

Political Nicki Dresslar
shoulders

. . . of those who have gone before. The thing that has come to me is that practically everybody who has been up here this morning, both George and Mary Warren talked about the hour. And then George talked about George's hour being not a civilized hour. Mary Warren talked about the hour of the milk man and comments that I heard, people that I saw coming back in, and some that didn't leave the room, said things like this is the hour of happening, or I certainly can think of a period in my life, when that was all I ever did at this time of day. and right now, we say that this is a civilized hour to talk about the political process.

WE are trying to grasp what it means to care for the world and to understand how to do that you have to have an image of society. My image of these processes just whirling all the time, never static, always moving. always dynamical And the political pole of dynamic in our social processes. That is the process that clarifies the organization of society for man. Society would have no way to hold itself in this dynamical form without that political pole. We talked about ~~corp~~ poetry a little bit this morning. I think this poet, the ones that have that articulate voice and find a way to speak of their times, a way to tell the world what they think about their times. So I have chosen 2 for the political section. I think you would have to say they are both contemporary written probably 80 years ago, and one very new, probably even 1972. This is the one written Before the turn of the century:

"When every Richard Corey went down town. . .

The social processes in the 20th century are certainly nothing new to us, and by this time in the day these processes have been branded on our consciousness And so we are just so very clear that these processes are going on, and have gone on in every society. Now if we take the political dynamic and blow that up you find that that is a 3-fold dynamic too. It is made up of Order, Justice and welfare. . . . always had a particular way of ordering society.

and an established way of making decision and a manifest way of seeing that the well being of every member is taken care of in that society.

The welfare is the pole that gives society its ~~social~~ social vision and welfare gives society a reason for continuing. ~~The~~ The ordering is the stabilizing dynamic and Justice is where the decisions are always made. These are not ideal processes in society but just ontological necessity. The dynamic takes place in every civilization from the dawn of consciousness man has always been a tribal man, Probably man was a grazing man and he didn't even know how decisions were made. But I am sure they must have followed the kind of leader who could provide for the welfare of that tribe. in the best way. who could find food and a way for them to defend themselves from predatory beasts, and natural calamities. Then with the invention of tools like fire and primitive weapons, thorough the long long sweep of history, man gradually settled down, stayed in one place. He was no longer the nomade
. . . turn over tape)

when those nations battled, the victor would not only loot the country and take the women but try to level the society entirely, the cities and everything to do away with every form of government, ~~and~~ and to hold the order in their government.

Now, in the 18th cnetury there was a definite shift. Common man was clamouring for his rights and was emphasizing the justice pole. The rulers of that time, who said they ruled by divine rights, were called into question by the commonwealth. Like the French Revolution where the common man displayed a willingness to risk everything, even his neck or his head, for his rights. and then the American revolution proclaimed that all men were created equal and that the common man was pushing for justice and that became the dominant pole in the society at that time. In the 19th century, we saw as George told us this morning, the economic come on with such might~~x~~ overpowering force that was the pole in the whole

process at that time that became the tyrant. The Industrial Revolution was the snowballing of profit for profit sakes, expansion for expansions sake, to the expense of all kinds of human values. Today we find ourselves in a competitive society. our values and our identities are judged by the dollarsign.

Wealthy nations, to keep some sort of order, use their economic power to influence weaker and poorer nations, and what this does is just give more power to the powerful and leaves the weaker frustated and dominated. ^{When this happens} In the social process we call this an imbalance. And george told us this morning that in the whole process, the economic is the tyrant in power, the political is rendered impotent and the cultural practically collapsed. Now there have been times when justice and the common man was clamouring, the poltical was the tyrant. You are going to talk about the impotent pole today. And see the political process, if everything ideally, was operating ~~as it is~~, order was being injected where it should be, justice was waiting for all men, and there was true equity, then you could say this was in balance, but you know that when we look at these whirling triangles, it is not just a bunch of words on the board in triangles, we have think of them as people. ~~Not~~ just groups of people standing there. living breathing pulsating dynamical process. So it is never in balance and it is never going to be and today we find that order, from the political process, is the dominant pole. The Order dynamic has been so powerful that we have used power for ~~stablizing~~ law and order, maintinaing the status quo, sweeping up justice . . . The collapsed pole, or the pole on the political dynamic was practically squeezed out.

This overwhelming power of the order makes us painfully aware of the judicial systems that we live under. Now if we let ourselves get grapped into a polity of brute force. Force that begats more force.

