

ALCON

TOWARD A PRACTICAL VISION OF THE NEW SOCIAL VEHICLE



THE SOCIAL PROCESSES

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I N T R O D U C T I O N	ECONOMIC COMMONALITY		POLITICAL COMMONALITY		CULTURAL COMMONALITY					
					COMMUNAL WISDOM	COMMUNAL STYLE	COMMUNAL SYMBOLS			
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This document is the second of a series of three small books which hold in simplified form the work of the Summer '71 Research Assembly. It is a reference book, offering descriptions of the social processes and dynamics, their ideological framework, their imbalance today, and their current contradictions. This document serves as an appendix to the book, *Toward a Practical Vision of the New Social Vehicle*, the first in the series, and offers background material for *The 77 Proposals*, the third document in the series.

INTRODUCTION

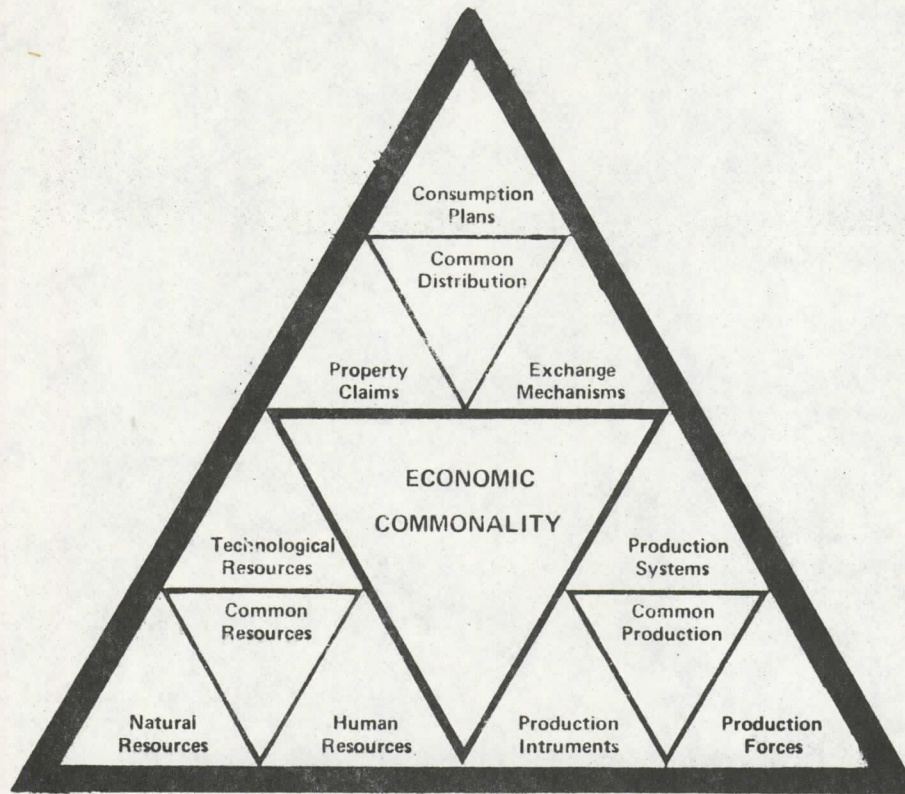
THE TRIANGULAR DYNAMICS

1. This compend is an analysis of dynamical processes, imbalances, ideologies, and contradictions in the economic, political, and cultural arenas of society. The triangular schematization of society is made not on the basis of structures or institutions or the myriad of social groupings, but on the basis of *process*. A process may be imagined as a whirling flow of interacting social "going on-nesses," dynamic, not static. The diagrammatic triangulation of society allows all social processes to be located relationally and hierarchically. Relationally, the three poles of the triangle are, on the bottom left, the foundational pole; on the bottom right, the communal pole; and, at the apex, the rational pole. The foundational is the *sine qua non*—that without which the others could not be sustained in being. The communal pole has to do with societal structuring. The rational pole gives meaning to the rest, illuminating the whole humanizing process. Between these poles are sets of whirling dynamics which swirl back and forth in a great ebb and flow of interactions which create, limit and sustain. In other words, these triangles are the framework for a dynamical sociology.

THE FIVE SECTIONS

2. In the document that follows it is to be observed that there are five sections — one for each of the "arenas" referred to above — each approximately ten pages in length. Within each of these, the analysis goes one level deeper. That is, the paragraphs guide the reader around the three major poles of the process in question, beginning at the lower left (foundational), moving to the right (communal), and ending at the top (rational) pole of the triangle. This "walk" around the triangles occurs four times—once for the whole, and once for each set of triangles at the second level of analysis. Then, again within each section, there is another succession of three paragraphs: one to describe the major social imbalance present within that social sub-division, another to describe the ideological stance relative to that sub-division, and the last, which outlines the major contradiction as it appears in relation to the ideological stance.

ECONOMIC COMMONALITY



3. Physical sustenance is necessary to life. The economic process is that social process by which society provides for its actual physical existence. Without it there would be no political or cultural development. The economic process sustains individual life, the life of each society, and of mankind as a whole. It calls for social organization and provides for fundamental arenas around which men create their common understanding.

ECONOMIC COMMONALITY

SUSTAINING LIFE

4. Economic commonality sustains social existence through the processes of resources, production, and distribution. Men in society identify the sustaining elements, convert those resources into useful form, and allocate them to meet their particular and general needs through a pattern of distribution. The sap of the rubber tree plant became a new resource with the technological discovery of vulcanization. The United States recognized a new territorial interest in Brazil. New industries thrived. There was ultimately a whole new allocation of resources in general. Then World War II cut off the supply of natural rubber, at the same time that it increased the need for rubber products, so tires were rationed. Moreover, technology soon developed a synthetic rubber substitute. Ultimately, Brazil's natural rubber became no resource, but petroleum became even more important. Whole new or altered production patterns developed totally altering again the economic distribution patterns. In this single example, the impact on the whole social process can be discerned. As the economic process shifts, so shifts society. Society falters or fails as, and to the degree that, economic commonality does not provide the sustenance necessary to physical existence in complex social relationships.

TYRANNY OF PRODUCTIVENESS

5. Within the economic process production is the tyrant over a collapsed distribution process. Meanwhile, the resource process is the ally in maintaining this imbalance. The clothing industry illustrates this well in that the amount and price of the annual fall fashions determine who will wear what and what natural resources will be utilized. For example, the production of a limited number of expensive maxi mink coats means that only a few people will wear the newest style and that only a small number of mink furs will be used. On the other hand, the production of volumes of gold circle pins means that a large market must be created, assuring that nearly every woman will purchase or be given one of the pins. Because of quantity production, there will automatically be a demand for large quantities of gold. Resources are the ally in this process in that the totality of available resources will not be considered in any context other than that of the specific demand of production. Minks may be trapped or bred to extinction on the basis of a whimsical fashion demand. The victim of this imbalance is the distribution process. The myth of an economy based on demands is clearly inaccurate; the production process creates first a supply of goods and then requires the demand and the market on the basis of industry's need to dispose of that supply.

EQUITABLE USE OF GOODS

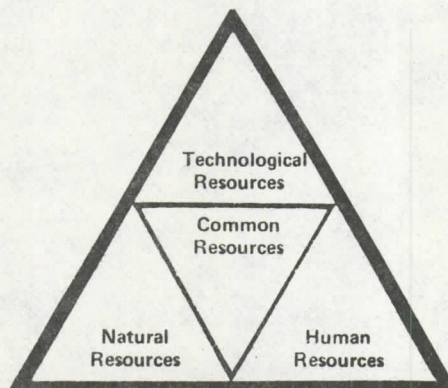
6. It is a social reality of our day that all the goods of the earth belong to all the people. This is clearly seen in a wide number of disparate phenomena. The poorer nations of the globe are looking beyond their own limited resources to the global wealth available, and insist on having a more equitable share of that wealth. Massive foreign aid programs are well established as the context of international diplomacy. Citizen pressure is

**OBSOLETE
CONTEXTUAL
IMAGES**

becoming an effective check on inappropriate research used by industry. Photo copying equipment and sophisticated industrial espionage have made unlimited possession of inventive creativity virtually impossible for any individual or corporation. Advanced technology is available to all nations across the globe. Low cost public transportation and health services are becoming more and more prerequisite to the continued resistance of urban centers. There is a universal horror at mass starvation or calamity anywhere in a world of abundance. It is clear that all the goods belong to all the people.

7. Yet, rows and rows of bins are filled with cereal grain surpluses while mass starvation is a fact of life in India. Tons of rice were dumped into the harbor in Bombay because there were no funds for unloading the ships. Bubonic plague irradiated for generations in the Western World still breaks out from time to time in Asia. These events continue because man still holds a set of static contextual images which orients the use of resources and production toward past or illusory needs. This obsolete context is the major contradiction blocking equitable distribution of the globe's resources. It is supported by a vast array of symbolic reinforcements which signify that the final meaning of a man's life is his ability to support himself. Further, contemporary political leadership is not held accountable to its constituency for effective intra-governmental economic policies or for effectively controlling the economic structures of the society. Finally, in modern industrial settings, employees are reduced to their significance as production factors, with no images which allow workers to connect their depth life experience with their vocation. When the static past-oriented images presently controlling the economic process are replaced by dynamic, future-oriented images, resources, production and distribution can be aimed at realistically-defined global needs.

COMMON RESOURCES



**BASIC MATERIAL
SELECTION**

8. Society's main task is to sustain life. It accomplishes this task by extracting raw materials, utilizing man power, and supplying practical know-how. The process of identifying and developing the earth's reserves is critical in that a resource is not a resource until it is named such and until it is linked to human capacities and developmental techniques.

TYRANNY OF
TECHNICAL
KNOW-HOW

Natural resources involve the claiming, harnessing and developing of the earth's environmental products. An example of upholding natural resources is the proper care of soil for growing crops by cultivating, rotating and fertilizing. Human resources are the sum total of human energy and ability which can be employed in the corporate task of sustaining life. For example, prairie Indian families divide themselves into task forces, such as food gatherers and rug weavers; each of which requires some particular skill. Technological resources organize the accumulated scientific and industrial methods and allow for the invention of new methods. An illustration of this process is seen in computer technology which has radically changed the basic operation of farm and industry, improved control of manufacturing processes, and multiplied the possibilities for innovation. The process of common resources provide the basic materials for economic commonality. Common resources set the potential pattern for common production. In relation to common distribution, common resources generate the distributive system, set the distribution levels, and nurture the distribution mechanisms. An illustration of this dynamic is: in order for every person in Borneo to have a quarter of a pound of rice daily, the use of land, seed, fertilizer, labor and methods of harvesting, as well as storage and marketing, are required.

9. Common resources, which have to do with appropriating available material and energy, is distorted by the tyranny of technological resources and the collapse of natural resources, rendering human resources impotent. Technological resources is the tyrant in that it has become an end in itself rather than a tool for the appropriation of all resources. This tyranny is manifest in experimentation done for the sake of research without an examination of the social implications. The creation of pesticides is a case in point; the effect on all the resources and the potential danger in pesticides was not anticipated. The ally, human resources, is tyrannized by technological resources. Technological values, and not the needs of society, are the organizing focus of human availability. When key punch operators are needed, they are trained; when they are no longer needed, they are laid off, without concern for a way to sustain them as human beings. In natural resources, the collapsed pole, local man is paralyzed from building a comprehensive model for the use, restoration, and exploitation of resources on a global scale. One indication of this is that there is no plan for the re-location of skilled workers in relation to the need of the global economy. If there is no need in a local situation, workers are frequently allowed to sit at home with no work—thus a waste of human resources. The effect of this distortion on society is that priorities for common resources are based on short range and crisis situations rather than flowing from an overall global model for responsible use of all resources.

10. Common responsibility for a creative utilization of all the world's resources for all the people continues to be the direction of

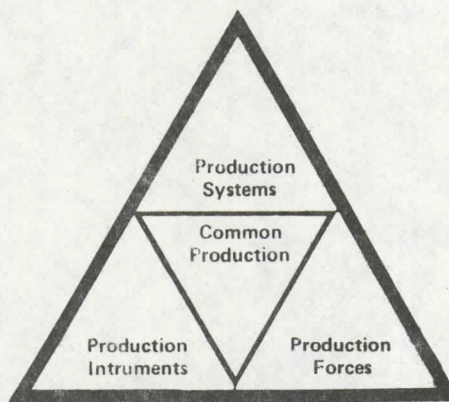
UTILIZATION BY ALL

history. To prioritize the use of the earth's basic resources and create systems for their utilization and maintenance is the task of all the people. When, for instance, a non-profit organization such as a conservation or environmental agency is concerned about resource development, it has the right to sue in federal court. Also, with the emerging awareness of this comprehensive responsibility, various kinds of accountability are being created for those charged with the development of raw materials. Oil companies are allowed to pollute the atmosphere only to a certain degree without being heavily fined. Citizens are free to report such companies when they sense excessive air pollution. Whenever the grassroots experience themselves as having the opportunity to participate directly in the resource pool of all natural and human potential, they will experience what it means for all the earth's resources to belong to all the people.

PROFIT SCHEMES FOR INDIVIDUALS

11. The contradiction in common resources is individualistic profit schemes. This contradiction permeates all groups in society. Whenever a family has a decision on its hands about whether or not to change jobs, one prominent question is, "What good will come to our family if a change is made?" Another popular expression of individualistic profit schemes is expressed in the comic strip *Little Abner* where Bull Moose says, "What's good for General Bull Moose is good for the U.S.A." Such a context is totally inadequate to deal with the reality of today's world. This contradiction does not mean that economic profit should not be a factor in decisions involving resources; rather, it insists that immediate profit is not the only value held in resource decisions. The contradiction implies that social profit is the determining context. Another implication of individualistic profit schemes is the lack of a cross-industrial system of coordination, evaluation and allocation.

