

DOCUMENT B

MATRICES of CONTRADICTION

corporately written by
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INTRODUCTION

1. The twentieth century cultural revolution is giving form to a new vision of a globally interrelated society; the revolutionary man consciously struggles to illuminate the contradictions impeding the actualization of the New Earth.

2. Illuminating contradictions gives the possibility of discerning what needs to be done to create the global society. This process is made possible by the articulation of the social dynamics. Exposing the contradictions provides the basis for the formation of practical proposals, giving birth to a new society in which

All the goods belong to all the people,
All the decisions belong to all the people,
All the gifts belong to all the people,
and indeed

All the earth belongs to all the people.

This document spells out the arenas in which contemporary society is being unself-conscious, or disobedient, to the beckoning of history.

3. Because man has always shown up in a particular sociological framework, he finds it difficult to think in terms of the ontological unity of history. He is therefore in danger of developing partial, short-term plans, relative only to his own time. The revolutionary, standing in what he knows to be a dynamic social context, looks beyond his time to distinguish between the healthy and the unhealthy trends, and is then able to discern a contradiction as a block to a creative futuristic trend. Until man holds the vision of society as dynamic rather than static, he cannot deal with contradictions relative to the trends manifest in his own time. Contradictions can only be stated relative to a stance defined by ideological principles. A problem is a surface manifestation of a contradiction. A contradiction goes beyond a valuational statement to name that which does not respond authentically to human suffering. It is important, then, to identify contradictions carefully in order to deal with the depth social malfunctions rather than the external symptoms. The method of identifying and ordering contradictions is the articulation of each succeeding intensity level, constituting the matrices of contradiction. Around the center of a matrix lies an orbit consisting of four indices of contradiction, or aspects of the overall contradiction. The most fundamental of these matrices, called the paramount contradiction, is centered around the cultural arena of the social processes triangles. The primary contradiction lies in the master orbit of the paramount contradiction, the secondary contradictions orbit around the primary, and the tertiaries orbit the secondary contradictions. This approach to organizing the discussion of contradictions has been used to construct an overlay on the current collapse of tension among the foundational, communal, and rational dimensions of human sociality. The keystone of this construct is the presupposition that the drive toward consciousness of consciousness is the fundamental characteristic of the twentieth century cultural revolution. It is the rational dimension at every level of social dynamics which holds the revolutionary thrust toward radical human consciousness. What follows, then, is an articulation of social contradictions in terms of the hierarchical patterns implicit in the inter-relatedness of the rational throughout the social dynamics analysis.

THE PARAMOUNT CONTRADICTION

I. CULTURAL:

Symbol and Its Intensification

4. The cultural commonality matrix of contradiction is the relationship of five indices of contradiction involving the relation of communal symbols to the cultural commonality and four secondary indices. In the secondary arena of corporate language the index of contradiction involves the relation of societal world to the whole. In the secondary arena of social art the index of contradiction involves the relation of radical projection to the whole. In the secondary arena of communal wisdom the index of contradiction involves the relation of final meanings to the whole. In the secondary arena of communal style the index of contradiction involves the relation of social structure to the whole. The cultural commonality matrix of contradiction discloses a primary contradiction in the social order located in the relationship to the cultural commonality of the communal symbols process and its intensification in the common religion and the inclusive myths; the latter two are disclosed by the four secondary arenas defined above.

5. The relation of communal symbols to the cultural commonality is the central index of contradiction in the cultural matrix of contradiction which functions as the paramount contradiction in society. Man's view is that he is a self-contained unit and he has reduced his symbols to finite human values grounded in his intellect and activities, such as his house, car, or college degrees, and yet he experiences that he cannot command everything around him or even control his own existence. Today man is constantly searching for and creating new symbols which he hopes will ground his existence; but his search is leading to accelerated rejection of inadequate symbols, and manifests itself in experimenting with sensitivity groups, Eastern religions, or technological salvation; at the same time this quest holds him open to the possibility of discovering depth symbols to appropriate meaning and purpose in life. Depth symbols born out of life's wisdom would strengthen every man to accept his interdependence and finitude, persevere in meaningful quest, and free all people to live with the fullness and excitement of human possibility. The existence of confusion over the loss of image as a self-sufficient being held over against man's search for security and depth meaning in society discloses the underlying problem of narrow, unsatisfactory symbols and structures, which is exemplified by the recent emergence of astrology as a way of finding systems of symbols that will provide reasons for all that happens and superimpose an ordered structure on an everchanging world.

6. The relation of societal world to corporate language is the first second-order index of contradiction in the cultural commonality matrix of contradiction which functions as the paramount contradiction in society. The social malfunction in the relation of societal world to corporate language is the dominance of linguistic structure as over against the expressive formation, due to the lack of reflective methodologies behind corporate language, as illustrated by an emphasis on grammar rather than content teaching in foreign language. The countervailing trend in the relation of societal world to corporate language is the twentieth century articulation of depth human experience, the positive aspect of which is allowing for the self-conscious reflection of one's experience, and the negative aspect of which is social fragmentation perpetuated by the rejection of common linguistic structure. This trend is illustrated by the separation within society of racial groups springing in part from the disparity of language modes. The fundamental disrelationship between the ideological principle, that all men have the responsibility for developing common language structure to enable the humanizing process and the operating polar relationship between the malfunction linguistic overemphasis, and the countervailing trend of the articulation of depth human

COMMUNAL
SYMBOLS
in relation to
CULTURAL
COMMONALITY

SOCIETAL
WORLD
in relation to
CORPORATE
LANGUAGE

experience is the issue of an adequate context that enables the realization of universal communication based on cultural understanding, as illustrated by being able to speak Chinese but not being able to appropriate the Eastern mindset. The operation of linguistic overemphasis as over against the articulation of depth human experience in society, disclosing the underlying problem of reduced context for expressive communication between cultural groups as exemplified by the radically divergent connotations of certain words and expressions such as fix or ripping off, as used by different cultural groupings such as the youth culture and the established adults.

RADICAL
PROJECTION
in relation to
SOCIAL
ART

7. The relation of radical projection to social art is the second second-order index of contradiction in the cultural commonality matrix of contradiction which functions as the paramount contradiction in society. The social malfunction in the relation of radical projection to social art is the lack of sustaining ways to deal with our interior awareness, as illustrated by persons who spend their lives in prolonged psychotherapy. The countervailing trend in the relation of radical project to social art is the explosion of popular creativity; the positive aspect of which is man's push to deeper understanding of himself through his own creativity; and the negative aspect of which is the absence of a way to deal positively with his new lucidity about himself. This trend is illustrated by movies which, after exposing a man to reality leave him drowning in his lucidity. In the movie "The Graduate" the hero was clear about the way life is and yet was on a bus going nowhere. The fundamental disrelationship between the ideological principle that social art holds all men present to the way life is and sustains him in that lucidity for benefit of society at large, and the operating polar relationship between the malfunction, lack of sustaining ways to deal with our interior awareness and the countervailing trend of the explosion of popular creativity is the issue of art form methodologies which allow the interaction between the artist and society in such a way that society creates the artist and the artist creates society. The operation of the lack of sustaining ways to deal with our interior awareness as over against the explosion of popular creativity in society, disclosing the underlying problem of no common art form methodology, is exemplified by rock festivals which provide no way of transferring the communal art form for the benefit of society as whole.

FINAL
MEANINGS
in relation to
COMMUNAL
WISDOM

8. The relation of final meanings to communal wisdom is the third second-order index of contradiction in the cultural matrix of contradiction which is the paramount contradiction in society. The social malfunction in the relation of final meanings to communal wisdom is toward the appropriation of skill in the development of the individual, the positive aspect of which is the appropriation of authenticity of human experience, and the negative aspect of which is turning education into "doing my own thing." This trend is illustrated by the emergence of technical schools. The fundamental disrelationship between the ideological principle that all the wisdom belongs to all the people, and operating polar relationship between the malfunction of the tyrannical emphasis of accumulated knowledge over useful skills, and the countervailing trend being appropriation of useful skills, is that they are reduced to self-improvement as opposed to creating more human society as illustrated by the hobbyist who created only for himself. The operation of tyrannical emphasis of accumulated knowledge opposing useful skills, as over against appropriating useful skills in society, disclosing the underlying problem of disrelationship as exemplified by college students who learn practical skills and skilled workers enrolling in community colleges.

SOCIAL
STRUCTURES
in relation to
COMMUNAL
STYLES

9. The relation of social structures to communal styles is the fourth second-order index of contradiction in the cultural matrix of contradiction which functions as the paramount contradiction in society. The social malfunction in the relation of social structures to communal styles is that the frantic attempt to preserve existing procreative schemes dominates and paralyzes the acting out of cyclical roles in society as illustrated by the hip

mother who in her attempt to pressure her family, is not allowed to play the role of the established adult. The countervailing trend in the relation of social structures to communal styles is the development of new social structures for the procreative schemes which allow for role differentiation and experimentation, the positive aspect of which is the expansion of kinship circles beyond the immediate family, the negative aspect of which is people experimenting for themselves rather than for the sake of society. This trend is illustrated by the emergence of communes as alternatives to the traditional family structures. The fundamental disrelationship between the ideological principle that all the social structures belong to all the people, and the operating polar relationship between the malfunction, role paralysis, and the countervailing trend of the development of new structures for role experimentation, is that there is nothing to hold the comprehensive context out of which and for which the individual acts out his existence as illustrated by high divorce rates. The operation of the dominance of procreative schemes as over against the development of new structures for role experimentation in society, disclosing the underlying problem of the absence of symbols to hold the comprehensive context, is exemplified by undeclared marriages in which the individuals stand before each other instead of society.

10. The paramount contradiction: In the midst of the chaos and uncertainty of our times and of life itself, the issue is symbols for man which allow him to deal with the complexities of life and with his own finitude, and adequate structures either to enable him to express or deal with the depths of his struggle to find meaning or to hold him in his decision to embody a stance of living in the face of the ultimate realities of life. A new depth awareness of the human spirit and an authentic concern for innocent suffering in our rapidly changing technological society is occasioning a radical lucidity about reality and forcing man to confront the injustice; only out of that confrontation is man beginning to struggle with the meaning of the awesome task of creating humanness and discover he cannot sustain himself and so continues to search. These unsuccessful attempts in creating meaning have intensified the void, have spawned the depth search, and have grounded further, in the realm of spirit the foundation of life itself. The Peace Corps which arose from the social concern and ferment of the early sixties leading to a desire to aid all men has been a significant group which has pushed toward solutions to serious problems on a world level but has been unsuccessful in gaining its objectives through failure to create symbols and stories for themselves and for all men about why they were giving of themselves, which would allow them to deal with the complexities and finitudes of their lives and allow each man to stand as having decided to live his life. Those people in society who have decided to stand before the challenges, responsibilities, and fears of their own humanness, accept their obligation to present the world with a new secular theology that will speak to each man, giving him permission to appropriate his given meaning in life.

THE PRIMARY CONTRADICTION

II. SOCIAL:

Cultural and its intensification

11. The social process matrix of contradiction is the relationship of five indices of contradiction involving the relation of cultural commonality to the social process and four secondary indices. In the secondary arena of communal wisdom the index of contradiction involves the relation of final meanings to the whole. In the secondary arena of communal styles the index of contradiction involves the relation of social structures to the whole. In the secondary arena of economic commonality the index of contradiction involves the relation of common distribution to the whole. In the secondary arena of political commonality the index of contradiction involves the relation of corporate welfare to the whole. The social process matrix of contradiction discloses a primary contradiction in the social order located in the relationship to the social process of the cultural commonality process and its intensification in the communal symbols and the common religion; the latter two are disclosed by the four secondary arenas defined above.

12. The relation of cultural commonality to social process is the central index of contradiction in the social process matrix of contradiction which functions as the primary contradiction in society. The social malfunction in the relation of cultural commonality to social process is in political power being made equivalent to economic power, as illustrated by Russian imperialism in Egypt. The countervailing trend in the relation of cultural commonality to social process is the demand to participate in the grass-roots level of politics, the positive aspect of which is the demand for power realignment on an alternative base, the negative aspect of which is issue orientation, as illustrated by the local demands for children's parks in Toronto through metropolitan power lobbies. The fundamental disrelationship between the ideological principle, all the goods, decisions, and gifts belong to all the people and the operating polar relationship between the malfunction, a political power being equivalent to economic power and the countervailing trend of the demand for power realignment on an alternative base is the issue of an adequate symbol system to allow for detachment from immediate satisfaction toward a futuristic context of global social commonality, as illustrated by the youth culture's frantic symbol-hopping from peace to resistance to ecology to Jesus Christ. The operation of political power being equivalent to economic power as over against the demand for power realignment on an alternative base in society, disclosing the underlying problem of the tyranny of parochial symbols is exemplified by the death of S.D.S. and the Black Panthers.

13. The relation of final meanings to communal wisdom is the central contradiction in the social process matrix of contradiction which functions as the primary contradiction in society. The malfunction of this relationship is experienced in our time by the fragmented and reduced symbols of the final meaning of life that bar access to the common wisdom of the ages, which would enable appropriate, comprehensive decisions by all men; an illustration of this is the generation crisis in the U.S. which grows out of basic differences of value, and separation of youth from the gifts of their heritage and the older generation from creative judgments of the youth. Today we see the use of self-conscious methodologies to raise questions of man's potential in a global framework for informing communal wisdom in the face of modern ambiguity and the collapse of old absolutes; this situation is being dealt with through facing the tensions responsibly, living before an open future, resorting to reduced absolutes or formless freedom, as for example the use of psychoanalysis and social activism for social growth, release from ambiguity or focus for ultimate concern. All men

CULTURAL
COMMONALITY
in relation to
SOCIAL
PROCESS

FINAL
MEANINGS
in relation to
COMMUNAL
WISDOM

find in their ultimate concerns the final meanings for their lives. Universally inclusive meanings enable all men to contribute and have access to the communal wisdom, thereby they are free to participate responsibly in the ambiguity of society's decision-making. Yet, the collapse of absolute symbols and a static world view has driven modern man to actively create his final meanings, self-consciously or not. In the midst of a relative world, such meaning creations are socially manifest in shallow externalities or in substantial forms which fail to provide a commonality of context for standing before the final ambiguities of life. Innumerable aspects of society hold up life's meanings in goods and in fixed roles; thus, men wrap their significance up in their assets and their professional degrees and women in their families or careers. The operation of incomprehensive images of realities of life in society, disclosing the underlying problem of man's victimization and paralysis before ambiguity is exemplified by the Third World's seeing economic self-sustenance as the key to a significant life using such tools as Western education and structured nationalism to achieve this, and being caught in the irony of failing to break loose, lacking vision to create an alternative.

SOCIAL
STRUCTURES
in relation to
COMMUNAL
STYLES

14. The relation of social structures to communal styles is the second second-order index of contradiction in the social process matrix of contradiction, which functions as the primary contradiction in society. The social malfunction in the relation of social structures to communal styles is that the frantic attempt to preserve existing procreative schemes dominates and paralyzes the acting out of cyclical roles in society as illustrated by the hip mother, who in her attempt to pressure her family, is not allowed to play the role of the established adult. The countervailing trend in the relation of social structures to communal styles is the development of new social structures for the procreative schemes which allow for role differentiation and experimentation, the positive aspect of which is the expansion of kinship circles beyond the immediate family, the negative aspect of which is people experimenting for themselves rather than for the sake of society. This trend is illustrated by the emergence of communes as alternatives to the traditional family structures. The fundamental disrelationship between the ideological principle, that all the social structures belong to all the people, and the operating polar relationship between the malfunction, role paralysis, and the countervailing trend of the development of new structures for role experimentation, is that there is nothing to hold the comprehensive context out of which and for which the individual acts out his existence as illustrated by high divorce rates. The operation of the dominance of procreative schemes as over against the development of new structures for role experimentation in society, disclosing the underlying problem of the absence of symbols to hold the comprehensive context, is exemplified by undeclared marriages in which the individuals stand before each other instead of society.

DISTRIBUTION
in relation to
ECONOMIC

15. The relation of common distribution to economic commonality is the central index of contradiction in the economic commonality matrix of contradiction which functions as one of the secondary contradiction in society, as well as an aspect of the primary contradiction. The social malfunction in the relation of common distribution to economic commonality is economic priorities based on the consumption demands and capabilities of a limited number of people, illustrated by the continual use of urban renewal land for the most profitable return, not to meet the most obvious needs. The countervailing trend in the relation of common distribution to economic commonality is increasing participation in determining economic priorities and multiple and flexible use of resources, created by the awareness of the interdependence of economy and all of life. The positive aspect is the equitable distribution of goods through rational planning and the establishment of accountability of production sector to resources and both to real need, and the negative aspect of which is the limitation of necessary production of goods and services through misuse of the power of grass-roots accountability. This trend is illustrated by their effect on air and water resources which in some instances has resulted in the blocking of necessary power production. The fundamental disrelationship between the ideological principle that

"the distribution process including decisional plans and structures, equitable accessibility to furnish goods and services, and release of human creativity, belongs to all the people," and the operating polar relationship between the malfunction of economic priorities based on the consumption demands and capabilities of a limited number of people, and the countervailing trend of increasing participation in economic priorities and multiple and flexible use of resources created by the awareness of the interdependence of economy and all of life, is the issue of methodologies for the common distribution of goods and services on the basis of genuine human needs as illustrated by the rice dumped into the Bay of Calcutta because the Indian government cannot afford the expense of unloading the ships. The operation of economic priorities based on the consumption demands and capabilities of a limited number of people, as over against increasing participation determining economic priorities and multiple and flexible use of resources, created by the awareness of the interdependence of economy and all of life, in society, disclosing the underlying problem of the issues of methodologies for the common distribution of goods and services on the basis of genuine human needs, as illustrated by the 1968 riots in American cities which, lacking an adequate methodology, resulted in no lasting redistribution.

WELFARE in relation to POLITICAL

16. The relation of corporate welfare to political commonality is the fourth second-order index of contradiction in the social process matrix of contradiction, which functions as the primary contradiction in society. There is a lack of structures that detect and hold accountable on both the local and global level a consensus that guarantees participation in decision-making, fulfillment of basic needs, and the right to creative opposition for the good of all people, as illustrated by actual and residual colonialism that imposes a Western consensus upon non-Western people without regard to their unique gifts and requirements. The principle trend of corporate welfare in relation to political commonality is the trend toward re-evaluation and a responsible futuric understanding of what it means to care for the basic needs of all men and to guarantee their human rights. The positive aspect of this trend is that it promotes self-consciousness of and experiments in structures that respond to new demands for the care and dignity of man on a global basis; while the negative aspect is that it originates from special and present interests rather than a comprehensive vision and effective models for what it means to care for all men. This trend can be illustrated by the Zero Population Movement in that even though it sees the future effect of population growth on the world it is ineffective because it uses moral persuasion as a tactic and will not solve the total complexity of world problems. The primary contradiction to this trend is composed of the block of reduced and static understanding of what it means to be human, which reinforces self-interest, fear of change, and apathy; and the lack of the corrective of a comprehensive futuric context that will effectively create a collective vision and accountability structure to draw forth a grass-roots demand for global welfare. This can be illustrated by the economic boycott to push Rhodesia beyond its racism, and the collapse of this due to a lack of accountability to enforce such an action. The operation of the lack of globally consensed care structures as over against a responsible futuric understanding of care in society disclosing the underlying problem of inadequate vision to break through the reduced understanding of humanness, is exemplified by the United Nations and the fact that it professes to promote a consensed global understanding of world care, it is constantly blocked by nationalism, and it has no effective structures to hold member nations accountable.

17. The principal contradiction disclosed by the social process matrix of contradiction is unifying and empowering symbols to free men to create in the midst of ambiguities and intensified demands which characterize the age in which we live. The fundamental movement in the social process is structural collapse bringing about an intensified demand for more effective and inclusive structures that unite men on a global basis and allow for

social functioning in a coordinated manner, reflecting the global consciousness of our times. The principal contradiction in the social process matrix of contradiction is manifest in a general despair and withdrawal in the face of lucidity about the futility of short-range solutions, a withdrawal that has been described as "social failure of nerve." The master trend, the realization of the need for more comprehensive uniting structures, is exemplified by the recent establishment of diplomatic relations between countries whose governments are at opposite ends of ideological spectrums. The revolutionary imperative is that man search out the symbols which will ground him in his struggle in the global village, where he must deal with the ambiguities of a corporate life.



THE SECONDARY CONTRADICTIONS

III. WISDOM:

Final Meanings and Its Intensification

18. The communal wisdom matrix of contradiction is the relationship of five indices of contradiction involving the relation of final meanings to the communal wisdom and four secondary indices. In the secondary arena of individual integrity the index of contradiction involves the relation of self actualization to the whole. In the secondary arena of social morality the index of contradiction involves the relation of ethical relations to the whole. In the secondary arena of useful skills the index of contradiction involves the relation of supportive techniques to the whole. In the secondary arena of accumulated knowledge the index of contradiction involves the relation of formal methods to the whole. The communal wisdom matrix of contradiction discloses a primary contradiction in the social order located in the relationship to the communal wisdom of the final meanings process and its intensification in ultimate concern and radical awareness; the latter two are disclosed by the four secondary arenas defined above.

FINAL
MEANINGS
in relation to
COMMUNAL
WISDOM

19. The relation of final meanings to communal wisdom is the central index of contradiction in the communal wisdom matrix of contradiction, which functions as one of the secondary contradictions in society, as well as an aspect of the primary contradiction, social process. The social malfunction in the relation of final meanings to communal wisdom is the tyrannical emphasis of accumulated knowledge over skillful arts as caused by the loss of authenticity to the total process of society, as illustrated by the college degree being a better credential than a skill. The countervailing trend in the relation of final meanings to communal wisdom is toward the appropriation of skills in the development of the individual; the positive aspect of which is the appropriation of authenticity of human experience, and the negative aspect of which is turning education into "doing my own thing." This trend is illustrated by the emergence of technical schools. The fundamental disrelationship between the ideological principle is that all the wisdom belongs to all the people, and the operating polar relationship between the malfunction of the tyrannical emphasis of accumulated knowledge over useful skills, is they are reduced to self-improvement as opposed to creating a more human society as illustrated by the hobbyist who creates only for himself. The operation of tyrannical emphasis of accumulated knowledge opposing useful skills, as over against appropriation of useful skills in society, disclosing the underlying problem of individualism is exemplified by college students who learn practical skills and skill workers enrolling in community colleges.

SELF
ACTUALIZATION
in relation to
INDIVIDUAL
INTEGRITY

20. The relation of self-actualization to individual integrity is the first second-order index of contradiction in the communal wisdom matrix of contradiction, which functions as one of the secondary contradictions in society, as well as an aspect of the primary contradiction. The social malfunction in the relation of self-actualization to individual integrity is the stance of the missionless victim, as illustrated by the "can't fight City Hall" operating image of the middle-class American. The countervailing trend in the relation of self-actualization to individual integrity is emerging personhood; the positive aspect of which is the demand for contextual responsibility expressing decisional engagement, and the negative aspect of which is reacting to issues rather than responding to futuristic demands. This is illustrated by students demonstrating against the Cambodian invasion by the United States Army. The fundamental disrelationship between the ideological principle that all men have the right of exposure to the wisdom that enables self-awareness, understanding, and actualization, and the operating polar relationship between the malfunction of the missionless victim and the countervailing trend of emerging personhood, is the issue of the defence of self-security, as

illustrated by the many people who live out of securing nostalgia by watching on television the fantasies of "Bonanzaland." The operation of the missionless victim as over against emerging personhood in society, disclosing the underlying problem of defence of self-security, is exemplified by the suburban man who sees himself trapped and confined by his possessions and his status, and escapes into self-enrichment as his attempt to define selfhood.

ETHICAL
RELATIONS
in relation to
SOCIAL
MORALITY

21. The relation of ethical relations to social morality is the second second-order index of contradiction in the communal wisdom matrix of contradiction, which functions as one of the secondary contradictions in society, as well as an aspect of the primary contradiction. The social malfunction in the relation of ethical relations to social morality is short-sighted acceptance of values, as illustrated by the "organization man" who, out of collective conformity, accepts imposed values to escape searing global demand. The countervailing trend in the relation of ethical relations to social morality is a strong thrust toward global responsibility; the positive aspect of which is institutional restructurings which take into account socially responsible principles, and the negative aspect of which is non-serious liberalism. This trend is illustrated by the change in U.S. government policy toward the Chinese Republic. The fundamental disrelationship between the ideological principle that a globally responsive morality, intentional engagement, and ethical code belong to all the people, and the operating polar relationship between the malfunction of short-sighted acceptance of values, and the countervailing trend of a strong, globally responsible thrust is the issue of "patchwork mentality" as illustrated by the advocacy of capital punishment as a deterrent for the criminal disease of a state or country. The operation of narrow intentionality as over against expanded responsibility, disclosing the underlying problem of patchwork mentality and lack of massive research, model-building, and remotivation, is exemplified by tokenism in U.S. foreign policy, which has avoided the responsibility of structuring itself effectively to enable altering the condition which first prompted the need for aid.

SUPPORTIVE
TECHNIQUES
in relation to
USEFUL
SKILLS

22. The relation of supportive techniques to useful skills is the third second-order index of contradiction in the communal wisdom matrix of contradiction which functions as one of the secondary contradictions in society, as well as an aspect of the primary contradiction, the social process. The social malfunction in the relation of supportive techniques to useful skills is the self-perpetuation and overspecialization resulting in isolation from common and long-range needs of society, as illustrated by the chairman of the language department at Columbia University who does not apply his skills to preschools in Harlem. The countervailing trend in the relation of supportive techniques to useful skills is the broadening availability of training, techniques, and services; the positive aspect of which is more people being enabled to benefit from diversified training and services, the negative aspect of which is the lack of comprehensive vision which results in undirected pseudo-skills, as illustrated by community colleges which provide training in skills not applicable to the local situation. The fundamental disrelationship between the ideological principle that a comprehensive context, skills of specialists, and research methodologies are made available to every person in dealing with practical problems and the operating polar relationship between the malfunction of the isolation of overspecialization and self-perpetuation of vested interests, and the countervailing trend in the broadening availability of training, techniques, and services is the issue of a context for training specialists, as illustrated by the teaching profession promoting itself for the current situation. The operation of self-perpetuation and overspecialization, as over against the broadening availability of training techniques and services in society, disclosing the underlying problem of the limited context for training specialists, is exemplified by the PhD graduate who works as a gas station attendant.

FORMAL
METHODS
in relation to
ACCUMULATED
KNOWLEDGE

23. The relation of formal methods to accumulated knowledge is the fourth second-order index of contradiction in the communal wisdom matrix of contradiction, which functions as one of the secondary contradictions in society, as well as an aspect of the primary contradiction, social process. The social malfunction in the relation of formal methods to accumulated knowledge is the dominance of scientific knowledge over human wisdom as illustrated by the tremendous faith that is placed in psychology, sociology, chemistry, and physics as panaceas for society's ills. The countervailing trend in the relation of formal methods to accumulated knowledge is reemergence of human wisdom as the primary accent in theoretical and practical arenas of knowledge accumulation today; the positive aspect of which is a relocation of man's center of progress in the depth human experience rather than in objective externalities, the negative aspect of which is a lack of a methodological approach to intense learning in the human sphere of knowledge, as illustrated by the emergence of popular creativity in crafts and other artistic skills on an individual basis without a methodological, corporate, common creative thrust. The fundamental disrelationship between the ideological principle that all the gifts of human wisdom belong to all the people, and the operating polar relationship between the malfunction of the dominance of scientific knowledge, and the countervailing trend of the reemergence of human wisdom, is the issue of re-humanizing the technocratic information and communication structures of the world, as illustrated by the popularity of "free school" alternative curricula in colleges and universities today teaching courses in exploring the many levels of the human journey. The operation of the dominance of scientific knowledge as over against the reemergence of human wisdom in society, disclosing the underlying problem of a dehumanized educational system, is exemplified by the college humanities course which emphasizes objective data, like the mechanics of a flute, over dynamic dialogue on the pervading themes of man's art history.

24. The principal contradiction disclosed by the communal wisdom matrix of contradiction is the reduced image of self-improvement which is a static mindset that is a non-radical, external, self-secure, pseudo-selfhood, and non-futuristic vision. The fundamental movement in the communal wisdom arena of cultural commonality is genuine and practical efforts by professionals to become authentic persons, capable of assuming increased responsibility for the world. The principal contradiction is illustrated by credential status-seeking in relation to obtaining a college degree which operates out of a self-improvement image. The master trend is exemplified in leadership laboratories for management personnel, which is an authentic working relations among all employees. The revolutionary imperative is to tool professional forces with the possibilities of massive global planning and create structures allowing them to inject their skills into grass roots effort to deal with community problems.

IV. STYLES:

Social Structures and Its Intensification

25. The communal styles matrix of contradiction is the relationship of five indices of contradiction involving the relation of social structures to the communal styles and four secondary indices. In the secondary arena of social aggregation the index of contradiction involves the relation of inclusive communities to the whole. In the secondary arena of basic roles the index of contradiction involves the relation of inclusive communities to the whole. In the secondary arena of basic roles the index of contradiction involves the relation of social controls to the whole. In the secondary arena of cyclical roles the index of contradiction involves the relation of community elders to the whole. In the secondary arena of procreative scheme the index of contradiction involves the relation of nuclear family to the whole. The communal styles matrix of contradiction discloses a primary

contradiction in the social order located in the relationship to the communal styles of the social structures process and its intensification in community groupings and voluntary societies; the latter two are disclosed by the four secondary arenas defined above.

SOCIAL
STRUCTURES
in relation to
COMMUNAL
STYLES

26. The relation of social structures to communal styles is the central index of contradiction in the communal styles matrix of contradiction, which functions as one of the secondary contradictions in society, as well as an aspect of the primary contradiction, social process. The social malfunction in the relation of social structures to communal styles is that the frantic attempt to preserve existing procreative schemes dominates and paralyzes the acting out of cyclical roles in society as illustrated by the hip mother who in her attempt to pressure her family, is not allowed to play the role of the established adult. The countervailing trend in the relation of social structures to communal styles is the development of new social structures for the procreative scheme which allow for role differentiation and experimentation, the positive aspect of which is the expansion of kinship circles beyond the immediate family, the negative aspect of which is people experimenting for themselves rather than for the sake of society. This trend is illustrated by the emergence of communes as alternatives to the traditional family structures. The fundamental disrelationship between the ideological principle, and the operating polar relationship between the malfunction, role paralysis, and the countervailing trend of the development of new structures for role experimentation, is that there is nothing to hold the comprehensive context out of which and for which the individual acts out his existence as illustrated by high divorce rates. The operation of the dominance of procreative schemes as over against the development of new structures for role experimentation in society, disclosing the underlying problem of the absence of symbols to hold the comprehensive context, is exemplified by undeclared marriages in which the individuals stand before each other instead of society.

INCLUSIVE
COMMUNITIES
in relation to
SOCIAL
AGGREGATION

27. The relation of inclusive communities to social aggregation is the first second-order index of contradiction in the communal styles matrix of contradiction which functions as one of the secondary contradictions in society, as well as an aspect of the primary contradiction, social process. The social malfunction in the relation of inclusive communities to social aggregation is superficial homogenization of society, as illustrated by Western materialism. The countervailing trend in the relation of inclusive communities to social aggregation is world awareness of societal need, the positive aspect of which is global care and cultural enrichment, the negative aspect of which is cultural extinction. This trend is illustrated by the United Nations' many care organizations, such as UNESCO, MEDICO, and UNICEF. The fundamental disrelationship between the ideological principle that the process of shaping society belongs to all the people, and the operating polar relationship between the malfunction, superficial homogenization of society, and the countervailing trend world awareness of societal need, is the issue of ethnocentric attitudes for cultural preservation, as illustrated by the cultural emergence of North American natives. The operation of superficial homogenization of society as over against world awareness of societal need, disclosing the underlying problem of Western domination of success images, is exemplified by Western business suits on the streets of Tokyo.

