

PUNK SCIENCE
Nancy Mroczek PhD
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Does science, as a word, disguise an alternative exercise altogether unlike its true meaning.

One strong fashion of the behavioral academic present is fascination and dog mindedness to endeavor at activity commonly and frequently termed scientific: calculating, charting, and describing life as a protoplasmic mechanical and physical operation, parallel to descriptions in biology and physics. The specific meaning of science is to search for that which is true, valid, and right, to search in a way of logic. This is not the same as established professional thought. To practice science is to be searching, examining, disciplined to right thinking - to never let go the stepping outside of one's shoes to watch and criticize one's self behaving, assessing sincerely without rationalization whether objectives are true towards life and whether such objectives are in truth being realized. Science is an attitude and posture of rigorous discipline to the self to see with unbiased, ie., neutral, eyes. Science is to see firsthand without design. Science is to be flexible as are the various parts of nature regulated according to intrinsic patterns of universal absorption and release.

It is said that one aspect of the logic of science is to be systematic. To be systematic, as is said in science, is to not look for a system, as is done in science, nor to establish a set of contingencies and behaviors under the protocol of which living is to be described. To be systematic is to live of the same logic at all times - a free mind open to evidences as they appear to sense perception in the fullness of contradictory experience and complex paradox. To be scientific, it is imperative to hold conclusion at bay, tentative to place, time and experience and to know our feelings about what we do. A free mind is a person open to see any possibility or occurrence; this does not mean to believe it, as in swallow, accept, live for, ritualize, or use as substitute for individual life experience. If one would be right thinking and right behaving in regard to food habits, patterns of inheritance and organ systems of the body, e.g., one would just live healthily or entertain hypotheses without fixation, rigidity, and surrogate absorption to. e.g., macrobioticize one's entire attitude, geneticize the world one sees, or physiologize the several manners of observation. Wholesale behavioral shifts as the aforementioned, in fact, commonly happen. What one starts to read and entertain on various aspects of the world and system functions soon becomes a consuming endeavor, undertaking, of sobriety beyond immediate and future experience.

Misguided passion away from a fettered self is a disturbed or disordered pattern of action, a confusion due to affective frustration, lack of love. It is also, existentially, weakness or a willful turning away from the fortitude to reason for oneself. Much of human organization is a consensual scheme of inertia, compromise, and a surrendering of the self. Proselytizers using Christian themes in fact ask one literally to do just that. Rituals of what one is 'into' are adopted schema for the supra adopted schema called the serious business of life. However, the only serious business of life is to be a better - improved - human being through hardcore discipline to the self. One has to go it alone. Apart from ritualized interest patterns of behavior, a la Sufiism, Krishnaism, geneticism, psychotherapism, as models of identity, the serious business of life is to be a moral human to oneself. Moral has nothing to do with saying a prayer, donning a robe, reciting a litany of genetic codes, reading someone's readings to be aware, or joining the American Psychological Association. Moral is to think about what you are doing. Is it right? What is my goal? Am I telling the truth? Who am I hurting? What am I following besides how it seems to me. Am I consistently relinquishing responsibility for my life. Also, am I standing up for myself, for what I believe? What do I believe?

Do not go for a system
Do not go for a "way"
Just keep your head together
And hope you'll pay your stay
You do not take up responsibility by joining a cause.
Anything which lives can be hurt.

Science, in true semantics, is an attitude of persons to be sincere, searching, examining, logical, and unbiased. Is there this meaning of science in branches of knowledge and fields of questions pertaining to human activity. Does science, as a word, disguise an alternative time taker altogether unlike its true meaning. Science, the word, as in the name of science, for science, and through science, is easily, even subconsciously de facto exploited today in the sense of a Godlike knowing of things, the being of a modern, cool authoritarian station, and the escaping from obligations to our natural born selves. The word science is used easily with and for effect. It has passed its true meaning during a process of deifying conditions and practices signified by the term, within the context of a social community which, for the greatest part, did not grow and develop philosophically

immersed in the meaning of science. Precipitously, science the word, has been heard and used by everyone. But extremely few persons, including those who hold Ph.D.'s, have studied the nature of its meaning, the epistemological value and validities of its arguments, and ethics and truth in the meaning of life. Hence, in practice, the word science does not commonly represent a true truth or true truth seeking activity. It is, however, advertised to imply that association.

