

Ancient Accepted Scottish Rite, Northern Masonic Jurisdiction

Hauts Grades Academy

*Can Cybernetics enable the practical application of the Core Values of the Ancient Accepted
Scottish Rite Northern Masonic Jurisdiction in daily life?*

Submitted to Hauts Grades Academy Advisory Board
in Candidacy for Completion of HGA Level 3

by Edgardo Gabriel Gonzalez-Lopez, 32°
Valley of Providence, A.A.S.R.N.M.J

North Providence, RI

August 2024

Abstract

This paper explores the intersection between Masonic philosophy and cybernetics and proposes a framework that aims to facilitate the practical application of the Six Core Values of the Ancient Accepted Scottish Rite, Northern Masonic Jurisdiction (AASR NMJ) in everyday life. Drawing upon principles from the science of cybernetics—communication, feedback, and control; the paper examines how these principles can enhance understanding of each Core Value, potentially offering an approach to Freemasons that seek practical and structured guidance for integrating these values into their decision-making. This approach also demonstrates the continued relevance and adaptability of Masonic principles in addressing the complex moral challenges of our time.

Introduction

It is well known that Freemasonry's primary objective is to "make good men better", serving as the driving force throughout a Freemason's journey. The AASR NMJ enhances this experience by offering a comprehensive system of degrees built around Six Core Values—Reverence for God, Devotion to Country, Integrity, Justice, Tolerance and Service to Humanity—these degrees expand upon the Craft's fundamental principles of Truth, Relief, and Brotherly Love.

Yet, as Freemasons progress on their path of self-improvement, they may encounter moments of introspection and doubt. A question may arise, "**how am I truly becoming a better man?**" For those in the AASR NMJ, a more specific question can emerge: "**How can I effectively apply the Core Values in my daily life?**"

Masonic authors have approached the self-improvement question from various angles. Giovanni Nani analyzes the application of the working tools introduced in the Blue Lodge to personal projects in his book *Mi Caja de Herramientas, Cómo utilizar la filosofía de la Masonería en la vida diaria* (My Toolbox: How to Use Masonic Philosophy in Daily Life).¹ Others have proposed codes of conduct, such as the *Masonic moral code*.² C.R. Dunning, Jr. offers a contemplative method for understanding the Masonic ritual in his book *Contemplative Masonry*.³ While each of these approaches contributes valuable insights, there remains room for additional perspectives. This paper proposes a novel approach specific to the Core Values of the AASR NMJ, drawing from the science of cybernetics. By examining the cybernetic principles of communication, control and feedback and their potential integration with the Six Core Values, the aim is to offer a structured framework, a systematic method for Freemasons to integrate these values into their decision-making process.

A brief history of cybernetics

The term cybernetics is derived from the Greek word κυβερνήτης (*kybernētēs*) meaning “steersman” or “governor”. This etymology points to its core objective: the study of control and governance in systems. In this context, a system is defined as “a regularly interacting or interdependent group of items forming a unified whole.”⁴

1 Giovanni Nani, *Mi Caja de Herramientas, Cómo utilizar la filosofía de la Masonería en la vida diaria*, (CreateSpace Independent Publishing Platform, 2017)

2 “Masonic Moral Code”, Philippine Center for Masonic Studies, (February 2011), <https://www.philippinemasonry.org/information/first-post>

3 C.R. Dunning, Jr., *Contemplative Masonry: Basic Applications of Mindfulness, Meditation, and Imagery for the Craft*, (Stone Guild Publishing, 2016)

4 <https://www.merriam-webster.com/dictionary/system>, accessed 8/10/2024

David A. Mindell offers a more formal definition of the discipline: “cybernetics is the study of human/machine interaction guided by the principle that numerous different types of systems can be studied according to principles of feedback, control, and communications. The field has a quantitative component, inherited from feedback control and information theory, but is primary a qualitative, analytical tool – one might even say a philosophy of technology.”⁵

The birth of cybernetics as a formal discipline can be traced back to the work of Norbert Wiener, an American scientist and philosopher, and Arturo Rosenblueth, a Mexican physiologist and philosopher who met Wiener in the early 1940s, while working at Harvard Medical School. This collaboration developed later in Mexico where many scientists led by Rosenblueth and Wiener found a space to continue their investigations on their fields of study, safe from the problems of World War II. A pivotal moment came in 1943 when Rosenblueth, along with Wiener and Julian Bigelow, published the seminal paper *Behavior, Purpose and Teleology*,⁶ which introduced the idea that both living organisms and machines could be understood through the lens of purposeful behavior and feedback mechanisms. The paper proposed that the study of goal-directed systems could unify diverse fields such as biology, engineering, and social sciences. These concepts were further developed at the “Macy conferences”, a series of meetings held between 1946 and 1953 that led to the publication of the book *Cybernetics: or Control and Communication in the Animal and the Machine*, by Norbert Wiener in 1948, where the term was officially introduced.

