each member launched a further group of 20 in 10 years, several million people would be in dialogue. It is hoped that this will render a less bleak millennium, this mediating principle indicating a therapeutic function as distinct from the posing of senseless questions in philosophy. It is, as we have already said, commonplace for psychologists to seek the support of the natural sciences, in their linear thinking, but it is for psychologists to reverse this process by mediating the ordering of matter by mind.

Fairy stories help us sleep, bring peace and like philosophy have healing effects; we don't necessarily believe them. Vedas and the Psalms foster optimism; music, poetry, narrative, and art do the same. Perhaps Logos, cosmic reasoning, go beyond human meaning and begin to touch upon the truth for which we all hunger.

## Summary

So what are the more outstanding contributions to group analysis which I would like to see retained or reclaimed particularly from my own experiences over 60 years as a therapist?

The first and most relevant would be the continued interest in the Median Group, theoretical and applied. The term Median Group is one that I suggested and it has been patented.

The second is the discovery that psychology and religion should be given primacy in their own right and that they should not have to seek respectability in the natural sciences.

The third one is to appreciate that there is a philosophy of therapy which should take precedence and that this has a framework based on structure, process, content, metastructure and totalisation based on five dimension, namely linear, dual, triadic, tetradic and a fifth dimension which I have found to be appropriate as guidelines in applying the Median Group technique and in individual therapy.

The fourth contribution is the immensely important distinction that must be made to differentiate between the bodily sexuality of procreation and the psychic characteristic of eroticism of creativity. The former must by necessity be rigorously controlled and the latter should be encouraged to be freely cultivated and given full promiscuous status and is in fact an anti-depressant to address the puritan culture, which opposes both the erotic together with the sexual.

The fifth consideration is the introduction of a new and key word, namely Kunta, which is the dual antinomy of Phallos but for women, which establishes the birth of dialogue, and which enables duality to be applied as part of the therapeutic lever and is vital in the addressing of unbridled phallocentricity.

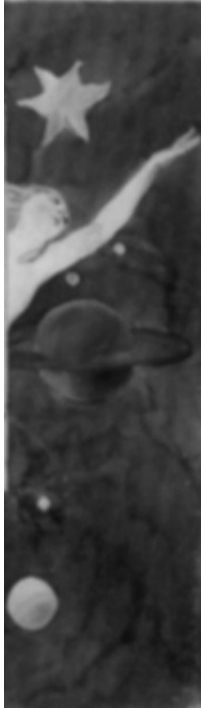
And lastly, the significant relationship of hate as the driving power of mind and mental energy. The linear dimension which is basically frustrating to

the mind which reflects it via the duality, transforms it via the third dimension of dialogue and as a result of this symbolic world of the word is able to grapple and grope, unravel and disentangle the bodily traumata of the first dimension and in this process generate the microculture of Koinonia or impersonal fellowship, of loving your neighbour. This total processing depends greatly on the skill and expertise of where to apply the therapeutic lever, which of the five dimensions. The excitement over the third phase of the Millennium which is a Christian notion is over the challenge as to whether Christianity will survive or not.

## Addendum

The following is a suggested list of some of the potential characteristics of the mind. In the first place it is an agent for *reflecting* the linear and is therefore a thinking process which is human, personal and unique. It is space and time orientated and its main feature is to observe both the linear and the total. It is capable of choice and decision making. It is capable of reductive analysis (psychiatrists are referred to as "Shrinks"). It is also capable of totalising, wholeness, wholesome, healing; it is also erotic as distinct from sexual. It is capable of minding and caring and loving. It is emotional as distinct from sensational, capable of happiness and joy, and experiences suffering as distinct from pain. It faces in two directions, namely the linear on one side and the single-minded universal on the other. It registers meaning and focuses in the final resort on the truth. We all hunger for the truth. The part of the mind which is God orientated is generally known as the soul (in the image of God). It is therefore sometimes named Seer or Seeker. It is involved with finding the plot, the story, and whilst not necessarily believing in fairy stories, finds them part of a healing process which enables sleep. It participates in dialogue, thereby creating microcultures. We suffer not from lack of individual thoughtfulness but from the shattering of such intelligence and mindfulness by effete pathological cultures, which have to be side-stepped by discovering alternatives so that the microculture is no longer an extension of that





culture but a dualistic reflection. There has been a curious resistance to this radically new development in group techniques, often taking the form of arranging matters in such a manner that members simply fail to attend; the chief resistance to the median group is not to turn up. The alternative for being single minded is a dual manifestation - the Other; Erotic as distinct from Sexual. The first step towards mind is a duality of two people, of two brains, the area between brains.

