

SMS
LECTURE# 5
CULTURAL PROCESS

MAUREEN JENKINS
3/13/74

...major social transformation, there have been three things that took place there. one was a series of new images, or a series of new ~~ways~~ ways of talking about the dynamics of living that people experience. Out of those new images came also a new practice, or new ways of acting out what it means to formulate community, what it means to live in the midst of relationships, how one acts in the midst of society. And that will be the 2nd half of the sms. And in the midst of both of those there is, i dont know what you call it, a new man i suppose. There is a new critter that shows up operating out of those images and formulating those methods. That's what we do in those think tanks, work shops, just exercising whatever kind of human muscle?-----..

that you show up with in the times we live in.

To finish our discussion of the social process, just to say a word of reminder about the kind of model that this is. I guess everybody has some kind of picture of society that they operate out of. If you say society is chaos out to get you, you've got a picture of society. It may not be triangular, it's probably kind of fluffy but that's a picture of society. If you have a pyramid at which the powerful are at the top and you are at the bottom or you are at the top and the powerful grass roots are at the bottom, you've got a picture of society. In the 18th century we had a picture that said society was ~~like~~ like a watch. If you just put in at the right place, the right gear, and fit in, things would run perfectly well. But we are struggling with with these social processes is the kind of image that does two things. One, it holds comprehensiveness, or it inclusively deals with all of the concerns that you might run into in any situation you show up in.

2ndly, a screen or picture that is focused toward practical action.

and beyond those values were not terribly interested in a lot of other ones.

But those are the particular concern were interested in.

M. Jenkins
3/13/78

This morning i want to talk a bit about this top process, the cultural.
 and for me the top, the cultural is the one that excites me th most. aristotle
 said that man was just driven to sustain his life, and as you look around
 every critter you run into is driven to sustain his life. a child.....
 -----a polar bear will discover that he's driven to sustain his
 life. he may not be as sophisticated as some, but participates in that drive.
 man's also driven to organize or order his relationships and a great number
 of other critters have ~~those~~ ^{those long tax} as well. and yet man has the only o
 one who is driven to make sense to make ~~tax~~ ^{make sense}, driven to ~~make~~
 create meaning out of his life. i suppose that is our incredible uniqueness.
 and thats what makes what peculiarly creative as far as in concerned.
 because when your out to create meaning out of your ~~Y~~ provision of life, and
 out of your organizing of ~~YK~~ life whenever your struggling with that meaning
 your called to recreate both your sustaining and your organizing of life/
 man is the only critter (?who images?) that in addition to asking the
 Q of why is continually trying to recreate the way in which he sustains
 life and the way in which he organizes it. And i suppose thats just based
 on a picture something like this: man is finally nothing other than self
 consciousness, you run into some kind of encounter, somebody says what
 you just did is stupid and you run into an encounter. You have some kind of
 a gut response to that" what a fink" or whatever... that might be a nice
 way of putting it. you have ~~some-kind-of-~~ an itial response to that. You
 have also an ^{SOCIAL} (?essential?) response to that "its not nice to hit people "
 in groups, and they're liable to hit you back and that would be messy."
 you have also an intentional response to that. Whenever you grasp that
 its possible to take a ~~tea~~-relationship or stand over against your gut
 response to that encounter whenever that element of intentionality
 enters in then its possible to recreate that whole series of relationships.

It's that on which the cultural process lies, and lies in a very peculiar way for me, I guess as far as I can tell as humans in this thing called evolution has been devising more and more subtle, more and more creative, more and more sophisticated ways of stand back from our situation and reflect upon it, to make significance out of our situation, to recreate our situation . and it's very interesting the kind of research done on evolution in the 19th century. It started out that people said well, man has been evolving for a great length of time, and there must be some kind of laws by which- that you can grasp by which people evolve., and probably our society is the end of evolution, and other societies aren't quite as evolved as we are. western europe looked around and ----- societies. people like the aborigines that they related to & were seemingly less evolved than the ----- western europeans who were obviously at the top of things. what we knew---would-happen--- knew it would happen as that ----- of europe began to expand and look out across the world. and that began to happen in every culture as people began to look out across the world was the realization that nobody was going to evolve in the direction that their particular culture had evolved. nobody was going to end up at the particular point that their body of people had ended up. and the kind of shock that came was the realization that & any people creates a way of talking about what it means to have meaning in life out of themselves. out of simply-~~this~~- their own decision making and what they have ~~decisions~~- to make decisions about. that kind of shock happened to us in the 19th century and the early 20th century, and I'll come back to that. the way that we organize our ----- to create meaning , of commonizing or objectifying of our consciousness, the way that we stand back from our situation and reflect upon it has to first of all ^{do} with wisdom, or just the kind of (?Mode vivre?) the-kind--that we operate

out of, the kind of transmission of knowledge
about the world that takes place in any group of people.