⁵ David A. Mindell, *Cybernetics, Knowledge domains in Engineering systems*, MIT, (2000), <https://web.mit.edu/esd.83/www/notebook/Cybernetics.PDF>, 1

⁶ Arturo Rosenblueth, Norbert Wiener and Julian Bigelow, “Behavior, Purpose and Teleology”, *Philosophy of Science*, Volume 10, (Jan 1943), 18-24.

The core principles of cybernetics are:

- **Communication:** Refers to the exchange of information within a system or between systems. It is the process by which information is transmitted and received.
- **Control:** Refers to the ability of a system to regulate itself or be regulated to achieve a desired state or goal; this ability is built upon communication. As Norbert Wiener describes: “Control, in other words, is nothing but the sending of messages which effectively change the behavior of the recipient. It is this study of messages, and in particular of the effective messages of control, which constitutes the science of Cybernetics.”⁷
- **Feedback:** is the process by which information about the results of an action is reincorporated into the system and influences future actions. It is a crucial mechanism for control. In Wiener words: “in its simplest form, the feedback principle means that behavior is scanned for its result, and that the success or failure of this result modifies future behavior... Learning is a most complicated form of feedback, and influences not merely the individual action, but the pattern of action. It is also a mode of rendering behavior less at the mercy of the demands of the environment.”⁸ Some important aspects of feedback include:
 - *Negative feedback:* its goal is to reduce deviation from a desired state and leads to stabilization of the system.
 - *Positive feedback:* contrary to negative feedback, it amplifies the impact of changes in the system, this type of feedback can lead the system to either maximize its outcomes or collapse.

⁷ Norbert Wiener, *The Human Use of Human Beings, Cybernetics and Society*, (The Riverside Press, Cambridge, MA, 1950), 8

⁸ Wiener, 69

- *Feedback loop*: a circular mechanism that reincorporate feedback into the system to adjust its behavior.

Figure 1 illustrates the components of a fundamental cybernetic control system and its interactions. The system includes three key components: the **system process**, which processes the input and triggers an action or behavior that creates an output—the resulting consequence; a **feedback mechanism**, which monitors and evaluates the output; and a **controller process**, which adjusts subsequent actions taken by the system process, based on the feedback received.

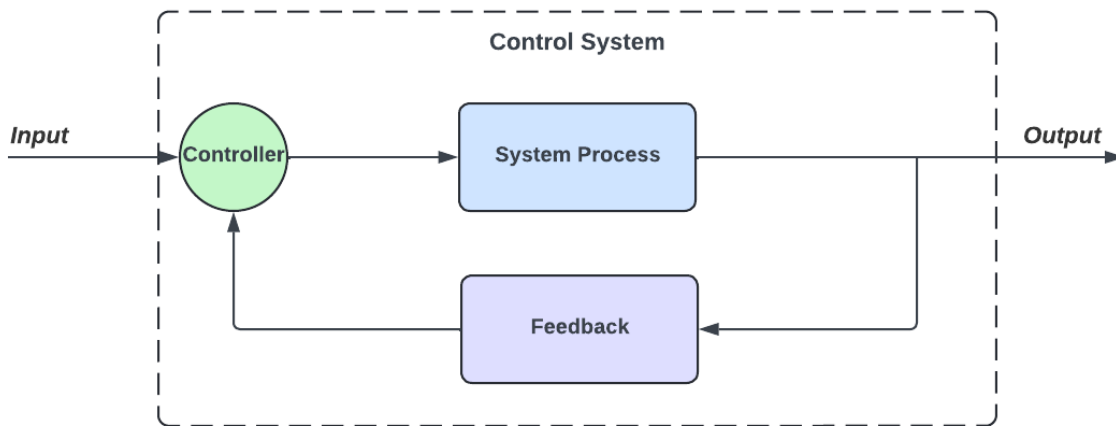


Figure 1: Cybernetic control system

Second-order cybernetics

Cybernetics is often associated with digital computing systems, but as explained by Heylighen and Joslyn: “Being inherently transdisciplinary, cybernetic reasoning can be applied to understand, model and design systems of any kind: physical, technological, biological, ecological, psychological, social, or any combination of those.”⁹

⁹ Francis Heylighen and Cliff Joslyn, *Cybernetics and Second-Order Cybernetics*, (Free University of Brussels, Los Alamos National Laboratory, 2001), 2

This approach led to the development of what is known as second-order cybernetics, also known as "the cybernetics of cybernetics", it is an evolution of cybernetic theory that incorporates the observer into the observed system. Developed in the 1970s by researchers like Heinz von Foerster¹⁰ and Margaret Mead¹¹, it emphasizes the recursive nature of observation and control in complex systems.

