

IMBALANCES IN THE SOCIAL DYNAMIC

The diagram below is an attempt to pull together the lecture Joe gave at the final plenary on how the imbalance functions. The economic triangle as a whole is the biggest one because the economic is overfunctioning in our normal society today. If you were going to say which one is the most underfunctioning, where the utter collapse or void or where the inadequacies are, it is always in the cultural. We have to bring off the cultural. That's what a cultural revolution is. So the cultural pole is always the smallest. This means that, of the other two, the economic is tyrannizing the political. This was a rather phenomenally clear insight in the Servan-Schreiber book, how you had to move into the political and grow it up so it was big enough to hold the economic in line. So you need to imagine a picture of grabbing hold of the cultural and the political and beefing them up to the degree that they can keep that big brother from overrunning them.

That same kind of model works inside the large triangles. Inside the economic itself the distribution pole and the resources pole have to beef themselves up to handle production, or production will make them puppets of itself as it already has if they do not decide to be who they are in history and limit the production dynamic. Over in the political is the same kind of thing. Order is the largest. It has to be controlled, it has to be limited, it has to be redeemed by the growing up of the welfare dynamic and the justice dynamic. When you move into the cultural, you'll see it's broken down into the subparts of the cultural dynamic. The wisdom dynamic is tyrannizing the style dynamic. Within the symbol dynamic, language is the tyrannizer over the social arts, while common religion is the smallest one at the top.

What that whole picture says is that there are five big striped monsters there. If you look at them very carefully, you'll recognize them as familiar enemies. The striped one under the political is Custer himself. It's the military, it's the police state across the globe. The striped one under the economic is the industrial machinery of our globe that does whatever it pleases to whomever it pleases. For example, if you have ever worked your way through Latin American history in our time, you have seen how the American industrial machine runs every government down there—that hasn't become Communist or something. These striped triangles have been our long-term enemies, so to speak.

Think about language, up there at the top. It has been interesting for me to reflect after the summer how you and I have battled hard over against a conservatism in language that doesn't allow us to put the spirit deeps into language, that doesn't allow us to use words to talk about deeps. It always wants to make words something technological, something exactly scientific and arid and cold and dull, rather than to pull poetry into the language. We've been fighting that one for years now it seems to me.

Also look at useful skills, the striped one in the wisdom triangle. I remember one of the first arguments I had with my father. He was a classical educator of useful skills—how to do things. He was a statistician. He wasn't interested in the mathematical foundations of statistics like I was. He was interested in helping agricultural boys grow better corn, and the fact that I was intrigued with the proof of mathematical systems was our first great conflict. Now I see that that conflict was between the useful skills triangle and the accumulated knowledge triangle next to it. Mathematics is part of the natural sciences on the right and statistics is in the triangle on the left. If you think of educators and doctors and engineers—those are the striped ones in our civilization. The spotted ones are philosophers (we didn't have a philosophy department in our university; but we did have two ex-preachers that we hired to hold down the role), and so on.

Look up at the top under symbol. Just think how meaningful it has been to you that that social arts pole, the spotted one, has been recovered. That little tiny triangle there is Tennessee Williams, as he began to recover it. If the social arts hadn't begun to grow up, we would be in sad, sad shape. Where would we be without e.e.cummings, without the movies, etc. Social art has come forth in a way that has enabled us to get a little distance from our arid linguistics, the striped one, and have some hope, therefore, of pulling off that new common religion up there at the top. Anyway you can see how common religion and the social arts can become a rather incredibly over against the linguistics of our time. You can also see how final meanings, which is that small one at the top of wisdom (which is RS-1 squared, or RS-1 plus a little, or the backdrop of RS-1), and which leads to the recovery of the unification of the human wisdom of the world, can be a blockade over against technology. The style triangle seems a little inconsistent at first. Why is it that the family, the procreative scheme, is the largest triangle in style? If you think about twentieth century societies, you can see that that is exactly the way it is. The whole of twentieth century society has so given itself to the police, the economic, the skill, and the linguistics, that they have become emotionally arid, and so they use the family over on the right as their emotional escape hatch. One little pocket is always over there to go hide from life in. That's why that is bigger than cyclical roles or community structures.

Bourgeois man has made the family his way out, his little fort from the arid, scientific, cold, rational world that he has built himself to live in.

Those striped triangles represent spiritual reality, as the others do. I suspect that the striped ones that you see up there condition the reality that is going on inside each of those dynamics. I noticed when we were analyzing final meanings, the one at the top of wisdom, we came up with the fact that there was just a spiritual void, and when you tried to do anything about the spiritual void, you ran into what we called the externality mindset. And when we tried to say what we meant by the externality mindset, we came up with "economic security quest." When you tried to fill the spiritual void with ultimate meanings, what you ran into was that people had replaced ultimate meanings with job security, down on the economic. Or you ran into static images as the primary block you had to overcome to release people to participate in ultimate meanings, ultimate concerns and meaningfulnesses in our time. Or you ran into sensual escapism—that reminds you of the family. Those dynamics inside each one of those triangles are being deeply conditioned by those striped ones. That means if you are one of those triangles suffering, and you have to call for help out of the system, you are sure not going to call for help out of the striped ones. You are already getting all the help you can stand from the striped ones, and they are taking you in exactly the opposite direction. In one sense the striped ones are the last ones up there that are going to be changed. You are not going to be able to change them until you have grown the other ones up big enough to fight them to the ground. Then and not before then will they change. The ones you have to give the first emphasis to changing are the smallest ones. If you don't grow them up in a hurry, you won't bring off the striped ones. Any charting any of us have done trying to see how those work together suggests that that is a way to go, to say to yourself that the third priority are the striped ones, the first priority are the clear ones and the middle priority are the spotted ones. When you do that and work out a chart on it, you come up with an interesting thing. At the top of the priority

list are things like common religion and corporate welfare. What you have to do first is go out and enable people to experience the spiritual deeps again, and you have to deal with the basic welfare of the common man. Then you get things like revitalization of social arts up high on the list, and revitalization of social structures (5th City) also up high. Clear down at the bottom of the list finally you straighten out the family throughout the whole society, you restyle the common production, and then you rebalance the useful skills. We'll deal with the doctors fifteenth. We'll deal with the educators fifteenth. We'll deal with the laboring man's skill malaise fifteenth. You can't possibly deal with useful skills until you have dealt with remodeling the whole production system. You can't possibly remodel the whole production system until you have given people an entirely new world to live in. These interrelationships are just beginning to make a little sense. What I hope we will be able to do over the next several months is to think it through so that we know forwards and backwards how society makes sense.

Now I want to give you a little image. Can you imagine a movie that has one hour each on each of the nine continents in the world, a nine hour movie? In each of these movies you see this triangle moving through history. You go to India and this triangle moves through history, its dynamics changing as it moves through history down to our present time. You see how that triangle now stands in India coming through the history it has come through. Then in the next hour you go to China and this triangle's dynamics move through history. You and I could almost do that story in the Western world. We were noticing the other day when we were talking about psychology that psychology is now a dominant discipline among the sciences. If you go back before Freud, it was not a dominant discipline of the social sciences. It was a subpart of biology. We didn't even have a discipline of psychology, to exaggerate a little bit. And now the discipline of psychology has captured the world. To see that kind of triangle coming forth to be dominant and receding back, throughout history, would be an exciting movie. The triangle would be up at the top of the screen changing shapes, and down at the bottom you would have the movie of the history of that culture. It's that kind of research that we have to do so that we have those kinds of imaginal pictures in order to be competent social prophets in the times that are ahead of us.