SOCIAL
CONTROLS
in relation to
BASIC
ROLES

28. The relation of social controls to basic roles is the second second-order index of contradiction in the communal style matrix of contradiction, which functions as one of the secondary contradictions in society, as well as an aspect of the primary contradiction. The social malfunction in the relation of social controls to basic roles is that the symbolic aspect of social roles tends to be disassociated from the concrete function of the role to society, as illustrated by influential local and national personalities, whose symbolic role is established by reputation, but who perform little in the way of a functional role. The countervailing trend in the relation of social controls to basic roles is the concern with holding people

accountable for the role they have assumed; the positive aspect of which is a long-range increase in social productivity, and the negative aspect of which is a subtle undermining of the public trust. This trend is illustrated by citizen's review boards. The fundamental disrelationship between the ideological principle that all people have the right to regulate social roles for the common good, and the operating polar relationship between the malfunction, the disassociation of the symbolic and functional aspects of a role, and the countervailing trend, the concern with role accountability, is the issue of providing structures for perceiving necessary social roles and ascribing a socially recognized symbolic function; this is illustrated by the Committee for the Defense of the Revolution in Cuba, a highly symbolic title with a very functional role, block-level physical caring for the Cuban citizenry. The operation of the disassociation of the functional and symbolic aspects of roles as over against the growing concern with role accountability in society, disclosing the underlying problem of the need for systematic social recognition of functional roles, is exemplified by the myriad of obscure civic roles performed in municipal government, completely unknown to most people.

COMMUNITY
ELDERS
in relation to
CYCLICAL
ROLES

29. The relation of community elders to cyclical roles is the third second-order index of contradiction in the communal styles matrix of contradiction, which functions as one of the secondary contradictions in society, as well as an aspect of the primary contradiction, social process. The social malfunction in the relation of community elders to cyclical roles is the collapse of adult roles before the emerging youth culture, as illustrated by parents trying to imitate their children's clothing and life style. The countervailing trend in the relation of community elders to cyclical roles is a reappropriation of a balance in various generation roles; the positive aspect of which is assuring everyone a role in society, the negative aspect of which is the possibility of losing age-level gifts. This trend is illustrated by community social service projects which give each generation a chance to share its gifts with others. The fundamental disrelationship between the ideological principle that the contributions of the levels of maturity are to be released to nurture every individual and society as a whole, and the operating polar relationship between the malfunction, collapse of adult roles, and the countervailing trend, a balance of generational roles, is the issue of immature impressionism dominating social mores, as illustrated by parents who try to be "buddies" with their children. The operation of the collapse of adult roles as over against a balance in generational roles in society, disclosing the underlying problem of reduced understanding of the gifts of various age groups, is exemplified by referring to age groups in derogatory terms.

NUCLEAR
FAMILY
in relation to
PROCREATIVE
SCHEME

30. The relation of nuclear family to procreative scheme is the fourth second-order index of contradiction in the communal styles matrix of contradiction, which functions as one of the secondary contradictions in society, as well as an aspect of the primary contradiction. The nuclear family has reduced its self-understanding of the marriage unit by having been cut off from a defining kinship circle and a clearly defined relationship to its broader local community. It also malfunctions in that it has no means of issuing a common basis for the sexual framework and renders little significance for the marital institutions. An illustration is the couple who marry, settle down in a temporary location where they both work at different jobs, live in relative anonymity, and divorce in a few years' time. A trend toward communal engagement is demanding broader attention of the family relations, calling the family to participate more significantly as a more comprehensive social unit. Positive aspects of this trend are experimenting with corporate self-understanding, a search for new life meaning, and experimenting with new life styles. The negative aspects of this trend are fragmentation in adult-youth relationships, erratic socially-ungrounded experimentation, and isolationist communal groupings. The movement toward experimental communal living groups, car pools, and corporate child care, illustrate this trend. The trend toward communal engagement in society is blocked by an individualistic mindset, and diverted, by turned-inwardness and non-structured style experiments, from altering the malfunction of a

reduced self-understanding of marriage to the marriage unit only. Ideologically, communal engagement moves toward enabling a family to be the basic care unit, structured for the purpose of attending to the well-being of its members, as well as assuming comprehensive, futuristic, and intentional responsibility for the world. The fundamental disrelationship between the malfunction of ingrown family units and its countervailing trend toward a wider corporate consciousness is the block of individualism on the part of the establishment and isolationist communal groupings in the disestablishment, which is exemplified by suburban zoning ordinances which forbid corporate family dwellings.

31. The principal contradiction disclosed by the communal styles matrix of contradiction is the idealism of self-sufficiency in the midst of cultural shallowness. The fundamental movement in the communal styles arena of the social order is increasing cultural interaction in the midst of expanding operational context. The matrix of disrelationships is illustrated by inadequate nurture and care structures, lack of an imaginal education model which results in support of economic imperialism, and perpetuation of Western success images, to communicate global images to enable the family's role in relationship to society, and, finally, refusal to create depth image. The matrix of countervailing trends is illustrated by the individual and public awareness of domestic and global problems and the resulting exchange of cultural events which points to the increasing cultural interaction in the midst of expanding operational context. In the face of an overwhelming sense of expanding global consciousness, the idealism of self-sufficient man must be impacted with images from self-conscious community groups who embody the corporate intention that all the cultural gifts belong to all the people.

V. ECONOMIC:

Distribution and Its Intensification

32. The economic commonality matrix of contradiction is the relationship of five indices of contradiction involving the relation of common distribution to the economic commonality and four secondary indices. In the secondary arena of property claims the index of contradiction involves the relation of surplus outputs to the whole. In the secondary arena of exchange mechanisms the index of contradiction involves the relation of credit exchanges to the whole. In the secondary arena of common resources the index of contradiction involves the relation of technological resources to the whole. In the secondary arena of common production the index of contradiction involves the relation of production systems to the whole. The economic commonality matrix of contradiction discloses a primary contradiction in the social order located in the relationship to the economic commonality of the common distribution process and its intensification in the consumption plans and inclusive equilibriums: the latter two are disclosed by the four secondary arenas defined above.

33. The relation of common distribution to economic commonality is the central index of contradiction in the economic commonality matrix of contradiction which functions as one of the secondary contradictions in society, as well as an aspect of the primary contradiction. The social malfunction in the relation of common distribution to economic commonality is economic priorities based on the consumption demands and capabilities of a limited number of people, as illustrated by the continual use of urban renewal land for the most profitable return than to meet the most obvious needs. The countervailing trend in the relation of common distribution to economic commonality is increasing participation in determining economic priorities and multiple and flexible use of resources, created by the awareness of the interdependence of economy and all of life; the positive aspect of which is the equitable distribution of goods through rational planning and the establishment of

COMMON
DISTRIBUTION
in relation to
ECONOMIC
COMMONALITY

accountability of production sector to resources, and both to real need, the negative aspect of which is the limitation of necessary production of goods and services through misuse of the power of grass roots accountability. This trend is illustrated by the popular movement to force power companies to control their effect on air and water resources which in some instances has resulted in the blocking of necessary power production. The fundamental disrelationship between the ideological principle that the distribution process including decisional plans and structures, equitable accessibility to furnish goods and services, and release of human creativity, belongs to all the people and the operating polar relationship between the malfunction of economic priorities based on the consumption demands and capabilities of a limited number of people, and the countervailing trend of increasing participation in economic priorities and multiple and flexible use of resources created by the awareness of the interdependence of economy and all of life, is the issue of methodologies for the common distribution of goods and services on the basis of genuine human needs as illustrated by the rice dumped into the Bay of Calcutta because the Indian government cannot afford the expense of unloading the ships. The operation of economic priorities based on the consumption demands and capabilities of a limited number of people, as over against increasing participation determining economic priorities and multiple and flexible use of resources in society, disclosing the underlying problem of the need of methodologies for the common distribution of goods and services on the basis of genuine human needs, is exemplified by the 1968 riots in American cities, which, lacking an adequate methodology, resulted in no lasting redistribution.

**SURPLUS
OUTPUTS
in relation to
PROPERTY
CLAIMS**

34. The relation of surplus outputs to property claims is the first second-order index of contradiction in the economic commonality matrix of contradiction which functions as one of the secondary contradictions in society, as well as an aspect of the primary contradiction. The social malfunction in the relation of surplus outputs to property claims is the lack of direction by ownership to insure stability of material inputs, as illustrated by the collapse of the Penn. Central Transportation Company. The countervailing trend in the relation of surplus outputs to property claims is calling productive means to account for use of assets; the positive aspect of which is closer regulation and more effective use of assets, the negative aspect of which is temporary disruption in the dynamic of property claims during the shift in accountability. This trend is illustrated by the withholding of a government loan to Penn Central, pending total reorganization of the corporation. The fundamental disrelationship between the ideological principle, all the people participate in the ownership of all the property claims, and the operating polar relationship between the malfunction of the lack of direction by ownership, and the counter-issue of surplus output to promote economic growth for the community at large, as illustrated by the demand by the Federal Court that Penn Central Transportation Co. liquidate its subsidiary investments to satisfy debts. The operation of the lack of direction by ownership as over against the calling of production means to account for use of assets in society, disclosing the underlying problem of the issue of surplus outputs to promote economic growth that benefits all, is exemplified by the existence of monied industrial elite, representing the socially non-beneficial channeling of surplus outputs.

**CREDIT
EXCHANGES
in relation to
EXCHANGE
MECHANISMS**

35. The relation of credit exchanges to exchange mechanisms is the second second-order index of contradiction in the economic commonality matrix of contradiction, which functions as one of the secondary contradictions in society, as well as an aspect of the primary contradiction. The social malfunction in the relation of credit exchanges to exchange mechanisms is that service exchanges are tyrannizing goods exchanges, as illustrated by prices being controlled by labor's unceasing demand for more wages and benefits and smaller work loads. The countervailing trend in the relation of credit exchanges to exchange mechanisms is government imposition of wage and price controls; the positive aspect of which is that it curbs inflation, and the negative aspect of which is that it negates

free enterprise. This trend is illustrated by government guidelines setting maximum wages allowed for construction projects. The fundamental disrelationship between the ideological principle, every man's participation in equitable transactions is based on societal needs, and the operating polar relationship between the malfunction, services exchanges tyrannizing goods exchanges, and the countervailing trend, wage and price control, is the issue of credit exchange mechanisms which establishes an atmosphere of goods and services exchange held in equilibrium for the sake of participation of every man, as illustrated by the wage and price limits during World War II. The operation of services exchanges tyrannizing goods exchange as over against wage-price controls in society, disclosing the underlying problem of establishing atmosphere of goods and services exchange held in equilibrium, is exemplified by disputes between management and labor without the implicit understanding before the Federal government as it represents society's needs.

TECHNOLOGICAL
RESOURCES
in relation to
COMMON
RESOURCES

36. The relation of technological resources to common resources is the third second-order index of contradiction in the economic commonality matrix of contradiction, which functions as one of the secondary contradictions in society, as well as an aspect of the primary contradiction. The social malfunction in the relation of technical resources to common resources is in the technical success applied to the development of natural resources at the expense of human resources, as illustrated by the development of oil production on Alaska's North Slope without considering the Eskimos. The countervailing trend in the relation of technical resources to common resources is the public concern over ecology and fate of the globe; the positive aspect of which is the self-conscious use of technical resources for the most beneficial development, and the negative aspect of which is the conservation of nature with no aid to development of human resources. This trend is illustrated by curtailing the use of D.D.T. to preserve fish and bird populations. The fundamental disrelationship between the ideological principle, those basic elements, human, natural, and technological resources are the possession and responsibility of each individual, as well as all of mankind for both present and future utilization in sustaining life, and the operating polar relationship between the malfunction of technological success applied to develop natural resources at the expense of human resources, and the countervailing trend of public concern over ecology and fate of the globe is the issue of a comprehensive plan for preserving, using, and directing common resources, as illustrated by the production of hydro-electric power, with the amount of power able to be produced as the primary consideration. The operation of technical success applied to develop natural resources at the expense of human resources as over against the public concern over ecology and fate of the globe in society, disclosing the underlying problem of people not being moved to comprehensive planning until there is an impending crisis, is exemplified by the ecology fad.

PRODUCTION
SYSTEMS
in relation to
COMMON
PRODUCTION

37. The relation of production systems to common production is the fourth second-order index of contradiction in the economic commonality matrix of contradiction, which functions as one of the secondary contradictions in society, as well as an aspect of the primary contradiction. The social malfunction in the relation of production systems to common production is that technological equipment has replaced manpower, thus diminishing the number of forces needed, and, at the same time, sapping the significance of the tasks to which men are moved, as illustrated by oil refineries' use of computerized systems to blend the gasolines and additives, moving individuals to positions of watching guages, and, occasionally, pushing a button about which he is told, "It is easy, there's nothing to it." The countervailing trend in the relation of production systems to common production is the push toward technological training instead of mechanical training; the positive aspect of which is the increased production capacity and the negative aspect of which is the increasing separation of the worker from the product. This trend is illustrated by industries' retraining employees to do a variety of sophisticated tasks. The fundamental disrelationship between the ideological principle, all the people have the right to share in the

transformation of the earth's resources, and the operating polar relationship between the malfunction, technological equipment saps significance, and the countervailing trend toward technological retraining, is the issue of allowing the advancement of technology without sacrificing humanness, as illustrated by Japanese industries' rapid technological advancement, while operating out of an internal image of community. The operation of technological instruments sapping significance as over against increased technological training in society, disclosing the underlying problem of not sacrificing humanness, is exemplified by people leaving jobs in industry to become self-employed or employed in a service.

38. The principal contradiction disclosed by the common distribution matrix of contradiction is the failure to globally plan future-oriented distribution directives which are held accountable to the common good. The fundamental movement in the economic arena of the social order is seen in consumerism which calls to accountability the priorities of production, resulting in closer government regulation for the benefit of all, as pointing to the ideological principle of a global design of production systems sensitive to needs and priorities benefitting all men. The matrix of disrelationships in the common distribution matrix of contradictions is illustrated by the storage of surplus wheat in the United States in the face of mass starvation in India. The illustration of the trend is Ralph Nader calling to accountability the policies of General Motors. The revolutionary imperative is that distribution of the world's production be made on the basis of need, guaranteeing all men the right to all the gifts.

VI. POLITICAL:

Welfare and Its Intensification

39. The political commonality matrix of contradiction is the relationship of five indices of contradiction involving the relation of corporate welfare to political commonality and four second-order indices. In the secondary arena of secure existence, the index of contradiction involves the relation of equitable benefits to the whole. In the secondary arena of political freedoms the index of contradiction involves the relation of loyal opposition to the whole. In the secondary arena of corporate order the index of contradiction involves the relation of legal base to the whole. In the secondary arena of corporate justice the index of contradiction involves the relation of executive authority to the whole. The political commonality matrix of contradiction discloses a primary contradiction in the social order located in the relationship to political commonality of the corporate welfare process and its intensification in significant engagement and expressed conscience; the latter two are disclosed by the four secondary arenas defined above.

40. The relation of corporate welfare to political commonality is the central index of contradiction in the political commonality matrix of contradiction, which functions as one of the secondary contradictions in society, as well as an aspect of the primary contradiction. There is a lack of structures that detect and hold accountable, on both the local and global level, a consensus that guarantees participation in decision making, fulfillment of basic needs, and the right to creative opposition for the good of all people, as illustrated by actual and residual colonialism that imposes a Western consensus upon non-Western people without regard to their unique gifts and requirements. The principle trend of corporate welfare in relation to political commonality is the trend toward re-evaluation and a responsible futuric understanding of what it means to care for the basic needs of all men and to guarantee their human rights. The positive aspect of this trend is that it promotes self-consciousness of and experiments in structures that respond to new demands for the care and dignity of man on a global basis, while the negative aspect is that it originates from

CORPORATE
WELFARE
in relation to
POLITICAL
COMMONALITY

special and present interests rather than a comprehensive vision and effective models for what it means to care for all men. This trend can be illustrated by the Zero Population Growth Movement, in that, even though it sees the future effect of population growth on the world, it is ineffective because it uses moral persuasion as a tactic and will not solve the total complexity of world problems. The primary disrelationship of this trend is the block of reduced and static understandings of what it means to be human, which reinforces self-interest, fear of change, and apathy; and the lack of the corrective of a comprehensive futuric context that will effectively create a collective vision and accountability structure to draw forth a grass roots demand for global welfare. This can be illustrated by the economic boycott to push Rhodesia beyond its racism, and the collapse of this due to a lack of accountability to enforce such action. The operation of the lack of globally-consensed care structures, as over against a responsible futuric understanding of care in society, disclosing the underlying problem of inadequate vision to break through the reduced understanding of humanness, is exemplified by the United Nations. Although the United Nations professes to promote a consensed, global understanding of world care, it is constantly blocked by nationalism, and it has no effective structures to hold member nations accountable.

**EQUITABLE
BENEFITS
in relation to
SECURE
EXISTENCE**

41. The relation of equitable benefits to secure existence is the first second-order index of contradiction in the political commonality matrix of contradiction, which functions as one of the secondary contradictions in society, as well as an aspect of the primary contradiction, social process. The malfunction in this relationship is that the benefits of society are inequitably distributed and that there is a corresponding disregard for the realization of an adequate livelihood, due to the definition and distribution of primal sustenance in strictly economic terms; as illustrated by the present system of welfare in the United States, wherein the benefits of existence have been allocated in monetary form without regard for the creation of jobs which guarantee human participation in the social process. The countervailing trend within secure existence is the redefinition of adequate livelihood and equitable benefits in other than economic terms. The positive aspect of this trend is that new possibilities for creative roles in society are made available, such as the Job Corps, which provides sustenance and equal benefits at the same time that it provides a meaningful livelihood, and all on a small economic base per individual. The negative aspect of this trend is "job floating," or the instance of persons seeking several jobs merely for the sake of economic security. Teachers, for example, often hold two jobs, sometimes contributing less than fully to each. Participation in, and support of, new roles in society are being blocked by individual security-seeking and demands for credentials in the business world. The corrective for "job floating" is missional vocation which guards against the obtaining of new jobs solely for economic reasons. Many politicians have undertaken civil responsibilities not seeing economic benefits as the reason for their vocation. The definition of primal sustenance, in such a way that neither equitable benefits nor adequate livelihood are provided for a secure existence, displays an underlying problem of an individualistic welfare orientation. An example of this operation is the World War II bread line which provided food as primal sustenance but provided no other necessary benefits for existence and no jobs for meaningful livelihood.

**LOYAL
OPPOSITION
in relation to
POLITICAL
FREEDOM**

42. The relation of loyal opposition to political freedom is the second second-order index of contradiction in the political commonality matrix of contradiction which functions as one of the secondary contradictions in society, as well as one aspect of the primary contradiction. The dynamic of loyal opposition to political freedom brings to self-consciousness the need for change, demands responsible exercise of the law, and illuminates the expression of dissension. The dynamic malfunctioning in our time is illustrated by lack of creative dissent, seen in suppression of the press, imbalance of power over television coverage, and squelching of the minority voice. The countervailing trend is the realization of corporate and individual responsibility for constructive dissent; with the

positive aspect of breaking open new points of view that bring about constructive change as seen in Servan Schreiber's proposals to the French, and the negative aspect of irresponsible methods that do not bring about the desired change, as for example, polling the public opinion or firing of a college president. The disrelation is exposed in the countervailing trend being blocked by the disconnectedness of a myriad of concerned groups who have no consensus on the needs of all the people, plus the lack of a corrective which would bring to bear effective methods to allow and expect the nurture and expression of every man's will, dissenting views, and opinions. The operation of suppressed dissension as over against corporate responsibility for all men's decisions in society, disclosing the underlying problem of lack of peoples' responsibility for the total peoples' will as individuals, groups, and nations, is exemplified by the recent Pakistani struggle, and the continuing U.S. credibility gap.

LEGAL
BASE
in relation to
CORPORATE
ORDER

43. The relationship of legal base to corporate order is the third second-order index of contradiction in the political commonality matrix of contradiction, which functions as one of the secondary contradictions in society, as well as an aspect of the primary contradiction, social process. The major malfunction in this relationship is an inadequate means for everyone to participate in articulating globally comprehensive futuric laws. The major trend is that more people are participating in new articulation of the legal base which is being founded on a broader concept of the welfare of all. The positive aspect of this trend is that the new legal base is more responsible to the needs of all, while the negative aspect is that the changes are piece-meal and slow. The overall disrelationship is exhibited by the oligarchy of the rich and the powerful which is difficult to dislodge, and the lack of comprehensive imaginal proposals for new legal constructs. The operation of inadequate participation as over against a trend of increasing broad participation, disclosing the block of the few controlling the many, exacerbated by the lack of imaginal proposals, is exemplified in the many attempts at constitutional revision throughout the world

EXECUTIVE
AUTHORITY
in relation to
CORPORATE
JUSTICE

44. The relation of executive authority to corporate justice is the fourth second-order index of contradiction in the political commonality matrix of contradiction, which functions as one of the secondary contradictions in society, as well as an aspect of the primary contradiction, social process. The social malfunction of this relationship is seen in that the society cannot be responsible for itself as the process of executive authority takes upon itself the legislative and judicial functions, thereby causing rebellion or "giving up" on the system and its symbolic leaders. This can be illustrated by King Hussein of Jordan and other political leaders, or by the Chicago 7 trial. The countervailing trend to this malfunction is the administration of a system which is representative and responsive to the peoples' voice. The positive aspect is restoring the power and respect of symbolic leaders who are accountable to changing laws and systems in accord with the public voice. The negative aspect of this trend is the individualistic fragmentation which renders the charisma and leadership power ineffective, and therefore the laws and systems unstable. This can be illustrated by the unstable support of leadership in African nations like the Congo. The positive aspect of this can be illustrated by such executive leaders as Pierre Trudeau of Canada, or John F. Kennedy of the U.S.A. Knowing that administration can act out of the consensed decisions of all the people and responsibly from a global context, the disrelationship is due to the power block in authority's investiture in keeping outmoded systems. This is exemplified in the blockage by the Indian government's leaders of the peoples' voice. The corrective aspect is in restoring confidence to the people of their own participation in administration and decision-making through their executive authority. This can be illustrated in Julius Nyerere's leadership in Tanzania. The operation of society not being responsible for itself as over against the trend of power and respect being restored to executive authority which is sensitive and responsive to the changing of laws and systems according to the public voice, can be illustrated by the executive authority of such

processes as the Legal Aid function of the Economic Opportunity Commission.

45. The principal contradiction disclosed by the political matrix of contradiction is the threat to security that perpetuates old systems, and the lack of symbols that hold a comprehensive context and enable corporate accountability for the welfare of all. The fundamental movement in the welfare arena of the social order is futuric caring through corporate decisions that are structured for responsible living. The matrix of this contradiction is illustrated by holding onto the familiar, such as solidified ideologies, position, and wealth, and casting off intrusions into security by suppression, apathy, and the demand for credentials; and the lack of a comprehensive context which will restore the peoples' confidence in decision-making, provide a vision of missional vocation, and offer imaginal proposals. A responsible understanding of care reinforces dissent by providing a context for and reinforcing the creation of representative government systems, stating the values that need to be held in this creation. It reinforces participation in redefining livelihood and re-articulating legal base by holding up an understanding of the basic needs of men. New models need to be created which enable those whose security is threatened to participate in creating new systems of care on behalf of all men. In releasing futuric caring, symbols are necessary which hold the comprehensive context and enable corporate accountability.

VII. INDIVIDUAL INTEGRITY:

Self-Actualization and Its Intensification

46. The individual integrity matrix of contradiction is the relationship of five indices of contradiction involving the relation of self-actualization to the individual integrity and four secondary indices. In the secondary arena of created universe the index of contradiction involves the relation of its rational intensification to the whole. In the secondary arena of kept conscience the index of contradiction involves the relation of its rational intensification to the whole. In the secondary arena of self-awareness the index of contradiction involves the relation of basic decision to the whole. In the secondary arena of self-understanding the index of contradiction involves the relation of essential freedom to the whole. The individual integrity matrix of contradiction discloses a primary contradiction in the social order located in the relationship to individual integrity of the self-actualization process and its intensification in accepted consequences; the last one is disclosed by the two secondary arenas defined above.

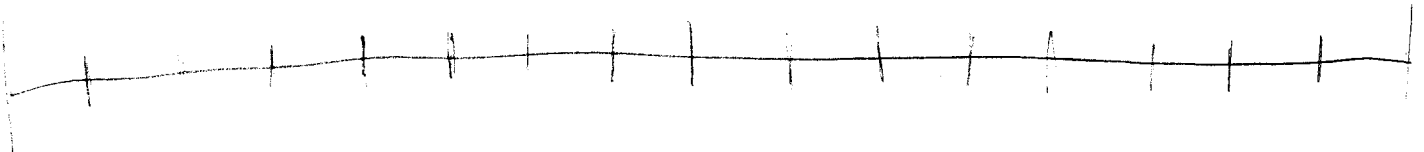
47. ①The relation of self-actualization to individual integrity is the central index of contradiction in the individual integrity matrix of contradiction, which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, communal wisdom. ②The stance of the missionless victim discloses the fundamental malfunction in terms of self-actualization. ③There is an assumption of inability to deal with the given situation, "can't fight city hall," which leads to a stoical acceptance of the external situation. ④As a result of this sense of helplessness and ineffectiveness, self-identifying activities turn to either conformity to the status quo or endeavors in personal enrichment. ⑤Emerging personhood is a trend in this area which can be seen in the black and feminine movements, theological renewal, movies and novels projecting new images of selfhood, reality therapy, and the student movement. ⑥One example is the university students' concern for an education which meets the individual's needs, and for the relationship of the university to the community in which it finds itself. ⑦Students are no longer marching in blind obedience through a pre-programmed, impersonalized curriculum, and self-depreciation is being fought by the honoring of divergent gifts and by the promoting of the individual's evaluational ability. ⑧There is, however, a superficial

SELF
ACTUALIZATION
in relation to
INDIVIDUAL
INTEGRITY

appreciation or acknowledgement, i.e., permission to "do your own thing," rather than a depth understanding of each man's uniqueness.⁹ Within this trend there is also the demand for situational responsibility which gives permission for self-giving engagement.¹⁰ Often, however, this engagement is undisciplined and understood only in terms of reaction to external oppression, such as an inflexible university administration.¹¹ The fundamental disrelationship in society relative to self-actualization is defense of self-security.¹² The questioning of conformism is blocked by security dependence, which is manifested in anxious traditionalism, defense of the status quo, the bureaucratic mind-set, and escape into a superficial selfhood.¹³ The defensive inwardness of the trend toward emerging personhood points to the lack of historical thrust.¹⁴ Thus, contemporary man manifests an aimless turned-in-ness rather than a sense of mission grounded in society, seeks the meaning of his life in his actions rather than surrendering his deed to history, and lets popular opinion take the place of internalized accountability.¹⁵ The operation of missionless victim as over against emerging personhood in society, disclosing the underlying problem of defense of self-security, is exemplified by suburban man.¹⁶ He sees himself trapped and confined by his possessions and his status, and escapes into self-enrichment as his attempt to define selfhood.¹⁷ But he feels threatened by the student movement and the black movement, which question his mindless conformism to the status quo and suggest that he must take responsibility for the society in which he finds himself.¹⁸ He defends the very things which trap him because he cannot deal with the insecurity inherent in real self-actualization.

48. 1 The relation of the intensification of created universe to created universe is the first second-order index of contradiction in the individual integrity matrix of contradiction, which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, communal wisdom.² The social malfunction in this area is that society's basic structures dictate a world-view in which the individual sees himself as being inordinately insignificant.³ This is illustrated by the school system which tells the story that those who get poor marks are of no importance, creating a hostile world-view for those people.⁴ This is also seen in the bureaucracy, which makes the individual seem powerless in relation to it.⁵ Other aspects of this malfunction are seen in the stories society tells relative to a person having value only if he is economically successful and if he has a university education.⁶ The major social trend counteracting this malfunction is seen in the rapid expansion of jobs and roles of oppressed people, which radically expand possibilities for a formerly narrow universe.⁷ Possibilities for women, black people, students, and homosexuals are greater today than ever before.⁸ The major positive aspect of this trend is that people are enabled to create significance for themselves when they have a larger universe to choose from.⁹ They can learn their own significance through a process of trying out new roles.¹⁰ Whole new areas for engagement are opened for them, they begin to look to the future with anticipation, and they are exposed to their limits by the consequences of their own actions.¹¹ On the negative side of this trend is a tendency to totally reject the validity of all old roles.¹² Confusion and ambiguity of social identity is threatened when one sees that his roles are finite.¹³ A final aspect of this negative side of the trend is that the individual may simply step into another stratified role different from his former one rather than forging out a meaningful role.¹⁴ Operating from a stance that "every man has right to create a meaningful internal universe from any of the infinity of possibilities open," the basic disrelationship in society that is not allowing this to take place is that there is no adequate story for appropriating the significant parts of old roles or for inventing significant new roles.¹⁵ This is illustrated by the mother, who, upon finding that the possibility of a role as a career woman is now open to her, rejects her children and her role as a mother, only to find that her role as career woman is not meaningful.¹⁶ The operation of the dictation of limited world-views by society, over against the trend toward rapid expansion of jobs and roles, and disclosing the underlying problem of having no stories for appropriating significance in roles, is exemplified by the black man who grows up being told that he is inferior to the rest of

Intensification of
CREATED
UNIVERSE
in relation to
CREATED
UNIVERSE



society and can never play a significant part, which he then internalizes, resulting in a picture of a world that is hostile and exclusive.

Intensification of
KEPT
CONSCIENCE
in relation to
KEPT
CONSCIENCE

49. The relation of the intensification of kept conscience to kept conscience is the second second-order index of contradiction in the individual integrity matrix of contradiction, which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, communal wisdom. The social malfunction in the relation of the intensification of kept conscience to kept conscience is the imposition of morality from social structures upon individuals, as illustrated by the overstepping of the state and local governments across the boundary of legitimate interference in the area of sexual relations. The countervailing trend in the relation of the intensification of kept conscience to kept conscience is toward existing social structures not only allowing, but also encouraging people to keep their own consciences; the positive aspect of which is that people are increasing their ability to be autonomous in the midst of their interdependency, the negative aspect of which is that through heightened ambiguity, people are retreating to a reduced set of moral absolutes of their own making, such as individualism and sensualism. This trend is illustrated by the controversies surrounding the Calley trial, in which the reaction by some was to see their own responsibility and of others was to retreat into a moral absolute about "my country, right or wrong." The fundamental disrelationship between the ideological principle that every man can face his self-understanding by acting responsibly and by honoring that action as a creative act in history, and the operating polar relationship between the malfunction, the imposition of morality by social structures on individuals, and the countervailing trend toward existing social structures beginning to encourage people to keep their own consciences, is that there is no story to hold the tension between reliance on one's self as well as one's interdependency, thus, one is either a man of duty or "does his own thing." This is illustrated by a child, who when he makes a normal mistake, is ridiculed by his parents rather than helped to live in spite of that mistake. The operation of the imposition of morality of social structures on individuals, as over against the trend toward existing social structures encouraging people to keep their own conscience in society, disclosing the underlying problem of the lack of an adequate way to stress the importance of reliance on one's convictions, is exemplified by the extreme tension in the military today regarding the balance between following orders and following consciences.