Heylighen offers a more formal description: "A second-order cyberneticist working with an organism or social system..., recognizes [a] system as an agent in its own right, interacting with another agent, the observer. As quantum mechanics has taught us, observer and observed cannot be separated, and the result of observations will depend on their interaction. The observer too is a cybernetic system, trying to construct a model of another cybernetic system. To understand this process, we need 'cybernetics of cybernetics', i.e. a 'meta' or 'second order' cybernetics... Second-order cybernetics in particular studies the role of the (human) observer in the construction of models of systems and other observers."¹²

Second-order cybernetics recognizes that the act of observation itself influences the system being studied and highlights how our understanding with systems are self-reflexive, while also emphasizing the responsibility of the observer. It embraces concepts of autonomy, self-organization, and the construction of knowledge, making it particularly relevant in fields such as cognitive science, social systems theory, and epistemology.

¹⁰ Heinz von Foerster, "Ethics and Second-Order Cybernetics", https://www.pangaro.com/hciiseminar2019/Heinz_von_Foerster-Ethics_and_Second-order_Cybernetics.pdf

¹¹ Margaret Mead, "The Cybernetics of Cybernetics", Purposive Systems, Heinz von Foerster, John D. White, Larry J. Peterson, and John K. Russell, (New York: Spartan Books, 1968)

¹² Heylighen, Joslyn, 3

Figure 2 below illustrates the components of a second-order cybernetic system, including a **human observer** that provides information to a second or **outer controller** process, which also influences the input to the control system reviewed before:

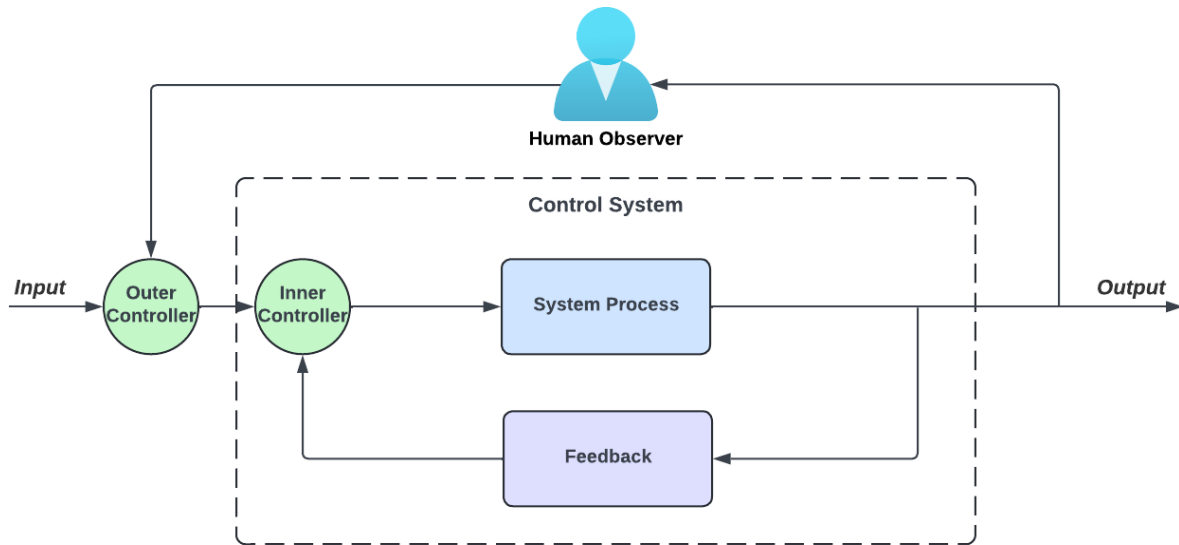


Figure 2: Second-order cybernetic system

A cybernetic approach for practicing the Core Values

As described in previous sections, cybernetic principles can be applied to all type of systems, including social and psychological ones, with a specific focus on individual behavior. This application has been explored by many authors; notably Maxwell Maltz, in his book *Psycho-Cybernetics*, where he proposed an approach to achieving personal goals directed by the mind: “My exploration of the science of cybernetics convinced me that the so-called ‘subconscious mind’ is not a mind at all, but a goal-striving *servo-mechanism* consisting of the brain and nervous system, which is *used and directed* by the mind. The most usable concept is

that man does not have two minds, but rather a mind (or consciousness), which operates an automatic, goal-striving machine.”¹³

