

## UDU 2

### The Philosophical Origins of ODODU

#### PREFACE

When this work was first copyrighted in 1988 it was called BION, and it was a companion work to a preliminary evolving artificial language called OITH. By 2002 OITH had evolved into ODODU, and BION was reprinted in a second edition called UDU. The last four chapters of UDU are presented here as UDU 2, and they differ from the original BION only in terms of a few revisions and additions. To be consistent with the language Ododu, in UDU 2 the word bion is replaced with the word udu. Its plural form is udo, and the word bionism is replaced with the word ududu.

ATOMS

In the previous chapters I presented a number of my own experiences and a brief description of how I attempted to explain them to myself. It is somewhat of a personal religion. Even though, as a former scientist, I have felt compelled to try to subsume science into a larger world view which also deals with my own consciousness and creativity, it still remains a distinctly personal narrative.

I will now attempt to change that, and to present an extension of my own experiences into a general world view, which I shall call ududu. This represents a fundamentally different task than before and consequently will involve a different methodology and style.

It begins with a preliminary summary of ududu.

The universe is composed of udo.

I am an udu. You are an udu.

All other udo are like us.

Udo are conscious.

Udo create, remember and rationally use language and ideas.

Udo communicate with each other by sending and receiving messages.

Udo sense, experience pain and pleasure.

Udo feel, experience emotion.

Udo act, by implementing rational decisions.

Udo create organizations and new udo by interacting with each other.

Ududu is an all encompassing world view. It deals with all facets of our experience; religious, emotional, philosophical, scientific, historical, aesthetic, personal. It describes a universe which is continually changing and creative. It is a true biology, a study of life, your life.

Although ududu is a fundamentally new world view it does have extensive roots in the western philosophical and scientific traditions. These begin with the Greek philosophers of the 5th and 4th centuries BC and continue up through today's

scientific and philosophical schools of thought. Whenever possible I shall reference the ideas which have come from these traditions.

Of the existing philosophical systems the perspective of ududu is closely related to that of the monad and its perceptions as put forth by Gottfried Wilhelm Leibniz (1646 - 1716) (1) and the organic theory and general philosophy of organism which was proposed by Alfred North Whitehead (1861 - 1947) (2). Leibniz proposed a view of a connected universe or reality composed solely of monads and their perceptions. Monads are indivisible, the true atoms of nature, and each one is unique and different from every other. Although Leibniz classifies monads as to whether or not they possess memory or reason, in their most general conception they represent consciousness, a soul. Furthermore consciousness is carefully distinguished from perception which cannot be explained mechanically. Each monad is also associated with a body and that body can be viewed as an organization of other monads and their bodies.

Whitehead envisioned a reality composed of "organisms" persisting through a flux of complex relationships or relations or processes. He also sensed that creativity and organization (organisms of organisms) were critical components of this reality. He understood that an organic or biological interpretation of atomic and subatomic phenomena, was as valid, and perhaps even more valid, than the physical - chemical interpretations of science. It will be helpful to keep in mind this type of attitude and understanding when encountering ududu and its attempted subsumption of the modern physical - scientific perspective.

Thus Ududu begins with perhaps the most important and influential assumption in all of science, the atomic hypothesis. This idea, that the universe is composed of quantized particles (atoms), and space, was proposed in the 5th century BC by Leucippus and Democritus. Since then it has remained as the cornerstone upon which modern science is built. The universe today is viewed by almost everyone as being composed of quantized particles and space.

The question now becomes what is the nature of these particles, and here ududu sharply disagrees with modern science. To understand this disagreement it is important to recognize another viewpoint which is inherent in modern physics. Back when the atomic hypothesis was first proposed in the 5th century BC, another powerful assumption accompanied it. This was that an independent and objective reality existed which was distinct from ourselves. We, the observers and philosophers, were not viewed as being essential to, or connected to, the

independent particles which comprise the universe. We were composed of them, but they were not composed of us.

Although this assumption is just as fundamental to modern science and technology as is the atomic hypothesis, it has always been resisted by a varying but persistent fraction of the philosophical community. The question of whether or not the fundamental particles or entities are independent from ourselves has divided western philosophy since its inception. It is relevant to summarize these two opposing views which I shall arbitrarily and somewhat superficially call realism and idealism.

Realism, in this very general sense, can be said to represent the belief in the existence of an objective reality independent from ourselves. It was advocated by many of the early Greeks, including Leucippus, Democritus, and Epicurus, and was of primary importance in the formulation of the mechanistic materialism of Hobbes and the philosophical paradigm of Descartes. The initial development of the science of physics as presented by Galileo, Kepler, and Newton incorporated it explicitly and it has remained a basic tenet of physics ever since.

This viewpoint can be contrasted with that of the idealistic philosophers who at least questioned the existence of an objective reality independent of ourselves and our ideas. Plato's concept of ideals and his belief that the observable world can only be understood as ideas or forms certainly raised these questions. Later the work of Locke, Berkeley, and Hume, which provided an opposition to the emerging science of the 17th century, also suggested that an objective reality cannot be known for certain. Such ideas were often dismissed as the experimental verification of science grew. However, despite the overwhelming success of the developing sciences and their associated technologies, idealism continued to survive in the work of Hegel, Royce, Husserl, Heidegger, and others.

Of all these idealistic philosophers it was George Berkeley (1685 - 1753) who had one of the clearest and most penetrating understandings of what one had to assume to understand our experiences. Berkeley was an immaterialist, and by that he meant that matter or material substance, as described by the atomists or realists, did not exist. He perceived himself as existing as "a thinking, active principle that perceives, knows, wills, and operates about ideas." (3). Similarly, he extended this view to conclude that the only other things which therefore did exist were spirits and ideas, "things perceiving and things perceived".

It was necessary for Berkeley to include an infinite spirit, the mind of God, into his world view in order to explain the existence of things which neither he, nor anyone else, had ever perceived but which he did feel still existed. But this does not diminish his insight. Spirits were viewed as conscious entities like himself. Even if one of these did have infinite extent it was still, in essence, a conscious spirit. Conscious entities and ideas were the only reality.

Berkeley's understanding is accepted in ududu. Thus for ududu the particles of the atomistic hypothesis are conscious entities. They are like you and I in the sense that we are conscious entities. This contrasts with the realistic-scientific view in which the fundamental particles of the universe are not viewed as conscious. Instead they are composed of matter or are themselves material particles. Conscious systems are somehow made out of groups or interacting collections of these non conscious material particles.

I call the conscious entities which comprise the universe, udo. They are similar to Leibniz's monads in that they, and they alone, constitute the universe. Each one of them is connected to, and has a unique perception of, all the rest of the universe, which is in turn composed of all the other udo in existence.

Udo are the fundamental particles of the universe in the same sense that science used to consider atoms, and now considers an apparently ever changing variety of real or possible subatomic particles, as the fundamental particles of the universe. The basic difference is that in ududu, udo are conscious, just like you and I, while in science the atoms and subatomic particles are not.

Obviously then, from a foundational perspective, ududu is very different from modern science. But it is my contention that, despite this fundamental difference, ududu can derive all of the experientially verifiable conclusions of modern science. Not only that, but ududu will be able to solve many of the paradoxes and problems which existing science has not, or can not, resolve.

Before this can be accomplished it is necessary to further describe the nature of udo and how they interact with each other. This begins with the statement that udo create, remember, and rationally use language. When Berkeley described his theory of immaterialism he used the word idea in a very broad and somewhat unusual way.

Ideas were anything which could be perceived. Consequently they included words, statements, pictures, mental images, memories, thoughts, sensations, feelings, things, and anything else which we might feel that we can perceive. The only

things that weren't ideas were the idea perceivers or spirits. Everything was either a conscious entity or an idea perceived by a conscious entity.