COMMON PRODUCTION



TRANSFOR- MATION FOR USE

12. Human societies have always found ways to transform materials selected from the environment into socially useful goods and services. The mobilization of tools, personnel and systems to effect this transformation is the process of common production. Common production is found even among cultures which have relatively unsophisticated economy. Some

INSTRUMENTS TYRANNY

North American Indian tribes cultivated corn, using specially sharpened planting sticks and wooden hoes. Only part of the tribe cultivated the corn, however, and within this group specialized tasks were performed by the young children and the old women. When white men first arrived in New England, Indian corn cultivation was the production system which guaranteed their survival as a colony. But common production does not exist in a social vacuum. Rather, it constantly demands raw materials, thereby sustaining common resources, and it defines the quantity and quality of finished goods, thereby limiting distribution possibilities. It is the production of textiles, for example which maintains the Egyptian cotton growing industry and plays a large part in determining which particular fabrics will be used to make clothes in Latin America. Further, in the popular mind, production is virtually equivalent to the whole economic process, even though its purpose is not complete until the usable products it has created have been distributed.

13. In today's society the tools and equipment of production, along with the procedures for their use, tyrannize the production process. This is manifest in the constant creation of complex technical instruments without providing at the same time a plan to train people to use them. The results of the controlling power of production instruments are paralysis of the production forces allied to them and collapse of the existing production systems revealed now as inadequate. Whenever new coal mining machines or techniques are introduced into the mines of West Virginia, two consequences result: On the one hand the coal miners who have welcomed the innovation for labor saving become unemployable because they are untrained, and, in fact, unnecessary; and, on the other hand, the production of coal is halted for a time in order that the production design of the whole mining process itself may be reworked. The imbalance within the production process is maintained in some measure by production's tendency to maintain existing modes, rather than radically to redesign production systems or to invent new systems. This tendency seems foolish in the light of Henry Ford's experience, often cited as a classical production myth. Precision equipment, making standardization of parts possible was available to the automobile industry before Henry Ford appeared. It was not considered to be of revolutionary import, however. Workers individually assembled cars using the new parts, but when Ford invented the assembly line the precision equipment itself suddenly acquired a controlling stature. Today the attitude of technological "one-up-manship" has come to dominate the production processes, and through their dominance of the economic dimension of life and its control over our whole society, has become a characteristic aspect of technological man's everyday life.

14. In the 20th century, it is becoming clear that all men participate in the actual means by which raw resources are transformed into usable material. This is dramatically illustrated by the experience of Japan's place

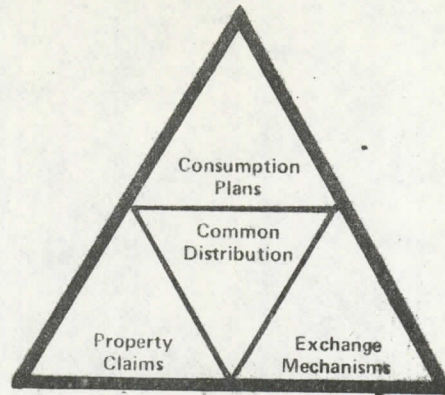
PRIVILEGE
FOR ALL

in the world economy. She has never had many natural resources. At the end of World War II she lost her empire. She had virtually no skilled work force or managerial class. In addition, she had an international reputation which a short time later led to a stereotype of shoddy flashiness associated with the label "Made in Japan". Yet, by intensifying technological growth and by developing an extremely healthy process, Japan has been able to achieve recognition as an industrial giant, producer of a major share of the world's goods. When such an economic miracle is possible no nation, no corporation, and no individual can expect to successfully hold production as an exclusive right. Rather, it is a social privilege, for all the production does indeed belong to all the people.

CONSUMPTION
IMMEDIACY

15. For the past 30 years the production of necessary and useful commodities has been guided by false consumption images. Society has been conditioned to consume on the basis of nostalgic and illusory needs. Advertisements which establish an ideal context as rural woods or vast mountain ranges, significant human relationships as intimate and hygienic, and authentic humanness as rugged individualistic conquests illustrate this contradiction. Since the production system is based on profit, consumption has come to be valued as an absolute principle of humanness and the items for which a market is created tend more and more toward the superficial. The operating image is that every man must have an outdoor barbecue to be human or that every child needs myriad breakable toys. There is also a reluctance to include a local community voice in the production process, which results in ignoring workers needs and their innovative ideas. A worker who makes tires offers a faster way to produce them, but is discouraged by his supervisor from formally submitting his idea. This points to a sense of meaninglessness and inertia on the part of management and fosters the same sense among workers. What has proven profitable in the past takes precedence to research into new possibilities. Boeing and Lockheed will continue to build airplanes, a production process which they do well, and will tend not to research and create the needed new transit systems for urban centers until it becomes of immediate economic benefit. Production based on short range goals, and accountability based only on private profit, are the double thrust of the social contradiction in common production today.

COMMON DISTRIBUTION



TRANSFER OF GOODS

16. Every society provides useful goods and required services to its members. The process by which this task is accomplished is the distribution process, which is comprised of the processes of property claims, exchange mechanisms and consumption plans. Every society has a way of assigning its tangible and intangible assets to its members as their property. A loaf of bread, a novel and the creative genius of the novelist, a factory, a public park, a space exploration complex—all these are owned by individuals, by corporations or by society as a whole. When a young girl purchases her first formal gown, the property claims on the materials, which perhaps originally were assigned to an oil company pumping in the Middle East, are transferred to her from the storekeeper, as they previously had been transferred to him from the dress wholesaler. But the process of assigning ownership is only the first aspect of common distribution. In order for the girl to purchase the gown, there must be a market mechanism, a commonly held monetary system, and a vast array of credit arrangements available to effect the ownership transfer. These are all dimensions of exchange mechanisms. And finally, she purchased the gown on the basis of her family's budget, which put her decision in the context of other present and anticipated demands.

PROVIDES RATIONALE

17. The way in which a society distributes its goods and services affects the functioning of the entire economic process by regulating the flow of resources and by determining the design of production. The cigarette industry distributes samples of new brands of cigarettes in order to foster increased demand for the product. This demand calls for an increase in the tobacco crop and in the processing of the tobacco leaves into cigarettes. The process of common distribution finally provides the rationale for the whole economic enterprise of a society. Therefore, it ultimately directs the way in which the physical existence of a community is guaranteed.

18. Common distribution is distorted by the tyranny of property claims which crushes consumption plans and renders exchange

TYRANNY OF PROPERTY CLAIMS

mechanisms powerless. Property ownership, therefore, controls the process of distribution. This tyranny is revealed in the United States today in the panic selling of homes which often occurs when communities are confronted with changing racial residential patterns. The understanding of ownership and the accumulated economic value which ownership of a home represents so dominate a prospective seller's consciousness that he refuses to reflect on his role in the consumption plans of society as a whole. For the issue, from the perspective of the whole society, is simply, in the first instance, assigning available dwelling units to any one of its members. The collapse of rational allocation on the basis of social need is intensified by the activity of realtors who actively encourage the seller to leave as hastily and as surreptitiously as possible, warning him of the daily depreciation which is happening to his home the longer he postpones selling it. In this activity, the realtors are allied, as an exchange mechanism, with the tyrannical property claims process.

COLLAPSE OF EXCHANGE MECHANISMS

19. The tyranny of property claims may be seen also in the fact that many cultural facilities are operated as money-making ventures instead of being publicly underwritten as crucial functions of society. Such has been the situation with public parks in many states, and with a number of major symphony orchestras. Exchange mechanisms, the process by which goods and services are kept in motion throughout a society, is the ally pole, controlled by the power of property claims. Its impotence is manifest in the fact that the values set on services, goods and credit are determined by ownership claims which are in large measure unresponsive to social need. This can be seen in the imposition of tariffs on foreign cars when they seemed to be taking a large share of the automotive market away from domestic manufacturers. The tariffs seemed to take no account of the comprehensive picture of transportation needs or of the desires of buyers for less expensive cars. The consumption plans process is the collapsed pole in distribution in that local man has no effective voice in determining how goods and services are to be distributed unless he can demonstrate his power by the amount of property he owns or controls. This collapse has been demonstrated in the foreign car import situation, where the decision to impose a tariff was made by the economically powerful.

DISTRIBUTION BELONGS TO ALL

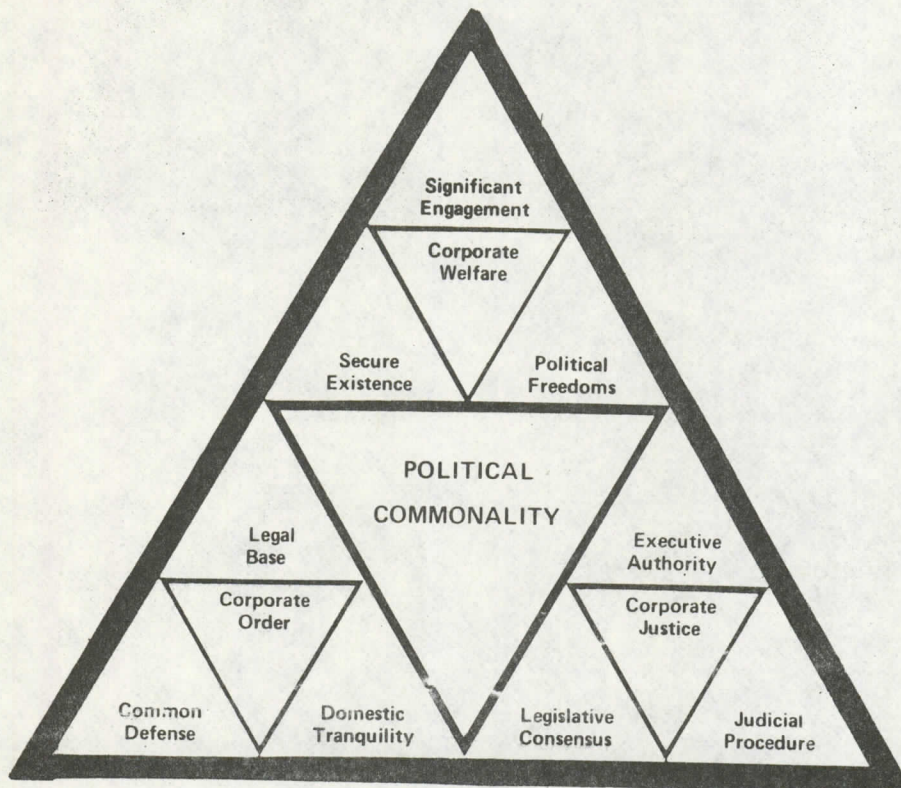
20. Within the ideological statement that all the goods belong to all the people, one ramification is that all the distribution of goods and services belong to all the people. All people participate in the dispensing of property in that every consumer's daily decisions recreate that process and symbolize it. The simple decision about the kind of toothpaste to use determines the pattern of ownership of that commodity in the whole society. In addition, all the people participate in the exchange mechanisms of the entire society, in that they are dependent upon such participation for their very existence. But more importantly, local man controls their operation, as has been demonstrated when charge account customers have challenged incorrect computerized billings and forced alterations in the

ACQUISITION
OF GOODS
INDIVIDUAL-
ISTIC

billing procedures. Finally, all the consumption plans belong to all the people. The current demands of every individual which, taken in the mass, give form to the operating philosophy of their economic and political representatives. Preferences form local social tastes which, coupled with global considerations of each society's common values, insures that all men participate in distribution. The models by which the goods and services are made available are finally forged by the people.

21. The contradiction in common distribution is that economically dominated symbols emphasize the acquisition of goods as a highly valued, and highly individualistic, activity. Because this is the case, the very concept of developing plans to distribute the abundance of earth's goods according to global need is beyond the imaginations of most men. This contradiction includes the dominance of inadequate contextual images for envisioning solutions to distribution inequities; the continued presence of limited and reduced arenas of accountability; the support of symbols which point to manifestations of problems rather than to the problems themselves; and the commonly maintained scope of concern for human care which is parochially reduced. These contradictions are manifested as swirling social realities in the very structures which dominate human initiative and control profit, labor use, and the significance of vocation. All of these contradiction aspects may be seen in the public media image of man searching for his significance in the accumulation of goods. Also, this contradiction swirl may be seen in a managerial post within a company where the task to supervise production does not include responsibility for the distribution of products, and provides no context for concern with the market-creating activities of advertising. Adequate and effective images which would allow distribution problems to be equitably alleviated simply do not exist. Man literally has no way, at present, to see that the distribution process is a social concern rather than a private one, that it is a matter to be decided rather than a situation governed by inexorable laws. He does not see that self-conscious valuational screens must involve concern for the needs of all society as goods and services are provided for all men.

POLITICAL COMMONALITY



22. Human society is, viewed from one standpoint, the organization of raw power. Social chaos is kept to a minimum, the group's consensus on how to move into the future is developed, and the commonly-understood "good life" is assured for all.

POLITICAL COMMONALITY

DYNAMICS: POLITICAL STRUCTURES POWER

23. In every human society, this process of political commonality comprises the activities of structuring the given raw power, or order; implementing the will of the people, or justice; and serving the corporate well-being, or welfare. In the family, the father traditionally assumes the role of the ordering process which keeps the peace and assures that the family is safe. Children force the decision-making to be inclusive of their needs, playing the judicial role, while responsibility for welfare, in the form of assuring rights and care for all, is frequently assumed by the mother. The political process stands on the communal pole, between the provision of life in the economic process, and the signification of life in the cultural process. As such, the political demands of the economic process adequate wherewithal to implement its systems, and to provide controls over economic growth. The decision, for instance, by Russia to become a global political power needed fifty years of massive economic planning. In relation to the cultural, the political process embodies social symbols in living forms and insists that the symbols be relevant. For instance, when the Church in nineteenth century America did not fill the demands of the nation for new vision, political forms looked elsewhere for their symbols, rites, myths, and general operational values.