Another example—that specifically illustrates the concept of feedback—is found in the book *Prediction Machines*, where the authors summarize Jeff Hawkins's idea that the human brain models the world according to experience and refine our understanding of it: “Hawkins argues that our brains are constantly making predictions regarding what we are about to experience—what we will see, feel, and hear. As we develop and mature, our brains’ predictions are increasingly accurate; the predictions often come true. However, when predictions do not accurately predict the future, we notice the anomaly, and this information is fed back into our brain, which updates its algorithm, thus learning and further enhancing the model.”¹⁴

To narrow the context of this study, let’s consider one more idea from Artorios Popæg Ātorcoppe, who establishes a comparison between the role of observers from second-order cybernetics and the collective interpretation of symbolism in Masonic rituals: “second-order cybernetics argues knowledge is constructed through the interaction of observers. Likewise, the metaphysical wisdom in Masonic rituals is co-created through performative observation and collective interpretation during initiations.”¹⁵

¹³ Maxwell Maltz, *The New Psycho-Cybernetics: The Original Science of Self-Improvement and Success that Has Changed the Lives of 30 Million People*, ed. Dan S. Kennedy, (New York: Prentice Hall Press, 2001), 15

¹⁴ Ajay Agrawal, Joshua Gans, Avi Goldfarb, *Prediction Machines*, (Harvard Business Review Press, 2018), 39

¹⁵ Artorios Popæg Ātorcoppe, “The Hidden Resonances Between Mushrooms and Freemasonry”, (November 2023), <https://artorios.medium.com/the-hidden-resonances-between-mushrooms-and-freemasonry-432608794ec6>

Finally, let's consider again the Freemasonry ideal of self-improvement as a continuous process supported by the AASR, Benjamin Feldman, 32° HGA in his paper *A Road to Self-Actualization: Freemasonry and the Scottish Rite Viewed Through Theories of Human Motivation and Behavior*, argues that: "if we view self-actualization as a continuous process rather than a static state, we can see the Scottish Rite provides a path for constant, self-improving work. For a man so inspired to seek self-actualization via the goal of helping the world be a better place, Freemasonry and the Scottish Rite provide a path that can enable him to make progress on his journey."¹⁶

Building a framework

Having reviewed these ideas, let's build on them to define the framework, specifically a cybernetic system governed by the Freemason, for applying the AASR NMJ Core Values in daily life.

The cornerstone of this system is the self-improvement goal and to enable progress on this continuous journey of self-improvement, one needs to understand current behavior and constantly evaluate potential adjustments—the output from the system. In cybernetic terms, this is the feedback mechanism that enables constant self-reflection. Furthermore, the control system can be scoped within the context of a given Core Value. At this point, the concept of the observer in second-order cybernetics becomes relevant, drawing a clear association with the Freemason that consciously selects a Core Value and decides to apply it in particular situations or scenarios.

¹⁶ Benjamin Feldman, "A Road to Self-Actualization: Freemasonry and the Scottish Rite Viewed Through Theories of Human Motivation and Behavior", *HGA Academy*, (July 2022), 18

In the proposed system, the Freemason acts as both the observer and the observed system.

This idea is illustrated by the following diagram:

