

EDITORIAL FILES -

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Jenkins - 1

Political Processes
Society is first of all a practical, common image and procedure, practical in the sense of ^{that is} grounded in the present, common in the sense that it is based on corporate experience ^{of} people. Society is a vision of THE FUTURE.

Society is a complex by which human being creatively engage in their situation. Society is a complex of methods. Finally, society is a source of people interacting in such a way that that vision might be made manifest and those methodologies and thereby creativity released. That's what this school is all about. A set of methods to think primarily in the arenas of model building, the arena of how to forge and create SOLUTIONS the problems the man in the street faces, how you act as a corporate entity to engage the social fabric, and how to motivate human beings in such a way that they see that participation in history as significant and meaning filled. That's what sessions 6, 7, 8 and 9 are going to be about.

This school is also out of a vision, an image of how the social fabric functions, how human beings interact in terms of dynamics and then the dynamics of the economic or sustaining, the political or organizing, the cultural or illuminating, and that's what these sessions 2 through 5 are about.

1 Then finally it's about a body of people engaged in their time. I guess that's what we're about. How do we begin to pull together a force of human beings to see their lives and participating in humanizing the social fabric. We'll talk about that in session 10 and in the mornings, and then session 1 - how do you get yourself grounded in the radicality of the 20th Century. That's what we want to have dealt with in the first session.

I'm going to talk about the political structures, and maybe put that in the context of the social processes. As you remember, we talked about society having ^{sustaining} the/~~same~~ dimension of the economic, the organizing dimension of the political, and then the illuminating dimension or culture. And this afternoon we'll talk about the economic and how that foundation, without the sustaining dimension of society, there is no sense in organizing society. And tomorrow morning Maureen is going to

talk about the illuminating dimension or how human beings forge out what's meaningful relative to images, postures and symbol systems.

Now this political, it's the organizing dimension or the structuring dimension, and I'd like to talk about that in terms of the dynamics of human consciousness. It might be ~~the~~ Society organizes itself out of an image of what the cosmos is, what the universe is, what the world is, what the dynamics of participating in the universe are, and what it means to be a human being. ~~We~~ ^{They} do that in such a way that people can participate in the use of social force. ~~We~~ ^{When you} talk about politics, you talk about the raw use of human power. And then, secondly, you are talking about man's capacity to creatively engage in decision-making. That's the justice pole there. And then finally the welfare pole, or what's it mean to be a citizen, what's it mean to ~~the~~ ^{the} rights and benefits of citizenship in a society. I want to talk about that maybe ~~for~~ ^{for} a few minutes and then try to point out the dynamics of the political processes and then talk about the advance of the movement and I'd like to point to the future, actually where society is going

I think we could start in the middle ages. We could start earlier or later, but to me the middle ages are a helpful place to start. You are talking about an image of what it means to be a participant in the social fabric, an invention relative to social form, what you are obedient to as a citizen, and then how you participate - what were the meanings and modes of participation. Maybe just a quick sketch of the middle ages. The image was that of vassal or maybe creative interdependence might be the most creative way of talking about it, where the lord provided certain kinds of services to his people, and the serfs provided certain kinds of services for lord, and there was a creative kind of inter dynamic there. The manor was probably the social invention. What you were obedient to, and this is a little strong, was god on earth. When you were obedient to the king, he was god's ~~an~~ representative in creation. The way you participated creatively was submitting, submission to that king, the lord. In the 18th Century a fantastic revolution in ^{happened} consciousness/relative to the political dimension, and a fantastic new image - citizenship. My lord, what it meant to be a human being was to create

provide yourself with manners and ways by which you could engage in the social fabric in a new kind of way, and *representational democracy*. Representational democracy, the whole democratic image came into being, and you were obedient to god-given rights. We hold these truths to be self-evident *MYNARD'S Founding documents*

Those were the foundation stones on which we built participation. The way you developed it and participated in it was through partisanship and voting. The 20th Century is new and different. You have to almost say that what caused the shift between the 18th and the 20th Centuries was the economic. It forced itself into society in a new, creative kind of way, and new modes of participation were invented.