In ududu, Berkeley's concept of idea and Leibniz's concept of perception have been expanded into a broader process which I call language. Essentially this definition of language includes the concepts of idea and perception but also includes the concepts of creativity, communication, and the initiation of action or decision. The distinction and expansion is crucial.

Udo are not just thinkers and passive observers. They are creative. They act. They change the world and environment around them in a dynamic and interactive manner. The word language with its implication of communication and interaction, as well as idea and concept, conveys a more comprehensive sense of this process than does Berkeley's use of idea and perception.

This larger understanding of the dynamic and creative characteristics of language and its essential involvement in the very existence of ourselves and the universe leads us to Wittgenstein and Heidegger.

Ludwig Wittgenstein (1889 - 1951) created two distinctly different views on the nature of language. In the earlier theory he viewed language as depicting reality. This view was changed in his later work to include a much broader conception of the role and use of language in our lives and in philosophical inquiry. It is the later work which is of particular interest to ududu and all of the subsequent discussion will refer only to these later views (4).

Wittgenstein grew to understand language as an evolving ever changing collection of language-games or tools. The essence of language is contained in its use and this may change as the language using community or communities change. Language and language-games are viewed as forms of life, as behavior itself, as well as a way of understanding ideas.

The beliefs upon which language-games, and consequently knowledge and understanding, are founded, are viewed relatively. These foundations themselves may slowly change as the use of language evolves. He uses the analogy of the bed and banks of a river which determine the direction and flow of the water. But the bed and banks themselves are slowly changed by the very flow which they determine. Thus language in and through its use is a creative evolving process which continually changes the foundations and rules of its own nature.

Because of this Wittgenstein speaks metaphorically and somewhat vaguely. He does not attempt a systematic explanation of meaning or understanding because these are variable, interactive, creative, and changing constructs. Language and language-games are an integral part of how we view ourselves and the rest of the universe. Consequently they are an essential component of ourselves and the universe.

Understanding language in the Wittgensteinian sense, as a creative evolving tool which, through its use, embodies our ideas and behavior, is crucial to udu. It is considerable more than the concept of idea as used by Berkeley. We continually create and modify language through our perception of, and interaction with, the other udu which comprise the universe.

This now brings us to Martin Heidegger (1889 - 1976) (5). Whereas Wittgenstein talked about the nature and use of language Heidegger took the additional leap of equating the question of language with the question of existence itself. For him language, and the expression of thoughts or ideas or questions in language, is synonymous with our very existence. It is in and through language that things come into existence, that things are, and this includes ourselves.

Heidegger is preoccupied with being, with existence. The only philosophical question for him concerns the nature of being, the Being of being. He equates human being, our own existence with the being of language. They are inseparable. Thus philosophy is the question of being and it is the essence of this being as embodied in language that defines our existence and the existence of the universe. It is language itself that speaks, not just humanity. Our being is the being of language.

The nature of philosophy, this investigation of being, is therefore, a participatory involvement of our existence, in and through language, in the question and statement of existence. This is reality. It is the constitution of the universe.

Because of this self inclusion in the language process through which he understands his and the universe's existence, Heidegger does not write or use language in a familiar philosophical manner. The idea he believes or intends to communicate is the language itself. His existence, our existence, the language which connects us and which defines our existence, is the Being of being. Consequently all of his writing becomes, in a sense, a metaphor for itself. It is not just a communication but the actual creation and essence of existence.

It has been implied that it may be possible to understand the crux of Heidegger's philosophy by understanding how to read a single page of his writing (6). This holographic characteristic of his work, in which his entire philosophy is represented in his every pronouncement, is a reflection of his understanding of the interrelated role which language and consciousness play in all existence.

This interrelationship between language and consciousness accurately characterizes the nature of udo and the udu universe. Udo are conscious entities which create and use language. This serves both to define their own existence and the existence and nature of the universe.

Heidegger was able to clearly see this involvement of language in our own nature and existence but he never went beyond this realization to a practical and useful capability. His understanding led him to deplore the consequences of science and technology but he was unable to engage or explain their undeniable practical success. The problem lay not in the nature of his fundamental insight but in his failing to exploit all of the many diversified ways in which language can be used.

Thus Heidegger and Wittgenstein each have expounded crucial elements of ududu. Heidegger saw that language and our own conscious existence are inseparable and that they indeed serve to define the universe. Wittgenstein recognized the creative, evolving, interactive nature of language and that it is integral to our understanding and perception of the universe and each other.

However, the understanding that udo are language creators and that this is inextricable bound up with their and the universe's existence does not say anything as to how language is actually used by udo. To understand this we again go back to the Greek origins of the western philosophical tradition.

Since the time of Plato and Aristotle virtually all philosophical and scientific systems have incorporated reason or rational thought as a primary methodology. Although Plato and Aristotle differed significantly in their orientation they both employed rigorous analytical thinking as an integral part of their philosophical structures. Thus Plato's concept of ideals or forms as subjects amenable to reason characterized subsequent idealistic metaphysics while Aristotle's rational search for first causes and dynamic principles laid the foundations for later science and technology.

But what exactly is reason? In one sense it can most easily be described relative to mathematics. For example, Thomas Hobbes (1651) states "When a man reasons, he does nothing else but conceive a sum total from addition of parcels, or conceive a



remainder from subtraction of one sum from another" (7). Here certain entities, relations, and operations are carefully defined and then consequences of these original definitions are determined. This deductive process is called rational, in that the deduced consequences are unambiguous or determined by the initial conditions.

But reason has long been associated with more than purely mathematical processes. Consider the definition proposed by Rene Descartes (1596 - 1650) "...the power of judging well and distinguishing truth from falsehood, which is what we properly mean by good sense or reason, is naturally equal in all men;..."(8). Here reason is tied to the determination of good judgments and truth, concepts of arguable meaning for many philosophers, and is further identified as being something we all innately possess.

Despite the differences in these two views there is a general sense that both are valid. Rational thinking is something that is recognized by most people, and as a practical matter reason does confer enormous benefit on those who use it. This is true for both scientific and technological applications and for everyday living.

Historically reason was not critically examined as a methodology until David Hume (1711 - 1776) began to question the law of causality (9). This laid the ground work for Immanuel Kant (1724-1804) to challenge the foundational methodology and meaning of reason and rational thought itself (10). Kant contended that applying reason to non verifiable phenomena and hypotheses led to conclusions of uncertain meaning. Therefore there is no rational basis for using reason unless the results of its application can be experimentally tested. This conclusion has had a profound effect on philosophy ever since. The continued success of science and technology reinforces the validity of rational thought but the reason as to why this should be so, has remained elusive.

In ududu this problem is resolved by postulating that rational thought is a natural characteristic of the way udo use language. Thus reason and rationality are fundamental properties of all udo and hence of all the universe. To understand the way in which this occurs in udo let us examine another historical trail, this one starting in the development of probability theory.

In 1713 a work by James (Jacques) Bernoulli presented the first formal definition of probability which he called the "Principle of Insufficient Reason" (11). This stated that given a situation containing a number of possible cases, none of whom we know to be more or less likely than any other, then the probability of an event

dependent on some of these cases would be the total number of cases favorable to this event divided by the total number of possible cases.

Bernoulli also extended this understanding to situations which could be well described but in which not all of the possible cases would be equally likely. He did this by relating probability to experimentally observed frequencies. Thus in his famous theorem he showed that over a large number of repetitions an observed ratio of events will not differ from its probability by more than an arbitrarily small amount. This was the first time that a formal principle had been presented for specific applications of the concepts of probability, and marked the beginning of probability theory as a branch of mathematics.