Then it has to do with the kind of style or way of organizing relationships
that we operate out of. And then it has to do with the kind of symbol
or the way in which final meaning is marked.. The way in which we say"
if you look here & you can find meaning" "if you participate in this rite
then-you'll find meaning" that kind of activity there in the symbolic.
i suppose that the wonder of being human critters is that we came along about
about 800 , 850 generations ago, and we were just critters they say, from
all evidence, the first 800 generations of the 800 we've had lived in caves.
And were one kind of critter or another, and somehow or another in the last
200 generations or maybe it was just the whole last 800 we created
whatever we call humanness out of critters, critterness, if you use that
kind of language we created a way to stand present to just sustaining
and organizing everyday, and create meaning out of it. And see the
significance of it, and recreate our own systems. i suppose that for me
is a bit of a wonder. what we created in fact was civilization. we created
in the arena of wisdom everything from rocks to synthetic protein
from the wheel to moonshot. useful skills, just how to do things
how to carry on from day to day things that needed to get done. we
created whole systems of knowing the world ~~of~~ around us. can you imagine
the first guy who realized the red squishy ~~stuff~~ thing that i had
that was sort of sweet and the green thing squishy thing that she had that
was sort of hard and sour if you could ----- them both together
and they had something in common with each other. and how an idea, both
of these are tomatoes and you can eat both of them even tho their a
different color they taste different, they look different, both of those
we'll call tomatoes and we'll use --these-both-as---- ~~the~~ the same kind of
thing to eat. from there to just magnificent systems to talk about what's

going on in every aspect of the world.

M. Jenkins

3/13/74

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Describing the inside of cells and protein
and molecules.

when you -----final meaning just the struggle to get created for
ourselves more and more care filled ways of standing present to what was
going on in life. there was a time when the cutting edge there ~~was~~ had
something to do with an eye for an eye and a tooth for a tooth and
that was an extremely noble gesture, ~~id~~ rather than creaming the other
whole tribe youd only take one of his eyes when he took one of your eyes.
an nowadays just the kind of extention into what does it mean to care for
the water that your neighbor shares, what does it mean to care for the
theair. the point of final meaning or even values there. what is
finally significant in the midst of life.

Then in style, just the kind of sturcturing that we have done throughout
the history of our social relationships. with cyclâcal roles, the
structurin og our relationships of age, procreative schemes, structuring
of our sexual relationships, social structures, structuring of our
community or common relationships, and the kind of diversity and creativity
there is just a wonder. I dont know if you grasp th enumber of different
ways of organizing a community that have been-and-are--- -----
in the midst of the world. The number of different ways of organizing the
relationship of an elder to an adult, to a youth. And all of them asking
as a particular context how is it that everyone has a chance to participate.
I've been overwhelmed in anthropology by the ways in which different kinds
of family structures have been organized. In places for instance in which
men were gone all the time, hunting, in order to take care of that group.
Devising ways where many women could be wives of one husband just to make sure
that that culture carried on, to make sure that that people stayed a
people, in the midst of a particular sort of situation, that ~~would~~
required that. The kind of social sturctures that have taken place.
i was shocked to realize that it wasnt until about the year 900 that

we devised something called villages, something like towns in the west anyway. That struggle to devise corporate entities like that didn't happen a whole lot earlier in other parts of the world. Just the discovery that people could in fact live in one geographical space in relative proximity to each other and participate in community in a more intensive and creative fashion that way. Style there.

And then the symbolic for me is I guess just the most lively one. Its the place where under language, we took charge of what we ^{ran into} created in life. We created abstractions, necessary abstractions, from minute to minute to talk about what went on. By the time somebody got hit 5 or 6 times by the same thing that hurt his head he had some kind of word he devised to talk about getting your head hurt by something hard. That was abstraction not as wholly intellectual, for it might be head work, but abstraction that let him say to his son, to his neighbor "when they come with rocks, watch out". that kind of abstraction they created with language. Just practical ways to talk about the situation, the meaning of when your neighbor is coming, coming with rock in hand for instance.

