

. . . We are trying this week I among a number of other things to find ways of spinning for the assembly what it was that has happened really to our interior being since Summer '71 happened. and you perhaps recall the image that was put up yesterday, of the process of analysis of sociality. and we talked about the essential dimension of that, by which we mean the social processes and imbalances. and then on the other side of that the existential dimension of sociality, by which we mean the ideological base upon which change is always founded and the contradiction to that ideology, or that is to say those hunks of social reality which are preventing ideology from achieving structural manifestations. We are out to push through those four posts as it were to the final pillars which is social proposals, and then on the other ~~side~~ side of that we expect that we will be able to get grounded and created a set of tactics for the New Social Vehicle.

So what we are about at this particular point of time is to deal with the first of the pillars. Just to refresh your memory, these are what we are talking about as the pillars of sociality. The first of these is as you can see up here: Society is and has always been a dynamically interrelated set of economical, political~~y~~, and cultural~~y~~ process of commonness. Now, when you say it like that it sounds a bit abstract and theoretical. My first response is who says so and then I get to reflecting about my own experience. I think the very earliest thing I can remember was the day when, I was about 3 and was out in the yard playing with a little wodden wheelbarrow. and I had one of these great sun hats on, that straw thing which we were afflacted with as a child, and what I remember about that was that I was pàaying and something crunched that wheel barrow, and it was the car of our neighbor coming out his drive way and all of a sudden the wheelbarrow was gone. My parent felt that it was fortunate that it was just the wheelbarrow, but the point is that my first recollection of self-consciousness had to do with being over against another, over against that neighbor, that neighbor's car. That is just a way of saying that my earliest self-consciousness is that of being social - being sociality - being in society - being in relationship

with other people. And I suspect that if you push that into the prehistoric past that finally what it was that distinguished man from whatever it was that was before man, it was precisely that, that he was aware of another being. We sometimes tell the story about the way that consciousness came into being, it is something like a dog that is out barking at the moon and until he hears another dog barking back he isn't aware that there is another dog or that he is barking. He is not every even aware that there is a moon, but there is something about humanness itself which demands an other. Martin Buber you remember talked about that human other, or the authentic other, as the Thou. That your life and mine is continually I-Thou. It is always I in this hunk of humanness that I showed up in the midst of. And you remember perhaps Ortega saying that we do not have simply to invent our universe but we have to deal with the fact that we show up with a universe created for us in the society in which we find ourselves. Man is sociality. He has never existed save he has been sociality.

I remember when I was trying for the first time to appropriate psychology in College. I say the first time because it took me four times before I appropriate enough to pass the course. The first time I was trying to appropriate psychology the one thing I re-meber more than anything else was my instructors delight in telling stories about Cero's children. Well Cero's children are those who are purposed to have been brought up without human society. Stories of Wolf children, and of people locked in attics until they are 25 and the point about such stories is that they do not provide any kind of data for psychology, because they are not selves. They are just somethings. But it is that kind of awareness that you and I always have showed up, always will show up related to other people, which is one of the pillars of humanness itself.

there are other pillars, such as I always show up as sexuality, I always show up as my age, I always show up as having a sense after standing in the midst of another world, but one of those stories is that I am sociality. and I don't mean to go on to bore you with reiterating that statement but, it is like

I spent most of my life trying to pretend that I wasn't sociality. trying to pretend that I could find some corner of the universe where I would not have to deal with anybody else. trying to pretend that maybe there is such a thing as being human off all by myself somewhere in the woods of Massachusetts, and we have woods in Massachusetts. They are a little harder to find than they were in those days.

I came out white. My very being is revolted by the reality that I have to spend my whole life relating to society and you are very clear that there are those people who revel in relating to society. ~~We~~ We talk about them very broadly as the pro establishment, things are exactly right in the present sociality. And there are those who ~~They don't say~~ No to that sociality and try to bring it down.

Those we roughly talk about as the dis-establishment. and then there are those who stand in both, those who understand that man has always stood in both, and understand that there is no thing ~~is~~ except being man in society and yet who look out at the present society and say this must be transformed. This must be transformed. That is what these symbols are pointing to. This trans-establishment. But you and I do stand as social beings. We stand always, always inventing sociality over against sociality. ~~No~~ over against nothing. No over against anything else. Not over against my own interior. I am a sociological creature. Period.