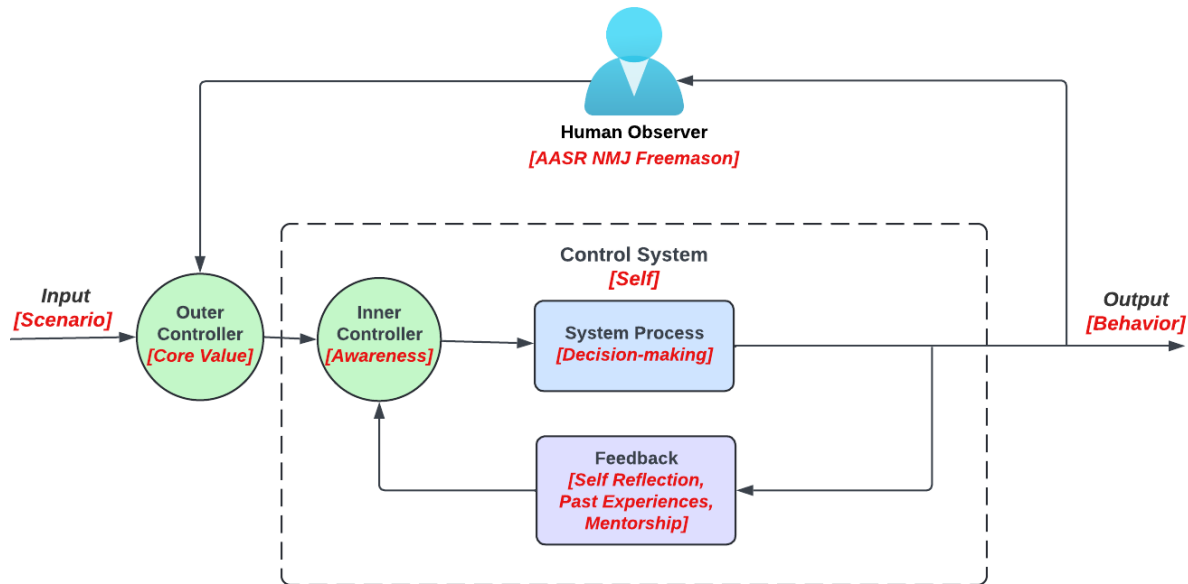


Figure 3: Proposed cybernetic control system for practicing AASR Core Values

The diagram not only depicts the Freemason as the observer in the system but also presents several elements that help delineate the whole process. Let's define these elements from left to right:

Inputs: These represent any scenario from daily life that introduces the need for an ethical decision, which the Freemason can use to evaluate against his own conduct. *An example might be a challenging negotiation with another person.*

Outer Controller: This element receives both the input scenario and the direction of the observer/Freemason in terms of a specific Core Value, that will influence the control system. More precisely, this element sets the context for the evaluation of the ethical problem presented

in the scenario, **from the lens of the Core Value** selected. *In the example of the challenging negotiation, the Freemason can decide to evaluate the scenario from the lens of **Justice**.*

Control System: This represents again the Freemason, now acting on a “inner level”, where a decision is made to handle the input scenario, this decision-making process is the **System Process** that prioritizes the alignment with the Core Value selected before. *In the context of the negotiation scenario, this would be the decision-making process that considers various options in terms of Justice when reflecting on the negotiation. Examples of these options could be deciding to take advantage vs. allowing the other party to take advantage vs. trying to build a mutually beneficial agreement, a win-win outcome.*

Please note that the control system comprises additional elements beyond the system process: An **Inner Controller** and the **Feedback** mechanism. These will be detailed below, but first let’s consider the **Output**, which is the result of the decision made by the control system—in other words, the outcome of the Freemason's behavior when facing the input scenario. *In our example, this would encompass the negotiation's outcomes in terms of Justice and across multiple dimensions: economic, psychological, social, and so on.*

Inner Controller: This internal element receives both the input scenario, contextualized within the selected Core Value, and the information coming from the feedback mechanism to either reinforce previous decisions (positive feedback) or help the Freemason becoming **aware** of the need to adjust and consider an alternate course of action in future scenarios (negative feedback). *In the negotiation example, this would be an internal process where the Freemason*

becomes cognizant of how Justice, as exemplified by the AASR NMJ degrees, was exercised during the negotiation and if there was room for making a different decision that might have yielded a more just outcome.

Feedback mechanism: This key element integrates information from the outside world and previous experiences back into the control system, allowing adjustments when facing future similar scenarios. The feedback mechanism relies on communication through various approaches, such as:

- **Discussing the selected Core Value and/or the scenario with others.** AASR NMJ provides an excellent environment for exploring different perspectives on each Core Value. For instance, a discussion group could be created to analyze fictitious or real scenarios against specific AASR NMJ degrees. Additionally, other Freemasons can act as mentors with diverse experiences who offer meaningful feedback about particular scenarios. *In our negotiation example, brothers with extensive experience in various fields (legal, psychological, business, and so forth) would likely be willing to provide guidance.*
- **Comparing the scenario and previous behavior against the teachings presented in the AASR NMJ degrees.** The AASR NMJ rituals excel in this aspect, as their allegories remain valid in modern times. This demonstrates that ethical dilemmas are inherent to human interactions, and even if a degree's allegory is set in remote times, the Masonic principles remain relevant and applicable today.

