

As Ye Sow, So Shall Ye Reap

CROSS CULTURES & OTHER HISTORIES

MULTICULTURALISM AND HYBRIDITY

"Do I contradict myself?
Very well then I contradict myself,
(I am large, I contain multitudes.)"

From *Song of Myself* by Walt Whitman

In the world of culture, Jacob Needleman says:

"The art form of the future is the group. The intelligence and benevolence we need can only come from the group, from associations of men and women seeking to struggle against the impulses of illusion, egoism and fear."

Jacob Needleman, *The American Soul* [[HERE](#)]

"The necessity to recognize oneself as a multiple becoming" (G Deleuze); a unity that shelters inside a "parliament of selves" (GH Mead)."

From: [[HYBRIDITY IN A GUCCI FASHION SHOW - ONLINE HERE](#)]

Hermann Hesse:

"Everywhere on earth there are people of our kind. That for a small part of them, I can be a focal point, the nodal point in the net, is the burden and the joy of my life." ¹

Pema Chödrön:

"If we want there to be peace in the world, then we have to take responsibility when our own hearts and minds harden and close. We have to be brave enough to soften what is rigid, to find the soft spot and stay with it. We have to have that kind of courage and take that kind of responsibility. That's true spiritual warriorship. That's the true practice of peace." ²

Zhang Longxi:

"What we need in our world today is an open-minded acceptance of different perspectives and views that bring to us the best of all cultures. In fact, in the world's great cultures and traditions, we can find ideas, insights, and visions that are fundamentally commensurate and mutually enriching, and it is the task for a scholar and an intellectual to recognize the values of humanity's common ideas, insights, and visions and promote the mutual understanding, rather than the confrontation, of Asia and Europe, the East and the West. It is not so much Asian values as human values that we must learn to appreciate, and in this effort, cross-cultural understanding offers the hope of true knowledge, the hope of humanity's more peaceful and promising future." ³

¹ Hermann Hesse, private letter, 1955.

² Excerpted from 'Practicing Peace' by Pema Chödrön, p. 23.

³ Zhang Longxi, Heaven and Man from a cross-cultural perspective, Årsbok, 2010 from The Royal Swedish Academy of Letters, History and Antiquities Yearbook, Stockholm, Sweden 2010, pp. 116 -117



The earth laughs in flowers.

e. e. cummings

“[W]hat turmoil William Blake’s insights would create for the methodological conceptualization of standard religious studies. How could any of them be fitted to any coherent scheme, or, if they were, would they remain what they were originally? **Why is the mentality of the technician sanctioned in religious studies while the attitude of the artist is treated with suspicion?**”

Walter Capps, *Religious Studies: The Making of a Discipline*

Recently while surfing through the channels I came across one of those revolting action movies, in which the villains were neo-fascist thugs of the White Aryan Nation variety [or whatever]. Given the opportunity in the script to sprout their toxic doctrines, I was amazed to hear that the enemy was indeed, something called ‘multiculturalism’. Now where had I heard that word if not from the mouth of Trump’s 31-year-old speechwriter, Stephen Miller who writes:

“. . . that “worshipping at the altar of multiculturalism” undermines American culture and ignores the fact “we have shared with the world the cultural value of individualism and liberty, a value rooted in our unique and glorious history of settlers, pioneers and frontiersman [sic].”

And quote:

“Ideological warfare is nothing new to Miller, who as a native of Santa Monica, California, quickly grew accustomed to defending his isolationist and hard-right inclinations against the multiculturalism that has come to define America for decades.”

Make your own conclusions. In contrast let us return to the words of John F Kennedy:

“So let us not be blind to our differences, but let us also direct attention to our common interests and the means by which these differences can be resolved. And if we cannot end now our differences, at least we can help make the world safe for diversity. For in the final analysis, our most basic common link is that we all inhabit this small planet. We all breathe the same air. We all cherish our children’s futures. And we are all mortal.”

Or a Buddhist view:

"Thousands of people may live in the world but we cannot call it a fellowship until they know each other and have sympathy for each other. A true community is a place where truth and wisdom are its light, and where the people know each other and trust each other and have things in common, and where there is a harmonious organisation. In fact, harmony is its life and its happiness and its meaning."

