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PROPOSALS

TOWARD THE PRACTICAL VISION OF A NEW SOCIAL VEHICLE

A COMPEND OF
PHILOSOPHICAL PRESUPPOSITIONS
AND
METHODOLOGICAL TECHNIQUES

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MASTER INTRODUCTION

1. A "stagnation in engagement" afflicts the local man in our nation, if not the world around. This may point to the crucial problem relating to the human element in world development today. It is a matter of motivation relative to tomorrow's world. This is not what is usually meant by a flaw in character. Is it not the absence of a concrete abstract which draws together into a practical social vision the already existing wisdom about human relatedness that has been forged in the fires of our age? Or better, is not the cause of this deficiency in the "dedication factor" a matter of the local man having no clear way of participating in forming that practical social vision which will rule his destiny? The following experimental project is directed towards this social issue.

2. The immediate tangible results of products of the project are clear. There are documents on social dynamics, on current contradictions, and on ideological principles, plus a major document on proposals which deals with how the insights of the other three must be dealt with in our time. In addition a workshop design for this kind of social involvement will be created, a network for operating such workshops, and a trained core of local people to conduct them on a voluntary basis.

3. The most important anticipated consequences are more difficult to indicate. They have to do with injecting into the existing social processes a self-sustaining dynamic which will equip and motivate local man to engage himself with a new seriousness in shaping the emerging world. Perhaps this can best be seen by showing how the work of such a project might be of service directly or indirectly to particular segments in our society. It could serve the Youth Culture; it is precisely such a practical vision, along with a catalyzing corps, that can overcome the frustrating paralysis in the rising generation, turning them from substitute endeavors to authentic participation in building tomorrow's world. The primary results will serve the movement of the Blacks who know that the protest phase of their efforts is past, but possess no practical means to begin to join creatively in forging the new structures of humanness. The project will serve the feminine movement, saving it from destructive extremes by providing fresh channels into which newly won liberties can be poured. It can serve the restless visionaries who exist in mass among the suburban segment of our society and wait for new possibilities for effective expression of their human concerns. It can serve the local churches of our nation who are awakening to the call for missional involvement in the world, but as others, do not possess the concrete tools to actualize it. The emerging nations in the non-western world are seeking for practical ways of reaching their own grass roots citizens at the point of engagement in nation building and the humanizing process at large. Such a list is not all-inclusive, but indicates the infinite possibilities for the use of the project.

I. THE HISTORICAL ANALYSIS

4. Society has been on a long, long journey and now is marching toward a new earth. A dim, dim star that suddenly has become bright. For however poorly we may have been able to articulate the vision it is clear that we lived on the hope that one day there had to be a way in which we could seriously and with the passion of the bottom of our being, engage ourselves directly in attempting to do something about the structures that relate men to one another.

5. The old/new is a fundamental paradigm applied to life experience. The old is the known, the established, the present--the past out of which the new is born. The new is the becoming, the unknown, the mutation emerging from the womb of the old; the old represents the 'as was' while the new signifies the 'is becoming.'

6. One day the bottom blew out, and you began to sense that it wasn't so much that the problems in our day were created uniquely in time by inadequate people, out of nothing so to speak, as they were a malaise within the manifestation of sociality that had always been there. But that malaise blinds man to what the sociality of humanness is. And that when you tear the bottom out of the processes of society, you're able somehow to pierce through the blindness, to see the processes without which no human being can be a human being, and when one day that begins, in its sociological manifestation, to become clear to you, you say, "My God! There is the new social vehicle!" You begin peeling till you get to the heart of the artichoke, and you discover, my God! That's what society was, is, and must always be. Now, you can't get romantic here, that some way or other because you see that you're going to initiate some kind of a Utopia. That's not the point. The point is that you begin to understand exactly where you have to fire when you draw your six-gun to do something about society. In our day, philosophically and theologically, we once again are recovering the meaning of essence, or of being. Our job is not to pull down out of heaven some kind of a Utopian society and superimpose it upon this situation. Our job is to get a pick-axe and hack away the jungle that has blinded man to what it means to be authentically men in our web of relationships.

A. THE PRESENT SITUATION

7. How you spell your anthropology out in relationship to a social vehicle is going to force you to spell out your mythology. Here we have a problem because we are very western. We have no way to come at it except as a western man. But we trust the intuitions of the west - those which are beyond reductionistic ideologies. If we were men in India and could not say that about our own construct, then we would not be human, period...or we would not be dealing genuinely with our images.

TRANSPARENT CONSCIOUSNESS

8. History must be seen under the rubric of developing consciousness. This is the development of creativity and freedom. This on the other hand is the development of sociality and interdependence. Most obviously it is life before the mystery. Man is on a journey so there is development. It is man not "a" man who is on the journey. So the essence of journey always includes the radically universal--all men (democracy in this sense) (I am not free if my brother is not). This is transparent (consciousness) sociology. The essence of the journey is also the radically particular. (I must push to the depth.) This is transparent psychology. Then the essence is the mystery. This is the transparency in the transparency.

CULTURAL REVOLUTION

9. The term cultural revolution points to the post-modern global mutation in consciousness which has been brought on by the three-fold impact of Post-Einsteinian Science on the Newtonian world view, the radical shift from rural to urban life-style, and the secularizing of religious symbols. The resultant cultural upheaval has broken loose the spirit afresh in our time and has given man entirely new possibilities for self-consciously creating the future through its thrust towards social renewal.

RATIONAL
MANIFESTATION

10. The fact that today's revolution is cultural means that the social dynamic is bent in that direction. The tri-fold dynamic necessarily becomes five-fold. Two extra beats are added to the cultural relative to the economic and political. (The same alteration in a different arena would happen if the revolution was other than cultural [that is radical] that is political or economic. The ration is then 1-3-1. It is that of 5th City. In the master dynamic one beat is placed upon economic distribution and one is on political welfare, representing in each case the economic and political dynamic.) Then between these beats and the symbolic is added another. Between the economic and symbol is the beat of final meanings. Between the political and the symbol is the primal community. The total is five. Intensification in a rational manner is given to the cultural.

11. If in doing something about the social vehicle one is not ripping loose the deeps of humanness, in which all men can participate, one doesn't have any new social vehicle. For the function of a social vehicle is to enable men to grasp the very bottom of what it means to be a man. Now if one wishes to make this a little more objective, nobody ever built a social vehicle save they had a hidden or overt anthropology and mythology.

B. THE VALUATIONAL SCREEN

12. A valuational screen is an ideological overlay comprising the basic presuppositions through which a social dynamic is examined for validity. It both interprets and informs present processes and acts to shape futuric designs. Such valuational screens are always created on the basis of certain crucial values. These certain values, for the movement, take the form of three basic vantage points. The first of these is mass intuition. The second vantage point is the theoretical screen. The third vantage point is that of our ideological and ontological posture. Together, then, these three vantage points will give the movement a corporate and self-conscious valuational screen through which we can look at the present global society.

MASS
INTUITION

13. Mass intuition is the collective conscious and unconscious insight of a group into the dynamics of social trends, resulting in common memory. The word intuition names the latent wisdom that every person acquires through his own life experiences, sensory perceptions and deepest sensings of the mysteries of life. This wisdom is the starting place for a group to read corporately the signs of the times. The movement, through a series of workshops, has corporately gotten out its intuitions, specifically concerning the contradiction of our time.

THEORETICAL
SCREEN

14. The theoretical screen deals with the interior and exterior dynamical relationships of the social processes as particularly viewed from the rational poles of the social triangles. We have built a comprehensive model of the dynamics of society, which shows the inter-relatedness of the economic, political and cultural processes and the complex dynamics within each. We have developed a scheme whereby the abstract dynamics of society can be rationally weighted toward the cultural. In the light of weighting the cultural, we have also built an orbital model which readily discloses a pattern of complex relations among the various dynamics of the social process, bent by the rational intensification of the cultural.

IDEOLOGICAL/
ONTOLOGICAL

15. Our ideological posture is "all the earth belongs to all the people." This vantage point is a valuational overlay which allows the possibility of seeing authentic social contradictions. Our ontological posture is that the Word of Christ is that which gives back to every man his life, the archaic, futuric, inclusive, and depth humanness. All questions are posed through this posture. The ideological ontological principles are the self-conscious bias of a rational method. It is the analytical filter through which man takes a decisional, operational stance toward being itself, and forms the perspective through which he evaluates all of the dynamics of the social process. These principles are also used to locate malfunctions within the social processes and to measure the effectiveness of trends in relation to the future. (Ideological principles are the cultural eye glasses through which ontological content is brought to consciousness.)

16. The new contiguously emerges out of, questions, pushes and contradicts the old. The social process model exposes this historical dynamic inclusively. For such a model to be useful in discerning the nodules of contradiction, a self-conscious valuational analysis must be made. The historical situation must be analyzed in relation to the triangles and their dynamical relations if contradictions are to be located. Here we are out to delineate the areas of contradiction e.g., the top poles. To discern the nature of the contradiction within these nodules it is necessary to articulate, in abstract form, the master historical directions which are the ideological stance of the group. These directions must be then re-imposed, through the triangles and their dynamical relations, upon the given historical reality in order to discern the nature of the insoluble contradictions inherent in the social vehicle as well as those processes the manifestations of which still have the capacity to function relative to the future.

C. THE REVOLUTIONARY FORCES

17. At any time in history, especially in moments of turmoil, there is the proestablishment and the disestablishment. The insight the movement has gained is that the proestablishment and the disestablishment are equally a part of the establishment.

PROESTAB-
LISHMENT
DYNAMIC

18. The proestablishment is the part of society that looks to the past for guidance, relying on tradition and precedents, and dedicated to the maintenance of familiar standards while resisting the new. They embody both the healthy and mal (dys) functioning manifestations of the social process.

DISESTAB-
LISHMENT
DYNAMIC

19. The disestablishment stands in opposition to the commonly accepted social structures and traditions of society; consequently it is in tension with the proestablishment. The disestablishment embodies both positive and negative aspects that move within the manifested social process.

TRANSESTAB-
LISHMENT
DYNAMIC

20. The transestablishment creates new structures by holding the tension between proestablishment and disestablishment through formulating an ideological stance outside of the proestablishment and disestablishment, and by comprehensively forming the future. They see that ideological stance to name trends and enable the old to be pushed into the new.