IMBALANCE: TYRANNICAL ORDER

24. The political dynamic of human existence is debilitated in our time. The present political mood of ennui and apathy has its roots in the collapse of the cultural and the tyranny of the economic. Within the political arena, welfare has collapsed under the tyranny of corporate order, which is supported by its ally, corporate justice. Order tyrannizes welfare through an overemphasis on the stability and the maintenance of the status quo at the expense of meeting the real needs of a society in a constant state of flux. For instance, in carrying out its mandate of trusteeship over the Territories of Papua and New Guinea, the Australian Government in its concern about preventing riots and safeguarding its own plantation and mining interests has slowed the step-by-step preparation of New Guinea for independence. The judicial processes of nation after nation are based on old patterns revealing inefficient administration and a lack of creative direction or responsive change. Welfare systems give little attention to anything other than preconceived economic provisions for the poor and the miscellaneous disabled. The effect of this distortion on society is that order determines priorities and protects outdated structures—as in Brazil, where well-equipped armies guard starving people.

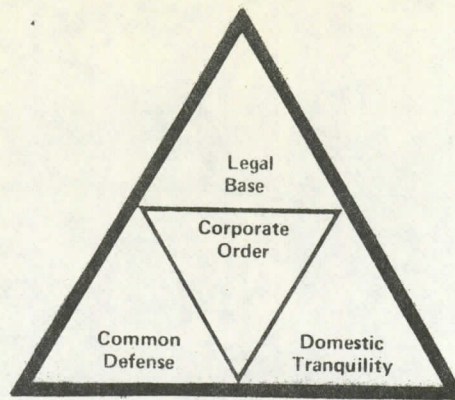
25. It is obvious today that the United States' decision to fight a ground war in Vietnam is no longer seriously tenable, although that effort

IDEOLOGY:
ALL THE
DECISIONS
BELONG TO
ALL THE
PEOPLE

may continue for quite a while. It is remarkable that this stance was taken, not by Washington, but by the privates in the field, who have decided that the war is not worth fighting. This power of local man to determine the direction of massive historical trends has never been as obvious as it is in our day. Even while convinced of his futility, the man on the street makes decisions which, in our small globe, are felt the world around. It is obvious that all of the decisions belong to all the people. Formal power may be structurally concentrated in the hands of the few, but the power of the "powerless" is a force to be reckoned with. No society will avoid critical restructuring over this issue in the next twenty years. To see that all the decisions belong to all the people it is only necessary to point to the participation of the whole society in the maintenance of internal and external peace in society. This ideology points to the fact that no consensus is made in society in which the whole group does not participate, either actively or passively. Finally, "all the decisions belong to all the people" means that every individual is entitled to, and responsible for, the care of all members of society. When black youth, for instance, decided to burn out sections of the inner city in the U.S., the inner city became an area of critical concern for people across the world. This force of decision-making will be dealt with in our time, one way or another.

26. Society in the twentieth century is permeated with an overemphasis on individualism rooted in once vigorous but now outworn images of pioneer courage. This has resulted in commonly adopted images of "survival of the fittest," peace before justice, or the supremacy of individual self-interests and of narrow responsibility. This includes an understanding of self-sufficiency that fosters self-interest and excuses power of vested interests expressed in narrowly-based decisions. An inflexible, non-responsive government is fostered which nurtures the image of grassroots impotence rather than responsible participation. This contradiction manifests itself in the inability of existing structures to insure the well-being of all members of society. Concretely, the United States has been relatively unable to enforce equitably the Civil Rights Bill of 1964. The question facing man today out of this contradiction in the political process is one of broadening and humanizing the structures of societal power to actualize every man's authentic engagement in society. The man in the street, however, looks upon politics and sees it as a huge complex machine far beyond his power to influence. He is cynical about power politics and vested interests. Social forms of the past that allowed him to concretely involve his being in altering the direction of society have all but collapsed. They no longer enable him to relate himself to the creative edge of his times. The time is ripe for a new political mode which will once again put polity back into the hands of the local community.

CORPORATE ORDER



ORDER
ASSURES
SOCIAL
STABILITY

27. Across the span of history societies have flourished only in so far as they were able to plan and provide for the basic security of their members. Corporate order assures social stability so that the equitable decision-making is enabled and the common good promoted. Every community defines a set of relationships to other communities and maintains its internal stability out of an established social rationale. A "surf lifesaver" at a public beach in Sydney, Australia, manifests the ordering dynamic when, in acting out of a set of common guidelines, he protects the life of swimmers against sharks and motorboats while at the same time he maintains relative order on the beach by enforcing dress codes. Corporate order provides stability and harnesses social might, keeping them in a balance that allows the whole of the political dynamic to be. Order originates the systematic use of social power, determines the extent of force required, and protects or nurtures the social system. It provides the necessary stable environment without which justice cannot proceed. Order tempers excesses of individual and corporate demands by holding them before the needs of the whole society. This foundation permits the group to care for the needs of all of its members. These dynamics are manifest in a P.T.A. meeting in which decisions can be made only if basic rules of participation and purpose are created and followed.

IMBALANCE:
TYRANNICAL
DEFENSE

28. At no time since man began his journey on this earth have the societies in which he lived been socially balanced. Today this distortion manifests itself in the political arena by the overpowering emphasis on the defense of society and the collapse of the legal base or the basic presuppositions out of which it is ordered. The process of insuring society's internal peace has proved to be inadequate in assisting with the society's defense or its operating covenant. Since concern for the defense of society has overpowered the political arena, the basic protective covenant of society is rooted in inflexible and outdated images. Thus, there is no way to deal structurally with cries for domestic reordering. This imbalance was demonstrated in the anti-ballistic missile debate in the United States in which methods of international defense were discussed out of the context of weaponry efficiency, while the social covenant which called for such weaponry remained unclear. This conflict resulted in domestic confusion.

29. There are growing signs today which point to the fact that all

IDEOLOGY:
ALL PEOPLE
HAVE
DEFENSE
METHODS

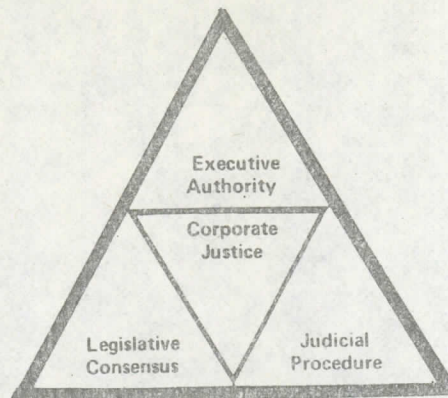
people have available to them the basic coordinating processes which protect their rights. The Vietnamese have demonstrated for more than 20 years that no degree of outside force will solve a society's struggle with ordering until it has consensed upon a common direction. Every group defends itself one way or another. Methods of guerrilla warfare, for instance, show that a society's defense is its own decision; participation is necessary to the maintenance of internal stability, as ghetto and youth rioting has demonstrated. Every man participates in moulding the primal operating understanding under which he lives. Indictments of military atrocities by Vietnam war veterans have begun to alter our national consensus about warfare methods.

STATIC
BASIS FOR
MAKING
DECISIONS

30. Implied in this ideology is the creation of common structures that regulate rights and responsibilities between individuals and societies. Accountability forms are developing within the context of the social situation. Operating systems are emerging which educate people's participation in basic societal covenants. A community which consenses upon a rotating police force of the town's citizens with accountability for that body's work is an embodiment of this ideology.

31. Twentieth century man's vision of the future is hazy and fragmented, and his operating context is limited and self-centered. This is as true for a man in a rural mountain village in Nepal as it is for a board member of a progressive international company. From this stems the contradiction of a static, individualistically-oriented basis for making decisions. The external and internal ordering of society responds out of immediacies in particular situations while the static legal systems discourage responsiveness in legal revision and creation. Power groups are responding only to the most obvious immediate crises, thus dramatizing their impotence. Teachers unions in large American cities disrupt the order within an educational system by striking for higher wages. They do not have a comprehensive model for restructuring the educational basis of the system and so resort to strikes over issues that cater to their own convenience, such as smaller classes and salary increments. Piecemeal legislation is not enough. A shift is needed in the entire operating context of the ordering process.

CORPORATE JUSTICE



JUSTICE
ARTICULATES
SOCIETAL
CONSENSUS

32. Human society is forever changing. The decision to change what is, in order to create the practical social forms of the future, is inevitable. This continual struggle to sociologically articulate the consensus of the whole society is corporate justice. When a new direction becomes needed, a society's legislative forms, its application of legislation to the present situation, and the role of symbolic leaders are all pressured to come to terms with the new. Popular voting, the assassination of a symbolic figure, or even the continued support of a regime hold these elements, in that all are about the job of articulating the society's common agreement on the necessary direction of the future. Justice thus stands in the tension between warding off anarchy and providing well-being for its members. Consensus-making that is just cannot go on unless basic order is maintained, and unless order is upheld there is no possibility for creating authentic consensus. On the other hand, justice provides the common agreement out of which human rights are assured, but this just consensus is rendered impotent unless it is based on some system of appropriate rights for all people. This dynamic is obvious in the activities of a state, a nation, or smaller social groups. For example, a teacher in a school who urges students to rebel against conservative teachers may be justly fired, and the principal will have the consensus of the staff and parents behind him since all know that the school dynamic cannot go on without corporate discipline.

IMBALANCE:
TYRANNICAL
EXECUTIVE
AUTHORITY

33. Corporate justice in our time is distorted by the tyranny of executive authority and the collapse of legislative consensus, which has rendered the judicial procedures powerless. The overbearing role of symbolic leadership in our time is seen in the propensity of these structures to make decisions out of bureaucratic efficiency rather than effective service. This is manifested in bureaucratic red tape, which binds leadership rather than enabling it to act. The collapse of legislative consensus is evident in the ineffective means available to local man to participate in societal decision-making. For example, youth opposing U.S. governmental policies of warfare lack effective structures into which to feed their wisdom, while their enfranchised parents experience their wisdom as unheard. The ally, judicial procedures, which supports the executive authority tyranny by its bureaucratic ineffectiveness, has no means of responding to local man. The distortion in corporate justice is seen in irreconcilable, issue-oriented splinter groups, whose radical

IDEOLOGY:
LOCAL MAN'S
PARTICIPATION
IN THE
CONSENSUS

dissatisfaction with the present situation, and with each other's stance, implies the non-existence both of a broad social consensus and of the means to develop one.

34. In today's society we see an ever-increasing trend toward more concerned participation in the structures of corporate justice. From the youth, Blacks, Chicanos, and other non-white groups and from non-Western nations comes new presence in the creation of primal, local, and even international consensus-making. Thus, the emergent ideology is clear: every man participates freely in the establishment, arbitration, and administration of the social will. The first aspect of corporate justice is that each person's insight is articulated and channeled into the common consensus. This implies that a body ascertains the consensus of the people through some means of corporate model-building, in which every man actualizes his responsibility for the control of society. We see this going on in self-conscious communities such as the National Farmworkers Association, which is creating the structures for focusing the voice of local man.

ALL
PARTICIPATE
IN
LITIGATION

35. The second aspect of corporate justice is that every man participates in the review of disputes between the various elements of society. This implies empowering the constituency so that both the channels and active functions of litigation are available to each man. In the trial of William Calley, every man participated in the review, although the structures allowing their consensus did not permit their decision to be applied.

ALL
ADMINISTER
CONSENSUS

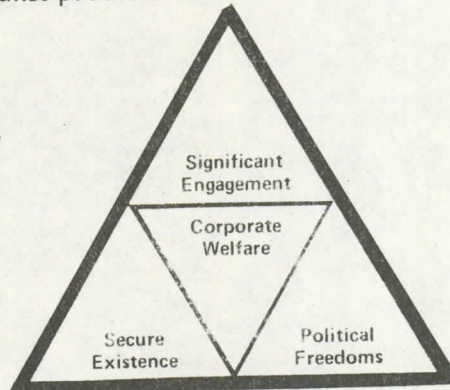
36. The third aspect of corporate justice is that every man has access to the systems of administration of the corporate consensus. This implies that every dimension of the administrative system be open to every man. We see this in the world consenting to the Nixons' visit to China. Corporate justice ascertains the rights of every individual through structures which mediate the tension between what is necessary to sustain an ordered community and the demand for the well-being of the community.

CONTRADICTION:
JUSTICE
BLOCKED
BY "EXPERT"
IMAGE

37. The contradiction in corporate justice, that prevents local man from contributing his wisdom to the decision-making process, is the mindset that the law makers' loyalty is to the set structure or situation for which they have specialized training or capabilities. Local man interprets this to mean that only "experts," such as congressmen, executives, lawyers, pastors or social workers, have access to the business of political leadership. He also sees these governing groups responding primarily to major crisis situations and then only in patchwork measures. This is illustrated by air pollution legislation which responds to emergencies by either setting up committees of experts to "prepare a report," or carries through a crash bill in parliament to deal with auto exhaust but not

industrial smog. Local man in this situation images himself as victim of the experts. Furthermore, he sees the processes of governing systems working in the self-interest of leaders for their economic gain. In all this local man is blocked from meaningful participation, as he images structures as not open to receiving his own social wisdom. Toppling the idea of expertism and structurally tapping local man's judicial wisdom will render corporate justice a truly populist process.

CORPORATE WELFARE



MAKES
DIGNITY
POSSIBLE

38. In any group living and working together, whether the family, the school, the shop, the city, state and or nation, the process of corporate welfare is going on. Corporate welfare makes dignity possible for every person, which in turn releases human power for the sake of all. It is the process of corporate welfare that assures the basic necessities, rights and authentic participation of the members of that society. In today's world, for instance, massive automation poses a threat to man's need to be significantly engaged. Therefore, workers in a watch factory in Pennsylvania voted as a labor union to take a cut in pay so that the factory could remain open. Negotiation is the means for members to insure that there be provision for the necessities of life. When this fails, striking is an expression of human responsibility and the individual's rights to dissent for the sake of the community's well-being.