And their social art, ways to talk about our dreams, our visions in the midst of life. You think of some of those guys in caves doing a picture of an elk, just marking that you caught one one Thursday. And his son coming along years later and realizing that he caught two or he caught three being able to see that. And then you get down to our times and the kind of subtlety of creation where we created whole ways of formulating neighborhoods out of art. Have you ever noticed the kind of art that takes place in a neighborhood like ours? That has to do with graffiti? People decide which building has which kind of significance relative to the community by the kind of graffiti that's on them. And it means something when a building does not have graffiti, it means something when a building does have graffiti. In terms of just marking the significance of space in

a community. Those turtle prints on the wall over there , in a simple picture of a of a -----, ina little it looks like, of a drawing room, articulating in paint something that you dont even have words to say just that happens, what it is in life, the way that storm looks. But you know it because you painted it. And you can be it because you painted it. In religion, common religion, we created practices, images, forms, for standing present to the most profound significance that we ran into in life. You think of the difference between a community that just started everyday whaen they got up and a community that had a rite, like mass in the middle ages in the west to mark each day when they got up/ A community that had a fellow crying from a minaret the different breaks in the day as time for prayer, the difference in the time of that community, the difference in the relationship of a community to life when you had (the aztecs i think) when you had a guy get up on a hill to see that the sun came up every morning. The difference in their relationship to the world from a community that didnt understand that they participated that they had the sun come up in the world. All of those inventions we created. and in the midst of all this creation, all this making of ourselves human, something began to happen to us, and as we ran into other creations, something began to happen to us as a whole society of the globe as we ran into people who had sturctured their wisdom and styles and symbols in different ways. And it was as if suddenly we became self conscious that not only could we as a group create meaning in our way, but that there were a million different ways of creating meaning. That that was up to ones own decision, that that was up to ones responsible creation, how he understood where he was. And that was a shocking time. You think of the explorers in europe that went out and discovered peoples that theyd never run into before, discovered ways of talking about lif that theyd never run into before. /People from Spain came back from Mexico and latin america and said whatever weve discovered, we dont know

what they are. Whether they're human beings or something else,
because they seem to get along w/ but out of a completely different
context than we understand to be human. in ~~the~~ china, when they ran into
the west, they had understood for 8,000 years that to be human was 1) to
be chinese and 2) to be ancient,----- far back into the
past, that's what it meant to be effective. When they ran into the
west and discovered people who were effective and utterly non ancient and
utterly non chinese there was just shock. Like there was just shock in the
west. when people in the south pacific and in latin america ran into
the west there was a phenomena called ϕ depopulation, the south pacific
islands by the middle of the 19th century they were about 10% of
their population prior to the mid 18th and 19th century. And that
wasn't all a diseases fault that was in the west, in china, in the
pacific, in africa. in latin america, just the possibility that the
meaning of life is what you do with it. The meaning of life is created rather
than given. The scandal of that ... people would rather live in -----
than have to confront the kind of crisis that that occasioned. I don't
think we recall in the 20th century the way it happened. What happened out
of that was the realization that what was taking place was a great kind
of time for man. It was possible to create not only culture, but out of
that crisis it was possible to create all your existence. You look at the
19th c. and early 20th and the kind of political and economic revolutions
that took place. in the west we said in the middle 19th c, well good heavens,
if the world is like this we could create systems where people wouldn't
have to spend all their time making a living, we could create mass
production so that people could spend some of their life participating in
the greatness of living, we could create systems of political participation
(this was more toward the 18th c) where every single person could partic-
ipate in making the decisions of this society. And along about the
beginning of the 20th c. and people all over the world have done a

did a great deal better job than anyone in the ~~world~~ u.s. had done with the econdmia. Nations like russia, china , japan didn't 20 years that economic job, they just recreated their social systems out of the vision that it is possible to recreate what you ~~want~~ meant by man, in the midst of your situation. And you think of the wonder that took place, i guess for me russians the on that's so impacting, these people, whether you agree with their politics or whatever in the midst of it, along about the turn of the 20th century they just up and decided to do in 50 years what people all over western civilization had spent about 900 years trying to do. the turn of the 20th century russia was just ~~a~~ ridiculously outmoded relative to the rest of the world. And they just decided to move into the present, to jump, they called it historical leaping and they were going to leapfrog the difficulties and problems that other people had, and create a new system. And whatever kind of system they created politically or culturally, you must admit they created a system of production that worked. Worked on part to some of us who spent 200 years building another system of production. That kind of possibility arose, and then we created cities