Probability theory began to approach the problem of inference with the work of Thomas Bayes (1763) (12). His results made it possible to estimate the probability of one event given knowledge of the probability of a related event.

All of this work was then collected and extended by Laplace (1749 - 1827) into an extensive treatment of mathematical probability theory (13). He expanded the work of Bernoulli and Bayes into a generalized procedure. This made it possible to estimate future probabilities of causally related events given the occurrence of certain initial events and the a priori probabilities of these initial events. The only problem with applying this result (known as Bayes' theorem) is that, unless Bernoulli's Principle of Insufficient Reason holds and all the a priori probabilities are equal, there is no way to estimate the a priori probabilities.

After Laplace probability theory itself stagnated while its applications continued to grow. Part of this can be attributed to a significant change in the understanding of the nature of probability. Instead of a ratio of favored over possible it began to be viewed as a frequency function. Thus a probability was determined relative to a given experiment and was defined as a limiting value of a very large number of repetitions of this experiment.

This view gradually began to change with the publication of a more extensive theory of inference by Harold Jeffreys in 1939 (14). Then a series of critical discoveries were made.

The first of these was published in 1946 by Richard T. Cox (15). He showed that the basic mathematical nature of probabilities was independent of any reality other than the existence of language. Cox demonstrated that for a given linguistically stated hypothesis and a carefully defined set of inferences based on that hypothesis, a unique mathematical function could be defined which was identical to probability

as used in the basic equations of probability theory. This meant that probability theory itself was derivable solely from language and a requirement that the theory be internally consistent. It did not have to rely on experiment or a relation to observable frequency functions in an external world.

At about the same time a paper by Claude Shannon in 1948 extended the concept of entropy, which had previously been primarily associated with thermodynamics, into information theory (16). He showed that for a given probability distribution there exists a function which is a unique and unambiguous measure of the amount of uncertainty associated with that probability distribution. Since this function had the same mathematical expression as the formula used in statistical mechanics for entropy, it was called the entropy of the probability distribution.

Then in 1957 Edwin T. Jaynes published the maximum entropy principle (17). He used Shannon's entropy function, in conjunction with Cox's proof as to the linguistic nature of probability, to propose a general principle of plausible inference. This states that given certain information the best choice of a probability distribution based on that information will be the one which maximizes its entropy.

While Jaynes derived the maximum entropy principle primarily for statistical mechanics he did recognize that it was indeed a general principle of inference. Thus it will hold regardless of what type of situation is to be described by the probability distribution. Because it provided a "best" way to pick a priori probabilities it therefore solved the major problem which had hindered application of Bayes fundamental theorem as recognized and stated by Laplace. Consequently the maximum entropy principle became a model for rational decision making (18).

Shortly after Jaynes published the maximum entropy principle L. Bianchi and J.R. Hamann realized that it was of foundational importance in the origin and definition of life itself (19). They claimed that in order to build a consistent theory of living systems it was necessary to include the maximum entropy principle in the foundations of a hierarchical system of organization stemming from a series of personal presumptions.

With this insight we now return to ududu. We have already postulated that the universe is composed of conscious linguistic entities called udo. In the Heideggerian sense the existence of udo is integrally connected with their creation and use of language. It is through language that their existence, and consequently the universe, occurs.

We now find that in a certain special case, one where precisely stated inferences and hypotheses can be defined, that a "best" (rational or reasonable) procedure can also be defined relative to the use of language to make decisions. This procedure is the maximum entropy principle. It further appears that this principle may also be connected with what we understand as life.

Therefore ududu makes an additional assumption. This states that the linguistic essence of the conscious udo themselves is inherently rational, it follows the maximum entropy principle. Any use of language by an udu will be such that its entropy will be a maximum.

But here a major objection may occur. The maximum entropy principle as stated by Jaynes only applies to very carefully defined sets of situations. These require precise statements of inferences and hypotheses. Certainly most of the ideas and language in my consciousness cannot be said to exist in this form. Some work has been done to expand the maximum entropy principle to cases of greater imprecision (20), but still there are a great many examples of emotions, sensations, feelings, etc. which, if they must exist in language, may never be representable as hypotheses or inferences.

What ududu does here is to expand the concept of entropy to that of a general property of all language. Thus entropy is inherent in all language, not just a derived property of some language. In those cases where our language is amenable to representation as well defined hypotheses and inferences, then we can obtain a mathematical expression for this entropy. However, the entropy exists within the use of language whether we can represent it in this manner or not.

Entropy is part of the essence of language. To use language is to be rational. Maximizing entropy is as fundamental to our existence as is the use of language itself. The analytical formulation of the maximum entropy principle is only one representation of this general feature of the use of language. Just because we cannot formulate a given experience in linguistic terms which allow us to calculate this maximum entropy does not mean that such a characteristic of our use of language does not exist. It simply means that we are not sophisticated enough in our comprehension and use of language to understand this yet.

What then do we make of obviously irrational or impulsive behavior? Why do some language using individuals make nonsensical or suicidal decisions? It all comes back to what information is actually used in the decision process. If language or information is misunderstood, distorted, or indeterminate, then

decisions based on this language and information will appear irrational to one who has a more complete or more accurate understanding. If language or information is lost or forgotten then a decision which should be based on this information may also appear irrational since it will not include consideration of relevant information. The decision itself will still be consistent with an optimal entropic configuration of the language actually used in the decision process, but this may differ significantly with the decision which would result if all the relevant information were actually available.

Thus all udo are inherently rational. Their rationality, their reason, is an essential attribute of their very existence. Descartes intuitive sense that reason "is to be found complete in each of us" is right. It is a defining characteristic of all udo, of all life.

## SPACE

So far we have discussed the atomic or particle part of the atomic hypothesis. This entails the belief that the universe is composed of udo. We have also assumed that all udo are conscious in the same sense that you and I are conscious, and that they create, remember, and rationally use language. Some discussion has been presented to illustrate what these assumptions mean in terms of our common experience, and our philosophical and scientific heritage.

Now a set of additional assumptions are made. These concern the space of the atomic hypothesis and the interactions and relationships which exist between udo existing in space. These additional assumptions are as follows:

We communicate with each other by sending and receiving messages.

We sense, experience pain and pleasure.

We feel, experience emotion.

We act, by implementing rational decisions.

We create organizations and new udo by interacting with each other.

These assumptions have been stated in terms of "we" because the nature of udo has been identified in terms of our own consciousness. It is consequently most useful to exemplify these assumptions in terms of you and I.

When I say we communicate I mean the process by which you and I share language and ideas with each other. Your reading these words is an example of my communicating with you. You are understanding, on some level, ideas which I have attempted to communicate through an act of writing.

The important point here is that an interaction between you and I has taken place. You have engaged ideas and language which came from, or through, me. Whether you believe these ideas, or understand them, or reject them, or whatever, is not critical. The fact remains that you have encountered these thoughts. You have recognized them as existing, which means that you have experienced through them, their own, and hence my own, existence.

There is, of course, a process or mechanism which appears to mediate this communication. This process can be described in terms of some of the other assumptions in the following manner.

First I write the words. The illustration would be equally valid if you and I were having a spoken conversation and I were to speak the words. This writing or speaking on my part is an action which I perform. It is a direct result of a rational decision which occurs in my consciousness. I act by implementing rational decisions.

Next you perceive the words. This means that you see them as written words or hear them as speech. You recognize this as language and you understand something as a result of this perception of received language. The sensed communication has some effect on your own composition as a linguistic consciousness entity.

You may also experience some emotion or feeling as a result of this communication. It may make you happy or angry or excited. It may also not have any detectable emotional impact on you, but some communications will. In some cases you will experience an emotional feeling solely as a result of receiving a communication of ideas.

