

Your comments about singing as being unique relates to the subject of our lecture tonight

THE
SOCIAL
ANALYSIS

When you say culture or style today, I say, especially when you say culture, you are almost talking about an unknown. The person to whom you might mention that word might be unknowing more or less when you say culture. Style he would be familiar with because it's a catch phrase. But culture which history tells us was man, and was society, the symbols, the myths, the mores, the customs created a style that made man ~~was~~ what he was in all of history. This is foreign to us. In our country, the United States if we were to try to go back and find a time when culture meant something to us, I suppose we'd have to go back to the opening of the west, or I suppose for a fleeting moment, to Pearl Harbor where there was some kind of commonality we knew as our American society. Or there was a reason or a meaning of life. And yet today in the 20th century there is a stirring, there is a raising of a question that relates to this area. I suppose that this comes in a conflict of our ignorance of culture which I think I would have said and most of the people I know would have said. Culture isn't created, it's just the result of other things. You have ~~known~~ had graphically illustrated to you the imbalance of what we call society or the whole social process, and the articulation has been that the cultural part of society is under a tremendous kind of pressure to the extent that it has collapse. Just a quick story to articulate what a recent exposure to the collapse of culture has meant to a friend of mine. A very successful man in terms of the economic, he participates in the tyranny of the economic to a very great degree. The last time I talked to him he had three homes, one on Long Island, a summer home, he had a \$70,000 house in Bronxville which he didn't like and he had bought an \$80,000 house in Bronxville, New York. And we had dinner together one night and he was relating his recent activity in this area and the fact that there was some concern of his in owning three \$50,000 homes at the same time and I told him a story of a friend of ~~his~~ mine who was his peer, who was his economic equal, who was at the present time looking for a bluecollar apartment and my friend looked at me with a kind of quizzical expression and said "What do you mean, looking for a bluecollar apartment?" and I said that this man had taken a new relationship to his life, or a different one than is normal for suburban man, and the way he articulates or manifests this new stance is to get away from some of the things that you and I consider normal. For instance the home and the value one places on that kind of possession. And my friend says to me, "What do you mean, he has a new way of looking at his life? Be specific. Tell me what you're talking about" And I said, "Well, Jack, this guy's life has meaning." And Jack says, "Meaning?" I said, yes it has meaning. He thinks that he's living for something. and he thinks that his life is worthwhile and he has decided not to be preoccupied with the things that occupy your mind and mine. He said "If that's true that's terrific. I don't know whether I believe you or Not".

I put this friend of mine in the position of being in a trap that's very common to men today, whatever his station in life. He's in a track that's been laid out by a society that said You go on this track just as hard as you can, and you try to get to the next station. But don't get off, don't look at it. You go right by. It's, I suppose, a simile of this kind of ride that man is on today at least in this country, would be a track to nowhere and on a train of fixed set anticipation and objectives because he never gets anywhere.

THE
CULTURAL
PROCESS

The cultural practice in a society is subtly under the gun today. All over the world the question is being raised by all kinds of people relative to what does it mean to have life, or what meaning is there to my life. You see the man