Then we created cities. we created unbelievable ^ways of talking about, dealing with education. We created ways that just wealthy people, not just men, not just upper classes could be educated, but every single person could be educated. We created ways that every family could be cared for in the midst of the community. Now we did that haphazardly with things like Tammany hall and little ^{private} care structures and things we called towns, and church groups and ^{whatever} ~~anything~~ we could scratch together. But, boy it worked. WE created ways that people could be cared for in the midst of the family, in the midst of their personal struggles. Then we created just a whole kind of a glorious way of life, or a vision that that glorious way of life was possible for every man. We created civilization in the 20th century. Ah the wonder, just the whole wonder, the things that have happened to us that our, even one generation before us never dreamed of. I guess they're just shocking. What happened in the midst of that was that we realized that our images of man were just dreadfully small to deal with the incredible world that we had created. Our wisdom that was rather mechanistic suddenly just didn't make sense anymore out of the scientific universe that we had on our hands. ^{You} We had values and final meanings to talk about making a one decision after another, to make decisions responsibly where you could ^{wake up} all the different factors. Decisions were coming so rapidly and so complexly (a bunch of) that you ended up just relentless statistics to deal with your decisions. There was a new world ~~on~~ afoot and yet not the kind of wisdom to hold it. All the ~~the~~ traditional forms of education somehow did not hold the kind of wisdom that was needed. They came out of school and business had to train them in order to work in any kind of business. The universe ~~is~~ had grown greater than our picture of it. And the whole form of government, our form of human relationships, had grown greater than our images of it. We imaged our cyclical roles, our procreative schemes in the context of the world. WE knew very well how to organize a fine extended family where you knew from generation to generation

what the relationships were and could take care of each other. You could take care of each other in your community by the kind of relationships and patterns that were set up there. And they were pretty set structures in the community that you knew how you participated. Time was sort of slow, space was sort of big. And you could just relate there. Nowadays, it is as if the community is something called to be created in an urban world. Those images of the big extended family made no sense when part of my family is on the west coast, part of it's in Louisiana, part of it's in Canada, and part of it - I don't know where they are - my sister, we haven't heard from in quite a while. Just how do you relate to faces when you find just that kind of despair in the midst of the urban situation. How do you grasp the family with a relationship to a spouse when that spouse is engaged in a thousand other relationships and you're not the only male or the only woman she relates to or he relates to. How do you grasp the finality of that covenant, how do you make sense out of that covenant in the midst of that kind of world. And how do you make sense out of a community when that community may not even live in the same high-rise building. He might be spread out all over town and they're the ones you meet through some kind of group relationship or some kind of particular concern. Our images of relationships, human relationships no longer made sense out of the relationships we found ourselves in. And our images of final meaning, or what it is to create final significance in life, no longer made sense out of the significance that we were finding in life. You found language that described phenomena that you did ~~were~~ not experience or you experienced phenomena that didn't have any language to talk about. I'll never forget hearing a priest speak at a convention a few months ago, and he was saying that his greatest crisis today was encountering the deeps of life in the midst of everyday experiences and he wanted to talk about that to a colleague. The colleague ~~said~~ ^{either said} ~~with me~~ I don't understand you or you should see a psychiatrist. That the language that some of our ~~language~~ together that gave us handles on experience, ways to name and manipulate and participate in experience no longer talked about what was going on.

they'd
And you'd have somebody come along and/create jargon all kinds of fancy words
struggle struggle
to talk about what was going on and ~~xxxxxx~~ with that, trouble also with having
experience that you just couldn't even control, couldn't even make sense out
things that were
of, it was like/~~xxxxxxxx~~ happening to you where you couldn't even tell you were
sane or insane anyway. And you'd try to tell somebody about it, they weren't
sure either. That kind of struggle to get words on what was going on. And the
struggles to get images to hold the profound depths, the seriousness, the signif-
icance of life. You looked around and I don't know how pop art, the original
pop art came to you, but for me, it was as if I couldn't tell what it was in
Campbell soup cans that had meaning anymore. I saw a movie one time that was
two hours and forty-five minutes worth of a fellow taking a shower with dial
soap, It was all done in order to rehearse something in life, but it just didn't
seem to rehearse where you encountered the depths and yet how did you talk
about encountering the depths. You'd play one kind of music and that didn't
hold. People would experiment with all kinds of wild music and that sort of
fell and yet your depths were someplace and yoursymbols/were in another
for talking ab out it
In the areas of common religion, just the struggle to get hold of common rites
that held the sort of secular fole in which we found ourselves. The kind of
rites that dealt with the fact that meaning was showing up not in some ethereal
encounter but right in the midst of living, right in the midst of everyday
decisions. And people talked about, look I'm scared, seems like God who lives
up there, and on clouds, and pulls strings that control life(?) - must be dead
because I encounter meaning right in the midst of life. That kind of struggle
occurred. I'll bet in every religious body around during the 20th century
that kind of disconnectedness was there. And I guess it began to focus in the
sixties toward a kind of relativeism or you say to yourself, Well, if I can
decided how to deal with what's going on in life today, then anything I decide
is just fine. If Campbell soup cans work for me, then that's what I do. If
education that I really need has to do with sitting on a curbstone and writing
poetry to myself, then by God that's good education, that speaks to my exper-
ience. If it helps people in their relationships to have families made up of

