

To date, research here at base has been concentrated on the interior dynamics of the social process. The Local Church Project, for instance, is founded upon the dynamic analysis of the component dynamics of the local church; parish, congregation and cadre. 5th City was built upon the component dynamic elements that constitute society at large. The emphasis throughout has been upon the relations and inter-relations of the internal dynamics of the process, that is, upon how the components are related to one another. From this approach evolved the whole LCX tactical system, and now also, the plottings, clusters and groupings that led to the "shistle points." Implicitely, the next step seems to be to perform a similar kind of dynamic analysis of the relationships of the whistle points. And in fact, this has already begun.

This method of dynamic analysis has produced insight into the interior workings of society and the church that would have been, to say the least, difficult to derive by any other method. As used in the LCX and in 5th City, it led to practical, and sometimes tangible and visible results.

In both cases, the analysis was transposed to a timeline, transforming abstract theoretics into workable models. In order to further assure practicability, the LCX and 5th City have been supplemented with back-up systems and procedural designs. But these have evolved separately from the original analytic model. And now, presumably, these also will be rendered into the practical reality of the New Social Vehicle.

Hence there are two major and distinct steps in the movement from theoretical concept to practical realization: a). the dynamic analysis, and b). the time programming process. But what appears peculiar in retrospect is that time has never been a significant factor in the original sociological analysis itself. Phenomenological and existential analysis do not require that the question of time be dealt with in the same way as would an idealistic or a rationalistic approach.

This has given us two very important advantages. First, by by-passing the conventional and usually unconscious method of extrapolation--that is, asking what was the situation in the past, what is it now and what will it be tomorrow--it avoids the trap of projecting hidden value screens onto situations where they are inappropriate. This much any social analyst would seek to do. But more importantly, the method successfully avoids the 19th Century utopian trap of projecting an essentially unrealizable "visionary" goal for society, and then, as a kind of addendum, attempting to derive the social process by working backward from the goal. Utopians concentrated their major efforts upon the goal description, where we, by contrast, have learned as 20th Century human beings, to focus upon the process of reaching the goals.

Or, the issue can be put theologically. We have learned to pay attention to the "kingdom of heaven" which is "at hand," rather than upon some future realization, recognizing that the fulfillment is in the living of the present givenness. It could be said that what distinguishes us from the utopians is a matter of emphasis: They sought the realization of the kingdom of God on earth. We seek the realization of the Kingdom of God on earth. The living, the possibility, the hopes for us, are in the process, not the goal.

But social phenomenological analysis has limits. These become apparent particularly after the basic theoretical work has been essentially completed. Time, and the effects of time, may also be made the subject of analysis. Therefore, it seems important to find ways of re-introducing the factor of time—although we can hardly afford to forget what we have gained by ignoring it until now. To begin with, let us explore some variations of the basic triangular image.

Imagine history as a kind of three-sided tube. The Social Process Triangles and the LCX relational charts, then, become end-section, or cross-section, views of the pipe. Seen in this way, the end view gives, as it were, a picture of the social process as though frozen into a single instant of time. History, then, is imagined as a kind of doughy mass, stopped in its flow through the triangular cookie-cutter mesh, which is the viewer's own analytical grid-screen. Actually, this is no different than the graphic representations of the social imbalances. They presuppose, for instance, that from one moment to the next, the amount of history devoted to each one of the three major social arenas changes as the relationships between them change.

Until now, most of our research has been concentrated upon the examination of the historical cross-section. But now the question arises: do we, at this point in the corporate journey, need to re-introduce the time factor into our research work? For instance, would time be helpful in our understanding of the whistle points? Would it give us new perspectives in working out the new ecumenical parish tactics? Do we need it for furthering our understanding of our strategies and tactics for "Mass Awakening," "Human Fulfillment," and "Human Development?"

The answer may well be, "yes." Relating component elements on a timeline of whatever variety forces a number of different kinds of decisions which are otherwise much too easy to ignore. It forces clarity of definition. For example, if the whistle points are related in a sequence, it is necessary to talk about them in terms of the starting, stopping or ongoing of activities. But in order to talk of them in this fashion, it is also necessary to decide whether they are the activities of people—in which case, they are forces—or whether they are the activities of integrated organizations—in which case they are structures—or whether they are the activities or movements of things—in which case they are instruments. Or, perhaps the whistle point is itself an activity. In this case, it must then be decided if it is a strategy or a tactic. If this sort of decision is not made, then any sequential arrangement is meaningless. Temporal arrangement forces clarity of definition.