21. The perpetual revolutionary as Niebuhr called the People of God doesn't do a thing. He just be's. Which is to say sociologically, the Church never does a revolution. The revolution is being done before the church has a role. The function of the church is to move into the chaos that every revolutionary movement experiences and bring order into it. The Church, or to Be, is to have one foot in the establishment, for without order, without economic structures, without communal form, there is no such thing as anybody existing. And to have one foot firmly, securely, forever, in the domain of God. The revolutionary knows what it means to be utterly in this world and utterly not in this world. He has lost his soul to neither the revolution nor to the establishment. He serves a higher calling.

D. THE CHANGE DYNAMICS

22. All history is struggle. It is struggle between the no longer and the not yet. It is the tension between the ever emerging new and the old that is ever passing. History is the relation between the establishment, which includes its disestablishment, and the transestablishment. History is not one or the other; it is the gap between. It is the struggle, not the struggling forces. The ground of this dynamic is humanness itself; that is, the consciousness of consciousness. The foundational dichotomy in society then is not seen in classes or in parties, but in movements: those postured toward the past, defending the cherished values and those directed toward the future who pioneer what is becoming. In every age there are these opposing forces. In each case there was a breakthrough in consciousness which realigned the opposing forces.

CONTRA-
DICTIONAL
TENSION

23. When it becomes evident that a particular set of dynamical relations and its accompanying world view has become no longer able to contain new social data and new relationships, it is seen as inviable for the ongoing social process, and is termed "old". This is seen when there emerge new sprouts that do a more adequate job of freighting social experience. These emergent relationships, which are in polar tension with the old, are termed "new", and they rise to dominate over the dwindling "old" forms. In this primordial stirring of the new emerging from the old lies the beginning of trends. At any point in history, such sprouts of the future are manifold and multifarious. Whenever, slowly or suddenly, a series of embryo trends coagulate, inducing self-conscious intentionality in a portion of the social body, a primary contradiction is in the making. Indeed, a radical social change, small or large, peaceful or otherwise, is at hand. As articulation is given to this nodule of change the "new" is delineated and the old is re-interpreted. In other words struggle is present. The old, which gave birth to the new, now reconceptualized, becomes the major contradiction to the new.

NEW
EMERGENCE

24. The question as to how the sprouts of pre-trends arise and mature points finally to the eternal mystery. Sheer happening impinging upon self-consciousness occasions a disturbance of the interior montage of reality, issuing in a fresh paradigm of humanness. Here is the source of what, at first, is a weak tangent, to the established given. It is a feeble effort toward the future. When several or more similar tangential waves intersect and combine, momentum or power is given to a trend which compels a smaller or larger group in society to a destinal decision about the future. They, so to speak, embark upon a trend for the sake of shaping and directing it toward determining the not yet. Here is the source of the primal contradictions that determine the conflict that is history. Again human history is struggle. It is an actual material struggle, born of the mystery of the given situation, conceived by the mystery of tangential events to that situation, and matured by the existential decisions that bring consciousness, intentionality to those tangents.

NAMING
NAME

25. So it is the corporate decision that finally creates a trend, or gives it concrete reality. This in turn creates the primal contradiction between the old and the new. The decision is naming the name, that is, giving a name to the trend. It is this which makes a trend out of a trend. But such articulation is a complex matter. It may be labeled by a single term, such as "The Enlightenment," or "The Industrial Revolution," yet a whole universe is contained in those few sounds. The name delineates a new understanding of society and a new structural design for society. It includes a fresh image of man and the mythological grounding of it. It also involves the practical process whereby the new will displace the old. Naming the trend establishes the historical movement. It becomes the valuational screen by which the contradictions and their major aspects are discerned. It gives specific content to the primary contradiction; that is, of the old against the new.

26. In our day the Master Trend that is being articulated might be termed "the unconditional." This trend has many faces. It is summarized in the formula: All the earth belongs to all the people. Sociologically it is manifest in the scientific, urban and secular revolution. Tactically, it is evident in the black, youth, feminine and non-western revolts. Behind the ideological formulae is the trend toward globalism, pluralism, radical humanness and futurism. All this comprises the depth breakthrough in consciousness in our time. It is the trend that defines the new. It has claimed the current pioneering or futuristic forces. It is the key which enabled a fresh comprehensive model of the dynamics of society. This complex trend, "the unconditional", has created the post-modern form of the primary contradiction between the new and the old. It is the screen through which malfunctions in the establishment are indicated and by which judgments are made relative to the creative value of embryonic trends.

E. THE MASTER TREND

27. Each age has inherent in it a major trend, and therefore a major contradiction. The revolutionary forces of any given age perceive social reality from the perspective revealed in and through the primary trend of that age.

HISTORIC
TRENDS

28. A trend is a discernable shift in direction and pattern within the social process. By giving this set of tangents a name, they come into self-conscious focus as a force to change the present society in the direction of the ideological principles. A subtrend is one of the components of a trend which, when combined with other elements which are directions over against some malfunction in society, form a trend. Standing alone the subtrend would be inconsequential, but when viewed with other subrends it becomes part of a major trend. A pre-trend is a tangent in which a directional force is being applied against the established order in society and which indicates a possibility of change. The tangent only becomes a pre-trend when it is discernable as potentially helpful as a component of a major trend to move the old established society toward the ideological goal.

MASTER
TRENDS

29. The master trend at any moment of history is that inclusive impulse toward the new. It underlies all other articulated trends of the social process. It is disclosed by the complex of countervailing currents to the established order. Derivation and elaboration depends upon the ideological position of a revolutionary body and involves a new anthropology and mythology for the sake of shaping the direction of history.

TREND
EMERGENCE

30. The master trend of our day is the move toward the structural embodiment of the principle "All the Earth belongs to all the People." This trend is a nodule of many subrends. This principle is both the primary trend and perspective from which any blocks to this trend can be perceived. Blocks are dysfunctional dynamics and opposing trends. These blocks are the contradictions facing the embodiment of this principle, and therefore the contradiction of the emerging new world. This points to the major contradiction facing the movement. The question facing us now is how to articulate the single contradiction facing us today: that is, the major contradiction facing the NSV. The second question is that of the secondary and the tertiary contradictions facing the NSV. The keys to these secondary contradictions are the principles: all the goods belong to all the people, all the decisions belong to all the people, and all the gifts belong to all the people. Each of the sub-principles under these three principles would be keys to the tertiary contradictions. Whatever functions as the primary block to the structural embodiment of each of these principles is the secondary and tertiary contradiction for our time.

31. Existing 20th Century symbols, structures and images of humanness no longer release men's creativity and must be reformulated to reflect a new global social dynamic. The fundamental revolutionary principle ALL THE EARTH BELONGS TO ALL THE PEOPLE underlays the fact that ALL THE DECISIONS, GOODS, AND GIFTS OF LIFE BELONG TO ALL THE PEOPLE. Once the primary social dynamics have been articulated, the demand is to formulate a strategic social vision. For this reason alone was the Twentieth Century formed.

32. The subdued murmurings of a new consciousness of the possibilities of man's relations to others are spreading across the globe in ever-widening ripples. Keen ears detect the unbelievable whispering of the human potential to ascend, after the initial collapse responding to the shift to a relative universe. Reducing men's lives begins to show itself as a tragic waste. Cynicism as a response to technology directing humanness is no longer an adequate response. Our present capability of creating the structures in society that allow every man to live in the dignity and integrity that only the few have participated in before this time, set the context for the intentional structuring of the ascending consciousness in our time.

33. Structural collapse is being experienced throughout the universe in the cultures of the black, brown, tan, yellow, red and white man. The structures in the economic, political and cultural dimensions are no longer releasing men to be free and authentic participants in the humanness of selfhood and sociality. A new radically comprehensive model is a necessity to every man who has decided to take responsibility for his neighbor and his universe. This responsibility is grounded in the enablement of change in these collapsing structures. Enabling change is necessary not only in the context of individual vocational concern but in the context of living the necessary life style on behalf of all men.

34. Our eyes have seen a vision of the next thousand years for all mankind. Post-modern man yearns now for images and stories that speak of possibility for his own life. Post-modern man cries for preservation of his heritage as a future direction of creative expenditure is given. Post-modern man urgently demands that authentic design be given to his vision of meeting human needs and human sustenance. The imperative for spirit men of our time is now to create the form that will release this human cry to creative possibility.

II. THE SOCIAL PROCESS

35. Any social vehicle collapses when the common social imagery no longer makes sense of man's social experience and when an accumulation of man's unmet expectations finally cause the fundamental social images out of which man lives, to be questioned. The cynicism and nihilism that is manifest today in the local man across the globe dramatizes and makes plain the present social collapse in our time. In the midst of this collapse, then it has become necessary to create a new rational articulation of man's accumulated consciousness of the process of human society. Such an articulation or model is the first step in recreating the social images that will allow local man to operate in the situation he has. And if such a model is authentically inclusive and faithful to man's social experience, it becomes possible once again for man to view his total societal context and to make responsible decisions in the midst of the social process.

36. Such a model must therefore be the kind of abstract model which gives basic form to and relates life realities in every social group and society. The model, therefore, is necessarily abstract and states both the social processes and the dynamical interrelationships of the processes. The social process states the common consciousness of man relative to the economic political and cultural dimensions of sociality. They are a complex system of images which allow men to act in concert with one another toward mutual ends. They thus can function as a tool for social analysis, which when filled with the content and structures of a particular social group or society, describes that society's participation and direction in the civilizing process.

37. (1) The social dynamics or dynamical interrelationships are an imaginal way of illustrating the interaction and interdependence of social processes, which are constantly creating, limiting, and sustaining one another. (2) The dynamical relations are thus that part of the rational articulation of the needed model that depict the reality that life is not static substance but dynamical relationships. (3) As such then they already begin to reflect the twentieth century shift in human consciousness. (4) Once articulated in the model they become the means whereby one can through social analysis discern and describe functions, tensions, and disrelations in the social process. (5) As an analytic construct, the dynamical relations are the primary means then whereby every local man can gain clarity on the interrelatedness of the social process.

A. THE MODEL PRE-SUPPOSITIONS

38. It is important to remember that the social process models are simply images of normative data. They are not society. They are abstractions which point to trends or realities. The triangles are invented to convey the new that has come into being through and over against the old. Without these abstractions, however, there is no starting point.