affected many ways. In our country perhaps the most recent manifestation of that has been by our youth. But the fact remains that wherever you look in society today, man is questioning his environment, his society. The economic and the political, and he's questioning that out of a base that I'll call culture. And that's where the action is. No society exists at all without culture. If you talk about the economic and political aspects of society as was alluded to in the opening lecture by David McClesky, ~~man~~^{animals} has an economy, that is they sustain themselves, and they have an organization, they have a structure in which they survive and defend themselves, but man uniquely has other the other is culture. He has a means of giving meaning to why he participates in the economic and to what end. And he has a way to articulate and say to himself what it means in terms of models and organization and structure to be what he can be, and that's the political. Within the culture the key to humanness has always been, obviously, or in terms of the obvious, the symbolic. Man tells himself a story about his life, why he's there. He identifies and expresses and rehearses his life through symbols, the myths, the stories, the rites and rituals that hold the past and support his life as he lives it. He uses wisdom, the collective memory of his culture, it's his culture, it's culture's memory. Yes part of it goes to the economic in terms of technology and so forth, but man's wisdom is in terms of passing on from generation to generation. He transmits that which he has learned and that which has been efficacious to his offspring, to his successors. Now given in the cultural area the basic concept of a story and a way to live your life, it has to be acted out, and when you combine the wisdom that you have with the symbols that are passed on to you or that you create yourself, the result of that is style. This is how man acts out his life in relationship to the symbols and appropriating his wisdom. The relationship between culture in a society, which we mentioned a little while ago, I think makes sense, that is culture should, or could, or can give meaning to man's economic and political life. It's kind of like the gyroscope that steers his ship of state in the areas where life really is in the practical sense, in his economic and political life. Within the area of culture, symbols are a way of articulating or explaining to man that which his wisdom has told him was important in his ~~life~~ culture. Wisdom consistently edits his symbols. Symbols do not exist except for a reason. Most of your social anthropologists today are very strong in their belief that the symbology that man lives by is good and right or it wouldn't exist. So wherever you are as an anthropologist, when you find a rite or ritual or symbol or whatever, that is part of that man's culture, there is a reason for it. And so most social anthropologists today say you live in that land if it's foreign to you, enough - and they say two years or more - to learn their language and learn their history so you can talk intelligently or react to whatever it is that their culture is saying to you. The style, the inevitable offspring of symbol and wisdom, the acting out of the culture comes right back to support or challenge whatever it is that culture is to that man. The style will eventually call wisdom into play to challenge his symbol for instance. Going back to today's society and the cultural imbalance. This lemon squeeze we call culture is out of whack and has collapsed. The domination of the economic has created a society in which running efficiently, or trying to, has become the reason for existence. Where the ship is going is irrelevant, or where man is going has become lost somehow in the preoccupation with getting the job done. Means, means, means. Ends are unknown. Even within the collapsed cultural part of society you can see a manifestation of this in terms of the great gift we have of wisdom. Wisdom is tyrannizing the cultural aspect of society. Wisdom is defined by a man's technical knowhow. Wisdom is knowledge that can be put to practical use in the economic or the political. Wisdom as it relates to philosophy is nonexistent for most people. Wisdom as it relates to symbols or style does not exist, there is no room for it. The result of a distorted or warped or reduced wisdom section of culture has created a son in the form of style that reflects his parents peculiar nature. Style has become a

THE
DYNAMIC
ECONOMY

THE
CULTURAL
IMBALANCE

THE
CONTEMP.
TRENDS

image of a dominant of a dominant, technical wisdom parent. It's been reduced it's become a panicky preoccupation with me and mine, and a selfish context pervades in terms of man's style today. You know the old expression, "who's on first" when you come down to talking about people in society today, their roles are all slipped over. There doesn't seem to be any relationship between their age group and the role they're supposed to be playing, at least in the establishment. The youth all over the world are shouting out about us, about their lies. It's not peculiar about this country. It happens everywhere. The old people are restless. Their gums are flapping. Their teeth are clattering. There is something out there and they're concerned about how they might find whatever it is that is out there that might give their own lives meaning. The established adult is frantically trying to keep the lid on all these ~~stupid~~ rebellious people, and while he's trying to do that he has the same preoccupation with his own life that the youth and the elders do. He too wants meaning. And there are some trends that are easily recognizable, that are public knowledge today. Certainly wisdom is under the gun in terms of education. Youth has questioned technical education as a god. The established adult who is basically involved in a vocational crisis, in vocational despair, is looking for, and reading about and talking about to an extent that he hasn't before, even as ~~and~~ a naive participant in, like my friend in New York was, about meaning. And we know the desperate flight of the elders which ironically, but almost pathetically, is becoming a very large segment of our population, because man's technical ability has kept man alive so that now the elders are going to have to be, in terms of numbers, a group with which to be reckoned. There's some new styles we've seen, some of them obvious, the dress, the hair, and so forth. But there are some serious ones to which we have to give some credence, that is in terms of the revolution going on in what I call culture. The youth are raising hard, viable, tough questions about all of society. They are participatory, they are ready to put out, they travel, they study other ~~stupid~~ cultures. Know that at no other time in our history have so many people known so much at such a young age about what the establishment figures they shouldn't be concerned. There is a radical upheaval in the family, even the families that are still tightly controlled and concerned in terms of the female participation in their own life are buffeted by the winds of change. Obviously, even in those families, the parent-child relationship ~~is~~ is radically different than it was in the past. Today in the twentieth century there is an opening up that is taking place in the minds of a great many people of many ages of the possibility of the richness of life and the potential of man. Questions are being raised. In the home there's a certain paralysis. They are back down to man and his family. The average man today has been brought up or educated in a society which has trained him in a very hard-nosed way to be an economic serf. It has trained him to make money, it has trained him to survive, it has given him means. When he leaves his place of formal education, and actually participates in the business community or whatever community he is in other than teaching he is totally immersed in ~~but~~ whatever kind of training he gets in the economic. I suppose for me an example of that today would be to try to call to mind the last time I had a conversation with another man that was ~~was~~ meaningful. You know sometimes a practical person, well like most of us are I'm sure, can only come to a point of realizing what has happened to him by asking a silly question like that - when did I last talk to a man about something that was important, and I would divorce from that an important conversation if it related to a business skill or whatever. But when was there authenticity, or context, or totality or meaning in a conversation that I've had with another man. We all want integrity. Integrity is a watchword, a byword, a catch phrase.