The Mahaparinirvana Sutta

And multiculturalism seen from the historian Sir Arnold Toynbee,:

"In a world that has been unified in both space and time, a study of human affairs must be comprehensive if it is to be effective. It must include, not only the whole of the living generation, but also the whole of the living generation's past. In order to save mankind we have to learn to live together in concord in spite of traditional differences of religion, civilization, nationality, class and race. In order to live together successfully, we have to know each other, and knowing each other includes knowing each other's past, since human life, like the rest of the phenomenal Universe, can be observed by human minds only as it presents itself to them on the move through time."

"We shall, however, have to do more than just understand each other's cultural heritages, and more even than appreciate them. We shall have to value them and love them as being parts of Mankind's common treasure and therefore being ours too, as truly as the heirlooms that we ourselves shall be contributing to the common stock. Without the fire of love, the dangerous fissures in Mankind's social solidarity cannot be annealed. Danger, even when it is as extreme as ours is today, is never a sufficient stimulus in itself to make men do what is necessary for their salvation. It is a poor stimulus because it is a negative one. A cold-blooded calculation of expediency will not inspire us with the spiritual power to save ourselves. This power can come only from the disinterested pursuit of a positive aim that will outrange the negative one of trying to avoid self-destruction; and this positive aim can be given to men by nothing but love." ⁴

Jacques Barzun:

"The need for a body of common knowledge and common reference does not disappear when a society is pluralistic. On the contrary, it grows more necessary, so that people of different origins and occupation may quickly find familiar ground and as we say, speak a common language. It not only saves time and embarrassment, but it also ensures a kind of mutual confidence and goodwill. One is not addressing an alien, as blank as a stone wall, but a responsive creature whose mind is filled with the same images, memories, and vocabulary as oneself. Otherwise, with the unstoppable march of specialization, the individual mind is doomed to solitude and the individual heart to drying up." ⁵

Bourguignon, Erika:

"Are there no limits to cultural variation? Are there not perhaps certain "built-in" requirements, basic needs and drives that must be satisfied at the peril of psychological as well as physical disaster? ... To question the immutability of society is a revolutionary act; it implies that observations of alien ways of life may shed some light on our own. The

⁴ Arnold Toynbee, *A Study of History*, Thames and Hudson, London, 1972, -p. 47.

⁵ Jacques Barzun, "Of What Use the Classics Today?" *Begin Here: The Forgotten Conditions of Teaching and Learning* (1991) http://en.wikiquote.org/wiki/Jacques_Barzun/

differences between human groups are not so radical that we cannot recognize ourselves as we are, or as we might be, in others.”⁶



AND CONFUCIANISM:

Thomas Alexander, has gifted us with some very beautiful and important advice in how to deal with the incivility in our society:

“. . . the central message of Confucianism, something important that it has to say to pragmatism - namely, *the salvation of society comes about by developing humanity in our hearts.* This is not about making life more attractive. It is not even about making government "rule by example" rather than by compulsion, though that is a central teaching of the Master. It is about the power of art to shape the way we perceive and feel about *other* human beings and *ourselves* so that we are "aesthetically attuned" to them and they to us. This is the great question that Confucianism poses to pragmatism: the real art is the art of humanity, and this is the art of *feeling humanity with a humanized heart.*"

"The Way, for Confucius, was to be found in cultivating *ren*, often translated as "benevolence." The ideogram in Chinese, which combines the pictogram of "man" with that of "two," suggests "person- to-personness." I will render it as "human-heartedness." In Confucius' day, it also connoted inward nobility of character: behaving like a true man, with great-heartedness. This is a fundamental concern for the "aesthetics of social existence" - a concern that human life and its dignity, value, and web of meaningful inter- relationships is foremost in our hearts, and that our *hearts* are emotionally "attuned" to respond to this instinctively. *Ren*, human-heartedness, is the *raison-d'être* for the arts - they restore *ren* in us, but *ren* must be there."

"Culture is the musical language that allows us to play together. *This* is why we need ceremony, rituals, manners: *li*. Without them we would not know how to communicate our care, love, respect, devotion, honour, gratitude. But it is not just any music; the music must express this - *ren* - not pettiness, greed, small-mindedness. The heart must be there first. "Aesthetics" should deal with beautiful behaviour, but the beauty comes from human-heartedness. Life was indeed art for "Master Kong," but art was concerned with an aesthetics of *living together*. The arts should be used in education to foster our moral feelings, enhance

⁶ Bourguignon, Erika, *Psychological Anthropology: An Introduction to Human Nature and Cultural Differences*. New York: Holt, Rinehart and Winston, 1979, pp. 78-79

our power of true sympathy, and give us ideals of dignified, caring lives. *That* was how you saved civilization.⁷

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When the president of the United States says "America first," he is making his voters happy. I can understand that. But from a global perspective, this statement isn't relevant. Everything is interconnected today.