FOUR VALUES

39. There are four values held in working on the triangles. First, they need to be inclusive so the social processes are articulated totally. Second, consistent wording needs to be maintained. Third, the categories hold traditional wisdom; they cannot be newly-created categories. And fourth, the categories need to be helpful descriptions which enable clarity about the problems.

ANTHROPO- LOGICAL APPROACH

40. The triangles are a depiction of a new anthropological approach to society. It is a general systems methodology which points to the metabolic inter-workings of society. No longer can the social process be studied in terms of interesting investigations of specific societies, but with the universal dynamics that go on in every society. The triangles are tools which can enable the pulling together of the universal functions, rather than the creation of something new.

COMMONNESS PROCESS

41. In order to understand society, it is necessary to see that the social process is constantly attempting to develop commonness. There is commonness relative to what we mean by culture that is being developed or you do not have a social process. There is commonness relative to the economic as well as the political aspects of our being.

42. The collapse of the old social vehicle has at its heart, in the stand of faith, the creation of the New Social Vehicle. The revolutionary model does not discard the old, but asks depth questions of the old which will point the way to the new. In this way it is radically different from Utopia building. The rational re-articulation of the accumulated consciousness of the process of human society and its socio-historical dynamical relationships is the first step in the reconstruction of an inclusive system of images.

B. THE RATIONAL CONSTRUCT

43. To talk about life, is to talk about the basic aspects of life and their dynamical interrelationships. While being aware of the wholeness, that is to say, the inseparability of the parts, one needs to talk about each aspect and to see it in relation to each of the others. The foundational aspect is that which Aristotle saw as the basic drive: self preservation -- and that is what is behind the economic dynamic. The second drive he saw was rationality; and his perception about that aspect of life was when the drive of rationality and the drive of self preservation were brought together, the result was a drive toward order, or the social aspect of life. Our model of the Social Process pulls these three aspects together in balance, seeing each as much a part of humanness as any other part.

FOUNDATIONAL POLE

44. The foundational Pole of our model represents the economic aspect of life. It is that without which there would be no decision making -- no consciousness. While the economic aspect sustains the possibility of awareness, it also demands awareness of the material nature of life. At the same time it enables the decision making aspect of life, the economic demands decisions about the ordering of the material stuff of life. So it is clear that the economic pole cannot stand alone nor be inflated out of proportion to the other aspects of life without distorting the nature of life processes. Still it is equally clear that it is the very foundation of life as we know it.

COMMUNAL POLE

45. When the "Holy Roman Empire" was going to pieces, man began to think seriously about the political nature of his existence. Hobbs (the hard-headed thinker) pointed to the predisposition of man to kill every other man in the light of preserving himself. Then man comes to the realization that if he -- and if the other man -- is willing to surrender some of his power, simultaneously, that each can preserve himself much more easily. Hobbs called this a contract, and that is how the "State" came into being: Community built on force that is contracted relative to the entities that make up society. This understanding led to the saying that man was fundamentally defined in terms of being able to exist only if sociality existed.

RATIONAL POLE

46. Aristotle saw rationality as the definitive aspect of man's life. Existence was really for the sake of rational existence. The Church -- as manifest in Western Civilization of the 16th, 17th and 18th centuries -- developed the cultural aspect in a fantastically skilled and complex manner. Then in the 19th century, this same rationality was used to spark the Industrial Revolution, which unbalanced the social processes in our culture by heavily weighting the economic aspect of life. Our clarity -- in so far as we have clarity -- pushes the need for a rationally-controlled balance of all three aspects of our existence.

47. The foundational, communal and rational are poles of the social process as a whole and also of every level of the social process. Thus the foundational pole of the social process has in turn its foundational, communal and rational poles, and so too the communal and rational poles of the social process. Similarly, the foundational of the foundational has its foundational, communal and rational poles, and so on. Thus each particular social dynamic reflects the dynamical reality of the whole social process. Thus the rational construct of the social process reflects the fact that human society always emerges from naming relationships and thus gives a face to the chaos.

C. THE INCLUSIVE PROCESS

48. Human society is described by three primordial ongoingnesses -- the economic, the political, and the cultural. When man shows up struggling over against nature for survival, he participated in the economic dynamic, illustrated by Neanderthal man's subsistence efforts for food and clothing or by the twentieth century's ecological impingements. When man shows up struggling over against man, deciding how to decide, he participates in the political dynamic, illustrated by his decid-

ing to move from berry-picker to hunter or in the decision that some men be excluded from participating in certain groups. When man shows up struggling over against the mystery creating meaning out of his experiences, he participates in the cultural dynamic illustrated in the caveman's push to make sense out of nonsense, and twentieth century man's push to stand before no meaning as the meaning of his life. Of course, economic, political, and cultural are not static categories for three separate, distinct ongoingnesses that compose human society, but they are simply three ways of describing and analyzing the total, dynamical process that is human society.

DYNAMIC

49. Any human settlement has a symbolic center, such as the Neolithic campfire, around which the questions of what, if life is to continue, must happen; how and for whom, it is to be accomplished. Those questions, and the manner by which a society deals with them, have always been the primary determinants of the individual's daily life style within the community engaged in life maintenance. The experience of all human societies is that beneath the task of life maintenance is the question of communal survival, a question which, for the Neolithic tribe engaged in relocation, was focused on a single individual, the bearer of the fire-coals so critical to the whole community. The issues of life maintenance and survival are never, finally, abstractions, but immediate, very particular concerns of all men in every society, just as the failure of the hunters to find game meant another night's sleep on an empty stomach for all in the primitive nomadic tribe. In the twentieth century, life support systems must be created and maintained even as man departs spaceship earth and designs survival systems for space travel, man is facing and will always face the struggle of life maintenance, which is the economic dimension of the human struggle.

POLITICAL
DYNAMIC

50. When a chief drew his council around him to decide how to deal with the neighboring tribe who had moved in on their land, basic elements of political process were in motion. The shape and destiny of a society has always been directly related to methods and structures for making decisions. Man's societal nature is revealed in his ability to maintain peace or conquer in war. The number of individuals participating in the consensus process determines the particular form of a given society. In the twentieth century as man struggles with the weaknesses of the United Nations, the same elements of decision making, maintaining peace, and the extent of participation are involved in dealing with our global society.

CULTURAL
DYNAMIC

51. Magic, ancestral story telling, the agricultural roles of tribal man -- these are signs that man has been a cultural animal since the dawn of consciousness. The onrush of history, the pulse of the eternal, the drive to authentic selfhood -- these are the raw sources of man's meaning-making. Each moment is a vacuum lusting for meaning; demanding that man assign to it an ultimate significance that freights the course of history and the life of man. No idle urge, the impetus to create significance is the gift and burden that distinguishes human self-consciousness from simple animal consciousness. Interweaving the implications of biophysical research, interplanetary exploration, and electronic data manipulation into a cohesive life pattern for the global village describes the cultural task of twentieth century man.

52. Society must design new plans for humanness based on a comprehensive understanding of the inter-related aspects of life. The material dimension of life is foundational to any advance in global civilization and the day has come when a comprehensive distribution plan must be formulated. Political power needs to be placed in the hands of all the people rather than remaining with the selected few who exercise this power in present human societies. The coming of age of global man is possible only when the gifts of all men are universally appropriated. The future is now the present in which man has only to decide to formulate the global society.

D. THE DYNAMICAL RELATIONSHIPS

53. The collective coming to consciousness of the primordial creature man has exploded into our consciousness in such a way that no man can escape its presence. Dynamical sociology is that collective experiential view of life which as a dynamical mirror reveals the universe as the relational reality that is being itself. It is that inclusive relational image of common depth humanness, from the ancient past to the future reaches of unexplored space. The dynamical relationship

of the social process are brought to self consciousness in dynamical sociology.

FIRST
STEP

54. The first step in the analysis of the dynamical relationships of the social process is to designate a concrete sociological dynamic. Designating such a dynamic (i.e., the dynamic represented by the word "college" or the dynamic represented by the word "parish") points to a function that has always been going on in sociological reality. (This step is first to recognize the fact that man no longer believes that social forms develop over the course of time taking on particular function along the way. Rather, he recognizes that functions are essential reality and structures follow to embody them.) The first step further focuses on the dynamical poles that comprise the designated dynamic -- without anyone of which the dynamic would not exist -- and assigns them to the three poles of the particular social process triangle.

55. Having gotten clear on the poles of a particular social process, the second step in formulating the social process triangle is to describe the struggle that the poles are having with one another. This means describing the relation of each pole to the others. The general dynamics which describe the relations are three: creating, limiting and sustaining.

SECOND
STEP

1. To describe the relation of creating is like answering the question of how one pole brings into being, or calls forth, or is necessary to the existence, of another pole of the triangle. (how does A call forth the existence of B?)
2. To describe the relation of limiting is like answering the question of how one pole negates, or restrains, or limits the existence of, another pole of the triangle. (How does A limit the existence of B?)
3. To describe the relation of sustaining is like answering the question of how one pole enriches, or affirms, or keeps in being, another pole of the triangle. (How does A sustain the existence of B?)

There are, therefore, twenty-seven possible relations to describe for every set of three triangles. These twenty-seven dynamical relations function as one dynamic.

MALFUNCTIONING
DYNAMICS

56. The problematic situation disclosed by the triangles points not to the absence of the dynamics, but to the failure of the operating structures to adequately maintain them. The dynamics are still present, but they are disclosed in the failure of relationship to sustain the ongoing social processes. Thus, when you see the failure of these relationships on any level of the triangles, the necessary result is the malfunctioning of one or more of the component processes on that level or on the level above.

57. The comprehensive description of human society based on a consciousness of dynamical sociology discloses an imperative. Present society must be analyzed comprehensively to see where functions are being unintentionally or statically structured, or reductionistically conceived. This demands the formulation of practical proposals for the future. The burden of human society is the continuous process of creative building to enable every function to enliven its structure. The new social vehicle can be built on nothing less than humanness itself, and self-conscious realization of full social possibility in the world community.

E. THE MODEL IMPLICATIONS

58. It is the essence of man to create his own essence. Thus when man discovers he does not have a model of what society is, the major contradiction he faces is to create such a model. Such a model does not describe the "essence" of society.. Rather when the abstract model is created, it is the essence of the way society has been and always will be.