Science, in practice, is a symbol for activity held sacred – laboratories, 'research', grant getting, and conferences of specified jargon, protocol and methodized formalistic relation between people. The identifying marks of a sanctified domain called science can overrun life in its deity. Members of established groups called science, the scientific community, presume ipso facto that theirs is a collective endeavor of open mindedness and absolute 'discovery', if not one in particular, than any or all in general, and that what is known as science is a supreme form of knowing truth. The person who is extremely involved in a schema of science may wear his 'science' as a badge. As a researcher, he may adopt a rigid mode of ideation al perspective, occupying himself with hypotheses and peculiarities of a particular research line, which in effect dwindles and narrows living essence to something entirely unlike and unconnected to phenomenal existence. In organic research, the result of data is increasing numerous and specific points of equivocal conclusivity, money spent, animals killed, maimed, debilitated and hurt, sometimes unwitting or unwilling human subjects used, to the outcome of an expanding, in practice, infinity of search points and obscurities to be seized.

Invasive research behavior and practices are unquestioned and/ or ignored. Without meditation, persons are arrogant and faithful to orthodoxy of research occupation, the thrust of which is to squeeze life of its 'secrets'. The secrets substitute frustration and insecurity with manipulation and domineering control - not of the self - but of others, particularly, of course, others which are unable to pose a threat. It is religious behavior too, because it is worshipped practice, also doctrinaire. Results, and not practices or premises, are the object of scrutiny. Superordinate to the entire research structure is monetary reinforcement and the sad application of science to selling goods and services for purposes of human warfare, and myriad indulgences which dissipate human life.

The nature of true study is scholarliness. On the average, researchers are not scholars. A scholar is a thinker (e.g.; Luria, Piaget, Freud, Kant, Nietzsche, Erikson, Festinger, Skinner, Fromm, Einstein, Planck). Thinkers are keen observers who scrutinize, analyze, and generate thought from evidence as they find it. Their bias is a lack of concern for the approbation and fittedness of experimental mind to conventional hypotheses, or hypotheses reinforced by consensus. A thinker is a person who is genuinely concerned to prove or disprove an idea because of the intrinsic disturbing appearance it lends to mind or to his own ideas once he has them.

Within the biological fields of research (including behavior (psychology) and genetics), the cognition of administrators, doctors, and technicians, on the whole, is automatic and unthinking. A person may tread the line of one conjectured issue because it pays off, or because he is given a job by another person of ascribed authority in a hierarchy of sanctimonious office, or because he feels he is choosing a complimentary and reinforced fittedness in an established pattern of research practice, meritorious article publication, and status elect. He may engage himself burrowing a miniscule or circular or even redundant cavity into a topic which is not and cannot be estimated to valid and intelligent result within a framework of a more encompassing awareness.

Students and trainees program courses and research centered around highly specific research and specialization. The questions to be investigated are learnt and adopted before and in lieu of occupation with the very profound and broad questions of scholarship and academic, educated, mind. Being a broad and deep mind which has spanned a wide cross section of human endeavor written in print enables one to know the many thoughts of humans and many ways of perceiving. Within the confines of one's research domain, for example biological fields of research, it is necessary to be indoctrinated to related reference points such as application, validity and error in statistical employ, psychoperception, organismic behavior, mathematical models, sociology, teleological explanation, phenomenal philosophic observation, etc., from thinkers old and new. This is to know who you are, why you are doing what you are doing, and whether yours is an intelligent course of action. One must be educated. Pinhole research instead of a broad and profound education is analogous to being in one sludge hole at the bottom of the dirty ocean all of the time (9 to 5 and longer) vs being above water swimming with the full horizon in view, diving as you wish, to use the information for your broadest view perception.

Within the organismic research fields involving books, journals, laboratories, departments, there are myriad studies, findings, replications, and contradictions produced on myriad and picayune itemization of organismic patterns, parts, and plasticisms. Science today, in fact, is a splintering, fragmented enterprise. A person coming into a hospital or school program reads and memorizes a certain slice of studies produced. This is not the same as reading a whole field of study in its breadth, eg., a whole psychology. Introductory courses which span a subject with more breadth, eg., a broad psychology, are not sufficient. Also, current texts are often rigid in content and perspective, leaving out contents and perspectives which authors are not conversant with or do not favor, conveying a more personal party line of thought.