Justice remains blind to the real needs of society. Society is based on the idea of civilizaing man, creating humanness, and to attain some kind of

dignity in that corporate structures have to be created. Man is allowed a secure existence, political freedom and the possibility of significant enagement. With the collapse of this well being or the welfare, man is forced to participat~~ion~~ in the preservation of his very own existence. Every individual to be a human being should be afforded the opportunity to play an active conscious role. in the society, making the decisions about his life. You should be aware of the responsibility of that role, and be aware that that is the role that he plays on behalf of all. Today we see that ~~W~~ those three necessirites are not operating helpfully. The political process as a task is to limit the economic. So that welfare can operate, limit the economic on behalf of that cultural pole. Dynamic and impotent or squeezed this way. It is like man suffers a ~~w~~ kind of cultural shock, internal crisis. He finds only frustration, apathy, no way to concern ~~w~~ ourselves about the struggle for significant engagement. We ~~d~~ ask ourselves, is it going to be worth? Another question is well what can I do. Things like: you can't fight city hall and which no vision for the whole society has to turn inward. Significant engagement seems to be what can I gain for myself. How much can I produce. and a success is measuredly materialistic accumulati~~on~~. All the goals are economic goals. Now the theory is supposed to be that the economic can realize any goal. If the political process is not operating the war well enough to set those goals, that the economic becomes it just follows ~~to become~~ a goal in itself. And it seems to man that his purpose for living is, his purpose for working is all materialistic, A communities, as nations and as individuals, we are judged by our gross product. I read by a qoute by Kenneth Galbraith, when he said that it seems today when St. Peter will be standing at the gate sending souls to heaven or to hell he ~~will~~ answer only one question: "What did you do on earth to increase the gross national product?" May be that says its. It is alucidity that man lives in today. He knows and realizes the fallacy of this kind of society but it leaves him

helpless and full of guilt So he takes his arena and shrinks it down to some kind of an area where he can handle it. He says to the world that my first responsibility is my own domain. He tries to insolate himself and his home and his family and tells the world, I am going to build a castle and I am going to put a big fence around it and I am going to fill it up with all the necessities that I need for life, and I will find my comfort in that home and my security. I will insolate form the world, I will be able to shut the world out. And if it is just a little boring for man today, he always has saturday night cocktail party where he can go and compare his successes. Len and I were out to dinner one evening last week and we were in ~~an~~ small dining room. While we were still having our dinner they came in and cleared the middle of the dinning room and put about 4 or 5 tables all together, couples came in 12 or 14 of them and took up the whole middle of that dinning and the rest of that evening ~~the~~ everybody in the dinning room had to listen to this group comparing their salaries, and their bonuses and their successes. There was one young man who must have been in his 30's. He had must have been in charge, ~~th~~ he had the loudest mouth and he told everybody where to sit, and he moved one man three times until he got the arrangment he wanted, and then it ~~would~~ was "I would give a whole months salary for that bonus you got George" I deserved it. I worked for it. Canada Dry knows that I have given them the best years of my life. For an hour this is all we heard. With the women getting a little bored but still smiling. But what amazed me was that young man, he was a li-tle out of phase to have that kind of power. What amazed me was that all the rest of the men did just what he said.

that society has built

But in this kind of world, and this kind of castle,/the little woman, the mother gets bored and there are all sorts of things that she can do. Like, I have a category in my mind called the Babblers of the month club. Women can engage themselves in something different each month.

to keep themselves busy to tell themselves taht they are doing something significant. Just a couple of weeks ago I got an invitation from a very dear friend of mine. She and about 10 other women, just this month are going to have a coffee. They are using one of their homes and opening it up, and inviting all their friends for coffee to see the display of their handicrafts. They have made Christmas decorations, cards and small paints, to sell before the Christmas season and they feel they are creative and they feel they are being very useful. That's fine. That's no risk to them. there is no risk to them. Their husbands most of them travel, and they work very hard, they are very busy people. And after that Saturday night party, they deserve Sunday afternoons, and watching the football games. One day last year Len and I spent Sunday afternoon with a couple we hadn't seen in quite a while and we watched a football game that Sunday afternoon. And we not only watched the game, but after each play they had a replay of that play, a replay of the replay. and then/they replayed the game of the week before. and I decided that we saw one game three times and one from last week all in one afternoon.