In a sense all philosophers are psychotherapists manques. What I have attempted to do is to use my life long experience in psychotherapy to act as a yardstick in extricating philosophical ideas that are applicable and helpful in the group and in psychotherapy. Sixty years of listening and exchanging with clients several hours a day has given me a certain advantage. I cannot think of any philosopher however sophisticated in matters of the mind who can boast of having the edge of such an experience. The reverse of this of course does not obtain and there are a great many therapists who are philosophers manques and I trust they will forgive my inexpertise.

For instance, I cannot possibly agree with Descartes' assumption that mind and soul are synonymous nor on another front with Freud's interchangeability of psyche and mind, since for me psyche is erotic and must be retained as distinct from sexual: its cultivation is therapeutic; sexual on the other hand is procreative and has necessarily to be controlled. The process of establishing the second dimension of mind is equivalent to the radical reflection, the reduction, the bracketing or *Epoche*, the suspension of belief and of presupposition of the phenomenologists, or the pure consciousness of the Hindu term *samadhi*.

If you cannot convincingly articulate a plot for your life you are living a broken story. We actively participate in the creation of our stories. If we discern a plot to our lives we are more likely to take ourselves and our lives more seriously. Dialogue creates a form of story-telling and plot, and attempts to clarify the situation, equivalent therefore to therapy as distinct from the obscurity, the mystification, the seemingly obfuscation of philosophical texts.

Lacan has written about dialogue, which he calls discourse, that "the omnipresence of human discourse will perhaps one day be embraced under the open sky of an omniconmunication of its text. This is not to say that human discourse will be any more harmonious than now. But this is the field that our experience polarises in a relation that is only apparently two-way, for any positioning of its structure in merely dual terms is as inadequate to it in theory as is ruinous for its technique." This is in fact why we have introduced dialogue as the third dimension (to resolve inadequacy of remaining dual). I gather that he regards this human discourse as a matter of perhaps one day, whilst we have been applying it for over twenty years.

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## LVT AND DIALOGUE

For a new edition of *Structures of Meaning*, Anthony Blake is writing a new chapter updating the story of the exploration that began with John Bennett's *structural communication* and came to centre on the *dialogue process*. This new chapter will describe the emergence of *logovisual technology* (LVT) as a method that reflects some of the principles of dialogue. The following are notes on some of the ideas to be presented in this chapter.

It might be prudent to drop the word 'dialogue' altogether, just for the reason that experience has taught us that most people believe they know what it means. It is highly significant that Patrick de Mare uses the term 'median group' to draw attention to the phenomenology of a group composed of 15 to 25 members rather than to any defined process. We have already pointed out that the proper subject of dialogue is dialogue, just as the proper subject of meditation is meditation. This means that *we do not know in advance what it is*. If de Mare is asked what dialogue is he usually says that he does not know! This is not avoidance but a true statement.

The method in Socratic dialogue was never to start from any definition, such as a definition of the Good, but to come to it only after a prolonged exploration of meaning. However, this goes against the grain of contemporary culture, in which people will even *refuse* to do anything that they do not know in advance. A more serious issue still, is that we will tend to reject what we are actually doing in favour of some idea of what we *should* be doing. In a word, we tend to *project* external frames of reference outside of our own actual engagement, and this makes it inevitable that we fail to see 'what is really happening in what is going on'. Many readers will find such statements inadmissible. There is something so entrenched here that it is very hard to shake off.