The image for me of political is creator. I don't know about you. It's pretty clear to me voting as a means of participation is helpful but it doesn't get me very excited. Then you have a period when you had a fixed universe, and the choices were right and wrong, very simple. *representatives were*

right, that is correct. Today what it means to participate in decision making is that you create the values, the means and norms, the methodologies, by which human beings participate in the future. The invention is global society. It's no mistake when *we'll look at the economic a little bit* that *the value follows the same curve* of currency in every major industrialized nation of the globe

going up and down. We live in one society. It's no mistake that the Vietnamese *Both North and South,* helped elect our president. It's no mistake that *when a nation like Venezuela* decides that the way in which people are going to participate in its national resources every nation across the globe has to make a new decision. It's no mistake that when the Arab nations decide the peace

going in one direction and, by God, a whole lot of people listen very carefully. We live on one globe. The invention of the 20th Century is the global society, and I suggest that what their obedience is not God given rights *OR some authority in terms of a person*

but the corporate consensed upon *Roles of the social fabric,* the corporate body, the body politic, if you will. That's what people are obedient to. Should we just point to a few illustrations? Prohibition, for example,

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citizenship relative to nations. I could go on and on and articulate what I mean by that. And then I think the ~~xxxxxxxx~~ how you participate is through corporate decision making and action. These laboratories that we are involved in this week for me are not something interesting to be gained but in terms of experience, how local man in every local community across this globe can practically participate in decisions that effect his life. We've taken these to corporations, and we've said "If you going to ~~xxxx~~ and have people engaged in the corporation, you're going to have to create structures through which the janitor and the president and everyone in between are going to participate in the decision making and corporate action." Not because it's nice and noble to have the janitor help but because these are perspectives on reality that

They all go "That's right. That's right."

Consensus making for me is the new direction of the 20th Century. Now I think that's helpful to recapture what's going on. I want to talk about the political dynamic very quickly and then talk about where things are going in the future.

Commonality is the means of dynamic or process of bringing form and organization to ~~xxxx~~. This happens at every level. The globe has politics going on in terms of ~~xxxx~~. Your family has political dynamics going on, most of which are not conscious that they're there. Probably one of our ~~xxxx~~ dimensions of struggle is bringing consciousness to this arena. The three poles, the foundational pole is order. ^{COBB} has a fantastic insight here. In order for society to survive, /overcome the bestial nature/ it had to ~~xxxx~~ of men control. And the way of control is that certain dimensions of their power, the bestialness, had to be turned over to the larger social fabric so that

Order is necessary if we are to survive as a social fabric. Defense, the first pole of that, is defending the integrity of social unit. Peace, how do you maintain order within the social fabric, within the social body. If you want to use

and the law, what are the consensed upon, agreed upon norms of behavior in interrelationships, codified and uncodified. There is no law against patting someone on the head ~~head~~ ^{TAIL} end. *TAIL end. Tail a*
 consensed upon law. I hope they're not. *Anyhow, I think agreed upon*

helpful norm of behavior in most situations. Anyway with something like that you want to use graphic images, the army under defense. I am using illustrations. These are not dynamics. The army, the police, the law itself, the codified statutes under law. And then justice. Legislating consensus. ^{does a group of} How/ ~~do~~ people make a decision? What for making decisions? Here the parliament, the congress, the family meeting, if you will, all of which illustrate that. The judicial procedure, how to arbitrate decisions once we've agreed to a decision, how ^{''''} congllicts happen. And so when conflicts happen, some way of mediating the ~~the differences~~ the differences has to go on. The court system is an example of that. In a tribe--I can't remember which tribe--in africa ~~the~~ disputes between clans is settled by a certain people in the tribe and the way he does that is when the dipsute reaches the level of destruction of numbers of people in the tribe he acalls a meeting and ~~now~~ ^{now} were going to settle this this way..your going to pay him a hundred dollars and when youve done that the dispute is over, ~~now~~ do you understand.' And it over, its solved. Thats the judicial procedure. And you can cite other examples of that. And the executive authority. Thats how you symbolize and execute decisions . The president of the United states is an example of that. The Queen would be an example of that. I could think of other examples where. Civilization executes authority here. And then ~~idally~~ WELFARE

We've done a faily decent job of writing out theright oand benefits of pariticipating society. Secure existence ^{provides} for meaningful engagement--life, liberty and the pursuit of happiness. ^{Locke, who} said lately life liberty and the pursuit of property. Any way thats whow you guarantee that everyone participates in some sort of minimal sustaining dimesnion.

attempt

And I think Welfare is a at secure isistence. I think its clear in other words, particularly in respect to meaningful engagement. Freedom, the whole that dimension civil rights wmovement in one way gained a of menaningful engagement. I suspect that the struggle that is goinin on now relative to vocation has to do with that. People are quitting jobs and so on. Changing vocation, changing occupation has to do with that movement---what does it mean to significantly participate in the social process. I guess the municipal workers in the City of San Francisco begin to learn that San Francisco Internations is beginning to look like a garbage dump because on one's picking up the garbahe..