That's fine. But people in the city, in the suburb, in the ghetto are all really aware that they really have no voice in the decisions that are being made about their lives. They have no voice in the poltiical processes. They do not see a way to engage themselves is going to make any different at all. Of course, they become apathetic. We put our problems away from us. We would like the old folks put away into an old folks holme. We would like the trouble makers put away into jail. And we would like the students that cause trouble in university put away somewhere and for those people in those colleges and universities to take care of their own problems and keep them out of our way. And please just don't involve us. I don't want to be involved. We will gladly for a little peace and little quiet. Man has so many ways to hide and he has abdicated his power, reduced his horizon, Perhaps all of this he has done unconsciously, I don't know.

. . . to the man from the outside or criticism from someone, he said, Now, I didn't step on anybody's toes, I do my duty and I don't hurt anyone .

We have a very good friend whose favorite comment is I don't want to talk about it. He doesn't care. I know this man well and I would suggest that he is not unlike many others. That he cares/^{so}very very much that he cannot stand to look at it. He knows there is nothing he can do. and he ~~will~~ does know, or he will not find a way to engage himself, or to do anything about it. But I suggest that he cares.

And society has always given us permission to hide. I grew up in a society that said, don't bring up any unpleasant subjects ever. and don't argue and be nice and if you can't say something pleasant don't say anything at all. Politics, religion are always to be avoided. Tension is always to be avoided and yet we said, tension is where creativity happens. and we have been taught that tension is to be avoided. We live in an aspirin age, or a pill popping age, where man tries to lesson that pain, and is not able to do anything. Man is caught in a tension of what he does know and he cannot ignor what he knows unless he makes himself a zombie, a walking dead man. The man who is daught in the tension of what he does know and what he does not know, and yet he ~~learns~~ desperately for. He doesn't know what the is. He knows that his life focus is just unclear yet he knows that there is something else in life. Instead of fulfillment and excitement and adventure, he just finds radical alination from his neighbor, from his self from the totality of life, and he just keeps popping those pills, whatever they may be, _____, engrossing work, the playboy club, and for women, women's libe or the garden club, or maybe a love affair. or if not a love affair, you can always join a suburban tea club, kind of like pot lukk, whatwer you get. Anything. Any kind of thing to keep them moving and moving so that you are ~~just~~ not caught by that hollow gone kind of ~~ke~~ feeling. He intuitively knows that his life

can be used. for something significant. and is very clear that there is a possibility for him to expend his life, to give his life so that it gives hope to this planet. We cannot any longer today view our lives from just the immediate community. I have a friend who says to me, Look if I take care of my own family just as I should and if everybody else in the world would do that then we wouldn't have any problems. There wouldn't be any trouble. and that is as far as she wanted to talk. But she was the one who called me after the Olympic games in Munich and said: No human being watching, at the very minute it was happening, in their living room, the kind of excitement and pageantry of those Olympic games and then in the next second the horror and tragic of what happened there. She said, they ~~would~~ could no longer sit in their living room and say that is not my responsibility. That was a funny kind of sign to her. It was so close to home. ¶ It was a sign to me that globality is not going to be easy. Every self-conscious human being knows that if we are going to live in a society that is ~~go~~ based on humanness that it will have to be globale. if nothing else it will have to be global.

hopeful
There are trends, we talked about some of these ~~typical~~ signs this morning. There are some hopeful signs. International communities that have employers all over the world and around to different places every two years or so. That has to bring on aspects of globality. And the university, pushing ~~to~~ students to spend years abroad, and there are other signs of corporateness in the community and in industry so that no longer does one man have the say or the rule, but that all men in that corporation, or all men in the company will help make the decisions. And there is a hopeful trend in the family too. I think everybody sees and I do to that I can no longer say that my family is my reason for living. The purpose that I have life for is not my family for my family is a tool to be used for mission in the world. So the missional family. It is not our task to protect ~~for~~ each other from the outside world. or from the struggles of life. but our task is to enable each other in that family to get out into that