BASIC
DECISION
in relation to
SELF
AWARENESS

50. The relation of basic decision to self-awareness is the third second-order index of contradiction in the individual integrity matrix of contradiction, which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, communal wisdom. The social malfunction in the relation of basic decision is the perception of the self victimized by the impersonalized stance of administrative authority and society in general. The inconsistency and ambiguity of administrative authority and the general permissiveness of society prescribe the arena in which consciousness of selfhood is affirmed. Cutting over against the basic decision of being perceived as the victim of social impersonality is the trend of existential probability toward affirmation in local autonomous decision-making. Existential prophets advocate self-determination and grass roots participation. Communications media provide channels for individual decision-making relative to common problems in the social stance. This method of inventing the expedients helps locate the structural idea informing basic consciousness and permits the social possibility of individual decision. At the same time, there is the aspect of "amateur professionalism" becoming the new intellectual mode. Positive aspects are illustrated by the corrective procedure of a corporate methodology through comprehensive strategy. Negative aspects are illustrated as blocks when the intellectual mode leads to a determinist mind-set. Out of the basic stance that every man has the right to self-consciously decide his relationship to the given situation, one finds that the contradiction of basic decision calls for the inclusive retelling in imaginal methods with the injection of a radical perspective over

ESSENTIAL
FREEDOM
in relation to
SELF
UNDERSTANDING

against a determinist mind-set.¹² This is illustrated in the educational methodologies of logotherapy in transforming the fundamental decision-making process. The operation of the victimization of the populace in deciding the basic questions of life, as over against the existential prophetizing of autonomous decision-making, disclosing the fundamental problem of re-tooling to inject a radical perspective into basic decision, is exemplified when Cassius Clay illustrated in the public boxing arena the self-image of "I'm the greatest," releasing the radical tool of affirming blacks' participation in decisions about themselves.

51. The relation of essential freedom to self-understanding is the fourth second-order index of contradiction in the individual integrity matrix of contradiction, which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, communal wisdom. The malfunction in this arena is that individuals are presented with roles emptied of meaning, such as motherhood, and romanticized escape patterns, such as free sex, negating essential freedom. Without adequate images out of which to operate, the individual is blocked from self-understanding and is prone to react to life rather than respond, as exemplified by the eccentricities of youth culture. Hollow images trap people in static roles as when the black man sees himself as victim in the ghetto. The trend cutting over against roles emptied of meaning, and romanticized escape pattern, is that of minority revolutions moving to liberate people entrapped in vacuous roles. A major positive aspect of this trend is that revolution requires radical commitment and connectedness to the point of offering up one's death. The negative aspect of this trend is irresponsibility in the face of what is required. An illustration of this trend is seen in the youth culture's commitment to communes as an alternative life-style, but irresponsibility towards the rest of society. Operating from the stance that all men have the possibility for creative responsible self-understanding, the basic disrelationship in society, which is not allowing this to take place, occurs when the so-called revolutionary refuses to operate out of the given situation, i.e., all of history, and is intent on destroying the old rather than creating the new. He is acting neither responsibly nor creatively, nor can he understand himself as a being when he separates from the past. A block to the positive aspect of the trend, namely, that the revolution requires death, is that education has failed to foster self-conscious decision-making. A corrective to the negative aspect of the trend, namely, irresponsibility, is to break through the illusion that the revolutionary can create a world out of something other than the old world. The major block preventing liberation of people entrapped in vacuous roles is that the so-called revolutionary is rendered impotent by static images which block him from appropriating the old and metamorphosing it into the new. A part of the youth culture, for example, is blocking the static images of romantic liberalism, which both rejects the old wisdoms indiscriminately and lacks the vitality to create a viable new order.

52. The principal contradiction disclosed by the individual integrity matrix of contradiction is that a static, determinist mind-set prevents man from living in the ambiguous tension between the old and the new, the self and the demands of the neighbor, and the threat of meaninglessness and the call to create meaning. The fundamental movement in the individual integrity arena of the social order is the explosion and expansion of depth awareness of the human predicament and the possibility for dealing with it, by both personal experience and corporate structures. The matrix of disrelationships in the individual integrity matrix of contradiction is illustrated by the failure of most mental institutions to appropriate the insights of logotherapy and other ontological methodologies in enabling patients to embrace their broken lives as whole. An example of this trend is the creation of self-consciousness by art-forming Black Heritage in order to enable the black man to re-image himself so that he can affirm his authentic self. The revolutionary imperative is to demand that self-actualization methodologies be appropriated to break open the victim mind-set and give birth to the posture of free responsibility.

VIII. SOCIAL MORALITY:

Ethical Relations and Its Intensification

53. The social morality matrix of contradiction is the relationship of five indices of contradiction involving the relation of ethical relations to the social morality and four secondary indices. In the secondary arena of community obligations the index of contradiction involves the relation of its rational intensification to the whole. In the secondary arena of individual freedom the index of contradiction involves the relation of its rational intensification to the whole. In the secondary arena of human sociality the index of contradiction involves the relation of internalized community to the whole. In the secondary arena of intentional engagement the index of contradiction involves the relation of created future to the whole. The social morality matrix of contradiction discloses a primary contradiction in the social order located in the relationship to the social morality of the ethical relations process and its intensification. The latter two are disclosed by the four secondary arenas defined above.

54. The relation of ethical relations to social morality is the central index of contradiction in the social morality matrix of contradiction, which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, communal wisdom. The malfunction in this dynamical relationship is blatant unintentionality. A shortsighted acceptance of values provides people with an easy out and a feeling of hopelessness. The context for action is parochial. Responses to the demands of society are ineffective and noncommittal. People find themselves tied to a limited social context and relate to it with "What can one man do?" An illustration of this malfunction is represented by the image of the "organization man" who accepts imposed values to escape searing global demand and reacts out of immediate goals. The countervailing trend to such unintentionality is a strong thrust toward global responsibility evidenced in the development of contextual ethics built by government, industry, and church. Positive aspects of this trend can be seen in institutional restructurings which embody within themselves socially responsible principles, and in large industries which are consciously grounding their policies in humanizing principles. Some negative aspects of this trend are found in a non-serious liberalism characterized by: paternalism, ineffective planning, and an unwillingness to accept long-range implications that demand money, time, skill, and energy. The change in American policy towards the Peoples' Republic of China is an example of an enlightened ethical stance which corrects massive dislocations in trade, diplomacy, and cultural exchange. The fundamental dysfunction in the relation of ethical relations to social morality is found in the block to global responsibility characterized by the term "patchwork mentality." This mentality is a serious fundamental dysfunction because it dissipates energies toward global responsibility through reduced projects, and blunts the need for change by creating the illusion that the need has been met. It allows institutions to get off the hook by making paternalistic contributions without requiring that the institution re-structure itself to be more globally responsive. This fundamental dysfunction continues because it lacks radical correctives to non-serious liberalism such as: in-depth research, arenas for experts and grass roots people to struggle over common tasks, a comprehensive practical global vision, and depth re-motivation. The operation of narrow intentionality as it comes in conflict with expanded responsibility, discloses the underlying problem of project mentality and lack of massive research, model building, and re-motivation. This is exemplified by tokenism in United States' foreign policy, which has avoided the responsibility of structuring itself effectively to alter the condition which first prompted the need for aid.

ETHICAL
RELATIONS
in relation to
SOCIAL
MORALITY

Intensification of
COMMUNITY
OBLIGATION
in relation to
COMMUNITY
OBLIGATION

55. The relation of the intensification of community obligation to community obligation is the first second-order index in social morality matrix of contradictions, which functions as one of the tertiary contradictions as well as an aspect of the secondary contradiction, communal wisdom. In the relationship of community obligation to ethical relations the major malfunction is the collapse of an authentic sense of community, which has given rise to the stance of obligation being limited to intimate relations. Cutting across this malfunction is a trend toward expanded community involvement embodied in such organizations as citizen's committees and storefront community services. From the ideological perspective of assuring all men of a social arena within which to act out the human freedom inherent in responsibility taking, this discloses a basic disrelationship in society. It consists in the conflict between images of responsibility which are parochial relative to place, time, problem or sub-culture, and images of comprehensive responsibility for all of society and each individual held in tension by the community. This disrelationship is illustrated by the closed-in defensive sense of community found in urban projects of all economic strata. The operation of the collapse of authentic sense of community giving rise to a stance of obligation only to intimate relations, as over against the consciousness of responsibility for all, questioning all limited spheres in society, is exemplified by the city of New York, where people have isolated themselves to the extent that a major drug problem has existed in the ghetto which was largely unheard of outside the slum communities. But against this are such groups as the East Harlem Protestant Parish which has brought a feeling of community to the ghetto area so that the black residents themselves are tackling the drug epidemic, and are helping to bring it into the consciousness of the whole city.

Intensification of
INDIVIDUAL
FREEDOM
in relation to
INDIVIDUAL
FREEDOM

56. The relation of the intensification of individual freedom to individual freedom is the second second-order index of contradiction in social morality matrix of contradiction, which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, communal wisdom. In the relationship of individual freedom to individual freedom the major malfunction is that society has the image of guaranteed societal structures regardless of individual participation. A trend contrary to this malfunction is the growth of self-help projects. A realization that individual vocation directly shapes society has motivated more people to seek meaningful employment to change society, as demonstrated in political registration drives for 18-year olds by youth. The prevailing image of societal structures as not requiring the responsible participation of the common individual to function has reduced individual freedom to mere license, dilettantism, or withdrawal. Over against this malfunction is the trend toward service-oriented vocations requiring depth dedication. From the ideological perspective of providing a social arena in which all men may act out the human freedom inherent in responsibility is disclosed a basic disrelationship in society. On the one hand, there is the image of man as individually impotent to affect the social order. This is seen in the stances of cynical opportunism, romantic withdrawal, frenzied rebellion and stoic defiance. On the other hand, there is the image of men as significantly involved in the constitution and operation of the social order through his vocational decision. This disrelationship is illustrated in the ghettos of the United States where all of the manifestations of powerlessness are directly observable and where the black revolution directly confronts this stance with images of pride and power. The operation of the images that societal structures are guaranteed without individual participation, reducing individual freedom to doing "your own thing" as over against the various projects which have arisen to counteract these images, is exemplified by the public's general apathy toward crimes which could be stopped by calling the police.

57. The relation of internalized community to human sociality is the third second-order index of contradiction in the social morality matrix of contradiction which functions as one of the tertiary contradictions in society as well as an aspect of the secondary contradiction, common wisdom. The primary malfunction in the relationship of the internalized

INTERNALIZED
COMMUNITY
in relation to
HUMAN
SOCIALITY

community to human sociality is that it is selective to that which reinforces parochial views. Selection frequently reflects narrow individual concerns based on expediency, as evidenced by deemphasis of history, or at best, concentration on one's own nation's history. This malfunction is further illustrated and accentuated by the inability to communicate across cultural barriers. A trend counteracting the selective reinforcement of parochial views is global acculturation as evidenced by intensification of cultural studies and intentional exposure to other cultures. Also, recognition of heroes from other cultures and increased availability of art forms that illuminate cultural diversity are more prevalent. A positive aspect of this trend is the expanded and enriched view of human society, which provides a broader base of human consciousness and fosters appreciation of one's own culture. This also facilitates acceptance of diversity and enables meaningful participation in other cultures. A negative aspect of global acculturation is a tendency to ignore or reject one's own social heritage and to superficially adopt other cultural forms. This is illustrated in faddish approaches to other cultures, rejection of positive aspects of one's own culture, cultural homogenization, and deemphasis on maintaining historical roots. In the tension between the selective reinforcement of parochial views and trends toward global acculturation, the superficial appropriation of diverse cultures preventing man from achieving an understanding of global sociality is disclosed. This superficial appropriation is illustrated by the mimicing of cultural forms without understanding their substance, the failure to recognize the common human patterns underlying historical development, the limitation of knowledge to a collection of facts, and the inability to synthesize facts into an inclusive view of man. The operation of selective reinforcement of parochial views as over against global acculturation in society, disclosing the underlying problem of superficial appropriation of diverse cultures is exemplified by the persistence of widely held prejudices and stereotyped images of people outside one's own culture in spite of the increasing knowledge available.

CREATED
FUTURE
in relation to
INTENTIONAL
ENGAGEMENT

58. The relation of created future to intentional engagement is the fourth second-order contradiction in the social morality matrix of contradiction which functions as one of the tertiary contradictions in society as well as an aspect of the secondary contradiction, communal wisdom. The principal social malfunction in this relationship is that societies' traditions limit the choices available in the creation of the future to certain areas, as illustrated by racial, sexual, and class bias in job-hiring policies. It is also seen in the limited choice of possible futures acceptable, and in the fact that community incentives are not directed to marginal groups. A trend cutting against this malfunction is the move toward equal opportunity as evidenced in liberation movements, integration, education and job retraining for the marginalized. A positive aspect of this trend is that it promotes more engagement in the social process thus lessening marginalization, increasing assumption of responsibility and wider sharing of communal wisdom, and forging a more commonly created future. The major negative aspect of the trend is the abandonment of insights from societal heritages. Other related negative aspects are lowered standards of classroom instruction, tokenism, romanticism, and overcompensation to relieve guilt feelings. From the perspective that all men are not being allowed to participate in creating the future of their society, we discern that societal traditions that limit choices available in the creation of the future to certain stratum of that society will not be changed by the trend toward equal opportunity until it is divested of manifestations of conservatism, desires for superiority, the "economy of scarcity" dynamic (as carried over to societal participation), and the reluctance to seek out the original wisdom obscured by structures that have become oppressive. Thus, we see that the uproar over Carl Stokes' election as mayor of Cleveland demonstrates the resistance to that trend.

59. The principal contradiction disclosed by the social morality matrix of contradiction is the coagulation of parochial and restricting images of man's viable relational patterns:

which thus prevents globality from displacing the reigning warfare of partisan value schemes. The fundamental movement in the arena of social morality is towards globality as the primary evaluative category for judging men's social relational patterns. This principal contradiction is seen in the disrelation in the area of ethical relations in which the tyranny and open conflict of value schemes is protected from the impact of the global village mindset by the basic life story that man's significance is imparted to him by the significance of his subculture, thereby requiring that men protect their parochialisms in order to maintain their own significance. This disrelation is reinforced by the reduction of community obligation into an extremely limited sphere of responsibility through images that increase participation of some individuals or groups and rob through the rest of their power, thus reinforcing man's parochialism. The trend toward globality is seen in a phrase like McLuhan's, an emergence of a "global village," and is reinforced in the popularity of intentional participation in the diversity of cultures, the move toward expanded community involvement that localizes global concern and the consequent growth of self-help and altruistic service projects from storefront legal services to the Peace Corps. The imperative on revolutionary forces is to foster globalism as it impacts and calls forth the parochial and local to see its interconnectedness with every other locale, and to require that globality be the result of intensification of diversity, not surface homogenization.

IX. USEFUL SKILLS:

Supportive Techniques and Its Intensification

60. Useful skills matrix of contradiction in the relationship of five indices of contradiction involving the relation of supportive techniques to useful skills and four secondary indices. In the secondary arena of service competences the index of contradiction involves the relation of educational methodologies to the whole. In the secondary arena of specialist competences the index of contradiction involves the relation of professional expertise to the whole. In the secondary arena of basic techniques the index of contradiction involves the relation of linguistic dexterities to the whole. In the secondary arena of inclusive technologies the index of contradiction involves the relation of social techniques to the whole. Useful skills of supportive techniques process and its intensification in research competences and applied sciences; the latter two are disclosed by the four secondary arenas defined above.

61. The relation of supportive techniques to useful skills is the central index of contradiction, which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction. The malfunction of the relation of supportive techniques to useful skills is that service, specialist, and research competences have no significant application in practical life situations, as illustrated in space technological research, in which data is accumulated with no method for funneling it into practical everyday use in society. The trend of useful skills is toward organizing and utilizing specialized competences to meet increasing awareness of social responsibility, the positive aspect of which is an increase in dissemination of systematic data and research techniques for application by the public and the negative aspect is that the public does not have an adequate context for appropriation of such skills: the trend is illustrated by daily TV weather reporting, which defines and illustrates the specialized skills and language. In the light of the overwhelming need to make specialized techniques accessible and appropriated for all people, the reduced context in training in supportive techniques, ungrounded as it is in daily life experience, stands as the fundamental disrelationship; this is illustrated in the lack of methodologies for using high school chemistry outside the laboratory. The lack of any significant correlation between research, service, and specialist skills and practical social application pushed over against the trend toward utilizing the practical wisdom in society,

SUPPORTIVE
TECHNIQUES
in relation to
USEFUL
SKILLS

discloses the underlying problem of lack of grounding of useful supportive techniques in the daily life of the society; it is illustrated by the high value placed on pure research while there is a lack of context and training for people in the basic application of research skills, as seen in the discovery of life saving automobile modifications which are not being applied by the automobile industry.

EDUCATIONAL
METHODOLOGIES
in relation to
SERVICE
COMPETENCES

62. The relation of educational methodologies to service competences is the first second-order index of contradiction in the useful skills matrix of contradiction which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, communal wisdom. The social malfunction in the relation of educational methodologies to service competences is a paralysis of community services due to feelings of insignificance as illustrated by street cleaners whose creativity is limited to putting flowers on their garbage trucks. The countervailing trend in the relation of educational methodologies to service competences is an explosion of learning for life, the positive aspect of which is overcoming the gap between theoretical and practical thus infusing work with human creativity, the negative aspect of which is lucidity without the model building skills and structural access to use it constructively. This trend is illustrated by disengaged youth who escape to the hills. The fundamental disrelationship between the ideological principle that every society has a full repertoire of skills and that every man has the right to obtain and channel skills for society, and the operating polar relationship between the malfunction, paralysis of community services due to feelings of insignificance, and the countervailing trend—the explosion of learning for life, is that skills are necessary to obtain a job but they do not guarantee a job; as illustrated by the aerospace engineers who are unemployed. The operation of paralysis of community services due to feelings of insignificance as over against the explosion of learning for life, discloses the underlying problem of contextualizing the employee for his task, as exemplified by job transience at all levels of society.

PROFESSIONAL
EXPERTISE
in relation to
SPECIALIST
COMPETENCES

63. The relation of professional expertise to specialist competences is the second second-order index of contradiction in useful skills matrix of contradiction, which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, communal wisdom. The malfunction of professional expertise is that specialists' skills are not being used more effectively because there is no adequate system of mediation between the experts and the public; this is evident in the ineffective referral system for medical specialists which overloads the specialist with problems that could be handled by less specialized personnel and channels his time away from others who require this expertise for their lives. The trend, "discovering the social potency of professional expertise," is to relate specialization skills to overall social relationships to meet the needs of society: a negative aspect is that the goal of individual satisfaction still predominates the use of expertise, as illustrated by lawyers who participate a couple of hours a week in neighborhood legal aid services but fail to catalyze a comprehensive system for dealing with all the problems of that community. The fundamental disrelationship between the ideological principle, access to all the specialist competences for inventing civilization is the right of all people, and the operating polar relationship between the malfunction, in effective use of specialist skills and the countervailing trend, discovering the social potency of professional expertise, is the issue of developing a comprehensive context out of which to relate the skills to society, as illustrated by the growing use of skilled specialists in the Peace Corps. The operation of isolated specialists whose wisdom is not shared with other areas of work, as over against the trend of relating specialized skills to the overall relationships in society, discloses the underlying problem of an inadequate context for relating their skill to society, as exemplified by the demand for expertise being based on individual values rather than what is more valuable for all of society, as currently seen by the large number of physicians in private practice as a time of shortage of physicians in the public service field.

LINGUISTIC
DEXTERITIES
in relation to
BASIC
TECHNIQUES

64. The relation of linguistic dexterities to basic techniques is the third second-order index of contradiction in useful skills matrix of contradiction which functions as one of the tertiary contradictions of society, as well as an aspect of the secondary contradiction, communal wisdom. The malfunction is manifest in the inability of many persons to use basic language skills that allow them to participate fully in their society; a rigid language system has denied information exchange to those who have language patterns and vocabularies different from the norm; this has resulted in many people imaging themselves as not being able to participate in present social structures, as illustrated by the Puerto Ricans in the U.S. who find public schools offering middle-class Americanized-type of English language instruction that frustrates their attempt to learn the English language, thus cutting them off from employment, social and cultural opportunities in America. The trend in linguistic dexterities is toward honoring diverse linguistic styles as a significant way of participating in society; this allows people to have their language honored, but a negative aspect is that the geo-social-technical specializations in global society do not promote any linguistic commonality. To illustrate the positive aspect of this trend is the Aspira Employment Agency in New York City which trains Puerto Ricans in their own language, but the negative aspect of it is that by limiting themselves to the Puerto Rican language they do not help enable a language commonality in American society to be developed. The context out of which language dexterities are developed has been exploded beyond the ability of current methodologies to relate the new global technological context. This can be seen in the shift of youth from reading old image literature to watching television. Many people have withdrawn from participating in creative social structures because of language inhibitions as over against the increased honoring of different language styles, disclosing the underlying problem as inadequate ways to context the need for a commonizing language skills, as illustrated by the consistent lowering of reading levels among U.S. high school students.

65. The relation of social techniques to inclusive technologies is the fourth second-order index of contradiction in useful skills matrix of contradiction which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradictions, communal wisdom. The social malfunction in the relation of social techniques to inclusive technologies is parochial technology as illustrated by the application of building and architectural techniques in suburban development but not in inner city areas. The countervailing trend in the relation of social techniques to inclusive technologies is sharing directive techniques regionally and globally, the positive aspect of which is mutual enrichment presenting increased opportunity for development, and the negative aspect of which is technology hoarding. This trend is illustrated by the rapid growth of agribusiness in South East Asia. The fundamental disrelationship between the ideological principle, the organization of essential technology necessary for the population to perform rudimentary and specialized skills, and the operating polar relationship between the malfunction, parochial technology and the countervailing trend cross fertilization between specialized areas is that of sharing on the basis of self-interest over against the global need as illustrated by the development of educational techniques primarily for the sake of corporate public relations. The operation of parochial technology as over against sharing directive techniques in society discloses the underlying problem of sharing on the basis of self-interest as exemplified by the exploitive sharing of technology by copper mining companies in South America.

66. The principal contradiction disclosed by useful skills matrix of training in and the application of specialized techniques from a comprehensive plan which relates those skills to the global society. The fundamental movement in useful skills arena of the social order is the re-evaluation of the use of skills relative to society's needs in order that skills may be

fully utilized and the creation of new alternatives for decision of social responsibility. The matrix of disrelationship in the useful skills matrix of contradiction is illustrated by the number of specialized agricultural experts in the United States who isolate their skills to this country rather than responding to the demands of India for those gifts. The matrix of countervailing trends is illustrated by the increasing number of foreign students who go through Western universities to study medicine, business administration, and engineering, and then returning to their native lands to apply those skills. The revolutionary imperative is to articulate a vision across the globe which communicates the necessity for radical intentionality and co-ordination of systemized priorities and the projection of anticipated skills that society will need, and gives permission to those with needed skills to participate in that future.

X. ACCUMULATED KNOWLEDGE:

Formal Methods and its Intensification

67. The accumulated knowledge matrix of contradiction is the relationship of five indices of contradiction involving the relation of formal methods to the accumulated knowledge and four secondary indices. In the secondary arena of intellectual methodologies the index of contradiction involves the relation of rational methods to the whole. In the secondary arena of societal methodologies the index of contradiction involves the relation of tactics prowess to the whole. In the secondary arena of scientific knowledge the index of contradiction involves the relation of natural sciences to the whole. In the secondary arena of human wisdom the index of contradiction involves the relation of philosophical humanities to the whole. The accumulated knowledge matrix of contradiction discloses a primary contradiction in the social order located in the relationship to the accumulated knowledge of the formal methods process and its intensification in motivational methodologies and the symbology prowess; the latter two are disclosed by the four secondary arenas defined above.

68. The relation of formal methods to accumulated knowledge is the central index of contradiction in the accumulated knowledge matrix of contradiction, which functions as one of the secondary contradictions in society, as well as an aspect of the primary contradiction. The malfunction of formal methods in relationship to accumulated knowledge is the inaccessibility of these life methods, particularly motivational methodologies, to society as evidenced in the public schools, where content is still the focus. A current trend counteracting this malfunction is problem-solving education, a relational methodology which allows rapid dissemination of methods applying to life situations, but which tends to be applied in isolation rather than comprehensively in time and space, such as a businessman's workshopping business problems but not personal or social problems. The fundamental disrelationship in society with regard to formal methods points to the lack of a comprehensive vision of problem-solving education demonstrated through programs in public education revealing the effectiveness of the methodologies, which have been resisted by teachers and administration because of inadequate training and implementation strategies. Although traditional education institutions, especially public schools, are clear about the failure of teaching content and the need for teaching methodology, they have no vision of a comprehensive model of problem-solving education and thus resist change or create an equally reduced model.

FORMAL
METHODS
in relation to
ACCUMULATED
KNOWLEDGE

RATIONAL
METHODS
in relation to
INTELLECTUAL
METHODOLOGIES

69. The relation of rational methods to intellectual methodologies is the first second-order index of contradiction in the accumulated knowledge matrix of contradiction which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, communal wisdom. The social malfunction in the relation of rational methods to intellectual methodologies is in the lack of analytic framework for contextualizing knowledge as illustrated by proliferation of visual aids in many high schools, without adequate context. The countervailing trend in the relation of rational methods to intellectual methodologies is research and experimentation in teaching methods, the positive aspect of which is increasing the depth learning capabilities of students, the negative aspect of which is faddist experimentation. This trend is illustrated by new math, problem solving and early childhood educational methodology. The fundamental disrelationship between the ideological principle that intellectual methodologies belong to all men, in order to organize and communicate in rational patterns the data which they have grasped, and the operating polar relationship between the malfunction, lack of analytic framework for contextualizing knowledge, and the countervailing trend, research and experimentation in teaching methods, is the issue of demonstrating an effective long range plan, as illustrated by experimental changes and corresponding staff changes. The operation of the lack of analytic framework as over against research and experimentation in teaching methods in society, disclosing the underlying problem of demonstrating an effective long range plan is exemplified by public schools being pushed to face the fact that they have not taught analytic skills, now experimenting with new methods which frequently are not carried out or evaluated because teachers lack proper training in these methods.

TACTICS
PROWESS
in relation to
SOCIETAL
METHODOLOGIES

70. The relation of tactics prowess to societal methodologies is the second second-order index of contradiction in the accumulated knowledge matrix of contradiction, which functions as one of the secondary contradictions in society, as well as an aspect of the primary contradiction. In the relationship of tactics prowess to societal methodologies, the malfunction is that the educational system does not make tactical prowess widely available in our society as illustrated by the fact that local churchmen fail to tackle problems in society because they are unable to think tactically. A current trend counteracting this malfunction is field training in tactics at the grass roots level but which tends to become reductionistic and leadership-dominated as illustrated by development groups in political structures. The fundamental disrelationship in society which manifests itself in the lack of tactical prowess on the grass roots level is the failure to image tactical prowess as a method which belongs to all people and a necessary part of public education, in order to sustain social structures. The operation of the lack of tactical prowess in societal methods is exemplified by the reluctance of public school teachers to provide parents with useful methods to deal with specific situations in order to reinforce education in the home.

NATURAL
SCIENCE
in relation to
SCIENTIFIC
KNOWLEDGE

71. The relation of natural science to scientific knowledge is the third second-order index of contradiction in the accumulated knowledge matrix of contradiction which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, communal wisdom. The social malfunction in the relation of natural science to scientific knowledge is the failure to integrate the specialized scientific disciplines as illustrated by welfare systems that can deal only with the external situation and not the human reality. The countervailing trend in the relation of natural science to scientific knowledge is giving form to dynamical relationships of all sciences, the positive aspect of which is creating a comprehensive context for application, the negative aspect of which is theory and practice imbalance. This trend is illustrated by soil conservation research which is not made available to Indian villages. The fundamental disrelationship between the ideological principle that every man has the right to utilize the accumulated knowledge of the physical universe and the operating polar relationship between the malfunction, the failure to integrate the specialized scientific disciplines, and the countervailing trend of giving form to the dynamical relationships of all sciences, is the issue of structures for

allowing the permeation of theory down to the grass roots level for practical application as illustrated by the university urban planning department not being seen as a resource for city planners. The operation of the failure to integrate specialized scientific disciplines as over against giving form to the dynamical relationships of all sciences in society, disclosing the underlying problem of creating needed inter-disciplinary education of scientists with an emphasis on global mission, is exemplified by the struggle of many low-temperature physicists to bring world-wide improvements in their arena while the world struggles with creating comprehensive methods in integrating all scientific efforts.

PHILOSOPHICAL
HUMANITIES
in relation to
HUMAN
WISDOM

72. The relation of philosophical humanities to human wisdom is the fourth second-order index of contradiction in the accumulated knowledge matrix of contradiction which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, of communal wisdom. The social malfunction in the relation of philosophical humanities to human wisdom is the separation of human thought from human experience as illustrated by the methodology for teaching poetry in the schools. The countervailing trend in the relation of philosophical humanities to human wisdom is toward popular media revealing to everyman that he is his own philosopher, the positive aspect of which is the increased expression of consciousness, the negative aspect of which is the construction of illusions to escape the consciousness of the dark abyss. This trend is illustrated by the sophisticated escape mechanisms of youth to escape their lucidity as in the drug culture. The fundamental disrelationship between the ideological principle that everyman can develop this ideological framework to cope with the demands of the future, and the operating polar relationship between the malfunction, the separation of human thought and human experience, and the countervailing trend of popular media revealing to everyman that he is his own philosopher, is the issue of no common language to express the depth consciousness of his experience as illustrated by the youth culture jargon that does not grasp the deeps, for example, "groovy, bummer." The operation of the separation of human thought and human experience as over against popular media revealing to everyman that he is his own philosopher, disclosing the underlying problem of inadequate training in life methods is exemplified by the increased admissions of psychotics to mental hospitals.

73. The principal contradiction disclosed by the accumulated knowledge matrix of contradiction is the failure of educational structures to use necessary life methods of task-oriented education in a comprehensive context for meaningful engagement in the twentieth century. The fundamental movement in the accumulated knowledge arena of communal wisdom is the trend toward existential interdisciplinary dynamical problem solving experiments in education that provide all people the common accumulated knowledge and training necessary to cope with life situations. The principal contradiction in the accumulated knowledge matrix of contradiction is illustrated by isolating science education from other courses which illuminate the inadequate methodology of demonstrating the need of science in everyday life. The master trend is illustrated by the attempt of the public school system to equip children with the conceptual framework that enables them to understand the technology of the space program and the existential implications of space exploration for all mankind. The revolutionary imperative is to articulate the demand to appropriate imaginal education and methods curriculum in the educational process in order to break loose the possibility of creative participation in the creation of the future.

XI. SOCIAL AGGREGATION:

Inclusive Communities and Its Intensification

74. The social aggregation matrix of contradiction is the relationship of five indices of contradiction involving the relation of inclusive communities to social aggregation and four

second-order indices. In the secondary arena of alien contacts the index of contradiction involves the relation of the intensification of alien contacts to the whole. In the secondary arena of neighboring states the index of contradiction involves the relation of the intensification of neighboring states. In the secondary arena of local units the index of contradiction involves the relation of community morale to the whole. In the secondary arena of territorial societies the index of contradiction involves the relation of federal loyalties to the whole. The social aggregation matrix of contradiction discloses a primary contradiction in the social order located in the relationship to the social aggregation of the inclusive communities process and its intensification in the global society and its intensification; the latter two are disclosed by the four secondary arenas defined above.

INCLUSIVE
COMMUNITIES
in relation to
SOCIAL
AGGREGATION

75. The relation of inclusive communities to social aggregation is the central index of contradiction in the social aggregation matrix of contradiction, which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, communal styles. The social malfunction in the relation of inclusive communities to social aggregation is superficial homogenization of society, collapsing the power and significance of local communities, as illustrated by western materialism. The countervailing trend in the relation of inclusive communities to social aggregation is world awareness of societal need, the positive aspect of which is global care, and cultural environment in local situations, the negative aspect of which is cultural extinction. This trend is illustrated by the United Nations' care organizations, such as, UNESCO, MEDICO, and UNICEF. The fundamental disrelationship between the ideological principle as the process of shaping society for the sake of all the people and the operating polar relationship between the malfunction, superficial homogenization of society, and the countervailing trend, world awareness of societal need, is the issue of ethnocentric attitudes for cultural preservation, as illustrated by the cultural emergence of native North Americans. The operation of superficial homogenization of society as over against world awareness of societal need, disclosing the underlying problem of western domination of success images, is exemplified by western business suits on the streets of Tokyo.

