

Research Team Three

Order Council 1968

The Ecumenical Institute Chicago

THE NEW SOCIAL VEHICLE

a working draft: for Order use only

Atrophy

[illegible]

RELATIONAL AUTONOMY

MODE

MOTIFS

CONSCIOUS

MODEL

SYN

MODEL - OBJECTIVITY

SYN - SYM

NEW SOCIAL VEHICLE

Introduction

Radical Times

One is pressed to find sufficient ways to describe the radicalness of these times. One author speaks of history in terms of pre-civilization (before consciousness), civilization and now we are entering post civilization. Whatever metaphor man uses, it is clear that what it has meant to be a human being up until this hour has been one thing, and what it will mean to be a human being from this hour forth will be totally different.

Shifts

One can talk about these radical times as three forms of the contemporary cultural revolution: common sense, style, and mood. The scientific revolution, or common sense, marks the shift from a two-story universe to a one-story universe in relation to structure, qualities, function, and causation. The urban revolution, or common style, means the shift from a rural world to an urban one, and a corresponding shift in space, time, relationships and roots. The secular revolution, or common mood, shifts man, finally, from duality to singularity, and calls him to a new kind of encounter, response, and relationship to the final mystery. Participation in this cultural revolution is not a choice, but simply every man's heritage in the twentieth century.

Western Demise

From its Hebrew, Greek and Roman heritage and in response to the cultural demands of the Reformation, the political demands of the Colonial Period and the economic demands of the Industrial Revolution, the Western world birthed bourgeois man. He developed his phenomenal gifts of rationality and scientific/technical know-how, created a new global social milieu, a new human consciousness and social structures to sustain his values and style. As the Western social milieu and institutions have impinged upon the South and East, new dimensions of human consciousness have been broken loose. This very break loose has placed new social, political, and economic demands on western man to which he has responded in the same way in which he responded to earlier demands, namely to control his environment and annihilate his opposition. His persistence in this response, in the face of history's requirement of a discontinuous response, spells his demise. The age of western ascendancy is finished. The East has assumed leadership in the cultural realm and the South is playing an instrumental role in creating the post-democratic, post-communist polity.

Statement of Humanness

OSV NSV

There has always been a social vehicle through which man's creative edge of humanness has flowed. A social vehicle is a statement about humanness, an ethos, and a web of relations. We have witnessed in our day the collapse of the various social vehicles forged out by different parts of the globe. In the west the image of society as traffic cop and restrainer of man's natural drives is no longer adequate. Today it is more accurate to think of society as the compost pit out of which individuals are given their humanness. The new social vehicle, therefore, must capture the spirit of self determination, global orientation, and self-conscious re-mythologization. Its web of relationships must deal with humanness in situational, relativistic, and dynamic patterns which relate local autonomy to global trends.

Secular--Religious

Twentieth Century man finds himself in a world wherein the traditional metaphors for talking about what it means to be a human being have collapsed. Today with secular metaphors man must begin stating afresh the necessary pre-suppositions for ordering his existence and recreating a more adequate image of humanness. One would want to say that man is a secular religious man for he conquered the earth and it wasn't enough. Man in the secular world is yearning after the spirit deeps by asking depth questions of how he can relate to the new world in which he finds himself. The new religious has to do with relating oneself to all the concretions of the world, or taking an attitude toward the secular world and embracing it; the secular world is all man has, and there will be no other.

Human Consciousness

Secondly, it should be said that man today has been given the gift of lucidity to see that man and man alone determines his own destiny and that he has the freedom to determine his own destiny and the destiny of the globe. With lucidity and his consciousness to determine history, man sees he has been given the permission and demand to forge out the future. *RESPONSIBILITY for TOTALITY*

Invention of Humanness

Then finally, in becoming conscious, man has discovered that there are diverse styles of life on the planet, and that these basic styles grow out of basic primordial images. Man has been confronted through this, with the realization

Statement of Humanness cont.