life. To get our talents and our creativity out and use them to reshape the world. It is possible to expend your life, but it is not possible to save it up. When I finally became aware that my life was finished,--just-e-- expenditure, just pure expenditure. And I really ~~finally~~ finally, looked at that I saw that I never truly ~~had-faced-that-I-was-bprn-tp-dee-~~ had faced that I was going to die. I might no move, I might no eat, I might no walk, I might not a lot of things, but I know I am going to die. Living is expenditure and we exist in that in any number of givens. One of those givens is that time marches on. I am theoretically confronted with utterly different phases of life. Utterly different lifetimes in one ~~one~~ life time. Every thing that is given birth is given death. That is just not a general observation. In the particular~~ly~~ I am very aware that I am growing old. Society relates to me as a person who grows form youth to old age and I am aware that there are different phases in that process. I awaken to a new birth in each phase. There are ~~four~~ different occasions for that awakening. Until age 20 , I am a youth. And from twenty to 2 30 I am a rising adult. And from 40 to 60 I am an established adult. And from 60 on to 80 to death, I am an elder. This is not something imposed on us by society. This is an awareness of an ontological reality. Thre have been many people, many cultures have delineated these different phases in their cultures. I think the Cbinese people and the elaborate relations they take to the elderly. And the American Indians have many dramatic kinds of celebrations from one phase to the other. And the ~~the~~ Winnebago Indians, the woman is expected to bear the children, raise the children and defer to the adults in her youth. But once she has passed menopause, she becomes they say, just like a man. She is revered for her wisdom and her age. Her wisdom is listened to in the tribal council. and decisions that are made about the tribe. We can understand this experience of humanness perhaps by putting more names or content on this.

Let's say that the youth is the historical apprentice. That doesn't

mean he is servant to anyone - He is the learned - The always
questions: he asks why, and how. And the rising adult is the social pioneer
This is a time of finding a vocation, or selecting a mate, of building a family.
creation The task of
It is the time of preempting. This rising adult, or the social pioneer
is to create, to build a future, to create society and to experiment, and the
established adult is the social guardian, he sustains and protects society.
This is the phase that we elect the presidents of corporations. He is the
ruler, he is the society. He serves, and he is the one that is held accountable
for society. And the elder is the historical statesman. The wise sage.
He holds the wisdom of the society. He lives long and he has seen much.
The youth promise cultural continuation, that cultural goes ~~on~~ on. He is
the dreamer of dreams, the just climbs over any kind of impossibility. The
rising adult assures us that there will be social ~~change~~ change, that our
society is not stagnant, new models, building construction. The established
adult maintains stability. He is the controller. the stabilizing bridge between
the past and the future and the the elder. assure intensive reflection. Hold
the origins of the society and the heritage and injects detachment into that
society. He does not act out of immediacies. The elder has a different context
that he lives out of. ^{We} ~~He~~ has been given 4 lifetimes, 4 birth and now 4 deaths.
We have to die to the irresponsibility of youth, we have to die to the
experimental dabbling, and then the third phase has to die as that rule, die
to a life of power. and the four phase has to die to this body. 4 deaths,
4 resurrections, and 4 life possibilities. These are simply given in life.
4 different life possibilities. There is always the danger of perversion
or distortion in these phases, when the youth decides to just kick over anything
from the past and say that none of that is relevant. The rising adult in the
distorted phase lives out of that success myth, or gets on that tired mill of

just grinding away for some kind of status. And the established adults, often will dig their ~~XXX~~ heels in, turn their head away and resist any kind of change. You have all seen the elders who will not relinquish that power to the third phase. They want to hang on to that. Because there is no engagement in our society for the elder. There is no place for the ~~old~~ elder. Unrealistic qualities to some of these phases. Youth wants to be over 20 and the over ⁴⁰ 20 wants to be ³⁰ ~~40~~, our society is just geared to that freshness of youth, or desiring that freshness of youth. In magazines, every page is: Two women standing there, one of these is ~~over~~ 33 and the mother or two but her hands never tell. anything in the cosmetic line. are just geared to that freshness of youth. We lose our cultural heritage by just worshiping youth. That leaves the elder ostracized and unable to . . . There is something more than just sad about the 4th phase being set away from the other phases. Not just for the elder, for the other phases. There is no kind of interrelationship there. So the whole dynamic is not working together. Creativity happens when there is a tension, or an interplay of these different phases. Like the youth who sits at the foot of the sage and listens. I remember when I was a young girl, but I was dating the man that I did marry. He came to my home ~~down~~ town to visit me. when we had first met. We had been out one night, came home, went in the back door into the kitchen and had decided we would have a sandwich. My very elderly grandfather had lived with us for years and we were making the sandwiches quietly, it was late. And I heard some kind of a noise and I looked out on the screen porch and this figure was coming through. And I didn't know anything to do except get up and leave the room. BEcause here came grandpa in his long summer underwear, high top shoes and his cane, to see this young man I was trying to impress. I stayed in the dark dining room wondering what I was going to do next. What I was going to do next. . . . and len said would you like a sandwich, I don't mind if I do. But I stayed in that dining room long enough to listen to len listening to my grandfather. And as many years as he had lived with me, I have never listened to such a beautiful story.