Intensification of
ALIEN
CONTACTS
in relation to
ALIEN
CONTACTS

76. The relation of the intensification of alien contacts to alien contacts is the first second-order index of contradiction in the social aggregation matrix of contradiction, which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, communal styles. The social malfunction in the relation of the intensification of alien contacts to alien contacts is that the community has no comprehensive context to creatively incorporate alien group styles and philosophies into the life of the community, as illustrated by the white Western communities' denial of the black man's humanness and heritage as a community asset. The countervailing trend in the relation of the intensification of alien contacts to alien contacts is toward embodying cultural gifts of other societies in order to give meaning to its own existence. The positive aspect is a growing consciousness that all cultures regardless of states of development have unique gifts to offer to all men. The negative aspect is expressing surface manifestations of the gifts or ideas of other people without grounding the significances of those gifts. This is seen in sending UNICEF cards, collecting art forms for home decor, or using Karate or Yoga without embodying the stance which has produced it. The fundamental disrelationship between the ideological principle, all the gifts belong to all the people, and the operating polar relationship between the malfunction, no context for appropriating the gifts of other cultures, and the countervailing trend toward imaginal education to explode the parochial mindset, as illustrated by the withdrawal of minority groups from the larger community. The operation of the lack of context for appropriating the gifts of other cultures as over against the tendency to embody those gifts, disclosing the underlying problem of a lack of comprehensive imaginal education to eliminate the parochial mindset, is exemplified by the tribal overemphasis in Africa.

Intensification of
NEIGHBORING
STATES
in relation to
NEIGHBORING
STATES

77. The relation of the intensification of neighboring states to neighboring states is the second second-order index of contradiction in the social aggregation matrix of contradiction, which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, communal styles. The social malfunction in this dynamic is the failure to honor a group's location in time and space as a basis for negotiation. This can be illustrated by the United Nations' stubborn refusal to diplomatically recognize the People's Republic of China. The countervailing trend in the relation of the intensification of neighboring states to neighboring states is toward the contribution of a group's unique background to establishing relationships of co-existence, a positive aspect of which is the symbolizing of uniqueness and affirming that symbolization in the group and in others, as illustrated by various groups of Americans visiting North and South Viet Nam. The fundamental disrelationship between the ideological principle that all the gifts belong to all the people and the operating polar relationship between the malfunction, unhonored location, and the countervailing trend, establishing creative co-existence, is the issue of comprehensive symbols to allow states to honor each other, as illustrated by the Soviet invasion of Czechoslovakia. The operation of the malfunction of unhonored location as over against the trend of establishing unique coexistence of groups in society, disclosing the underlying problem of the group's uniqueness denied by use of reduced symbols, is exemplified by the impasse caused at the Paris peace talks over the selection of the negotiations table.

COMMUNITY
MORALE
in relation to
LOCAL
UNITS

78. The relation of community morale to local units is the third second-order index of contradiction in the social aggregation matrix of contradiction, which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, communal styles. The social malfunction in the relation of community morale to local units is the breakdown of a given community's sense of a destiny that is history-long and world-wide through the collapse of the tension between a community's purpose and various role delineations, as illustrated by the way in which unique celebrations are handled within a given community; the youth tend to make light of the traditions therein, while the older adults cling firmly to "the way it's always been done," neither response allowing the breathing of new meaning into the traditional understanding. The countervailing trend in the relation of community morale to local units is toward local man developing a story which will create a strong image of common purpose for the community as well as providing each with a firm grounding in the heritage of the community, the positive aspect of which is the way in which authenticity of previously held stories and images are being called into question, thus releasing the possibility of forging new meanings, the negative aspect of which is the frantic creation of new stories which either do not adequately rehearse the past, or they provide a fragmented vision of the future. This can be seen in the recent demands of the American Indian upon the U. S. Government to return the land taken from them during the early period of the country's history. The disrelationship between the malfunction of the community losing its sense of historical destiny and the trend toward local man developing a strong image of historical purpose, seen through the understanding that everyman has the right to engage purposefully in a local community in which he can create and be created by all of society, is the issue of adequate myths, as illustrated by the present adult generation clinging to the myth that possession of material goods confers status, power, and the significance of life. The operation of the inclusive communities having lost a sense of historical destiny as over against the local man's developing stronger image of historical purpose in society, discloses the underlying problem of a comprehensive story out of which individuals and communities can find common purposes as exemplified by new slogans which embody a more meaningful ideal.

79. The relation of federal loyalties to territorial societies is the fourth second-order index of contradiction in the social aggregation matrix of contradiction which functions as one of the tertiary contradictions in society as well as an aspect of the secondary contradiction,

FEDERAL LOYALTIES in relation to TERRITORIAL SOCIETIES

communal styles. The social-making function in the relationship of federal loyalties to territorial societies is in the breakdown of common vision and historical grounding. The dynamic of federal loyalties has ceased to function in the forging of a relevant corporate vision and an understanding of the heritage which plumbs the depths of the past. This is evident in its failure to create and articulate the underlying rationale and presuppositions which serve to form a united society. In the midst of the struggle for societal self-preservation the previously understood means of rehearsing the origin and aim of the society have lost their meaning resulting in a stance of victim image relative to the possibilities of the future. This can be illustrated in reference to India in her failure to recontextualize her mission as a country in terms of dealing comprehensively with the present by which the present malaise of the globe, thus tying the nation as a whole to past images of what it means to be a nation primarily fashioned on the model of England rather than creatively forging a new understanding of the nation for the twentieth century. The countervailing trend in the relation of federal loyalties and territorial societies is the emerging concept of commonality, the positive aspect of which is unification of diverse peoples, the negative aspect of which is the loss of particular identities. This trend is illustrated by the assimilation of ethnic values into the fabric of society. The operation of the failure of federal loyalties to hold a relevant common vision and history for the territorial society as over against the tendency to create unifying global vision disclosing the underlying problem of the lack of releasing global symbols is exemplified by Hiroshima as a symbol to the Japanese. To the older generation, Hiroshima is a jolting reminder of Japan's defeat and loss of face. To the younger post war Japanese, Hiroshima elicits hate for the victor and the defeated, acted out in peace riots.

80. The principle contradiction disclosed by the social aggregations matrix of contradictions is the lack of symbols and structures that release people to deal with possibilities in the midst of a reduced vision of the twentieth century. The fundamental movement in the social aggregation arena is toward a unifying global story of humanness for our time. The matrix of disrelationship is illustrated by failure to honor the gifts, time, and space of others, evidencing a loss of a sense of historical destiny and grounding that hinders practical decision-making. The matrix of countervailing trends is illustrated when, as a result of experiencing life in the global village, new forms of commonality emerge that hold common purpose reflecting the uniqueness of relationship while embodying the gifts of the other in one's own existence. In the midst of the possibilities of the twentieth century, the reduced symbols that reinforce the parochial mindset must be replaced with symbols and structures which free every man to appropriate all the gifts of humanness.

XII BASIC ROLES:

Social Controls and Its Intensification

81. The basic roles matrix of contradiction in the relationship of five indices of contradiction involving the relation of social controls to the basic roles and four second-order indices. In the secondary arena of legal delineations the index of contradiction involves the relation of the intensification of legal delineations to the whole. In the secondary arena of common expectations the index of contradiction involves the relation of the intensification of common expectations to the whole. In the secondary arena of functional assignments the index of contradiction involves the relation of individual initiatives to the whole. In the secondary arena of accrued status the index of contradiction involves the relation of symbolic functions to the whole. The basic roles matrix of contradiction discloses a primary contradiction in the social order located in the relationship to the basic roles of the social controls process and its intensification in the public opinions and the intensification of public opinion. The latter two are disclosed by the four secondary arenas defined above.

SOCIAL
CONTROLS
in relation to
BASIC
ROLES

82. The relation of social controls to basic roles is the central index of contradiction in the basic roles matrix of contradiction, which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, communal styles. Public opinion in relation to social controls is the process of holding the community accountable to consensus, illuminating imperatives, and pointing out contradictions. In our time there exists a reduced consensus resulting from an uninformed public operating out of a limited context, together with a restricted sampling and the apathy of many. The trend operating on the malfunction is an increase in the responses expressed as manifested in opinion demonstrations, a more comprehensive corporateness, a quickening of immediate concern and motivation toward involvement. In order that all the public opinion belong to all the people, one aspect of the trend is a comprehensive response as manifested by more awareness, corporate concern, discerned inadequacies, and consensus participation. The negative aspect of the trend which opposes the ideological stance is that all the opinions are not honored as manifested in emotional reactions, incorrect interpretations, manipulated data, and the failure to hear the minority voice. The block which society sets up to thwart the positive aspect is the silent majority, to relieve the pressure of conformity to obtain a global consensus and to avoid restricted sampling. To redirect the negative aspect so as to function positively, the corrective is an accountability structure calling for a more comprehensive context, global participation, insured education, and forced publication of all data. The final contradiction to be attacked requires the block of inadequate data-gathering machinery be removed and a connecting accountability structure be added. This will convert the negative aspect of opinions not being honored, into the trend of increased expressed response and attack the malfunction of reduced consensus held in being by the lack of an imaginal educational, participational, and motivational model. The operation of reduced consensus contrasting with the increase of expressed response in society, discloses the underlying problem of the lack of an imaginal educational, participational, and motivational model, exemplified by the "Letters to the Editor" column in any major city newspaper.

COLLECTIVE
CONSCIENCE
in relation to
LEGAL
DELINEATION

83. The relation of collective conscience to legal delineation is the first second-order index of contradiction in the basic roles matrix of contradiction, which functions as one of the tertiary indices of contradiction in society as well as an aspect of the secondary contradiction, communal styles. The malfunction of collective conscience, which is seen as a need to embody all of history, as it informs legal delineation, manifests a historical lobotomy (a societal severing from past precedents and a questioning of common law) and therefore, a wandering about with no sense of participation (anomie), as evidenced by the youth culture's negation of the past historical actions, traditions, and values, and the consequent lack of responsible engagement in society. The trend expressing the collective conscience which informs legal delineation is the self-consciousness of an inherent significance of the self which creates structural participation by the very fact of its consciousness of radical historical relatedness. The positive aspect of this trend is a growing awareness of the necessity for expenditure in life, as evidenced in women's liberation's redefinition of a woman's role to include meaningful participation in society. The negative aspect is demonstrated by the reductionism in women's liberation's dealing with the role of a woman as a separate entity unrelated to male roles. The growing self-consciousness of the necessity to participate in life is blocked by the lack of a global definition of responsibility as evidenced in the back-to-the-land movement which does not allow consciousness that embraces all of the emerging future realization that every man is on a trans-historical journey would cut over against this lack of relational consciousness. Historical lobotomy (a severing of past precedents and a questioning of common law) as over against the consciousness of the inherent significance of the self which creates structural participation discloses the underlying problem of the lack of a vision of common destiny. This is illustrated by the bumper sticker slogan "America, love it or leave it," which points to tyrannizing images of nationalism that limit a person's possibility of envisioning himself in concrete, functioning global interrelatedness.

Intensification of
COMMON
EXPECTATIONS
in relation to
COMMON
EXPECTATIONS

84. The relationship of the intensification of common expectations to common expectations is the second second-order index of contradiction in the basic roles matrix of contradiction, which functions as one of the tertiary contradictions in society as well as an aspect of the secondary contradiction, communal styles. Common motivation found within the matrix of basic roles is functioning inadequately in present society because of a reduced value image preventing man from making responsible decisions and limiting social pictures of behavior for possible roles played in society, as illustrated by the apathetic attitude of many suburbanite mothers who pour their whole lives into their families instead of acquiring a missional thrust outside the home. A trend toward responsible disengagement is beginning to challenge the prevailing reduced value images with a growing consciousness of global citizenship expressing common humanity and corporate responsibility on behalf of all mankind. This trend is manifested by a sense of common humanity, a new global operating image replacing crumbling nationalism, tactical in place of idealistic thinking, and a new understanding of corporate responsibility to the globe. The space program illustrates the growing consciousness of corporateness in a global society. However, the negative aspect of such disengagement is disengagement without re-engagement. This occurs because there is no ontological basis for new values and new absolutist values arise, often demonstrated as nationalism or individualism. Disengagement without re-engagement is illustrated by the youth culture's refusal to act out of values that tend toward any direction except individual self-enhancement and well-being. Reduced operative contexts for local-global interaction is a block to the positive trend, and instead promotes economic imperialism, parochial backlash, a lack of dynamic models, and no context for local-global tension. By injecting new images of responsibility, global relatedness, and destiny, the negative aspect of the trend can be corrected. This incorporates a comprehensive, imaginal education design, a mode of symbolizing global relatedness, structures to link global accountability, and structures to sustain global freedom. The operation of reduced images of value prevent man from responsible decision making, as over against responsible disengagement, disclosing the underlying problem of global relatedness, as exemplified by people moving to the suburbs to create a private garden plot all their own.

INDIVIDUAL
INITIATIVE
in relation to
FUNCTIONAL
ASSIGNMENT

85. The relation of individual initiative to functional assignment is the third second-order index of contradiction in the basic roles matrix of contradiction which functions as a tertiary contradiction in society as well as an aspect of the secondary contradiction, communal styles. Understanding that all people have a right to be significantly engaged in vocation that transcends the present moment, it is evident that individual initiative within the matrix of functional assignment is stifled by archaic structures which militate against a vision of individual creativity rooted in global relatedness as illustrated by many businesses promoting employees on the basis of public relation ability instead of creative visioning. The resulting trend within functional assignment is the movement toward consciousness of vocation as destinal thrust. The positive aspect of the trend is demonstrated by many teachers who work more than the required hours in order to improve education in society, expending their free time to reshape the humanizing process. This aspect involves the idea of assignments being seen as a method of enabling the life thrust to cut across the work ethic. Because of external success images held by society, such as feeling that it is necessary to maintain a high standard of living, the positive aspect of the trend is blocked, thus preventing people from becoming significantly engaged in assignments. The negative aspect of the trend may be corrected by creating futuric corporate structures which enable responsible participation on the part of those whose sensitivities have been reduced by the lack of futuric vision and enabling missional structures. The operation of archaic structures which militate against the vision of vocation, seen as destinal thrust in society, discloses the underlying problem of negligible internal image of destinal thrust which is exemplified by factory workers who sense that their jobs lack significance and are unrelated to the task of building the earth.

**SYMBOLIC
FUNCTIONS
in relation to
ACCRUED
STATUS**

86. The relation of symbolic functions to accrued status is the fourth second-order index of contradiction in the basic roles matrix of contradiction which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, social structures. The social malfunction in the relation of symbolic functions to accrued status is exploiting status through misuse of special rights, as illustrated by a symbolic hero such as astronaut Frank Borman using his symbolic power to further the interest of the few. The countervailing trend in the relation of symbolic functions to accrued status is from rank status to human commonality, the positive aspect of which is authentic appropriation of status, the negative aspect of which is negation of symbolic status roles. This trend is illustrated by royal children attending public schools. The fundamental disrelationship between the ideological principle that every man has the right to particular social station and the delineation of the expectation held for that station, and the operating polar relationship between the malfunction exploiting status through misuse of special rights, and the countervailing trend rank status to human commonality, is the issue of understanding symbolic roles in society, as illustrated by youth rapidly changing their allegiance to music stars. The operation of exploiting status through misuse of special rights as over against rank status to human commonality in society, disclosing the underlying problem of the superficial understanding of the depth of life, is exemplified by the president of the Jaycees leading a prayer breakfast.

87. The principal contradiction disclosed by the basic roles matrix of contradiction is the bondage to individualistic images of relatedness which deny global relatedness, universal symbolic grounding, and affirmation of one's destinal thrust. The fundamental movement in the basic roles arena of the social order is sacramental globality with destinal thrust which celebrates the individual's participation in the universality of humanness as pointing to the ideological principle that the roles which ascribe social identity belong to all the people. The matrix of disrelationships in the basic roles of matrix of contradiction is illustrated by young, newly educated black Africans who return from schools on the continent unequipped to deal with their own quasi-tribal nations, and who easily fall into patterns of self-enrichment, since they have no perspectives on their own vocational possibilities, or on the roles their nations have to play in the world. An example of the master trend is the creation of rural communes as a sign of emerging consciousness about a new social possibility for the future. The revolutionary imperative is that societal roles become clearly defined so that man may participate authentically in global society.

XIII. CYCLICAL ROLES:

Community Elders and Its Intensification

88. The cyclical roles matrix of contradiction is the relationship of five indices of contradiction involving the relation of community elders to the cyclical roles and four second-order indices. In the secondary arena of social heritage the index of contradiction involves the relation of communal memory to the whole. In the secondary arena of auxiliary services the index of contradiction involves the relation of elder statesmanship to the whole. In the secondary arena of emerging generation the index of contradiction involves the relation of practical experiences to the whole. In the secondary arena of established adults the index of contradiction involves the relation of community values to the whole. The cyclical roles matrix of contradiction discloses a primary contradiction in the social order located in the relationship to the cyclical roles of the community elders process and its intensification in the trans-social symbols and the human finitude; the latter two are disclosed by the four secondary arenas defined above.

COMMUNITY
ELDERS
in relation to
CYCLICAL
ROLES

89. The relation of community elders to cyclical roles is the central index of contradiction in the cyclical roles matrix of contradiction, which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, communal styles. The social malfunction in the relation of community elders to cyclical roles is the domination of youth and adults to the exclusion of any socially defined, meaningful role for community elders, as illustrated by forced retirement and old age homes which serve to physically remove the elderly from society's midst. The countervailing trend in the relation of community elders to cyclical roles is symbol assimilation, the struggle on the part of signal elders to assimilate and embody twentieth century symbols and participate authentically in the relevant issues of the day, the positive aspect of which is society's tapping of a reserve of human energy resources, and the negative aspect of which is the lack of awareness in society at large that this shift is taking place. This trend is illustrated by the return of more community elders to universities to continue their education. The fundamental disrelationship between the ideological principle that all men have the right to be held present to the depths of humanness, as embodied by community elders, and the operating polar relationship between the malfunction, society's failure to invest significance in community elders, and the countervailing trend, symbol assimilation, is the issue of social recognition of the crucial role, both symbolic and functional, that community elders have to play. This disrelationship is illustrated by the obscure position taken by the elderly at family and community celebrations. The operation of the failure to invest significance in community elders as over against the trend toward symbol assimilation in society, disclosing the underlying problem of the relinquishing of the elder's role of context setting is exemplified by the poverty of historical grounding and shallow symbology out of which society operates.

COMMUNAL
MEMORY
in relation to
SOCIAL
HERITAGE

90. The relation of communal memory to social heritage is the first second-order index of contradiction in the cyclical roles matrix of contradiction which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, communal styles. The social malfunction in the relation of communal memory to social heritage is no effective channel to organize gathered wisdom, and no established customs to appropriate the communal memory, as illustrated by the fact that youth do not listen to their elders. The countervailing trend in the relation of communal memory to social heritage is the movement to reestablish channels for giving form to past wisdom, the positive aspect of which is honored and preserved past wisdom; the negative aspect of which is the failure to relate to the present situation, as illustrated by the establishment of elder communities which tend to bottle up the wisdom of the past. The fundamental disrelationship between the ideological principle that the use of cultural heritage to create the communal future belongs to all the people, and the operating polar relationship between the malfunction of no effective channels for appropriating the past and the countervailing trend, reestablishment of channels, is the lack of awareness of the need for past wisdom, as illustrated by the common memory becoming archaic in Japanese culture manifested by modern, Western dress styles. The operation of no effective channels for appropriating the past as over against reestablishment of channels in society, disclosing the underlying problem, the lack of awareness of the need for past wisdom, is exemplified by the decision to isolate past wisdom by establishing elder communities.

91. The relation of elder statesmanship to auxiliary services is the second second-order index of contradiction in the cyclical roles matrix of contradiction which function as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, communal styles. The social malfunction in the relation of elder statesmanship to auxiliary services is outmoded statesmanship which results in insignificant supportive work and negated clan responsibility, as illustrated by a family whose grandmother performs busywork, but does not have an important role in the decision-making process of the family.

**ELDER
STATESMANSHIP**
in relation to
**AUXILIARY
SERVICES**

The countervailing trend in the relation of elder statesmanship to auxiliary services is retiring engagement, the positive aspect of which is deciding to engage in service and current community activities; the negative aspect of which is the reduced nature of such service activities. This trend is illustrated by community service organizations for the elderly, which are imaged as an outlet for their energies in a non-useful way. The fundamental disrelationship between the ideological principle that elders are a resource for guidance of necessary social processes belonging to all the people, and operating polar relationship between the malfunction, outmoded statesmanship, and the countervailing trend, retiring engagement, is the issue of interpreting elders' experiences and gifts into the current twentieth century mindset. The operation of outmoded statesmanship as over against retiring engagement of the elders in society, disclosing the underlying problem of the inability to interpret elders' experiences and gifts into a post-modern mindset, is exemplified by young families which dissolve after five years of marriage without being able to interpret the wisdom of the stability of older families.

**PRACTICAL
EXPERIENCES**
in relation to
**EMERGING
GENERATION**

92. The relation of practical experiences to emerging generation is the third second-order index of contradiction in the cyclical roles matrix of contradiction which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, communal styles. The social malfunction in the relation of practical experiences to emerging generation is the lack of adult-child contact which leaves the child without support or guidance in gaining the practical experiences necessary to assume a responsible role in society. This is illustrated by the "television generation" which receives much of its picture of life second-handedly from the media and from its peer group instead of from parents and other adults. The countervailing trend in the relation of practical experiences to emerging generation is generation bridging; the positive aspect of which is structured exposure to life situations in which tradition and discipline have real meaning; the negative aspect of which is that structured exposure provides too few opportunities to participate and thus appropriate wisdom and discipline. This trend is illustrated by programs for urban youth filled with encounter-type activities with very limited engagement. The fundamental disrelationship between the ideological principle that all the adult knowledge, support, and care belong to all the emerging generations, and the operating polar relationship between the malfunction, the lack of adult-child contact, and the countervailing trend, generation bridging, is the issue of experiences within cultural transition, as illustrated by youth runaways participating in peer-group communal family structures. The operation of the lack of adult-child contact as over against generation bridging in society, disclosing the underlying problem of non-appropriation of adult instruction by youth, is exemplified by urban communes attempting to recreate a positive relationship between generations, and to give practical experiences to the emerging generation by participating in practical roles for our times.

**COMMUNITY
VALUES**
in relation to
**ESTABLISHED
ADULTS**

93. The relation of community values to established adults is the fourth second-order index of contradiction in the cyclical roles matrix of contradiction which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, communal styles. The social malfunction in the relation of community values to established adults is the collapse of the definition of the adult role in terms of family and community as illustrated by the myriad of meaningless, leisure-filling activities that the adult generation participates in. The countervailing trend in the relation of community values to established adults is the appropriation of an examination of what it means to be an adult in community, the positive aspect of which is the calling into question of existing structures and the search for new structures which would hold adulthood, the negative aspect of which is individualistic despair or cynicism. This trend is illustrated by the proliferation of family and community courses which lack any corporate follow-up. The fundamental

disrelationship between the ideological principle that every adult has the right to engage in decisional processes in the community, and the operating polar relationship between the malfunction, the collapse of the definition of adult roles in terms of family and community, and the countervailing trend, the appropriation of a self-conscious examination of what it means to be an adult in community, is the issue of corporate understanding of the need for an adequate image of adulthood, as illustrated by the failure of courses to establish a corporate thrust. The operation of the collapse of the definition of the adult role in terms of family and community as over against the appropriation of a self-conscious examination of what it means to be an adult in society, disclosing the underlying problem of individual awareness of the need for a common understanding of adulthood paralyzed by the lack of model building structures, is exemplified by the scarcity of community structures that allow the corporate search to go on.

94. The principal contradiction disclosed by the cyclical roles matrix of contradiction is the inability of the community to define vital roles for youth, adults, and the elderly, which would release their potential corporate energy. The fundamental movement in the cyclical roles arena of the cultural commonality is the trend toward a flow of wisdom among the generations with the elders playing a significant role in bridging the communication gap. The principal contradiction is exemplified by the denying of the elderly authentic and meaningful participation in the community-making process by shunting them into irrelevant, non-engaged social clubs and isolating them in old-age homes. The master trend is illustrated by the coming together of the young and the elderly in volunteer social service programs like VISTA. The revolutionary imperative to overcome the principal contradiction to cyclical roles involves removing the block by recovering and inventing powerful contemporary symbols, while the necessary correction involves creating humanizing structures for all generations across the globe.

XIV. PROCREATIVE SCHEME

Nuclear Family and Its Intensification

95. Procreative scheme matrix of contradiction is the relationship of five indices of contradiction involving the relation of nuclear family to the procreative scheme and four second order indices. In the secondary arena of domestic dynamics the index of contradiction involves the relation of interior structures to the whole. In the secondary arena of family relationships the index of contradiction involves the relation of pre-adult association to the whole. In the secondary arena of sexual framework the index of contradiction involves the relation of behavioral standards to the whole. In the secondary arena of marriage institutions the index of contradiction involves the relation of marital roles to the whole. Procreative scheme matrix of contradiction discloses a primary contradiction in the social order located in the relationship to the procreative scheme of the nuclear family process and its intensification in the kinship circles and the local communities; the latter two are disclosed by the four secondary arenas defined above.

96. The relation of nuclear family to procreative scheme is the central index of contradiction in the procreative scheme matrix of contradiction, which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, communal styles. Kinship circles provides the context for the nuclear family to form self-conscious commitments to the larger society. In our time, kinship circles malfunctions by insisting that the nuclear family care for its immediate situation by maintaining past-oriented values, by limiting the journey of individuals, holding accountability for immediate needs, and providing a vision which is merely an extension of turned-in-pain reduction. The trend operating on the malfunction is the self-conscious choosing of

NUCLEAR
FAMILY
in relation to
PROCREATIVE
SCHEME

relationships beyond the existing kinship circles which includes selection of non-parochial interest groups, sporadic excursions into areas that concern the larger community, individual involvement in personal creativity, and occasional relationships which call forth accountability beyond the immediate family situation. The positive implication of this trend is the explosion of participatory possibilities beyond the kinship expectations, the undercutting of the parochial expectations, the permission given by the kinship circle, creation of new community care models, and the possibility of responding to global impingement. The other aspects of this trend which oppose the ideological stance are absence of a foundational context for valuing relationships that manifest an over-extension of interest group involvement; vagueness of particular responsibilities continues to dominate the immediate context; and relentless insistence of personal choice. The block which society sets to thwart the positive aspect is the reinforcement of the immediate care image by refusing to enable new styles of a global family, maintaining the static role concept, bombardment of self-care image, and abdication of any role outside prescribed limits. In order to redirect the negative aspect to function positively, the corrective is recreating the covenant to hold the global context, demand future thrust, and define responsibility and define roles. The final contradiction to be attacked to remove the block of immediate self-care image and inject the corrective of the recreation of foundational covenants in order to overcome the negative aspect, absence of foundational context, in the trend of self-conscious choosing of relationships, is the failure of the local community to provide an adequate image of family role in relationship to the global society.

**INTERIOR
STRUCTURES
in relation to
DOMESTIC
DYNAMICS**

97. The relation of interior structures to domestic dynamics is the first second order index of contradiction, in the procreative scheme matrix of contradiction which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, communal styles. The malfunction in the dynamics of interior structures is the loss of meaningful style and missional thrust through the collapse of spirit-sustaining myths, rites, and symbols, as illustrated by high divorce rates. The trend relating most closely to the domestic dynamics of the family is seen in the move of the churches and schools towards providing marriage and the family courses, family education programs, and family movements such as the Catholic Christian Family Movement. On the positive side this trend has helpful elements which encourage a family toward commonness both in its faith and its common experiences. Negative aspects can be seen in the "turned-in-on-itself" or sometimes "church-oriented" nature of these movements which do not allow the family to see itself as mission in society at large. Largely this movement has ignored the interior structure of the family dynamic leaving this most basic unit of society without the sustaining myths, rites, and symbols which could sustain their missional role and the full development and investment of the gifts of humanness which the family possesses. This trend has not developed further because of the images about what it means to be a family as presented by the mass media. Countless family shows are centered on the "daily life" of the average family and present no vision of the crucial role this organism could be playing in the creation of the New Society nor any indication of how meaningfully the family might sustain itself in the midst of its missional thrust. An example of the lack of interior structures in the twentieth century family can be seen in the movie *Joe* where neither family represented has any way to image itself as a unity in the midst of the forces of fragmentation.

**PRE-ADULT
ASSOCIATIONS
in relation to
FAMILIAL
RELATIONSHIPS**

98. The relation of pre-adult associations to familial relationships is the second secondary index of contradiction in the procreative scheme matrix of contradiction, which functions as one of the secondary contradictions in society, as well as an aspect of the communal styles. The dynamic of creating images of possible family roles through associations is malfunctioning because there is an inadequate self-conscious vision of family roles and family life styles, as when a frustrated teenager turns to drugs in the absence of a guiding

image. The trend of youth's search for a new vision of family structure, on the organizational pole of the nuclear family, has the positive aspects of calling the old order into question and of youth's moving into significant societal roles and the negative aspects of limited methods of organization and non-creative rebellion. A positive illustration is that of youthful members on various community boards and a negative illustration is seen in the runaway youth. The youthful search for meaningful structure is aborted by the block of the ruling authority's lack of interest in and respect for youth's creative insights because of the inadequate vision formed by constricted pre-adult associations that do not allow a self-conscious formation of a workable family model. The rising incidence of drug abuse, particularly among younger and younger children, demonstrates the child's inadequate, self-conscious operative image. This image, in consideration with the trend, that of searching for a new model of familial relationships, is not comprehensive enough to disperse the block of adults in authority who are not accepting and using youth's creative gifts.

BEHAVIORAL
STANDARDS
in relation to
SEXUAL
FRAMEWORK

99. The relation of behavioral standards to sexual framework is the third second order index of contradiction in the procreative scheme matrix of contradiction which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, communal styles. The social malfunction in the relation of behavioral standards to sexual framework is the overemphasis on external sexual images when the changing culture has not established differentials, as illustrated by the questioning of what sexual behavior is appropriate when the pill has eliminated the fear of pregnancy. The countervailing trend in the relation of behavioral standards to sexual framework is toward the reappropriation of adult male/female roles as a creative possibility; the positive aspect of which is the liberation from superficial sexual images and limited social relationships; the negative aspect of which is the permissive attitude that "anything goes." This trend is illustrated by the freedom in dress, language, and vocation, and personal relationships. The fundamental disrelationship between the ideological principle that all the sexual behavior patterns and creative possibilities belong to all the people, and the operating polar relationship between the malfunction of overemphasis on external sexual images, and the countervailing trend of reappropriation of adult male and female roles as creative possibilities, is the issue of sex as a symbol of humanness in the midst of a technological society. This is illustrated by the emergence of women using natural childbirth methods to recapture the primordial dimension of sex. The operation of overemphasis on external sexual images as over against reappropriation of adult male and female roles in society, disclosing the underlying problem of regrounding sex as a symbol of humanness, is exemplified by the return of monogamous family units within a communal setting.

MARITAL
ROLES
in relation to
MARRIAGE
INSTITUTIONS

100. The relation of marital roles to marriage institutions is the fourth second order index of contradiction in the procreative scheme matrix of contradiction which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, communal styles. The social malfunction in the relation of marital roles to marriage institutions is relationships based on emotion rather than life decision as illustrated by increased divorce rates. The countervailing trend in the relation of marital roles to marriage institutions is toward taking covenants more seriously, as evidenced in the demand for competent marriage preparation programs; the positive aspect of which is strengthening and re-affirming the marriage and family dynamic in society; the negative aspect of which is the reduced context of covenants. This trend is illustrated by trial marriages. The fundamental disrelationship between the ideological principle that every man has the right to rites of passage which symbolize the sacredness of covenants and the mutual responsibility between family and society, and the operating polar relationship between the malfunction, relationships based on emotion rather than life decision, and the countervailing trend of an attempt to take covenants more seriously, is the issue of inadequate context, emotional foundation, which forbids the creation of responsible roles as illustrated by the communes

where roles are emotionally based and sexually defined. The operation of relationships based on emotion rather than life decision as over against the attempt to take covenant more seriously in society, disclosing the underlying problem of the lack of consciousness about the nature of formal covenants is exemplified by reduced images in bride magazines of romanticism rather than life decision.