Now, it is part of the reason why I have had difficulty appropriating that and part of the reason why it is difficulty for all of us and perhaps part of the reason why back 15 years ago, I was willing to try to appropriate psychology ~~was~~ rather than try to appropriate sociology was that sociality was ~~is~~ or the world as it exists comes at me these days as just sheer paralyzing complexity. It is a gob of glue. It is like, at this moment in the midst of chaotic presidential primary campaign, or nominating convention process, I stand at this moment in the midst of an incredibly fluctuating economic reality.

I stand in the midst of a collapse of family structures, educational structures, utter collapse of the language itself, of authentic art, of religion. I have no myths to tell myself. No stories that authentically point to the way life comes these days. I have no rituals that make sense, no symbols that are the way every man understands the mystery of life to be pointing. This reality is like you and I wake up knowing that everything that has ever been in history is all gone, just wiped out, and we stand beginning to waltz over an abyss, having all of our lives peered down that abyss and walked around it. That abyss of being too complex, too big, too indredibly august for us to deal with. and knowing that no little two bit patch up social model is going to release that. None of us is willing to settle for anything other than the way it is. I am not going to bjjy what that psychology professor tried to tell me, about the way authentic life is society was. That is my story about why it took me 4 times to get through he course. I would not buy his story. That is probably a lie. I won't buy that story eigher finally.

But everybody has some kind of model about the way society operates, and even though we are aware that it is a patched up job, that it is not exclusive, we hold on to it, because weknow that we need some way of dealing with that paralysis which emerged from the collapse and the complexity of the way that the world is.

Well, we have a model. And we just want to say a word about the presuppositions of any model in our day. And the instinctiveIf one is that any model of society has to honor the way we know life is. We have that best as It is scientific, urban and secular. That is to say, that any model you come up with, or I come up with in society has to be relational. It cannot pretend that there is one pure essence that you hold onto. It has to be dynamic. It has to account for the happeningness the eventfilled ness of life. It has to be have

symbolic power. It has to have a new symbol that holds the way life is, and it has to also be Essentialistic. That is it has to with audacity, not simply that you and I need to decide about the way society is but this is the way society is, has always been and always will be. And that is extremely difficult to come up with in a relational dynamic invented secular symbolic unit. Extremely difficult. That means, that is is demanded that every single human beings who has ever thought about sociality can look at your model and say yes. That holds my interior intuition, and because of that, in order to build this strange triangle, it was necessary for us last summer to read and read and read. Not simply to read theoreticians not simply to read economists. No simply to read political sociologists. But to read anthropologists, those people who understood that they were looking at society as it has always been and pulling together the ongoingnesses.

And that kind of model, you and I have, and it is a great gift to the 20th century that we have it. Do not underestimate the basic social process triangle one bit. Let me put it up for you.

Society is and always has been a dynamically interrelated set of processes which are economic, which is to say that every society has always had to do with how it is going to sustain its physical existence, ~~with~~ political which is to say that every society has always has to deal with how it is organized in to a society, how it made decision, how it review decisions, how it carried them out, how it maintained order, its basic social form, and every society is comprised thirdly of the processes of the cultural dimension of life, which is to say that no group of people, no matter how well they were sustained physically no matter ~~well~~ how well they were organized has existed who did not have a rationale as reason why that society was called into being. I almost want to say that that rationale has always been the thing which has self-consciously changed society. I think for example of the American Revolution. and I would submit to you that the most radical statement that came out of the American revolution was something

lik: we hold these truths to be self-evident, that all men are created equal and are endowed by their creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness. That was a new definition of man. That is a new definition of the way life is. And running it ^{flows} calls-for a whole restructuring of the social processes which come out in sociality. The economic the political and the cultural, but no simply is that an organizing principle to hold all of life. To come at it underneath those categories and you begin to understand that the way life always is: is more than economic, it is foundational, there is the foundational dimension to life, and by that you mean that without which; I mean, any situation, even if I were to prepare a lecture, that without which is some kind of image of what that lecture is to be about, or life is simply first of all that reality without which the demand that is placed upon life cannot be realized, and secondly life is always communal, and I don't mean that you always live in communes, but there is always a dimension in life, a by means of which, and finally, there is always in life that which is illuminating that rational, and I don't mean rational in terms of abstract, I mean giving a rationale, or there is always that which informs and illuminates and then when you begin to see that it is possible to understand that the social form of foundational reality is the economic dimension of life, that the communal form of social reality, is the political dimension, and that the rational form of human sociality is the cultural dimension of life.