59. The social process model is created as a methodological tool through which man can filter his experience of the crisis of the twentieth century. Without some kind of rational filter, man could not get the objective distance on his situation which would enable him to decide the course of action which will bend the future in the direction of greater humanness. Specifically, the model overlays

FUNDAMENTAL
PRE-
SUPPOSITIONS

human society with a filter which organizes the complexity of social inter-relatedness. These pre-suppositions are: A. that all of life, and therefore all of social existence, is interrelated in one organic whole; b. that the whole realm of social theoretics can be organized under the dimension of economic, political and cultural; and c. that a consensated upon theoretical structure for human sociality is a fundamental step toward the consciousness which frees man to claim and create his destiny. The context for this kind of eschatological and destinal relationship to history is the universal word of possibility.

SOCIOLOGICAL
FORM

60. The dynamical model of the social process delineate the sociological form of human sociality, and thus allows the underlying contradictions to be discerned. Without such a model, man responds to society out of his sentimentality or guilt, and that does not create a new social vehicle. The dynamical model releases man to build a new construct of society.

NSV
EXPOSURE

61. The social triangles are the model which exposes the new social vehicle. It has become clear in our time that a social vehicle is a process of common consciousness relative to the economic, political and cultural dimensions of human sociality. It is a complex system of images which allow people to act in consort with one another toward mutual ends. The breakdown of such a vehicle and of human community in general, comes from the inability of those images to make sense of social experience. Chaos arises within that set of images when anticipations are not met. A contradiction arises when the accumulated unmet anticipations cause the fundamental matrix of images of social reality to be questioned. This phenomenon is at the heart of the malaise of human sociality across the globe which is the primary symptom of the collapse of the social vehicle.

62. Pushing to the bottom of the processes of society somehow pierces the malaise that blinds man to the reality of what the sociality of humanness is. At the bottom is the processes without which no human being can be a human being, and these, in the sociological manifestation, are the new social vehicle. Thus the model of the social process is not a utopian dream superimposed on life, but is the essence of society disclosed. Standing in this model, man stands before being itself, that is, stands before the Father.

63. The Summer '71 Research Assembly built a comprehensive model of the dynamics of society. This model shows the inter-relatedness of the economic, political and cultural processes and the complex dynamics within each. It will serve as the foundation for all further work.

64. The triangles are the first effort in bringing common self-consciousness to the movement of the sociological manifestation which have defined humanness throughout history. The triangles give the inclusive social process of every dynamic of society, be it the United States of America or the Aboriginal tribes of Australia. They are a way of sensing after the timelessness of the social process as an ongoing one. Those who are to create the new, that is the Movement, must plant one foot in the present day manifestation of that process because that is all there is to society. It is an old vehicle, and its glory is that it has held society in being while many and varied mutations have occurred in its midst.

65. The work on dynamical relationships of the social process triangles revealed at one level society's interdependence upon its inclusive categories, and at another level the foundation of humanness, or the realization that there is no society without the individual, nor any individual outside of society. The grounding of the triangles and their dynamics was an exercise in recognizing the very dynamic that goes on in any single individual's interior as well as in society as a whole. The writing of the document was the bringing together of the social processes and their dynamical relationships. This corporate effort was a way for the movement to begin its job of articulating the givenness of the social process and its dynamic in order to discern the contradictions that now exist in society.

III. THE CONTRADICTION DISCERNMENT

66. The constant emergence of the new from the old marks the beginning of trends. At any point in history, these sprouts of the future are manifold and multifarious. Whenever slowly or suddenly a series of embryonic trends coagulate to induce self-conscious intentionality in a portion of the social body, a primary contradiction is in the making; and radical change, small or large, peaceful or otherwise, is at hand. As articulation is given to this module, the "new" is delineated as the 'old' is reinterpreted. The old, which gave birth to the new, now reconceived, becomes the major contradiction to the new.

67. Standing in the midst of this never-ceasing struggle, there are always those whose lives are given to see that the future emerges in such a way as to give significance and form to the lives of all of the people in society. This body operates with varying degrees of self-consciousness, but it always intends to care for the future of the entire social construct. The initial role of this body is to discern the basic contradiction, and formulate proposals, strategies, and tactics to direct the future's formation. It is through the naming that futuristic strands in the social process are identified as trends, and that loci of innocent suffering are pointed out to be malfunctions. Wherever this group is in operation, be it understood as revolutionary, transestablishment, or Church, it performs the basic activity in the self-conscious formulating of the historical process.

68. The function of the self-conscious ones relative to contradiction-discernment has fundamentally to do with formulating a self-conscious valuational screen and a practical social paradigm through which to relate to society. It is through these self-conscious new eyes that they are able to talk responsibly on behalf of the whole society. For us, viewing contradictions is based first upon our stance as those who live or die, stand or fall on the Christ event. That is the basis upon which any ideological or valuational scale, any essentialistic valuational scale, any temporal scale is built. It is the ground behind any intuitions in relation to trends of society.

A. THE CONTRADICTION CHARACTERISTICS

69. The major contradiction is a particular abstract social disrelation. A contradiction can only be discerned from the point of view of a particular ideological stance. It gestalts the collapse or tyranny of existing social models and structures, and points to a shift in the fundamental social mindset. Contradictions are seen in the tensional relations between a malfunction in the social process and a trend toward the new. The contradiction gives existential legitimacy to the proposal and guards against its being merely an idealistic or dilittant action.

70. A problem is a block to personal self-preservation or self-expression, but a contradiction is a block relative to global mission. A problem is an articulation of a block to a trend within the given social context, which assumes the social context to be fixed, and therefore, a goal set from a problem is aimed at repairing the present. On the other hand, a contradiction is an articulation of a block to a trend from a perspective transcending the present social context. A contradiction assumes relative social forms moving through time, and a goal set from a contradiction embodies a new historical set of relations. A problem is an articulation of the block relative to how a social process has gone on in the past, but a contradiction is an articulation of the block relative to the form of that process in the future. A problem supposes the maintenance of a reduced sociological context, and a contradiction supposes the explosion of that context toward the global.

71. A contradiction is a matrix of blocks of social reality to the dominance over the old by the new, which is a dynamic of society and a direction of society and an interpretation. Contradiction has nothing to do with the internal ongoingness of the old; it has rather to do with the new, insofar as it is deterred from dominating over the old. Another way of describing this phenomenon is that a contradiction articulates the point at which the old is blocked from being transformed into the new. In the broad, a contradiction could be described as the thin line between dominance over the old by the new, and the dominance of the new by the old. It is crucial to see that the contradiction is discerned out of the stance of the future; in any other perspective, this phenomenon is a problem.

72. Behind any articulation of contradiction lies a fundamental anthropology, or image of the essentially human quality. The anthropology or image of man behind the social process triangles is that the basic dynamic of humanness is the development of consciousness. This image points back to our fundamental stance in the Christ-event. We assume the decisive element in the entire social process is consciousness development. A contradiction, then, is anything which in any way limits the ongoing expansion of human consciousness.

73. The issue is how to hold that presupposition consistently on the triangles so as to abstractly predict the areas of contradiction and trends in our time. The drive toward human consciousness in the social process is held abstractly by the top, or rational pole of any triangle. In a revolution in culture, that is consciousness of consciousness, the controlling relationships in the social processes are those between the top pole of any triangle and its lower poles. Their relationships are dramatized in the condition of the relationship of that top pole to itself, which is its relation to the whole, or to the tripolar tension of which it is a part. Thus, in order to discern the fundamental matrixes of contradiction, it is necessary to delineate in a hierarchical manner the fundamentally controlling rational poles of the total system.

74. In order for us to discern the societal difficulties of our time, it is necessary to create an intentional and self-conscious screen of values for viewing society through which one can then "see" the societal contradictions. Our valuational screen is made up of four basic vantage points. The first of these is mass intuition, as to where we see the contradictions of our time, the second vantage point is that of the rational pole of the social processes triangle, in which task is to look at the particular triangles that hold the rational pole and to ask what are problems in our time in particular social processes. The third vantage point is that of the interior and exterior dynamical relations of the social processes, in which the task is to examine these primal dynamics and to ask where these dynamics are not functioning appropriately in our time. The fourth vantage point is that of our ideological and ontological existential posture, (the ideological is "all the earth belong to all the people," and the ontological is "comprehensive, futuristic, intentional and archaic"), which is an overlay of value which insures that the body can view society with the kind of posture that will allow the possibility of seeing authentic social contradictions.

75. An index or the indices of contradiction indicate the similar forces of the rational intensification of the total matrix of social forces in order to focus and identify the major underlying contradiction. An index of contradiction is represented schematically, on the social process triangle model, by a diamond which includes both the rational pole and the named given triangle. This diamond represents the rational intensification of the given triangle, and it becomes an index of contradiction, only in relation to other indices of contradiction. A group of interrelated indices of contradiction, as a matrix of social forces, enables one to focus on and identify the major underlying contradiction of that matrix.

76. If one looks at the contradictions exposed today and charts them relative to the cultural, we would discover highly elliptical orbits which in some cases act more like comets and only pass the center once every million years. The word ORBIT is used to refer to the dynamical interrelationships between four secondary-index satellites and the central index about which they 'revolve'. Although the four secondary indices of any orbit are found on two different levels in the social process triangle model (2 each), they are all four said to be of the same orbital rank. Each of the secondary indices has a specific dynamical relationship to the central index as well as to each of the other three secondaries, and each represents a particular aspect of the dynamic of its central index. A visual picture of such orbits and of similar orbits within these (each secondary index becomes the central index of a smaller orbit with four other satellites) is a helpful guide to the dynamical relationships throughout the social process triangle model, by which the indices of contradictions become apparant.

77. Paramount refers to the heart of the primary matrix of contradictions in society. The paramount matrix of contradictions is found with the central index of the primary matrix. It is identified as cultural commonality, the apex of the social process triangle model, together with its rational intensification. A paramount contradiction sets the broad context or delineates the critical arena of struggle. In this broad context, there are three arenas of paramount contradiction today: 1) the struggle in world view (static-dynamic), 2) the struggle in patterns of relation (rural-urban), 3) the struggle in contexting and relating to the everydayness of life (religious-secular).

78. The primary contradiction indices orbit about the paramount contradiction index as the center of the orbit. There are four in number, while there is only one matrix of primary indices. The four individual indices are:

1. Common Distribution with its intensification
2. Corporate Welfare with its intensification
3. Final Meaning with its intensification
4. Social Structures with its intensification.

Each of these becomes the center of orbits for the secondary contradiction indices, which are 16 in number, four orbiting about each of the 4 primary indices. The Tertiary Contradictions indices are orbiting about the 16 indices, making up 16 orbits of 4 tertiaries each or 64th tertiaries in all.