- **Evaluating the behavior against a set of questions that triggers the self-reflection process.** This approach involves creating a questionnaire related to each Core Value, which the Freemason can use to constantly evaluate past behaviors or become aware of potential decisions that can rectify future behavior. Example questionnaires for each Core Value are presented in Appendix A, readers are encouraged to adjust them as desired. *In our example, the questions related to Justice can guide the self-reflection process of the negotiation.*

Testing the control system

Having reviewed all elements and their interactions, it is easy to test the system. For instance, a Freemason that wishes to run a test can follow these steps:

1. Acting as the **observer**, choose a Core Value to study, for example Tolerance.
2. As the **outer controller**, set the context of the Core Value by thinking what Tolerance is and what ethical conflicts can be associated with it.
3. Set the **input** scenario, by considering a degree of the AASR NMJ that demonstrates Tolerance. For example, the 23rd degree – Knight of Valor.
4. As the **inner controller**, go through the allegory of the degree. Try to remember all details and identify the ethical conflicts associated with the chosen Core Value.
 - a. Now to incorporate **feedback**, review the proposed questionnaire related to Tolerance in the Appendix A and try to answer the questions that can be associated with the allegory.

- b. Reflect on the ethical conflicts presented in the allegory – Could they have been prevented? Could the actions taken by the characters be examples of Tolerance? Can you identify alternative actions that could have been taken?
5. Acting as the **system process**, think what would you do in the same scenario? Can you identify a similar experience in your life?

By executing this process, Freemasons can increase their awareness of the Core Value and would be able to adjust behavior when facing similar scenarios. This system can be applied to different Core Values. For example, the Freemason can return to step one and select Devotion to Country or Reverence for God as the value, then repeat the steps for the same 23rd degree. This approach is also valid for analyzing multiple Core Values simultaneously, although it is recommended to focus on one at a time initially. Focusing on a single value allows for deeper reflection before moving on to the complexities of balancing multiple values simultaneously.

Moreover, as described earlier, this process can be constantly exercised and enhanced by seeking more feedback. For instance, discussing the allegory of the degree with others or asking mentors for valuable insights.

By continuously going through the process and increasing the awareness of the Core Values, Freemasons can identify more opportunities in daily life where these values can be applied, thus effectively progressing in their self-improvement journey and becoming the “steersman” or in Masonic terms, able to "govern themselves accordingly" and "rectify" their conduct.

Conclusion

Cybernetic principles can be applied to various types of systems, including social and psychological ones, to incorporate feedback and adjust behavior, thus becoming control systems. Furthermore, second-order cybernetics integrates the observer as another element in the system that influences its behavior. These principles have been used to propose a framework in the form of a second-order cybernetic system that aims to understand and integrate the AASR NMJ Core Values into an individual's decision-making process.

In this proposed model, the Freemason functions as both the observer and the observed system. When acting as the observer, the Freemason sets a Core Value that will drive the internal processing of the system by scoping self-reflection efforts – the controller process – and analyzing a given scenario from daily life. When acting as the observed system, the Freemason incorporates feedback from various sources such as past experiences, communication with mentors, interpretation of specific AASR NMJ degrees, or reflections prompted by questions related to the chosen Core Value.

It is important to note that the proposed system does not prescribe specific decisions for ethical dilemmas. Instead, through continuous practice, it fosters increased awareness of opportunities to apply each Core Value and make more carefully considered decisions aligned with these values, thus enabling progress in the journey of self-improvement. This approach also demonstrates the continued relevance and adaptability of Freemasonry's moral teachings, particularly those of the AASR NMJ, to contemporary life.

Appendix A: Example questionnaires for self-reflection

The goal of the following questionnaires is not to prescribe specific decisions or practices but rather to provide guidance for generating and incorporating feedback into the self-reflection process on each Core Value. The reader is encouraged to adapt the questionnaires to its own beliefs.

Reverence for God

RG.1 – Are you able to define what Reverence for God is and identify practical examples in daily life?
RG.2 – Have you witnessed any degree from the AASR NMJ that demonstrates Reverence for God? How do the teachings of this degree relate to your personal understanding and practice of this value in your daily life?
RG.3 – How do you practice Reverence for God in your Blue Lodge?
RG.4 – How often do you engage in spiritual or religious practices, such as prayer, meditation, or spiritual reflection? a) Daily b) Weekly c) Occasionally d) Rarely
RG.5 – Do you consider your spiritual or religious beliefs in your daily decision-making?
RG.6 – Do you incorporate spiritual or religious practices when facing challenges or setbacks in life?
RG.7 – Do you seek to learn more about your faith or spiritual path?
RG.8 – How would you assess your current practice of Reverence for God compared to a year ago?