These guys are demonstratiomg that they are meaninful parts of society. Whether you agree with the issues or the way ~~they~~ they are solved or not is not the issue, but here is something necessary. Suddenly the whole social fabric schreeches to a halt because they have decided ~~to~~ not to do their job. how you dramatize not in that kind of way, ~~by~~ but in a more creative kind of way what meaningful engagement is...for the guy on thae street. And maybe to talk about this in other kinds of ways. In terms of the imbalances, it fairly clear that ~~the~~ order is the over-extended dimension. An me, I try to consider the fact that the economic is ~~the~~ controlling the majority of the social fabric. Controlling the images and ~~the~~ ^{available} dimension modes of operating within society. In order for the economic to do that particularly production has got to go on in society. And justice uses what power its got in order to reinforce order to go on, and then the collapse is the definition of rights and obligations and responsibilities of participation in society or welfare. let me illustrate a little bit. Did you see how fast the U.S. and the USSR decided to stabilize the situation in the Middle East? Wham! Just like that and its stabilized. In order for the economic processes to continue, you've got to have stability and it didnt make any difference whether the US and Russia agree on any thing else, the one point of agreement was stability in the middle east.

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not for good reasons or bad reasons , just that if the economic is going to control youve got ot have (and I dont think this went self consciously through anybodys head) stability. and so very quickly they agreed upon, and called up the army in England and all over the world in fact, and just very quickly brought order to that situation. There are other illustrations of that, this is an old one, but I think its still true. If youre going to do an effective job teaching one of the things you do is you want to maintain order in the classroom because an operating image is

one definition of good teaching is that theres relative balance , the kids do what relatively do, what you say, thats the of this image , this obedience to the process of order continuing to go on. Other examples are the whole law and order movement during the 60's and its very subtly ~~shown~~ ^{still} here probably watergate interestingly enough as a result of that whole move toward law and order. Security at any price stands on order as being the dominant factor. And isolationism, the kind of isolationism thats happening within this nation and other nations is aimed at bringing stability within the social fabric. Kissinger a fantastic character. Some people even suggest that he may be the symbolic head of our nation. Those of you that had LENS, and the Question whose the most powerful man in the world today, guess who the top three are? Kissinger, Mao, and Golda. what hes doing at the macrocosm level , that is from the perspective of the whole globe is working in the arena of domestic tranquility, in common defense, as an arbitrator between nations for the sake of maintaining stability. Fantasticly powerful man and I'd like to talk for a minute or two about him in terms of the gift hes got

Interesting in my imagination , he's a shmuck. But he's got a method. and i mean a f good method. He goes to Israel and he says 'what are you most afraid of from Egypt?' then he goes to Egypt and he says ' what are you most afraid of from ~~Is~~ Israel/?' And they tell him, and he goes back to the Israelis and says now lets see if we cant work out this kind of thing relative to your fears of Egypt. and then he goes to Egypt and says lets ~~see if we can~~ work out your fears relative to Israel. And pretty soon a solution is brought

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The guy is a fantastic gift relative to that. But at the macrocosm level he is out to maintain order, stability, within the whole globe. Now he's also working over here in terms of arbitration when you look at the microcosm, in terms of the between Egypt and Israel and Syria and Israel. The

The whole move to the right in Latin America. Every single nation in Latin America has moved to the right in the last 2 years. Every single nation has gotten more conservative. The elections in Venezuela last fall is a move to the right.

just enough to indicate that ~~that~~ in fact that was happening very soon. Peru, Brazil, Argentina, on and on and on, to bring stability relative to the political. It seems to me that... other illustrations.. ~~What/Happens~~ The whole dramatization, what happens when the U.N. is dealing with questions of law and order? There's newspaper headlines and all sorts of things. Now what happens when they're dealing with things like UNESCO? They're going broke, because there simply isn't interest there. How do we begin to refocus the political structures relative to the whole area of welfare, and rebalance society.