Now the person narrowing his consciousness in an academic field (some psychology and psychiatry doctoral graduates have never read Freud) may laugh or think it preferable to be without various and divergent perspectives; but a person advancing to a doctorate degree should know a field broadly before he chooses where he will maintain.

Students and persons in authority operate under an implicit idea that much 'knowledge' is stored on rows of library shelves or in computer banks and that compilations of studies or the accumulation of each study is making human beings more studied. The fact is that knowledge of whole and coherent books of depth, magnitude, and articulate exposition, is lost everyday by professionals and students who do not carry studious enterprise in the mind, heart, discussion, and life. No one can locate something he does not live or know about. Farming can be lost to the science of agribusiness.

The student reads and memorizes for gurgitation some slice of relevance to career or a spot in the laboratory. A counselor to a student may take courses on how to be a counselor - not versing himself in philosophy, psychology, sociology, literature, religion, biology, politics, and so on. Whereas, to advise, a counselor should be somewhat of a bon vivant, he may be a counselor turned upon himself. Similarly, a graduate student person who specializes and works, eg., only in psychometry, is apt to know very little about intelligence in experience and depth of living - particularly his own. Yet he is the IQ tester or test builder. One has to be not only educated. One has to live, that is to say not involute behind the script and vocabulary of a 'field' or mentation. Counselors and psychometrists will say we do live. We get together and talk about work related matters, professionals one to another. If one were to hear us speak, what we say and the matters we discuss are influenced specifically by our professional role and the field we are in.

The student must memorize quantities of study from several types of fields to derive a SYNTHETIC AWARENESS. Put it all in the brain and let the brain take care of it - i.e. think. The student must focus on all data addressing his domain. Instead, he may ingest an intensive dose of extended limited studies, the result of which is to be like many other persons in the various splinter groups and cells of a hospital and university matrix living, professionally, an extremely narrow and codified perspective towards a slice of organismic living and the meaning of living essence. Suppose a person is studying negative feedback in motor control (not, to start, studying all things pertinent to mind and body, muscles, agility, kinetics, sensation, psychoperception, motivation, and so on - just negative feedback in motor control). Typically such a person immerses his behavior in the parlance and purview of feedback, feedback jargon, and cybernetic protocol, a disposition which colors education to surrounding and dissimilar topics because of indoctrination to a narrow part of research.

There is another problem to ready-made, knee-deep occupation. It is that the process of the obtainment of scientific data is not subjected to painstaking investigation and inquiry by employees of research - inquiry to the philosophy of knowledge and its obtainment. To be science there should be fundamental inquiry to relevant propositions about all behavior and any in particular, and inquiry within one particular study about procedural validity, biological qualifications to the study, pitfalls of rationale, overriding facts or 'truths' versus apparent evidence, existing proofs to the contrary, design possibly lacking answerability, statistical misuse or irrelevance because of the impossibility of meaningful and choice application of statistics to data under observation, correctness of terms, definitions, and, in sum, warranted-ness of the undertaking in its entirety.

The interests of what is commonly called science and its practices in hospitals, nursing homes, and university laboratories is not affably enjoyable and of deep philosophic concern to persons engaged in these environments. Note the nastiness of custodial and research operator personnel, the lack of human interest, and the parched behavior of many psychologists. Note the routine, resign, and lack of character development in the line of occupation. Note medical doctors who prefer distance from the blood and sweat of patients in favor of paper data, grant getting, administration, and so on. It is notorious, for example, that patients are not cared for in psychiatric settings and already beginning is the same notoriety for other health care settings. Personnel are addicted or conditioned to the necessity of research results, whereas, respect, kindness, and love of every individual is the prime obligation of doctorship. Data is useless and silly when people are not mutually living together as in the

phenomena of talking about nothing and anything — opening up and trying to be at ease with each other outside of the framework of their expediency to a study, their usage for blood samples, their data collection utility. Today there is a wide scale usage of living beings, especially animals, for petty design, prestige, and profit.