101. The principal contradiction disclosed by the procreative scheme matrix of contradiction is the collapse of the role of family and the failure of individualism or isolated communal experiments to recreate that role. The fundamental movement in the procreative scheme arena of the social order is toward restructuring the family in responsible relationship toward the global community as well as toward the care of the basic family unit. It is a demonstration that all the people have the permission to participate in commonly recognized and ordered modes of relating males and females in the family and relating the family to society. The matrix of disrelationships in the procreative scheme matrix of contradiction is illustrated by the despair over the family in suburbia when the movement toward suburbia was actually an attempt to save the family, pointing to failure of individualism. An illustration of the master trend is the response of communities to establish day care centers for working mothers, thus allowing the whole family to be missionally engaged without usurping from parents the necessity to care for and educate the children. The revolutionary imperative is to self-consciously style and image the family as a global missional social unit; the corrective to the individualism manifested in the nuclear family being the establishment of communal homes, bringing together several families who would establish a covenantal relationship among themselves, understanding their global context.

ECONOMIC

XI. PROPERTY CLAIMS: Surplus Outputs and Its Intensification

102. The property claims matrix of contradiction is the relationship of five indices of contradiction involving the relation of surplus outputs to the property claims and four secondary indices. In the secondary arena of production maintenance the index of contradiction involves the relation of future provisions to the whole. In the secondary arena of public support the index of contradiction involves the relation of common welfare to the whole. In the secondary arena of material inputs the index of contradiction involves the relation of unfinished products to the whole. In the secondary arena of productive means the index of contradiction involves the relation of public trust to the whole. The property claims matrix of contradiction discloses a primary contradiction in the social order located in the relationship to the property claims of the surplus outputs process and its intensification in the special grants and the cultural affairs; the latter two are disclosed by the four secondary arenas defined above.

103. The relation of surplus outputs to property claims is the central index of contradiction in the property claims matrix of contradiction, which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, economic commonality. The social malfunction in the relation of surplus outputs to property claims is the lack of direction by ownership to insure stability of material inputs, as illustrated by the collapse of the Penn Central Transportation Company. The countervailing trend in the relation of surplus outputs to property claims is calling productive means to account for use of assets, the positive aspect of which is closer regulation and more effective use of assets; the negative aspect of which is temporary disruption in the dynamic of property claims during the shift in accountability. This trend is illustrated by withholding of a government loan to Penn Central pending tota

**SURPLUS
OUTPUTS
in relation to
PROPERTY
CLAIMS**

reorganization of the corporation. The fundamental disrelationship between the ideological principle that all the people participate in the ownership of all the property claims, and the operating polar relationship between the malfunction, the lack of direction by ownership, and the countervailing trend calling productive means to account is the issue of surplus outputs to promote economic growth for the community at large as illustrated by the demand by Federal Court that Penn Central Transportation Co. liquidate its subsidiary investments to satisfy debts. The operation of the lack of direction by ownership as over against the calling production means to account for use of assets in society, disclosing the underlying problem of the issue of surplus outputs to promote economic growth that benefits all is exemplified by the existence of monied industrial elite, representing the socially non-beneficial channeling of social outputs.

FUTURE
PROVISIONS
in relation to
PRODUCTION
MAINTENANCE

104. The relation of future provisions to production maintenance is the first second order index of contradiction in the property claims matrix of contradiction which functions as one of the tertiary contradictions in society, as well as an aspect of secondary contradiction, economic commonality. The social malfunction in the relation of future provisions to production maintenance is the oversimplification and parochialism in economic analysis as illustrated by the aircraft industry's incorrect projection of 1970 aircraft sales based on a "growing" economy. The countervailing trend in the relation of future provisions to production maintenance is the growth in the number of data-processing firms making sophisticated economic analysis available to a large number of businesses; the positive aspect of this is that complex data for future planning is more easily available, and provides a larger context for such planning, while the negative aspect is the intensified consequences of error in mass projections based on statistical probabilities and initial misassumptions in the programming. This trend is illustrated by the increasing number of data-processing firms listed in the Chicago telephone directory. The fundamental disrelationship between the ideological principle that all the maintaining of a global balance of investment to maintain production throughout the world belong to all the people, and the operating polar relationship between the malfunction and oversimplified economic analysis and the countervailing trend in the increasing availability of computer processed economic analysis and the issue of future provisioning based on the presupposition of maintaining regional or national rather than global reinvestment balances. This is illustrated by Canadian National Railways projecting freight car needs, deployment, and development on the basis only of economic trends in the United States and Canada. The operation of processing limited data for a limited audience as over against the use of more complex economic data from data banks and management consulting firms discloses the underlying problem that the presuppositions for programming data are not directed toward maintaining globally-based economic planning of the surplus outputs, exemplified by the failure of Boeing to take into account the inflationary trends leading to a tight money policy which reduced world air travel when planning its 747 and SST expansion projects.

COMMON
WELFARE
in relation to
PUBLIC
SUPPORT

105. The relation of common welfare to public support is the second second-order index of contradiction in the property claims matrix of contradiction which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, economic commonality. The social malfunction in the relation of common welfare to public support is expenditure of funds without evident return illustrated by increased subway fares while great sums of money are allocated to transportation available only to the wealthy (air or auto travel). The countervailing trend in the relation of common welfare to public support is greater public concern about surplus expenditures, the positive aspect of which is the government being held accountable to how it uses its resources to create public works for all, the negative aspect of which is the indiscriminate and immediate dispersal of public funds in the fall of growing public distrust and vocal minorities. This trend is illustrated by the defeat of the initial family assistance plan in Congress. The fundamental disrelationship

between the ideological principle, comprehensive concern for public welfare in allocation of government funds and the operating polar relationship between the malfunction, inequitable expenditures and the countervailing trend, increased public concern, is the issue of lack of comprehensive and flexible plans for dealing with common welfare, as illustrated by government surrendering to demands of pressure groups that oppose public welfare. The operation of inequitable expenditures as over against increased public concern in society, disclosing the underlying problem of inadequate planning, is exemplified by inefficient distribution of food to Biafran natives.

UNFINISHED
PRODUCTS
in relation to
MATERIAL
INPUTS

106. The relation of unfinished products to material inputs is the third second-order index of contradiction in the property claim matrix of contradiction which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, economic commonality. The social malfunction in the relation of unfinished products to material inputs is in profit motivation in the manipulation of materials and investments as illustrated by logging industries in Oregon which plant trees solely for efficiency purposes rather than overall ecological needs. The countervailing trend in the relation of unfinished products to material inputs is futuric comprehensive planning, the positive aspect of which is the creation of sustaining of investment communities, the negative aspect of which is the power over the communities beyond the elected authorities. This is illustrated by General Electric's establishment of a multiplicity of branch plants in Canada that provide work and a high standard of living and wield unauthorized power in the community. The fundamental disrelationship between the ideological principle, material inputs shall be on corporate planned basis for all people and the operating polar relationship between the malfunction, profit motivation in manipulation of materials and investments and the countervailing trend futuric comprehensive planning is the issue of capitalist incentive reducing the context for planning decisions to the private domain, as illustrated by the oil industry basing futuric planning on immediate needs and profit motive resulting in material depletion, environmental pollution and economic collapse of the investment community. The operation of profit motivation manipulation of materials and investments as over against futuric comprehensive planning in society, disclosing the underlying problem that material inputs are motivated to make profit out of a reduced operating plan is exemplified by the building of railroads across Northern Canada that were abandoned wholesale when they became unprofitable, rather than finding ways they would be useful and beneficial to society.

PUBLIC
TRUST
in relation to
PRODUCTIVE
MEANS

107. The relation of public trust to productive means is the fourth second-order index of contradiction in the property claims matrix of contradiction, which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, economic commonality. The social malfunction in the relation of public trust to productive means is the lack of incentive and the inefficiency which often appears in government or communal programs, as illustrated by the breakdown of the postal service. The countervailing trend in the relation of public trust to productive means is fiscal accountability being exerted now upon public bureaucracy, the positive aspect of which is better use of the public monies, and the negative aspect of which is a tendency to sacrifice programs essential to some citizens in cost cutting programs. This trend is illustrated by recent sharp reductions in the welfare allocations of some state governments. The fundamental disrelationship between the ideological principle, the productive means must be developed and made accountable to the total society for economic commonality, and the operating polar relationship between the malfunction, the lack of incentive, and the inefficiency which often appears in public corporations and the countervailing trend of fiscal and program accountability is the issue of the operability of publicly owned enterprises which both are efficient as well as sensitive to the needs of the people as illustrated by the restructuring of the government postal service. The operation of the lac

of incentive and the inefficiency of public programs as over against the demand for fiscal and purposeful accountability in society, disclosing the underlying problem of the operation of publicly owned services is exemplified by the Amtrak railroad system recently inaugurated.

108. The principal contradiction disclosed by the property claims matrix of contradiction is parochial use of surplus outputs by private interests rather than benefiting all men through common welfare. The fundamental movement in the property claims arena of the social order is toward an increasing demand for comprehensive economic planning which is accountable to society, pointing to the ideological principle, that all people participate in the ownership of all property claims. The disrelationship is illustrated by a company that uses its monetary surplus to establish a family foundation for the owners rather than a pension fund for employees. An illustration of the trend can be seen in the Public Service Commission asking Bell Telephone how they are planning their investments in equipment to correct the poor telephone service in New York City. The revolutionary imperative is that surplus outputs of property claims be distributed to all men so that common distribution be realized as a basic right.

XVI. EXCHANGE MECHANISMS:

Credit Exchanges and Its Intensification

109. The exchange mechanisms matrix of contradiction is the relationship of five indices of contradiction involving the relation of credit exchanges to the exchange mechanisms and four second order indices. In the secondary arena of value media the index of contradiction involves the relation of controlled issue to the whole. In the secondary arena of guaranteed credits the index of contradiction involves the relation of interest rates to the whole. In the secondary arena of goods exchanges the index of contradiction involves the relation of futuric developments to the whole. In the secondary arena of service exchanges the index of contradiction involves the relation of employee placements to the whole. The exchange mechanisms matrix of contradiction discloses a primary contradiction in the social order located in the relationship to the exchange mechanisms of the credit exchanges process and its intensification in the investment schemes and the guaranteed returns; the latter two are disclosed by the four secondary arenas defined above.

110. The relation of credit exchanges to exchange mechanisms is the central index of contradiction in the exchange mechanisms matrix of contradiction, which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, economic commonality. The social malfunction in the relation of credit exchanges to exchange mechanisms is that service exchanges is tyrannizing goods and services, as illustrated by prices being controlled by labor's demands for more wages and benefits. The countervailing trend in the relation of credit exchanges to exchange mechanisms is increasing governmental imposition of wage and price controls, the positive aspect of which is the holding back of inflation, and the negative aspect being the interruption of free enterprise. This trend is illustrated by government guidelines setting maximum wages allowed for contracted construction projects. The fundamental disrelationship between the ideological principle that every man's participation in equitable transactions is based on social needs, and the operating polar relationship between the malfunction, service exchange tyrannizing goods exchanges, and the countervailing trend, wage and price control, is the issue of credit exchange mechanisms which establish an atmosphere of goods and services exchange held in equilibrium for the sake of the participation of every man as illustrated by the wage and price limits during World War II. The operation of tyrannization of goods exchange by service exchanges as over against wage and price controls in society, disclosing

CREDIT
EXCHANGE
in relation to
EXCHANGE
MECHANISMS

the underlying problem of establishing a socially beneficial atmosphere of goods and services exchange is exemplified by disputes between management and labor without implicit trust in the government to act as arbitor representing society at large.

**CONTROLLED
ISSUE
in relation to
VALUE
MEDIA**

111. The relation of controlled issue to value media is the first second-order index of contradiction in the exchange mechanisms matrix of contradiction which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, common distribution. The social malfunction in the relation of controlled issue to value media is unconsented criteria in deciding exchange standards as illustrated by Britain unilaterally establishing a 15% import duty. The countervailing trend in the relation of controlled issue to value media is toward a global system of exchange, the positive aspect of which is easing tensions in global exchange systems through representational consensus on standards, the negative aspect of which is the exclusion of underdeveloped countries from such benefits because of international monopolies. This trend is illustrated by the World Bank which attempts to enable free exchange. The fundamental disrelationship between the ideological principle, every man has the right to a stable credit and exchange system, and the operating polar relationship between the malfunction, unconsented criteria for deciding exchange standards and the countervailing trend, a global system of exchange, is the tyranny of economic powers over underdeveloped countries, as illustrated by high Canadian tariffs on imported Indian cotton to protect the internal textile industry. The operation of unconsented criteria for deciding exchange standards as over against global system of exchange in society, disclosing the underlying problem of the continuation of nationalistic protective systems is exemplified by the tariff walls surrounding the European common market.

**INTEREST
RATES
in relation to
GUARANTEED
CREDITS**

112. The relation of interest rates to guaranteed credits is the second second order index of contradiction in the exchange mechanism matrix of contradiction which functions as a tertiary contradiction in society as well as an aspect of the primary contradiction, economic commonality. The extension of credit and the pricing of it through interest rates is determined primarily by the willingness of the creditor to lend and the debtor to borrow, with the result that impoverished nations and individuals, in order to break out of economic immediacy, must compete for the credit available and accept such high interest rates that they are in continual bondage. With the recognition of the exploitive nature of many credit relationships, there is a trend manifesting innovative structures to provide equitable or low interest credit in needy cases; some examples in this direction, though lacking in comprehensiveness, would be government insured loans, disaster funds, International Bank for Reconstruction and Development, Credit Unions. Although the trend is toward more corporate credit structures, still it has not changed the presumption that the present credit process is meant to expand the financial means which participants bring to it, which disqualifies the bulk of the world's population who are destitute. The operation of credit exploitation as over against corporate credit structures in society disclosing the underlying problem of the complete disqualification of some members of society is exemplified by the conflict between small loan companies and ghetto neighborhood credit unions which nevertheless must restrict their membership to those who are solvent.

**FUTURIC
DEVELOPMENT
in relation to
GOODS
EXCHANGES**

113. The relation of futuric development to goods exchanges is the third second order index of contradiction in the exchange mechanisms matrix of contradiction, which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, common distribution. The social malfunction in the relation of futuric development to goods exchanges is market expansion primarily on the basis of profit with little consideration given to meeting basic needs of all people, as illustrated by U.S. foreign investment benefiting owners and managers but not generally filtering benefits to all members of the host society. The countervailing trend in the relation of futuric

development to goods exchanges is concern for human need as well as investment return growing out of a fear of social unrest and violence among economically-deprived people, the positive aspect of which is the more equitable adjustment of wealth, and the negative aspect being tokenism that clouds the issue and makes real wealth adjusting more difficult. This trend is illustrated by attempts by foreign investors to increase employee benefits such as company housing. The fundamental disrelationship between the ideological principle, that future economic development reflects the needs of all men, and the operating polar relationship between the malfunction, market expansion on the basis of profit for the few, and the countervailing trend, concern for human need as well as investment return, is the issue of a rational plan for futuristic development based on all of society's needs, as illustrated by the lack of an overall vision for meshing restricted technological know-how with restricted resources such that all men benefit. The operation of market expansion on the basis of profit for the few as over against the concern for human needs as well as investment returns in society, disclosing the underlying problem of the lack of a rational plan for futuristic economic development based on the needs of all men is exemplified by supermarket chain stores located in ghetto neighborhoods which employ minority labor, but which finally fail to turn the flow of money away from the ghetto into the hands of an already privileged class.

EMPLOYEE
PLACEMENT
in relation to
SERVICE
EXCHANGES

114. The relation of employment placement to service exchanges is the fourth secondary order index of contradiction in the exchange mechanisms matrix of contradiction which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, common distribution. The social malfunction in the relation of employment placements to service exchanges is the fact that negotiations are from fixed positions and breakdown into stalemates, as illustrated by prolonged industrial strikes. The countervailing trend in the relation of employment placements to service exchanges is the acceptance of common goals by the employee and employer as enabled by labor unions, the positive aspect of which is the employer becomes powerful by negotiating, the negative aspect of which is that organization leaders and the unions themselves become too powerful. The trend is illustrated by the Lincoln Electric Co. which allowed the employees to share in profits and decision-making. The fundamental disrelationship between the ideological principle, all the people have a right to equitable exchange for services they render, and the operating polar relationship between the malfunction, negotiations are conducted from fixed positions and cause stalemates, and the countervailing trend, the acceptance of common goals by employer and employees, is the issue of binding arbitration imposed by the government, as illustrated by long-standing labor disputes within the railroad industry. The operation of the fact that negotiations are from fixed positions, as over against the acceptance of common goals by the employer and employee in society, disclosing the underlying problem of narrowly defining usable talents instead of creating possibilities to use their talents, is exemplified by migrant workers being used to pick crops.

115. The principal contradiction disclosed by the exchange mechanism matrix of contradiction is that the extension of credit to undeveloped nations or the increase of employment opportunities to individuals is thwarted by protection of vested interests. The fundamental movement in the exchange mechanisms arena of the social order is the organized remobilizing of self-conscious responsibility of grass roots population for its latent purchasing and ownership power expanding exchange mechanisms to benefit total populations. The principal contradiction is illustrated by the Civil Service hiring practices which are based on exact descriptions of the task to be done rather than listing desired qualities in workers. The master trend is exemplified by the number of community purchasing co-operatives that have appeared in recent years. The revolutionary imperative is to evolve a primordial set of symbols that will implant in every man's consciousness an alternative story about the thrust of his economic life, as a story that will enable him to live

in the creative tension between his incentive and the good of others.

XVII. RESOURCES:

Technological Resources and Its Intensification

116. The common resources matrix of contradiction is the relationship of five indices of contradiction involving the relation of technological resources to the common resources and four second-order indices. In the secondary arena of extractive procedures the index of contradiction involves the relation of mining procedures to the whole. In the secondary arena of industrial arts the index of contradiction involves the relation of construction expertise to the whole. In the secondary arena of natural resources the index of contradiction involves the relation of accessory improvements to the whole. In the secondary arena of human resources the index of contradiction involves the relation of employable skills to the whole. The common resources matrix of contradiction discloses a primary contradiction in the social order located in the relationship to the common resources of the technological resources process and its intensification in the innovative means and the technique inventions; the latter two are disclosed by the four secondary arenas defined above.

TECHNOLOGICAL RESOURCES in relation to COMMON RESOURCES

117. The relation of technical resources to common resources is the central index of contradiction in the economic commonality matrix of contradiction, which functions as one aspect of the secondary contradiction. The social malfunction in the relation of technical resources to common resources is in the technical success applied to the development of natural resources at the expense of human resources, as illustrated by the development of oil production on Alaska's North Slope without considering the Eskimos. The countervailing trend in the relation of technical resources to common resources is the public concern over ecology and the fate of the globe; the positive aspect of which is the self-conscious use of technical resources for the most beneficial development, and the negative aspect of which is the conservation of nature with no aid to development of human resources. This trend is illustrated by curtailing the use of D.D.T. to preserve fish and bird populations. The fundamental disrelationship between the ideological principle, those basic elements, human, natural, and technological resources are the possession and responsibility of each individual, as well as all of mankind for both present and future utilization in sustaining life, and the operating polar relationship between the malfunction of technological success applied to develop natural resources at the expense of human resources, and the countervailing trend of public concern over ecology and the fate of the globe, is the issue of a comprehensive plan for preserving, using, and directing common resources, as illustrated by the production of hydro-electric power, with the amount of power able to be produced as the primary consideration. The operation of technical success applied to develop natural resources at the expense of human resources as over against the public concern over ecology and the fate of the globe in society, disclosing the underlying problem of people not being moved to comprehensive planning until there is an impending crisis, is exemplified by the ecology fad.

MINING PROCEDURES in relation to EXTRACTIVE PROCEDURES

118. The relation of mining procedures to extractive procedures is the first second-order index of contradiction in the common resources matrix of contradiction, which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction. The social malfunction in this relation is that priorities regarding the selection, location, and operation of extractive procedures are determined by limited national or corporate interests, as illustrated by destructive strip-mining and by off-shore oil rigs which risk polluting the ocean when equipment whose design does not include a high priority for pollution control fails. The countervailing trend is the broadening base for priority decisions through government intervention or through common consent in the fa

of scarcity crises. This is illustrated in the Chilean nationalization of the copper industry which returned the extractive decisions to the people but which resulted in production loss through lack of know-how and the cost of reparation payments. The fundamental disrelationship in society that both the malfunction and the countervailing trend are manifesting is the lack of a global context. The lack of exhaustive global data on the location of resources or the broad application of innovative techniques prevents decisions being made on behalf of the total group involved. This disrelationship was illustrated when the coal industry slackened in anticipation of nuclear power. Later when atomic energy production ran into its limitations coal mining picked up. An operative global context would have prevented the losses incurred in the unnecessary set back. The operation of inadequate extraction priorities as over against a broadening base for decision-making, disclosing the underlying problem of the lack of a global context is exemplified by the world fishing industry in which international agreements to prevent over-fishing of certain species has been violated by nations assuming it was in their own interest to do so.

CONSTRUCTION
EXPERTISE
in relation to
INDUSTRIAL
ARTS

119. The relation of construction expertise to industrial arts is the second-order index of contradiction in the common resources matrix of contradiction which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, economic commonality. The social malfunction in the relation of construction expertise to industrial arts is the inability to see the possibilities existing in corporate society as well as the corporate possibilities of the merging of all available skills as illustrated by the destruction of Britain's highways during a heavy winter freeze that caused the road metals to contract and split the asphalt because the civil engineers had not appropriated the modern developments in mechanical and chemical engineering arts. The countervailing trend in the relation of construction expertise to industrial arts is the burgeoning development of new concepts and materials in construction, the positive aspect of which is the building of structures which are more functional, aesthetic and economical than existing ones, the negative aspect of which is the loss of traditional technologies, and the rapid obsolescence of materials and artistic expression. This trend is illustrated by demolition of structurally sound brownstone apartments to build apartment blocks of formed concrete that may be obsolete in ten years because the forms are no longer available. The fundamental disrelationship between the ideological principle, all the people have the right to the skills and techniques of industrial arts and the operating polar relationship between the malfunction, the inability to see possibilities in corporate society and the countervailing trend, burgeoning development of new concepts and materials in construction is the issue of man narrowing his options as illustrated by Paulo Solari who developed modular housing, which is inexpensive but requires exotic construction techniques not generally available. The operation of the inability to see possibilities in corporate society as over against burgeoning development of new concepts and materials in construction in society, disclosing the underlying problem of man's present inclination to select a singular medium of expression of others is exemplified by modular housing which is being produced before the techniques of efficient production are developed.

ACCESSORY
IMPROVEMENTS
in relation to
NATURAL
RESOURCES

120. The relation of accessory improvements to natural resources is the third second-order index of contradiction in the common resources matrix of contradiction which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradictions, economic commonality. The social malfunction in the relation of accessory improvement to natural resources is the reserves and flows are victim to technological advancement as illustrated by the creation of large oil tankers for access improvement resulting in large damage to ocean life and shore lines. The countervailing trend in the relation of accessory improvements to natural resources is planning access systems and sites in relation to the natural resources, the positive aspect of which is the preservation and maintenance of the natural environment, the negative aspect of which is sentimental

attachment to romantic naturalism that confuses priorities. This trend is illustrated by the "Save the Redwoods" campaign. The fundamental disrelationship between the ideological principle, all men have a claim to the responsible generation of the accessory improvement which are needed to develop and maintain resources, and the operating polar relationship between the malfunction, that reserves and flows are victim to technological advancement, and the countervailing trend of planning access sites and systems in relation to the natural environment is the issue of self-interest that creates conflict between both preserving the environment and advancing technologically for man's well-being as illustrated by Kennicott Copper creating a strip mine that destroys the view from a park. The operation of the victimization of flows and reserves to technology as over against planning access sites and systems in relation to the natural environment in society, disclosing the underlying problem of an inadequate context for determining development priorities, is exemplified by the conflict in Florida of the building of an airport near the Everglades that disrupts the natural water flow patterns in the national park.

EMPLOYABLE
SKILLS
in relation to
HUMAN
RESOURCES

121. The relation of employable skills to human resources is the fourth second order index of contradiction in the common resources matrix of contradiction which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, economic commonality. The social malfunction in the relation of employable skills to human resources is that qualifications are out of gear with the distribution of labor and work as illustrated by the massive unemployment in industrial areas and labor shortages in the underdeveloped regions of the west and the third world (northern Canada and India). The countervailing trend in the relation of employable skills to human resources is that there are several career opportunities open in one lifetime that require and stimulate flexibility in jobs and location, the positive aspect of which is that flexibility releases human creativity and enables economic expansion, the negative aspect of which is job insecurity that leads to personal and societal insecurity, as illustrated by the space engineer from NASA, Houston, who changed to designing urban transportation systems in Cambridge Massachusetts. The fundamental disrelationship between the ideological principle, all men are responsible for the development and continuance of human potential, and the operating polar relationship between the malfunction, of qualifications being out of gear with labor and work distribution and the countervailing trend that several career opportunities are open in one lifetime is the issue of unemployment only appearing to be solved by job flexibility and mobility as illustrated by the Boeing aircraft engineer who became a supermarket manager, and was again unemployed when circumstances changed. The operation of the malfunction of qualifications being out of gear with labor and work as over against the trend of several career opportunities being open in one lifetime in society, disclosing the underlying problem of incomprehensive planning and training is exemplified by the lay-off of one-third of a teaching force after one year of work in Gary, Indiana.

122. The principal contradiction disclosed by the technological resources matrix of contradiction is no self-conscious corporate action to direct the use of common resources and innovative techniques on behalf of all. The fundamental movement in the technological resources arena of the social order is world wide concern over the roles of man and nature in a period of unprecedented change in life styles and technology as pointing to the ideological principle that all the people have claim to accumulated skills, techniques, and methodologies, that is, to a common pool of know-how. The illustration of the disrelationship is the mining industry's development of short sighted, destructive methods of extracting minerals from the earth which lead to early depletion of resources and rapid shifts in job locations. One illustration of the trend in this area is the flood of innovations in housing technology which has led to the use of unskilled labor to build modern houses out of waste sugar cane pulp, saw dust or other materials indigenous to underdeveloped countries. The global imperative is self-consciously expanding the context of resour

allocation by developing global structures which would hold the polarity between global and national interests.

XVIII. PRODUCTION:

Production Systems and Its Intensification

123. The common production matrix of contradiction is the relationship of five indices of contradiction involving the relation of production systems to the common production, and four secondary indices. In the secondary arena of assembly schemes the index of contradiction involves the relation of product control to the whole. In the secondary arena of management patterns the index of contradiction involves the relation of process control to the whole. In the secondary arena of production instruments the index of contradiction involves the relation of industrial processes to the whole. In the secondary arena of production forces the index of contradiction involves the relation of staff supervisors to the whole. The common production matrix of contradiction discloses a primary contradiction in the social order located in the relationship to the common production of the production systems process and its intensification in the allocation designs, and the productive schedules; the latter two are disclosed by the four secondary arenas defined above.

124. The relation of production systems to common production is the central index of contradiction in the common production matrix of contradiction, which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, economic commonality. The social malfunction in the relation of production systems to common production is technological equipment which has replaced manpower, thus diminishing the number of forces needed, and at the same time sapping the significance of the tasks to which men are moved, as illustrated by oil refineries using computerized systems to blend the gasolines and additives which moves persons to positions of watching gauges and occasionally pushing a button. The countervailing trend in the relation of production systems to common production is the push toward technological training instead of mechanical training, the positive aspect of which is increased production capacities, the negative aspect of which is increasing the separation of the worker from the product. This trend is illustrated by industries retraining employees to do a variety of sophisticated tasks. The fundamental disrelationship between the ideological principle, all the people have the right to share in the transformation of the earth's resources, and the operating polar relationship between the malfunction, technological equipment saps significance, and the countervailing trend toward technological retraining, is the issue of allowing the advancement of technology without sacrificing humanness as illustrated by Japanese industries' rapid technological advancement while operating out of an internal image of community. The operation of technological instruments sapping significance as over against increased technological training in society, disclosing the underlying problem of not sacrificing humanness is exemplified by people leaving jobs in industry to become self-employed in a service.

125. The relation of product control to assembly schemes in the first second-order index of contradiction in the common production matrix of contradiction which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, economic commonality. The social malfunction in the relation of product control to assembly schemes is the dominance of efficient assembly flow which tolerates the use of inferior material to be used in the production process, as illustrated by the wine industry, in which the production of 1,000 bottles daily takes precedence over the acquiring of quality ingredients going into the wine. The countervailing trend in the relation of product control to assembly schemes is that government and citizens are demanding a higher quality

PRODUCTION
SYSTEMS
in relation to
COMMON
PRODUCTION

PRODUCT
CONTROL
in relation to
ASSEMBLY
SCHEMES

product, the positive aspect of which is protection of consumer interests, the negative aspect of which is that some industries suffer drastic reduction of profit margin as to cause plant closings and unemployment, or to pass the cost of quality on to the consumer, as illustrated by General Motors phasing out the production of Corvairs, or the increased cost of automobiles that was required by law to have safety accessories. The fundamental disrelationship between the ideological principle, that the benefits of assembly schemes and product control belong to all the people, and the operating polar relationship between the malfunction of the dominance of assembly flow and the countervailing trend, consumer demands for quality control, is the issue of production based on the broader tolerance of the affluent sector, as illustrated by the fact that furniture is produced in many varieties of quality. The affluent can afford to buy a new product when the old is inoperable because of poor quality, but the majority can not afford to do so. The operation of the dominance of assembly flow, as over against the demand for higher quality products, in society, disclosing the underlying problem of the affluent replacing poor quality products and others unable to, is exemplified by the planned obsolescence of the automotive industry.

PROCESS
CONTROL
in relation to
MANAGEMENT
PATTERNS

126. The relation of process control to management patterns is the second second-order index of contradiction in the common production matrix of contradiction which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, economic commonality. The social malfunction in the relation of process control to management patterns is the dominance of public relations process over the welfare of the employees as illustrated by the case of migrant laborers. The countervailing trend in the relation of process control to management patterns is the integration of employees into more meaningful participation in overall operation of industry, the positive aspect of which is more input in industry direction, and the negative aspect of which is subtle undermining of symbolic leadership. This trend is illustrated by recent U.A.W. contract negotiations. The fundamental disrelationship between the ideological principle which allows every man authentic participation in the task of meeting the needs of all men and the operating polar relationship between the malfunction, the dominance of public relations over employees' welfare, and the countervailing trend of employees beginning to participate in industrial decision-making process, is the issue of systematic setting of social priorities so as to include individual welfare and ongoing industrial operation, illustrated by Japanese industry's use of internal corporate polity as well as externally imposed priorities. The operation of the dominance of public relations process of employee welfare, as over against the trend for employee participation in society, disclosing the underlying problem of the need for systematic setting of priorities is exemplified by wage and price spiraling due to lack of concerted futuristic planning by management and labor.