79. A matrix of contradiction is a model which holds a particular set of social contradiction indices in relationship to each other. The structure used in analyzing contradictions is that of the orbit of four satellites circling around one nucleus; (or four secondary indices around one primary index). This form has been used to define contradictions because it points to both the hierarchical and the dynamical nature of the interrelationship. The theoretical basis for organizing matrices assumes two things: first, that the rational dynamic is the key to contradictions and trends, and second, that any dynamic represents its own intensification. Any two rational poles at any levels have a relationship through the combination of these two channels.

80. Any dysfunction in society can be traced back to the rational pole. When the rational pole is malfunctioning, it no longer maintains its appropriate relationship to the foundational pole, the communal pole, or the particular social process itself. In this case, malfunctions can be seen in either or both of the other two poles. "Stratum" is a term used to indicate the interacting whole of six dynamical relationships in a particular arena of the Social Process Dynamics. This set of six relationships reflects the cultural bias of the social process model. The manifestations in society of this set of relationships are used as the first step to determine the matrix of contradictions.

81. Central and secondary indices locate specifically (at any given level of the social process) the main and four component processes which define the arena of concern. The central index is the rational intensification of the matrix triangle. The secondary indices are the four aspects--two foundational and two communal, described in terms of their rational poles--which make up the whole. The total matrix points to the relationships of social processes and helps locate health or dysfunction in the related processes.

82. The dysfunction and trend analysis gotten through the stratum relations which corresponds to the matrix triangle is the critical clue to the underlying contradictions. It holds data which directly states the central dysfunction and trend (relation of the rational pole to the whole matrix triangle). It also holds data which represents the relation of the intensified rational pole and its intensification to the four aspects of the matrix. It is these relations which organize and determine the functioning of the four aspects in relation to the whole. Therefore, there are the "underlying" dysfunctions and trend identified above for each aspect to the intensification of the central dysfunction and trend which relates the rational pole to the matrix triangle.

83. The underlying contradiction in a given matrix is the polarity of a single master dysfunction and a master trend which organize the operating pairs of dysfunctions and trends located on the matrix. This analysis of contradiction dynamics through the usage of a matrix structure is useful in rationally discerning and organizing contradictions. By itself, however, the matrix is simply a tool. This contradiction is revealed only over against the revolutionary stance which analyzes all the data in terms of an articulated objective, directed toward a broad social strategy. It is useless to speak of contradiction discernment outside of the context of an understanding of contradiction in the social process itself.

D. DOUBLE ASPECT

84. The contradiction arena indicates both societal malfunction within the proestablishment and countervailing trend in the disestablishment. Societal malfunction has a dual character: the elements of dominance or tyranny and collapse or underfunction. A dependable indicator of social malfunction is innocent suffering. The countervailing disestablishment trend can also be grasped in its dual character; the positive aspect, which as a movement toward the future is blocked, the negative aspect, which as a perversion impedes the creation of the new. A closer look at the dynamic relations within the establishment between a trend toward the new and a malfunction within the old will be helpful.

COUNTER- VAILING TREND

85. A trend is a discernable shift in direction and pattern within the social process. By giving this set of tangents a name, they come into self-conscious focus as a force to change the present society in the direction of the ideological principles. A subtrend is one of the components of a trend which, when combined with other elements to form a trend are directions over against some malfunction in society. A pretrend is a tangent in which a directional force is being applied against the establishment order in society and which indicates possibility of change. Trends are simply new directions which stand over against malfunctions; in this sense, they can be as demonic as the malfunction which they have arisen to deal with, in that they occasion active, rather than passive, human agony. That is to say, every trend has both a positive aspect and a negative aspect, and both must be dealt with.

KEY MAL- FUNCTIONS

86. The malfunction is identified by applying an ideological screen to the social process and illustrating the contemporary form of innocent suffering. It indicates a breakdown in the dynamical relations between or within any pole of the social process model. An imbalance in the dynamics can take the form of dominance or collapse. As a malfunction illuminates disrelations in the social process, its naming catalyzes the description of the contradiction and the identification of pre-trends. In proposal development, both malfunctions of dominance and malfunctions of collapse must be remedied.

CONTRA- DICTION SPHERE

87. The relation of the dominant aspect of a malfunction and positive aspect of a trend toward the future is best understood under the rubric of the principle of opposition. As Satre points out, "the principle of opposition can account for a society's disintegration but not for the creation of a new society; 'Thus, the question becomes 'How is this basic conflict in society to be transmuted into the new?' The relation of the collapsed aspect of a malfunction and the negative aspect of a trend toward the future can be characterized as complementary. Evidence of the same social dysfunctions should be seen in both. This intimate relationship of the proestablishment and the disestablishment is the clue to grasping how they are finally one fabric: the establishment.

88. The current social dynamic is looked at through our ideological screen to reveal both societal malfunction in the establishment and the countervailing trend in the disestablishment. The trends are then broken down relative to their blocked positive aspect and their negative aspect. The positive aspect of the trend is the new we are out to keep in being, and the negative aspect of the trend is that part of the new that is perverted. The societal malfunction is also broken down relative to its elements of dominance or overfunctioning and collapse or underfunctioning. This describes the contradiction arena which isolates all the aspects that prevent the creative trend.

E. THE MATRIX PRINCIPLES

89. Any triangle at any level is built to hold a three-way tension among three social processes. Taken together, these three processes include everything that goes on in the broader process which names them. In society, these dynamics show up as social structures. We see contradictions in society by viewing the group under consideration through the "screen" of the triangles. When any three-way tension in the model is not carried out by the social processes in this group, there is contradiction.

90. As one moves in a straight line from the center of the triangle toward its points, each smaller triangle is a greater intensification of that pole than the last. This is the intensification principle. Rational intensification is motion toward the rational pole in any triad of social dynamics. It appears in the social process triangles as movement from one general classification to its apex. Its function in the physical design is to indicate the cultural control of foundational and communal elements in the dynamic.

91. The cultural pole of the master triangle represents the thrust of the uppermost sixth level category on the triangle which is its ultimate intensification. In like manner, every triangle represents its rational intensification. It also represents all of the intensifications of that first intensification, right on into the mystery. In this way, it is possible to relate triangles outside of their own level. For instance, it is possible to relate a fourth-level triangle to the fourth-level of another third-level triangle through the representation principle, affording broader relationships in the social dynamics than would otherwise be at all possible.

92. A triangle's three-way tension implies that each dynamic depends upon the stability of all three poles, and that when any pole of a triangle collapses, the whole triangle is crippled, and may well collapse in one way or another. Because the rational pole dominates the triangle model, a collapse on this pole is deadly, in that the functioning of this pole is the humanizing and coordinating of the other social processes. When the rational pole does not predominate, some other pole does. The resulting "imbalance" is a malfunction. Social dynamics are called "balanced" when they correspond to the dynamics of the model.

93. The relation of the four aspects to the whole demonstrates the principle of reinforcement. The indices of contradiction (that is, the objective data) in the four aspects of the whole reinforce the index of contradiction in the central triangle (describing its relation to the matrix triangle), and together these indices point to the depth or master contradiction which is not there in any one of them alone. The clue to the underlying contradiction is the reinforcement of the dysfunctions and trends. It will be seen that the four dysfunctions point to a single underlying source or dysfunction. This is necessarily more abstract than the clue indices, but should be illustrable directly in the same general social arenas that your data comes from.

94. Everyman is always in the midst of creating his own map of his universe and his times. Such a map is given when one shows up in life, but the very process of living demands its constant recreation. The processes of discerning contradictions which we have described here are nothing more than the rational articulation of one's inevitable decision-making.

95. At the same time, the focus of interest is in trends that are dealing self-consciously with the global problems that are blocking human life from its inexorable greatness in our age. When a trend is named a trend, something is added to civilization, self-consciousness of naming it wasn't in civilization before. This is one of the gifts that the trans-establishment gives to history; calling that trend a trend, in the context in which it calls it either a trend, a malfunction, or a contradiction. It is through the self-conscious creation of ontologically-grounded social methods that it is possible to stand, particularly in our time, as those who are responsible for history.

96. This activity is that which creates the future. In fact, it is the new social vehicle. In contradiction-discerning, methods are the self-conscious tools which give proposals depth authenticity and usefulness. At the same time, this is the everyday activity of the Church in every age. It is the revolutionary embodiment of the Christ happening in the historical process.

IV. THE PROPOSAL CREATION

97. People at the local level must be mobilized to engage in building the earth. The key to mobilization lies in the creation of practical pre-proposals which are concrete, cogent, and comprehensive.

98. The practical vision of the future for the new social vehicle is a complex of proposals that deal with society's contradictions. These practical proposals are not tactical but concrete objectives, or specific strategies. If they are to forge the new social vehicle they must deal with the complete social process. Under each proposal there are many auxiliary proposals. Because society is a single complex dynamic, there is finally only one proposal. This then is the core of the new social vehicle.

99. Creating a proposal means an inclusive recommendation of how the problem underneath the problem can be solved, short of tactics. It is a strategic approach to a matrix of contradictions. A proposal statement depends on the decision to elect a master trend in order to direct it and reestablish the societal balance. The direction is toward the new which is defined by the ideological stance. The proposal first reforms the positive aspect and corrects the negative aspect of the trend. Secondly, the proposal revises the tyrannical aspect and restructures the collapsed aspect of the power structure in order to restore its effective functioning. One makes a proposal only out of the external demands.

A. THE LOCAL LEVEL

100. A revolution in both its theoretical and practical stages must work both from the universal to the particular and back again to the universal. Relative to the practical it is from the particular to the universal and back to the particular. Every proposal must include both aspects if its effects are to be lasting. From the particular, the proposal arena describes what needs to be accomplished to have healing take place. This effort on the local level is to restore the presently established powers so that they can function as a creative trend.

PROPOSAL ARENA

101. By analyzing the breakdown or less effective functioning of a target tertiary, the malfunction points to the disrelationship between the foundational and communal poles of the triangle and also describes the malfunction of the rational pole in relation to the whole. In a tripolar dynamic, one of the poles is always dominant. In our time, the rational pole of any process has collapsed, leaving one of the non-rational poles as dominant. Proposals demonstrate that this disrelationship must be addressed by shifting the dynamics of the whole triangle through emphasis on the rational pole. In order to restore the tripolar dynamics, proposals must shift the trends so that the rational dynamic regains its sphere of influence and a balance is maintained.

