

The Sandstone Foundation for Community Systems Research, Inc.



Statement of Purpose 1969

By:

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Reprinted 12-26-2008 C/O Tiger Touch, 5820 Mission Road, Fallon, Nevada, 89406, Tel: 775-423-8309

**HISTORY IS BUT AN INVENTION OF MAN
TO BRING ORDER TO HIS PAST.
EVOLUTION IS NOT AN INVENTION
BUT THE REAL FACT AND MASTER.
WHEN MAN UNDERSTANDS THIS FULLY
IN THE CONTEXT OF HIS BEING
HE WILL BRING ORDER TO HIS FUTURE AND
FINALLY COMPREHEND HIS PAST.**

There seems little need today to continue toying with the question of whether as a species we are in trouble or not. The hard facts and trends presented by philosophy, religion, sociology, psychology, ethnology and other bodies of knowledge which address themselves to the human condition all agree that people are not only in trouble but desperately so. The point has been reached where even the average person senses a deep level of frustration and despair. We are immersed in a chaotic, self-made environment characterized by senseless warfare, dehumanizing economics, uncaring authoritarian politics and cultural institutions that demonstrate daily the most insane kind of hypocritical dichotomy.

Though people seem to have an immense capacity for self-deception, which has and is being fully exploited, that capacity is not limitless. In short, humanity has just about exhausted its imaginative dreams and is increasingly disturbed by brief glimpses of reality. Collectively, we feel helpless, alienated, alone, and fearful and react with rage, despondency and insanity. We cling to irrational tradition but want changes in politics, religion, education and society. Worn out solutions are applied to problems even though those same approaches have failed time and time again. We spend most of our energy in condemning all manner of things and others as the source of misery. We treat every pain, discomfort and unhappiness as if it arises from some external power beyond our control. Throughout history we have vigorously denied any responsibility for our negative creations and experiences. We have totally failed to accept our condition personally and collectively, now and always, as being the direct consequence of our own action and inaction.

In the past, we have had, somewhat justifiably, the excuse of ignorance in matters of human cause and effect. We no longer have that excuse. We have available knowledge, tools and techniques to examine ourselves, change ourselves, halt our destructiveness and create a world in which we can relate to others, enjoy dignity and freedom and live a life of joyous fulfillment.

The valid question of today is not, “What new research is needed?” But how to stimulate the application of what we already know in order that large numbers of us may get in touch with ourselves, with others and with reality. The question begs not so much a complex answer but simple action and efficient use of energy on a large scale.

This statement is made by a few of us, and directed to ourselves as a reminder that we are part of a larger whole that has an effect on us and on that which we depend. But since we are a part, we also have an effect on the whole and in some degree it depends on us. We seek our individual purpose and direction within this relationship.

About five years ago an accumulation of data and experience from many sources began to gel, which led us to the conclusion that the mid 1970s would be a time of violent confrontation and the beginning of a massive human regression to more simplistic tribal state. We felt then as now that this regression will take place despite any known forces applied against it. We saw, in the nature and timing of the regression, a critical branch point for human evolution. One branch seemed to lead to the end limit of wholesale destruction followed by a general loss of technology, social integration and life values. In short, another period of “dark ages” during which relearning without benefit of accumulated knowledge would be the norm. The other major branch for humanity appeared to carry the potential of a quantum jump into a true socially integrated entity of consciousness that could then provide a new order of support for its individual members, and allow them to get on with fulfilling the as yet unknown but knowable function of humanness.

We felt strongly, however, that the potential of this positive branch could not be realized without taking the values, experience and knowledge of a broad range of science and technology back into the regressed tribal state. We believe that with the improved feedback and integration of tribal organization, this body of knowledge could and would be used to directly aid, rather than exploit or endanger, continued evolution.

Coupled to the conviction of a critical branch point with the possibility of a positive option, was the realization that the apex of western science had not developed an adequate model of human behavior in terms of process (or any other terms for that matter); at least not adequate enough for the task of turning people on to the language, energy and interrelatedness of dynamic process. We also felt that change techniques advocated by current schools of therapy and behavior modification, were not effective in converting individuals from form to energy perceivers, let alone energy manipulators (this seeming to be a requisite for viable tribal organization or group

consciousness). We felt that existing tribal structures lacking a conscious, cognitive awareness of their selves, as energy manipulators were an evolutionary artifact with limited social usefulness.

So, pressed by conviction and stymied by traditional approaches, we developed alternate organism/brain/mind models that yielded enough crude data for restructuring a few individuals into process perception and energy manipulation. Since our purpose is to alter the perception, attitude and behavior of as many achieving individuals as we can toward tribal involvement, a replication process was chosen as a change mechanism. Replication, of course, requires broad-spectrum feedback communication and a nutritive environment, whether it is at the cellular level, the social level or anywhere in between.

To this end we have created a reasonably adequate nucleus and environment, and are replicating at an encouraging rate. The process appears relatively stable and efficient at this point, with a net growth vector toward holistic organization and life relevant purpose. It also appears that most positive traditional values are being retained in the process through a mechanism of re-ordering and integration rather than being rejected and lost as in many other tribal manifestations.

Sandstone Foundation is centered upon non-structured experiential processes that contribute significantly to the release and actualization of positive human potential. Deeply rooted in the belief that awareness, creativity and full communication is a common heritage of all people, and when directly experienced, these modes of being become a powerful positive force linking a person to their self, their community and their environment. It is further believed that only through the intentional development and expansion of positive human potential can humankind ever hope to achieve a supportive society, relatively free of alienating life destructive elements.

A view that is central to the aim and effort of Sandstone is that life attitudes and modes of behavior are acquired, and subsequently incorporated to a degree dependent on the intensity of emotions experienced living life. These attitudes and behavior patterns tend to be self-perpetuating. When they are life negative and in conflict with true fulfillment and growth, they produce varying degrees of painful self and social destruction. Permanent, significant changes in negative attitudes and behavior patterns and expansion of pro-active abilities can only be accomplished by means of intense, involving peak experiences. These peak states are rarely self-generated and in fact are usually to be actively avoided within our culture. It is the contention here, however, that peak states are not only achievable in an easily generated manner but are the natural result of, and necessary condition for, creative and fulfilling life activity.

It is the main purpose then of Sandstone Foundation to perform a broad, inter-related dual task as guided by the concepts and feedback of experiential change. For those individuals and organizations motivated to realize their own growth potential, the Foundation provides techniques, inspirations and an environment for change. For the professional, there is training in experiential change techniques and an opportunity for involvement in the activities of the foundation. As an adjunct to these functions, there are continuing programs to integrate relevant

resources of human knowledge and industry. And perhaps most important is the dissemination of concepts and findings within a framework of here and now response to the on-going human condition.

In an overall sense, the Foundation exists specifically to deal in root causes rather than symptoms of individual and social malfunction, and to design and apply corrective change mechanisms.

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