Or that kind of organizing principle lies underneath this model of society as a set of processes. And it is not simply that these are entities, they are not Society comes to me as one thing. My life comes to me as one thing. Always simultaneously going on, always simultaneously happening. These are pulled apart so that you and I can look at them, get a handle on them.

Maybe you just talk about how these are always in a tension, always, they never exist off by themselves which is to say that if we go about

doing research in cultural, that does not exist save in relationship to the whole thing. These are not simply processes, they are in relationship with one another. I don't know exactly how to say that. My image is you can look at a wave and see it rolling toward you and you can look at parts of it in cross section and see how the parts relate to one another, and both of those are necessary for you to get grounded in your being what you mean when you point to the ongoingness called wave. Well what you are speaking of as the on going ness of sociality is these processes and ~~the~~ just to push down a bit, the economic process that has always gone on in society, has to do with your fundamental resources, that is the good, the labor force, the technology you have, in order to bring off that substance that is demanded. It always has to do with production. And that is to say that it is the means by which that raw stuff that you have identified as useful gets transformed into something which is socially useful to everyman and then the process of distribution, which has to do with who owes the stuff, how do you get it swaped among each other and what is your rationale on the basis of which you use it. That is also known, as property claims, Exchange Mechanisms and Consumption Plans.

The Political process is talking bout how it is that every society needs to have a basic order, and in the first instance you are just talking about raw power. In childhood images, that was my papa. My papa ordered that family and I have no question but that there was authentic power going into that ordering. There was also the process of sipping on the wine. . . . The process of justice and decision making ~~of~~ and the process of seeing to it that the people in a social unit are equitably assured of the benefits of being in that society. Now up here is where it gets. . .

The Eultural Process, the Economic process, the political processes, are all processes of commonness. That is when you are talking about a society, you are talking about a commonness among its participants. What is

exciting in our day is that for the first time, we are authentically in a global society and it is only because of that fact that you and I are demanded to put commonness across the globe and I don't mean sameness. I mean that every man across the globe operate out of a common image of what it means to be a human being, and that that is an inclusive image, that picks up all the wisdom, all the insights, all the gifts of every man.

Up here in the cultural dimension, the process of commonness in the rationale, or the reason for existence, has to do with the process of wisdom, or the basic images, it has to do with style, by which you are talking about how it is you order the relationships between the generations in the family and in primary community. And the processes of symbol by which you are talking about not just the language, but the language ~~is~~ by which you and I articulate our worldview thru the particular language that we share and if I have only three words ~~is~~ for snow, I cannot appropriate that reality in the same way as a Laplander who has 19. And in social art, by which we mean the way in which society radically allows the up againstnesses of life to be appropriate sociologically. Art has something to do with bringing in humanness, bringing in the edge of humanness and finally, up here in symbol you are talking about communal religion. I don't mean a church, or a denomination. I mean that set of myths, symbols and stories, and rituals by which a society actually lives, or ^{My} a family actually lives out of the symbol of my dad's chair, that was sacred. no one sat on my dad's chair but my dad. We lived out of a particular ritual if anybody did sit on my dad's chair. And we lived out of a common self story which said if you want to be a human being in this society you do not sit in Dad's chair. That is the common religion.

The social process. By process you mean just that going onness in society, that happening, or an all the time ness. You are not talking about structures or institutions. You see the radicalness of this first pillar is that

society is not its institutions and not its structures. It is not its role, not its function it is a process. It is a humanness going on and when you and I talk about shifting the social vehicle, we are not talking about going out and closing down the banks or going down and stopping the armies, or going down and inventing a new religion, we are talking about an alteration in the process of humanness itself. Those other things comes as that process is altered. because structures and institutions and role and functions are simply manifestations of that which is under them all. that is the process of fundamentally sustaining society, the process of ordering society, the process of illuminating society and you and I run into a bad trap if we forget that for one moment. It is only out of that understanding of society for example, that it is possible to say that All the Earth Belongs to all the people is not some idealistic slogan. It is: All the earth belongs to all the people because the whole society is a process which I participate in every moment of my life in any situation I find myself.