TERTIARY PROPOSAL

102. The first step in plotting a change is the creation of a preproposal at the tertiary level. A preproposal is an inclusive analysis of the triangle in which the tertiary is the rational pole. The first step in creating preproposals is to analyze at the most immediate level the revisions and redirections necessary for dealing with the contradictions. This insures that the proposals are practical and that they begin at the level of mass intuition with actual perceived problems. Also, it is proposed in order to deal with the defining relationships of the tertiary--both its internal and external relationships. Finally, a proposal must deal with both trends and malfunctions. An inclusive proposal would be a concrete response to reform or correct a trend. Secondly, it would revise the dominate nonrational process of a tertiary in order to restructure the collapsing dynamic.

OUTSIDE COMPLICATORS

103. When, however, the cause of a disfunction at the tertiary level is a result of the combined impact of many areas of the triangles upon that tertiary, then it is beyond the power of the tertiary to rectify itself. Roughly speaking, this is a situation of contradiction. Another type of pre-proposal is necessary to focus upon this imbalance. It must deal with external forces and perhaps even trends so that the initial tertiary will not be blocked.

104. These are the three types of pre-proposals. First, there are the pre-proposals relative to internal relations of the tertiaries. These are built out of analysis of the trends, dysfunctions, redirections and reformulations of a tertiary. Second, pre-proposals are built relative to the outside assistance needed for the tertiary to heal its own malaise. Third, pre-proposals must be built to overcome blocks between the outside dynamics and their ability to deliver that assistance to the tertiary.

B. THE UNIVERSE INVERSION

105. The graphic method for creating the tangential attack is the inversion of the universe matrices. This process of inversion unravels the complex of disrelations which impinge on any tertiary. A direct attack always leads, not to the resolution of the contradiction, but to its intensification. It is the tangential attack without mercy which leads to the rebalancing of "contextual" relations about a manifest contradiction, thus enabling its resolution toward the future. The method of inversion is the process of plotting this tangential attack.

106. Two types of relationships between a target tertiary and the rest of the universe are classified as:

- 1) Internal relations relate the target tertiary to the sub-triangles of which it is the rational pole.
- 2) External relations relate the target tertiary to the triangles in its first orbit.

EXISTING RELATIONS

The internal and external relations are the normal relations that go on in society. For example, if the target tertiary is Final Judgement, its internal relationships deal with Judicial Procedures and its external relationships deal with the total arena of Corporate Justice. Contradictions in this arena can be handled within the regular Corporate Justice Power stratum. Therefore, radical revolution proposals from outside are not required to deal with those problems. Internal relations deal with relationships of the target to the other triangles of which it is the rational pole. They are not being directly dealt with in proposals because we are writing proposals at the target level, however their contribution to the method is in their further clarification and delineation of the target tertiary.

RADICAL RELATIONS

107. Radical Relations is the third category of relationships. It relates the target tertiary to the second and third orbits, which are called the primary and final orbits. The radical relations are those relations outside the normal which can only be taken care of by radical revolution forcing the triangle of which the tertiary is an intensification to respond to new demands being placed upon it. They are applicable in two places: To the external dynamical disrelations in other parts of the social process and to the internal malfunctions of the rest of the social process.

INVERSION PROCESS

108. The function of the inversion process is to narrow ones focus upon a particular contradiction so that it becomes the center of attention and all other issues are relative to its solution. Attributes of this process include envisioning a disrelation screen. In the process of inversion, this tertiary pre-proposal becomes a disrelation screen. In its analysis of the positive steps to be taken in relationship to the tertiary, the pre-proposal becomes a screen by which internal disfunction and external disrelations in the rest of the social triangle can be analyzed. One also must deal with the relationship between the tertiary and the major triangles. Universe Inversion creates direct relations between the tertiary and the rational poles of the major triangles in the system. The relations, called radical relations, provide the opportunity of dealing directly with disfunctions in other areas of the social process which impinge upon the tertiary in question. The inverted proposal matrix is anti-hierarchical in its design. The temptation in our cultural bias is to reduce all problems to symbol. The inverted universe prevents this in that the tertiary is given access to all parts of the process without first going through the rational triangles above it. Universe inversion alters the perspective from which the disrelations among the major dimensions of the triangles may be seen.

109. Using the tertiary contradiction as the center of the universe, one spells out the claims on the whole inverted system from the particular tertiary in order to move on that contradiction. The implication for the whole system is that the sickness and health of the inter-related processes is shown. This affords proposal analysis to be very concrete.

C. THE REMEDIAL ASPECTS

110. The inversion of the matrix system about any tertiary index provides a picture of the scheme for relating the claims resulting from a proposal on the tertiary index to the total social processes system. Each proposal places claims for reforming and correcting on every related index.
111. The inversion around a given tertiary index organizes the relations of indices as follows: In the inverted universe of a given tertiary index, claims are placed upon the three most closely associated secondary indices (blue), the four primary indices (yellow), and the final index (red). This means that when proposals for all fifty-six tertiary indices are done there will be fifty-six claims "stored" in the final index and in each primary index. They become "warehouses" of claims. Each secondary index in the economic and political will have "stored" sixteen claims, one for each tertiary index in the wisdom or style triangles.
112. The first process here, called dumping, has fundamentally to do with revealing and remedying the internal disfunctions of the other parts of the social process as they are viewed from the perspective of the tertiary pre-proposal. This process has to do with inspecting each of the twelve independent indices of contradiction relative to the tertiary under the rubric of claims. For example, working with Final Judgements, I study the economic triangle with this question: If I, as the tertiary am to carry out all of the pre-proposals I find necessary, what parts of the proposal must I depend on the economic to do? Or what claims must I place on the economic in relationship to my proposal. These claims are stored in the principal index in that triangle until the next step.
113. The second process here involves an attack on the various sets of external dynamical relations within the social process which have power over the tertiary. For Final Judgements, these are: 1) the relations about the justice triangle, 2) the relations about the political triangle, and 3) the relations about the social triangle. Here the process is different. The dynamical relations about each of the three inclusive triangles are compared directly to the tertiary in question and to the pre-proposal analysis already made of that tertiary so as to discern concretely malfunctions in these sets of relations. Again, these discerned malfunctions (which are disrelated dynamics) are stored in the principle index of each inclusive triangle.
114. In this process, the demands are "stored" in the final, primary, and secondary "warehouses". The demands are now ready to be involved in the reallocation process.

D. THE DISTRIBUTED CLAIMS

115. The demands which have been deposited (dumped) are, at this point, involved in the process of relational shuffling. This reallocation is done in two ways. First, the demands are distributed according to processes and, second, the demands are distributed according to dynamic relationships.
116. For example, the yellow "Distribution" index will receive forty demands which are really economic demands from tertiaries outside the economic. (Bracket the sixteen demands which will be deposited from within the economic.) These forty demands could in principle be divided five ways: (Resources, Production, Property Claims, Exchange Mechanisms, and Consumption Plans).
117. The other method of distribution holds the five ways of sharing demands by distributing according to relationships. That is, each of the eight demands related to production would be restated as demands for recreated relationships between distribution and production. For instance, if a demand is found which relates to factories, rather than pass this on to production as a demand to recreate a process, the demands could be restated as a demand for a recreated relationship between processes in distribution and factories. This would mean restating demands in terms of a set of relationships something like the strata. This would better hold the image of the distribution index as being in control of the economic processes, and seems the more appropriate method of dealing with the problem of allocation of deposited demands.

APPLYING
METHODS

118. The same method could be used for the blue indices in terms of demands deposited on them from tertiaries for which they were in a primary orbit. This would also apply to the red "symbol" index.

119. Pertaining to the practical vision of the new social vehicle this means that a proposal must be stated from the point of view of each tertiary and from the point of the whole social process as it is bent by the cultural. This would mean writing fifty-six basic proposals all inter-related from the perspective of the particular. From the universal stance, there would be one proposal joined by four others, each of which in turn would be joined with four others. This could involve twenty-one proposals arranged in some architectonic form.

E. THE FINAL ANALYSIS

120. The process of creating the new social vehicle has reached the final step. Beginning with inclusive analysis of the dynamics of society, the inversion of the universe to deal with problems and remedies on the local level follows. Next, a move back to the universal occurs to define the radical blocks to remedial actions found in secondary and primary orbits. The final step is then at hand--to write the proposals on the new social vehicle. Once again there is a return to the particular by writing the tertiary proposal. At the same time, sixteen secondary, four primary, and single paramount contradictions and proposals are created.

121. It is essential to clearly define the indices. There are eight complexes, some of more value than others. The indices are as follows:

- (1) Document A. The dynamical processes of society
- (2) Document C. The ideological principles of the "new".
- (3) Intuitions Chart: The brainstorming session on contradictions
- (4) Document B: The contradictions from the "rightwised" universe
- (5) The internal relations analysis,
- (6) The external relations analysis,
- (7) The claims located on the tertiary which originated from other tertiaries due to analysis of the originating tertiary. (Aquinas chart...Claims out of tertiary contradiction indices.)
- (8) The claims located on the tertiary which originated from other tertiaries due to analysis of the relation of the originating tertiary to the indices in its final and primary orbits.

PROPOSAL
INDICES

In this process some of this data is more directly valuable than other. Not all of the data is stated in the same way. Some state disrelationship, some state claims behind which stand disrelations or malfunctions reflected directly in the statement of claim or pre-proposal. At this point the disrelation or malfunction aspect is the most important.

122. Listing is the transposing of data into disrelations. Listing disrelations on the designated charts brings forth datum which is then numbered in order beginning at one. A "disrelation" is anything derived from any source or determined by any set of criteria that hints at weakness or wrongness in the dynamic. Whether you approve of them or not is quite beside the point. The sources of the data to be transposed are the eight listed above. The last four are the most important. Of the first four the last two are more important. Document A and C also, can be used in the listing process. An asterisk should be placed after any listed from the first four sources so that valence can be assigned to these by the special scale given in the workshop instructions.