The new reality is that everyone is interdependent with everyone else. The United States is a leading nation of the free world. For this reason, I call on its president to think more about global-level issues. There are no national boundaries for climate protection or the global economy. No religious boundaries, either. The time has come to understand that we are the same human beings on this planet. Whether we want to or not, we must coexist.

History tells us that when people pursue only their own national interests, there is strife and war. This is shortsighted and narrow-minded. It is also unrealistic and outdated. Living together as brothers and sisters is the only way to peace, compassion, mindfulness and more justice.

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Religion can to a certain degree help to overcome division. But religion alone will not be enough. Global secular ethics are now more important than the classical religions. We need a global ethic that can accept both believers and nonbelievers, including atheists.

My wish is that, one day, formal education will pay attention to the education of the heart, teaching love, compassion, justice, forgiveness, mindfulness, tolerance and peace. This education is necessary, from kindergarten to secondary schools and universities. I mean social, emotional and ethical learning. We need a worldwide initiative for educating heart and mind in this modern age.

At present our educational systems are oriented mainly toward material values and training one's understanding. But reality teaches us that we do not come to reason through understanding alone. We should place greater emphasis on inner values.

Intolerance leads to hatred and division. Our children should grow up with the idea that dialogue, not violence, is the best and most practical way to solve conflicts. The young generations have a great responsibility to ensure that the world becomes a more peaceful place for all. But this can become reality only if we educate, not just the brain, but also the heart. The educational systems of the future should place greater emphasis on strengthening human abilities, such as warm-heartedness, a sense of oneness, humanity and love.

I see with ever greater clarity that our spiritual well-being depends not on religion, but on our innate human nature – our natural affinity for goodness, compassion and caring for others. Regardless of whether we belong to a religion, we all have a fundamental and profoundly human wellspring of ethics within ourselves. We need to nurture that shared ethical basis.

Ethics, as opposed to religion, are grounded in human nature. Through ethics, we can work on preserving creation. Empathy is the basis of human coexistence. It is my belief that human development relies on cooperation, not competition. Science tells us this.

⁷ Thomas Alexander, *The Music in the Heart, the Way of Water, and the Light of a Thousand Suns: A Response to Richard Shusterman, Crispin Sartwell, and Scott Stroud*, *Journal of Aesthetic Education*, Vol. 43, No. 1 (Spring, 2009), pp. 45-46.

We must learn that humanity is one big family. We are all brothers and sisters: physically, mentally and emotionally. But we are still focusing far too much on our differences instead of our commonalities. After all, every one of us is born the same way and dies the same way. ⁸



Charlie Hebdo, a non-clash of civilisations

The Charlie Hebdo attack was an act of violence by deranged individuals. It should not be interpreted as a replay of the Huntingtonian clash of civilisations, somehow justifying past stigmatisation and future...

OPENDEMOCRACY.NET

Rome, at the end of the Empire, was a seething cauldron of multi-identities, as is London today. Also Amsterdam and Paris, to a lesser degree, and Alexandria over a millennium of extraordinary interface between the Egyptian, Greek, Roman, Byzantine and Islamic, from which the *Hermetica* emerged, and the multi-faceted Gnostic Schools. By Their Fruits Ye Shall Know Them! Pingree on the hybridity of Harran.

COMPARTMENTALIZED SCHOLARSHIP

Simo Parpola:

“If astronomy, astrology and the other Mesopotamian fields of learning are seen as meaningful, mutually complementary parts of a larger whole, then they are taken out of the isolation in which they are now being studied, and one can focus one's attention on the interrelationship between these disciplines rather than trying to understand the individual disciplines on their own. If this lost esoteric system of knowledge could be reconstructed - and I am sure much can be achieved on that score, we would certainly be able to understand Mesopotamian civilization much better than we do at the moment.”⁹

Whether we - - -Religion, Philosophy, the *Hermetica*, the Gnostic Gospels, Manicheanism, the Mandaeans, Astrology, Alchemy, the Kabbala, right through to the emergence of the Tarot in the 15th century, they all contain[ed] and transmit[ed] Bodies of Knowledge.