INDUSTRIAL
PROCESSES
in relation to
PRODUCTION
INSTRUMENTS

127. The relation of industrial processes to production instruments is the third second-order index of contradiction in the common production matrix of contradiction, which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, economic commonality. The social malfunction in the relation of industrial processes to production instruments is that sufficient capital goods are not always available to employ industrial tools as illustrated by automobile plants having to back order spare parts. The countervailing trend in the relation of industrial processes to production instruments, is making more efficient use of capital goods, the positive aspect of which is smooth flow of goods and more goods available, the negative aspect of which is depreciating tools to remake old parts of dubious quality, as illustrated by the remanufacture of automotive parts. The fundamental disrelationship between the ideological principle, production systems available to meet the demands of all societies, and the operating polar relationship between the malfunction, insufficient capital goods, and the countervailing trend, more efficient use of capital goods, is the issue of most efficiently making available capital goods not being used, as illustrated by idle assembly lines as over against back order

for vital components. The operation of insufficient capital goods as over against more efficient use of capital goods in society, disclosing the underlying problem of inefficiency in the use of capital goods is exemplified by the automobile industry that has an uneven output of repair parts.

**STAFF
SUPERVISORS
in relation to
PRODUCTION
FORCES**

128. The relation of staff supervisors to the productive forces is the fourth second order index of contradiction in the common production matrix of contradiction, which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, economic commonality. The principal malfunction of staff supervisors as related to production forces, is the failure of staff supervisors to relate a comprehensive context to the production forces causing a lack of information flow, as illustrated by the tuna fish recalled from the shelves of stores because skilled specialists were slow in relaying a report on the percentage of mercury in the meat to the proper channels. The countervailing trend of growth and specialization within staff supervisors proportionately relieves staff personnel of stifling disciplinary tasks, providing an atmosphere for more creativity in their role; however, the ambiguity of their roles lacks an effective scheme of accountability for the supervisory process as illustrated by the proliferation of staff personnel in basic utilities industry. The malfunction in the area of staff supervisors manifests itself in a stoppage of information flow. The present trend suggests an increase in the area of middle management enabling specialization; this, however will only succeed in further isolating the supervisory staff unless there is a pervasive and comprehensive development of the information flow, as exemplified in the use of information-retrieval systems. The operation of adequate information flow as over against the growth of middle management in society, disclosing the underlying problems of communication developing processes exemplified by the increasing use of technical devices such as video-tapes for training personnel, intercoms for direct communication, and research libraries for company publications.

129. The principal contradiction disclosed by the common production matrix of contradiction is the inability to plan a world production schedule using the existing production processes that could have a common utilization for all men. The fundamental movement in the common production arena of economic commonality is industry's combined efforts at efficient quality production, the welfare of the employee, job safety, including fringe benefits and corporation profit sharing for employees. The principal contradiction is exemplified by an inability to supply the world's people with the basic necessities when we have the industrial capability to produce surplus luxury goods and military materials. The master trend is illustrated by the International IBM Company which employs highly trained personnel who participate meaningfully and efficiently in the production process to produce quality system designs for many industries, potentially benefiting all men. The revolutionary imperative is that production systems of the world be given images of existing for the sake of meeting the global human needs.

XIX SECURE EXISTENCE:

Equitable Benefits and Its Intensification

130. Secure existence matrix of contradiction is the relationship of five indices of contradiction involving the relation of equitable benefits to the secure existence and four secondary indices. In the secondary arena of social protection the index of contradiction involves the relation of age security to the whole. In the secondary arena of material exchange the index of contradiction involves the relation of market facilities to the whole. In the secondary arena of primal subsistence the index of contradiction involves the relation of environmental protection to the whole. In the secondary arena of adequate livelihood the index of contradiction involves the relation of working conditions to the whole. The secure existence matrix of contradiction discloses a primary contradiction in the social order

located in the relationship to secure existence of the equitable benefits process and its intensification in common responsibility and reasonable taxation; the latter two are disclosed by the four secondary arenas defined above.

**EQUITABLE
BENEFITS
in relation to
SECURE
EXISTENCE**

131. The relation of equitable benefits to secure existence is the central index of contradiction in the secure existence matrix of contradiction, which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, political commonality. The malfunction in this relationship is that the benefits of society are inequitably distributed and that there is a corresponding disregard for the realization of an adequate livelihood due to the definition and distribution of primal subsistence in strictly economic terms, as illustrated by the present system of welfare in the U.S. wherein the benefits of existence have been allocated in monetary form without regard for the creation of jobs which guarantee human participation in the social process. The countervailing trend within secure existence is the redefinition of adequate livelihood and equitable benefits in other than economic terms. The positive aspect of this trend is that new possibilities for creative roles in society are made available such as the Job Corps which provides sustenance and equal benefits at the same time that it provides a meaningful livelihood and all on a small economic base per individual. The negative aspect of this trend is "job floating" or the instance of persons seeking several jobs merely for the sake of economic security. Teachers, for example, often hold two jobs, sometimes contributing less than fully to each. Participation in and support of new roles in society is being blocked by individual security-seeking and demands for credentials in the business world. The corrective for "job floating" is missional vocation which guards against the obtaining of new jobs solely for economic reasons. Many politicians have undertaken civil responsibilities who do not see economic benefits as the reason for their vocation. The definition and distribution of primal subsistence in terms of economics in such a way that neither equitable benefits nor adequate livelihood are provided for a secure existence, displays an underlying problem of an individualistic welfare orientation. An example of this operation is the World War II bread line which provided food as primal subsistence but provided no other necessary benefits for existence and provided no jobs as meaningful livelihood.

**AGE
SECURITY
in relation to
SOCIAL
PROTECTION**

132. The relation of age security to social protection is the first second-order index of contradiction in the secure existence matrix of contradiction which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, political commonality. The social malfunction in the relation of age security to social protection is society's unwillingness to assume common responsibility as illustrated by nursing homes for the elderly or disabled which, lacking a plan for comprehensive care, maintain the body while starving the spirit. The countervailing trend in the relation of age security to social protection is that diverse needs of all people are being increasingly discerned, the positive aspect of which is seen in reduced forms of care provided by a generally hesitant community, as illustrated by the specification of retirement procedures and security plans. The fundamental disrelationship between the ideological principle that a man can only insure equity for himself through participation in a process that gives equity to every other man and protects the right to security and participation in determining the global future and the operating polar relationship between the malfunction, society's unwillingness to assume common responsibility for its unproductive members, and the countervailing trend, innovative approaches taken by structures in addition to the family, is revealed in the unwillingness of society to self-consciously deal with human contingency as illustrated by people's strenuous resistance to allowing drug treatment centers in their neighborhoods. The operation of measuring human worth in terms of productivity as over against the movement toward providing appropriate care structures for all in society, disclosing the underlying problem of unwillingness to deal self-consciously with human contingency, is exemplified by the many different patterns of post-retirement life dependent on benefits accrued during the productive years.

MARKET
FACILITIES
in relation to
MATERIAL
EXCHANGE

133. The relation of market facilities to material exchange is the second second-order index of contradiction in the secure existence matrix of contradiction, which functions as one of the tertiary contradictions in society as well as an aspect of the secondary contradiction, political commonality. The social malfunction in the relation of market facilities to material exchange is the conditioning of the market exchange by a small proportion of the population, operating out of a possession value perspective, as illustrated by television advertising. The countervailing trend in the relation of market facilities to material exchange is concern for the quality of life, the positive aspect of which is general caring for all men, and the negative aspect of which is a tendency to deal with the quality of life on a superficial level. This trend is illustrated by global sentiment towards South African apartheid. The fundamental disrelationship between the ideological principle that everyman's right to a beneficial state of goods exchange, and the operating polar relationship between the malfunction, market conditioning by a few, and the countervailing trend, concern for the quality of life, is the issue of structures to insure that every man's voice be reflected in the material climate of society, as illustrated by the use of boycotts action. The operation of market conditioning by a few as over against concern for the general quality of life in society, disclosing the underlying problem of the lack of means for insuring everyman's needs be reflected in the market system, is exemplified by the Peace Corps which attempts to upgrade market activity in underdeveloped countries, but lacks methods of building every man's needs into the market decision-making process.

ENVIRONMENTAL
PROTECTION
in relation to
PRIMAL
SUBSISTENCE

134. The relation of environmental protection to primal subsistence is the third second-order index of contradiction in the secure existence matrix of contradiction which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, political commonality. The social malfunction in the relation of environmental protection to primal subsistence is that society has not concretely decided that basic human existence is a matter of environmental protection, as illustrated by the popular idea that poor circumstances are a value for character development, rather than a block to humanness; thus, those who have overcome their poor circumstances through their own efforts to become full participants in society are revered heroes, such as Abraham Lincoln and Claude Brown, *Manchild in the Promised Land*. The countervailing trend in the relation of environmental protection to primal subsistence is toward the development of communities for the present and future, in which individual growth and well-being are articulated fundamental goals, the positive aspect of which is the awareness that social environment and authentic human life are vitally related and the negative aspect of which is such developments tend to be set apart from the mainstream of urban social life, as illustrated by the ideal self-contained communities that are being built by large insurance companies. The fundamental disrelationship between the ideological principle that every man has the right to fulfillment of his basic needs, to means of protection, and to participation in the benefits of his environment, and the operating polar relationship between the malfunction, no societal decision that basic human existence is a matter of environmental protection, and the countervailing trend toward the development of communities in which individual growth and well-being are articulated fundamental goals, is the issue of a self-conscious comprehensive community responsibility, as illustrated by the Federal Government's stated intentions of prosecuting more vigorously industries which continue to pollute water and air at great social risk. The operation of society's indecision that basic human existence is not a matter of environmental protection as over against developing communities with goals oriented toward individual growth and well-being in society, discloses the underlying problem of the need for comprehensive community planning and organization.

135. The relation of working conditions to adequate livelihood is the fourth second-order index of contradiction in the secure existence matrix of contradiction which functions as

WORKING
CONDITIONS
in relation to
ADEQUATE
LIVELIHOOD

one of the tertiary contradictions in society as well as an aspect of the secondary contradiction, political commonality. The social malfunction in the relation of working conditions to adequate livelihood is the individual's non-participation in decisions which shape his occupation field and environment, as illustrated by the impossibility for an employee to have a real forum with management over particular issues. The countervailing trend in the relation of working conditions to adequate livelihood is the growing awareness that the whole public benefits when everyone has an adequate livelihood ensured by participation in the determination of working conditions, the positive aspect being greater public tolerance of worker's efforts to gain a forum, and the negative aspect being a defensive reaction by employers. This trend is illustrated by shifts in business and industry to make the "company" a more integral part of the employee's life. The fundamental disrelationship between the ideological principle, every man's right to shape the energy expenditure of all men, and the operating polar relationship between the malfunction, non-participation in the determination of adequate livelihood, and the countervailing trend, the awareness of society's need for more inclusive participation in the determination of adequate livelihood, is the issue of polity structures which allow greater participation without cutting back on social economic priorities, as illustrated by the general strike in France in 1969 that paralyzed both management and labor with no common ground for discussing the future needs of both. The operation of individual non-participation in determining the adequate livelihood as over against the trend toward awareness of the need for total input into the determination of working conditions discloses the underlying problem of reduced concern for genuine mutual responsibility and is exemplified by the workers in India who have virtually destroyed the factories while the government and management refuse to act, thus paralyzing factory owners and workers alike in building the new India.

136. The principal contradiction disclosed by the secure existence matrix of contradiction is reduced self-consciousness that allows whole social groups to be denied access to the decision-making process as regards the determination of social standards of well-being and conditions of human energy expenditure. The fundamental movement in the equitable benefits arena of the social order is a new image of human solidarity as the basis for authentic social well-being. The fundamental disrelationship is the lack of an adequate medium by which the average man can appropriate a common responsibility for the society on behalf of all members of the society. Increasingly, those considered unproductive, powerless, or unrepresented in public decision-making are being valued as worthy recipients of the benefits of full membership in that society, as when ghetto youth are admitted to universities, or guaranteed income is pressed. A key imperative, therefore, is to bring the emerging value of public equity to the consciousness of the public and at the same time give form to the underlying assumption about human interrelatedness which is the basis for this emerging value.

POLITICAL FREEDOMS

Loyal Opposition and Its Intensification

137. The political freedoms matrix of contradiction is the relationship of five indices of contradiction involving the relation of loyal opposition to the political freedoms and four second-order indices. In the secondary arena of unsuppressed expression the index of contradiction involves the relation of free speech to the whole. In the secondary arena of minority voice the index of contradiction involves the relation of civil protection to the whole. In the secondary arena of individual liberties the index of contradiction involves the relation of equal access to the whole. In the secondary arena of citizen rights the index of contradiction involves the relation of free assembly to the whole. The political freedoms

matrix of contradiction discloses a primary contradiction in the social order located in the relationship to the political freedoms of the loyal opposition process and its intensification in the purposeful dissent and the organized factions; the latter two are disclosed by the four secondary arenas defined above.

LOYAL
OPPOSITION
in relation to
POLITICAL
FREEDOMS

138. The relation of loyal opposition to political freedom is the central index of contradiction in the political freedoms matrix of contradiction, which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, political commonality. The malfunction of loyal opposition in the relation to political freedoms is functional reactionism as manifested in evading structures and a lack of models for the redirected society. This is illustrated in the civil rights movement which fails to operate within existing social structures, where its power could be magnified, it fails to create concrete models for the future as its previous goals become realized. The countervailing trend is intermovemental tactical formation as manifest in grass roots organization, to deal with multiple issues over against the established forces. Also forming are national organizations to pool resources and tactical power in order to actualize a broad spectrum of causes through a single channel. Examples of this trend are the 5th City Community organization in Chicago. The fundamental disrelation is the dissipation of redirectional social power as a result of its being torn apart by forces. It idealistically hangs on to old forms of social protest in the midst of a trend toward the formation of corporate tactical power, resulting in its failure to enable all people to participate in the creative redirection of society. This is illustrated in the dissipation of the power of the black revolution. The operation of functional reactionism is loyal opposition as over against intermovemental tactical formation, disclosing the underlying problem of dissipation of redirectional social power is exemplified by the civil rights movement in which many of the leaders (such as Hosea Williams, Jesse Jackson, and Andrew Young) have pulled away from the black organizations to run for political office, while John Lewis' organization is quietly organizing and registering voters in small cities through the South.

FREE
SPEECH
in relation to
UNSUPPRESSED
EXPRESSION

139. The relation of free speech to unsuppressed expression is the first second-order index of contradiction in the political freedoms matrix of contradiction which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, political commonality. The social malfunction in the relation of free speech to unsuppressed expression is the threat of increasingly monopolistic power systems which tend to encourage one point of view, as illustrated by the wide-spread influence of the giant publishing syndicates. The countervailing trend in the relation of free speech to unsuppressed expression is a depth awareness of the danger of restricting free speech, the positive aspect of which is that such awareness raises the possibility of popular participation in the preservation of unsuppressed expression, the negative aspect of which is terror of the situation which causes alienation from necessary social structures. The countervailing trend is illustrated by the widespread public outcry following the release of the Pentagon Papers on the Viet Nam War. The fundamental disrelationship between the malfunction, the threat of increasingly monopolistic power systems that tend to encourage one point of view and the countervailing trend, a depth awareness of the danger of restricting free speech is the issue of the attitude that loyalty to groups on all levels is more important than free speech, as illustrated by a reluctance to publish news items about demonstrations and activities differing from the established points of view. The operation of increasingly monopolistic power systems as over against a depth awareness of the danger of restricting free speech in society, disclosing the underlying problem of the attitude that loyalty to groups on all levels is more important than free speech, is exemplified by the fact that in Chicago, news of the black community is generally carried only in a small newspaper published by black people.

140. The relation of civil protection to minority voice is the second second-order index of

**CIVIL
PROTECTION**
in relation to
**MINORITY
VOICE**

contradiction in the political freedoms matrix of contradiction which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, political commonality. The social malfunction in the relation of civil protection to minority voice is the collapse of healthy tension between legal acceptance and unhindered mobility due to civil protection becoming a means of self-protection of minority voice, rather than a creative force in society. This is illustrated by the need for the Black Panther Party to expend itself in self-preservation rather than constructively impacting society. The countervailing trend in the relation of civil protection to minority voice is toward establishing the minority voice as a legitimate social function, the positive aspect of which is the opening of alternatives for society, and the negative aspect of which is falling short of true minority voice and ending up with a non-accountable, ineffective body. The trend is illustrated by the establishing of legal aid counseling centers. The fundamental disrelationship between the ideological principle, that the protection of minority opinions belongs to all people, and the operating polar relationship between the malfunction, the reduction of minority voice to self-preservation, and the countervailing trend for established minority voice as a legitimate social function is the issue of the reimaged function of minority voice as a legitimate function for the well-being of all of society, as illustrated by the present concern for minority representation on special governmental councils. The operation of the reduced minority voice as over against the awareness of the legitimate role of minority voice in society, disclosing the underlying problem of the need for a re-imaging of the role of minority voice as a legitimate function for societal well-being, is exemplified by Cesar Chavez' organization of the UFWOC into a minority voice to speak for all farm workers.

**EQUAL
ACCESS**
in relation to
**INDIVIDUAL
LIBERTIES**

141. The relation of equal access to individual liberties is the third second-order index of contradiction in the political freedom matrix of contradiction which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, political commonality. The social malfunction in the relation of equal access to individual liberties is the invasion of individual privacy by public and private agencies, as illustrated by the "no knock" law, which states police may enter without knocking when a search warrant is in hand. The countervailing trend in the relation of equal access to individual liberties is private organizations providing services that insure individual liberties, the positive aspect of which is aroused public interest that results in corrective legislation, the negative aspect of which is a crisis orientation that limits considerations to particular immediate issues. This trend is illustrated by the civil rights groups that marched in Selma, and exposed the situation. The fundamental disrelationship between the ideological principle that every man has the right and responsibility to determine and defend his own and every man's individual liberty, and the operating polar relationship between the malfunction, invasion of privacy, and the countervailing trend of private organizations providing services that insure individual liberty, is the issue of a common image of individual liberties, as illustrated by George Wallace denying an individual student to equal access of university education. The operation of invasion of privacy as over against private organizations providing services to insure individual liberties in society, disclosing the underlying problem of a common image of individual liberties is exemplified by the Army developing files on masses of people in the society, causing public disagreement as to whether or not the Army has that right.

**FREE
ASSEMBLY**
in relation to
**CITIZEN
RIGHTS**

142. The relation of free assembly to citizen rights is the fourth second-order index of contradiction in the political freedoms matrix of contradiction which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, political commonality. The social malfunction in the relation of free assembly to citizen rights is judicial action at the behest of public opinion as illustrated by the arrest of some rock musicians under the false pretense of trespassing in a hired hall. The countervailing trend in the relation of free assembly to citizen right is the popular support and practice of

free assembly, the positive aspect of which is the public's being self-responsible for their legal rights, the negative aspect of which is increased opportunity for anarchy. This trend is illustrated by the actions of Hell's Angels at Altamont Rock Festival that ended in the death of a bystander. The fundamental disrelationship between the ideological principle that all men are responsible to ensure that the diversity of gifts and creativity of all men across the globe be represented and expressed, and the operating polar relationship between the malfunction, of judicial action at the behest of public opinion and countervailing trend of popular support and practice of free assembly, is the issue of reaction polarizing differences of opinion, as illustrated by the continued clashes between police and Maoist revolutionaries in Toronto where each party is intolerant of the view of the other. The operation of judicial action at the behest of public opinion as over against popular support and practice of free assembly in society, disclosing the underlying problem of the inability to hold the tension between the established authority of the process and the popular consent as exemplified by the delegation of American ministers to the Viet Nam Peace talks in Paris, while representing popular consensus, were refused representational audience.

143. The principal contradiction disclosed by the loyal opposition matrix of contradiction is the gap between the individual sense of powerlessness to give form to the future and the failure to coordinate opposing factions through practical models, revealing the fury with which such factions cling to their vested interests. The fundamental movement in the political freedom arena of the social order is the trend toward tactical operation in relation to altering existing structures to enable all men to participate in the creative redirection of society. The matrix of disrelationships may be stated as the tendency of protesting minorities to defeat their case by over-emphasizing a single issue, sacrificing the global-comprehensive vision for a local issue. The trend toward tactical operations in relation to altering existing structure is the grass roots organization of the Welfare Rights Organization whose work through the legal system and welfare system to obtain their rights is beginning to bear fruit. The imperative is to build a vision that will challenge special interest groups to create a model to coordinate their efforts, achieve their objectives, and organize a coordinated structure from the local to the global level.

XXI. CORPORATE ORDER

Legal Base and Its Intensification

144. Corporate order matrix of contradiction is the relationship of five indices of contradiction involving the relation of legal base to the corporate order and four second-order indices. In the secondary arena of basic covenant the index of contradiction involves the relation of fundamental presuppositions to the whole. In the secondary arena of common law the index of contradiction involves the relation of public conscience to the whole. In the secondary arena of common defense the index of contradiction involves the relation of intersocial bodies to the whole. In the secondary arena of domestic tranquility the index of contradiction involves the relation of public support to the whole. The corporate order matrix of contradiction discloses a primary contradiction in the social order located in the relationship to the corporate order of the legal base process and its intensification in the codified statutes and the regulatory instructions; the latter two are disclosed by the four secondary arenas defined above.

145. The relation of legal base to corporate order is the central index of contradiction in the corporate order matrix of contradiction, which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, political commonality. The major malfunction in this relationship is an adequate means for everyone to participate in articulating globally comprehensive futuristic laws. The major trend is that more people are participating in new articulation of the legal base which is being founded on

LEGAL
BASE
in relation to
CORPORATE
ORDER

a broader concept of the welfare of all. The positive aspect of this trend is that the new legal base is more responsible to the needs of all, while the negative aspect is that the changes are piece-meal and slow. The overall disrelationship is exhibited by the oligarchy of the rich and the powerful which is difficult to dislodge and the lack of comprehensive imaginal proposals for new legal constructs. The operation of inadequate participation as over against a trend of increasing broad participation discloses the block of a few controlling the many which is exacerbated by the lack of imaginal proposals is exemplified in the many attempts at constitutional revision throughout the world.

FUNDAMENTAL
PRESUPPOSITIONS
in relation to
BASIC
COVENANT

146. The relation of fundamental presuppositions to basic covenant is the first second-order index of contradiction in the corporate order matrix of contradiction which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, political commonality. The social malfunction in the relation of fundamental presuppositions to basic covenant is in the irresponsible use of covenant for one's own ends as illustrated by the Black Panthers appealing to the Constitution but at the same time not holding themselves accountable to it. The countervailing trend in the relation of fundamental presuppositions to basic covenant to re-evaluate and rewrite covenants, the positive aspect of which is the expansion of the base of participation, the negative aspect of which is a tendency to patch up existing covenants. This trend is illustrated by the religious orders rewriting their constitutions. The fundamental disrelationship between the ideological principle that everyone has a right to assent to a covenant that holds him objectively responsible, and the operating polar relationship between the malfunction, the irresponsible use of covenant for one's own ends, and the countervailing trend toward reevaluating and rewriting covenants is the issue of a parochial static ideal of society which results in a stalemate to corporately articulating a new totally comprehensive pre-suppositional basis of what society needs to be as illustrated by the obvious need for a United States of Europe, yet a reluctance of these nations to unite. The operation of the irresponsible use of covenant for one's own ends as over against the tendency to reevaluate and rewrite covenants in society, disclosing the underlying problem of no one having articulated an image of what it means to be a global citizen is exemplified by the United Nations making its principal business that of settling disputes between nations rather than cooperating in creating a common vision for a global society.

PUBLIC
CONSCIENCE
in relation to
COMMON
LAW

147. The relation of public conscience to common law is the second second-order index of contradictions in the corporate order matrix of contradiction which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, political commonality. The social malfunction in the relation of public conscience to common law is the absence of public conscience, where the authority of precedence suppresses the social questions being raised, as illustrated by the public when it must decide its relationship to sexual ethics, but the public abdicates its responsibility deferring before established precedents without embracing the rigorous task of moral evaluation. The countervailing trend in the relation of public conscience to common law is a movement toward renewing social standards and mores through experimentation, the positive aspect of which is the creativity of a relevant, authoritative legal fabric, the negative aspect of which is a fragmentation and polarization of common social mores. This trend is illustrated by the youth culture's experimentation with communal child rearing. The fundamental disrelationship between the ideological principle, that the life of the community is enabled by holding the individual accountable to a futuristic, multi-cultural base context, and the operating polar relationship between the malfunction, which is an absence of public conscience, and the countervailing trend of renewing social standards and mores, is the issue of the ambiguity in the social context that is raising questions concerning established

practices as illustrated by the problem of what it means to be a black man in today's world. The operation of an absence of public conscience as over against renewing social standards and mores in society, disclosing the underlying problem of a lack of lucidity of responsible freedom, is exemplified by the SDS Weathermen who are blind to their reduced context and see their work as "socially redeeming."

INTERSOCIAL
BODIES
in relation to
COMMON
DEFENSE

148. The relation of intersocial bodies to common defense is the third second-order index of contradiction in the corporate order matrix of contradiction, which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, political commonality. The malfunction of the intersocial bodies has come about by virtue of established exclusive bodies which were set up for common defense against their counterparts in societies considered potentially hostile. At the same time participating members of these bodies have tended to set their own interests above those of the group. This failure to form meaningful cultural associations has continued ancient fears and prejudices as well as making it impossible to hold the dominant members accountable for their actions. This can be illustrated by the continued reluctance of the British people to enter the Common Market and the prolonged posture of France in opposition to that entrance. The emerging trend is a move from ad hoc of national and international bodies to a self-conscious structure for global groups. The positive aspects of this trend are the rise in demand for more intersocial bodies honoring cultural uniqueness, and in the greater understanding of the need of every society to be involved. The negative aspect of this trend is the possibility that regional and societal blocs will remain static and not move toward globality and a probability that some cultures will be diminished or eradicated due to an economic and technological over-emphasis. An example of this trend is the PATA Conference which meets in Southeast Asia in order to promote tourism which is done to increase the economies of very small nations as separate entities. It is often to the detriment of the local cultures. Economic and political tyranny over the cultural has disclosed fundamental disrelationships that the wealth of global cultures has not become post-modern human resource. This can be seen by virtue of the fact that the various peoples of the world cultures in general have no voice in their destiny economically, politically, or culturally. One-third of the world's population is currently excluded from membership in the United Nations, and a minority of the remaining two-thirds states the basic economic and political issues and resolves the differences in terms of the East-West struggle within Western countries. The operation of economic and political tyranny of intersocial bodies as over against the trend of cultural associations disclosing the underlying problem of post-modern exclusion of global cultures is exemplified by the subservience of the African nations to the economic struggle of the white minorities in Rhodesia and South Africa. This is exemplified by the slow development of African countries and the relative unavailability of Africa's cultural gifts to the rest of the world, due in part to the power of the white minorities, who are able to obtain more of the world's benefits per capita than any of the African nations.

PUBLIC
SUPPORT
in relation to
DOMESTIC
TRANQUILITY

149. The relation of public support to domestic tranquility is the fourth second-order index of contradiction in the corporate order matrix of contradiction, which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, political commonality. The social malfunction in the relation of public support to legal base is found in the tendency of the educational context to direct people to accept the maintained corporate order which the ages defined, causing response either as a victim or a rebel to the system they do not understand, as illustrated in the failure of a mis-educated population to go to the polls to vote on issues proposed for their approval or disapproval. The countervailing trend in the relation of public support to domestic tranquility is citizens calling into question the present defining laws for ordering society

because of their inadequacy relative to popular experience, citizens see that they themselves create the new and more inclusive legal base. However, at the same time, they do not have a common organizing principle or structures which enable them to create a new and relevant legal system. Thus, they are often led to indifference or anarchy. The trend may be seen in the prominent place which British common law gives to popular representation, a principle which evolved from the calling into question of an irrelevant system of monarchical rule. In the light of the ideological principle that all the decisions belong to all the people, the fundamental disrelationship in society in this area is demonstrated to be that citizens who see the necessity of participating in the creation of a relevant legal system, but are restricted by a lack of common organizing principles, is seen in the fact that decision-making is left to a few people and then chiefly in parochial context. The operation of miseducation, rebellion, anarchy, or indifference because of the absence of common organizing principles in a situation where people are calling irrelevant legal systems into question, e.g. draft dodging with its elements of rebellion and anarchy.

150. The principle contradiction disclosed by the legal base matrix of contradiction is the domination of laws which were created out of a national context by divided bodies and prevent participation in the global consciousness. The fundamental movement in the legal base arena of the social order is towards a global system in which the body politic is re-empowered to make evaluations on all decisions in the arena of legal systems, thus reflecting current experience and reinterpreting past traditions relative to future demands. The matrix of disrelationships in the legal base matrix of contradiction is illustrated by the multiplicity of legal traditions of the various Arab states, which breeds a continual rehashing of past grievances rather than enabling a unified Arab front operating out of a common legal framework. The global airline codes illustrate the trend to make legal base relate to current experience by relating to the on-going operating codes, while exploring the unique operating codes in various areas of the world. The revolutionary imperative is the demand to articulate the basis for global legal system which appropriates diverse cultural insights about the past for the benefit of the future.

XXII. CORPORATE JUSTICE:

Executive Authority and Its Intensification

151. The corporate justice matrix of contradiction is the relationship of five indices of contradiction, involving the relation of executive authority to corporate justice and four second-order indices. In the secondary arena of bureaucratic systems the index of contradiction involves the relation of policy agencies to the whole. In the secondary arena of advisory the index of contradiction involves the relation of informal confidants to the whole. In the secondary arena of legislative consensus the index of contradiction involves the relation of deliberative system to the whole. In the secondary arena of judicial procedure the index of contradiction involves the relation of final judgment to the whole. The corporate justice matrix of contradiction discloses a primary contradiction in the social order located in the relationship to the corporate justice of the executive authority process and its intensification in the symbolic leader and the societal symbol; the latter two are disclosed by the four secondary arenas defined above.

152. The relation of executive authority to corporate justice is the central index of contradiction in the corporate justice matrix of contradiction, which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, political commonality. The social malfunction in the relation of executive authority to corporate justice is the collapse of social justice due to legislative tyranny, as illustrated by the imposition of martial law in Canada. The countervailing trend in the relation of

**EXECUTIVE
AUTHORITY
in relation to
CORPORATE
JUSTICE**

executive authority to corporate justice is toward growing demand for a symbolic leader responsive to the will of the people, the positive aspect of which is the grass roots demand to participate in the decision-making process, the negative aspect of which is societal fragmentation in searching for a symbolic leader. This trend is illustrated by the leadership of Jerry Ruben and George Wallace. The fundamental disrelationship between the ideological principle that all the decisions belong to all the people, and the operating polar relationship between the malfunction, legislative tyranny, and the countervailing trend, the demand for a responsive symbolic leader, is the issue of an image of global leadership, as illustrated by the unimportance of U Thant to the ideal man. The operation of the collapse of justice as over against the demand for a symbolic responsive leader, disclosing the underlying problem of no image of global leadership, is exemplified by the impotence of the United Nations.

POLICY
AGENCIES
in relation to
BUREAUCRATIC
SYSTEMS

153. The relation of policy agencies to bureaucratic systems is the first second-order index of contradiction in the corporate justice matrix of contradiction which functions as one of the tertiary contradictions in society as well as an aspect of the secondary contradiction, political commonality. The social malfunction in the relation of policy agencies to bureaucratic systems is loose independent ordering of the systems rendering the regulatory bureaus powerless, and allowing administrative offices to operate ineffective programs as illustrated by the Atomic Energy Commission which places vested interests above public safety in regulating the use of fissionable materials. The countervailing trend in the relation of policy agencies to bureaucratic system is increasing public participation in the development of local policies, the positive aspect of which is the public holding the governmental super structures accountable to their task, the negative aspect of which is public pressure, which has led to hastily formulated programs without inclusive planning. This trend is illustrated by the Chicago Model Program which has citizen advisory boards for each of its programs and yet has no inclusive plan for long-term social reformulation. The fundamental disrelationship between the ideological principle, regulatory procedures, social programming, and inclusive planning belong to all the people, and the operating polar relationship between the malfunction, loose independent ordering of bureaucratic systems, and the countervailing trend of increasing public participation in the development of local policies, is the issue of inclusive participation in comprehensive social planning and programming, is illustrated by the lack of minority group representation on policy making boards. The operation of loose independent ordering of the bureaucratic system, as over against the increasing public participation in the development of local policies in society, disclosing the underlying problem of inclusive participation in comprehensive social planning and programming, is exemplified by the recently commissioned Chicago Department of Human Resources, as the local comprehensive social planning and programming agency with responsibility for all the people of Chicago, which is operating with the same shot gun approach as its Federal counterpart.