I found out that night that my grandfather had built the panama canal. He died at 94.

~~He was 74~~/1944/ I guess I had never listened to him myself. But this is the youth sat and listened to the sage.

that saw-the- as-a-failure. And then the youth that forms the other,

or one of those other phases by the changes that ~~g~~ are going on in society all the time. How fast things are moving. A third phase aunt came to visit her younger sister, and she had her five year old daughter there and said, play nice, I am going to get the coffee. And she said, she isn't very p-r-e-t-t-y is she. And she popped up and said No, but I'm s-m-a-r-t . . .

The other relationships that we take can inject hope where there is despair.

Man has to partake of all of these phases. If you can get ~~the~~ your mind around being your phases and yet part of all the others, is wht makes you an authentic human being. To see the wonder in every minute the youth giving that kind of wonder. It can be the feeble interplay interrelated that . . . in any body from a 8 year old to an 80 yearold and in all of life a kind of involvement is always there. My grandfather would never go to a movie. he can remember him asking us, come go to the show, Can't do it very well. But when Gone with the Wind was coming to town, Grandfather was going to go. This was an occasion in our town. This was the first reserved seat movie I had ever even heard about. And you had to have the ~~the~~ tickets weeks in advance. And at the movie I was sitting not beside Grandpa but in front of him and we both were on the aisle. At the Rialto theatre. If you remember the scene where Charlotte is standing about half way up the stairs and about half of Terra is blown away and this bad Ynakee is coming right up the step, with a gleam in his eye and as he gets about 2 steps from her she pulls this gun out from her skirts and shoots him and he tumbles down the stairs. Well at this dramatic moment when every body is quiet, Grandpa says: Kill Her. He was 74 then and believe me He was involved,

my phaseality, or the permission I have to be my phase. is a glorious kind of gift I can't explain what this has done to my life once I could understand that.

I can understand the possibility for me and my phase

inventing the significance for the rest of my lifetime. What I'm trying about the social processes and imbalances, and the phases, and the interrelationships

of all those have something to do with the authenticity of being a human being.

And that if we ever stop brooding on that question we might as well throw in the towel, sit back and let life pass us by. We will always be asking that question. We are trying to discover something that has-come-~~is~~-clear.

really isn't new, to be an authentic person, or to be authentic you have authentic concern for the world. Authentic caring for other men.

. . . know that you do and to know that authentically man has always known this. But that is another kind of givenness, it is a kind of primordial device in his being, The picture that comes to my mind is a cartoon Peanuts It is of Snoopy and he is standing there ~~with~~ with his nose in the air and slapping his cheekbones as fast as he can, bouncing all over the place and ~~and~~ dancing. And the next frame shows Sleepy daring to Fire, Fire. You can't disturb him. My feet feel like dancing and I owe a certain responsibility to my feet. Responsible for our very own feet.

We live in this relatedness to other men. Man's propensity is to order the chaos. His propensity is toward justice and caring about the well being of every man. We know that our very selves are the gifts to be given you are that gift. Your life is the gift to man. The possibility that flows through you That is your gift to the world. and we know that the meaning of life is life itself. We have the same ~~same~~ desires and joys, fears and goals or every man and yet we know our lives are utterly unique, therefore every life is utterly unique, and we know just by being born I was promised no limits I was promised no boundaries. Every possibility was born with me. I have created history in every breathing moment.

Kazantzakis says, my ancestors cry out within me. Right here in the very mundane, necessary for living part . . .

I am the one. I see very clearly. We decide, maybe ~~for~~ only for a moment all of life, and out state for that moment, All my own . . . reflections. Being as ^{strong soaring} ~~stern~~ as hawk. Have you every watched a hawk up there. They just soar higher and higher never moving a wing and I feel that soar with my feet planted very ^{ly} firming right in the midst of life. I just soar. I am amazed . . .

like Dorothy in the Wizard of Oz, I followed the yellow brick road and finally . . .

Everything is different. I see everything differently. . .

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