Horse blinkers - which Burns calls -

Horse Blinkers or Blinders = Astrology - as one excavates, so it becomes clear, or at least the patterns emerge - that a 'blinded'; approach is highly detrimental to - - - recall - the Parts Coming Together “dream I used in The Barn at the Gathering in Nieu Bethesda [2014] (again indicating) my estrogenic proclivities. Down the Rabbit Hole

⁸ The 14th Dalai Lama, Tenzin Gyatso, is the spiritual leader of Tibet and a Nobel laureate for peace. He wrote this op-ed with Franz Alt, a television journalist and bestselling author. This piece is adapted from their new book, "An Appeal to the World: The Way to Peace in a Time of Division."

Tenzin Gyatso the 14th Dalai Lama: *We need an education of the heart*, Los Angeles Times, Nov 13, 2017 [[ONLINE HERE](#)]

⁹ Simo Parpola, Mesopotamian Astrology and Astronomy as Domains of the Mesopotamian 'Wisdom', in *Die Rolle der Astronomie in den Kulturen Mesopotamiens*, éd. H.D. Galter, Graz, 1993, p. 58. http://oracc.museum.upenn.edu/.../.../downloads/parpola_gms3.pdf

Dylan M. Burns rightly takes issue with “compartmentalized scholarship,” e.g: “. . . there remains a need for us scholars to better engage one another in hopes of producing stronger hypotheses about the milieu we commonly study.”¹⁰

The Clash of Civilizations - This is an oxymoron - it is not civil to clash - A more precise statement would be: "The Clash of Fundamentalisms" of which there is ample evidence. Leaving aside the major Oriental Religions, this clashing's could be identified as Judeo-Fascism, Islamo-Fascism and Christo-Fascism. All three share religious texts where 'God' endorses murder or genocide. 'Kill the Faggits', stoning, beheading and so on. None of these extremities could be called 'civilized'. In all three we see a glorification of patriarchal militarism. All three expose their lack of forgiveness and compassion - and they share a common justification of their actions by scriptural texts.

Looking at the situation from a broader perspective, we see that it is the Arms Industry that profits. The Saudi Arms for Oil agreement, for example. The Israeli arms industry and the Anglo-American Military Industrial Complex.

Behind this, and generating a culture of aggression, is the Media - crime, destruction and pathological behaviour is written large in contemporary American Cinema, not to mention the Gaming World. Stepping further back, we could observe this entire construction emanates from Male domination, as Riane Eisler calls it: dominator

The more we know about one another in a multi-cultural society, the greater the understanding and richness of community. I am not a great believer in mono-cultures. Hybridity in urban spaces - if you do not convert to my religion, I will kill you!

The Old Testament is full of God slaying people. A genocidal God. And an Estate Agent. Exodus. This Land is my Land. Leon Uris Novel. Naomi Wolf's version. After 2,000 years we are still waiting for the Second Coming - when the dead will rise from their graves. How much longer do we have to wait? Another 2,000 years? The core problem with all these beliefs, is the literal interpretation of the Bible, or whatever. What was applicable to nomadic desert tribes 2,500 years ago, may not have much relevance in the 21st century. Biblical archaeology offers us a great deal of evidence on the historic veracity of many aspects of the Bible. But we still need the imaginal aspects of the narratives, the People of the Book - The same applies to so-called Idolatry - it is a literal, reductionalistic approach - Buddhists and Hindus are always criticized for worshipping statues, as if the statues carved from marble or stone is all there is to the worship. The philosophy, &c is ignored. 6,000 years of Hindu and Buddhist civilization goes into the trash can. The same applies to the worship of the Crucified Christ and the Madonna. After Luther, the forces of the Protestant iconoclastic revolution smashed and destroyed statues of the Virgin Mary. Does anyone recognize the Taliban destruction of the Buddha's of Bamiyan?

Zen Buddhism also abandoned images in favour of the minimal Zendo, the stone gardens &c. and the same applies to the Cistercian Monasteries

Preserving the building for its aesthetic values seems to have no value either/ The perpetrators of these crimes against culture obviously have scriptural authorization. Or they believe they do - this belief could proceed from misinterpretations and distortions of the text. E.g. the Buddha said you must burn the self - Example of the literal. Other terms?