PROVIDES
INTENTIONAL-
ITY AND
ACCOUNT-
ABILITY

39. Corporate welfare provides political commonality with its sense of vitality, intentionality, and accountability. For example, if a man does not have enough food to eat, he has little concern for the corporate welfare or the right to vote. It is the welfare dynamic, through the creation of a common voice, that insists on internal and external order. Through the exercise of political freedoms, a society safeguards itself against social disintegration which could happen through overt rebellion or massive migration. The welfare dynamic also enables responsible participation in relation to justice. Local man who calls for authentic involvement in society is also the means of authentic decision-making for the well-being of the body politic.

DOMINATED BY
SECURITY
SEEKING

40. Corporate welfare, which is responsible for making dignity possible for every man, is distorted by the domination of secure existence. This imbalance is also evidenced by the collapse of significant engagement which is caused by the weakening of political freedoms. Secure existence thus acts as the tyrant in the welfare process by placing man's security in false hopes. The imbalance is manifest in the suburbs where the family seeks security in the maintenance of a bourgeois life style while the youth search for the security of togetherness through participation in drug usage, succumbing to the pressure of the group while being lucid about the phoney liberalism of the adults. The ally, political freedoms, which could be engaged to bring about social change, is impotent due to domination of the individualist mindset that secure existence is man's right as a citizen. The youth for their part claim the individual freedom to do as they please rather than dealing with the objective needs of society. This impotence is manifest in the "one-man-one-vote" mindset which has led to the despairing belief that local man has little power to bring about social change. The effect of this distortion on society is that people are unwilling to participate in social change through community organizations such as P.T.A., school boards, or ward politics on a grassroots level.

SOCIETY IS
A NETWORK
OF CARE

41. It is obvious in most cities across the globe that one does not walk the streets alone at night. It is obvious in most complex, technological societies that certain groups of the society have serious cause to rebel against the restrictions upon them by the dominating groups, be they Black or poor or one of a diversity of aboriginal peoples. It is clearer today than ever before that when one group in the society is oppressed, all the other groups suffer. Any person in the inner city of Chicago, for instance, must spend a great deal of his time devising ways to avoid violence, to keep his belongings and his person safe. It is clear that all of the welfare belongs to all the people. This is to say that as long as one person is not cared for in a social body, no members of that body are finally cared for. Another way of stating this stance is that society is a network of care among its members. This statement has a number of ramifications. Everyman participates in the security of the whole society. When one group understands selves, their belongings, and their survival to be violated by the whole society, this is an indictment on all. Under such a threat, no man is safe.

EVERYMAN
CAN ENGAGE
IN LIFE

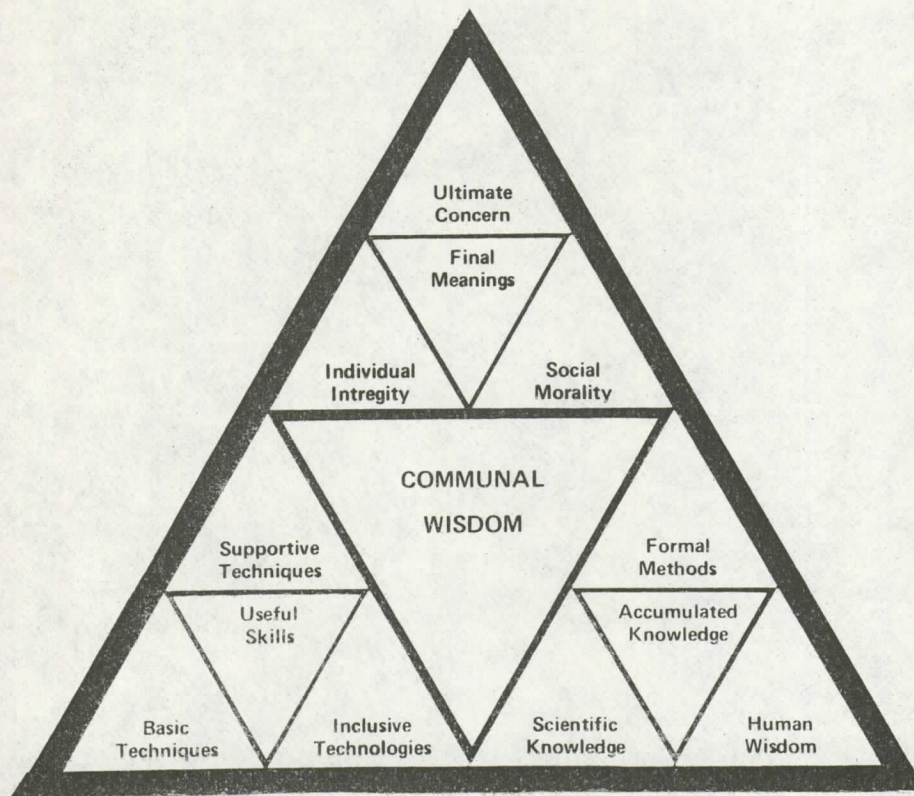
42. Everyman participates in all the decisions of society. It is clearer than ever before that those disenfranchised from direct participation in social structures, such as youth and highly mobile groups, have an impact on the consensus of the society as great if not greater than the voters themselves. Finally, everyman engages himself freely in those tasks which

BLOCKED BY
EMPHASIS ON
INDIVIDUALISM

are significant to the well-being of all. In our abundant economy of 1972, one need not spend his only life meaninglessly in order to support his family. Rather, the choice of meaningful vocation is everyman's, whether he understands it or not.

43. The contradiction blocking the effective functioning of corporate welfare is the story that to be self-sufficient is to be socially responsible. This story is supported in society by the emphasis on individualism which reduces the individual's concern for well-being to "me and mine" and the current educational system which emphasizes economic advancement as the significance of vocation. As one listens to commercials which are aimed at recruiting students for vocational schools, one hears, "In a few short months you will be trained for jobs which offer fantastic salaries!" Thus we see that educational goals are misdirected, and this training in useful skills neglects the depth human issues of contingency and responsibility. In this situation, man's search for meaning is in the context of his job and its salary rather than in answering society's needs. The contradiction in this social process is fear of destroying independence. This is manifested in gross inequities of distribution of wealth because of the false presupposition that to reduce one's self-sufficiency is to destroy one's humanity. This theory is backed up by saying that everyone is self-sufficient and therefore must have individual responsibility for his welfare. A massive mental reprogramming is needed to demonstrate yet again that no man is an island complete unto himself.

COMMUNAL WISDOM



44. On the foundational pole of cultural commonality is communal wisdom, which involves transferring useful skills, transmitting accumulated knowledge and disclosing final meanings. This process in every society and in every time transmits the methodologies that societies have developed, providing a common base for understanding and participating in humanness.

COMMUNAL WISDOM

DISCLOSES
MAN'S SELF-
UNDERSTANDING

45. Common wisdom discloses the ultimate self-understanding of man in relation to all that is. It is the crucial process that can release urban ghetto residents, exposing them to needed skills and methods, enabling their participation in meaningful roles in the community and transforming their self-depreciating sense of self-worth. The wisdom process is dynamically related to the style processes, calling into question unconventional or "unwise" style, while sustaining style consistent with community values. For example, in many communities, social etiquette, a useful skill, exercises its power over the emerging generation, requiring conformity to certain dress and hair styles. Wisdom also creates symbols by identifying and naming experience. This can be seen in the numerous word symbols such as *jet*, *orbit*, and *nuclear* added to our vocabulary by science and integrated into the common vernacular.

INEFFECTIVE
TRANSMISSION
OF WISDOM

46. At this point in history, the emphasis on acquiring skills to get jobs done, and on job specialization, has swelled the useful skills process out of balance. New social demands rush in only to be met by an inflexible response. For example, in the United States, the increasing demand to find ways to meaningfully engage the Vietnam veterans, is responded to by offering them training for special skills. No methods are sought by which they could contribute their unique understanding of life. This tyranny of the useful skills aspect of common wisdom is reinforced by the equation of final meaning with economic success, and that learning institutions produce high wage earners. Examine this all at once and the distortion is apparent. Wisdom is not directed toward giving mankind a meaningful understanding of his existence. At the center, man is left with an emptiness that leads to the long plod to a six foot hole. With no effective transmission of common wisdom, there is no base for man to understand his significance and to act meaningfully in society.

ALL WISDOM
BELONGS
TO ALL

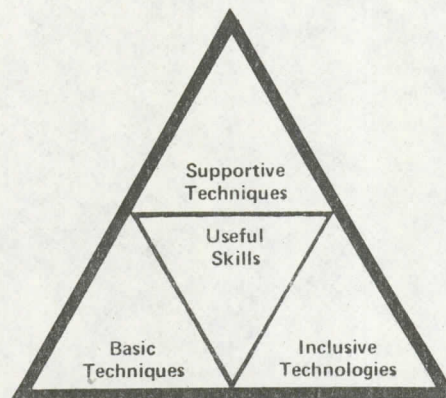
47. Common wisdom, which is everything man knows, or has known, belongs to all. Every society has a repertoire of skills accessible to, and usable by, all people. The accrued wisdom of the world informs the journey of everyman. The many forms and methodologies of social conscience permeate every man and are his to recreate. No less than all the wisdom of mankind can be appropriated by man for the self-conscious creation of his own life journey. For example, the appropriation of death is a fact which all men learn to acknowledge or celebrate. Through instilling the corporate heritage, every social unit imparts and assigns values to human relationships. Within this decade, because of instantaneous computerized data interchange and storage, the wisdom of one geographic area can be shared with all others. The scientific knowledge of the developed nations is reaching all nations as in the example of power for an educational television at the center of a village in India. The

WISDOM
SURPASSES
MAN'S
GRASPING
CAPACITY

formalized wisdom of the globe is transforming the consciousness of all men, making the wisdom of the planet available to every man in unimaginable plenitude. The common, yet pluriform, race of earth is the ideology of common wisdom.

48. The wisdom of the twentieth century has far surpassed man's capacity for grasping himself as wise. The contradiction of our times is that a man's skills do not bestow wisdom nor does the receiving of more knowledge deal with potentiating his wisdom. The process of communal wisdom has not had, for many years, the patterns, schemes, arrangement, or the framework for articulating the ontological significance where data can be found, where certain skills can be learned, but nowhere are these skills and this data pulled together in a way that will reconstruct the student's relationship to his past, his future or his present situation. The problem in our time is that men know that they are wise yet have no way of potentiating that wisdom. Men know that their occupations are not releasing their creativity yet have not means for recreating them. Men know that formal and informal structures of education are not elucidating the wisdom and lack the methods that will tap the wisdom disclosed by the past, present, and future. The gap that man experiences in life is between the technical wisdom of our age and the kind of wisdom-grounding that recreates meaning. When men are conscious of the reality that is within communal wisdom, this contradiction is disclosed.

USEFUL SKILLS



SKILLED
KNOWLEDGE
NEEDED

49. Even in the midst of our highly industrialized, computerized society, there is a demand for large numbers of people with skilled knowledge. The rapid expansion of programs to create para-professional medical personnel, teacher aides, and resident community organizers is a sign of the useful skills process in modern society. Just as parents train their children in certain skills which allow them to function in society, so too this entire process conveys practical methods to give concrete expression to every form of human activity and insure practical social functioning. Useful skills relies upon basic techniques to provide the manual, relational, and communication abilities in which skills can be

SKILLS NOT
CREATIVELY
RELATED
TO NEEDS

rooted. Inclusive technologies rationalize the methods by which society meets its practical needs and supportive techniques provides expertise in specialized problems. These activities equip society with the practical wisdom to ensure survival. Useful skills calls upon the formal knowledge process for new techniques and questions the usefulness of existing ones. It offers a locus for the encounter with final reality where the question of "Why am I doing what I am doing?" surfaces.

50. The useful skills process is distorted by the tyranny of basic techniques supported by inclusive technology which has induced the collapse of supportive techniques. The education systems and technical colleges with their pragmatic functional aims have assured the perpetuation of job-oriented education. Universities aid and abet the practicalism of the schools in aligning themselves and their courses with the basic technical scientific and human skills needed in industry and commerce. The service, specialist and research competences of supportive techniques have collapsed: they have no significant application in practical life situations. A high value is placed on pure research. Witness, for example, the utterly ethereal nature of so many Ph.D. theses, while there is a lack of training in the basic application of research skills. Life-saving automobile modifications discovered years ago are still not being applied by the automobile industry. No factory foreman would know how to run a simple workshop for his men to cut through a practical problem.

UNIVERSAL
AVAILABILITY
AND
TRANSMISSION

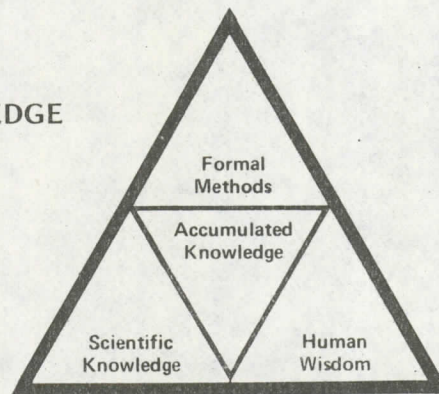
51. Practical know-how is given wherever sociality is present. In time-space globality of the universal availability and transmission of all the know-how to insure social functioning is a guarantee for all the people. The manipulative skills of the South Pacific Island peoples, such as tree bark art forms, weaving, and innovative means of transportation are resources for all to know, they release inventive new ways of using time when increased leisure preoccupies man's imaginal planning. The transmission of techniques allows man to cope effectively with his environment, to communicate almost instantaneously with his global neighbor, and to systematically care for all society. Likewise, practical problem-solving methods belong to all. Take for example, the research competence of the Japanese as they receive, study and recreate global techniques in order to make available goods and services to all men. Maintaining human existence on a global basis depends on relevant social action presupposing that basic operations are developed, expressed and disseminated. This is a fundamental dynamic of society.