Materialistically, as in an appeal to pragmatic necessity, one can say that people are so busy studying that they are not living! Also, they cannot know what to study or whether what they do study is a mirror of human existence when they do not spend their time living mentally, attitudinally, attentionally, and existentially in human existence. So many persons are experts of the slice, the artificial conjecture twenty four or four hours a day, which, in the form of research existing today, lacks the content of that which we are supposed to be about, the actual 'data base'. One must be of humanity to presume to study it for real. Hence, instead of spontaneity, we have studies into oblivion away from phenomenal living inside the skin and the environment outside of the encapsulated laboratory.

Many fervent organismic researchers are driven to pursue and capture some unambiguous determiner of life according to one or another doctrine of chosen rationale and a desire for final, attemptedly material, cause. (The whole topic of cause is one every researcher should first make familiar to himself; this is not usually done). The signification of this behavior is to know the reason of existence. The signification is in contradistinction to knowing something for what it is worth - interest and experience. The questions to be answered are the same as those which have been grappled with for a long time: questions of divinity, final cause, global cause, etc. These questions are displaced and concealed in science. (I am referring here to the ultimate purpose and design of a science, that is, theory). Metaphysics are sublimated to physical and physicalistic metaphor (see physiology and physiological psychology for example). There are numerous errors, fallacies and failings in assumed explanatory theories of life and human life. For example, in the biological sciences, all behavior can be subsumed within operant or reflex paradigms with or without accommodation to discrepancies: schizophrenia is correlated and inferentially somehow due to a chemical substance. The over easily assumed answers of theories are not answers and the ultimate questions may even be wrong. By behavior, humans are self-congratulatory around and beyond the misery, maladaptation, and helplessness of real life which they do not penetrate, ignorant of the main event of human life to be self-respecting, free, guiltless, and ethical. **A perpetual human drive is the procurement of immortality and control over death.**

Invasive Research

A person may be a single minded researcher because of the import of a job and even a potential for business acumen and wealth - which is a more and more prominent likelihood for researchers -, because of professionalism, or, because of a desire to be learned, degreed, and of more interesting and weighty occupation. Yet there are other facets to research preoccupation within the personality. Enthusiasm for externalistic practices like cutting into animals, willfully maiming, and, in fact torturing animals by whatever scientific appellation such practice is described, or confining them and obliging them to react to stimuli including shock and other painful treatments like deprivation and cancer causing agents, forced smoke inhalation, etc., or driving holes into the brain, experimenting with life in utero, and so on, is exercise in sadistic control. The reasons for such practices as 'for the benefit of humankind', to research a product to sell, or to know about some aspect of the sensory system of curious interest, does not subtract from the pain, agony, incarceration, torture, and manipulation of living entities which are sentient and sensorially feel and live through the terror and anguish of a laboratory prison cell. There were reasons for the practices of Hitler, reasons for the horror practices in Cambodia, reasons for the prison processing in Vietnam, reasons for child abuse in the mind of abusers, always reasons.

Barbaric and brutal behavior, lack of divine respect for the living, is with us today as ever. The world does not get better, especially through these practices. Though largely not a matter of conscious realization, it is not possible to be life loving, gay, hopeful, optimistic towards our fellow human beings when we leave behind us a laboratory or hospital where the living have been researched upon, used, bled, cut, shocked, making us no less a potential victim should the circumstance involve ourselves. Why should we go out the door and enjoy a good game of tennis. We may try to maintain what we do with alcohol, pharmacological agents, and insomnia at our side. Invasive research, psychological and biological, is one element in a cycle of pervasive morbidity and lack of hope.

To pursue an adopted line of single minded research of academic occupation or to spend one's life on ritualistic practices, without breadth of scope or interest to all living phenomena and aspects of life and study, without immediate and absolute kindness and a hardcore involvement in living, to the aim of article publication or the associative prestige of being affiliated with similar endeavor, to become a person of academic prominence, real or invented, as an aim, is the front frequently for

deep rooted feelings of failure, and feelings of rejection from community, parents, and sex mates. In sum, many highly respected experts of academic or research fields, including that of clinical personality, suffer poorly developed self image and inadequacy. Is there an association between intelligent study and integral, ethically organized living.?

