

Natural Inclusion

A fluid dynamic logic and principle
for understanding co-creative
evolutionary processes

The Thought that leads to Conflict

Pitting 'self' or 'us' against 'other'

- *'To be or not to be, that is the question' - Hamlet*
- *'the environment is everything that isn't me' – Einstein*
- *'the preservation of favoured races in the struggle for life' – Darwin*
- *'The great masses of the people...will more easily fall victims to a great lie than to a small one' - Adolf Hitler*
- *'We hold these truths to be self-evident, that all men are created equal, that they are endowed by their creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness' - Thomas Jefferson*
- *'Oh to find a solid without flux' - Plato*
- *'Everything is either A or not A – Law of the Excluded Middle*
- *'You are either with us or against us' – sundry political 'leaders'*

The Thought that leads to Care

Including Other in Self and Self in Other

- *'In Nature everything is distinct, yet nothing defined into absolute, independent singleness'* – William Wordsworth
- *'We cannot step in the same river twice'; 'wisdom is one thing, understanding of how all is steered through all'* – Heraclitus
- *'The microbe is nothing, the terrain is all'* – Louis Pasteur
- *'Nature does not complete things. She is chaotic. Man must finish, and he does so by making a garden and building a wall'* – Robert Frost
- *'Not chaos-like, together crushed and bruised, But as the world harmoniously confused: Where order in variety we see, And where, though all things differ, all agree'* - Alexander Pope
- *'The tree which moves some to tears of joy is in the eyes of others only a green thing which stands in the way. Some see nature as all ridicule and deformity...and some scarce see nature at all. But by the eyes of a man of imagination, nature is imagination itself'* - William Blake

Perceptions of Space and Boundaries

The way we view Nature and human nature depends most fundamentally upon our perceptions of space and boundaries – the kind of geometrical organization that we think we inhabit. Two fundamentally different kinds of perceptions arise on the one hand from believing that this organization is primarily static, hence needing to be forced into motion, and on the other hand from considering it to be fluid – intrinsically dynamic.

The Cubical Cubicle of Objective Rationality

The primarily static perception of natural geometry corresponds with the Aristotelian-Cartesian-Newtonian view of objective rationality, based on the logic of fixed, absolutely definable form that opposes the existence of one thing with every other thing. Everything, according to this perception is either A or not A, it cannot be both – the Law of the Excluded Middle. Hence Nature is rendered fundamentally and inescapably discontinuous and all ‘cause’ is reduced to purely local action and reaction instigated ultimately from some magical energy source placed somewhere ineffable within or beyond the system limits. Notwithstanding the advent of relativity, quantum mechanics and non-linear theory, objective scientific models of all kinds of evolutionary processes, from sub-atomic to biological to cosmological, continue to be constrained within an imaginary 3-dimensional Euclidean cubicle of cubical spaces extended towards but never attaining infinity. Moreover, these same kinds of models are increasingly, and damagingly, being applied to individual, social and environmental regulatory governance. They are inconsistent, paradoxical, lack an evidence base and cannot possibly truly represent reality because they exclude what is vital to the dynamic continuity of natural evolutionary processes.

The Fluid Dimensionality of Inclusionality

The recent development of concepts called 'inclusionality' and 'natural inclusion' provides a new logical foundation in which all locally manifest 'content' is understood to be 'contextual' - i.e. non-locally sourced as dynamic relational flow-form. At the heart of this understanding is a new, fluid dynamic, geometrical appreciation of 'space' and 'boundaries' not as 'distancing' and 'severing' as in objective rationality, but as 'pooling together' and 'relational'. Correspondingly 'space' is understood as 'receptive influence' and 'information' is understood as 'responsive dynamic relational interfacing' ('dynamic boundary formation'). Gravitational, thermal and electromagnetic fields are understood as dynamic inclusions of one another: material presence is a dynamic inclusion of immaterial presence and *vice versa*.

A new logic and principle of the 'included middle' thereby emerges in which the inhabitant is a dynamic inclusion of the habitat, not an exception from it, as objective rationality would have us make believe. Content simultaneously forms from and responsively gives expression to the receptive spatial pool that it fluid dynamically includes and is included in; the inhabitant transforms the habitat and vice versa as inseparable but distinguishable aspects of one including the other, nested over all scales from microcosm to cosmos. Inclusional flow entails the local-non-local logic of 'somewhere as a dynamic inclusion of everywhere', not solely the local logic of discrete, opposing objects.

Arid Confrontation



Dynamic Involvement



Future Present



Natural Inclusion

The co-creative, fluid dynamic
transformation of all through all in
receptive spatial context

Psychological Re-evolution

'Self-identity' is transfigured from that of an autonomous 'I alone', an independent, discretely bounded individual, to a complex inner-outer, local-non-local dynamic neighbourhood of one including all and all including one, like a river stream that both shapes and is shaped by its catchment. The 'ghost in the machine' cruelly imprisoned by objective definition expands everywhere. Receptive (loving) influence permeates All.

Mathematical Re-evolution

Discontinuous numbers and geometry are
made continuous through dynamic spatial
inclusion

Channel No. 5

This picture is based on understanding numbers (and all natural flow-forms) as dynamic relational channels, not discrete points on a dead line to infinity. The symbolism is largely based around the words of 'Green Grow the Rushes, O', and shows how when 'One' is not 'All Alone (all one)', 'Two' (the lily white swans dressed in greenery) is no longer 'binary' opposition and 'Three' is no longer a bone of contention for rivalry between One and Other. Instead, One dynamically includes Other, and the 'Gold (Air), Silver (Water) and Bronze (Earth)' of 'Olympic Sovereignty' is no longer a hierarchical 'order of merit' but a vital Communion of All including All.



Superchannel

Inclusionality's answer to 'superstring theory', 'quantum loop gravity', 'dark energy/matter' and other attempts to unify gravitational and electromagnetic 'forces'. Overlapping local spheres of non-local influence (see '123 symbol') combine into a continuous, resonant channel of reciprocal flows within 'alpha' (red, signifying 'acidic' in a litmus test) and 'omega' (blue, signifying 'basic' in a litmus test) zerooidal spirals, producing dynamically balanced (purple, signifying 'neutral' in a litmus test) coupled neighbourhoods where they coincide.