Relating in temporal sequence forces the assignment of priorities, even if only for testing purposes. This means more than a value decision about whether one kind of activity is more or less important than another. In driving an automobile, it is necessary to connect the ignition before operating the starter, which in turn must precede the engagement of the gears. It is hardly that one activity is more important than another, since they are all necessary in the light of the goal of making the car operate. But the necessary sequential priorities tell you a great deal about the design of the structure of the vehicle. Priorities are not only helpful, they are crucial.

Time organization reveals contingencies. What will happen if activities are not integrated, or, what will happen if they integrate in some unexpected fashion? For instance, what happens if the guild structure is blocked in its work in relation to some particular crucial economic or political structure? What are the alternative, or contingency, routes open to pursuit? The concept of contingencies forces clarity on the precise types of activity that must be engaged in by each structure or network.

The Social Phenomena Triangles Research PSU perhaps made the need for time analysis more evident than anything else yet published. The overall Social Phenomena Triangle is built around historical movement from situation to articulation, or from "objectivization" to transformed situation. This type of time triangulation has ample precedent, of course, in our educational curriculum. There is the Event + Significance = Happening formula from the church lecture, the "repentance" triangle from the Niebuhr paper, and the "Christ Event" triangle from Tillich. But until they are expanded on a horizontal axis they remain little more than handy teaching aids.

Thus it may be that further creativity will be released by moving off the triangles to some other form of model. For the moment, let that "some other form" be called a "Social Change Process Analysis" model.

Precedents for this sort of work are abundant in the social sciences. There are material and energy flow designs used for research in environmental and biological systems analysis. There are information flow designs, similar to those used by Karl Deutsch in Nerves of Government. Duncan implies the concept in his book Symbols in Society, although he never really takes the time to develop it. And of course, there are the "PERT chart" designs used for finding solutions to the problems of engineering and industrial organization. None of these, in and of itself, is adequate for our purposes in active social planning. But each may have clues from which we could design our own system. On the following page, there are very crude attempts at delineating the rudiments of such a system. It should be noted that there is not yet anything like an adequate system. There is only the grist to begin some imaginations turning.

Chart #1 is a sequential layout of the whistle points. It might suggest some helpful ideas on how process designing compels decisions.