THE
DOMESTIC
PARALYSIS

WISDOM

the goal that we all picked up when we were youngsters that has to do with living. But I think as we grow up all men want integrity, even in a distorted image as we think of it today, that is integrity relating to morality or honesty. The integrity of authenticity, when man is really what he is, is something else again. Most of us are trying to find integrity operating out of a context inherited by us from our forefathers in a society that is empty, and we live a life of immediacy. We are reacting, constantly ~~managing~~ reacting to whatever life throws at us in a given way. The ends of our life to not preoccupy our time.

THE
SINKING
FAMILY

In the finally my logic, what man's logic could tell him, the smaller the unit, the fewer there are, the closer you are to them, then logically rapport, direction, ~~peace~~ peace, ~~when~~ personal authenticity are more readily attained and realized. Is that right? I submit that it might be wrong, for if the smaller unit were to consist of fewer people with whom you are in close contact, is made up of individuals whose roles are confused, whose education and training has ignored the ends and for this group of people is supported by a societal context equally shallow, and within those people there is no cornerstone for accepting their lives, for living up to their possibilities, then logically then this smaller unit can become the whole of its parts, intensified in terms of the negative and the vacuous. And I would submit that in today's families the roles as we knew them have collapsed. These same imbalances that permeate society exist in the family, and naturally so. What happens in the family is that all the ills in society hit a man head on and all of a sudden it's happening to him and not to the other guy. Future shock. If the society were ill and a man could come home and find some kind of comfort in his family it would be a great boon to him. But to expect the family to be different than the society in which it exists is probably somewhat unrealistic and it isn't so, that is the family does reflect the society. It is caught up in the pace of changes that impact the ruthless role playing. The family without context is no longer "no place like home" The lord of the manor is challenged by his serfs, his children push him and make his life uncomfortable, in some cases his maiden does the same, and the relationship that a man has to his wife, the covenant of marriage is called, and is a contract legally, and perhaps today too many

THE
COLLAPSED
ROLES

THE
MEANINGLESS
COVENANT

people who are married consider that the covenant they have is a covenant between two people, that is a contract, easily broken, cancel without notice, acted out under economic imperatives, personal benefit, mild hedonism even in a good family. In other words, it's a reduced one-to-one relationship without the two having anything which they can relate. Whatever commitment they have is inverted. Sex is engaged in by individuals as opposed to being created by two people deeply committed to some meaning beyond themselves. Within the family the result of this imbalance in terms of the cultural aspect of family life resulted in a very obvious style crisis. You know the old image of a man being the king of his home or the king of the castle is seriously in question today, and the castles are hard to come by, and the bygone days are in a sense a little bit gone, and the hierarchy out of which any man operates is gone, no longer valid, it doesn't hold, and there is an abyss that man encounters, like, you remember ~~him~~ in the roadrunner cartoons, the wolf who is forever trying to get from one cliff to another and finding that he is not going to make it as he comes to that particular realization which we call falling, and as you translate this into the family life today. Man finds comfort in one thing and one thing alone in the position of the wolf and that is as he looks around him there are countless wolves in the same position, keeping him company. Sooner or later the overwhelming fact of the irrelevance of our lives can address you. Life can become almost a joke. There doesn't seem to be a place to anchor it in your vocation or in your family. I suppose the most insidious aspect of this meaninglessness is the suicidal