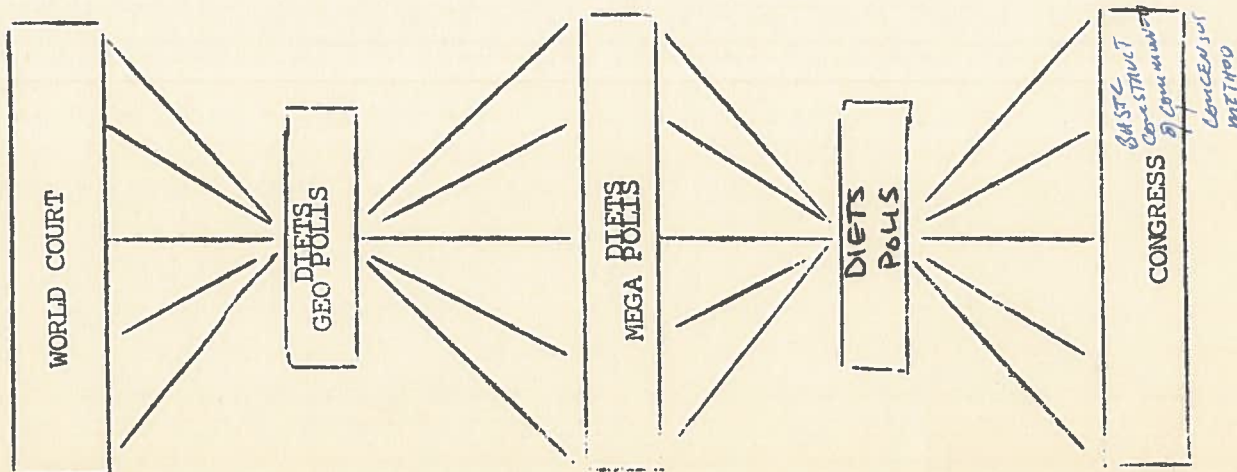
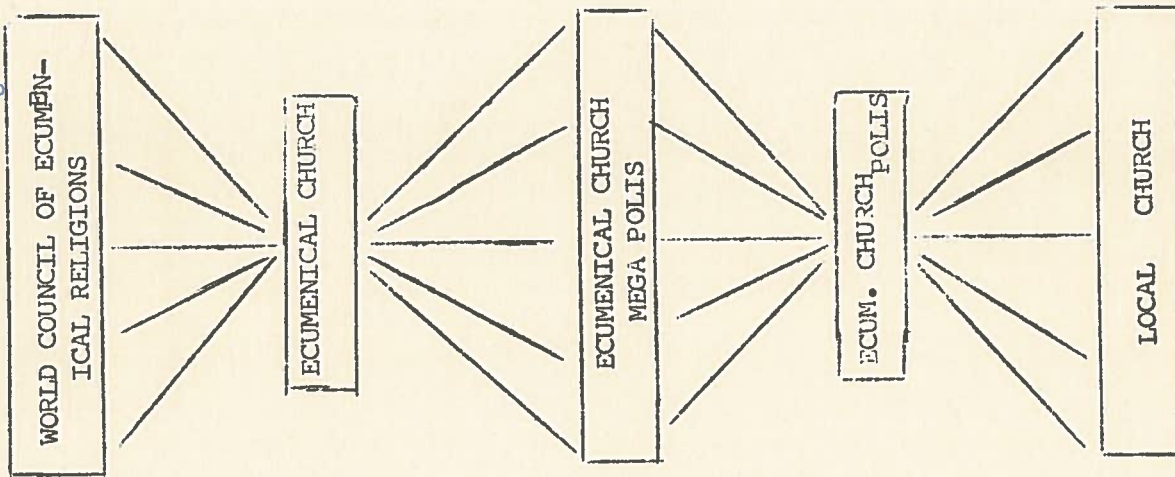
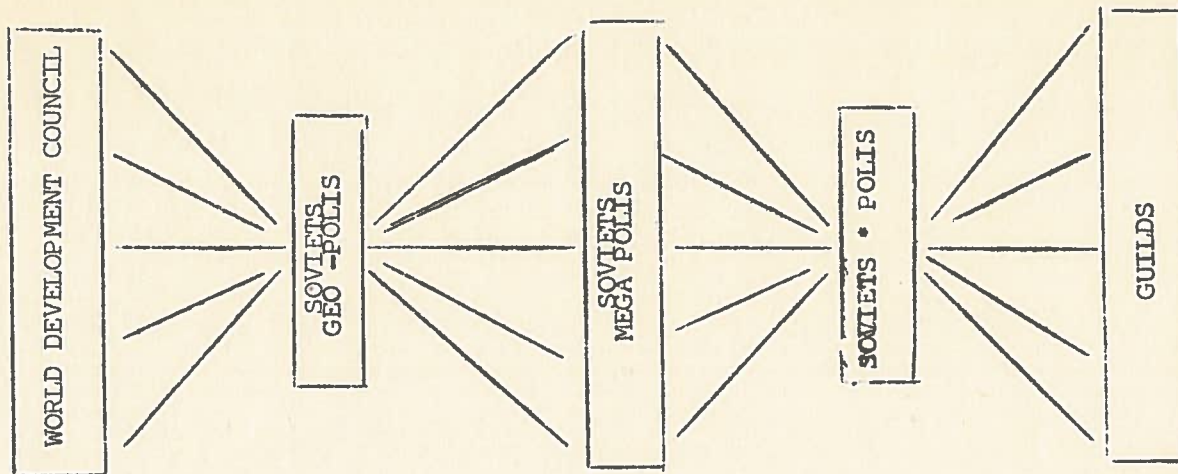
Invention of Humanness