INFORMAL
CONFIDANTS
in relation to
ADVISORY
COUNCIL

154. The relation of informal confidants to advisory council is the second second-order index of contradiction in the corporate justice matrix of contradiction which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, political commonality. The social malfunction in the relation of informal confidants to advisory council is the rejection of the advice of technical specialists, as illustrated by President Nixon's disregarding the recommendations the SST Review Commission, the Pornography Commission and the Riot Control Commission. The countervailing trend in the relation of informal confidants to advisory council is toward grass roots demands that executive authority respond to the technical specialists on behalf of the people, the positive aspect of which is the demand for a broader advisory base, the negative aspect of which is the operation out of immediacy, as illustrated by the restrictions imposed on military engagement in Cambodia and Laos. The fundamental disrelationship

between the ideological principle of all the decisions for all the people and the operating polar relationship between the malfunction, the disregard of technical advice, as over against the trend toward public pressure, is the issue of a comprehensive, futuric context in which to sort out advice, as illustrated by the construction of the Aswan Dam. The operation of the dismissal of technical advice as over against the growing demand to heed technical specialists, disclosing the underlying problem of having no comprehensive, futuric plan for society, is exemplified by the Great Proletarian Cultural Revolution in the People's Republic of China.

DELIBERATIVE
SYSTEM
in relation to
LEGISLATIVE
CONSENSUS

155. The relation of deliberative system to legislative consensus is the third second-order index of contradiction in the corporate justice matrix of contradiction which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, political commonality. The social malfunction in the relation of deliberative system to legislative consensus is paralysis of the will of the constituency by the dominance of pressure groups, as illustrated by the continuation of the Viet Nam war in spite of the national consensus that it should end. The countervailing trend in the relation of deliberative system to legislative consensus is the organization of citizens to voice their opinions, the positive aspect of which is pushing legislative bodies to be more responsive to the will of the people, the negative aspect of which is the proliferation of groups organized around isolated causes. This trend is illustrated by the McCarthy for President movement in 1968. The fundamental disrelationship between the ideological principle that the right of all the people to participate in creating the legislative consensus, and the operating polar relationship between the malfunction, the tyranny by pressure groups, and the countervailing trend, organizing citizens to inform the legislature, is the issue of a futuric vision pointing to a common destiny, as illustrated by the ecology movement. The operation of the collapse of the will of the people as over against organizing of citizens groups in society, disclosing the underlying problem of no image of a common destiny is exemplified by immobility of the United Nations.

FINAL
JUDGMENT
in relation to
JUDICIAL
PROCEDURE

156. The relation of final judgment to judicial procedure is the fourth second-order index of contradiction in the corporate justice matrix of contradiction which functions as one of the tertiary contradictions in society, as well as an aspect of the secondary contradiction, political commonality. The social malfunction in the relation of final judgment to judicial procedure is the fact that the complicated and costly procedures result in a loss of faith in the system and a denial of prompt execution of justice as illustrated by prisoners spending years on death row waiting for final arbitration of their cases. The countervailing trend in the relation of final judgment to judicial procedure is the reform of the court system from within and without, the positive aspect of which is the judicial process is more available to all people, the negative aspect of which is the reforms making the processes more efficient rather than making justice more available. This trend is illustrated by Chief Justice Burger's suggested reforms and the growth of legal aid agencies. The fundamental disrelationship between the ideological principle that all men have the right to a global judicial system where man is held accountable to societal consensus and holds societal structures accountable for good of society, and the operating polar relationship between the malfunction, the fact that complicated costly procedures result, and the countervailing trend, the reform of the court system is the issue that the judicial reformation is done on a national basis rather than on a global scale so as to serve all men, as illustrated by the ineffectiveness of the World Court. The operation of the complicated costly procedures result in prompt execution of justice as over against the reformation of the court system, disclosing the underlying problem of nationalism failing to submit to global authority, is exemplified by inability to agree on fishing rights between nations.

157. The principle contradiction disclosed by the executive authority matrix of contradiction is the failure to enable grass roots authentic social participation in destinal decision making because of the lack of consensus models and the short-range parochialism of reforms. The fundamental movement in the executive authority arena of the social order is the growing sensitivity and responsibility of the governing bodies, thus enabling greater participation by an informed public, so as finally to have the executive authority operate as a process of enacting the decisions of all the people. The matrix of disrelationships in the executive authority matrix of contradictions is the issue of all men participating in developing a comprehensive futuric social model out of which executive authority can be expressed and in creating the image of global leader as the new symbolic leader. The master trend is exemplified by the Chicago Model Program which has a citizen's board for each program. The revolutionary imperative is the necessity to articulate a model which formulates the principle through which local man can participate in deciding society's common destiny.

158. Authentic revolution, born out of the violation of humanness, is based on the understanding that all the earth does, indeed, belong to all the people. The gift of the contradiction matrix model, as a tool in this revolution, is that man has been given an imaginal ordering of the morass of individual contradictions so that he is freed from a fragmentary problem-solving technique. The ineffectiveness of past techniques has brought about the ordering of the matrix model. The overall ordering in the matrix model is demonstrated in that a primary contradiction has within it four secondary and sixteen tertiary aspects; conversely, any tertiary contradiction points directly to a secondary and primary contradiction. To approach a single contradiction is to become involved in an entire matrix of contradictions. A higher level of sophistication in the ordering of priorities is then called for in working comprehensively with these blocks to creative historic trends. In naming and ordering contradictions, a society has the total picture necessary to design inclusive proposals. By understanding the web of matrices of contradictions, man is released to move out as a revolutionary in the formation of the future. He is thus brought to self-conscious awareness of the societal needs around him. This explosion of self-consciousness reveals the possibility of fulfilling these needs. It is only in such an awakening that man becomes capable of deciding history. This is the decision that permits him to build corporately a global community. The articulation of the contradictions has already moved us irrevocably toward formulating proposals. The matrices of contradictions frame the arenas. The principles contain the vision. It is now possible for concrete proposals and tactics to be created.

159. Having articulated the social contradictions, man faces the question: "Is this my experience of the twentieth century?" An affirmative response forces him to the crossroads where his decision to act demands the stance of faith that the social contradictions are the social possibilities. When he understands that the contradictions provide the grist of his hope, man is called to risk his whole being in the creation of practical proposals. The revolutionary man, hearing this call, decides to forge the future by building the proposals that will enable the creation of the structures of humanness for the next thousand years.

160. The contradictions have been clearly discerned and there is no turning back: either man wanders hopelessly or he pushes forward to create the New Earth.

APPENDIX

INTRODUCTION

161. Men sensitive to history have always discerned and articulate its change in direction, and have thus taken part in directing the trends of the future. In the eighteenth century the central shift in society occurred in the political sphere, as seen in the American and French Revolutions. In the following century, the central emphasis in society shifted to the economic sphere, symbolized by the rise of capitalism and socialism. In the twentieth century, the major shift and focus of contradiction in society has centered around the cultural sphere, which includes common sense, style, and symbol. This view of the world is from rural to urban patterns of relationship, and from religious to secular symbols of final meanings. The rationale of emphasizing the cultural throughout the document implies that the key to the cultural is in the area of symbol, as it is rationally intensified in inclusive myths. This appendix, then, articulates in detail the cultural contradiction matrix.

162. While the main document examines the matrices of contradiction from the cultural matrix outward to include the various dimensions of the social processes, this appendix focuses its attention on the paramount matrix of contradiction and works within the cultural matrix. Both of these, nevertheless, exhibit an ordered rational approach as explained in the introduction to the main document. This approach to ascertaining the fundamental matrices of contradiction in society is basically the scientific method which is used here for the first time in comprehensive investigation of special processes. This method allows for the greatest amount of objectivity in any kind of research. Marx used this method, but only dealt with the economic dimension of society, whereas this document applies it to the entire social model while giving special emphasis to the cultural which, as has been stated, is the pivotal arena relative to the creation of the future.

163. The methodology of locating contradictions is designed so that within the entire social processes, one quarter of the emphasis is placed on the economic, one quarter on the political, and one half on the cultural, which is a rational way of ordering the fact that the cultural is the key. The appendix serves to elaborate on the paramount matrix of contradiction located in cultural commonality by dealing with the making of contradictions of rational intensification of common symbols and common religion. Also, the second order indices of common religion, which themselves serve as principal indices of matrices, cosmic realities, ultimate encounter, societal world, and radical projection, will be discussed.

I. COMMON RELIGION

Inclusive Myths and Its Intensification

164. The inclusive myths matrix of contradiction is the relationship of five indices of contradiction involving the relation of primal archetypes to the inclusive myths and four secondary indices. In the secondary arena of unifying icons the index of contradiction involves the relation of cosmic realities to the whole. In the secondary arena of common rites the index of contradiction involves the relation of ultimate encounter to the whole. In the secondary arena of fundamental origins contradiction involves the relation of cosmic beginnings to the whole. In the secondary arena of societal paradigms the index of contradiction involves the relation of destinal rebirth to the whole. The inclusive myths matrix of contradiction discloses a primary contradiction in the social order located in the relationship to the inclusive myths of the primal archetypes process and its intensification in the validated rituals and its intensification; the latter two are disclosed by the four secondary arenas defined above.

INCLUSIVE
MYTHS
in relation to
COMMON
RELIGION

165. The relation of inclusive myths to common religion is the second-order index of contradiction in the inclusive myths matrix of contradiction which functions as an aspect of the paramount contradiction, common symbols. The social malfunction in the relationship between inclusive myths and common religion results from the collapse of the two-story universe in which, in his despair, man rejects myth as unnecessary to human existence, and yet the old myths are latently meaningful though not grounded in the twentieth century. The resulting vacuum has shattered old myths, with none even nearly capable of telling the human journey for the whole of mankind throughout the globe. The countervailing trend in society is the search for a universal myth that will operate across cultural division and point toward an ultimate meaning for human existence. A negative aspect of this trend is the attempts to synthesize myths resulting in superficial or reduced stories, e.g., B'hai; a positive aspect of this trend is the influence of the media, e.g., films and TV, which enables the global interaction of growing self-consciousness. With the failure of myths, rites, and icons to be comprehensive or relevant to the global struggle with self-consciousness of the Mystery, man has attempted to fill the mythological vacuum with reduced stories, while at the same time there is a trend toward a search for ultimate meanings, as in the work of symbolist filmmakers, the use of consciousness expanding drugs or the synthesizing of religions, leading to the fundamental disrelationship which is that the primordial myths have not been ontologically grounded in present day reality. The failure of any contemporary mythology to fill adequately the mythological vacuum, as over against the search for a universal trans-cultural myth of the ultimate meaning of life in society, disclosing the underlying problem of the lack of ontological grounding of the primordial myths in present day reality, is exemplified by the rejection of traditional mythologies, e.g., Christianity, Hinduism, in favor of reduced understandings of life, e.g., material success, or superficial synthesis such as B'hai or the acid culture.

COSMIC
BEGINNINGS
in relation to
FUNDAMENTAL
ORIGINS

166. The relation of cosmic beginnings to fundamental origins is the first quaternary index of contradiction in the inclusive myths matrix of contradiction, which functions as an aspect of the paramount contradiction, communal symbols. The malfunction in this area is the loss of the meaning of man's fundamental origins, the sense of his primordial history, and the consciousness of the depth human spirit journey as experienced in the collapse of metaphors of the two-story universe in the face of the scientific revolution and the concept of a dynamic, expanding universe. The countervailing trend is the growing experimentation with methods to experience the mystery of life by trying out different religious modes, and a search for underlying "truths" within diverse religions, moving from a parochial to a more universal view of the human journey, while at the same time engaging in pseudo-expressions of different faiths and relying on outside stimuli rather than engaging in one's own particular struggles with mystery, as illustrated by the Beatles going to India to study under a guru. The loss of meanings of fundamental origins negates the possibility of man's appropriating primordial patterns of humanness and grounding them in his own deeps. However the new search for meaning by various experimental thrusts enables the possibilities of channels to a consciousness of the spirit journey, such as the rising interest of church groups in new modes of worship. The loss of the sense of primordial history as over against the trend of trying to grasp the mystery, disclosing the underlying problem of cosmic beginnings in relation to fundamental origins, is exemplified by the hippy movement with its cultic involvement with Eastern mysticism.

DESTINAL
REBIRTH
in relation to
SOCIETAL
PARADIGMS

167. The relation of destinal rebirth to societal paradigms is the second quaternary index of contradiction in the inclusive myths matrix of contradiction, which functions as an aspect of the paramount contradiction, communal symbols. The social malfunction of destinal rebirth and societal paradigms exists because of the inability of mankind's mythologies to deal comprehensively with the reality of the present all-at-once globe, as illustrated by the myths of "God is on our side" and "this war will make the world safe for democracy," both

of which exhibit global diversity. Counter to this malfunction runs the trend, exemplified by the breakloose of particular cultural-national bodies in the third world forging out their destiny in relation to the destiny of the planet. Positively, this tends to enrich and broaden the context of the global culture, as well as negatively intensifying nationalism and creating inappropriate cultural divisions as illustrated by the Black Panthers. In relation to the need for every society to have an operational mythology, there must exist a creative tension between grounding and affirming particular cultural gifts and thrusts to create viable global social interrelationships. The operation of inadequate myths regarding global reality as over against particular cultural-national bodies deciding their destiny in relation to world history discloses the underlying problem of holding the creative tension between affirming individuality and creating a viable global community, as exemplified by the various councils and organizations of the United Nations and the grass roots consciousness of the "Global Village."

ETERNAL
MEANINGS
in relation to
COSMIC
REALITIES

168. The relation of eternal meanings to cosmic realities is the third quaternary index of contradiction in the inclusive myths matrix of contradiction which functions as an aspect of the paramount contradiction, communal symbols. The malfunction of this relationship is the popularization of societal icons which, increasingly, do not point to the reality or mystery of life and thus have become an end in themselves, resulting in their loss of power to catalyze self-consciousness or release man to experience the depths of humanness, as illustrated in the mass use of the flag to make clothing and rugs and the plastic Jesus on every buffet. The trend today is the search for authentic symbols rooted in the archaic and grounded in present, global society which will hold the eternal meaning of life; it is seen in its positive aspect as the attempt to recover symbols that have the power to actualize the journey of internalizing one's primordial, cosmic origins, but produces a negative aspect by promoting icons which do not have roots in the mystery, as illustrated by the fad of Zodiac charts and geneologies. The fundamental disrelationship in society that the popularization of icons and the countervailing search for meaningful symbols disclose, in light of the principle that every man or society must have authentic icons that ground man in the totality of cosmic reality, is, that, with no way to dialogue with the mystery of his interior being, man finds himself cut off from the depths and greatness of self-hood as illustrated by many Woodstock imitations that have failed because Woodstock does not finally reflect a meaningful style of existence. This fundamental disrelationship is exemplified by a growing cynicism which paralyzes attempts to find meaning in a world which uses a very persuasive communication media (tv;film) in relation to which it is difficult to maintain self-consciousness without adequate symbols.

ABSURD
DEPTH
in relation to
ULTIMATE
ENCOUNTER

169. The relation of absurd depth to ultimate encounter is the fourth quaternary index of contradictions in the inclusive myth matrix of contradiction which functions as an aspect of the paramount contradiction, communal symbols. The malfunction in this relationship is the intentional use of either popular or esoteric rites to obscure man's authentic encounter with mystery, as illustrated by the refusal to ground the classical rites in actual life situation, e.g., the popular "Sweet Jesus" romanticism in the church, and the unwillingness to create adequate corporate rites to rehearse man's relationship to the absurd depths, as illustrated by the wide variety of individualized experimentation in the "celebrated" life cults. A countervailing trend is the widespread experimentation with life rites, such as new rituals for marriage and death which are designed to intensify man's consciousness of the basic life rhythms, a negative aspect of which is the fragmentation of any common tradition regarding the significance of the classical rites such as baptism, and wedding ceremonies. The attempt of every man to encounter with the depths of his life over against an authentic struggle to recover rites which will intensify such encounters discloses the fundamental disrelationship of no common rites with the capacity to freight the depths of life for all men as they encounter mystery in a perpetually shifting, finally ambiguous universe, as illustrated by the

creation of shallow baptismal rites in the Jesus cults. The process of intentionally obscuring the life-giving power of rites as overagainst a widespread experimentation with life rites in society, discloses the underlying problem of non-corporate life rites as exemplified by the increasing collapse of the basic family across the globe.

170. The principle contradiction in the inclusive myths is that man's mythology does not enable him to dialogue with the depths of his life and the search and experimenting with encountering the mystery is blocked by his reduced image of himself and the destinal significance of his daily existence, so that he dissipates his life rather than acting out of obedience to his freedom which leaves society with the reduced commonality of thinking that there is an easy solution to life's situation, and, thus, using his lucidity to escape from reality. In the midst of an expanding global consciousness, the fundamental trend in the cultural arena of the social order is toward every man's sensing of a gap in his interior being which forces him to create myths which will once again allow him to grasp after his own humanness meaningfully in the midst of horrifying ambiguity. The fundamental disrelationship within the process of common religion is illustrated by the loss of meaning and rejection of traditional myths and symbols which has thrown man into a search for new forms of primal humanness and viable globalness, but has largely resulted in a reduced understanding of humanness, as reflected in shallow rites, symbols, and a psychotic escapism. The trend in the matrix of inclusive myths is toward the creation of destinal myths to fill the gap in man's interior being, as exemplified in the search for a global religion, e.g., the B'hai movement, the experimentation with the cultic by the world wide youth culture, e.g., its use of Eastern mysticism; the recapturing of particular destiny, e.g., various efforts at authenticating history, the search for symbols pointing to the Eternal, e.g., reverence for Zodiacal signs, experimentation with traditional liturgy, e.g., individually written wedding and funeral services and folk-masses. The revolutionary imperative is the demand to engage men in intensifying their consciousness of the mystery in life through giving form to a practical, comprehensive, depth mythology for the global man.

II. SYMBOL

Common Religion and Its Intensification

171. The common religion matrix of contradiction is the relationship of five indices of contradiction involving the relation of common religion to the communal symbols and four secondary indices. In the secondary arena of corporate language the index of contradiction involves the relation of societal world to the whole. In the secondary arena of social art the index of contradiction involves the relation of radical projection to the whole. In the secondary arena of unifying icons the index of contradiction involves the relation of cosmic realities to the whole. In the secondary arena of common rites the index of contradiction involves the relation of ultimate encounter to the whole. The common religion matrix of contradiction discloses a primary contradiction in the social order located in the relationship to the communal symbols of the common religion process and its inclusive myths and the primal archetypes. The latter two are disclosed by the four secondary arenas defined above.

172. The relation of common religion to communal symbols is the central index of contradiction in the communal symbols matrix of contradiction which functions as an aspect of the paramount contradiction, common religion. The ordering and rehearsing of a community's stance before the final Mystery, does not authenticate the human struggle toward global self-consciousness, as illustrated by the church, which functions as a sanctuary from life, failing to supply stories which plunge men into the struggle for globality. The popular mysticism sensitivity training creates simplistic situations in which emotional

COMMON
RELIGION
in relation to
COMMUNAL
SYMBOLS

feelings can be pushed to tell a story of personal worth, but reduces struggle before the Mystery to responding to feelings; yet this wrestling attempts to forge the needed myths and is honoring personal worth and recognizing life as struggle. We can disclose fundamental disrelationship by looking first at the church, which in its romantic misinterpretation of its historic role is clinging to dogmatism while not fulfilling man's need of human definition; and also, by looking at the trend disclosed in the mystical search of sensitivity training, which sometimes is consciously wresting meaningful stories from the struggle of life; these each show the need and the inability of common religion to provide inclusive myths that will give to all the people myths revealing all the consciousness. Common religion's failure to provide stories which plunge men into the struggle for globality, and the struggle in common religion to wrest myths of global relatedness manifests in society the underlying lack of inclusive myths that reconcile man's experience of life to its meaning, direction, and power, paradoxically exemplified by sensitivity training sessions sponsored by some denominations and held at camps.

COSMIC
REALITIES
in relation to
UNIFYING
ICONS

173. The relation of cosmic realities to unifying icons is the first secondary index of contradiction in the communal symbols matrix of contradiction, which functions as an aspect of the paramount contradiction. Cosmic realities fail to give scientific man the symbols that provide him a depth of understanding of his role in the enduring scheme and in shaping the future, as illustrated by the popular rejection of taking God seriously or failure to stand accountable in awe of the Mystery. The countervailing trend in society is the increasing popularity of astrology, occultism, and mysticism as a framework of icons to relate him to the cosmic reality, the positive aspects of which show that man is seriously struggling to reestablish a comprehensive relationship to his universe; however, this approach causes further fragmentization of society. The polarity manifested in man's rejection of God as a symbol of cosmic reality, on the one hand, and a desperate search for something to give his life meaning, fill the vacuum, on the other hand, results in the lack of a universal base for interpreting the prophecy that all the earth belongs to everyman. The failure to give scientific man the symbols that provide him a depth of understanding of his role in the enduring scheme and in shaping the future as over against man's search for a framework of icons to relate him to all of life, discloses the underlying problem of the lack of a universal base for creating humanness necessary for interpreting the prophecy that all the earth belong to everyman, which is exemplified by the prevailing philosophy of life, "Do your own thing and do it now."

ULTIMATE
ENCOUNTER
in relation to
COMMON
RITES

174. The relation of ultimate encounter to common rites is the second secondary index of contradiction in the secondary matrix of contradiction, common religion, which functions as an aspect of the paramount contradiction. The social malfunction of ultimate encounter in relation to common rites is that the common rites do not point beyond themselves to call the participants to consciousness of the awesome significance of every moment of human life, as illustrated by an ordinary housewife, businessman, worker, or student who has no way to ritualize the significance of his or her existence as related to the needs of the world. The experimentation with reappropriating cultic activities, as indicated in Woodstock and other rock festivals, indicates the countervailing trend to reconstruct common rites and to invest them with new meaning. The operating polar relationship between simplistic rites and increased cultic activity discloses the fundamental disrelationship that the rituals which intensify consciousness do not hold the participant in contingent relationship to the final Mystery. The operation of self-fulfilling rites as over against increased cultic activity, discloses the underlying problem that the rites do not make imperative a human response before the ultimate encounter, as exemplified by rock festivals, where the only demand is fragmentary covenant to participate in that particular event.

175. The relation of societal world to corporate language is the third secondary index of

SOCIETAL
WORLD
in relation to
CORPORATE
LANGUAGE

contradiction in the common religion matrix of contradiction, which functions as one of the tertiary contradictions, as well as one aspect of the secondary contradiction. The social malfunction in this relation is that the patterns and foundations of language which articulate man's encounter with the depths of life have lost significance, as illustrated by the loss of practical power in the use of the word God. The countervailing trend in this relation relative to this malfunction is the struggle to reconstruct primordial myths, and this is positive in that it is essential for the society's recovery of ultimate meaning, but is negative when it is individualistic, fragmented, and lacking a universal point of reference, such as the "Jesus Freaks." The inability of language in our time to articulate to all men the depth meaning of their lives has produced a struggle to reconstruct primordial myths which are incomplete because man continues to live out of reduced understandings of life, as illustrated by the social action churchmen who see everything in political terms. The operation of the failure of language to articulate the depth encounter of life as over against the trend to reconstruct adequate primordial myths, discloses the underlying problem of the attempt to live out of reduced myths as exemplified by the suburban man that sees life primarily in terms of his own home and family.

RADICAL
PROJECTION
in relation to
SOCIAL
ART

176. The relation of radical projection to social art is the fourth secondary index of contradiction in the communal religion matrix of contradiction. The social malfunction in the relationship is the failure to supply adequate depth images to transform interior montages, as illustrated in many current novels and films. For instance, in the film *Little Big Man*, Jack Crabb portrays the despair of a man who sees the inadequacy of his present paradigm but has no way of grasping what meaningful participation in the situation might be. The countervailing trend in the relationship of radical projection and social art is the self-conscious exploration of the interior deeps as seen in the astounding interest in the Hari Krishna cult, positive, inasmuch as it demands objectivity, and negative, in that it can result in individual psychologism. The relationship between malfunction and trend is the frustration of self-conscious exploration in the interior deeps resulting in the decision to escape from the demand to build the necessary depth images to meet the principle of all the art forms for enabling authentic participation in creating a common religion belonging to all the people. For example, rock music is a demonstration of a powerful depth media enabling contact with an elemental aspect of life but limited in that it can be appropriate by only one segment of society. The operation of the failure to supply adequate depth images to transform interior montages as over against the self-conscious exploration of the interior deeps in society discloses the underlying problem of a failure in relation to mythology, the contradiction being a transparent creativity, the rational manifestation of radical projection, having no way of being informed by adequate myths, as exemplified in the loss of power of the sermon in the latter part of the twentieth century in the collapse of the linkage with traditional myths.

177. The principal contradiction disclosed by the matrix of contradiction is inadequate myths to articulate the human struggle in relation to man's new self-consciousness. The fundamental movement in the common religion of the social order is toward self-conscious exploitation of the interior being of every man in the global context of the deeps of humanness. The traditional Christian myth no longer provides twentieth century scientific-secular man with the images to articulate and appropriate his consciousness of global relatedness. The collapse of exclusive myths, as indicated in the loss of significance of language as symbol, the failure to supply depth human images, and the rejection of traditional religious symbols, as well as the failure of common rites to dramatize the ultimate encounter, discloses the emergence of the master trend toward inclusive myths which authenticate global self-consciousness, as illustrated by the Western adaptation of the

Eastern mysticism fad of global music, travel, decor and food. This trend demands self-conscious direction to the end that a contentless myth which gives permission for radical human decision within any particular context and is grounded in every day human life yet points to the timeless significance.

III. UNIFYING ICONS

Cosmic Realities and Its Intensification

178. The unifying icons matrix of contradiction is the relationship of five indices of contradiction involving the relation of cosmic realities to unifying icons and the four second-order indices. In the secondary arena of ultimate knowledge the index of contradiction involves the relation of the intensification of ultimate knowledge to the whole. In the secondary arena of final destiny the index of contradiction involves the relation of the intensification of final destiny to the whole. In the secondary arena of natural mysteries the index of contradiction involves the relation of awesome powers to the whole. In the secondary arena of sacred sociality the index of contradiction involves the relation of critical intrusion to the whole. The unifying icons matrix of contradiction discloses a primary contradiction in the social order located in the relationship to the unifying icons of the cosmic realities process and its intensification in the eternal meaning; the latter two are disclosed by the four secondary arenas defined above.

179. The relation of cosmic realities to the unifying icons is the central index of contradiction in the unifying icons matrix of contradiction, which functions as an aspect of the paramount contradiction. The social malfunction of icons that have traditionally allowed man to relate to cosmic reality is that the icons no longer point to the reality of life in the twentieth century nor do they force man to recognize his ongoing relationship to the mystery. Modern man rejects these symbols because they do not ground him in life as he experiences it. An illustration of this is the icon of the cross which has been so sentimentalized that it cannot call forth an authentic ontological response. The countervailing trend is toward throwing out old symbol systems and inventing new icons which allow man to express the interrelatedness of men throughout the globe. The rampant proliferation of new icons is indicative of a frantic search for an immediate remedy for twentieth century chaos, thus, the new icons are discontinuous with the past and do not consider all of the future. The encounter with the mystery is then reduced through psychologism and intellectualism. An illustration of this is the use of many cultural symbols in jewelry, dress, and posters. Mankind has not pulled the ancient meaning of the symbols through life experience, nor has there been a re-contextualization of them for the future. The fundamental disrelationship between the ideological principle and the malfunctions and the trends is the lack of icons which capture an authentic understanding of the depths of life and articulate this for the twentieth century. All people must have icons which intensify consciousness and evoke awe. Man is attempting to fill this symbol-lag by trying to appropriate old symbols which he does not understand or by creating new ones which reduce the mystery. An example of this disrelationship is Western man's attempt to appropriate symbols in Zen Buddhism; he is fascinated by its depths of understanding yet not clear on how to ground it in his twentieth century, Western world. The operation of irrelevant, out-moded icons as over against the creation of new superficial icons discloses the underlying problem of the lack of icons which ground man in both the depths of his past and the interrelatedness of the future. This is exemplified by the peace symbol which signifies a rejection of the past and, thereby limits the projection into the future.

180. The relation of the intensification of ultimate knowledge to ultimate knowledge is the first second-order index of contradiction in the unifying icons matrix of contradiction,

COSMIC
REALITIES
in relation to
UNIFYING
ICONS

FINAL
MYSTERY
in relation to
ULTIMATE
KNOWLEDGE

which functions as an aspect of the paramount contradiction. The social malfunction in the relation of the intensification of ultimate knowledge to ultimate knowledge reveals that icons of society, rather than holding one before the Unsynchronous, reduce the Mystery into that which can be grasped intellectually. This means that the part of life which man experiences as nonrational is, in one way or another, reduced to the manageable, as illustrated in the laws of society or the dogma of a community, such as the Masons, imaginably given form in the judge's gavel and the Mason's fez, which for many unify their individual and social experience. A countervailing trend is the growing consciousness of a cosmic over-againstness which cannot be dismissed, reduced, or explained away. The turbulent history of our times, with its inhuman destruction, has birthed this awareness. The positive aspect of this trend is that symbols pointing to the primordial chaos are being admitted into man's self-consciousness. The negative aspect of this trend is a move toward "scientific magic," as manifested in the growing popularity of the Zodiac symbols, tarot cards, and I-Ching, to divine the future. Both the malfunctioning of icons which reduce the Mystery into intellectual apprehension and the trend toward the intensification of consciousness that evokes awe before cosmic reality can be analyzed as a manifestation of the shift of consciousness taking place in mid-twentieth century's scientific revolution ($E=mc^2$) which has put man in a relativistic universe where there are no absolutes. Yet, at the same time, man is aware of an objective thereness unsynonymous with his experience and rational articulation of his universe. The operation of symbols which reduce the mystery into that which can be rationally grasped cuts across the trend in our time of the growing self-consciousness that man is finally over against a final reality. This discloses the fundamental disrelationship that man does not have adequate symbols to relate him to the unknowable, as exemplified by the inadequacy of a series of educational degrees to symbolize his appropriation of the totality of life, inclusive of its nonrationality.

FINAL
MYSTERY
in relation to
FINAL
DESTINY

181. The relation of the intensification of final destiny to final destiny of the second second-order contradiction in the cosmic realities matrix of contradiction, which functions as an aspect of the paramount contradiction. The social malfunction of icons relating man to the intensification of final destiny is that the prevailing icons relate a man to his immediate personal destiny to the exclusion of the destiny of all mankind and that they symbolize and are the remains of the "hierarchial cosmos" which, in our time, has collapsed as can be exemplified by the "pearly gates of heaven," which reduces communal destiny to individual salvation and points to the "two-story" universe. The countervailing trend is toward the prolific creation of icons which bring to man's self-consciousness that he not only decides his own unique and unrepeatable destiny, but that his every deed radically impacts all of civilization, which relates man to his responsibility for communal destiny, as illustrated by the fact that the photograph of the whole earth taken from the moon has radically and swiftly brought every human being to the awareness that he is inescapably bound up with the destiny of the human race on the "spaceship earth." The disrelationship between the ideological principle and the operating polarity of the malfunction and the countervailing trend is the failure of both old and new icons to hold man before the terror of the impingement and the awe of the demand to create civilization, as illustrated by the ecology flag which reduces man's destiny to the issue of conserving his natural resources. The operation of existing icons reducing the destiny of humanity to "my destiny" as over against the trend to create icons which release man to create the future, disclosing the underlying problem of reducing the mystery and totality of man's participation in history, is exemplified by the ecology flag.