men and men, or women and women, well that's just great because if that's where
for then
the meaning is/then/that's the way I want to find it. We all showed up one way
or another as a kind of a disestablishment relative to our own lives, and we
watched what took place in society. We have softened(?), I mean, everything we
could get our hands on. I showed up in the university in 1964, fresh from
Dominican
13 years of ~~American~~ education and the first day was the library tour
which was interrupted by a demonstration of the free-speech movement, the second
day was a rescheduled library tour, interrupted by the fact that people were
Sproul
demonstrating in/~~the~~ hall. And I never did get on a library tour. I spent that
day making cheese sandwiches for demonstrators in Sproul Hall. And that's when
I learned more of cheese sandwich making than anything else. When I came back
had a little
to the university in 1970 that fine institution that had ~~xxxxxxx~~ trouble
with demonstrators that, at Berkeley when I was a student there, bore not even
the remotest resemblance to the university in 1970. You drop into a cadre and
there was not even the passion to demonstrate. There was a pole of _____
that you had to kick away to make your way to class with(?). There were
'd
professors who/say when you went to ask about what you should write for a term
paper, what we talked on, honey, anything you think is significant enough to
write 20 pages ~~xx~~ about, I would be thrilled to read. After 6 years telling
myself the university was this great monolith of the University of California
that told itself it was the greatest university in the world, including some
that were in Greece or Rome, what was it 6 years, when I came back the poor
piddly little institution that I ran into that hadn't enough motivity to get
itself out of bed in the morning. The purpose, I don't mean that in a
sobbing sense, but in the effectiveness of the way in which we would call it
into question, the way in which we would point to the fact that what was taking
place instructionally speaking, was irrelevant to the urban, scientific, and
at
secular world in which we found ourselves. And you know, ~~xxx~~ things like the
family, which we spent our time calling into question. You look around today
and you see collapse and it's there, it's not the collapse of how do I best
make a responsible decision in this situation, it's the kind of collapse of

United States population growth just simply going below zero and nobody even says much about it. We simply do not care to participate in creating the future generation as this particular nation. And of course, we have struggled with ~~the way~~ how is it that you control population growth in the world. That ~~is~~ ^{is} the way this nation, ~~we~~ we've decided to control it, is by not participating that kind of crisis in the midst of the failure. Or just the crisis of, what is it now, about 50%, divorce rate. ~~Remember~~ The number of people who ~~were~~ married in my grade, seven years ago when I was married, the number of those who are not married anymore is better than half of the ones who are, better than equal to the ones who are still married. I feel a good of the time like some sort of a survivor from, I'm not sure what. In the midst of people who have every bit of reason to stay married or get unmarried as I do, just that kind of falling away in the midst of life you see. And the symbol, well I don't know how to talk about it, I guess that thing ~~about~~ about not having words comes to me there, but it's not having images that work to live out your experience from day to day. It's one thing if you're trying to describe some fine life experience to someone and you need great words, it's another thing just to go to go to somebody's funeral and try to rehearse it, and how you've got a Hallmark card jargon that has nothing to do with the meaning about life, gives you no way to rehearse with authenticity what it was that happened in that life, and yet you find that, well, that's the only way you have to rehearse that life. You find that's the only way you have to rehearse that birthday, marriage, any kind of serious decision, a little Hallmark card and maybe a few tears shed or something, and you move on. One thing turns out to be as significant as another, I suppose. And there too in the church, just the failure of our forms of standing present to the mystery in life, the failure of those to hold any longer the mystery in life, I suppose the kind of restructuring that the Vatican Council is for me, of course, to that. I remember a year, I think it was 1968, when within the space of 13 months, every type of Christian group that ~~ran into~~ ran into went

out of being, in the space of thirteen months. The Student Volunteer Movement that we were participating in, had been created somewhere in the 1880's as youth to be mission, missionaries to the world was our motto, and that was just gone in a year, gone along with ~~many~~ virtually every other structure that we had of talking about what it was to stand present to life. And you look around today at the kind of imbalance that you see present, ~~and~~ I believe, an imbalance ^{is} to do that has basically ~~many~~ with trying to hold onto structures that work. Probably in it's ~~the~~ wisdom, just having some hold on what is finally going on in the world today that ^{we} tend to focus our attention. It's in symbols in which we're ^{simply} the least clear. You want to know what you really need to get along in life and it certainly isn't, ~~most~~ people will tell you, it certainly isn't a grasp after the significance of your life. What you need to get along in life is an education. And that is such a bias in our midst, that we don't even think of that as some kind of a cultural imbalance, we think of that as the way man was made by the hand of God a million years ago. I daresay, that has ~~something~~ to do with our particular times that we grasp education to be more significant than the way in which a community is structured, then the way in which your grasp of the symbols of the community operate. There was a time when your pedigree over here was the thing that gave you a ticket in society, the thing that put you rather ~~than~~ to sustaining and organizing society. It placed you.