THE
STYLE
CRISIS

THE
DEPOSED
KING

THE
DEVASTATING
IRRELEVANCE

THE
EMBODIED
AMBIGUITY

THE NUCLEAR
WHOLENESS

THE
EXPANDED
STYLE

tendency to accept it as his life, and to say that's the way it is today. Finally even the most German pragmatist just logically come to the point where he asks a question relative to an alternative. Now, there is an alternative. Man can accept and affirm who he is and where he is and the way things are today. He can accept the fact that the only reality is change, he can accept the fact that painful ambiguity is his lot, eternally so, and when a man accepts that much of his life, there is a possibility for him to be free and at least to be open to the possibility of a new style for himself, and a new style for his family wherein each member can contribute and sustain the others, having accepted his or her position, whatever it may be at that point in time. And if one were to articulate, translate this acceptance into some kind of meaning, he would have to say that he is going to live outside himself or herself and that life encompasses more than an individual human beings life or those immediately adjacent to him. Now if a man's style is expanded beyond that which it was, which was reduced because society reduced it for him, then his community becomes the globe. If a family in Dallas was, then the world is a community. Now that's not idealistic. That's a practical statement to make about how you look at your life, because objectivity can only come to anybody when they stand outside themselves and outside their family and then look back at who they are and then make a decision about who they're going to be. And the decision here is going to be to stay outside and to consider the word selfless better than self-ish, and to reap the kind of rewards that the expanded style exposes one to. It allows a man to go back to an image of the man who made the wings, the hands, that allows a man to go back to whatever his job is, be it a lawyer, a sales manager, an industrial manager, or whatever, with one thing going for him and that is that his life is bigger than his job. And he's told himself a story that enforced that. This allows him to be interested in his work, to be participatory in his company, to impact others there with his style. Because he's got a secret. He's got a life, not a job. And that job is part of his life.

THE
NEW
MARRIAGE

Now if a man has come to this point he is saying yes to a lot of things he said no to before, one of which has been mentioned is his willingness to participate in his expanded style. He actually believes that he can engage with his life whatever his life touches and that he is in fact a part of the historical process. And all of a sudden his heart beats, and his veins begin to pulse with the kind of blood that makes him feel alive. He's going to put out. Coming back to his castle now, or his home, there is, or can be a ~~new~~ new covenant with his wife. It can be an unbreakable covenant. It's a covenant together that transcends the relationship between the two people involved because the covenant is with what they do with their lives. They have a covenant with something beyond themselves. A man would have a mission in his marriage to go something beside getting his wife to like him. Perhaps his mission would be to bring his wife off in history to get whatever she might be out in the world. To be concerned with what she can be rather than her relationship to him. She might even bubble a little with adventure. The intimacy in this like kind of relationship in marriage is a kind of delightful prize, a secretsharing. There is a ring in terms of the marriage symbol of significance. There is a new meaning and adventure in everything that man and that woman do together. There is a new sexual relationship, and that is not all bad. A new man is born in that kind of marriage. He has a glint in his eye, he cares about all of life, he is secured in his relationship to his wife and his children, and he is confident of his own selfhood. He is a miniadventurer.

THE
RECREATED
FAMILY

Now if a family were to have this kind of style, having a reason that transcended the family's welling being and security and so forth, it would become an

2/7/72

Lecture 4, page 6

an adventurous family. Obviously it would be the result of the kind of participation that took place in that unit of individuals, and would echo or mirror whatever decision they had made. They would bring relationship into being because there was a meaning to the relationships existing. The family would become exciting and not fighting, open and not challenging. The power of that kind of unit in our society is, challenges the imagination. If one were to impose that kind of family image on that which exists today in most family situations. In the end when man talks about his integrity, or thinks about his integrity which is dear to him, he will immediately say two things. The first thing that man would say today is that his integrity is in short supply. He excludes himself from the kind of image that that image holds, implying that he is the man of integrity, but when you talk about genuine integrity, the kind of single thrust, authentic integrity that man can have once that man has decided to be true to himself and to live his life to the fullest, to live beyond himself and for all men - that kind of integrity is indeed rare and extremely powerful, in its attraction to any man if he were to comprehend the possibilities of achieving that or getting to it. Given that kind of integrity, bringing culture back into one's life permits honor, honor of self, honor of wife, honor of children, and the gaining of real meaning. I would submit that most of us, whether we like it or not have been asked to go to a crossroads, we have been challenged or whatever by our times, to make a decision about our lives. We have been challenged to make a decision about our family, and given the fact that one of us were to make a ~~decision~~ decision in favor of the expanded style and in favor of being an adventurer, and in favor of living his life, he will create a new community. If one man decides the whole world is impacted. It's like the old songs, one and one if fifty makes a million, and all of history has said this is so, and if we decide ~~to appropriate the possibility of our lives~~ to appropriate the possibility of our lives the world will be changed. So we have been called to the mark, we have been asked to be true to the possibilities that exist in our lives, and that's exciting.

THE
GENUINE
INTEGRITY