For males in science and academia, it is often a matter of acceptance and a prestige of normality to be important, looked up to, and listened to, exaggerated and awkward because it is compensated prestige, to be known by students or patients, female persons, and other members (male) of the jungle tribe. The latent fantasies of many male doctorates and physicians is the magazine and television picture of an attractive female mate as wished for and the good life of thrilling 'groovy' times commercialized on television. The reality is a hospital delivery room or a laboratory cell and cafeteria, and sandwiches on the run. The truth is that there is dullness and nothing to say outside of one's research or clinical specialty. Females in science and academia are aggressive and motivated to accomplish, but they are not always as blunt or as overt in authoritative role play as men.

Females often still act in ways sustaining a tradition of behavior patterned according to gender. They may be submissive at important decision points inadvertently, or intentionally flirtatious and maintaining with schoolgirl charm, or acting in self-defeating animosity.

Persons in science and academia who work in subordinate roles are sometimes aiming for attractive or prestigious affiliation, or they are intent on denial of the same and the obstruction of persons in authority. But beyond the sexual and hierarchical politics of a hospital or university, entrenchment means the same professional life and engrossing seriosity which colors behavior on or off the job. Some persons in academia tout and aggrandize their personage on the basis of special and important qualifications. They may exaggerate such an attitude without evidence of really meaningful yield or creation, and maintain a posture by convenient implication that some special brain power is available without the necessity of daily access to it as in life, action, and ingenuity.

Many persons in academia; hospitals; and other fields - such as cults and modern day 'spiritual concerns' - group for companionship on the basis of common interest. Being in the same department or division is an actual reason for, and not just cause of, affiliation. Expediency plays a big role in acquaintance. Associates of academia can be heard in restaurants, meeting halls, offices and so on, to be interested to share, be in recognition of, be made aware of, have concerns over, design procedures for, recognize obligations of, confer on matters in, show confidence in, establish priorities, demonstrate support, defer to seniority, entrench authority, act the role of mutuality, and, above all, be very very serious about who they are and how they undertake the undertakings. It is very difficult to convey the switch to barren commercialization which academia has come to signify in language and activity. It is a new academia replacing earnest intellection and attempted profundity with the empty ceremonial form of extensive sober officiation and limited and narrow pet projects, with a performance of correct and proper etiquette, jargon and mannerisms for institutional belongingness, with self satisfaction in advance of results, and self-serious composure on the basis of a label. Position is misleading as an index of mental ability; there is the aspect of academic tomfoolery. Henry Kissinger, as Secretary of State, was a purported intellect yet his reasoning was a classic example of the use of intellect to figure out how to seem intellectual. David Stockman was able yet self-admittedly maldirecting while in public service.

What are the questions people are naturally concerned about and what are the questions people end up asking in 'science' today?

A person is really concerned about himself.

He is concerned about his bitterness.

He is concerned about where he can come to rest in this world freely and safely.

He wants to know why he is such a beast.

He wants to know why he cannot shake the feelings of pain, agony, and self-detestation.

He wants to know if and how he can be happy.

He wants to know 'what do I want'?

He cares less, but needs to know, how much of myself is jealous, but I am not aware.

He is not born to 'investigate' the fundamental and profound question called the cumulative curve graph of the pedal pushing

behavior of a rat, who by surgical invasion of the head into the reticular activating system of the brain, suffers his skull implanted with electrodes and is administered cocaine each day at fixed intervals of time through a mechanical apparatus in a box in which he is trapped 'housed'. If there were disciplined, rigorous and suffering thought about one's own existence, it would tend to predispose a person never to imagine the invasive use of the existence of cats, dogs, monkeys, squirrels, rats, humans, and others. Laboratory data and practices ought to be readily available to persons of the general public who are interested. Animals and procedures enacted on them should be displayed on television. Such display must be unbiased, non-propaganda, non-pro research, non anti. Selective proportional display can condition audiences to forget the synonymous sentience of fellow creatures and to retreat to the fear of self protection as their only concern. It can be thrilling "as long as it's not me". The idea of secret research, as in government research, is a contradiction in terms. The keynote and hallmark of science is open observation by all persons who want to affirm or discredit it. If newspapers or television are to publicize data findings, studies should be made available in toto, with explanations of statement derivations. Concerned readers might be able to ascertain what is being done and make an assessment of acts upon animals. Disposition to this idea is that people would need to understand the background, rationale, and logic requiring and sanctioning procedures. Life on this earth of a sentient creature is an immediate determinable and ethically intrinsic event. The first understanding is exposure.