Devotion to Country

DC.1 – Are you able to define what Devotion to Country is and identify practical examples in daily life?
DC.2 – Have you witnessed any degree from the AASR NMJ that demonstrates Devotion to Country? How do the teachings of this degree relate to your personal understanding and practice of this value in your daily life?
DC.3 – How do you practice Devotion to Country in your Blue Lodge?
DC.4 - Do you stay informed about current events and issues affecting your country?
DC.5 - In the past year, have you participated in any civic activities (for instance, voting, town halls, community meetings)?
DC.6 - How familiar are you with your country's constitution and fundamental laws? a) Very familiar b) Somewhat familiar c) Not very familiar d) Not at all familiar
DC.7 - Have you volunteered for a cause that benefits your local community or country?
DC.8 - In your daily life, do you make choices that prioritize supporting your country's economy (for instance, buying local products)?
DC.9 - Are you aware of the history behind your country's national holidays?
DC.10 - Do you reflect on the freedoms and opportunities your country provides?
DC.11 - How would you assess your current practice of Devotion to Country compared to a year ago?

Integrity

I.1 – Are you able to define what Integrity is and identify practical examples in daily life?
I.2 – Have you witnessed any degree from the AASR NMJ that demonstrates Integrity? How do the teachings of this degree relate to your personal understanding and practice of this value in your daily life?
I.3 – How do you practice Integrity in your Blue Lodge?
I.4 – When faced with a difficult decision, how do you typically approach it? a) Consider the ethical implications first b) Weigh the personal benefits and costs c) Seek advice from trusted individuals d) Make a quick decision based on intuition
I.5 – How do you respond when making a mistake that affects others? a) Immediately take responsibility and try to correct it b) Wait to see if anyone notices c) Try to cover it up
I.6 – How consistently do your actions align with your stated values and beliefs? a) Very consistently b) Mostly consistent c) Somewhat inconsistent
I.7 – When working on a team, how do you approach tasks that aren't monitored by others? a) Put in full effort regardless of oversight, b) Do the minimum required, c) Cut corners when possible, d) Depends on my mood or interest in the task
I.8 – Do you reflect on your actions and decisions to ensure they align with your values?
I.9 – How would you assess your current practice of Integrity compared to a year ago?

Justice

J.1 – Are you able to define what Justice is and identify practical examples in daily life?
J.2 – Have you witnessed any degree from the AASR NMJ that demonstrates Justice? How do the teachings of this degree relate to your personal understanding and practice of this value in your daily life?
J.3 – How do you practice Justice in your Blue Lodge?
J.4 – In conflicts, do you try to understand all perspectives before forming an opinion?
J.5 – Do you usually challenge your own biases and prejudices?
J.6 – Do you actively promote equal opportunities for all in your workplace or community?
J.7 –How do you respond when you realize you've treated someone unfairly? a) Immediately apologize and make amends b) Acknowledge it but don't act c) Justify my actions
J.8 – Do you educate yourself about social justice issues?
J.9 – When making decisions that affect others, do you consider the potential impact on all parties involved?
J.10 – When you have power or authority over others, how conscious are you of using it justly? a) Very conscious b) Somewhat conscious c) Not very conscious
J.11 – In your daily interactions, are you mindful of treating everyone with equal respect and dignity?

Tolerance

T.1 – Are you able to define what Tolerance is and identify practical examples in daily life?
T.2 – Have you witnessed any degree from the AASR NMJ that demonstrates Tolerance? How do the teachings of this degree relate to your personal understanding and practice of this value in daily life?
T.3 – How do you practice Tolerance in your Blue Lodge?
T.4 – When faced with viewpoints that contradict your own, how do you typically respond? a) Listen and try to understand, b) Argue or debate, c) Ignore or avoid, d) Become angry or frustrated
T.5 – When you hear or read news that conflicts with your beliefs, do you: a) Seek out additional perspectives b) Dismiss it as false c) Only trust sources that align with your views d) Avoid news altogether
T.6 – Do you challenge your own beliefs or preconceptions?
T.7 – In social situations, do you try to include someone who seems different from the group?
T.8 – Have you tried to learn about a culture or lifestyle different from your own?
T.9 – Have you caught yourself making quick judgments about people based on superficial characteristics?
T.10 – When working on a team, how do you handle members who have different working styles or approaches? a) Embrace the diversity and try to learn from it, b) Tolerate it but prefer your own way, c) Try to change their approach d) Avoid working with them
T.11 – How would you rate your current practice of Tolerance compared to a year ago?