182. The relation of awesome powers to natural mystery is the third second order index of contradiction in the unifying icons matrix of contradiction, which functions as an aspect of the paramount contradiction. The social malfunction in the relation of awesome powers to natural mysteries is that the old icons represent man's fundamental relationship to the

**AWESOME
POWERS**
in relation to
**NATURAL
MYSTERIES**

natural as that of conqueror, thus collapsing the encounter with the awesome powers to the pole of conflict in the polar tension of conflict-unification. The harnessing of the atom, signified by the mushroom cloud, symbolizes man's capacity to manipulate elements of the natural and thereby render impotent his ability to discern the awe in the natural. The countervailing trend is a resymbolization of the depth encounter with the fear and fascination of man's creatureliness in the natural universe. Man sees afresh that he is finite, contingent, and devoid of control over the natural powers of the universe which allows him to experience the awe/dread of natural mystery. The negative aspect is a romanticized notion of a benevolent universe which eliminates a primordial grasp of sheer chaos. This trend is illustrated in the growth of rural communes whereby man is attempting to re-encounter the natural universe and at the same time is reducing it to a nineteenth century sentimental notion of the mystery. The polarity between symbols which represent man as the controller of natural powers and the countervailing trend toward symbols which remind him of his contingency discloses the fundamental disrelationship in which man has no adequate symbols which radically hold him present to the manifestation of awesome power in the twentieth century. The ecology symbol—a symbol which has captured the global imagination—calls forth man to be the conqueror, yet does not allow him to stand present to the awesome powers that be. The operation of the image of man as the conqueror over against a new fear and fascination of the awesomeness of the natural powers disclosing the underlying problem of the vacuum of icons, which relate man to primordial nature, is exemplified by symbols which deal primarily with man's disrelation to nature—e.g. the ecology symbol—and a few symbols of his fundamental relationship to the natural.

**CRITICAL
INTRUSION**
in relation to
**SACRED
SOCIALITY**

183. The relation of critical intrusion to sacred sociality is the fourth second order index of contradiction in the unifying icons matrix of contradiction which functions as an aspect of the paramount contradiction. The social malfunction in the relation of critical intrusion to sacred sociality is the reduction that occurs when symbols become a memorial of the past instead of a revelation of the present possibility of intrusion. The symbol then is no longer associated with the original horror of being broken in upon, and instead is reduced to self-justification and arrogance. This is illustrated by what has happened with the symbol of the Bamboo Curtain. Rather than continuing to be a symbol of intruding mystery, it has become a call for Americans to nationalism and self-righteousness. The countervailing trend is the creation of symbols that shock ourselves into an awareness of the way that life is. An illustration of this is the back cover of the September 1971 issue of MAD magazine which depicts a heroin addict crucified within a huge hypodermic needle stuck into a hill and is labeled the "Modern Crucifixion." This reveals the profound despair in our society today, but this icon gives no possibility for moving into the future. The fundamental disrelationship between the malfunction and the countervailing trend is the issue of symbols that hold man before the continual breaking in of the mystery that destroys that very symbol of the possibility of his unification with the totality of life, forcing him once again up against the Unsynonymous. The Bamboo Curtain and the "modern crucifixion" both reduce the irreducible mysterious power to particular moralized intrusions that can be controlled. The operation of symbols that take the horror out of being broken in upon by the irreducible in life cuts over against the trend in human society today towards the creation of symbols that continually force ourselves into an awareness of the way life really is, thus disclosing the underlying problem that man in our time, indeed, has no symbols that hold him continually before the unsynonymous, as exemplified by the Bamboo Curtain.

184. The principal contradiction disclosed by the cosmic realities matrix of contradiction is the recontextualizing so as to re-establish icons as pointing to an intensification of man's experience rather than pseudo-mystical, individualistic interpretations pointing to something beyond life. The fundamental movement in the cosmic realities arena of the social order is the invention and reappropriation of icons which relocate man in the center of the universe

while holding him over against the radical fear and fascination of the twentieth century encounter with bottomless relativity, freeing him to engage in a radically ambiguous future on behalf of all. The principal contradiction is illustrated by Western appropriation of the Eastern yin/yang without a depth grasp of the primordial rawness of the mortal combat which it represents, the reduction to Western quasi-rational ordering of the universe into polar categories, and the reduction to passive acceptance rather than radical engagement. The master trend in the arena of cosmic realities is concretized in the first moon walk by U.S. astronauts, which, understood from the outset as symbol, dramatized man's search to invent new symbols to hold the fear and fascination of the twentieth century, and allowed man to regasp destiny as utter risking in engagement with the historical venture. Clearly as man has come to grasp the cultural as the key to the twentieth century revolution, so too must he grasp that the most definitive and, at once, painful arena he must reinvent is the icons, in and through which he relates himself to eternal meanings.

IV. COMMON RITES

Ultimate Encounter and Its Intensification

185. The common rites matrix of contradiction is the relationship of five indices of contradiction involving the relation of ultimate encounter to common rites and four second order indices. In the secondary arena of final covenant the index of contradiction involves the relation of the intensification of final covenant to the whole. In the secondary arena of life decision the index of contradiction involves the relation of the intensification of life decision to the whole. In the secondary arena of individual transitions the index of contradiction involves the relation of commemorated death to the whole. In the secondary arena of community authenticity the index of contradiction involves the relation of intensification ceremonies to the whole. The common rites matrix of contradiction discloses a primary contradiction in the social order located in the relationship to the common rites of the ultimate encounter process and its intensification in the absurd depth and the intensification of the absurd depth. These latter two are disclosed by the four secondary arenas defined above.

186. The relation of ultimate encounter to common rites is the central index of contradiction in the common rites matrix of contradiction which functions as an aspect of the paramount contradiction. The unself-conscious use of the old rites in relating men to the encounter with the ultimate have led to a rigid, pious, particularized articulation of the mystery, blocking men from appropriating their experience with the absurd depths; as illustrated by the congregation proceeding into a Catholic Church and blessing itself with "holy water" as an unselfconscious habit. The collapse of the meaning of the old rites has exposed those rites to an assault by the realistic secular mindset necessitating the renewing; re-mythologizing, and rethinking of the ultimate encounter to provide a new appropriation of life, such as the attempts by the underground church, modern Pentecostals, and renewal movements. The effective functioning of common rites for all men has been thrown into chaos by the global shift in culture which has totally changed the very grounding of religious symbols, resulting in either a reactionary clinging to that which used to have meaning or a feverish experimentation in new symbolic activities illustrated by the fundamentalist-liberal split and the rock musical search exemplified in "Jesus Christ, Superstar." This illuminates the need to re-contextualize universal rites to enable all men again to rehearse the ultimate encounter with the depths of life. The unself-conscious use of rites contrasting with parochial exclusiveness in society, discloses the underlying problem of man's inability to recognize and rehearse the absurd depths he experiences. This is exemplified, on the one hand, by the persistent requests of parents to have their children baptized even though the implications relative to the Christian religious community have been forgotten, and on the

ULTIMATE
ENCOUNTER
in relation to
COMMON
RITES

other hand, by a concurrent upsurge of interest in mysticism, astrology, and the occult.

FINAL
MYSTERY
in relation to
FINAL
COVENANT

187. The relation of the intensification of final covenant to final covenant is the first second-order index of contradiction in the ultimate encounter matrix of contradiction which functions as an aspect of the paramount contradiction. The social malfunction in the relation of final covenant to the ultimate encounter is the static grounding of the final covenant as obedience to a traditional or pre-ordained understanding of man's encounter with the absurd depth of existence. This is illustrated by old forms of worship which fail to illuminate ongoing experience. The countervailing trend in society is the reformulation of the expression of covenant in freer, but often inadequately grounded forms, as illustrated in the "Woodstock" rituals. The fundamental disrelation in society, that both the malfunction and the countervailing trend are manifesting, is that the expression of our covenants fails to enable man to continually define and rehearse the final covenant, as it is revealed in the absurd depth of ultimate encounter. The operation of the static grounding of the final covenant over against the reformulation of the expression of covenant in a freer but ungrounded form, discloses the underlying problem of covenants which are not dynamically grounded. This is exemplified by the conflict in most religious groups between traditional and experimental forms of worship.

FINAL
MYSTERY
in relation to
LIFE
DECISION

188. The relation of the intensification of life decision to life decision is the second second order index of contradiction in the ultimate encounter matrix of contradiction, which functions as an aspect of the paramount contradiction. The social malfunction in the relation of life decision to ultimate encounter is the retreat from reality through the attempt to see life patterns as predetermined. This denial of the decisional character of life is illustrated by the unreflective movement from high school to college to job to suburbia. The countervailing trend in society is toward a search for authenticity which, in its healthy aspect, manifests itself as an ability to cope with life in the midst of ambiguity, but, in its negative aspect, is reflected in relativism (everything is seen as relative; therefore nothing really matters— or, at most, only that matters which pertains to self-fulfillment) or mysticism (security is sought in new forms of cultic activity). The positive aspect is illustrated in the growing numbers of persons who are willing to commit themselves to social experimentation, foregoing the securities of traditional values. The fundamental disrelation in society disclosed, on one hand, in the view that life is predetermined and, on the other, in the struggle for authenticity, is the common tendency to regard significant participation in history as impossible. This is illustrated by the phenomenon of cynicism regarding loyalty to nation. The operation of predetermined life patterns in the midst of struggle for authenticity in society discloses the underlying problem of the denial of the possibility of significant historical participation, which is exemplified in those experimental universities where significant participation in history is denied through retreat to occultism and rural romanticism.

COMMEMORATED
DEATH
in relation to
INDIVIDUAL
TRANSITIONS

189. The relationship of commemorated death to individual transitions is the third second order index of contradiction in the ultimate encounter matrix of contradiction which functions as an aspect of the paramount contradiction, communal symbols. Customs that at one time allowed the community to celebrate death as transition have collapsed into empty shows that attempt to mask the reality of death. This is illustrated by skilled use of cosmetics and renaming cemeteries "memorial gardens." The countervailing trend which cuts over against "gaudy show" is a rational acceptance of death as final which disallows the fantasy of the afterlife, but becomes in itself another fantasy or leaves the community seeing the death as absurd tragedy. Growing numbers of people will their bodies to science typifying the growing acceptability of this response. Neither the old manifestation or the new trend in commemorated death holds the total community over against its encounter with the final reality in man's death; in that both fail to celebrate in death the final

INTENSIFICATION
CEREMONIES
in relation to
COMMUNITY
AUTHENTICITY

absolution of a man's life. The operation of pretentious funerals in opposition to rational acceptance of death in society, discloses the underlying problem of inadequate forms that fail to celebrate the absolution of a man's life in his death. This is exemplified by the stance of the family and mourners who weep at the flower-covered casket yet are nonchalant at the gatherings that bracket the funeral.

190. The relation of intensification ceremonies to community authenticity is the fourth second order index of contradiction in the ultimate encounter matrix of contradiction, which functions as an aspect of the paramount contradiction. Rites that in the past were an authentic celebration of a significant event by the whole community have become emptied of meaning, commercialized, and no longer rehearse for all, the common encounter with the ultimate in life. Such an empty event is the Fourth of July celebration which no longer retells the common story of America's origin as a nation. Due to the collapse of intensification rites that were an authentic rehearsal of the community's story there have surfaced celebrations or demonstrations which create an immediate experience out of reduced context and a negative relationship to the past. These celebrations are exclusive to those directly participating; and thus, there is little possibility for common rites to emerge. Because of the negative reactions of the present trend toward the no longer adequate intensification ceremonies, there have emerged new ceremonies with similar reduction which have not brought about common forms of celebrations to hold the community over against ultimate reality. Neither intensification celebrations of the past or those current creations authentically hold the community over against their relationship to the final reality. This is dramatized by the Memorial Day celebration where you find some planting flags on the lawn and going to the park, and others going to the park and burning the flags.

191. The principal contradiction disclosed by the ultimate encounter matrix of contradiction is the collapse of the old structures associated with common rites which occasion the frantic search for rites that illuminate encounters with the ultimate which is blocked by lack of methodologies for pushing men to new self-consciousness about their experiences of the depths of life. The fundamental movement in the common rites arena of the common religion of the social order is the search for authentic ways to ritualize standing present to the absurd depths in the ultimate encounter as experienced by all men. Because of an inadequate context out of which to ritualize significant life events in relationship to the ultimate encounters, men are not able to engage themselves authentically in the historical process as is illustrated by the marriage ceremony which fails to symbolize the final covenant with the mystery and its missional expression. The search for authentic ways of ritualizing ultimate relationships is illustrated by many youth in their dress, drama, music, consciousness-heightening experimentation, and symbols. So that all men might relate themselves authentically to the final encounter, the imperative is to develop and make available methodologies which will push men to new self-consciousness of their life experiences and redirect and ground the search in historical humanness.

V. CORPORATE LANGUAGE

Societal World and Its Intensification

192. The corporate language matrix of contradiction is the relationship of five indices of contradiction involving the relation of societal world to corporate language and four second-order indices. In the secondary arena of basic typifications the index of contradiction involves the relation of recognized obligations to the whole. In the secondary arena of expressive formation the index of contradiction involves the relation of situation interpretation to the whole. In the secondary arena of linguistic structure the index of contradiction involves the relation of communication process to the whole. The corporat

language matrix of contradiction discloses a primary contradiction in the social order located in the relationship to the corporate language of the societal world process and its intensification in the reflective conduct and the explicit codifications; the latter two are disclosed by the four secondary arenas defined above.

SOCIETAL
WORLD
in relation to
CORPORATE
LANGUAGE

193. The relation of societal world to corporate language is the central index of contradiction in the corporate language matrix of contradictions, which functions as an aspect of the paramount contradiction. The malfunction in the relationship between societal world and corporate language lies in the attempt of society to perpetuate traditional language which does not reflect our rapidly changing world, thus limiting the consensed language accessible and understandable to all. The countervailing trend is the explosion into common usage of new words—jargonese, technical terminology, appropriated foreign words—which impact traditional language and force society to continually accept new concepts of reality. Spaceage terminology in common usage forces individuals to accept the reality that it is possible to go to the moon. The attempt by society to perpetuate an outdated context through traditional language, and the demand for articulation of new concepts by individuals or groups, causes a failure of the total society to communicate with these groups and likewise for the groups to communicate with the total society. The resistance to change on the part of the status quo over against the demand that change be articulated, disclosing the underlying problem of failure of groups to communicate, is exemplified by the failure of parents and teenagers to communicate. The teenager uses jargon reflecting his experience which parents resist understanding because it represents a threat to their long established value system.

RECOGNIZED
OBLIGATIONS
in relation to
BASIC
TYPIFICATIONS

194. The relation of recognized obligations to basic typification is the second-order index of contradiction in the corporate language matrix of contradiction which functions as an aspect of the paramount contradiction. The dysfunction of the dynamic of recognized obligation to basic typification is that in societies which are conscious of the relativity of any situation the recognized obligations are rooted in a language created from a concept of a world made of absolute entities; for example, the reference to patriotism as an inherent good. Out of this milieu there is an emerging trend towards appropriating the use of language that discloses obligation to the relativity of existence in the midst of engagement in any life situation, which is the explosion of man's relational capacity in response to the implosion of his contextual framework, illustrated by the growing use of statistical probabilities in any intentional planning and is being endangered by the accompanying fear of relativity causing a collapse through either over permissiveness or defensive legalism. With no common language to interpret the relativity of our world, the dynamic of recognized obligation to basic typification is impotent and the trend to reinterpret relationships in relative terms is immobilized and more importantly given no direction, resulting in the further breakdown of corporate language, all of which suggests that a basic malfunction of our society in the arena of corporate language is that the reinterpretation going on is not in the context of the total society, its motivating self-story, and its future. The operation of a language rooted in concepts of a static universe over against recognized obligations seen in relationship to the relativity of any situation, discloses the underlying problem that people secure themselves in narrow obligations, as exemplified by the phrase, "I'll do my own thing."

MOTIVATING
SELF-STORY
in relation to
INTERPRETIVE
CHEMES

195. The relation of motivating self-story to interpretive schemes is the second order index of contradiction in the corporate language matrix of contradiction, which functions as an aspect of the paramount contradiction. The malfunction in the relationship of motivating self-story to interpretive schemes is that people interpret their world out of unconscious and/or illusionary self-stories, as illustrated by women who see themselves in the servant role in their own household. The countervailing trend is that an increase in people's vicarious

participation in world events is causing them to question their interpretation of their role in society, leading to a revision of their self-stories. People who traditionally lived out of a victim role are realizing that only they themselves limit their possibilities, as exemplified by the woman's revolution. Though the trend in today's society is moving toward the establishment of a global self-story, there has been no grounding in family units in the areas of responsibility and accountability to man's heritage and thus, there is no foundational understanding of what a global self-story is. The operation of an unconscious and/or illusionary self-story as over against an increasing sense of globality discloses the underlying problem of a lack of structures or tools to implement the story, as exemplified by world-wide unrest.

SITUATION
INTERPRETATION
in relation to
EXPRESSIVE
FORMATION

196. The relation of situation interpretation to expressive formation is the second order index of contradiction in the corporate language matrix of contradiction, which functions as an aspect of the paramount contradiction. The dysfunction in situation interpretation has resulted from the expression of ideas as conclusive, characterized by static meanings which were defined in classical terms. For example, the insistence by each race that other races were inherently inferior has been justified by creation myths or theories of heredity. The countervailing trend in the process of situation interpretation is a thrust to interpret reality in new ways. A positive aspect of this is the new self-consciousness produced, while a negative aspect is the fragmentation which occurs because the conclusions are not synthesized or rooted in meaningful historic or future values of the society. An example is the reinterpretation by many youth of the reality of war, which has resulted in the decision of many to refuse to participate in it. The relationship between the dysfunction in which ideas are expressed as conclusive, often in fixed terms, and the trend to interpret reality in new ways with fresh language is one of constant tension, characterized by a fundamental disrelation, for example, in the speech patterns of old and young. In the light of the principle, all the gifts belong to all the people, this tension is seen as a block to corporate language, manifested in linguistic conservatism as opposed to unrestrained expression. The operation of this insistence on static conclusions as over against new interpretations, disclosing the underlying problem of intensified separation between exclusive established forms of language and unprecedented new ones is exemplified by those who insist on unrestrained free speech over against those who cling to the language of nineteenth century pietism.

COMMUNICATION
PROCESS
in relation to
LINGUISTIC
STRUCTURE

197. The relation of communication process to linguistic structure is the second-order index in the corporate language matrix of contradiction, which functions as an aspect of the paramount contradiction. The dysfunction in the relation of communication process to linguistic structure is the reduced and fragmented contexts out of which linguistic structures are being reorganized and thereby language changed; that is, corporate language is being shaped out of sharply delimited concerns (such as advertising for the sale of products) rather than for the sake of creating a language which will enable all men to grasp a new societal world oriented to the future. The countervailing trend over against this fragmentation, as a result of the inter-relatedness of nations and sections within nations, is a movement toward appropriating a common language as exemplified by the need for India to appropriate a common language out of its many dialects. The positive aspect of this trend is that it allows people to travel and converse freely within their nation and the world and gives them a sense of identification with a larger community. Negative aspects of this trend arise, first, in the loss of vividness, color, and human identities developed and expressed in a particular culture and, secondly, in that corporate language rising out of different cultures is confusing since integration of specific and particularized words or phrases fail to convey intended meanings. An illustration of this trend can be seen in emerging nations such as the Philippines, where over 500 different dialects are being merged into a common national language which has created a greater sense of nationalism, but at the same time produces internal and external

tensions over the desire to hold onto one's personally meaningful dialect and, also, to participate in the national language. Within and between every nation there has developed the tension between the desire for a traditional corporate and self-identity over against being forced to participate within a larger community, and this is the embodiment of the tension present within reality itself between the individual and society or between the particular and the universal. The disrelationship in society lies in the refusal of component groups within society to accept the continual struggle toward maintaining this tension in a meaningful whole, but who instead choose the path of least resistance. Falling off on the pole of the particular are some groups of youth who totally withdraw from responsible participation in the established social structures and, falling off on the universal pole, is the business community which arbitrarily imposes English on the rest of the world. In the light of the principle that all the gifts belong to all the people, each man has the right and the obligation to preserve the power and vitality expressed in his traditional linguistic structure and, at the same time, the right and obligation to learn a means of communication with all men by which he can share his gifts and appropriate the gifts of others. The tendency to hold onto the more vivid and colorful warmth of local dialects cuts over against the need for the implementation of a wide linguistic base of communication, creating a tension between the particular needs and the universal needs of a global society. This is exemplified by an urban Spanish community within the United States in which the elders cannot and will not speak English, but their children are forced to learn and speak it in school, thus creating family tensions and even disintegration where give and take are not present.

198. The principal contradiction disclosed by the societal world matrix of contradiction is the emergence of a wide variety of conceptual images without adequate forms of articulation. The fundamental movement in the societal world arena of corporate language is the eruption and interchange of language which indicates a new and world consciousness and a strong desire for a unifying means of communication. The desire to perpetuate an outdated social context as opposed by the demand to articulate new concepts is seen in the reluctance to accept American words in the Marshall Islands where the old language proves inadequate. The expanding volume of information and the intermeshing of expressions yields traditional linguistic forms inadequate while pushing the formation of a broader base in more common ground for verbalizing symbols. A determined effort in India to eliminate traditional geographic and cultural barriers has created increased demands for some degree of language commonality. An extensive program is needed to increase the awareness of the importance of individual and group linguistic language, thus setting the context for and giving permission to pick up, develop, and implement a corporate language.

VI. SOCIAL ART

Radical Projection and Its Intensification

199. The social art matrix of contradiction is the relationship of five indices of contradiction involving the relation of radical projection to social art and four second-order indices. In the secondary arena of interiorized externality the index of contradiction involves the relation of discontinuous wisdom to the whole. In the secondary arena of internal dialogue the index of contradiction involves the relation of radical imperative to the whole. In the secondary arena of interior awareness the index of contradiction involves the relation of objectified subjectivity to the whole. In the secondary arena of eventful consciousness the index of contradiction involves the relation of experienced transparency to the whole. The social art matrix of contradiction discloses a primary contradiction in the social order located in the relationship to social art of the radical projection process and its intensification in transparent creativity and recreated creativity; the latter two are disclosed by the four secondary arenas defined above.

200. The relation of radical projection to social art is the central index of contradiction in the social art matrix of contradictions which functions as an aspect of the paramount contradiction. Today social art deals with the world as the brokenness it is without any demand to embrace the brokenness, for it risks no attempt to raise to self-consciousness the image of one who embraces all of life, thereby failing to radically project the possibility for creation of social humanness. This malfunction is illustrated in the movie *Little Big Man* insofar as Old Lodgeskins had no future as he symbolized the leadership of the Indian tribe and accomplished little more than sitting in his tent smoking his pipe and dreaming. Custer, who symbolized the leadership of the white people, was intent on creating a reputation for himself by performing genocide on the Indians. Jack Crabb was never able to choose either of these options, but was left without the suggestion of a reliable alternative. The countervailing trend in the dynamic of radical projection to social art is a self-conscious awareness that man is an expression of his self-understanding, that in the midst of the brokenness, which is inescapably everyman's life, he can embrace and accept that brokenness and still participate creatively in all of life in the light of full consciousness. Mass media enables this trend to result in the possibility of every man being addressed with the word of possibility for his life. The negative aspect of this is the possibility of one embracing one's brokenness by laughing it away without any promise of a more constructive grappling with life. A positive example is found in the movie *Love Story*, where Jenny portrays a person seeing life as broken, embracing it, and dealing with her death as a reality. A negative example would be in *Laugh-In* which raises life issues, dismissing them through laughter. Though the need to embrace life's brokenness is seen in this trend, because of a lack of an objective vision, man has not yet seen how he might participate in the creation of the future in which all men participate, with the result that images stop short at adolescent humanism which is again illustrated by Jack Crabb in the movie *Little Big Man*. Jack Crabb experienced brokenness but saw no possibility, therefore sought escape. The operation of "no demand to embrace all of life" as over against the trend to embrace and transcend the brokenness of all of life, discloses the underlying problem of a self-understanding which does not include the concept of man as creative and is exemplified by a prevalent attitude that art museums are merely interesting places to visit.

201. The relation of discontinuous wisdom to interiorized externality is the first second-order index of the contradiction in the social art matrix of contradiction, which functions as an aspect of the paramount contradiction. The malfunction is discontinuous wisdom is cutting off the art form by dealing with it as a rational external only, as illustrated by the emphasis on the structure of poetry in schools rather than the address of the poem. The countervailing trend is to be impacted with experience, recognizing interior experience as important. The positive aspect of this is an attempt to impact people before they have time to rationalize what has happened to their interior. The negative aspect of the trend is immediate experience without reflection, not enabling one to know what he internalized is what he is. The malfunction exhibits the characteristic of being cut-off from interior experience and the countervailing trend exhibits the characteristic of experiencing your experience. In the tension of the polarization between these two is the fundamental disrelationship of unself-conscious internalization. The operation of cut-off interior experience is over against experiencing your experience, disclosing the underlying problem of unself-conscious internalization, is exemplified by the art museums which have tried to cut across the rationalizing of art with "art happenings."

202. The relation of radical imperative to internal dialogue is the second-order index of contradiction in the social art matrix of contradiction, which functions as an aspect of the paramount contradiction. Today the internal dialogue created by social art is characterized by disconnected radical imperatives about human suffering which do not point men toward the unified self-understanding which would allow them to relate themselves with a "yes" to

world-wide human suffering. An example of this is the graphic imagery of latent human suffering in newspapers, magazines and television, which leaves people paralyzed by the pain. The countervailing trend between radical imperative and internal dialogue is the experience of art which leads to a unified self-understanding which allows men to say "yes" to global human suffering and points them to the need for the whole new creation of society. The positive aspect of this trend is the recent reappearance of utopian visioning. The negative aspect is the trend toward giving up on the current situation and starting over someplace else. Buckminster Fuller's World Game, which explores future simulation, exemplifies this countervailing trend. The malfunction exhibits the characteristic of disrelated images of social horror, and the countervailing trend exhibits the characteristic of positive social visioning. In the tension of the polarity between these two is the fundamental disrelationship of non-transforming imaging which is blocking the radical imperative from all the people. The operation of disrelated images in social art as over against the trend toward positive social visioning on the other side of a "yes" to human suffering, disclosing the underlying problem of non-transforming imaging, is exemplified by man's response to Soleri's model cities.

OBJECTIFIED
SUBJECTIVITY
in relation to
INTERIOR
AWARENESS

203. The relation of objectified subjectivity to interior awareness is the third second-order index of the contradiction in the social art matrix of the contradiction which functions as an aspect of the paramount contradiction. Objectified subjectivity malfunctions in relation to interior awareness because of a superficial understanding toward life as unresolved struggle which prevents awe-filled encounter with the mystery, which prevents interior awareness, as shown in Jack Crabb's response to the slaughter of his wife and son in *Little Big Man*, and in the conclusion of *Elvira Madigan*, in which suicide was seen as finally the only means of dealing with struggle. The countervailing trend as objectified subjectivity relates to interior awareness is the increased search for the experience of awe through art images, as illustrated by people's fascination with photographs of My Lai or a description of an automobile accident. The positive aspect of this trend lies in its possibility for the encounter with the Mystery, although the prevalent individualistic mindset allows man to give the Mystery a reduced name. The fundamental disrelationship is man's inability to name the Mystery in the midst of his encounter with it because he does not have ways of expressing and adequate methods of objectifying the Mystery. Thus, he fails to know that what he is experiencing is the Mystery even in the mundane experiences of life. This is illustrated by such books as *The Screwtape Letters* by C.S. Lewis in which a senior devil taught a young tempter the art of denying his human patient an opportunity to name the Mystery, and in the current popularity of astrology and occultism. The operation of denied struggle as over against man's search for the experience of the Mystery, disclosing the underlying problem of naming the the Mystery, is exemplified by those in our society who participate in various forms of meditation, hoping to understand or evoke the Mystery rather than grasping that Mystery is present in their daily struggle.

EXPERIENCED
TRANSPARENCY
in relation to
EVENTFUL
CONSCIOUSNESS

204. The relation of experienced transparency to eventful consciousness is in the fourth second-order index of contradiction in the social art matrix of contradiction, which functions as an aspect of the paramount contradiction. The malfunction in the relation of experienced transparency to eventful consciousness is seen when man seeks eternal meaning in relation to the external rather than to the internal depths of one's being as revealed through eventful consciousness, as illustrated by dependence on the *Bible* as an absolute authority rather than as a tool to direct reflection on man's journey. The countervailing trend in the dynamic of experienced transparency to eventful consciousness is the reappropriation of art forms which raise fundamental questions and demand decision about life, thus pushing man to be able to search for eternal meaning. A positive aspect of this trend is that men are exposed to art forms which inform them that all experience is a part of life. A negative aspect of the trend is that the observer of the art form fails to understand

that his experience of the questions is universal. This trend is illustrated by the movie *2001: A Space Odyssey* as it used reappropriated art forms to depict the journey of man through life to rebirth. The tension existent between the primary malfunction of looking for life in the observation of art forms rather than the interior creation of forms and the countervailing trend of art forms which raise life questions in the depths of being discloses the fundamental disrelationship of man's basic mistrust of his own understanding of life as he experiences it day to day, which is a denial of the ideology that every man's experiences belong to all the world. This is illustrated in the overdependence of church people on the "good old hymns," with an almost total lack of hymn creation in our time. Man's dependence upon the external rather than the internal struggle for his meaning in life discloses the underlying problem of man's lack of trust in himself, which is exemplified by forms of music and dance where classical forms are meticulously repeated, especially ballet and symphony, while there is a great lack of new creation.

205. The principal contradiction disclosed by the social art matrix of contradictions is a reduced image of man's role in which he is subject rather than creation; therefore, social art is used for self-satisfaction rather than the radical projection to create the universal depth humanness of life. The fundamental movement of social art in the arena of radical projection is toward bringing man to self-conscious awareness that he constantly recreates his own life and his universe. This trend allows man to accept the gift of life, thus directing him to the center of being. Rural communes devoted to arts and crafts, built away from today's urban sprawls, illustrate the fundamental disrelationship of social art by expressing a limited self-understanding. The concept of man as struggler and creator is not accepted, by and large, by such communes. The matrix trend in the arena of social art is beginning to push in the direction of embracing the realities of life. Specific examples of this trend include the book *Dune*, Tillich's sermon *You are Accepted*, the movie *2001: A Space Odyssey*, and Buckminster Fuller's futuristic architecture, all of which hold up images of full humanness for the future. In our time social art is beginning to hold up the Word that every man has the possibility to say "yes" to his life. The revolutionary imperative in social art is to create those structures which will enable man to reappropriate art as the medium for the envisioning and communicating of life as it creates spirit deeps.

CONCLUSION

206. This appendix has examined the paramount cultural contradiction as a means of locating the internal contradictions which are judged from the evaluation screen articulated in the introduction to the whole document. Common symbols, as the paramount contradiction matrix, is the key to grasping the basic factors that make up the possibilities of a vital society. This opens the future for every man to appropriate the cultural gifts which have emerged from the multiform life-understandings.

207. The approach to contradictions in this appendix utilizes contemporary methods and insights into social processes. The intricacies of social relationships are revealed by emphasizing the cultural pole which discerns the crucial contradictions. This focus on the cultural being the key in the twentieth century has been illuminated by such men as Loren Eiseley and Kenneth Boulding. A continuing focus is indicated when the rational intensifications of the social processes are analyzed. This kind of analysis of the contradictions in the cultural arena is preliminary to renewing any level of society in the twentieth century.

208. Research, such as the kind that produced this document, is always open to change and up-dating. But, finally, the contradictions have to be decided upon, so that proposals can be formulated, which is the next step after this document. This is followed by the building of

tactical models which implement the proposals. The primary locus of these tactics will be found in the local church which has as its historic role the articulation of the symbols which freight the final meaning of life for every man. Yet, tactical implications need to be expressed for every man and for every area of society.