Society is and always has been a set of dynamical processes: the economic the political and the cultural. Society is not static either, that is it is a set of relationships, a set of dynamics. The presuppositions of talking about dynamics is to say that society is indeed one thing, that ^{always and we are} probably in the midst of the dynamics of new things coming into being. Of things being taken out of being or stopped from a direction they are going and of things being sustained and you talk sometimes about the direction in your master categories of creates limits sustains. or perhaps you could talk about how it is that life is invented, humanness is invented, sociality is invented. Sociality is controlled, sociality is enabled, But the economic processes here are fundamentally out to sustain the social process That is, for example if you and I go out and ~~earn~~ earn one penny more than we need to spend- sustain our family in being, we are not authentically honoring what it means to understand society as one dynamically interrelated social process. The

function of the economic is to sustain the whole and more particularly what it is out to do is to sustain the political, that is to say that the only thing which the relationship between the economic and the political is that you are out in a society to hold your life in being in order that the ordering, or the decisioning can go on, in order that the social patterning can go on and that does not simply relate to the political. It grounds the cultural. It prevents the cultural from being some kind of eerie statement about some other world. That is hard to say these days, because the other world we are talking about is the way life is. It is not idealism and you are not out to for example create a workshop which cannot sustain itself. You are not out after a society which can only eat if somebody else drops food to it. You are not out. ~~for a~~ Society where it has been authentic society has always been forced by the economic process to ground its cultural processes.

Well, the political is out in the first instance to control the whole thing, or to limit it in the broad, to set the limits, not to ~~knock~~ things apart, simply to set the limits. More specifically it is out to restrict the economic, to say that/ ^{there comes a point} where the processes of the economic have done their job and they need not go on. They need not continue to expand. Perhaps the trust busters in Teddy Roosevelt's day is an example of the political holding down the economic. The political is out to protect the cultural. You know we have a lot of trouble in terms of separation of church and state and in principle the church does in deed support the church, our struggle is that in our day what we mean by the church is a structure and institution, is not what the state protects, the ~~state~~ protects the common religion. The state protects the common myth, ritual and symbols that you and I really live out of when we are not really living out of those of the historical church. The ^{cultural} ~~church~~ is out to create the whole. It is the only reason why the whole exists and in terms of the economic, what it is out to do is to rationalize, to provide a rationale to say why it is I work 48 hours a day. Why is it that you and I come and spend

all our money and then work one day wonders. It is because of our story about why that is important, it is because of our rationale for this particular society gathered for 4 weeks in this place. And not only rationalizes the economic, it directs the political. And these are broad images and you will have documents which lay this out in more detail and down more levels in society.

What I want to do now is try to spin for a few minutes about what this understanding of what society really is means in terms of building a tactical system to bring in a new society. The first thing it means is that just as this is a contentless model, sociality into which you pour your office, your family, your community, your state, your nation, and you can pour in those categories of sociality at any time in history, and always in the future, ~~and~~ in the same way a tactical system, any tactical system created in the 20th century is going to be contentless. And by that I don't mean empty. I mean that it takes its model and thrusts it into the particular situation, takes its form from where it is engaged in life, not from where it is theoretically built. It takes its content and its form out of the stuff of life itself. Also it means to me that when you talk about a tactical system, you ~~are~~ are not out to talk about a direct attack on the institutions and roles in society. That is to be trapped in not understanding that sociality is a set of dynamically interrelated processes. To think that society is the concrete things I am up against. Society is a process, ~~dynamic~~ process, process, process, dynamic, dynamic.