Practices in animal laboratories should be scrutinized by the public.

Persons outside of science who occupationally (as in full time career or passion) follow a brand of persuasion in a particular occult, political, or spiritual system, may also envelop themselves in a limited doctrine and philistine existence, adopting as appropriate a certain brand of mentation which is not examined by them with lassitude of mind and which does not fit with a larger, more neutral and uncommitted mental perspective. A sectarian or party person modeling his movement patterns and practices after a system of mental images is someone who follows, reads and follows, or practices and follows the motions of some group or individual attempting to identify with that group and its practices. The persuasion is largely a substitution for personal mind and its power to generate and live for the self as in ongoing mentation of, for, and by the self, even using the ideation of others, and more importantly, using an a priori purported evidence, about life. The persuasion is a code for the senses via a fixed system of thought which has become fixed through a tradition of collective propositions. There are those modelers and followers who adhere to scientism in a line of persuasion because of its approbation in present day culture and commercials. There is a way to know truth without accepting a system. The doctrine and attitude of materialism may be adopted somewhat effortlessly as part of the persuasion and reinforcement that the perspective one adopts is advance and scientific. Ingrained evolutionism, Marxism, and scientology as modes of seeing are examples of mental phenomena which persons adopt frequently and without mental reserve; taking the entire system for a personal idea, and favoring aspects of it which arouse an association with science and materialism. Channeling mindset decisions and perspective according to religious law and form is relegating autonomic conscientiousness outside the self. On the other hand, some sectarian followers wish to dissociate themselves, hypothetically, from that data deemed experimental, technological, analytic, dialectical, or scientific. Persons may dismiss the conductance of affairs from universities and hospitals, and persons may become devotees, for a *raison d'être*, to a method and concern for an all-consuming and passionate utilization of habits, practices, medicine, food, and ways to peace in one's existence which absorbs the self according to some brand of idea which is different or Eastern, or Sikh, - sometimes distinctly in opposition to the culture, pharmacology, radiation, and diet of the United States, England, or France. Persons may want everything 'natural', 'primitive' or old fashioned. They may revert to traditions in ritual and dietary forms and even costumes which are either old or at least different as possible from Western practice. Sufism, Sikh groupings, macrobiotic fanaticism, Muslim resurgence, pursuance of occult form, are examples of these patterns of mental phenomena. The Moonies and the 700 Club memberships involve the appeal of aforementioned attractions as well as the strong appeal of escapist salvation and the unexamined or unsuffered for price of willful subjugation and submergence of self to a dictatorial cause. Note the unidirectional control of directors in scientology as well. People want safety and assurance and shelter from a garish existence. **Science demands the use of ideas while postponing their adoption.**

There is a difference between epidemic swallowing, frequently without mental reserve, to prescribe a mode of behavior and substitute cognition of mind versus the practical judgment and sound reasoning applied to all forms of thought held at bay for scrutiny and chosen from (but not submerged into) for expedient use and advantage. A person is interested in himself and what he can get out of life. He can believe in the credibility or validity of another's percepts against his own via personal strength and the challenge of experience to be able to judge; or, he can believe in the credibility or validity of another's percepts by appropriation of another's ideas to substitute personal mentation and actualization of self. Every step of the way in our lives, reason should be subjected to PHILOSOPHICAL INQUIRY, ETHICAL PROPRIETY, and VALIDITY TO THE SELF.

Re: the testing of drugs and medical and psychological procedures on persons in nursing homes and hospital wards, etc in the accumulation of data for work on projects funded by grants from pharmacological companies, other corporations, and government agencies.

This is a flagrant violation of individual rights and human decency. An individual pays for medical insurance or is indirectly paid for by the support of Medicaid. He arrives at a hospital presuming a sanctuary of safety, rest, and help. He is, from the position of the staff, put on a regimen of drugs, medical and psychological tests, mandatory, from which data are accumulated for example; blood samples or IQ scores, often specifically for research gain.