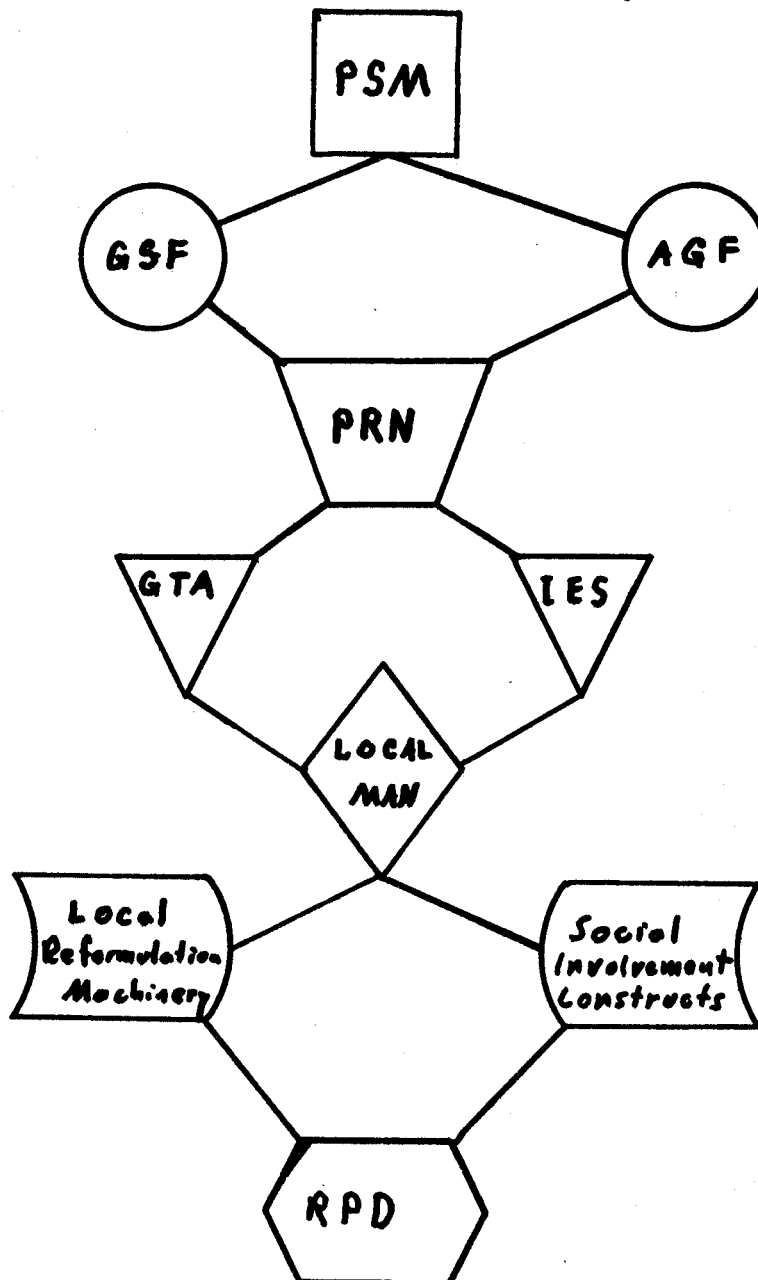
The focus of this diagram is the diamond shaped symbol near the centre titled "Local Man." The starting assumption is that the Post-modern Secular Myth (PSM) is initially comprised of stories about social injustices, imbalances and inequities, which are compared, either implicitly or explicitly, with some more or less determinate image of the way things "ought to be." By dissemination through the channels of communication and information flow, the myth leads to formation of groups of people determined to change the existing situation. These are the Actional Guild Framework (AGF) and the Global Servant Force (GSF), which, in this diagram, are assumed to be developing in parallel to one another, although it might be that GSF is really seminal.

The AGF and the GSF together lead to the formation of the Practical Research Network (PRN). The PRN is a what-ever-it-is that draws together the situational understandings of both the GSF and the AGF and in turn discovers and invents methods for developing the Grass-roots Training Apparatus (GTA) and the Indirect

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Educational System (IDS). The PRN could be a structure such as a world-wide research and information agency, or a series of structures, such as the Academy and/or Order Base Research Station, or it could be merely a development in human consciousness, such as an emergence of "tactical thinking," or just "global awareness."

The GTA and the IDS, on the other hand, would almost have to be structures, or a combination of structures and agencies. Perhaps in addition they would also be instrument packages. Together, GTA and the Local Reformulation Machinery (LRM) and the Social Involvement Constructs (SIC) focus the activity of Local Man into the task of developing the Demonstration Projects Devices (DPD). Here,



the LRM and the SIC are also presumed to be structures. In this diagram, the DPD is therefore presumed to be the end-product, the culmination of the other indirect social reformulation endeavors.

Simple as it may be, this diagram forces the examination of several issues. Decisions had to be made about which whistle points preceded the others. It had to predict which whistle points would be contingent upon the development of the others. It presumed that the GSF and the AGN, for example, would have to be developed before it would become possible to discuss the design of the LRM and the SIC's.

This diagram could be developed in an infinite number of other ways. It could have included feedback channels, for it seems fairly certain that the PRN would have a rather strong and direct effect upon the PSM, as well as upon the form of the GSF and the AGF themselves. The chart could have been drawn to show some forms of direct relationship to the structures of society themselves, instead of merely concentrating upon the internal relations of the whistle points. For instance, it could be that the PRN is to be developed through the GSF infiltration of secular educational structures, such as schools, universities, libraries or the press. In this case, the PRN would no where be directly visible, except by its effects.

Or, to go even further in a different direction, it could be that all whistle points are to operate simultaneously. If this were so, then the diagram would have to show some other entity, perhaps the church, which preceded and instigated the development of the whistle points themselves. But it would still have to show in some way which secular structures would be impacted, and something of how they would be impacted. This would require that we develop the structural design of society which we have hinted at from time to time in research collegium discussions.