Girding our loins, we take on the task of articulating some principles of dialogue, hoping that this will not violate what it really means. We will discuss three 'principles' we state in advance as:

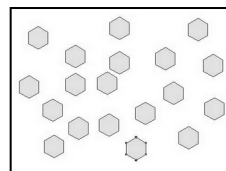
1. Recognise and acknowledge a common field of meaning
2. Suspend judgement on the statements of others
3. Combine thoughts rather than choose between them

We have a few clues to work from.

For a start, it is often assumed or asserted that in a dialogue there is a *common field of meaning*, and that this constitutes the *ground of the group mind*. Such a mind may be regarded as only part of the belief system of members of the group, rather than any direct experience. A particular member of the group will tend to experience it as a series of fragments, lines of meaning emerging and being broken, with no set direction or coherence. He or she may feel that most of what is said is lost in entropic disorder. However, some studies have shown that this is not the case, that the discourse in some measure weaves together - in a *subtle* way to use Bohm's meaning of 'finely woven' - everything that is said. This is so remarkable that it is remarkable that more is not made of it. It seems that the field of meaning has a coherence that for the most part escapes the consciousness of those involved.

Instead of thinking in terms of a 'field' with its associations of a continuum, we can regard it as a *set of discrete elements*. The common meaning is then the set of items of meaning that are contributed by members of the group, which includes all the mutual relevances between them, most of which will not be given voice at all. There is one 'space' or region in which this set exists and it is common to all.

Now, in LVT, the phenomenon of the common set is made explicit and instrumental. As members of the group articulate their experience or thoughts, these are *written down* - as MMs or 'molecules of meaning' - and displayed on a board or screen for all to see. Thus what happens unconsciously in



dialogue happens consciously in LVT. The vagaries of meaning and the limitations of attention that ensue in purely spoken

exchange are overcome by resorting to writing and display. This, of course, changes the game play considerably.

In LVT the participants hold back from interpretations and responses until they have completed their meaning set. Disagreement and preference are suspended at this stage. This, too, is a principle of dialogue, to *suspend judgement*, though rarely attained in practice because every response changes the meaning set. In LVT, people first agree together what the *pieces of the game* are going to be. From then on, the ‘players’ are only allowed to use the pieces they have agreed on. In this regard, LVT differs significantly from pure dialogue.

The power of LVT appears even more strongly in its next stage, when participants make clusters of the MMs that have a meaning as a whole, or in combination. Someone in the group making a cluster will almost inevitably be using thoughts (MMs) from *several* members of the group and not just his or her own. Here we meet another principle of dialogue, which is that ‘combining’ meanings replaces ‘choosing between’ meanings. But we have to pause and point out that ‘knowing’ this principle does not of itself *enable* anyone to realise it in practice. Again, this is contrary to our contemporary conditioning, by which we come to expect that if anything can be specified we can make it happen. This is a big mistake.

We have wonderful and true principles in religions but it is one thing to ‘know’ them and another to ‘do’ them. Doing is a matter of understanding – another word totally misused these days – which means amongst other things to endure suffering (such as in containing contradiction) and to acquire the ‘energy’ *able* to ‘do’. To be able to do something requires the necessary ‘fuel’.

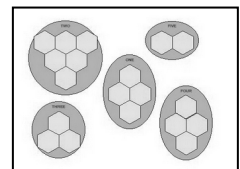
It is impossible, we say, to bring new thinking into expression without the necessary energy. Patrick de Mare calls this energy ‘hate’ and it is a difficult concept to swallow. Our knowledge, wish, good intentions and so on are *never* enough.

This is part of the *frustration* of dialogue and why it is so essentially *hazardous*. Dialogue thwarts any belief we have that we can move towards the ‘Good’, let us say (whatever this means to us) because there is no straight line between us and where we want to ‘go’. Just imagine that instead of seeing this in terms of only one dimension we can see it in two or three dimensions. We suggest that the second dimension has to do with what we call ‘energy’ and the third with ‘co-operation’ or synergy. Dialogue introduces us to the second and third dimensions and we may well find ourselves at a loss. Very few take dialogue seriously because few have reached the point of realising that, just as Aristotle pointed out, there are no straight lines in nature and that our linear approach to things is a deception.