There was a time when your relationship to the final reality in life, this is the middle ages I'm talking about here, placed you relative to the sustaining and organizing of life. If you didn't posit a certain theological formula before you started into your economic stuff or your political stuff in the middle ages, you were placed out of society. That is no longer the case. Today we say, it has to do with education. It has to do with getting enough of a grasp of a world view to be able to operate in the world that we're in the midst of. What happened to us, in the 60's was that it became clear, not only that I create the forms out of which I grasp the world, I create my world-view, my relationship and the symbols I operate out of. But it dawned on us one day that whatever I create, I live out of, and whatever I live out of, creates me.

It dawned on us at one point, that by the kind of renewal ~~in~~ that we had done in education, that we were getting people ~~by~~ educated by experiment. (tape side change) educational program that they've ever participated in has been a short term experiment, where they know at least fifteen different methods of reading, none of them very well. If you to / for whom religion ^{today,} there for whom the whole process/of relating to mystery in life is a matter of experiment. A great number of interesting short-term experiments. I have some friends who have been so many denominations and sects in the last 10 years that they are sort of a world council of churches, walking around. And it's been trying a little bit of this and little bit of that and the other thing and having at the end, no way to talk about your ~~x~~ selfhood, no way to talk about how you grasp the world anyway. If you look at the discipline that created when you educate someone on a program of area studies, the discipline that person has is a discipline of superior methods of ^{dabbling} ~~data~~ in a number of different areas. Now if we say that's what required in the 20th century, it may be is superior methods of dabbling in a number of different areas, then that What you see when you see someone like that is the suspicion that what's also ^{one} needed is ~~some~~ focus to put organization on that dabbling. And you see people that are experimntations have created, that are living out of the images they have chosed, and it's beginning to be terrifying. I wonder if ^{he} Vietnamese, and I believe ~~it~~ was the North Vietnamese, probably a Viet Cong, could sit upon his cot, his hammock, in the hot weather one morning and say to himself, "Do you realize, that in fighting this civil war that we're fighting, that we're like the hair on the tail of the dog that is wagging all the world." ^{here little} We made a little decision/in our/nation to conduct this little war and to have people pay attention. And we stood fast on that because that's a good way to carry out a revolution. And now the whole ~~maxim~~ world is ^{everyplace} you look, having internal strife everyplace you look, over our revolution. I don't know they said to that, what that fellow said to that, exactly, but it after, that ~~Edmunds~~ brought, I believe revolution, or brought our liberalism

We began to realize the consequences. we began to realize jsut the ~~next~~ to be creating the universe. when you create a universe, you get created by the universe that you create. You are a product of, you are interaction with, you are in dialogue with, the universe that you create. That one in the middle east, is nothing but two powers that are very claar, Israel and the arab states, terribly clear, that what life is about in these times is creating a story and standing present to it. Have you ever heard the Zionist sort of story about ~~ix~~ Israel. It starts in about 8,000 B.C. and by the time a certain number of people that I've heard speak get finished, my God I was ready to sign up. For by way of story about what it means to be ~~aspa~~ people in history, broadcast from the ~~MM~~ U.N.. The next side that got up was speaking for Arab nationalism and he started his story of his people that have stood in the deseart of the generations, and generations, and ~~agx~~ generations, ~~thm~~ and millions of years, creating a people in the midst of the desert.

The people to whom that land belonged. And I was ready to sign up. I became yet? very clear that the war that was taking place there was yet the war of the territory and all that stuff that wars are fought over, but by God it was a war over what will be the myth, what will be what is ~~k~~ told in history that people live before and interact with as part of the world. That kind of a great war to be fighting in history. It's a war that enacts the kind of transparency that we've run into. It enacts the places where we find ourselves struggleingi in our local community. These blue stars indicate what we've called the pressure points, The Pressure Points ~~a~~. were in Summer 71a group of people like yourselves only somewhat larger a guess about four times larger got together for four weeks during the summer and looked at all the social processes and wrote proposals for problem arenas in the different processes and when those proposals were all done and finished and people going home we looked at them and studied and came back the next summer and the next summer and looked at those again and again and came to see that some were some were more effective in there impact that is they hit a whole bunch of triangles with one proposal