and where
Now I want to talk quickly about what I see as the trend ~~of~~ ~~for~~ society ~~is~~ is and needs to go. IF you remember we said that there are within society certain ^{points} ~~parts~~ of which the social fabric can be touched and those points we called pressure points. There are 9 of them, and they are Inclusive mythology, social morality, formal methods community groupings, basic roles, anticipated needs, knowledge access, deliberative systems, bureaucratic systems ~~is~~. Those are all forth level triangles, and if you want to look in your triangles later, go ahead. There are four of those that influence the political primarily. And ^{reconstructing those}
four dynamics in such a way that new ways in which the political can happen. The first of those is basic roles. That is allowing people to stand creatively in participation in the social fabric through the kind of roles that he has. How do you make meaningful being a fireman or a policeman or a garbage collector or a doctor or a lawyer, so that they can see that their job is in fact significant

participation in the reconstruction , or the ongoing construction of society. That's one job. the second job, interestingly enough , has to do with the whole area of wisdom and formal methods. How do you provide people with the methodologies by which they can effectively engage themselves, creatively engage themselves in society. This school is an example of that. Some other examples might be problem solving units. ~~I/d~~ Problem solving methodologies, the LENS course. Kissinger is an example for me of a guy who know how to deal in this arena. And then thirdly, social morality. That is the images of responsible participation in history. For me the black power movement was an attempt in this area, the whole civil rights movement ⁱⁿ ~~and~~ its attempt to deal with welfare and political freedoms discovered that that was not where the issue was actually. The issue was responsible participation . How do you create images of responsible participation in society? ~~The/~~ What other kinds of methodologies? ~~The/Uptown~~ In England in the 19th century the whole creating of English gentlemen was an attempt in this direction. It was a very successful attempt in this direction. The whole image of manifest destiny, sick and perverted as that was , ways a way of saying what it meant to go out on the frontier in this nation. And you could go on and illustrate it in other kinds of ways.

And finally deliberative systems. How do you create the structures, the forms by which a communities will can be formed and articulated and consensed upon. These PSUs you all ~~f~~ have had are fantastic. Uptown has had 8 or 10 ,12, PSUs, one of which was on housing. An analysis of all the forms and needs of housing of the whole ~~country/~~ community were analyzed, not by staff from here, but by people on the street, by guys that were interested in Uptown ~~from~~ the community came together and went out and looked at all the housing and came back with a model, not only of how housing stood now, but the direction that housing needs to take in the future in Uptown and how they're going to get there,. That's a deliberative system. That's creative participation in the future. Other examples, with basic roles,

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With basic roles, Solzenitzyen, has got a basic role, he decided to create himself a role and by golly the whole social process had to be stopped for that. Fantastic, unbelievably creative kind of engagement in society. These three; knowledge access, deliberative systems, bureaucratic systems are the ways in which the political ~~is~~ is going to recreate the economic and the cultural for the sake of recreating the whole society. And let me say just a word about those and then I'll stop.

Knowledge access is how do you guarantee everybody had the information they need in order to make responsible decisions. The whole Elsburg case, the whole
relative to information, had to do with this arena. How do you provide people with the kind of ~~information~~ education, guarantee the kind of education that allows them to creatively decide. And I'm not talking just about inner city schools here, I'm talking about universities like MIT and Harvard, that's part of the problem there.

Bureaucratic systems, I don't mean a bureaucracy, how does a ~~of~~ communities will get acted out
task forces (were going to talk about those tomorrow morning) teams of ~~people~~ people going out into society now what direction... task force... Just before Valentines they had an elders ball here in uptown

they had a revolutionary string band and sold tickets and pulled off a huge fantastic celebration for people over 60. The task force did this. That affected many dimensions of society. A ~~group~~ group of people out of the community simply deciding that history is going to go a different direction and the will of the community is this and were going to act it out that way. The question is, how can we begin to take these dynamics of the political in terms of order, justice, and welfare, and begin to rebalance them, begin to allow people to creatively engage at the local level and the global level. Probably ~~there's~~ if there's two questions that have to do with the political, one of which is how do we allow the global

political structures that are now emerging to emerge in a creative kind of way. International business is going to create the global polity structures whether we want it or not, and whether they want it or not. Now the question is how can we make that the most creative and human global polity that's possible. The other question is how can the guy on the street effectively participate in the decisions that affect his life. Or for me the master trend in this arena is how, it's not a question, that every single human being not has the right in terms of some ~~top~~ moral imperative, but history is going in the direction such that every human being across the globe is going to participate in those decisions,

every single decision made across the globe belongs to every single human being, bar none, irregardless of his position in society, regardless of the nation of whatever he belongs to. That is the master trend in the whole area of the political structures. And come tomorrow the form behind that simple statement is going to be realized, and it's going to be people like people in this room who are in fact going to create that form.