These examples serve as preliminary illustrations of what is meant by the assumptions of communication, sensation, emotion, and action. Unfortunately, the assumption of organization is much more difficult to describe. The creation of organizations and new udo through the interaction with other udo, represents a synthesis and culmination of the other assumptions. Its description is the description of ududu. It represents the creation of space and the universe.

To adequately describe this last assumption, and thereby also fully describe the assumptions of communication, sensation, emotion, and action, we return again to the philosophical and scientific tradition.

We begin again with Rene Descartes who developed a philosophical methodology in which he first attempted to eliminate everything he had learned from his mind (his famous "tabula rasa") so that he could carefully build his own belief system starting with his own existence as a conscious thinking entity. "Cogito ergo sum", I think, therefore I am.

From here he went on to consider many things including the questions of the existence of God and the nature and possible connection of mind and body. It is this last subject which is of most interest to ududu.

Descartes viewed his mind and his body as two distinctly different things which were inseparably bound up with each other. Thus there were two types of things which existed. One of these was consciousness, a thinking capability which was manifested as souls or minds. The other was matter, a field of corporeal nature which contained material things which were not conscious and did not think. Material bodies were always viewed as being divisible into component parts, whereas mind was indivisible, a single and complete thing which contained no component parts (21).

Each mind (with the possible exception of the mind of God) had a material body to which it was inseparable bound. Even though the exact nature of this relationship was not precisely defined, he did feel that the soul had a power to move the body and that the body had the power to act on the soul and cause sensation, pain and pleasure.

This concept is adopted in the foundational basis of ududu. Thus all udo are viewed as having bodies. Udo interact with their bodies through sensation, the experiencing of sensory information, pain and pleasure, and through action, making the body move in space and time through the implementation of rational decisions.

The essential difference here is that in ududu, bodies are viewed as being organizations of other udo. This agrees with the positions of Leibniz and Whitehead and proposes that matter in the Cartesian sense is actually organization. We as conscious minds interact with the organizations which we identify as our bodies through sensations and the initiation of action.

At this point it is premature to try to present a precise definition of what constitutes an organization. Indeed such a definition or understanding, if it can be technically formulated at all, would represent a sort of holographic explanation of all of ududu. Yet from our own personal experiences we all have a sense of participation in organizations composed of ourselves and other people.

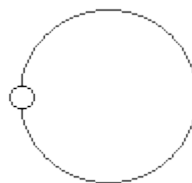
From this perspective, organizations will be describable in terms of a collection of udo and certain types of communications between the udo which comprise the collection. It will also be possible to describe organizations which are composed of other organizations, or of a combination of organizations and udo.



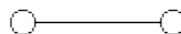
The initial critical component of organization is communication. The members of an organization must be able to communicate with each other. This holds whether the members are individual or organizations of individuals. But simple communication is not enough. There must be something more, an understanding, a shared agreement of goals or purpose or worldview. The individual members of an organization must participate in the organization. They, and their language and ideas, are the creators, the participants, the reason and existence, of the organization. Consequently, all aspects of their own existence bear on the nature and existence of the organization. Memory, sensation, emotion, action, reason, creativity, and language are all integrally involved.

To further illustrate how these concepts interact with each other in the creation of organization, let me briefly summarize relational systems theory as developed by Jon Ray Hamann in the late 1960s and early 1970s (22). Relational systems theory presents a world view in which everything which can be experienced or imagined can be described in terms of the primary concepts of system and relation. Therefore four distinct types of relations, or relational orders, can be recognized. For purposes of illustrating these concepts let a system be represented by a dot or a relation by a line ---- Thus the four relational orders are;

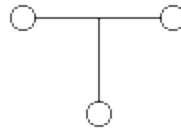
Relational Order 0. System Related to Itself :



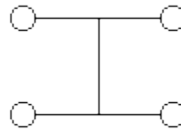
Relational Order 1. System Related to System:



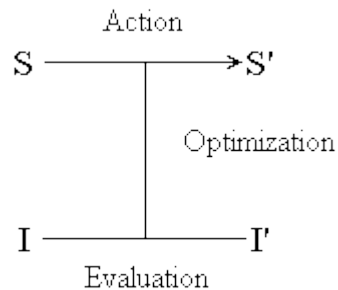
Relational Order 2. System Related to Relation:



Relational Order 3. Relation Related to Relation:



An example of an application of the relational systems formalism which Jon Ray Hamann frequently used is the following description of the maximum entropy principle as a generalized decision procedure. Schematically this can be represented in the following manner.



Here a system,  $S$ , is going to act and thereby achieve a new state,  $S'$ . The system  $S$  contains  $I$ , information about past and present conditions, and  $I'$ , projections of possible futures. These are related to each other by value judgments and/or assignments of probabilities. These evaluations or probabilities are in turn related to the action changing  $S$  into  $S'$  by a decision or optimization procedure which is the maximum entropy principle.

Relational systems theory provides a useful metaphor with which to view and understand Descartes' mind body duality and how this is resolved by udu's view of the body as an organization of udo. To illustrate this let organizations and udo be viewed as systems. Also let communication and general linguistic interaction be represented as relations.

Thus relational order 0 would involve how an udu communicates with itself. It is a notion of existence and self awareness, a recognition of the presence of memory. This in turn leads to an understanding of time in that time can be viewed as a partial ordering of our memories, one memory being considered in our consciousness as having occurred "before" or "after" other memories.

Relational order 1 would represent direct udu to udu communication, the exchange of language and ideas between udo. I communicate with you. You communicate with me.

Relational order 2 would represent several different situations. One would be the influence which communication among the component udo of our body could have on our own consciousness. This would be sensation, the experience of pain or pleasure which we receive from our bodies. It is not a direct udu to udu communication.

A second case would represent how we can influence the communication among the component udo or organizations which comprise our own bodies. This would represent our initiating the action of our bodies. We can't directly communicate with the individual component udo of our body but we can act by influencing how they communicate with each other.

A third case would be the emotional feeling which we experience by directly communicating with, or receiving communication from, other udo. This representation would have the emotion we feel being the relation between ourselves and the communications which we experience.

As examples of these cases, we can understand love as a function of, or relation to, the communicated linguistic understanding we share with another consciousness, whereas sexual desire would be a sensation which we receive from our body as a result of our body's perception of, or interaction with, another body.

Finally relational order 3 could be viewed as rationality (as embodied in a generalized maximum entropy principle similar to that previously described), or as creativity, or even as consciousness itself. Relational order 3 would not be directly

detected by us as individual udo because we can't be an integral part of its relational definition. We can only be related as systems to another system or another relation.

However, we may experience relational order 3 in the sense of our own consciousness, creativity, and rationality. Thus we, as quantized udo, may exist in terms of third order relations defined over some set of relations between and among the other udo, organizations, and relations in the universe.

The Cartesian mind body problem now resolves as a difference between first and second order relations. Communication is first order. I communicate with you, with any udu, with organizations. It is a direct transmission, a sending and receiving of language and ideas.

My relationship with my body is second order. The sensations which I perceive are not direct communications from my body as a system or organization. They are not direct communications from the component udo which constitute my body as an organization. Instead these sensations impact on my consciousness as relationships coming from the communications between the udo which are part of my body organization. The understandings and organizational communications which exist among the udo which are my body have an effect on my consciousness. I am aware of these communications, not as a participant, not in the sense that I recognize the communications as communications, but as sensations, pains, pleasures.

Similarly, when I make my body act, I do this as a second order relation. I do not send a command to my body. This is not a specific communication between my consciousness and the body organization. Nor is it a specific communication between me and some component udu which is part of my body. Instead it is an influence which my consciousness has on the communicated understandings among the component udo of my body. This influence changes the way in which they create and maintain the organization which is my body. I perceive this change as action or movement of my body.