¹⁰ Dylan M. Burns, μίξωός τιτι τέχνη κρείττοτι. Alchemical Metaphor in the Paraphrase of Shem (nhc vii,1), *Aries - Journal for the Study of Western Esotericism* 15 (2015) 81-108

Newsletter – we either move forward – or we move back. I am firmly convinced that there are massive amounts of positive - one could

Very interesting article on cross-culturalism and religion:

"2. CROSS-CULTURAL EVIDENCE

Dan Merkur:

“The cross-cultural data that I have examined fail to indicate comparable beliefs about the Otherworld outside Western culture prior to the High Middle Ages. In other words, the shift in the Western conception of magic was not demonstrably a product of syncretism with an existing belief about the Otherworld. Although the argument *ex silencio* is necessarily inconclusive, it would seem that the concept of the Otherworld was an invention of Western esotericism. As a result, its use as an analytic category in the academic study of religion is an instance of Western ethnocentricity that should be abandoned as soon as possible. ” ¹¹

THE ARCHETYPE IN CULTURE

When an archetype emerges - does its conscious appearance show in cultural forms? e.g. the earliest representations of Dionysus in Greek Art - at the so-called Archaic level -



Eisler:

“That idea certainly became one of the centrepieces of medieval Christianity. But if you analyse so-called primitive Christianity and the teachings of Jesus you find an emphasis on caring, non-violence, and compassion. He stopped the stoning of a woman, he fed the hungry and he healed the sick – "women's work," right? He exemplified stereotypically feminine values. Only later did the Church become authoritarian and rigidly male-dominant. The Crusades, the Inquisition, the witch-burnings – these are all chapters of our history that we need to understand for what they were – wars against women by the Church.

So it wasn't simply a question of religion, and it certainly had nothing to do with the teachings of Jesus. It is one of the ways that dominator systems distort this enormous human yearning for bonding and for connection that we have, by constantly associating it with domination and with violence.” ¹²

¹¹ Merkur, Dan, The Otherworld as a Western Esoteric Category, In: Faivre, Antoine & Hanegraaff, Wouter J. (Eds.) *Western Esotericism and the Science of Religion: Selected Papers* presented at the 17th Congress of the International Association for the History of Religions, Mexico City. Peeters, Leuven, 1995.

¹² Sex, Myth and Politics: An Interview with Riane Eisler by Scott London
<http://www.scottlondon.com/interviews/eisler.html>

The two equivalences in Astrology are Saturn and Mars - The titanism of extractive industries, earth-movers, trucks, mining machinery, oil rigs, etc. are all male dominator toys, in these examples, instruments, like the chain-saw [beloved of Splatter and Gore films] which threaten and wound the earth.

London: There is a wing of feminism now, exemplified by scholars like Catherine MacKinnon and Andrea Dworkin, which feels that men are inherently dominating. They talk, for instance, about the fact that men's approach to nature is akin to the approach of a rapist – you know, plundering, ravaging, penetrating, that sort of thing. What has their response been to your ideas?

Hybridization: the Bes Images . . .

St John's

Magritte Feet

Something that is grafted cannot be removed . . .



The fantasy played out in Rambo, Iron Man, X Men, Superman, Pacific Rim, Transformers etc.

Another Titanism is Sport - and the Corporations that feed off its blood stream. The Banking sector is another male dominated Saturnine matrix

Originally the Bilderberger meetings consisted of white males - with the exception of the Queen of the Netherlands and the Queen of Spain.

Alan Watts:

“It is as difficult for Anglo-Saxons as for the Japanese to absorb anything quite so Chinese as Zen. For though the word "Zen" is Japanese and though Japan is now its home, Zen Buddhism is the creation of T'ang dynasty China. I do not say this as a prelude to harping upon the incommunicable subtleties of alien cultures.”¹³

¹³ Alan Watts, *Beat Zen, Square Zen, and Zen*

I think it would be a very fascist world if only Tibetans were allowed to be initiated into Tibetan Buddhism, and only Chinese were allowed to practice Tai Chi, and so on. But, speaking from a Buddhist perspective, where I have had a reasonable amount of experience, and in particular, the Tibetan lineage, certainly, "Westerners" who enter the transmission stream bring a great deal of cultural baggage with them. Some Westerners wear Tibetan clothes, drink Tibetan tea with rancid yak butter and have fully accoutered Tibetan Shrines and so on. My teacher, Gelongma Palmo, said that this was not the point, that the point is that the Dharma is transmitted. It may also be possible to be a white sangoma, without having to wear the beaded wig and other paraphernalia. I have met TAR initiates in simple suits. To the outer world, they could have been a railway clerk.