the effective one in the cultural are what you call the pressure points you put pressure there and you got effectiveness are social morality over here in final meanings formal methods here the rational pole of accumulated knowledge, basic roles over here in social structures, community groupings at the top of social structures, and inclusive myth the tippy top there at the top of common religion. And I guess the struggle for me any more in how you put pressure on these in the midst of a community in such a way as to create the kind of forms the kind of ways of talking about life that you are willing to be created by. And I dare say willing to create the world by. And it's in formal methods you can see that's the top of accumulated knowledge the struggle here for me is how do you create the kind of ways methods of knowing the world that anybody can use just the kind of those things on the wall those grids knowing gridding and saying something with straight lines something divided into sections is the way to hold a piece of geography that method gives one a way to know in depth gives one a piece of geography to participate in it just writing a workshop procedure in such a way that the person receiving it can gather how to write procedures rather than always having to respond to procedures you write that kind of method is the kind of method that just is being cried for or you look at the university I bet that 85% of my professors would have survived well had they had a method of starting and ending a class in such a way that you grasp that there was a class going on rather than a flow of time when you came out of the hall and when you went back into the hall a way of marking a time so that you had something there that was different than what you had at the beginning before you got there and ~~show~~ that you had at the end after you got there That kind of method then under social morality in final meaning What we need in every community for me is a new meanings of we need to risk a new means of describing responsibility a way of saying how you can tell if you've been responsible in a group even something like every litter bit hurts describes responsibility that would it mean to describe responsibility relative to water sewage relative to you garbage when would it mean to give people a handle on that or what kind of a thing would you do where you'd lift out the sort of values that you hold when you make a decision have you ever just set down and

I'm making decisions in my neighborhood what is the things that I hold most dear for this neighborhood just bring to self consciousness the sort of screen the sort of morality that you are operating out of so that you can look at it and ~~decide~~ decide about it is that the morality you'd like to have yourself operate out of is that the morality you's have your community operate out of how you create forms that let people do that. Over here in basic roles how you create the ways for people to act out in a community in any group act out roles that hold the significance of there life ~~time~~ Time was when being an engineer had a way of holding the significance of life that had to do with one's participation in history now a days I suspect it has something to do with these other poles over here. How do you hold a role for an elder that is unique a role for a youth that is unique how do you dramatize that how do you dramatize the role of an established adult that is unique how do you dramatize the role of families and single people, the role of men and women that is unique and those roles are only for the sake of that dramatization is only for the sake of the community groupings Maybe here you got a role called team leader and you know a team leader is this and that a team leader does thus and so and I've got a way to put my hand into history with my whole being my being into history in a role that gives me a way to live my whole life rather than the little part of my life that is engineering or this little part of my life that is the home owner in my neighborhood or this ~~little~~ little part of my life that my doctors degree or something someplace that kind of basis role, basis role we need to devise in the midst of our communities and now we need to devise the kind of community groups in which those basic roles make sense who cares who cares about your fine experiment in being a liberated woman or being an adventuresome male who care about your creative family but that it has a focus relative to creating the forms that that community requires forms that give that community a way to rehearse itself a way to formulate itself even the church offers a way in which that community has things that you can join that ~~you~~ mean that you belong to and are responsible for the community things like this Alders ball that we had here in uptown a few weeks ago fascinated me in that somebody had decided that there was going to

the maleness and femaleness of that as the dementation that they were going to emphasize Valentiness day as kind of interesting when you think that the maleness and femaleness of life we've made tyrant--procreative schemes there's the we say that you're ~~xxxx~~ not a human being after you've finished your procreative scheme part of life and probably not really a human being before they picked that as a way to rehearse the initiation of a new community grouping one that had begun to get going but focusing that I guess ~~xx~~ what's it mean to have a group of elders in your community who understand themselves as responsible for the community as a way for anybody to put his foot in the community and say I's responsible for this piece of turf rather than some kind of wish that wouldn't it be nice if I cared and wouldn't it be nice if some body else cared community groupings is the other. Then inclusive myth what we need is stories if you don't like the term myth I don't mean that derogatorally but stories ways of talking about living that point to the rather remarkable myth that living is today I have a friend who is about 16 years old that got a job for the first time none of us figured he'd ~~xxx~~ keep it sort of a lazy kid he came home one day after working 18 hours and said "you know that job I work at saves 500,000 lives a year" Now what he does in fact is weld seat belts together Now you could say that's a crummy blue collar job and you'd be right You could say that's a job that saves 500,000 live a year and you'd be equally right. What's it mean to talk about living today in ways that are perfectly right but ways that hold the glory of living today in ways that provide vision not just for your community but for any community a people talk about if only we had a charismatic leader in our community someone that could give vision to people and have great powere and integrity and so forth and you know what a charasmatic leader is is someone who has a story that gives you a way to create a story about your life somebody like Ceaser Chavez in the Mexican or Chino community the kind of unbelievable gift that he is I suspect first of all a lot to do with his fine personality treats or unique gifts it has to do with he created a story about being a people that has given possible for any people about being a people that gives possible in the midst of our time. What does it mean

