



BP – Paradigms

We see a paradigm as one's set of operating assumptions, most of them unconscious, unnoticed and everywhere like the air we breathe. One could also call a paradigm a worldview or a conceptual framework for understanding how the world works and how as a human being to optimally navigate it.

For 350 years we have had a paradigm called Newtonian, Cartesian, materialist, and mechanistic because it states that the universe is fundamentally matter, and runs like a machine that we can know and predict by studying ever-smaller parts and pieces. But the separate, physical parts and pieces paradigm can't explain a great many human phenomena, and can't accommodate the findings from quantum physics.

And it's not just quantum physics. Fortunately many fields are converging to support this new paradigm. We present information about the nature of this shift from parts and pieces to relationships and transcendent big picture that we are in the midst of. It's like a big wave. Like a [quantum wave of potential](#). ☺ Hope you enjoy riding it...like Einstein's ride on a beam of light.

From the book, *New Traditions in Business*, '92:

"Throughout history there have been two fundamental worldviews:

Material Age worldview: (two-or-moreness) the assumption that the universe is somewhere between two and an immense number of separate parts each of which competes for its own self-interest in relation to all other things. (Evolution is the result of the survival of the fittest through competition).

Relationship Age worldview: (oneness) the assumption the universe is an immense number of connected parts each of which cooperates with all other parts in the interest of the universe first and only secondly cooperates or competes in the interest of itself or any sub-group of parts. (Evolution is the result of the cooperation of all things for the maturation of the interconnected, one whole.)

Highest expression of Relationship Age (RA) behavior is self-conscious harmony: full and effortless cooperating. In the Material Age (MA) worldview each person has a different top priority from everyone else: the top priority of each person at all times is his or her own self-interest. With the RA worldview all people and things have the same top priority at all times - the good of one whole.

*The rite of passage ritual, at least as a meaningful experience for this purpose, has been all but totally lost in our modern MA societies. This is mainly because **the adult community does not understand the importance of choosing between the two possible fundamental self-identities and the embracing of***



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the RA as part of the maturation process. In fact, quite to the contrary, we have taken pride in championing the MA worldview. I believe this is the main reason for the high levels of loneliness, alienation, violence, lawlessness, and self-destructive behavior that exists in our societies [and disengagement in the workplace?]. But as a result of the recent discoveries of science, I believe this is all about to change."

Terry Mollner, EdD, chairman, Stakeholders Capital (7B in assets managed), founder Calvert Social Investment Fund and fellow of the **World Business Academy**: 21st Century Corporation: The Tribe of the Relationship Age. *New Traditions in Business* Berrett-Koehler San Fran '92

"Throughout the industrialized world there are widespread indications of a shift in worldview. In brief, this is characterized by two features. One an emphasis on interconnectedness and wholeness - a growing awareness that, although we may compete, we are nonetheless each part of a unity, so that no one "wins" unless we all do. The other is a shifting attitude toward our inner, subjective experience - affirming inner wisdom, authority and resources - challenging the dominant scientific materialism.

The Danish philosopher Soren Kierkegaard opined that there are two ways of being fooled - to believe something that isn't so, and to refuse to believe something that is so. One of the things we have been most reluctant to believe is that we are all hypnotized by our culture so that we experience reality in the "culturally approved" way. This is true for us in the modern world just as much as it is true of those cultures that we term primitive or pre-scientific. This is a humbling observation, but essential to the understanding of the present social change forces - that our modern, [conventional] scientific concept of reality is in some important sense arbitrary and parochial.

By the latter part of the 20th century there were unmistakable signs that, however useful science might be for some purposes, economic and technical values, material progress and the imperative to develop and apply any technology that could turn a profit or destroy an enemy endangered both the life-support systems of the planet and human civilization."

Willis Harman, PhD, former senior social scientist at Stanford Research Institute International, professor of Engineering-Economic Systems at Stanford, regent of University of California, past president of Institute of Noetic Sciences, founded by astronaut Edgar Mitchell after his return from the moon, and co-founder of the World Business Academy. From the book, *New Traditions in Business*

The Non-Local Universe: New Physics and Matters of the Mind, Robert Nadeau and Menas Kafatos: "...understanding a new relationship between parts and wholes in quantum physics, as well as a similar view of that relationship that has emerged in the so-called new biology and in recent studies of evolution of modern humans.



...at the end of the sometimes arduous journey lie 2 conclusions that should make the trip very worthwhile. First, there is no basis in contemporary physics or biology for believing in the stark division between mind and world that some have described as "the disease of the Western Mind." Second, there's a new basis for dialogue between the humanists-social scientists and the scientists-engineers."

Regarding world view or paradigm, first, the new interpretation or radical new view is proposed. It's then immediately met with harsh rejection and even derision. Slowly and steadily the idea makes headway, and finally is accepted.

From the book, *The Structure of Scientific Revolutions*:

"Ever since prehistoric antiquity one field of study after another has crossed the divide between what the historian might call its prehistory as a science and its history proper. These transitions to maturity...necessitated the community's rejection of one time-honored scientific theory in favor of another...each produced a consequent shift in the problems available for scientific scrutiny and in the standards by which the profession determined what should count as admissible inquiry.

Paradigms gain their status because they are more successful than their competitors in solving a few problems that the group of practitioners has come to recognize as acute...Few people who are not actually practitioners of a mature science realize how much mop-up work of this sort a paradigm leaves to be done or quite how fascinating such work can prove in the execution. And these points need to be understood. Mopping-up operations are what engage most scientists throughout their careers. They constitute what I am here calling normal science.