This perception of my body's responding to my consciousness is remembered by my consciousness. I realize that my wholistic existence as a linguistic entity can generate different perceptions or sensations from my body depending on what I am thinking with my language. I remember what types of thoughts correlate with certain perceptions of my body's actions and thereby learn to control my body, or at least my perception and sensation of my body. The crucial point is that bodily action is a consequence of thinking and not a response to a communication.

The question now becomes how does all of this define space and the rest of the universe distinct from ourselves. Before we can discuss this we must consider Albert Einstein (1879 - 1955) and the theory of general relativity. Einstein's general theory of relativity was published in 1916 as a theory of gravitation. It was carefully defined over a rigorously stated frame of reference which could be expressed in terms of systems of mathematically described coordinates. Thus the general theory of relativity was a mathematical theory, and it resulted in a very powerful mathematical statement of the laws of physics.

The coordinate systems which physics used prior to the general theory of relativity were those which could be constructed by using rigid measuring rods, in accordance with the rules of Euclidian geometry, and by using standard clocks which measured time in some defined unit period. It was further assumed that such coordinate systems had a direct physical meaning.

General relativity changed all this by asserting that there is no physical objectivity to any system of spatial-temporal coordinates. We cannot define any system of coordinates in which differences in space and time can be unambiguously measured with physical measuring rods or standard clocks.

The way out of this dilemma, which Einstein clearly saw, was to reformulate the way we describe differences in space and time. This meant that the way we describe the motion and interaction of physical bodies must be independent of the coordinate system used. This led to his brilliant and succinct statement of the principle of general relativity:

"The general laws of nature are to be expressed by equations which hold good for all systems of coordinates, that is, are co-variant with respect to any substitutions whatever (generally co-variant)." (23)

Einstein was a physicist and consequently he expressed this most fundamental of all laws of nature in physical and mathematical terms. But he didn't have to be so restrictive. The principle of general relativity holds true for all of the universe, not just that carefully defined part which physics chooses to describe. Thus general relativity can be restated as;

The general laws of nature are to be expressed by statements which hold good for all systems of language, that is, are co-variant with respect to any communications whatever (generally co-variant).

Here a statement is the expression of any idea or concept in language. That it hold good for any system of language implies that it be translatable from one language system to another without a distortion of its meaning. The concept of system of language is used in exactly the same sense that Einstein used the phrase "system of coordinates". The intention is that we deal with systems of language or coordinates which are sufficiently complete to describe the relevant laws, that is, are well defined relative to ududu or physics. However, in ududu we must remember that a well defined language is a creative and ever changing concept whose existence must be understood in the sense of Heidegger and Wittgenstein.

Co-variance now becomes the basic requirement for communication and organization in ududu. Just as general relativity defines the space, or space-time continuum of physics, its more general statement defines the universe for ududu. Co-variant communication becomes the critical principle of organization, the fabric of our bodies and their environment. It completes the atomic hypothesis, which we began with the identification of ourselves and others as udo, by providing a context in which udo exist and interact with each other.

The requirement of co-variant communication between systems of language means that any communicating udo must recognize, at some level, the udu nature of the universe if they hope to form an organization. They must understand that their nature as senders and receivers of information is like that of other udo. All udo have memory, can create and rationally use language, can sense and feel and act, and can communicate with other udo. The basic framework for the co-variant understanding of communication must include the recognition of all these characteristics.

Any system of language which has the capability of representing all of these essential elements of co-variant communication becomes a well defined system of language. Each udu has at least one such well defined language as part of its own existence. The connections which each of us have with other udo through these well defined languages serve to include us in one master organization which is the universe itself. Our consciousness in our awareness, and our existence in terms of well defined languages, results in a communicating, feeling, sensing, acting, remembering creating of the universe. It is the ultimate organization which exists and changes through each of our own existences and the co-variant communications and understandings we have with others.

This view now explains why, on a common sense level, the space of physics appears the way it does, a time-like dimension measurable with clocks, and three

space-like dimensions measurable with rigid rulers. The time-like dimension corresponds to our awareness and existence as contained in, or represented by, memory, or more specifically the partial orderings we experience as part of our memory. The three space-like dimensions correspond to our procedures of measurement (communication) through the comparison (rational evaluation) of our perceptions (sensations).

Another way of looking at this involves interpreting the four dimensions of physical space in terms of the udu extension of the four relational orders of relational systems theory. Thus relational order zero is time which is also memory. Relational orders one, two and three are Euclidean three-space (length, width and height) and they also represent the udu measurement process (communication) involving the rational comparisons (maximizing the entropy) of our perceptions (sensations).

To further illustrate the udu extension of general relativity let us look more closely at the concept of time as it appears and is used in ududu and physics. In physics time is defined relative to the positions of hands on a clock. The concept depends completely on the construction of some sort of mechanical or electronic device which produces repetitious events which are judged by reasonable people to be of equal duration.

But look at what's being said here. This is essentially the same definition we use in ududu, only its not formally recognized or stated within the laws of physics. Who makes the determination that the events are similar and repetitious? We do. We compare the event happening right now with what we remember as happening previously. The same can be said for the intervals of equal duration. How do we know this? How do we define equal units of time? They are rational decisions and judgments made relative to our memory.

The critical difference in time as it is used in ududu and physics stems from how we are perceived relative to the belief system. Since physics is predicated on the existence of an external reality separate from ourselves, the inclusion of our participation in the definition of time is not an explicit part of the theory. Therefore, physicists tend to forget or ignore that the existence of time depends on their own existence and their creating time relative to their own memories. They assume they are simply observing a property of an external reality, but in fact it is a creation of their own consciousness based on their own memory.

This also tends to explain why the mathematical languages of physics are not able to describe the whole universe. They are not well defined languages in the sense that we earlier discussed. Mathematical languages never deal with who is creating the language. Consequently their application always has limitations or results in paradoxes. This can be seen in Kurt Goedel's incompleteness theorem which states that for any formal system which is constructed from a set of axioms there are propositions which can be formulated but not proved within that system (24). Similarly Bertrand Russell's famous antimony concerning the foundations of set theory asks the question of the set of all sets which are not members of themselves, is this set a member of itself? (25).

This problem exists for any system of language which depends on a propositional logic, that is depends on propositions which have to be true or false. The statement "This statement is false." which clearly can't be either true or false, illustrates the fundamental problem. The properties of truth or falseness are only relative properties. They are unambiguously meaningful only when used in a well defined language, one which identifies and includes consciousness, creativity, sensation, emotion, etc. Therefore any system of language which is restricted to only a propositional logic, or is defined by a propositional logic, can never produce a completely co-variant description of the universe.

In a more expanded form this problem can be more easily understood in terms of interpretative statements. Thus the statement "The painting is beautiful." may be true or false or irrelevant depending on who is making the statement and judging the painting. To require that such statements have the property of truth or falseness independent of the identification of the maker of the statement is to impose a condition on the language which does not make sense and which will prevent it from allowing truly co-variant communication.

An understanding of the whole universe requires well defined languages capable of supporting general co-variant communication. Once we realize this we can see that the universe is an organization of all of us. It is us, both as our own consciousness and our own body. Our perceptions of space and time, and our perceptions of our physical bodies, are consequences of our fundamental desire to create, and participate in, organization. This is the nature of the universe.



## CREATIVITY

Ududu's extension of the general theory of relativity provides a framework and criteria for the communication through which udo create and build organizations and hence the universe itself. But it still does not provide an explanation of why udo choose to do this. There is no concept of force or motivation. To find this final element of ududu we once again go back to our own basic nature, and in this case to our own creative capability. All udo are inherently creative. They create language, and through the co-variant communication of language, they create organization. This is not a passive characteristic. Creativity is a force, the force. It is the source of our own existence, the existence of our language, the existence of the universe.