LISTING
PROCESS

123. There are three valuational screens. The one of lowest intensity is the abstract model of social dynamics that the "new" has built. This shows the interrelationships of the tertiary, secondary, or primary levels and indicates the normative operation of them. The second value screen is the bias of the cultural superimposed upon the triangles or social processes which warps the dynamics at every point toward the rational aspect. The third is the screen of greatest intensity the ideological posture held in the principle of "All the Earth" and spelled out to the last tertiary in document "C". Underlying all of these is a primal presupposition about man, a foundational anthropology. This stance is indicated with the shorthand term consciousness of consciousness. This overall vantage point comprised of these three screens and

INCLUSIVE
SCREENS

anthropological doctrine was not invented. It is a drawing together and articulation of what is happening in our time. Our age is a time of cultural revolution in which the scientific, urban, and secular revolutions are massive manifestations. Man has internalized these revolutions and thus intuitively knows what is going on in the world.

124. A contradiction is not a malfunction within a tertiary nor a blocked trend within a tertiary, although malfunctions and blocked trends must be dealt with to understand a contradiction. A contradiction is that which stands between somebody who's utterly outside every tertiary and some block. To put flesh and blood on that, is to deal with the real stuff of the social process. Between the individual and that social stuff is his valuational criteria or screens.

125. The task is to discover and clearly articulate basic matrices of contradiction in our society today. Swirling the complex data into these matrices is an interesting but not easy task. First, one must be very clear that this matrix of contradiction is only and simply a block between the old and the new or a deterrent to the new becoming dominant. It is not a disorder within the dynamic or in any of its external relations. It is a barrier to the new. Note that the concern with final contradiction is similar to the earlier concern with contradiction, except that here there is a delineation of contradiction as it appears in society drawing upon the earlier work in contradiction as it appears when viewed through the social models.

126. A matrix of contradiction has to do with raw social goingness, not abstractions. It is not dealing with the triangles but looking through them at the real stuff of society. Until now the triangles were dealing with indices of contradiction not contradictions. Now for the first time contradictions are dealt with. The indices point to where to look. The contradiction is the actual state in society that is preventing the dominance of the new.

127. The stage is set. The final march begins. Having analyzed the particular and the universal, having resorted and cross-analyzed the pre-contradictions and the pre-proposals, having organized, prioritized and combined the various indices of pre-contradiction and pre-proposals, we are ready to begin to final formulation of the practical vision of the new social vehicle.

V. THE FINAL PROPOSALS

128. We are not creating anything here, we are drawing together into a practical vision, that which revolutionaries are waiting for. There is a paralysis in the youth movement right now. There is a paralysis in the black movement right now. There is a paralysis in the Women's Lib movement. There is a paralysis in the revolt of the non-western world. There is a paralysis in local man everywhere. All revolutionaries are waiting for, not some new creation, but the drawing together of a practical vision. The black man will move again creatively; the young man will move again creatively; the eastern world, though they have to transpose this into their own, or use it as a seed to do their own job, will move again as soon as the practical vision is forged.

129. In order to discern the contradictions and the proposals for our time, it is necessary to force ourselves over against our own rationality until it breaks, so as to perceive the wonderful new. This forced march is the restudying of every step on the march to the proposals for the New Social Vehicle. We have created an amazing amount of analytical data: trends, functions, blocks, pre-proposals. All of this must be redigested in order to be present in high self-consciousness during the proposal work. Unless this work is included in the final form, they are shallow abstractions.

130. The practical vision of the New Social Vehicle is comprised of one paramount proposal, 4 primary proposals, 16 secondary proposals and 56 tertiary proposals. The total is 77 proposals in all. Since these proposals for the whole of society are based on the inversion of the universe, there are 56 microcosmic visions. (claims) The macrocosmic proposals get their content from the particular claims laid upon them by the tertiaries. This is to keep them grounded in the specifics of the contradictions.

A. THE UNRATIONAL PROCESS

131. Now the job is to perform an unrational process rationally. The unrational part of this process is that there is going to be a gap between any rationality and the end result. The reason for this is that intuition is the final work, but intuition does not come from nothing. It comes out of living in the midst of a world that has already started to spin in a new way. Intuitions have been intensified a millionfold over the past weeks - in fact, in one sense all a research assembly is doing is taking intuitions that already exist and intensifying them. Those intuitions have become highly refined.

132. In order to get clarity on the dynamic processes, which define the sociality of humanness, the research assembly dealt with the quality of inclusiveness. Some who were skilled in the political had to deal with the economic dimension and those trained in the economic were pushed into the cultural arena. One thing that defines a man of the spirit is that he is comprehensive! To participate and lead the revolution that is going on, and must go on in our time, men have to get a brand new education. He must be comprehensive as he never dreamed of being comprehensive. The next quality that the assembly was out to grasp was the dynamical nature of the processes. It had to take the posture of men of the post-modern world in which substance is relationship or dynamic. Whereas the assembly, as a part of the launching pad, had some guidance relative to the inclusiveness of the Social Processes, it wrote from scratch on the quality of the Dynamical in the process that defines society. The third quality it was out to capture was the essentialistic. That without which there never has been, is not now, and never shall be any sociological manifestation of sociality. That is, if any triangle cannot be illustrated in an ancient Zulu tribe or in an aboriginal civilization in Australia 25,000 years ago, it is wrong. It is also wrong if it does not point to that going-on-ness in this present moment, and, if skilled enough, in everything that existed relative to society in between the no longer and the not yet. Lastly, the attempt was to define the quality of humanness. This was touched upon in the term Sociality. Through the Social Processes, we have tried to understand, in this day of radical individualism, the insight of Martin Buber that there is no I and there is no Thou, there is only I-Thou. Structured society is that without which there is no such thing as an individual. When attempting to ground these triangles, we grounded them in ourselves. These are Dynamics inside ourselves, without which we do not know ourselves. That is the

SOCIAL
DYNAMICS

flip side of saying: there is no such thing as society and no such thing as individual, but there are always individuals-in-society and societies-of-individuals. That is, every one of those triangles and their dynamical relationships are inside of us.

IDEOLOGICAL POSTURE

133. It is the corporate decision that finally creates a trend, or gives it concrete reality. This in turn creates the primal contradiction between the old and the new. The decision is naming the name, that is, giving a name to the trend. It is this which makes a trend out of a trend. But such articulation is a complex matter. It may be labeled by a single term, such as "The Enlightenment," or "The Industrial Revolution," yet a whole universe is contained in those few sounds. The name delineates a new understanding of society and a new structural design for society. It includes a fresh image of man and the mythological grounding of it. It also involves the practical process whereby the new will displace the old. Naming the trend establishes the historical movement. It becomes the valuational screen by which the contradictions and their major aspects are discerned. It gives specific content to the primary contradiction, that is, of the old against the new.

PRELIMINARY ANALYSIS

134. In its preliminary analysis, the assembly built an orbit complex in the light of weighing the cultural which readily disclosed a pattern of complex relations among the various dynamics of the social process bent by the intensification of the cultural. This enabled the discernment of malfunctions in the establishment and the present trends in the disestablishment. This was done in order that the indices of contradiction might become apparent. The assembly then inverted the universe it built, making the tertiary the center in order to gather the data that would ground the contradictions and proposals in the very concrete of life. This kept the issues "real" and was a means of avoiding the tendency to finally locate all problems in the symbolic. Next the assembly analyzed the internal relations of the tertiary relative to malfunctions and trends which began the stockpile of "pre-contradictions" from which the final matrixes of contradiction will be disclosed. Then the assembly turned to the external relations of the tertiary and further added to the stockpile of material for the contradictions by analyzing first how the dynamics in the primary, secondary, and final orbits could assist the tertiary in its internal problems; second, the blocks in those dynamics that prevent these dynamics from delivering the requested assistance.

135. To be a revolutionary in the 20th Century is to grasp one's own contingency relative to the Historical process. It is to understand deeply that one is always brainwashed - always trapped and deluded in the images which hold the establishment in being. The intent of the preliminary analysis of the first 3 weeks of the Summer Research Assembly has been to refine our rational intuitions radically overagainst the inclusive, the particular, the archaic, and the futuric. This job is but the prologue to the artful organization of our metarational intuitions about society into a corporate model of the needed contradictions and proposals in our time.

B. PROPOSAL EMERGENCE

136. Another presupposition built into the social dynamics triangles is the inter-relatedness of all the parts of the system. A dynamic only exists in relation to the other dynamics. The creation of any contradiction matrix relative to a given tertiary, secondary or primary dynamic must take into focal consideration not only its internal relations but also both what has been termed external and radical relations. Perhaps the foremost consideration must actually be given to the latter even though it might not always overtly show in the form of the proposal.

NEGATIVE BENT

137. One emerging presupposition that influences the creation of proposals is the negative bent. It points to the fact that the economic dynamic has undue dominance over the cultural and political. It has programmed the cultural and rendered impotent the political. The cultural revolution means that this pole is attempting a recovery and must empower the political for the sake of unseating and containing the economic. In each tertiary, this kind of dynamic needs to be imaged. One or the other of the lower triangles is out of balance thereby assuming undue dominance. The rational, struggling to awareness, casts off the bondage and uses the faulty pole to counteract the dominant.

VALUATIONAL
SCREENS

138. Practically, a proposal is based on the revolutionary value screens. There are three. The social process triangles themselves are the first and, while being normative are the least intense. The second is the cultural bias. This is the next most normative and the second most intense. The final valuational screen is the ideological stance of the revolution. It is the most normative and most intense. In writing a proposal each of these screens is a check on our vision's breadth and depth. Care must be exercised that at every point each proposal and sub-proposal is created out of the perspective of these valuational postures.

VALENCE
FACTORS

139. The Valence procedure is a tool for isolating or separating the relative contribution of the disrelations. In this case it is based first on the impact on the social system or the intuitive response to the importance of power of this disrelation on the whole of the social process. Secondly, it is based on the intuitive response to its effectiveness in blocking the tertiary embodying our ideological principle, and thirdly on the location-bias which puts factors for the importance of the cultural over the political and economic, and also puts in a factor for the particular pole the tertiary is on. The location-bias is based on three factors which are all designed to reflect cultural bias. (1) The radical relations between the yellow primary indices, (2) the position of the tertiary relative to its own blue secondary. (3) The position of the sending or dumping tertiary relative to its own blue secondary. The first factor is based on Radical Disrelations and is therefore 3 times larger than the other two. When standing in the economic this factor is 9 for any tertiary in wisdom, 3 for any tertiary in style, and 2 for any tertiary in political and 1 for any tertiary in economic. Both the second and third factors are based on the location or position of a tertiary's associated blue. If a tertiary's associated blue is on either the wisdom or style pole, this factor is 3. If it is on the political pole, this factor is 2. If it is on the economic pole, this factor is 1. The purpose of the bias is to reflect the strength of the cultural within the primary indices. In the case of external relations, the valence need only reflect the second factor. In the case of internal relations, the valence reflects only the dynamical relations around the triangle. The internal relations are the least important in resolving disrelations; therefore they have the smallest valence range. In cases where the tertiary, the disrelation, is from is not known, the average value of valence can be used. This works out to be 3 for internal relations, 6 for external relations, and 9 for radical relations.