*Closely examined, whether historically or in the contemporary laboratory, that enterprise seems to be an attempt to force nature into the preformed and relatively inflexible box that the paradigm supplies. No **part of the aim of normal science is to call forth new kinds of phenomena; indeed those that don't fit the box likely won't be seen at all.***

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Thomas Kuhn - The Structure of Scientific Revolutions, U of Chicago Press. "A landmark in intellectual history" - Science

MORE: *"Because it demands large-scale paradigm destruction and major shifts in the problems and techniques of normal [i.e. conventional] science, the emergence of new theories is generally*



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preceded by a period of pronounced professional insecurity. As one might expect, that insecurity is generated by the persistent failure of the puzzles of normal science to come out as they should."

Maxwell himself was a Newtonian who believed that light and electromagnetism in general were due to variable displacements of the particles of a mechanistic ether." (Mechanistic ether = a material way to explain what's not known, without really explaining anything.) His earlier versions of a theory for electricity and magnetism made direct use of hypothetical properties with which he endowed this medium.

He had to drop these but still believed his electromagnetic theory compatible with some articulation of the Newtonian mechanical view, though developing a suitable articulation remained a challenge for him and his successors. In practice, however, as has happened again and again in scientific development, the required articulation proved immensely difficult to produce...so Maxwell's theory, despite its Newtonian origin, ultimately produced a crisis for the paradigm from which it sprang."

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Guess what's conventionally taught in schools about light and photons? Not what the new paradigm has to say about **light and photons**.

"At the beginning of the 20th century many phenomena began to be discovered that were incompatible with the ideas of classical [conventional] mechanics, and another mathematics began to emerge...the theoretical breakthrough came when Heisenberg tried to model what was going on and found that in order to get the models to come out right he had to assume that, contrary to the rules of ordinary arithmetic, the order of the mathematical operations mattered.

In essence he discovered that he had to start treating mathematical quantities less like numbers and more like actions...something completely nonsensical from a classical point of view...it wasn't just that they were developing a new set of equations, they were discovering that the way they performed the mathematical operations changed the outcomes. A whole new way of viewing the world was coming into being, and in that new way of viewing things, human consciousness and the effects of conscious human actions were an essential part of the dynamics. This reversed the Newtonian idea where consciousness was completely left out...now all of a sudden the mind was elevated to "fundamental element of interest." - Henry Stapp, a quantum physicist who worked with both [Wolfgang Pauli](#) and [Werner Heisenberg](#).

JW Sullivan, named by TIME as one of the world's 4 or 5 most brilliant interpreters of physics to the world of common men. He is regarded as one of the most accomplished men in his generation. From his book, The Limitations of Science 1950:



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“Up to the beginning of the [20th] century physical science sought an explanation of the universe in mechanical terms. Even the phenomena of life and mind, it was hoped, would be brought within this general scheme. The great change that has come over physical science is due precisely to the realization that this particular group of ideas is inadequate.” We are in the process of replacing [the old group of ideas] by a different set”.

Piet Hut, professor of astrophysics and interdisciplinary studies at the Institute for Advanced Study in Princeton (from *New Physics and Cosmology*): *“In science, if we ask for an integrated world view, we really find nothing. Human values do not have a place in science, at least not yet. **Beauty or meaning do not exist for science. Strictly speaking, science does not have a world view, only a small, partial view. Some of my colleagues think that science is a worldview and that a reductionist description of human life is enough.** The search for a wider view, a wider context, a wider space – that is what science will soon investigate in greater depth.”*

Within nonlocality is concealed a revolution in thinking. If taken seriously, it urges us to do what Goethe, Thoreau, Whitman, and a thousand others have petitioned for a century: to conceive of things whole. As Francis Thompson phrased it,

All things . . . linked are,
That thou canst not stir a flower
Without troubling of a star.

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MORE: *Paradigm Conspiracy* by Denise Breton & Christopher Largent: ***“The revolutionary development comes when the paradigm reaches a crisis. It doesn’t solve problems the way it once did. Anomalies – things that the paradigm can’t explain – start piling up. That’s when scientists are challenged to shift paradigms by moving into a phase Kuhn calls “extraordinary” science.***

But “extraordinary science” isn’t easy. In language suited to academia, Kuhn describes how scientists essentially freak out because everything they ever learned is being called into question. Einstein early in the century wrote: “It was as if the ground had been pulled out from under one, with no firm foundation to be seen anywhere, upon which one could have been built.”

The more the paradigm fails to do its job, the more old-paradigm scientists try to make it work. We don’t need a new paradigm, they believe, we just need to make the one we have work better. They’re too paradigm-bound to notice that they’re stumbling over the limits of their own models...We’re not experiencing paradigm norms as healthy, either personally or globally. The blueprint for our families, schools, businesses, and governments isn’t working. It’s causing our shared social systems to function



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abusively and to make us sick as a result. Happy people and healthy systems don't turn addictive, life-destroying substances into the biggest industry on the planet."

The mechanistic, materialist, Cartesian, Newtonian, reductionist paradigm has informed our institutions, which further support and promote what fits in the current paradigm.

*"Many subjects, no matter how interesting, are simply prohibited because they call into question long-standing beliefs. Prestigious personalities can determine what is published and what is not. **Journals do not reflect science or human knowledge; they represent the subjects that are not prohibited in polite discussion by a few established personalities in the larger intellectual world.**" - Vine Deloria Jr., a Native American writer and professor of history, law, religious studies and political science at the University of Colorado*

Fortunately the shift has continued and there's more research getting published, and there is a new peer-reviewed journal ([EXPLORE: Journal of Science and Healing](#)) co-founded by Larry Dossey, MD.