VOCATIONAL
FUTILITY

52. Vocational futility is the main contradiction resulting from a man's reduced image of significant involvement in which he does not see his occupation as vital in the world community. Restricted access to skills, static, past-oriented methods of education unrelated to the current and future world situation, and uncomprehensive priorities in the whole area of educational skills all block significant human engagement. Men in our

time realize that usefulness is a relative term. As global concerns break through to consciousness, skills unrelated to those global concerns are finally not useful. Man's experience of his everyday tasks not serving his broad concerns is deeply paralyzing him so that he is not using the skills he has that are crucial for society to receive and for him to expend. Seeing his skills as useful again to the totality of life is that without which the intensifying labor malaise in the USA, for example, cannot be transformed.

ACCUMULATED KNOWLEDGE



GATHERING AND ORDERING HUMAN PERCEPTION

53. Libraries are normally thought of as the repositories for man's accumulated knowledge. However, the social process includes the entire dynamic of gathering, analyzing and organizing human perception. Accumulated knowledge consists of the rational organization of scientific knowledge, the reporting of subjective relationships to reality, and the presentation of the methodological means for effective engagement in life. This process provides the underlying theoretical framework which is then applied by useful skills. Accumulated knowledge informs man's final meanings with the wisdom of six thousand years of human knowledge as he answers his child's questions, reads him stories and teaches him self-discipline. Every human struggles with how practically to mesh knowledge with his depth understanding of life.

TYRANNY OF SCIENTIFIC KNOWLEDGE

54. An emphasis on scientific explanations of life has tyrannized all of accumulated knowledge. People tend to see science and scientific expertise as the solution to the world's problems. Human wisdom is often reduced to the form of poor quality popular novels and intellectual platitudes, while de-emphasizing creative and philosophical thinking. The primary collapse, however, is in methodological expertise. People are relying on worn-out intellectual, social and motivational methods; there is little research and no mass dissemination of comprehensive means for people to self-consciously build the futuristic symbols and inclusive models that will enable them to be disciplined and responsible participants in society.

KNOWLEDGE
AVAILABLE
TO ALL

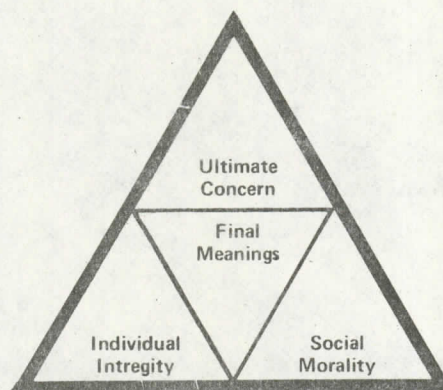
DISRELATED
TO LIFE
EXPERIENCE

FINAL MEANINGS

LIFE'S
SIGNIFICANCE
AND MEANING

55. All the knowledge of the globe belongs to every man. This means that the acquired scientific knowledge which informs man about himself and his world belongs to all; the appropriation and articulation of the artful, historical, and philosophical images of humanness belong to every man; and the intellectual, societal, and motivational methodologies which give man access to the rational patterns that enable him to symbolize and order his existence belong to all. In the twentieth century the methods and insights developed by each culture can easily be distributed to all by the mass media.

56. The disrelationship between man's knowledge and his depth life experience is the contradiction in accumulated knowledge. This includes undirected technological expansion; a cultural parochialism which isolates man in the now and prevents his having a vision of his significance and of the dramatic thrust of his life; and an educational system which disrelates man's wisdom from his life by fostering an unintentional approach to life, and by continuing to encourage outdated thought patterns. All this prevents man from experiencing the depths of life by enabling him to deal only with the intellectual, the superficial, and the abstract.



57. Victor Frankl, the proponent of existential psycho-analysis, makes explicit in secular terms what religion has known intuitively for thousands of years: namely, that man's most deep-seated drive is toward significance and meaning in life. The life process of final meanings is the interrelation of individual integrity, social morality, and ultimate concern. An individual or society experiences integrity or social morality in greater effectiveness as ultimate concern is intensified, or as one's capacity to stand present to concern over and above the immediacies of his social context is intensified. Final meanings in life is all that prevents the exercise of man's useful skills and his accumulated knowledge, whether artistic, scientific, economic or political, from turning into mundane drudgery. Twentieth century academia has at times dreamed of saving the world through a twenty year educational process ending in the Ph.D., only to find itself thwarted by student protest against academic sterility. Man's

WARPED
MORAL
UNDERSTAND-
ING

quest for meaning freights history. "What are you going to be?" is the question of man from childhood to death. Driven thus, he finds out sooner or later what he intuited early: that he can never do or know enough.

58. Final meanings is distorted by the tyranny of individual integrity and the collapse of ultimate concern which has rendered social morality impotent. Individual integrity is the tyrant in final meanings in that there has been an overemphasis on "knowing oneself" and "being oneself". This tyranny is manifest in the "do-your-own-thing" mindset. "Society must do as it will until I find out the meaning of me, then I will enter its cause." Thinking that one can become an authentic individual outside of social engagement is the flaw. Social morality is the ally in final meanings in that society operates out of the warped moral understanding that he who produces is good, thereby placing overemphasis on the individual in what he accomplishes. Ultimate concerns is collapsed: consider the vocational collapse racking individuals and societies. To substantiate this, one has only to ask a man or a nation what his or its mission in life is. Society has withdrawn from corporate responsibility to individual fulfillment. The effect of this distortion has strangled societal engagement. Listen to the cry against social welfare. Society operates out of an individualistic mindset.

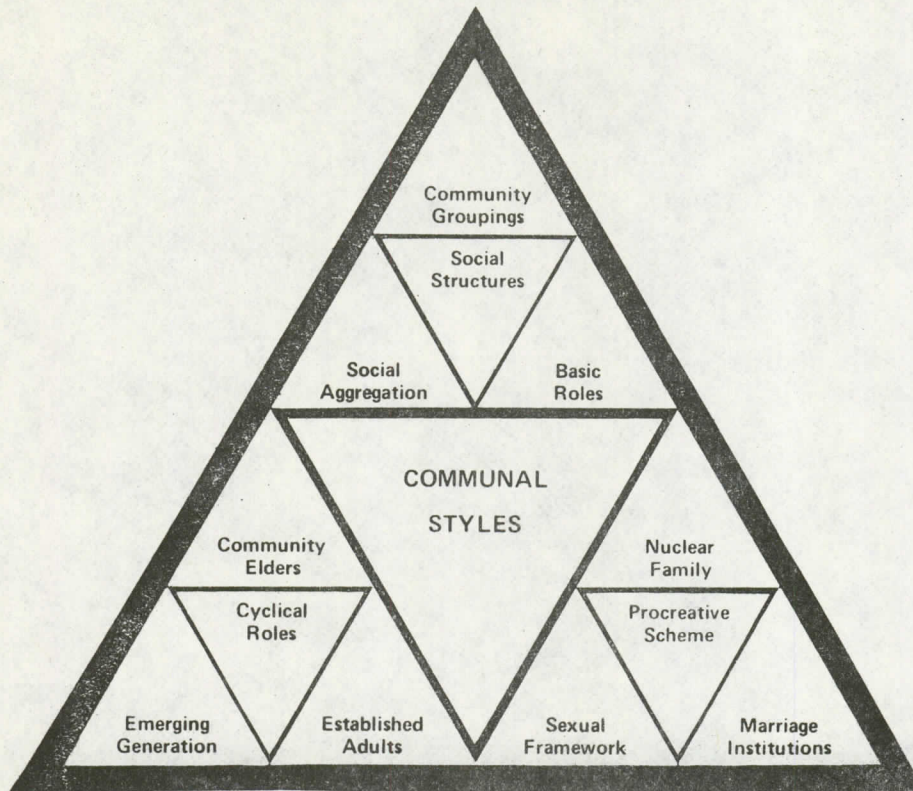
ALL
APPROPRIATE
OWN UNIQUE-
NESS

59. Ideologically, the understanding of human consciousness created through accumulated wisdom belongs to all men. All men have participated in life's ultimate questions. All men have claim to a social value system which illuminates the opportunities for man to commit himself in particular situations. All men appropriate their own uniqueness through the expression of their experience of ultimate reality. It is essential that action be taken to enable each man to appropriate the common wisdom for the self-conscious creation of his own life journey and the enactment of responsibility for society.

COLLAPSED
MEANING

60. The collapsed meaning of man's creativity is evident as local man has the idea that he has no power to shape the decisions that influence his life. All formerly meaningful structures collapsed, man senses the inadequacy of serving society through his life work and seeks numerous forms of escape from responsibility. The criteria through which a man assessed his social responsibility no longer prevails in codes of behavior. Manifestations of this contradiction are seen in vocational obsolescence, in feelings of futility in the face of overwhelming human suffering, and in the demoralizing clarity that dreams of the future will not be realized. The reaction of young men in the United States to the military draft structures during the Vietnam war provides an excellent example of this contradiction. Dissatisfaction and disillusionment with the American government has led many young men to draft-dodging and other forms of escapism.

COMMUNAL STYLE



61. Man forges the significance of life as he lives in groups with other men. While wisdom serves to communicate the images of that significance, and symbols rehearse it in relation to life's final mystery, style demonstrates, in everyday life encounters, what society finally means by humanness. In this sense, styles do not lie—they are the authentic acting out of the community's final values.

COMMUNAL STYLE

ACTUALIZING SOCIAL LIFE STANCE

62. Communal style indicates the process of actualizing the life stance of a society as it communicates its collective knowledge for the sake of embodying the significance of its world view. The process includes preserving the various age roles, maintaining covenantal and sexual mores, and shaping organizational forms. Cyclical roles are the dramatization of the varying life stances of a community's members. Procreative schemes embodies the male and female roles, covenantal relationship and societal forms enabling the continuation of the human race. Social structures are the illustrative processes which make a society aware of itself, both as a whole and at every level. For example, in traditional China, a communal style enduring for over two thousand years was built on a clearly defined veneration of the elder generation, with specified familial and communal responsibilities. Thus communal style is the social enactment of a community's world view.

COMPELS RE-EVAL- UATION

63. Communal style provides the ordering of relationships essential to cultural commonality. These relations require re-evaluation of the basic cultural dynamic. Communal style gives continuity to the social functions which establish the cultural patterns. It provides the ground of common life experiences from which communal symbols are generated. But, communal style also demands authenticity of these symbols. Through insisting on the continual grounding of communal symbols in real life situations, this process intensifies the illumination of the community's symbol system. It yields the concrete experiences on which the community reflects to formulate its communal wisdom. Communal wisdom, in turn, is tested by the expression of community style in the various social functions and structures. Communal style sustains communal wisdom as it embodies the societal expertise. This dynamic is illustrated by the emerging life style of the youth culture which has its way of acting out and symbolizing its relationships based on common life experiences and world view. Concretely, it points to the global phenomena of long hair and blue jeans.

ORIENTS ALL OTHER SOCIAL STRUCTURES

64. In the process of actualizing the stance of society, style has been imbalanced toward the procreative schemes. As the tyrant, procreative schemes has oriented all the social structures around itself thereby collapsing any comprehensive sense of community. Without a common style in local communities there are no acceptable mores to illumine an individual's passage from one age to the next nor to mark the distinction between youth, adults and elders. The tyranny of procreative schemes is demonstrated by the fact that the process of procreating the society appears to absorb the total concern of the society. Struggling within 19th century images of the family as economic unit, the proper rearing of children in the proper quantity, becomes the sole center for a family's style of life. But due to the collapse of the family as a significant source of

MODES OF
PARTICIPATION
FOR
EVERYMAN

style creation, the procreative process has also tyrannized style among some people by equating an adequate style with free sexual relations. The impotence of the cyclical roles process is evident in the perpetual adolescence of adults, who live as though being young is the only way to live. Elders are found either clinging to the role of established adulthood, or else completely removing themselves from society in some form of retirement. The collapse of social structures as a style process is clearly present where there is no identity with a geographical community, few associations between individuals and families that are not determined by economic commitments, and virtually no body of people to whom loyalty is expected and from whom discipline is demanded. This imbalance in style is a major contributor to the collapse of the cultural process and a prime arena for inventing the new social vehicle.

65. Every man has some conscious or unconscious style of participation in society which is formed out of his relationship with its various elements. Community groupings occur wherever man is, and the uniqueness of his relationships is inevitably shared with others. The gifts of natural societies are available to every man as his own biological and anthropological heritage is related to every other across the globe. The unique heritage given by natural socialities is available in forms that permit men everywhere to participate in the common human heritage. The gifts of vocational organization belong to every man, as the forms of his daily work embody the contributions of this social process. The insights of humanness which led to the creation of voluntary societies belong to every man and need to be self-consciously named. Cyclical roles are experienced by every man as he is given life and then sustained in the midst of being child, adult and elder as he recreates each of these roles for himself in a unique journey. The youth, for example, takes the wise stories of the elders and the dependable patterns of the adults as the stuff out of which he creates his own life style. Every man participates in procreative schemes as he shares the common responsibility for populating the world, and for re-creating mankind. Sexual framework provides a basis for human creativity in delineating arenas of encounter with the mystery of the other in which every man can participate. Every marriage is on behalf of, and requires the honorable support of, the entire human community. Nuclear family is the basic unit, the building block of communal life, which provides the internal form and symbolizes broad social responsibility. The family plays a crucial role in affecting the style of the whole society. The self-conscious creation of procreative schemes offers a common understanding of forms of man's recreation which direct society so that a young girl growing up anywhere on the earth is confronted in her family life with the creative possibility of authentic womanhood.