The all important principle of dialogue that differentiates it from customary discourse is that it involves a lessening of choosing between two ideas or points of view and an increasing of combining different points of view or ideas into new meanings. It involves the inhibition or suspension of habitual modes of conversation – to dispute, argue, persuade, get consensus, win, etc. – and the allowing of new forms to emerge.

Being told that this is a principle or aim of dialogue is of no help whatsoever. The question is how to do it when one is operating in conjunction with others who are experiencing a similar quandary? A frequent result of feeling this difficulty is a frustration that is translated into trying to change the ‘rules’ of the game and subvert dialogue into some other kind of process based on set goals and controls.

LVT offers a way of combining several thoughts in a way that most people find easy to do: just cluster the MMs into meaningful groups, each of which says something. To make a cluster, one brings together several MMs from the common set (field) and it would be a very obsessive person who would just choose their own MMs from the total. LVT enables people to combine meanings rather than choose



them because it makes use of writing and visual display, rather than just speaking and listening: it is *space-like* instead of *time-like*. By investing in logovisual process, speech is freed to involve other dimensions.

We mentioned studies that have taken recordings of dialogue sessions and shown that they reveal a surprising coherence and interconnectedness of meaning. But little has been done to take this further to reveal at an even deeper level any inherent insight into the current reality of the culture in which the group is embedded. Patrick de Mare has tried to point towards such a thing in his concept of 'outsight'. He uses this term to emphasise that the median group is not concerned with 'insight' as a smaller family kind of group usually is. However, there is little or no hard evidence about such 'outsight'. We ourselves have had experiences of what we can loosely call the 'spirits abroad' coming into the room where the dialogue is ensuing. We see these as the *energies of stories unfolding in world crises* – but the terminology here is fraught with vagueness and imagination. We might equally talk about 'higher intelligence' coming into the room, or even 'God'. As de Mare says in his description of the stages or levels of dialogue, at the end there is 'totalisation'. This might also be seen as a 'vision of culture' and hence akin to 'prophecy' and the like. Indeed, for the moment, we would like to use the term *prophecy*, however loaded it is, for 'outsight' or *visions of the greater present moment* within which the dialogue group operates.

Now, in LVT there is a third stage after that of clustering and combining thoughts to make new meanings. It concerns the bringing together of all the new meanings into one total and seeking to realise this aggregate as a unified whole. It strikes us that again we have an explicit model for what

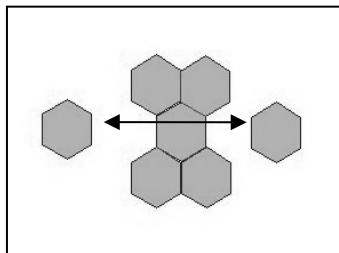
is reached for in dialogue. From one standpoint, all that goes before simply serves to make the people in the group ready to realise what has been excellently referred to by people associated with the Tavistock Institute of Human Relations as 'thoughts waiting to be thought'. We spoke earlier of needing the right energy to be able to give voice to new thoughts and here we see something similar. We also see the dialogue group as going through a process that enables them to give voice to prophecy.

In prophecy we do not necessarily have expression of events to come. Prophecy is where we do not speak from what has happened to us but from what is to happen us in a collective or cultural way. This is in fact of great and urgent concern throughout the world by a myriad of people. With the death of God and fading of religion there is still a need for every 'people' to address and give voice to who they are. When this is done for them, as in Nazi Germany or in recent Serbia, the results are satanic.



All this might seem very far away from the more modest aims of the LVT process, which is to enable

people to give expression to what is implicit in what they know. In the third stage, the clusters are signified by names given them, names that can be



charged with subtle meanings, and arranged into a single pattern. This pattern can be seen simply as a *design* or optimum solution concerning what the group is interested in. It can also be seen as a *mandala* that is a direct expression of the *coherence of the meaning field*. In this regard, it is not restricted to being a mere summary of

what has been known and thought about, because it can have the power of the future in it. Such 'diagrams' were known as *yantras* in tantric yoga. They are visions of wholeness. By coming to such visions through working with what is known and experienced, they are more than ideals or goals because they are already connected with what is happening and being done.