Creativity is, like rationality and consciousness, an integral part of all udo. As such it provides the initiation of all action. The action itself will be formed and directed by our rationality but its inception will be a result of our creativity. We, as udo, want to create things. We want to create language and ideas. We want to create organizations. The urge to do these things is a fundamental aspect of our nature and existence.

The manner in which creativity drives the formation of organizations involves communication and the results or consequences of communication. In the most fundamental sense an udu has two different types of experiences relative to communication. One of these is the experience of sending a message, and the other is the experience of receiving a message.

This two part nature of an udu's role in creative communication manifests itself in a variety of different ways depending on the organizational perspective with which we choose to view the universe. If we use the physical perspective we interpret the urge to create in terms of forces or interactions. For example, the electromagnetic interaction involves the exchange (communication) of photons (messages) between negative and positive charges (senders and receivers).

From a biological perspective this urge to create can be viewed in sexual terms. Thus a new organism (organization) may be produced through a sexual encounter (communication) between a male (sender) and a female (receiver). This does not exclude asexual reproduction in the biological sense but simply provides an explanation of why we observe sexual (creative) phenomena occurring between bodies (organizations) of what we recognize as living systems.

The duality in the nature of udu experience with respect to communication is further manifested in terms of consequences which occur at the organizational level. Thus a communication may result in an agreement or a disagreement between the communicating udo. This paradigm of binary consequences can also be viewed in a wide variety of different terms depending on our organizational perspective. Thus it could be represented by true - false, attraction - repulsion, cooperation - opposition, order - disorder, organization - chaos, life - death, etc.

All of these binary descriptions are functions of the organizational consequences of communication, the sending and receiving of messages, when viewed from varying foundational perspectives. All of them must be interpreted relative to the organizations involved and the communicating udo or organizations which send and receive the relevant communications. Unless we consider these contextual factors such binary classifications will not appear to be meaningful and will not lead to a co-variant understanding of our experiences or the universe in general.

Because the driving force of creativity often manifests itself in terms of these binary descriptions, it is critical to understand how they are developed. The electromagnetic interaction between positive and negative charges in physics, and the sexual interaction between male and female organisms in biology, are two major examples. Both of these phenomena are expressions of udu creativity which result in organization. We recognize the resulting organizational consequences, and understand them in terms of binary descriptions, but we must remember that these binary descriptions represent our perception of the communications between senders and receivers of messages. It is the implementation of the creative force through co-variant communication which actually generates the observed organization.

In physics there are four forces or fundamental interactions which are generally considered as explaining why the physical universe behaves the way it does. These are gravitation, the electromagnetic interaction, the weak nuclear interaction, and the strong nuclear interaction. These interactions act on the fundamental particles which make up the universe. Modern physics now recognizes two basic types of fundamental particles, matter particles which are the "real" particles and which make up all material substance, and force carrying particles which mediate the interactions between the matter particles.

In ududu the fundamental particles are considered to be udo. Thus the matter particles of physics are either themselves udo or they are organizations of udo. The force carrying particles are the linguistic messages which are communicated

between udo. This communication, or exchange of force carrying particles, then constitutes the fundamental forces or interactions of physics. The results of these interactions are, from the perspective of physics, all the phenomena we identify with material substances. From the udu perspective the interactions are communications and they result in organizations which we often perceive as material substance.

Why then are there four fundamental interactions in physics? Why not just one if they are all manifestations of communication? Actually they are all one but they appear as four because of the inherent interrelational nature of udo themselves. Remember the four relational orders of relational systems theory as they represent our own ability to remember, communicate, sense and act, and create and rationally use language.

Just as an interpretation of these four relational orders explained the existence of four dimensions in space-time, they also explain the perception of four forces or fundamental interactions in physics. Since physics is bounded in its understanding of the universe by measurement, which is communication, it expresses the fundamental interactions in terms of measurable quantities. Thus physics speaks in terms of force carrying particles which mediate the fundamental interactions. However, the underlying order which physics indirectly detects is the fundamental nature of udo and udu interaction. Physics, because of its restricted foundational base, is unable to deal directly with these phenomena and so it describes the universe in terms of four types of communication-like interactions and a range of binary descriptors. This description and the detected nature of the universe is essentially correct, it is just incomplete.

It should be noted here that a null or indeterminate consequence of any given communication may also occur. These may result in a third case associated with each of the previously identified binary pairs. Thus we have neutral or uncharged particles, asexual organisms or reproduction, or a variety of situations which are indeterminate such that we cannot choose either one of two binary descriptors.

These situations all represent cases where the creative drive either does not apply or where it is masked or countered by rationality. Surprisingly, it is a form of rationality which often serves to hinder the attainment of true co-variant communication, and therefore often prevents the successful achievement or maintenance of organization. The best example of this type of phenomena again comes from physics, this time from the Heisenberg indeterminacy principle.

Walter Heisenberg in 1927 presented his famous principle which states that it is impossible for us to know exactly where a particle is located and what its momentum is (26). We may know either one of these quantities but not both at the same time. This fundamental statement of physical indeterminacy has been a cornerstone of quantum theory and has led to perhaps the most successfully applied theory of physics, quantum electrodynamics.

In 1978 John Cryanski demonstrated that this type of indeterminacy is a natural result of applying the maximum entropy principle to a communication which travels through a channel of finite capacity (27). In other words any finite communication will be constrained by our rational nature (maximum entropy) in such a way that there will be a natural indeterminacy associated with it. If the conceptual content of the communication is too large relative to the language actually communicated, then this indeterminacy may result in the co-variant nature of the communication being lost. This in turn could interfere with the continuing creation of an organization or even destroy an organization.

The effect of indeterminacy is exemplified by our frequent inability to agree on what should be readily verifiable facts. It also bears on our ability or inability to creatively organize or cooperate. Our co-variant communication which seeks to achieve these creatively driven ends, must overcome the indeterminacy inherent in the nature of communication itself. Fortunately this can usually be accomplished through a variety of procedures involving repetition, restatement, experimentation, etc.

We now can see that creativity leads us to communicate with each other in many different ways and on many different organizational levels. All of this communication is directed towards some encouragement of organization. We can't understand why this tendency towards further organization exists, anymore than we can understand why we are creative or why we even exist at all. Still it remains as a crucial element of the universe.

Rational behavior tends to stabilize this progressive tendency to build and enhance organization. It also tends, in the absence of continued creativity, to destroy organizations. This effect comes from misunderstandings which arise as a result of the natural indeterminacy which accompanies all organizational communication. However, the ubiquitous nature of creative udo in the universe tends to make this effect more of a reorganizational process rather than a purely destructive one. Thus death as we perceive it could relate to the organization or reorganization of our bodies and not to our conscious existence.

The creative drive to organization provides the basic phenomena which Charles Darwin (1809 - 1882) described in his theory of evolution (28). Darwin dealt with a perceived progression of species of biological organisms, but like many of the other individuals I have discussed, his ideas hold over a much wider range of application than he envisioned.

Darwin's theory of evolution embodied a process which coupled the creation of variability in species with a principle of natural selection of the most successful resulting organisms. The result was a steadily adapting variety of different related organisms which tended to evolve to compliment, or optimally fit, their immediate and ever changing environment.

When this idea is generalized to apply to all forms of udu organization it provides an elegant summary of the interaction of creativity and rationality. It also recognizes a fundamental property of both ourselves, as language creating entities, and of the universe, as composed of udo and organizations of udo.

Thus what evolution says is that understanding and knowledge, as manifested in our language and memory, will tend to increase in both extent and sophistication. This will occur through our creative formation of new ideas and concepts and their rational evaluation through scientific experimentation or comparison with personal experience. As these tendencies are applied to our creative drive to organization, they will embody the organizations themselves with an evolutionary direction. All this will lead the universe itself to evolve.