RETREAT TO

66. Reverberations in common style, like the youth and women's revolutions, are responses to collapsed images and structures of what it means to stand as an individual in a radically changing society. There is an

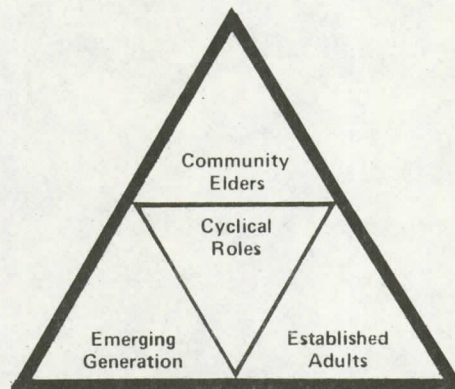
ONE-TO-ONE
CARE

increasing retreat to self care, symbolized by suburban farmers, because man is isolated from a historical global context and has no way to grasp his global responsibility. The global situations like Vietnam, become oppressing problems which one cynically withdraws from, or superficially castigates. Moreover there is no sense of vocation other than seeing life as a matter of futilely securing oneself. Life is hollowly believed to be wrapped up with a family, a split-level home, two cars and two children, and an illusory quest for social status and professional success. Finally, social structures (appearing as rigid monoliths) provide no meaningful ways to care for fellow human beings. Thus, the contradiction is revealed as a retreat to one-to-one care that embitters both receiver and giver when generosity wears thin.

NEW DIRECTIONS
IN STYLE

67. The youth revolution of the 1960's dramatized and exposed the deterioration in social style, the liberalism of social benevolence and the emasculation of primary social roles. At the same time it is the youth and the younger adults who have most actively experimented in new styles of community in setting up rural and urban communes and demonstrating new ways of dramatizing community as in the staging of *Woodstock* and *Hair*. At the same time, organizations like UNESCO, the Peace Corps and VISTA have provided insight into a new way of binding people of different ages, races and nationality into groups that serve the needs of our time. These are pointing to the need for even more effective ways to style human communities for the future.

CYCLICAL ROLES



EMERGING
GENERATION

68. Man shows up in society and, no matter what his age, asks, "What do I do?" Society is ready with an answer like, "You are youth!" But, it does not simply give a name to a particular man, for it says, "You are of the generation which is emerging, you are not matured." Beyond defining life phases, society dramatizes the life stances within the community. "Look around you and you'll see what is meant by youth, adult, and elder." The creation of this stance by youth creates the

ADULTS AND ELDERS

TRANSITIONAL RITES OF PASSAGE

THE TYRANNY OF EMERGING GENERATION

ALL THE GIFTS

society's "script" for youth from generation to generation.

69. If you are an adult, you get a copy of your scene, the established patterns of behavior, your role, a vision of disciplined engagement, your task and the action which is yours. You can see the other scripts, where youth are introduced and assigned to the patterns and acquire their own social vision, and where elders conserve and affirm that which is continuous with history itself. But yours is the adult scene. Society hands over the script for recreation anew in every era.

70. The transition from one life phase to another infuses new life into particular social structures that correspond to that phase. Initiated into a new cyclical role at age twelve, an Arab girl wears a veil, becomes eligible for marriage and lives separated from men who are not tribal members. In this situation societal relationships are clarified. The Arab girl is insured by her relationships, her self-identity, and her role rehearsal through this initiation experience which determines and particularizes participation in the common cultural practices. In the procreative scheme such a rite is a guideline for behavior; it perpetuates established patterns and accepted life styles and it enables the defining of societal relationships. By establishing rites of passage, society is freed to respond to phasal transitions, and the development of social structures is controlled as they respond to specific needs of certain age groups.

71. Cyclical roles has to do with delineating generational patterns in society. This is distorted by the tyranny of the emerging generation and the collapse of the community elders, which has rendered established adults immobile and in a position to be used by the tyrant. The emerging generation is the tyrant in cyclical roles in that it is allowed to be in charge in the midst of the liberal stance of the established adult and the indifferent stance of the elder. Emerging generation sets patterns of the new in its thinking, style and actions; however, it seldom considers the past. This power is manifest in the way emerging generation was the first to demand a negative stance toward the Vietnam war and has succeeded in transforming world opinion. Established adults is the ally in cyclical roles in that it is officially in charge but depends on the emerging generation for the breakthroughs of the new as opposed to creating its own vision. This impotence is manifest in the established adults deciding their priorities on the basis of the intuitions of the emerging generation. This reveals that the established adults are victims of the new. The community elders have no viable function in a materially prioritized society; thus retirement at 65 concedes that one is useless, and unable to play a key and symbolic role. The effect of this distortion on society is that no role has clarity on its authentic significance as a time of life.

72. Social existence is defined by cyclical roles which man can intentionally recreate to design his unique journey. As the emerging

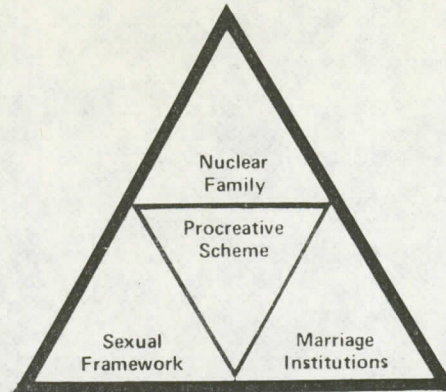
OF ALL THE
PHASES

generation is molded, disciplined, and afforded life experiences by the corporate structures of the society, it in turn contributes to its ongoing life. The emerging generation supports and calls into question the current social values in light of a global context. The established generation participates in the present while holding the creative tension between the wisdom of the past and the planning of the future. Thus, the established adults in their position of power and responsibility project the human journey into the future out of sensitivity to the gifts and demands of youth and elders. Community elders embody the cultural heritage and thus provide unique insights and skills. Elders provide a crucial resource by which the community can plan wisely for the future. The implication is that all gifts are invited and explored relative to every corporate decision of the community. The future will see each cyclical role aware of the unique contribution of itself and the others. For instance, when the youth takes the wise stories of the elders, the dependable patterns of the adults and his own vision in order to create his own life style, all the gifts of all the phases are being appropriated. The unique gift of the total human journey and each of its parts is honored and kept viable in cyclical roles.

REINFORCED
INDIVIDUAL
ISOLATION

73. A popular song, "Bookends," of a few years ago paints the picture of elders sitting on park benches like bookends, in effect already dead, as a graphic example of the loss of cyclical roles in our times. Individual isolation in the twentieth century has collapsed all images that man has of his unique role in society, leaving him with no mode for creative engagement. The contradiction, then, is reinforced individual isolation. This includes the collapse of commonizing tradition, the failure of authentic modes of engagement for elders and youth, a rigidity which is paralysis in the face of the future, and parochial values that block responsibility. Youth burst out in angry protestation, established adults escape to the suburbs, and elders withdraw into institutions. Paralyzing fear of the future limits man's context, denying him the possibility of creating even his own lifetime.

PROCREATIVE SCHEMES



BASIC PATTERNS IN UPHEAVAL

74. The sustaining patterns of societal regeneration, the social process of procreative schemes, are the dynamics by which a given society reproduces itself by the bearing and nurturing of children. Embodying the sexual roles, defining the acceptable marriage patterns, and delineating family dynamics are included in the process of procreative schemes. Sexual framework delineates male and female roles as foundational to the social drama. These primary roles are sustained in marriage institutions, which ground the society's understanding of male-female relationships and provide the structure for acting out mores and standards. The nuclear family sustains the procreative process by transmitting patterns of immediate and extended family life. The basis for continuation of a society is found in its means of reproducing itself. It is families that freight the generative myths and traditions of any society. Families provide the framework for social interaction of the phases. When the child understands his role as controlling the family through temper tantrums, he uses this tool for controlling other social groups, or when the child understands his role as the apprentice, his social experience is transformed into learning experiences. Thus, the family, in any society, sustains the phases by rooting them in the primary social unit. Likewise, the family pattern prescribes the form of social structures, questions their values, and rejuvenates the community through supportive patterns. Across the globe today, the procreative schemes, or the basic regenerative patterns, are in the midst of radical upheaval.

OVERPOWERING SEXUAL FRAMEWORK

75. The social process of procreative schemes is distorted by the overpowering weight of the sexual framework dynamic and by the impotence of the nuclear family as a necessary unit in society. Whereas in earlier agricultural times families had a *raison d'être* as the basic unit needed to sustain the society, and everyone from the smallest child to the elder participated in keeping the family in being; today this missional purpose no longer exists, collapsing the nuclear family, and allowing the vocation of the father to influence every decision. Thus, we hear loud screams across the world as the men and women alike experience the oppression of present sexual paradigms. Sexuality is paraded as an end in itself and, cut adrift from its symbolic and ontological ground, has crushed

THE
RE-CREATION
OF MANKIND

FAMILY
DISRELATED
FROM MISSION

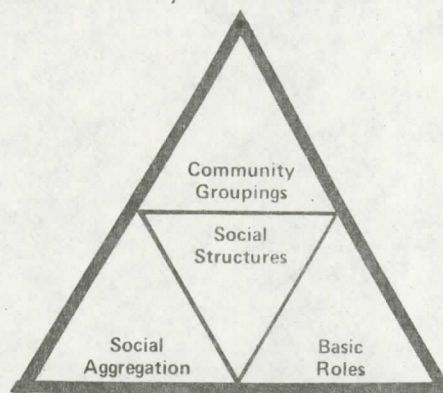
STRUCTURAL
PERPETUATION
OF

SOCIAL STRUCTURES

the more subtle implications of being male and female. In this context, male and female roles are interchangeable and are unable to provide sustaining images for the family. Thus divorce becomes the only solution.

76. Every person participates in procreative schemes as he shares in the re-creating of mankind. Every man is responsible for the regeneration of the species. All people have claim to a sexual framework that delineates arenas of encounter with the mystery of the other, and engenders a creative tension between the roles of men and women. All people have claim to marriage institutions that offer the symbols whereby renewed family covenants are a sign of man's larger covenant, and require the support of the entire human community. The nuclear family as the building block of communal life provides internal form and symbolizes broad social responsibility. The family plays a crucial, foundational role in effecting the style of the whole society.

77. The world over, marriage institutions, sexual patterns, and family constructs are in a twilight zone of change from the old to the new. The contradiction, in light of the ideology, focuses on the disrelation of the family, not only from its past heritage but from its historical role of linking the individual with his community responsibility. Individualistic emphasis has whittled down the imaginal scope of the individual's and the family's external responsibility. This is evidenced by widespread refusal to take responsibility for the family in its present decline, or the attempt to escape by moving to suburbia, to exurbia, or to a high rise apartment on Lake Shore Drive. What is demanded is a plan which will free the family to be refocused as mission in history.



78. The lifestyle of any group is perpetuated not only by its age and kinship groups, but also through its geographical units, task-related groups, and societies to promote community care. A person is not only a 40 year old man of the Smith family, for instance; he is also a Chicagoan, a truck

GROUP STYLE

driver with 20 years' experience, a Teamster, and a Baptist. This process of social structures comprises social aggregation, or organization by territorial criteria; basic roles, or organization by individual status criteria; and community groupings, or organization by functional criteria in relation to society. Smith's relationships through the social structures of which he is a member embody his culture's images of human relationships. Social structures place one in the context of his community's particular corporate mission. During World War II, for instance, middle-aged women in large cities worked in heavy industry to support the war effort. "Rosie the riveter" marked a radical shift in social structures, which demanded much alteration in our images of the adult phases and the female role.

DEMANDS PARTICULAR ROLE FULFILLMENT

79. Social structures provide cyclical roles with demands for fulfillment of particular roles, and in return are forced to restructure sociality as generational stances shift. Churches, for instance, have struggled deeply to deal with current images out of which youth operate, because those images must be related to the entire society in order to be used. Social structures give the procreative schemes the demands beyond the family which contextualize sexual roles. At the same time, the procreative schemes hold social structures before the practical needs of the community.

INWARD- DIRECTED GROUPINGS

80. Social structures, a process which has to do with the ordering of people's societal relationships, is distorted by the tyranny of social aggregation and the collapse of community groupings, which has rendered basic roles powerless. Social aggregation is the tyrant in that its geographical criteria determine the significance of one's structural and vocational choices. One who lives in the country, for instance, in any nation, has fewer opportunities for participating in the direction of the globe than does one who lives in a large urban area. Demographically well-defined units can be seen as dominating social structures in the ward, state, and national levels of politics without concrete images of regional and global interrelatedness. Community groupings are collapsed, in that they have tended to serve their own interests, rather than the societal needs. The resultant rigidity of these professional associations, churches, neighborhood baseball leagues, and so forth, means that they are closed to broad social participation or mission. The domination of the medical profession in the United States by the American Medical Association has left little room for access into medicine outside of that formal structure. Basic roles, as the ally, is an arena of wild experimentation. Businessmen move to communes, housewives go back to school or work, youth spend years "living off the land." This individual dropping out of the structures has taken the life out of community groupings, and left social aggregation

PARTICIPATION
IS ACTIVE
CREATION

as the only significant process, in that its membership is completely voluntary. In social terms, the imbalance in social structures results in a mass disengagement from societal concern at every level.