Most hospital requirements are veiled as necessary and beneficial protocol. Some are however, literal usage of patients for research requirements. Hospital and nursing home wards and other institutional care facilities are often literal research embankments. At one time academic research products were transferred for use in health care settings. These products proved to be remunerative, paid for by patient and government-imbursed insurance companies and, in general, these products expanded the market for consumer obligation. As time went on, the demand for research and the profit to be achieved in coordination with corporate and government business grew more urgent until persons were trying to find ways to use patients within the confines of premises and personnel easy for research - to experiment in vivo with the very patient types they were targeting for subject use. Many drugs and procedures used in hospitals today are dictated by fiscal affiliation and technological investment - sooner than by deep concern for academically enlightened judgment on the problems of an individual - , and sooner than by a spirit of trying to personally understand the complexity of an individual process. Products of fiscal affiliation and technological investment cannot be billed as scientific. Many patients do not know why they are given a certain drug; why their blood levels of a drug are measured continually, why they undergo a brain scan or IQ test, and so on. Operations may be performed on persons which are unrelated to the registered auspices of medical supervision. Some persons complain of obtrusion from too many sources while they are ill, while others comply without a fuss. It is the case then, that should a person go to a nursing home, or hospital, etc., he frequently will not find a complete retreat from the practical environment and a secure nest of rest. A person is not apt to be serviced according to his every whim. He is likely to be punctured, probed, and commanded to do as the staff declares. A demanding, even coercive, attitude on the part of hospital personnel has culminated so that medical doctors seemingly demand a patient to undergo chemo for example what is called, therapy per order of them and the court.

In medicine it is denied theoretically that counterparts to medical practice exist. Pros and cons are negated by the demand for medical practice as the one true way. This is a direct hypocrisy and contradiction to the meaning of doctor, a compensated-for outcry toward career and financial protection and dominatory gain. A person should be informed and he should weigh his options. When he is indisposed and facing 'evils' on every of the alternative fronts open to him, there is no absolute jurisdiction over the body, mind, and life which he is. If a body is harming no one but oneself, how a body believes he is best aided and abetted in a course of treatment is a subjective concern and an inviolable individual right. If a person has little chance to live or prognostication of a life expectancy based on averages of a defined time, he is faced with negative probabilities and prognostications in every direction in which he turns. And he is faced with choices. In principle, there are no absolute or binding choices in the decisions he makes except in the decisions he makes unto himself. If he believes in the recommendation of a medical doctor, the recommendation is true for him as he entrusts it willfully to the hands of his physician. If he believes no modality or in a modality not within standard medical range, then his belief is true for him and the truth is his belief. Hence, when a member of the medical establishment took to court a request to mandate the use of established medical procedures on a child suffering cancer, against the wishes of a parent, he was transgressing the rights of the individual, in this case the parent who is the legal guardian keeper of a child who is very ill and who will suffer debilitation from illness as certainly as from medical therapy and vice versa. It is not within the domain of a physician to dictate to a patient how he will live the life that he does have. He is not God and he does not promulgate definitive, damage free cure and unequivocal amelioration. The conflict is that medicine must admit, even if it does not condone, options to standard prescribed practice. Medicine must overtly ruminate the qualifying features of life under chemicals and operations which themselves pose some damage or potential threat to the body or life of an individual. Medicine must reflect upon itself and its mental schemata. When we put ourselves or find ourselves in the hands of an authority or authorized personnel, they are the servants to we the patient and not we the subjects to them. This is true in spite of multiple examples of indiscriminate role reversal available to experience.

Re: the testing of things lethal and disruptive to the environment and to people, for example, as in military strategic research of building and testing atomic weaponry, manufacturing nerve gas, manipulating weather patterns, and modifying genetics.

It is neither fair, just, ethical, utilitarian nor wise to be uprooting the environment and killing or mutilating in the name of science or strategic defense or for any reason. A logical, good, and meaningful life is a happy fit to clean, natural, and harmonic living. The environment is our home, our system of life, containing all that lives, and all that lives in relation or to the life of mankind who perpetrates genocide and suicide. But again, under an aura of looming morbidity, there is destructive and

irrational behavior labeled testing which kills the environment and, immediately or later, the people in it. It also makes life more putrid in its course. The sea is an exploited and beleaguered ground. Bombs are exploded in it, the fish are killed, sea rigs drill and make a sludge dump of perfection, whales are trapped and 'tested', and the sea animals die and suffer harrowing circumstances, the water is polluted - even irradiated with radioactive waste - and the sea expands disease process in the course of failing regulation.