Johan chooses to decorate himself in his own version of neo-ethnic, and in this age of uniformity, grunge and designer labels, bully for him. I do not know the gentleman at all, and have only seen him at Exhibition openings in his bright regalia. Have not seen his work either. Religion and the Military are, as we know, both extremely fond of display, the regalia and accoutrements, the vestments and uniforms.,

In Tibetan Buddhism we have someone like the Dalai Lama who works on an international scale, a friend of Archbishop Tutu as well. In South Africa we have Credo Mutwa, discredited by many, venerated by some. Who is to set up the criteria for Traditional African Religion, outside of the academic structures, that is. My own experience indicates that there is a hierarchy in TAR, and that the upper regions are difficult of access to non-initiates. In academia, I suppose we would look to the History of Religious Studies, Departments of Universities, such as Anthropology, etc.

But history refers to the past; while in Africa we have a living tradition. There are other histories. From my perspective, I am a South African, but I am also an African, in the continental sense -

Credo Mutwa, living Egyptian tradition amongst the sangomas.

The Dogon - Sirius

Ghana - the Akan - Meyerowski...

Paul Brunton, *A Search in Secret Egypt*.

Alexandria is an African city. The *Hermetica*, originated in Africa. Thoth is an African God.

We tend to have a mind-set that places Egypt in European history -

Martin Bernal, *Black Athena*.

The Tarot & Frans Lategang.

Sekhmet, Lions -

why I use the Egyptian Tarot.

A MULTI-ETHNIC, MULTICULTURAL, WORLD-SPANNING STATE

"But modern life also owes the Persians. They demonstrated the possibility of a multi-ethnic, multicultural, world-spanning state, a political model that would inspire empire after empire. Following Herodotus, to whom he acknowledges a profound debt, Holland presents a panorama of the world before it went to war. He writes about the rise of the Persian empire along the Khorasan highway, and the barracks society that was Sparta, with its master-race complex. The many notes on ambiguities of detail attest to the scholarliness of his project, but

he doesn't let the uncertainties slow him down too much. The writing remains fluent and compelling. There should be a word of praise for the maps, too, which are invaluable.”

Tom Holland, *Persian Fire*, Abacus, London 2005

<https://www.theguardian.com/books/2005/sep/25/historybooks.features1>

<https://www.theguardian.com/books/2005/sep/10/featuresreviews.guardianreview4>

Frontiers Of Transculturality In Contemporary Aesthetics

University of Bologna

<http://www.unibo.it/transculturality/files/profiles.htm>

NOTES:

hybrid - noun. **1** Biology the offspring of two plants or animals of different species or varieties, such as a mule. **2** a thing made by combining two different elements. - a word formed from elements taken from different languages. DERIVATIVES: **hybridism** noun - **hybridity** noun. ORIGIN: C17: from Latin *hybrida* 'offspring of a tame sow and wild boar, child of a freeman and slave, etc.'

Hybridisation

From [WIKIPEDIA, THE FREE ENCYCLOPEDIA](#)

Hybridisation or hybridization may refer to:

In genetics, hybridisation is the process of combining different varieties or species of organisms to create a hybrid.

In molecular biology, nucleic acid hybridisation is the process of joining two complementary strands of DNA.

In chemistry, orbital hybridisation is the mixing of atomic orbitals to form new orbitals suitable for bonding.

In linguistics, hybridisation is a term to describe the process of one language variety blending with another variety.

Referring to vehicles, hybridisation refers to the alteration of a vehicle into a hybrid electric vehicle.

In evolutionary algorithms, hybridisation refers to merging two or more optimization techniques into a single algorithm, usually injecting problem knowledge into the algorithm. A common template for hybridisation is provided by memetic algorithms.

In Globalisation theory, hybridisation refers to an ongoing blending of cultures.

Hybridity [[HERE](#)]