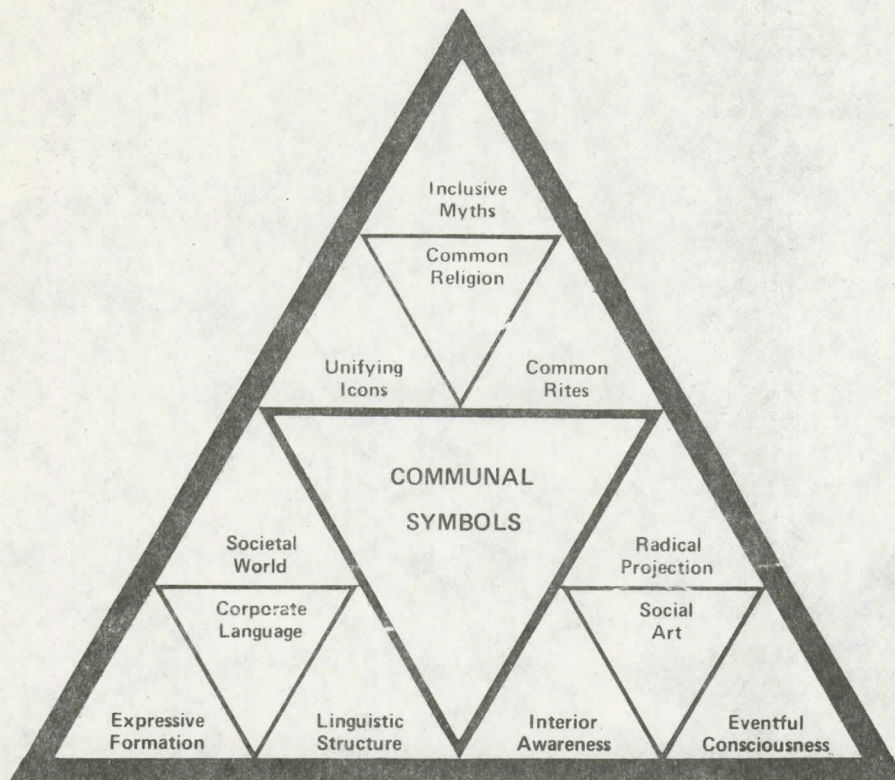
81. Every man finds himself engaged in social structures which he continually recreates to sustain and influence society. Our times have seen a crisis in social structures, as it has become clear that one creates his social groupings by his participation. Far from being simply a receptive member, the image of societal group participation is that one be an activist, a creator of the future for that body. Professional organizations like the American Medical Association are being pressed to assume an active social role. The American Anthropological Association is spawning splinter groups, who demand that their discipline be applied to inner city problems and the strategy-building of underdeveloped nations. At the same time, a waning of membership in many social structures has loosened up membership requirements. Collapsing churches are eager to receive anyone who will work with them. It is clear that all of the social structuring belongs to all the people. Territories on our globe are constantly confronted with one another as everyone realizes the world would be utterly different should any territory be altered. Basic roles are open to any man to create according to his vision of the needs of the future. Community groupings are available to all to assume responsibility for restructuring. It is obvious in our day that the one who gives a vision—any vision—for recreating social structures will find himself in the midst of an amazing myriad of shifts over the next 20 years.

FAILURE OF
PARTICIPATORY
IMAGES

82. The contradiction in the process of social structures is the failure to effectively image them in such a way as to promote authentic participation. This is manifested in the common desire to escape the pressure of society through marriage or by securing a narrow education that perpetuates the Protestant work ethic through which welfare is left to government and other agencies. The existence of the family for itself shows the struggle with the meaning of covenant, the definition of roles, and the creativity of its members. The reduced educational content presented by formal educational systems fails to teach students how to relate to the structures they are a part of and to deal with the chaos of society. Adequate structures for ethical decision are lacking, as is manifested by the Protestant ethical reduction of responsibility to being principally a good family provider while being a minor economic supporter of community welfare. Non-participatory representative social involvement manifests itself in sociological apathy, and a refusal to be answerable to society. Furthermore, political structures operate on a level that does not involve local man. Structural escapism is the basic contradiction in the social structures process. Actual structures that enable man to participate only peripherally in the care of his fellow man, educational structures providing man with reduced images of history and inadequate tools to deal with the chaos of life, and family structures that

are turned inward—each of these leave man confused and empty. Society cries out for reformulated social structures.

COMMUNAL SYMBOL



83. Men not only live, they constantly ask "Why?" The communal symbols process is the point at which everyday living is related beyond itself to human life in all ages and to its final significance.

COMMUNAL SYMBOLS

MEANING- GIVING INTENSIFIED

84. Man is the only animal who reflects upon and creates ways to remind himself of his knowing and doing. Stop signs at corners remind him of his decision to stop at certain intersections for the safety of himself and others. Monuments mark past events. Sacred music and rituals rehearse individual and corporate encounters with the wonder and depth of living. Even words themselves reflect the social journey. Art forms, like Michelangelo's "Pieta," or pop music or movies permit sensory windows into life experience. All these examples point to the process of communal symbols, the rational pole of the rational pole of the social process. This intensification of meaning-giving takes place in three dimensions. First, human experience is articulated and interpreted through a verbal symbol system which is called the corporate language of society. Second, the depth of human experience is depicted through a complex of social art which forges new images for man and demands the emergence of creativity. Third, man's relationship to the ultimate mystery is imaged, mythologized and dramatized in a common religion.

DEMANDING RELEVANT ACTIVITY

85. Symbolic processes bind society together and motivate its members for action. Yet they call into question that society's operating images and demand new responses in all areas of the social process. The incentive to acquire knowledge and skills is provided by the life symbols which point to the final meaning in life. Symbols demand that man's efforts in the wisdom arena be relevant and authentic and give birth to new dimensions in modes of living. In 1956, the Russians sent Sputnik into space. This event became a symbol of the technological age and provided the context by which society's educational systems became geared toward scientific training and research. This event signaled the race toward technological advancement which became manifest in new styles of living. Man's roles in society are contexted and defined by communal symbols.

TYRANNY OF LANGUAGE

86. Communal symbols are distorted by the tyranny of corporate language and the collapse of common religion resulting in the impotence of social art. Corporate language is the tyrant in the symbol process in that it determines the measure of reliability in describing life. We assume that if an encounter cannot be put into words, and most often English words, that it is relatively unreliable. The spoken and written symbolic activities play important roles in enabling other social processes, such as national economic decision-making, while other means of symbolization are little used. Social art is the ally in the symbol process, in that it has no mission apart from language and religion. Its faddishness, such as wrapping buildings with plastic, points to the underlying unwillingness to dare to let deeply relevant creativity about our present day break loose. Common religion is the collapsed in the process of communal symbols as it reacts against the future or reacts superficially by uncomprehensive

INCLUDES
EVERY
WORLD
VIEW

ALL WILL
KNOW
OTHER
CULTURES

experimentation. Thus historical religious forms have become inadequate in the face of the racking encounter with the fundamental shifting of consciousness in our day. The longing of the masses for symbolic expression has been met by the social dramas of the Third Reich, by the accelerating trend of the occult (even bizarre Satan worship), and by the power of advertising. All of these point to an underlying inability of society to relate authentically to significant experiences of life. Even though people have seen through such examples as these, the intellectual means of symbolization has taken over human consciousness and blocked the revelation of life's significance, resulting in cynicism. This symbol imbalance has left society with a frenzied cluttering of diverse and disconnected symbols.

87. In the twentieth century global civilization, every symbolic construct, every culture's history, whether it be the rope language of the Incas, the porcelain of ancient China or the religious heritage of India, belongs to each society's common symbol system. Every language, and consequently, the world view of every society is part of everyone's cultural heritage. As this ideology becomes self-consciously manifest, language training will not be an academic exercise, but rather will be an encounter with the past and with the globe, reshaping the very way in which each man relates to life. Further, the art of the whole globe is part of each man's life, rearranging his images, offering possibilities for interior shifts in his deeper relationships to life. Therefore, intercultural exchanges, traveling art exhibitions, high quality inexpensive reproductions of master-pieces, display of archeological treasures will all become everyday realities in every local community. Also, the authentic heritage of every religion is every man's heritage in our day, allowing the objectification, celebration and naming of powers sustaining social existence.

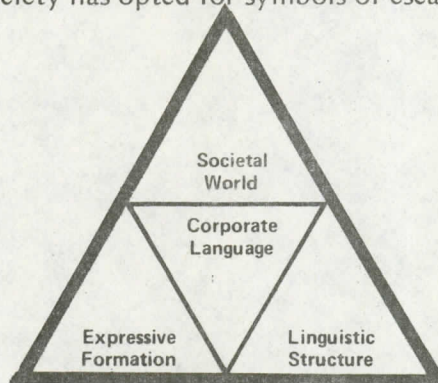
88. In the future, society will see new and unexpected outpourings of human consciousness as across the globe the unique symbolic heritage of every society will be enriched by authentic engagement with the symbols of the whole earth. Industrial workers in the barrios of Chile will encounter the art of the Etruscans; Shakespeare will be performed in community theatres in Manchuria; Christian devotional life will incorporate the disciplines of the interior life from Hinduism and the celebrational beat of the African drums in public worship. All the symbolism belongs to all the people.

89. The paramount contradiction in society lies in the arena of symbol. Man's world view portrays him as a self-contained unit. He therefore grounds his symbol system in his finite human values, reducing

GROUNDING
IN FINITE
VALUES

the depth of human experience. He vests symbolic power in houses, cars, or college degrees. And yet his experience is that he cannot command everything around him or control his own existence. He is constantly searching for and creating new symbols which he hopes will enliven his existence; but his search is leading to the sensual, the mystical or the technological. Because his illusion of self-sufficiency through his finite manipulation has been punctured, his search for security and depth meaning is intensified. He is desperately turning to the symbolic, but the symbology he is frantically grabbing directs him away from his actual life situation, offering him escape from life rather than the possibility of discovering meaning in life the way it really is for him and every man. The new global fascination with astrology vividly illustrates that men would rather have their meaningless lives directed by the stars than embrace their human freedom. Society has opted for symbols of escape.

CORPORATE LANGUAGE



DEPENDENCE ON
LINGUISTIC
COMMONALITY

90. Today every man knows that "no man is an island," that the world is a "global village," and that the "medium is the message." Yet communication between every level and unit of society is an arena of perpetual struggle. In this context the fundamental contribution of corporate language is easily appreciated. Without an actively functioning corporate language process, society would be struck dumb, doomed to communicate only by grunts and gestures. Consultation, fellowship, information flow, cultural interchange and almost every form of social interaction depend on the commonality of a language process. Men experience life, and out of their reflection about their experience comes their world view which they put into forms that in turn recreate their world view.

CONSENSED
PATTERNS OF
COMMUNI-
CATION

91. Within corporate language, expressive formation is the self-conscious process of reflecting upon human experience and expressing these reflections. Linguistic structure is the formal system for holding and communicating the complexity of human expression. Societal world is the process by which man's world view is formed. A Westerner experiences the Korean language by learning its basic images, symbols, and sounds,

TYRANNICAL LINGUISTIC STRUCTURE

grasping the grammatical relationships, and then speaking, writing, and reading it to absorb the particular orientation of that society's world view. Corporate language invents rational forms and uses tools of expression to convey man's symbols. Yet language reveals that the symbols themselves are not the final reality. Language requires the use of a definitive pattern to enable man's communication through myriad art forms. Without socially consensed upon patterns of communication, society is not possible. When preschool aboriginal children in Mowanjum, Australia, are asked by teachers, "Where do you live?" they reply in unison, "In the Universe!" Through this language process, a child begins to develop a world view that transcends the geography of his village. Then when the child sees a picture of a man standing on the moon, his understanding is confirmed.

92. Within the process of corporate language linguistic structure is the tyrant. Linguistic structure has throttled the life out of language by its insistence on a static correctness of form, grammar, derivation and style, depriving expressive formation of creativity, life and rapid adaptation to new cultural trends. Expressive formation is thus reduced to being a servant of lifeless, legalistic linguistics. The static traditional language which does not reflect a rapidly changing world limits men in being able to grasp and articulate the depth meaning of what is happening to them. Such an immobile language is witness to the collapse in the societal world process in that it is not geared to a relative scientific, secular, and urban world. The splintering of the globe into a babel of linguistic structures blocks the formation of a global corporate mode of grasping the common contemporary societal world. This imbalance is manifested in educational emphasis on correctness in verbal and written communication, rather than on motivating poetic power which expresses the deeps of life's meaning. Because of this conservatism in linguistic structuring, man is limited to traditional modes of expression which inevitably reinforce the disrelatedness of his basic life understandings to the constantly changing world of the twentieth century. This same imbalance is seen in the language barrier present in the generation gaps, in lifeless and ineffective official communication and in the stodginess and ineffectiveness of the judicial and legislative processes.

CREATING REALITY IN LANGUAGE

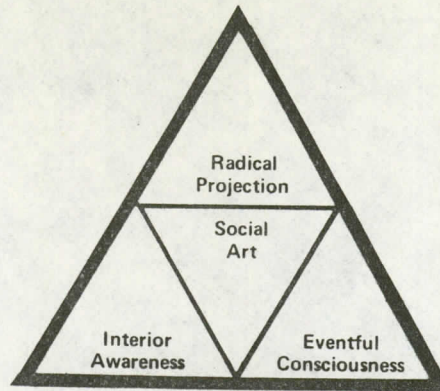
93. All the languages belong to all the people. All men use language to assemble their experiences into expressed forms or images. The means of communication are available to every man as he uses his interior deeps and his external experience to communicate his basic images. All men have claim to the invention and utilization of grammatical structures to reflect a dynamic world view and invent new forms of communicating the common life style. All men engage in universal communication. This implies that man records his uniqueness by creating and transmitting his life story, thus enabling others and future generations to share the meaning he finds in

SPECIALIZED
LANGUAGES
INACCESSIBLE

life. Corporate language continues to be the medium by which man articulates reality to himself and to every other man, and the means by which all men create a vision of the necessary future. Language, then, is a tool of reflection which allows man to articulate his experience. It enables him to dialogue with the question of truth, and express his wisdom to others. This implies that a common world view through language is available to all men. Man both molds and is molded by corporate language.