like of neighborhood in which there is more violence than any community you've
ever been in Uptown 5 is a place where there are more people mentally ill
walking the streets than anyplace else You could say on and on and it would
still be true But what being a great place to be alive does is give you a
way to talk about your community--if a place like this is a great place to
be alive then think of the place you live couldn't be half bad and then
the kind of story with that I was in a course the other day we finished
the course and a guy got up and he had one of these that was yellow and
just at the end of this course
he said oh by the way ~~xxxx~~ I want to say that we come from a place called
Northline 5 and that's the name we've given to this community and this
is the story of that community here on this brochure and if you'd like to
see it I've got some at the back of the room ~~xxxx~~ and he just passed them
around and he just sat down and it was like you could have heard a pin
drop in the room And it wasn't so much that people were shocked at his
audacity as shock at what does it mean to name a community for me today
operating in the cultural arena bringing life to culture has to do with
creating recreating the world anew out of the cultural In the 19th Century
Marx recreated the world out of the economic processes. He said you change
the ways of production and you change all the ways society operates. He
had We have today a cultural basis the way you change the relations of
production or anything else is by the kind of images that you operate out of
that you tell yourself that that production does by the kind of grasp you
have of what's going on in life Susan Langer said Self consciousness
~~xxxx~~ like culture like art and language comes in two ways one is it comes
when you create self consciousness from the top and it's like somebody from the
top imposed a little rule in
English that sentences would start with capital letters and there was ~~no~~
particular reason relative to the way life is in the universe really for
~~putting~~ putting capital letters at the beginning of sentences you could
have put it on every single now the way they do in German and it's been
very helpful particularly if people forget periods Just to see what's going on
there's that kind of rationality that's necessary in order to participate

and I guess its not from the top down but from the ~~thexkix~~ inside out
kind of rationality for instance when you go to say something about a
situation like Uptown you've got to take into consideration the fact that
everybody calls it uptown and if your going to impose yourself a name
you're going to have to take consideration of the fact that there is a
rationally already there existing, there's a hertiage there already there
existing, Langer says that to create a symbol to create rationality can
be seen thru one's own situation take consideration of what's already there
and then you take consideration of what's needed.

You take consideration of take over here on those wall grids you take
consideration of the lay of the land what were the sort of propensities
that a people operate in a community and then a consideration ~~an~~ sort of
from the top down--what's ~~an~~ an outline that I can remember in my head?
What's an outline that I can ~~an~~ take with me? Transparent rationaly
or symbol reation has to do with holding together from the top and from the
inside by way of symbols. This 5th City Social Model for instance you
notice its a square there's a universe of difference that's closed off like th
this and a design that's a list--just a list of data The difference is that
this design is obviously finished someone has made a decision here about
what's involved in this model and for the time being its not open ended
altho I'm sure it could be open ended anytime that group desided Then
in the midst of it there's a level at which just the dynamics of the community
are taken into consideration on the one hand your forcing the that it is
finished complete and on the other they can't be complete but that they hold
what's taking place in the midst of the sommunity that 5th city symbol
that old symbol that 5th city had the lowere part there when they
decided to do the flif they realized they had to keep there old syahol
and yet in the midst of keeping it dramatize the kind of unity that was
holding those two the only reason that you hold those tow together is for
the sake of creating images, creating stories creating ways of oeprating
that are not for there own sake never are they for the sake of your own
community but image that allow any other community that sees you a way

community. You look at that 5th city symbol and anybody with any kind of inventiveness at all you can sort of see how you could do one of these in your own community. If you wanted to and if you begin to think of one for your own community it does something to your own community That's the only reason you'd create something like that as far as I can tell And finally I guess the cultural basis or what ever has to do with forms that allow tangible participation why a community grouping-- because somebody can put his name on a line and belong Why a basic role because somebody has hard responsibilities in hand to perform he can see himself acting out care for that community Why inclusive myths so that if somebody says to me on a Saturday where do you live I can say rather ~~than~~ than having some vague kind of idea that somehow I'm interested in or that I'm concerned about my neighborhood That sort of focus there and so finally meaning in our time is not something that is given but something that is seen thru something else It is the significance the greatest the story of a community is the reason for getting along in life is something that is seen thru something else Human beings you could give meaning to and they'll take the meaning a life out of it These "what's its" this post human critter that's beginning to emerge will not take meaning from nobody as far as I can see but they'll take the things that are given to see thru and make new ones and make off of them the meaning of there ~~own~~ own situation And I suspect this being a "what's it" is going to be very painful and difficult and I suspect that "what's its" have the time of there lives in the midst of it.