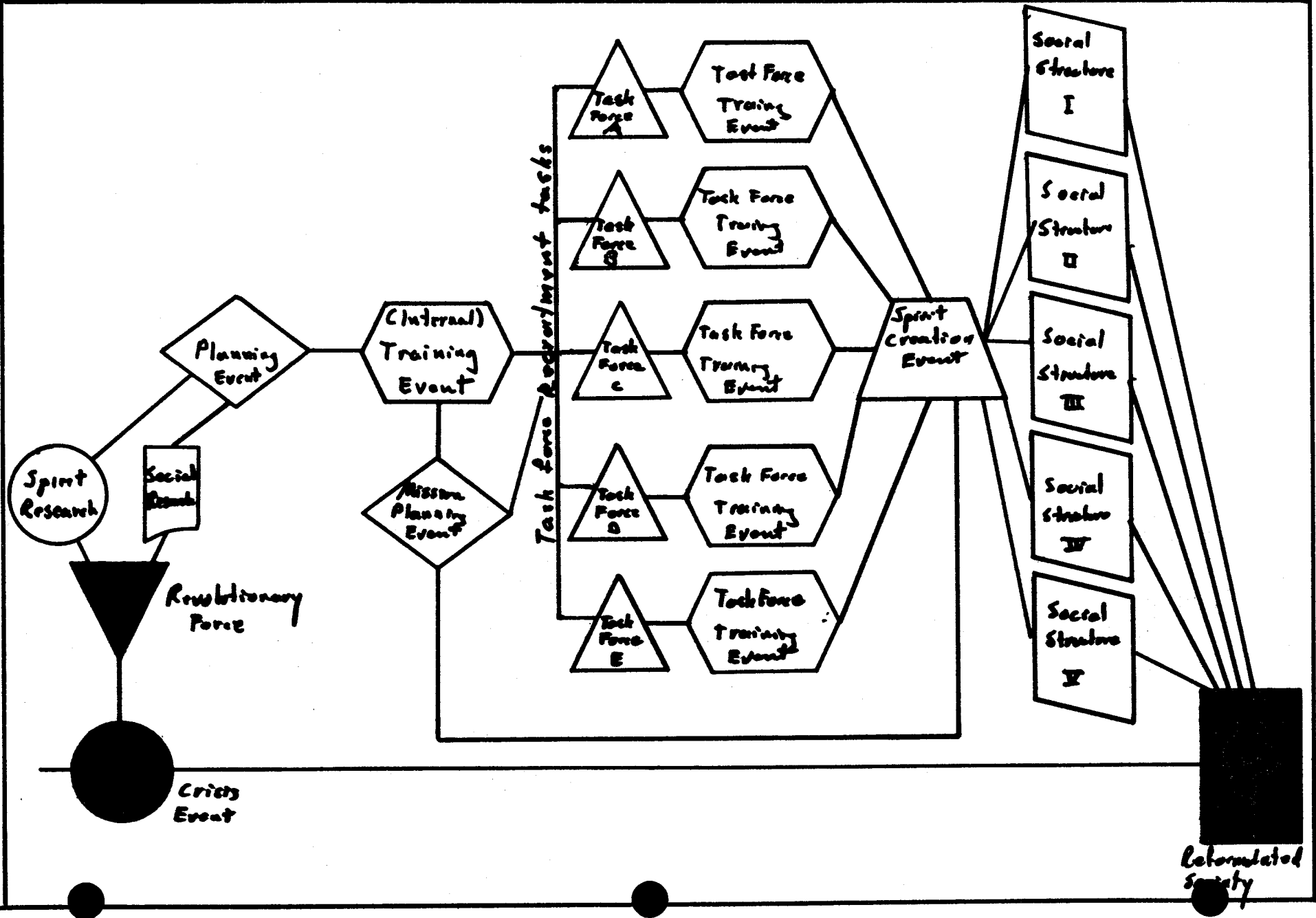
Of course the symbolic forms could be used very differently than they have been here. For example the GSF and the AGF could be regarded as task forces, with the circle standing for task forces in general. A square might be used to symbolize structures, and some other shape to represent instruments, or instrument packages. Or, if it should develop that the PRN is to be developed as a network of structures, then some symbol would need to be selected to represent networks, etc.