that humanness is invented. Up to our hour, six primary inventions of humanness have survived: The Latin American Indian, The Chinese, The African, The Sub-Asian, The Arab, and the Caucasian. Many other inventions have disappeared. Today, as these basic styles converge, man is aware that he must create out of them a new universal style which will refine the gifts of each. Awesome indeed is the self conscious creation of future humanness.

Vision

The new social vehicle then must be built on the understanding that man in today's world is basically a secular/religious man, a self conscious being, and one who must appropriate the gifts of all cultures. Therefore the new social vehicle must bear the vision of all global resources belonging to all the people^(X) and of all cultural gifts being available to all the people. Before this vision of the new social vehicle is ever visible in social structures it will be manifested through the style of the revolutionary elite. As the builders of the NSV go about their task they stylize their life to symbolize the vision they have. It is this embodiment which beckons others to follow and to actualize their vision.

~~The NSV must be~~
(X) ALL DECISIONS of direction of man belongs to all of
the people



LOCALS

GUILDS

LOCAL CHURCH

CONGRESS

BUSINESS
CONSTRUCT
of COMMUNITY
CONCENSUS
METHOD

CONCEALING
004112100

Construct

Image

The New Social Vehicle is fundamentally a mode of local community delineation and formation. The basic geo-socio polarity operative in urban community is the tension between autonomous local units and the entire global network. The image of the electronic grid is helpful in grasping the meaning of this polarity. Perhaps this dynamic tension is best characterized by the term relational autonomy. Relational autonomy means that each local unit operates as an independent unit with direct access to the resources of the total globe and subject to the directives formulated by the global community. This dynamic is made possible by the intermediary presence of a third dynamic: the Regionalis. The role of the Regionalis is catalytic and consists in model coordination, resource storage, condensation and digestion.

Localis

The basic unit of human participation is the Localis. It is geographically delimited and contains from 20,000-40,000 people. The Localis is wholly responsible for basic decisions about its future. It escapes demonic parochialism only by acknowledging its interdependence with the global network and making its decisions in that context. The Localis meets its responsibility to its citizenry by dealing structurally with every problem, drawing upon global resources necessary for its internal well-being. Community problems are attacked through action guilds organized around fundamental problem areas. The community congress establishes priorities which guide the efforts of these action units. It is at this level that all the citizens are involved in the decision-making process. Through the method of consensus the community develops a common mind relative to the recommendations of the action guilds and global directives. Consensus, then, is the basic tool of relational autonomy.

Globalis

The other dimension of the basic geo-socio polarity, the Globalis, is the comprehensive context which enables unified planning through a common model and holds the Localis accountable for its participation in the world. This context embraces every existing local community. Future planning can only be accomplished at this level where overarching directions to global development can be given. A World Court, where arbitration of differences, equitable settlements, and the autonomy of Localis can be upheld, provides an instrument to balance powers and create confidence in the Globalis form. A World Council continually re-examines global wisdom and offers new directives for local consensus. A Developmental Council oversees and projects the continued economic growth of the planet,

giving unified direction to the life-sustaining functions of farming, industry, etc.. Central to the Globalis form is its global consultations, which constantly gather data, sift and shape it, so that an edge of insight is always available for decision making at both global and local levels.

Regionalis

The Regionalis is the interweaving form of the new geo-socio reality. Its position between Globalis and Localis places it in a role of distributing the responsibilities and tasks as conceived at the Global level and maintaining the autonomy and diversity at the local level. Within this form, particular structures include the Diets, which provide an outlet for local participation in unitive planning and feedback to global directives, and Soviets, which funnel the economic planning and distribution between Globalis and Localis. Geo-socio units present in the Regionalis are basically the Polis, Megapolis, and Areapolis. The Regionalis plays a coordinating role, conscious of the need to preserve the pluralistic expressions of human community found at local levels and at the same time to sustain the increasing complexities of relationship between local units across the globe. In addition, the Regionalis provides structures for local access to the technological knowhow, human energy and natural resources of the globe.