This restatement of Darwin's theory of evolution is very similar to the theory of pragmatism as developed by Charles Sanders Peirce (1839 - 1914) (29). It recognizes the origin of variability as stemming from our own udu creativity of ideas and language and the organizational embodiment of these creative ideas into hypotheses. The natural selection process then results from the rational evaluation of these newly created ideas and their organizational consequences.

When we view evolution in this manner, which is on a more general scale but still consistent with the way that Darwin originally formulated this idea, we are implicitly assuming the physical representation of time. Thus evolution is a process which occurs in time.

What happens to this idea when we view it from a perspective which maintains that we create time? Our creativity is ultimately the creativity of the universe. This creativity also generates the concept of time through which we formulate the

principle of evolution, and this principle states that there is force (creativity) which causes our knowledge and understanding to increase.

What it all comes back to is creativity. We create time and evolution. We create and change the universe. Our understanding of evolution, of history, of physical cosmology, all change through our own existence and creativity. This means that the actual (from a physical perspective) facts of evolution or history or physics, also change. Ultimately we, and all the udu in the universe create and change these things.

This results in a very specific and interesting prediction which udu can make concerning physics and the laws of physics. This is that the laws of physics, and the actual underlying "physical reality" which such laws describe, will change in the future.

This change will not just reflect a change or increase in the sophistication of our physical understanding. Instead the actual nature of the universe will change. Furthermore, the physical perception, even though severely limited, will be able to detect this change.

To understand this a little better let us look at a currently popular physical theory as to the origin of the universe, the big bang theory (30). This theory traces physical time back some 10 to 20 billion years, depending on which version you subscribe to, to a point of origin. Just before this origin, the universe, and physical time as we know it, did not exist. What did? Is this for real? Let us use our imagination.

Chaos reigns.

A primordial cosmic foam seethes, compacted inchoate energy. There is no matter. Space and time as we know them are meaningless. Infinities and indeterminacies rule.

Then something happens. An expanding point suddenly exists.

It enlarges until, at a moment called Planck time, this point will have reached a size where it will be as much smaller than a proton as a proton is smaller than you. At that moment the universe as we know it begins, it becomes conceivable.

Now space and time are suddenly usable concepts. Gravitation exists. A grand unified (electronuclear) force exists. The expanding universe as physics knows it starts.

In a tiny fraction of a second the universe grows to the size of a softball and the strong nuclear interaction and the electroweak force separate from the grand unified force. Matter and anti-matter start to coalesce into fundamental particles from the rapidly cooling and expanding ball of primordial energy.

Another fraction of a second later and the electroweak force divides into the electromagnetic interaction and the weak nuclear interaction. Enough matter has escaped annihilation with anti-matter to begin to form stable composite particles such as protons and neutrons. Shortly after this the universe will have grown to the size of our current solar system, yet it still will be only about one millionth of a second old.

In this tiny flicker of time there will have been more profound changes in the nature of the universe than will occur in the rest of its history. Three fundamental interactions, the strong nuclear, weak nuclear, and electromagnetic, will have separated from the grand unified force. Henceforth they will exist as stable separate forces, acting independently of each other. The universe will have expanded to a size, and consequently cooled to an energy level, where it can be comprehended by modern physics.

As it continues to cool and expand the three fundamental interactions which developed from the grand unified force will act on the fundamental particles of matter which still remain. Atomic nuclei will form, then later, atoms. After a billion years or so the universe will have expanded and cooled to a size where the density of matter will allow the formation of galaxies and quasars. Billions of years after that will see the birth of stars and eventually planets. The universe that we know will gradually evolve. It will arrive at the present (31).

Sounds like quite an orgasm doesn't it. Yet this is one reasonably consistent account of the creation of the universe according to modern physics. But what is physics detecting here? Isn't this just another way of saying that creativity exists? Creativity, which lies completely outside of the foundational basis from which physics is derived, still seems to be detectable by physical means.

The question now becomes when did this creation of the universe occur? 15 billion years ago? 15 years ago? 15 seconds ago? How did this idea become one of the partially ordered memories in my mind?

The physicists created this description of the creation of the universe. Since the only reality is ourselves and our descriptions (language), then we can say in one sense that the physicists created this universe. And that would be right. They did. We all did. We all continually create and recreate time. Hence we continually create and recreate the origin of time, the origin of the universe.

Since the physicists can't consider themselves (us) as the creative source their detection of creative events is indirect. They infer the existence of an origin. Within the physical perspective they recognize evidence of creativity but it is sufficiently removed from themselves so that it is masked by indeterminacies. Thus it appears to occur way in the past, or very far away, or is so big or so small that it is beyond direct physical measurement or experimentation.

Many of the conclusions and consequences of quantum mechanics, which seem so strange when viewed from our normal everyday perspective, become understandable when considered in this way. The wave-particle duality, the simultaneous superposition of several possible states of a particle or the appearance of taking several different paths at once, these are physical recognitions of creativity. But just like the origin of the universe they appear nonsensical to the physical theories which do not include consciousness and creativity.

Fundamentally the physical view of creativity which emerges in quantum mechanics or the prediction of an origin of the universe isn't any different from the religious creationist argument that God created the universe. Certainly the physical version is more useful. It includes the understandings of general relativity (co-variant communication), entropy (rational thinking), forces (the organizational manifestations of creative interactions), the atomic hypothesis (we as udo are the universe), etc. All of these elements of physics represent verifiable aspects of our own experience. Hence they are much more useful to us than simply saying God did it.

Still the argument is the same. God did do it. That is God did do it if by the word God you mean the creative capability, and I think that is what most people indirectly mean by the word God. It represents a concept of ultimate knowledge and understanding and thus is the source and intent of creativity.

In this area physics and religion are actually quite similar. Neither one of them directly or formally deal with creativity, hence their respective versions of the origin of the universe are inferential. They both come eventually to a point of total indeterminacy.



The major difference between ududu and physics or religion is that in ududu the creative capability is viewed as being inherent in each of us, in all the udo of the universe. Thus we are the ones who are ultimately responsible. There are no omnipotent authorities available to pass the responsibility to, no big bangs other than our own, no one other than ourselves to absolve our sins. But this is fair since we are the ones who create these concepts in the first place. Good and evil, existence and non existence are simply other examples of those binary pairs which we create as organizational properties stemming from our own natures as the senders and receivers of messages. These are simply questions of perspective. They should not be used as means to avoid the ultimate responsibility which is ours and ours alone.

## ORGANIZATION

With all this as background it is now possible to look at the biological sciences, including the psychological and sociological sciences, and our own place in these sciences. Clearly from the perspective of udu, biology, the study of life, should be the same as udu. However, the science of biology is founded on the physical paradigm. Consequently, even though the biological sciences talk about consciousness and creativity and the role these factors play in organization and evolution, they are forced to do this from a foundational base which is inherently incapable of dealing with these phenomena.

When we look at biology from the physical perspective we see some rationally derived phenomena which appears to be explicable in terms of reason and natural laws. However, the situation is always confused by the creative influence. Hence our perception becomes one of complexity.

This is the explanation as to why biological phenomena appear so different from physical phenomena. We are observing the consequences of individual creative and rational behavior. Our very ability to determine that a system is "alive" in the biological sense is a recognition that we perceive it as an udu or organization of udo. We recognize the characteristics and consequences of individual consciousness and creativity. The creative events by their very nature are unpredictable and hence, when viewed individually, defy classification into categories which would lend themselves to codification as natural or simplifying laws or descriptions.