The second diagram, the one which really started this whole train of thought, began as an attempt to elaborate upon the "Stalin Model" of social change used in the Sociology and History course. It is strictly a linear progression moving from left to right. The base line is an abstraction called "the direction of history in our times," or something like that. In the midst of this present historical direction, some crisis, or series of crises arises. This could take the form of the emergence of some overwhelming imbalance in the social process. Or it could be a war. Or it could be a series of radically unjust decisions of the existing government. It could be anything which arouses a clear division in at least some persons' minds between "what is" and "what ought be." This crisis is here symbolized by a black circle.

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The crisis in turn gives birth to a body of people called a "Revolutionary Force," whose consciousness of the social situation has somehow been aroused by the crisis. Perhaps this body would correspond to an historical order or to a revolutionary elite, a la the Soviet pattern.

The Task Force then has the job of preparing itself to alter the existing patterns of society. So, it undertakes exploration of the Spirit dimension, in order to strengthen itself, and the dimension of Social Research, in order to be able to tell adequately the story of who they are, why they are in being, and what they intend to have happen. Both types of research then culminate in a planning event which is closely linked to an internal training event.

Now the Revolutionary Force is ready for action. It moves in two directions, according to this diagram. First, it recruits other, particularized social task forces, and instigates training events for each of them. At the same time, it undertakes the serious planning of some major spirit event. Perhaps this would take the form of a mass gathering. Perhaps it would take the form of a demonstrational happening or activity. But in any case, it would be designed to "spiritize" each of the particular task forces.

On the other side of the "spiritization" the task forces would undertake the task of the reformulation of each and every one of the indicated social structures. The outcome of their activity would theoretically be the renewed society, indicated by the black rectangle on the plain of the "direction-of-history-in-our-times," presumably altering that direction.

This model is of course somewhat different than the preceding one built around the whistle points. For one thing, it uses the geometrical symbols in a way which is internally consistent. But even this could be refined a great deal further than it has been. For instance, here the symbols point primarily to two things: events (such as training events, planning events), and structures (such as revolutionary forces, and task forces and social structures). The lines generally merely indicate direction, although they could be labeled to point to continuous, ongoing tasks.

The chart could be made either more or less complex than it is now. It could have included an infinite variety of other symbols (as in fact the original drawing did). Specific symbols could have been used to indicate social blocks to action, instrument packages, procedural or tactical sequences, contextual screens for both existing social structures and the revolutionary force itself, etc., ad infinitum. Or, on the other hand, the chart could have been radically simplified. It might have used two symbols--connecting lines that would represent ongoing tasks or activities, and circles, to indicate events or happenings. In this case, the happening could be merely the final action in the continuing activity, such as screwing in the last screw in a window frame. Or it could be used to point to something major. This latter simplified method is the one used in industry called PERT charting. In any case, this diagram simply points to the infinite variety of possible alternative activities and how they could be diagrammed. The only limits are the limits of the imaginations of those who develop and use the system.

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The advantages of this form of diagramming are as we indicated above. It forces definition. It makes priorities clear. It shows which activities can be carried on simultaneously, and which must be sequential, dependent upon what goes before what. It gives a way of determining how many and what kinds of troops are necessary to do which kinds of jobs. And it forces at least a tentative statement of the final objectives, as well as all the subordinate objectives.

How could this method be used corporately? In order for it to be truly effective, it would be necessary to develop a set of common symbols, commonly understood by everyone. This would suggest a closely limited number, such as 10 or 20, at the most. Secondly, these designs could be drawn on a blackboard. But more effectively, sets of 4 by 6 flannel boards could be assembled, supplies of the designated symbols cut out in advance and provided for each group. Then the diagram could be altered simply by moving the pieces of paper or string on the flannel board as the group planning matured and developed.

In the wild reaches of imagination, possibly an entire summer programme could be developed, with different segments of the social process assigned to Ecclesiolas, or even teams, each of which would be equipped with its own diagram boards. Thus, the group could evolve its plan corporately, and then spell out the details in written form. Hence, the programme would have some similarities to the methods used in launching NASA's space vehicles. The possibilities are endless. Perhaps it is time to take advantage of some of them.