Service to Humanity

SH.1 – Are you able to define what Service to Humanity is and identify practical examples in daily life?
SH.2 – Have you witnessed any degree from the AASR NMJ that demonstrates Service to Humanity? How do the teachings of this degree relate to your personal understanding and practice of this value in your daily life?
SH.3 – How do you practice Service to Humanity in your Blue Lodge?
SH.4 – How often do you engage in volunteer work or community service? a) Weekly or more b) Monthly c) A few times a year d) Rarely e) Never
SH.5 – When seeing someone in need, do you try to provide help (for example a stranded motorist)?
SH.6 – Do you consider Service to Humanity when making decisions in your work?
SH.7 – Do you share your skills or knowledge to help others without expecting compensation?
SH.8 – Do you consider the broader impact of your actions on society or the environment?
SH.9 – Have you ever mentored someone or helped them develop their potential?
SH.10 – Do you participate in initiatives that benefit others in your community?
SH.11 – How would you assess your overall level of Service to Humanity compared to a year ago?

Bibliography

Ajay Agrawal, Joshua Gans and Avi Goldfarb. *Prediction Machines: The Simple Economics of Artificial Intelligence*, Cambridge, MA: Harvard Business Review Press, 2018.

Arturo Rosenblueth, Norbert Wiener and Julian Bigelow. “Behavior, Purpose and Teleology”, *Philosophy of Science*, Volume 10, Issue 1, Jan 1943, 18-24.

Bromberg, Erik. “An Introduction to Cybernetic Ethics”, *The Evolution of Ethics*, Dianic Publications, US: 2001, <http://www.evolutionaryethics.com/chapter6.html>

Dunning, C.R. *Contemplative Masonry: Basic Applications of Mindfulness, Meditation, and Imagery for the Craft*, Stone Guild Publishing, 2016.

———. *The Contemplative Lodge: A Manual for Masons Doing Inner Work Together*, Stone Guild Publishing, 2021.

Feldman, Benjamin, “A Road to Self-Actualization: Freemasonry and the Scottish Rite Viewed Through Theories of Human Motivation and Behavior”, *HGA Academy*, Valley of Concord, A.A.S.R.N.M.J, July 2022.

Francis Heylighen and Cliff Joslyn, *Cybernetics and Second-Order Cybernetics*, Free University of Brussels, Los Alamos National Laboratory, 2001.

Froese, Tom. “De la cibernética a la nueva ciencia cognitiva”, *Revista Ciencia*, Academia Mexicana de Ciencias, Mexico: January 2016.

Jonathan Kwan, Margaret McLean and Irina Raicu, *Introduction to “A Framework for Ethical Decision Making”*, Markkula Center for Applied Ethics Santa Clara University, California: Nov 8, 2021, <https://www.scu.edu/ethics/ethics-resources/ethical-decision-making/introduction-to-a-framework-for-ethical-decision-making/>

———. *A Framework for Ethical Decision Making*, Markkula Center for Applied Ethics Santa Clara University, Santa Clara University, California: 2021, <https://www.scu.edu/ethics/ethics-resources/a-framework-for-ethical-decision-making>

MacNulty, W. Kirk. *Freemasonry: A Journal through Ritual and Symbol*, New York: Thames & Hudson, 2001

Maltz, Maxwell. *The New Psycho-Cybernetics, The Original Science of Self-Improvement and Success that Has Changed the Lives of 30 Million People*. Edited by Dan S. Kennedy, New York: Prentice Hall Press, 2001.

Mead, Margaret. “The Cybernetics of Cybernetics”, *Purposive Systems*, Edited by Heinz von Foerster, John D. White, Larry J. Peterson, and John K. Russell, New York: Spartan Books, 1968

Moreno Moreno, Alberto. *Antropología del Ritual Masónico*, Spain: Editorial Masonica, 2023

Nani, Giovanni. *Mi Caja de Herramienta: Cómo utilizar la filosofía de la masonería en la vida diaria*”,

Pangaro, Paul. “Cybernetics: A Definition”, Paul Pangaro, <https://www.pangaro.com/definition-cybernetics.html>

Popæg Åtorcoppe, Artorios. “The Hidden Resonances Between Mushrooms and Freemasonry”, November 2023, <https://artorios.medium.com/the-hidden-resonances-between-mushrooms-and-freemasonry-432608794ec6>

Wiener, Norbert. *Cybernetics or control and communication in the animal and the machine*, 2nd edition, The M.I.T. Press, 1961

———. *The Human Use of Human Beings: Cybernetics and Society*, Cambridge, MA: The Riverside Press, 1950

Worrel, Thomas D. “Masonic Initiation the Business in which We are Engaged”, *The Philalethes Society and the Phylaxis Society Joint Symposium*, San Francisco, California: Aug 27, 2011.

Von Foerster, Hainz. *Ethics and Second-Order Cybernetics*,
https://www.pangaro.com/hciiseminar2019/Heinz_von_Foerster-Ethics_and_Second-order_Cybernetics.pdf