That's the second thing in terms of contentless. The third thing is that tactics are something that you thrust into this. that you thrust into the process. They are out to alter the particular configurations of the process in our day. We will spend more time in the next couple of days spelling out that dimension of it. The image to me is that you are out to ~~impair~~ shooting in tactics. That tactics are shot into the processes of society finally, although they take their particular point of aim at structures and

situations, and institutions. they are out after processes, they are out after dynamics. And then finally, in terms of its being contentless. what you are out to ~~do~~ do is to take a tactical model just as you take this analytical model and actualize, illuminate the bareness which is there. rather than creating some other thereness. That what you are out to do is that you have a tactical system which you thrust into what is actually going on and you are not out in your tactical system of ~~Wain~~ building a Utopia, or it seems to me that an implication of this pillar of sociality is that the tactical system is contentless. Secondly, that it takes radical account of history of the dynamics, it takes radical account of the times. That is to say that it happens in any community, but it happens on some kind of rationale phasing system, in terms of understanding the historical shifts that are going on in a given situation, and that it has provision in it for acceleration, it understands that society is a dynamic, therefore one might very well reach what you might talk about as a whistle point, or a point which is the one place where you have to go oomp and everything will speed up with caleidospoic speed. And that it also means that it is adaptable, a tactical system is adaptable, it honors the particular. It is not something that you and I build and impose on grassroots man. It is something that you and I take in that role. And impact the actual situation in society. Now let me say a word about the kind of forces it is going to take to operate out of this understanding of sociality. First of all, it is going to take trained forces, in the sense of radically grounded in the theoretics, the practical theoretics. This has no use as an intellectual discussion. It has use only as it is imbodyed as the context of you and I moving society. Add secondly, trained in practical engagement and that is really what we are out to do in a tactical system. What is practical engagement. You and I know that we could be engaged in society as we have always been our whole life, doing thing. What we are after is practical in the sense that it is in fact going to bring in a new social vehicle.

Secondly, the forces who are going to bring off the creation of the new social vehicle out of this understanding of sociality are going to operate ontologically. They are going to operate here. They are going to operate here. They are going to be beyond any kind of moralism. They are going to be beyond any kind of liberalism. They are going to be beyond any kind of legalism. They are going to move into a situation, embrace it as it is and ~~inject~~ inject their tactics, boom, boom, boom, boom. altering the fundamental actual functioning of this process. And thirdly, the troops that are going to pull this off are going to be disciplined and I don't mean externally disciplined. I mean iron inside. It is hard to talk about that. Those people who understand that their lives are totally lived here. That these are the life process of their lives. It is not something out there that is neat. It is not something when you talk ~~you~~ about how it is that this is eschew. It is not something out there. It is not they. ^{It's us} I mean, the kind of discipline that stands in the midst of that struggle and over and over again stands, and stands and stands. And finally, those forces are going to be continual researchers. They are going to pour the content into this, in a particular situation. They are going to be standing over against how it is ~~that~~ jet intellect and with jet engagement and with jet authenticity actually society is to be changed. And the horrifying thing about that is that they are going to be researching nothing other than their own being. They are finally going to be creating the future based on the tests that they put guinea pigs through and the guinea pigs are themselves and that is the discipline demanded. The discipline demanded is for the task today to continually invent the future out of your own being. It is a practical revolution we are talking ~~about~~ about. It is the kind of revolution that I at least for one, and I am very much ~~perhaps~~ persuaded that you, have waited all our life for. It is a kind of revolution that takes the agony which we have known as our sociality and puts out a mode in which that agony is transformed for every man into glory. It is the actual

life. Your life and my actual life. For I am very much persuaded that no new understanding of society, no new possibility for every man is going to come into being save you and I not simply talk about that possibility, but be it. One of the shocking things to me this past year as we have struggled with how do you embody our insights of last summer into a course and building a new course, one of the great insights is that you stand before any group of people from this moment on in history as the NSV. Or it is like, someone says to you what is this new man you are talking about, what is this new church, what is this new world. And all you have to point to finally is ME, Me. Which is to day the New Social Vehicle is your family budget. It is your decision making. It is your self story. It is your actual life. and I would submit to you that a global society is a reality in this world, in so far as it is a reality in your life. The invention of humanness in its sociological form is a reality in this world and a possibility is so far as it is a reality and a possibility in your life. And I don't suppose that there is much more to say after that.

The future is open.

It is going to be a struggle.

END