Yet all living systems are ultimately rational. Their collective actions will always be based on rational decisions and hence will translate on an organizational level into recognizable reproducible patterns of behavior. The consistent, and most "scientific", fields of biology deal with these organizational manifestations of rationality.

Molecular biology, genetics, evolution, etc. are all concerned with phenomena which are significantly removed from our conscious awareness on an organizational level. They deal with an aggregate behavior of many udo or many overlapping organizations of udo. Thus the rational elements of this behavior are most apparent.

But the closer we get to communicating with individual udo the less useful and predictive the biological sciences become. Creative factors become more important. Indeterminacy, and the creative resolution of indeterminant situations,

becomes a more recognizable part of our observations. In the face of this the biological sciences crumble into confusion and descriptions of innumerable different case histories.

To really understand all of the biological sciences we must begin, as always, with our own personal experience. We start with ourselves and look at our bodies, complex organizations of udo we can't consciously communicate with, and at the organizations of marriage, business, and society which we do, as human beings, consciously belong to and participate in. As in existing biological sciences, both views rapidly lead to incomprehensible complexity.

Faced with this complexity our only hope is to go back to the simplest of our own experiences. Look carefully at how we as udo, quantized units of consciousness, communicate and interact with other perceived udo, those other entities we recognize as conscious and similar to ourselves. How do we communicate with these other udo to form organizations? How do we manage our interactions and understand the processes of our communication with these other udo? This is the essence of all biology, whether it is viewed from the perspective of ududu or the existing biological sciences.

Our objective is, therefore, a theory of organization and management. It is more akin to the study of business or economics or politics than to the study of the natural sciences it must, and will eventually, derive. This theory of organization will derive from the way we interact with each other but it will apply and extend to all aspects of the universe.

So how do we as human beings get along with each other. How do we cooperate and organize to act. It doesn't matter what the objectives are. It doesn't matter what is actually done. The crucial questions concern how we communicate with each other to reach agreement and understanding. Once we understand this our actions will naturally stem from decisions which rationally evolve from shared agreement and understanding.

The answer comes back to the general theory of relativity. Two or more participants must arrive at a co-variant understanding based on their communication of all relevant aspects of their experience. In physics this means that two observers must agree on their comparison and synchronization of their rulers and clocks, and on the procedures they use to construct their own coordinate systems, so that their description of physical laws is independent of which coordinate system they use.

In the achievement of human organization, the attainment of the necessary co-variant understanding through communication is considerably more complex, but the process is the same. Agreement must be reached on a wide variety of issues concerning the respective individuals' perception of history, background, ethics, values, goals, motivation, and fundamental beliefs. Many times a commonality exists concerning these issues because of a shared societal belief system. However, any such agreement or understanding must be continually reverified and thus will tend to become obscured and constrained by the emotions and sensory pains and pleasures which will inevitably arise as part of the communication/reverification process.

Open honest communication is extremely difficult. There is a natural indeterminacy inherent in the communication process. Also because communication is a discrete representation of our continuous understanding, we can only communicate some of what we know and feel. Thus errors and misunderstandings will occur as a result of the partial and incomplete nature of communication itself.

These types of errors and problems can be resolved by repetition and the continual reformulation and checking of the ideas we communicate. But this takes time and can lead to a further problem. The more we communicate with another person the more an emotional feeling will grow within us, because of, and related to, this communication.

In the best cases this emotional feeling will be one of love and understanding. In most cases it will be something else; fear, suspicion, distrust, hate. Communication errors will continually arise because of the indeterminant nature of communication itself and because of the inevitable consequence of paradoxes inherent in all rational systems. Non resolvable situations will always occur within a given perceived rational framework. The continual occurrence of these errors, and the variable nature of the errors encountered, will often lead to an emotional distrust of the other party to the communication. If there is insufficient time to completely resolve all of the errors which occur, and if each of the communicating parties do not completely understand the nature of the communication process, then this distrust will tend to grow and be reinforced.

To resolve these difficulties the purely rational requirement of a communicated co-variant understanding must be further extended by a management policy. In the mechanistically limited sense this becomes a simple application of the maximum entropy principle. When events lead to a number of indistinguishable or equally

possible choices, or if the parties involved can't rationally convince each other of the superiority of their own views, then a random procedure is implemented to make the decision.

Unfortunately, this tends to reinforce the emotional feelings of distrust which all too often arise as part of the communication process. Someone who doesn't agree with you relative to some organizational decision is often viewed as deliberately or maliciously being an obstructionist, probably because they have motives contrary to your own. Thus a purely rational management policy frequently serves to worsen the emotional problem.

But totally rational decision procedures do not exploit the greatest strength of all living systems, the creative capability. By incorporating the creative capability into a management policy it is possible to overcome not only the communication errors which inevitably arise but also the emotional feelings of distrust which often accompany them.

If all parties to a communication or organization understand the nature of communication, that transmission errors will occur, that situations will arise which are not rationally resolvable, and that emotional feelings will result from these events, then a creative management policy can work. This will require that at least some udo in the organization understand, at least on an intuitive level, all the elements we have discussed in ududu. They must also be willing to accept the responsibility of making the creative management policy work for the organization.

Ultimately it is best if all of the participating udo in the organization understand the nature of organization and accept the responsibility of the creative management policy. Organizations will tend to rationally run themselves until they encounter conflict or disagreement. If the conflict cannot be resolved through communication and reason it must be resolved by the responsible use of the creative process, otherwise the organization ceases to exist.

The inclusion of creativity is also independent of the decision structure of the organization. Thus it can be incorporated through an autocratic mode, wherein one udu will use their own, or someone else's, creativity to resolve the conflict and then impose the solution on the organization, or through democratic or cooperative modes, whereby the creative abilities of several members may be exploited through various forms of mutual agreement.

The crucial element is the elimination of paradoxical, non resolvable, or emotional problems through the creation of new descriptions and understandings. Often these will involve a redefinition or extension of the organization as it was originally conceived and constituted. This then becomes another driver for the phenomena of evolution.

The concept of organization through co-variant communication and creative management is fundamental to everything we recognize as biological. The different areas of biological study represent the different organizational perspectives with which we view these phenomena and how directly we can interact, through communication or measurement, with the perceived biological system.

Thus genetics, molecular biology, physiology, embryology, ecology, etc., all describe organizational/managerial processes which are outside of our direct communicative experience. They involve udo we don't think we know, and can't communicate with, and organizations we don't recognize or think we belong to.

Botany, zoology, animal behavior, etc., describe organizational managerial processes which we do recognize as being udu directed. But we can't, as of yet, communicate with these udo.

Psychology, sociology, economics, political science, etc., describe organizational/managerial processes we do both recognize and participate in. We know and communicate with other udo which act in these organizations, and we recognize ourselves as a part of them also.

All biological organizations are formed through communicated co-variant understanding. They are inherently rational and they continually adapt to the omnipresent limitations inherent in all rational systems. They do this by the creative change and extension of their communicated co-variant understanding.

In this sense we can finally begin to see how udo themselves might be able to create new udo. As we continue to participate in more and more sophisticated and extensive organizations a point might come where an organization could transcend its component parts. As this organization moves beyond comprehension by its component udo it might evolve a linguistic capability all its own. It might begin to remember and sense and act, to create and rationally use language, to communicate. It might even become conscious.

This process would be the creation of a new udu. Since location and size are only relative terms deriving from the physical perspective, this new udu could be anywhere. It could become part of your body organization, it could become part of mine. It might become the soul of our child.

In the sense that we are continually recreating the universe it might even become you or I, or even one of our ancestors. It could become part of all of us at once.

For we are all the same, you and I. We are all alive. We question and love and feel. We hunger and decide and act. We organize and cooperate, and by so doing create a world of beauty and wonder. We, and we alone are responsible. We create the universe. We are udo.

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