The ocean is full of life. The ocean is water as life itself and the many good and beautiful inspirations to us and life. It is outrage and despair when we witness irreversible spoilage overcome our great and beautiful and vital waters - that is to say, life. Such unimaginable events are the result of industrial and scientific (termed) undertakings which do not use science as a yardstick for action. They are the results of profit motivation and scientifically unexamined aggression, motivated by fear and need for dominion, activated as the least challenging spiritual and mental way around a disturbance. They are the application of irrational actions which will bring us closer to more problems to deal with. Instead of "truth" to be found, we are learning of life in a headlong path of destruction.

There is a real science of open ideas, attitudelessness, a striving for perfection, and a need to know just for a need to know. There is a possibility of fewer assumptions and greater awareness than we emanate in our behavior today - fewer behaviors propelled by deceit, conceit, vulgarity, motivations of dominion (fear of dominion), and, worst of all, insecurity and fear. There is the possibility to be more natural and at home with ourselves, and placid. We have to be ready foremost to examine ourselves and chip away at the self and other conceptualizations resultant from defensive twistings, withdrawals, and fortifications which are not honest, logical, and free - in other words, not scientific and truthful and available to propositions as they come and go. There is no academic science for war; money; politics; or marketing. There is no true science when there is no abnegation for the sake of seeing things as they are.

Research activities which cause defoliation of the jungle, the raping of the sea, the despoiling of the desert, the using up of air in programs of escape and aggression - programs whose aim is to beat some country or some company, or to find a way to dollars - are not science. If military research were scientific, it would be thinking towards peace through and only through peace. Just as we aim our propaganda to threaten, retaliate; and destroy, so we can practice tolerance and strength of mind to resist subjugation and coercion. We can practice and stress similarities amongst ourselves. We can barrage our barracks with discipline to the self and pan humanism. We can focus and teach empathy - the quality and value of feeling what it is like to be threatened, incarcerated, physically brutalized oneself (or one's relation). We can condition and caution against coercive action as a conscious principle of earthly human involvement. - These practices require superior mental condition and "nerves of steel". Once again, behind government or corporate policies there are human feelings, desires, wishes, and wants which are common to all human beings (some to animals as well), and it is the common feelings and wants we should address. No true human progress is made when human rights are denied; when a gun is discharged against a man, human rights are denied.

We must be on guard against the persuasion of reaction. We must popularize preventative action. Preventative action would be to teach all youngsters, not just those within our borders, that we can all reach out to each other, not in love and sympathy necessarily, but in common concerns. A farmer in China does not want to be robbed or to kill people any more than does a steel worker in the USSR than does a computer operator in the USA. We all want to have a stable home life, food to eat, human relations, and a sense that we will not be eaten alive by events around us. But we have to understand that the OTHER wants it just as much as we. The more we circulate our likenesses and our personal strengths, the more we will reinforce logical and practical options to coexistence. The more we try to understand the predicament of the OTHER, the more progress we shall make towards stabilizing our own predicament. We study and feed on violence, from a very young age, in anticipation, perpetration and defense against it. We can study reason, logic, and empathy. We are not altogether, or even partially, a thinking species. We are a species plodding paths most available to goals most conditioned. The very nature of behaviors practiced towards people such as spying, paranoia, processing, threat and coercion are the behaviors we achieve as people. The only truth evolved as science is existence of individual responsibility, realization of the pragmatic necessity of mutual respect and facilitation, foresight towards mistakes against life, and a better SELF. The attitude Science will not be used in a practice excusing itself with a "better existence" motto which can be proven a lie, subconscious or indifferent.

Better existence is not radioactivity - all ifs, ands, butts aside - to be shown false in real argumentation. Better existence is not one man's opinion for every man's mind. Better existence is up to you to practice on yourself. In truth; there are no divisions among people or between anything which lives. We should develop ourselves psychologically, to one world; one part, in one life.

Science is for amelioration (of misery)