Church

The Church has the invisible role of the leaven without which there can be no New Social Vehicle. It is continually involved in invention and experimentation for the sake of enabling man's present task. It has no formal position or visible role, but constitutes the off-stage forces, setting the scene for the next act. At the local level, the Church gives structural possibilities for human participation through stakes, guilds and temples. Regionally, the Church develops training structures and forges common symbols, myths and rituals which enable local units to participate in global community. On the global level, through the World Council of Religions, the Church coordinates its penetration strategies and develops common global objectives.

NEW SOCIAL VEHICLE

Ethos

Spirit of Age

The spirit of the times is always woven into every social vehicle that man creates. It forges the imagination of man as he attempts to give it form. In short, man the creator is created by that which he creates. Though this dynamic of change has always operated, today self-conscious man is aware of the necessity to intentionally program the dynamic of change itself. The spirit of the new social vehicle is cybernetic, humacratic, and symbolic. Cybernetic points to the continuous planning of the future through the use of computers to simulate possible multiple plans. Humacratic points to the consciousness which allows all men to know that they are responsible for all men and for the planet earth. Symbolic points to the social use of art and symbol to create identification with the whole and to motivate to action.

Cybernetic

Cybernetics is the new technology which enables all men to participate decisionally and globally in every aspect of existence. It enables man to evaluate the future before it happens. It objectifies man's thought processes and demands that he take a self-conscious relationship to his thinking. It also shapes his images of the universe and of himself, and requires that he be the self-conscious predictor of the future. Man has always been a model builder. Now that cybernetics allows man to objectify his models, he must be comprehensive in the creation of the destiny of the planet, of all men, and of humanness itself.

Humacratic

With the first space walks and films of the total planet whirling in space, a new possibility for humanness was born. The humacratic age involves every human being self-consciously in the life of all mankind. Every local decision becomes transparently global in significance and every global occurrence is seen to have direct effect on each individual. Moreover, all the world's resources of knowledge, material goods, and power become accessible to every man who, in turn, sees himself as a resource available to all mankind. Every person in the humacratic age sees himself as a conscious participant in global decision making, global economic processes, and global culture.

NEW SOCIAL VEHICLE

Ethos

Symbolic

The new social vehicle demands decisional symbol making. Although man has always participated in forming and being formed by symbols, in the new epoch, he participates knowing that he is creating himself and building the earth. Finding himself in a new world created by cybernetics and humacracy, man must tell a new story. This story will mold the new life of the universe. The natural primordial symbols fade from secular man's consciousness as he lives farther away from organic nature, and his consciousness becomes global symbols of the post modern epoch. These symbols anticipate a symbology as archetypal for the new epoch as the womb and phallus, fire, air, water and earth have been for the passing epoch. Cybernetics makes man aware that he controls all aspects of society. And the society which he controls is no longer the society of his own family or nation but that of his universe. It is no longer that of his own time but that of all time. This new temporal spatial awareness demands that man forge symbols which daily remind him of his identification with the whole, which hold the complexity of the age simply and powerfully, and which release and propel him to create the vehicle of yet fuller humanness.

Change

In response to his lucidity, man's programming embraces both the rational and the irrational, the sound and psychotic, the reasonable and the absurd. His design for change embraces the rational, sound, reasonable continuity of adaptive change relative to the past, and the irrational, psychotic, absurd leap of discontinuity in revolutionary change relative to the future. Cybernetics, humacracy, self-conscious symbology characterize the ethos, and thus underly, permeate and actuate the new social vehicle.

Conclusion

Massive Re-education

To create the ethos inherent to the new social vehicle, we must begin the massive re-education of all men everywhere. The new image of man as predictor, the new tool of model building, and new universal symbols must be indigenous to each man.

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Conclusion

Movement Organization

To build the construct of the new social vehicle we must begin now to build the local church, organize a movement, and instigate a Continental Congress for 1972. The local church is the lever to build the localis. A movement of masses of people is necessary to build the urban civilization of the regionalis. Some immediate signal that the West will restructure its polity to serve the world is crucial to the creation of globalis.

Religious Order

As a sign of the new image of humanness, we must begin now to create a religious order. Only a radically disciplined and sacrificial core of people can create the necessary symbology, embody the style of the new social vehicle, against the old social vehicle, and bring forth the response of masses of people.

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