140. How do you get the contradictions? Another way of talking about them is matrices of contradictions for they are highly complex. An image to hold the process is a May-pole from which many streamers are hanging down with a rock attached to the end of each streamer. The wind starts spinning the pole. This merely to illustrate that what is being described is not a logical process where you move from data to one more abstraction. Rather, forging contradictions is an art. It is spinning the data until it forges its own center. If a presupposed center was used there would be no reason for research. When the spinning begins to coagulate, the abstract model dictates one center and four off-spring. This is arbitrary but there is still no way of knowing what it will look like.

C. RELATED CLUSTERS

141. Discovering clusters of disrelations within categories involves taking totals from each of the five categories of grouped disrelations. By drawing up a form with the five categories across the top and valence numbers down the side, start with the disrelation with the highest valence, put its valence in the left hand column. Put the name of the disrelation into the column it falls under. Put all disrelations with this valence in their appropriate columns. Draw a line across the page under these disrelations. Find the second highest valence number on the left hand column. If this number is not in direct sequence with the one above it, leave a space and put the number or numbers in direct sequence in the left hand column. Draw a line across the page under the last of these numbers. Now put the valence number of the disrelation with the second highest valence number in the left hand column. Put its name on the appropriate column. Continue this process until all of the disrelations have been listed. Now look for clusters of disrelations cutting across the column.

INTUITIONAL
GAP

142. The proposal represents the risk of trusting intuition. It is written in the gap between the rational analysis of the reality of society and the intuitional sense of possibility occasioned by that analysis. The gap is the separation between leaving all the data at hand and seeing the sharpness of a pattern come to life. It's like seeing an ant on the ground and on closer look suddenly finding that it is a million ants. This is the gap we are considering, the last bridge the research must cross. There is a tension between the utopian mission and the hard facts of real society. The proposal represents the consideration of the ideal against the concretions of present day society. It takes the concretions and weaves them into a flowing pattern which suggests creative possibility for the future.

POLAR GESTALT

143. The key step in the contradiction organization is the placing of the valenced, clustered claims onto a circular graph. This graph, divided into five slices, one for each of the gestalted claims locates claims of higher valence closer to the center and those of lower valence toward the perimeter of the circle. On completing this process, new clusters of contradiction appear which cut across both valence and gestalt. It is at this point that the contradiction matrix begins to spin into a center which names the underlying malaise in the social process.

RELATED
SPINOFFS

144. The gap has disclosed the pattern behind the data and it is now necessary to give form to the articulation of this pattern through the data. The center of the whole has been uncovered and the task now is to grasp the four spin-offs from it. These are not determined by related dynamics nor by the categories established by the above grouping process. They are formed from the mother contradiction making five interdependent matrices with a first among equals. It is a hen with four chicks. The chicks are now not a part of the hen, but exist in relation to her. These auxiliary matrices are determined by the situation as it has been informed by the six previous steps. There is now the basis for writing the contradiction paragraph of the proposal in its final form.

145. There is a relationship between the contradiction and the proposal, but it is more than a simple flip of the contradiction. The proposal is not a battleplan or tactical instruction, but rather a creative, inclusive image of how the specific contradiction can be overcome. A proposal, then, is the practical, though risky, vision of a proposition that states a way of dealing with the means of removing a block that prevents the new from becoming dominant over the old. The proposal is risky, however, in that it might be necessary to try several proposals over and against the realities of the contradiction in order to bring out the best practical way of dealing with the contradiction.

D. THE PROPOSAL ELEMENTS

PROPOSAL
INTRODUCTION

146. The final form of each of the 77 proposals is a Book containing three Chapters. The first Chapter locates the dynamic in terms of its theoretical model, its historical context and its matrix of contradiction. The second Chapter, the proposal itself, concretely articulates the major proposal and the four sub-proposals. The third Chapter points to the practical, briefly outlining the implications involved in implementing this proposal. This five-page Book is a distillation of the entire work of the assembly in the specific area.

147. The first Chapter in the Proposal Book sets the context out of which the proposal has been developed. Initially, the primary, secondary or tertiary social dynamic is described in terms of its function relative to the dynamics of society and the dynamical relations universe of which it is an aspect. Secondly, the assigned dynamic is related to the current flow of the old into the new by dealing with the dynamics potential influence relative to the ideological screen. Finally, the matrix of contradiction is delimited and tied into real history by pointing to the human suffering it causes and the resulting current negative trends. This three-paragraph Chapter serves to specifically designate the proposals arena.

AQUINAS FORM

148. The body of each proposal in itself has five parts. The first is the major proposal. The other four are sub-proposals. Following the Aquinas method, each of the five parts is an independent proposal. The first, the major proposal, is the key proposal relative to the arena in question. It, however, does not subsume the other four. The four sub-proposals are independent while at the same time they inform the major proposal. This method is used in order to force rational concreteness into the proposal as opposed to rational abstraction.

PROPOSAL
IMPLICATIONS

149. The proposal implies three things: "benefits," which include the practical vision of the possibilities that are the consequences of the actualization of the proposal including the vision on behalf of which the proposal is voiced and the articulated goal for the sake of which the tertiary is actualized. Second: "blocks," describing the landslides which are likely to be actualized in its proposal. These include the forces which oppose such an action, the images in society which must be given up, the "prices" which must be paid in terms of reform and the arguments which might arise against the proposal. Third: "Actualization of the proposal," which is a hint at tactics and suggests some practical steps and broad strategies necessary to bring that proposal into being.

150. The key to the revolution in our time is the discernment of the futuristic patterns and trends within the social process which are determining the shape of history. These trends are present in every aspect of society. Their content is many, their direction, one. The aim of these proposals has been to illuminate these trends in such a way as to be able to grasp them and form them into a future on behalf of all. Each of the 77 proposals books is thus distilled into a one-page statement of the 77 key manifestations of the social process in our time.

E. THE TRANSESTABLISHMENT POSTURE

151. When there emerges a body of people whose self-consciousness demands an existential decision which is discontinuous with both the establishment and the disestablishment, it has critical force in shaping the emergent social vehicle insofar as it honors the structural foundation of the social processes.

CONSTRUCTED
MODEL

152. In the first place, this group uses the quickened consciousness it has gained in the tension between establishment and disestablishment to construct a model of social dynamics which is universally applicable, which holds its intuitions as to the contradictions, and yet which embodies its own particular image of depth humanness. This is the area of revolutionary dogmatism. This is the transestablishment's final convictions.

DISCERNED
CONTRADICTIONS

153. The second step occurs when the group views their situation through the eyes of their model. They discern (a) the points at which necessary social dynamics are being carried on adequately, and (b) the points at which necessary social dynamics are either absent or in antagonistic disrelationship within the social processes. It is out of this work that the transestablishment articulates the principal contradiction and its primary and secondary aspects.

STRATEGIC
REENFORCEMENT

154. The third step is to strategize what trends must be reinforced to bring the new aspect of the contradiction to the fore. The activity of such a body in reinforcing the critical trends is strictly pragmatic. Presuppositions of detailed ideology or methodology are secondary to this single task. The group uses whatever trends, structures, and opportunities contribute to bringing about their vision of the New Social Vehicle.

155. Practically a proposal is based on the transestablishment's relationship to the tensional relationship between the proestablishment and disestablishment. Any proposal must stand on the razor sharp edge of the transestablishment. Any step toward the proestablishment or the disestablishment throws one into repairing the establishment. Great care, therefore, must be exercised to check against being naive or cynical about either the proestablishment or the disestablishment.

CONCLUSION

156. We stand in particular relationship to both the Establishment and Disestablishment dynamics. On one hand we see the gifts of both and on the other we see the incredible sickness of both. Each is informed by the other. Each must be enabled to move into the future as stuff from which the future is derived. The transestablishment's task is to point the direction of such a future. The task of any proposal is that of giving a specific proposal arena a direction within the broad sweep of history from the perspective of the transestablishment.

157. This is the moment for the Church to forge a practical vision for the next step in the global humanizing process. Only the revolutionary response that is the historical People of God is adequate. No man, having heard the call, dares do other than the single deed necessary in our day on behalf of every human possibility that will ever be.

158. The world is waiting for a way to release the Spirit in every dimension of life. What is demanded is nothing less than the creation, out of the chaos and collapse of the present age, of a new social vehicle for releasing human creativity across the globe. Every local church must have a strategic social vision of the next thousand years of global humanness that will give awakened churchmen permission to forge in their parish arena the concrete forms of the new social vehicle. "The task before us now, if we can shake our ancient prejudices, is to build the earth."

MASTER CONCLUSION

159. "All the earth belongs to all the people" is century twenty's foundational revolutionary principle, called forth by the fact that the entire social process has become so estranged from humanness that the civilizing process itself is in jeopardy. This principle underlies the revolutionary approaches to the political, economic and cultural processes: "All the decisions belong to all the people, all the goods belong to all the people, and all the gifts belong to all the people." The declaration that all decisions belong to all the people allows every man to participate in shaping the destiny of the globe. Likewise the claim that all the resources belong to all the people breaks the hold of economic tyranny on human life. The recognition that all the cultural gifts belong to all the people releases every man to participate in the invention of humanness itself.

160. These revolutionary principles embrace the totality of human existence. Thus they encompass the total scope of the planetary revolution that the times demand. They are grounded in a strategic vision, without which they would become mere ideals, unrelated to serious commitment; to the concrete reconstruction of the social reality. Similarly, without the revolutionary principles, the strategic vision is in danger of losing its radical dedication to forming the future on behalf of all.

161. Only the one who affirms his contingency and says YES to the radical intrusion of the Christ Event in his life has the possibility of seeing the social process from the valuational screen of the comprehensive, futuristic, intentional, and archaic. Therefore it is only the depth spirit man of the 20th century who has the possibility of grasping authentically the trends, or what God is doing in our time. Finally, it is only the spirit man who has a comprehensive vision to respond in the particular to the global need.