94. In human society today men are blocked by the restrictions of language particularly as it is related to the cultural and religious dimensions, the dimensions of life struggle. Society attempts to perpetuate out-dated traditional language in these arenas, but at the same time, technology has literally come close to inventing its own global language. Thus, much of the most significant communication today is carried on in a language that is inaccessible and incomprehensible to most. Resistance to change is seen manifested also in the generation gap. Teenagers use jargon which reflects their experiences but which parents resist understanding since it represents a threat to their world view. Human society is conscious of the relative world in which men live, but people are blocked by reliance on a language that is based on old concepts of an absolutist and substantialistic world. This is illustrated by reference to patriotism as an inherent good. Today there is a tension between the expression of ideas in conclusive fixed terms and the trend to interpret reality in new ways with fresh language. This is manifested in linguistic rigidity as opposed to powerful, clear expression. Human linguistic structures are also blocked by the reduced and fragmented contexts out of which corporate language is now being shaped. For example, the sharply delimited concerns of advertising for the sake of products rather than for the sake of creating a language which will allow all men to grasp a new societal world oriented to the future are illustrative of this. Today we find ourselves in a world of many and varied conceptual images without having the adequate forms to articulate these images. Therefore, society must re-create the symbolic process that is language to allow the world to use new and creative methods of articulation so that imaginal and forceful ideas can forge the future.

SOCIAL ART



TRANSLATES
EXPERIENCE
AND
POSSIBILITIES

95. Every society creatively expresses its consciousness in social art, both formally and informally, through drama, story, poetry, sculpture, conversation and dance. The fostering of an engagement in art is a constant struggle in a world dominated by economic pragmatism and practical common sense. Yet, without a continual flow of artistic expression, the human spirit lives in a wasteland of unexpressed consciousness which debilitates the whole society. The process of social art translates into tangible expression the inner drives and tension, the joyful and fearful happenings, the longings for ideals and the radical possibilities of a society. Within this process interior awareness is that by which man responds to encounter with an external situation for the sake of projecting self-conscious relatedness into the total human drama. In eventful consciousness, emerging tensions are revealed in an historic event, and the eternal meaning in that event is decided. The ongoing activity of manifesting the community's insights, concerns and futuric vision through perceptible art forms is the function of radical projection. Social art is expressed through a movie like *Little Big Man* in which the audience experiences the conflicts of its own emotions, becomes aware of the kind of society in which it lives and senses the need to restructure human roles.

CALLS FORTH
NEW SOCIAL
RESPONSIBILITY

96. Social art provides opportunities for the creation of life symbols and gives form to man's depth experiences of life; yet it restricts possible art forms to those true to life. Social art designates acceptable media of religious expression, acts out visual implications of the myths, rites and icons of common religion and gives experiential form to one's stance before the final reality in life. The art processes call forth new responses in society which issue in new language and captures the articulated wisdom in experiential forms. To create a montage, one takes pictures of experiences and combines them to form a new expression which then creates for the viewer a new encounter with reality.

TYRANNY
OF
INTERIOR
AWARENESS

97. Today social art is suffering from a serious imbalance as a result of the collapse of radical projection and the tyranny of interior awareness in alliance with eventful consciousness. The process of interior awareness is tyrannizing the tragedy and contingency of life, but without pushing that through to the inherent possibility in the brokenness of life. Eventful consciousness aids and abets social despair by instigating cynical, shallow or frivolous responses, cutting off any creative futuric response to the

REARRANGED
LIFE
IMAGES

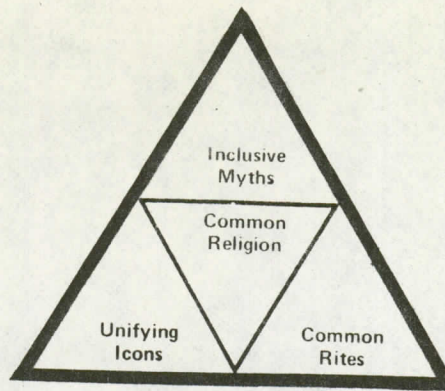
DISCONNECTED
IMPERATIVES
LEAVE
PARALYSIS

impact of the art. Another manifestation of this is preoccupation with technique and sensationalism rather than with exposing the universality of the experience and providing radical demonstration of the ways of embracing the brokenness. The movie industry propagates this imbalance with devastating success in such contemporary classics as *Easy Rider*, *Five Easy Pieces*, *Cabaret*, *Satyricon*, *They Shoot Horses Don't They?*, *Clock Work Orange*, and others.

98. Social art belongs to all men. It is the episodic rearrangement of life images which gives man the discernment of the irrational and the rational reality of life and the possibility to relate to that reality. The interior awareness of all men appropriates the depths of life by objectifying both life's absurdity and its wholeness. The art forms of the masses deal commonly with interior consciousness. The eventfulness of life expressed in a society makes sense of its history and bleeds out images of its potential destiny. Sheer possibility to create the future reveals the process of radical projection. The role of the artist-guru is valuable for society in releasing creative potential for the invention of sociality. Social art transcends linguistic, racial, national, and even temporal barriers, thus men objectify the human situation and participate in the common flow of social consciousness. Disrelated parts of the globe are integrated authentically in the interchange of their social arts, allowing one part to see that life is the same encounter everywhere. Thus, depth commonality of experience portrayed in social art bridges disrelatedness.

99. Yet, in human society today, social art has been seen to deal with the world as brokenness. It does not risk raising to self-consciousness the image of one who embraces all of life, thereby failing to project the possibility for the creation of social humanness in the midst of brokenness. Society is left with a self-understanding that does not include the concept of man as creative. An example of this is today's prevalent attitude toward art museums as merely interesting places to visit. Social art is emasculated by wisdom which deals with social art as only an object of reason. This is illustrated by the emphasis in schools on the structure of poetry, rather than its life address. The internal dialogue that is created by social art is characterized by disconnected radical imperatives about human suffering which do not point men toward relating themselves with a "yes" to world-wide suffering. An example of this is the searing imagery of human suffering in newspaper, magazines and television which leaves people paralyzed by the pain. Finally, we see in social art a reduced image of man's role in which he is victimized rather than creative. Social art is used for self satisfaction rather than as radical projection to create a depth humanness across the globe. Therefore the structures must be built which will enable man to use the motion picture industry, for example, as the powerful medium it is for calling forth rather than paralyzing society. Social art needs to be true to the totality of life, allowing men once again to envision the glory in their fourscore years of life.

COMMON RELIGION



REHEARSING BASIC LIFE RELATION

100. In every cultural milieu the objectifying, naming, and celebrating of man's relationship to final reality is embodied through forms of common religion. Everyman lives out of images representing the way life is for him, ritualizes his decisions about life, and tells himself stories which hold his ultimate values. That is, he rehearses his basic relationship to life through creation of myths, rites, and images. Thus, even the communist who denies the process of religion in his life lives out of the fundamental vision of a future utopian society when he dramatizes in activities such as May Day parades while listening to speeches retelling the story of the inevitability of the collapse of capitalism.

BRINGING LIFE SIGNIFICANCE TO CONSCIOUSNESS

101. While rehearsing his life understanding, man requires rational language patterns which describe his daily encounters and point to the mystery within them. The creation of a mural on the southside of Chicago which rehearses the journey of the Black man in the United States and invests that journey with historical significance demonstrates how it is that religion requires of society's art that it deal with the realities of life, giving form to the mystery in that expression, finally raising to consciousness the significance of life.

TYRANNICAL UNIFYING ICONS

102. The process of common religion is distorted by the tyranny present in the unifying icons. The inclusive myths process has broken down resulting in shallow and unrelated common rites. Appropriation of primary images exerts undue power in the processes of religion in that man has committed himself unreflectively to a multiplicity of perceptible symbols rather than to an integrated symbology. Motorists often have a variety of symbols plastered on their vehicle—peace symbols, ecology emblems, stickers from vacation spots, signs supporting private ownership of guns—Collective these point to a shallow and fragmented relationship taken to life. Both the destruction of the American flag and public reaction to it in recent events reveal the disrelatedness of such symbols to life. The collapse of inclusive life given stories is such that once-powerful myths are still present but no longer do the job of holding man before that which finally integrates his life. This breakdown has manifested itself in the vacuum of meaning in Protestantism, nationalism and democracy. These occurrences reveal the dissipation of life giving power with no recreated form to fill the gap. Rituals have become stagnant and are experimental without seriousness or focus. This weakness is seen in the

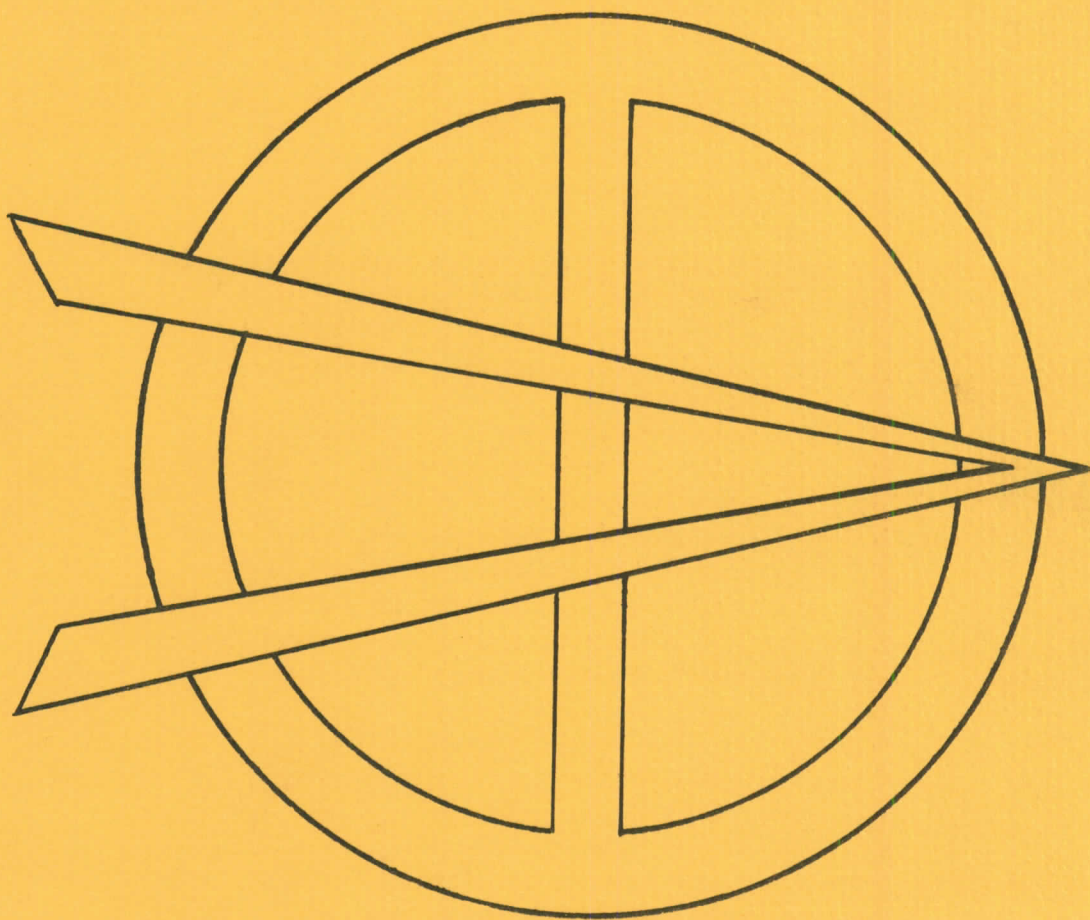
AWE-EVOKING
FORMS AS
BIRTHRIGHT

many new forms of marriage rites and in the shift from "National Holidays" to "National Vacation Days." The effect of this distortion on society is that men are turned in on their most immediate operating context: the family or immediate ethnic groups. Man has no life giving story that holds his existence together.

103. All common religion belongs to all the people. That which evokes awe in the space and time of men are forms which make common those encounters of life are part of every man's birthright. Every man ceremonially rehearses who he is in history. The ways men throughout history have ritualized the critical events in people's lives are available for the creation of post-modern symbolic life. Above all, inclusive myths, articulating primordial patterns of humanness are gifts for all, elaborating the images of man, enriching communal memory, and reassuring destinal anticipation. Every man symbolizes his union with the totality of life, both the knowable and the unknowable. Implicit within this ideology is man, who guards and honors the mystery during the course of his awesome but short lived journey. He is man freely embracing all of life.

FRAGMENTED
UNGROUND
MYTHOLOGY

104. A shallow fragmented collection of life mythologies, ungrounded in the twentieth century and only appropriated by a few. This is the contradiction in Common Religion. Man has experienced the collapse of his two-story universe and, in his despair, he rejects myth as unnecessary to human existence. Yet he keeps falling back on his old myths, not having reappropriated them for his 20th century context. The resulting global vacuum of mythology leaves man without a way to rehearse the human journey self-consciously. One sees established religious institutions functioning as sanctuaries from life rather than supplying the myths that will thrust man into the universal human struggle. Therefore, there exists the rejection of traditional mythologies, for example, in favor of the reduced understanding of life, for example, material success, or superficial synthesis such as B'hai, or the acid culture. The popular sensitivity training methods create simplistic situations in which feelings can be pushed to tell a story of personal worth, but reduce life's depths to feelings. There is the search for ultimate meanings, as in the work of symbolist filmmakers, the use of consciousness expanding drugs or the religions, all revealing the fundamental disrelationship that primordial myths have not been ontologically grounded in present day reality. Yet these attempts point toward a trend in society, a search for a universal trans-cultural myth that will bind all men to the common journey of life. It is this trend which must be unblocked for all men and their future.



The Ecumenical Institute