

Ideology Contradiction

McClesky - Summer 72

ROUGH DRAFT

TACTICS

. . . and not particularly identified with any particular institution. Or to put it this way, institutions sometimes adequately convey the educational process. Sometimes, educational institutions do something else than educational processsing. Or to use McLuhan, the educational process is that which is taking place our whole life, our images are constantly being shifted, here and there. And out of that you begin ~~to/tx~~ see the imbalances that take place in society. For those also are part of the essential aspect of ~~life~~ life and it becomes distorted or human beings are always in the process of creating their sociality and therefore they tend to emphasize one aspect of the society to another from one given time to the next. and so that was yeasterday's lecture.

This morning I want to deal with two aspects of the existential part of sociality or brining down that swooping figure from each side, if you can recall it I am now dealing with what was on the board on the right hand side. This will deal with the ideology and with the contradiction in society. And I put that word Contradiction in the singular intentionally because to my mind there is one contradiction. I want to try to march around that several different ways to get clear on what contradictions are. Just for the methods aspect of involvement in society, but also to try to spell out as summer 71 ~~art~~ articulated those contradictions, or they stated 77 contradiction- or finally 385 contradictions in society, each one of those is pointing to the contradiction. You really have 385 articulations of the one contradiction.

I suppose the way to get the context on this in terms of our whole summer is that gold book that was handed out Monday night is the basis on which we are standing. All of this is spelled out there. I hope you have already got that down into your being, where you begin to act out of it as well as having in on top of your head. For that practical vision is that which we are going to stand on
If dont
the whole summer. /You ~~are/to~~ get on top of that finally to-be-able-to

you will be lost as we get into the practical parts of it. And so your studying that is very strategic. I know that yesterday you probably experience a great deal of frustration. We got a lot of interesting reports yesterday as to where various ecclesiolas were on their writing and getting out the data for the writing. And many people thought they were behind, or sailing, That is going to take push to finish, and yet the urgency is there, for you have a hard deadline - to write the practical vision by tomorrow after noon at 5 pm. and so if we can all work toward that dealine I think we will find ourselves into a summer with some foundation underneath us. Now we want to open up the whole area of ideology and I don't know how you have understand ideology. I know ~~there~~ have been plenty of people in our time who have said, let's don't have ideology. The reason I undersatnd that is that I have also seen that many perversions have come out of having some kind of hard throught thru systematic thought that could not be varied from and therefore people are trapped and static in their whole involvement in society. And in that sense, yes, let's kill ideology.

But you are pushed back to acknowledge the fact that every man shows up with an ideology, or he shows up with a posture toward life. That posture might not be a very effective one, like I receive whatever ^{insights} facts I can get from anywhere and put them into my cranium up here and when I get enough ideas in my head, this is what the university operates out of, If I get enough ideas, then I can act adequately in society. And of course, we all know the trap that is. You get excited about the ideas but finally it does not result in any kind of effective change or action within the midst of society. So that might be one ideology, the old liberal ideal if you will. is one ideology itself. Or the very posture of saying, let's don't have ideology can be an ideology. I am ~~st~~ using that as the sense of a posture toward life, and every man shows up with a posture toward to existence. But what I would be pointing to is beneath those ideas, not that there

is something going on up there, but to the science of ideas. which is what the word means, dealing with the very rationale behind my ideas, dealing with the deep understandings of life that come up out of my experience with the way things are happening, and that is why this is dealing with essentials. Or ideology has to do with where my life is, where it is taking ~~place~~ place. Where it hits the road, as the saying goes. That is where my ideology takes place and goes on. And so you observe ideologies far more than you think, or you see them walking around, ~~with~~ ^{the} various kinds of ideologies being embodied in human beings, and this is where we are as revolutionaries. What we know is, our effectiveness depends upon whether or not we embody that which we propose to society. And so ideology deals with that aspect. The embodiment of that gold book just keeps coming back. If we don't learn to embody the wisdom of at least the 1000 people last summer, plus a long list of people before that, and that has been forged out of local man's existential relationship to society over a period of time, and that is why it is so crucial to know what that wisdom is, but Ideology comes up out of our participation, or the revolutionary doesn't go out to do some revolution. He be's that revolution. He be's that revolution, and either he be's it or he is not the revolutionary. And it is the embodiment of that is ~~far~~ there. And you can see these taking place.

There are really basically 3 postures toward sociality. One is the embodiment of sociality that we call the pro-establishment. We came to call it that last summer, that is a basic posture, an ideology which says something like I am utterly emersed in my situation in life, my economic, my political, my educational, my style, emersed in those situations, but not only that, I am of them. That is the pro-establishment. He is the one who keep life secure, keep things as they are. He knows that there is wisdom in the past and that is a gift ^{it is} But he not only knows/the wisdom of the past he doesn't want to forge out the new wisdom that is needed for tomorrow. The profestablishment plays this role

in the midst of the social existence, but finally that is not sufficient to bring about the new society that is needed for ~~the~~ tomorrow. And finally, of course, the pro-establishment is dead in that sense, it is dead in terms of moving out into the future.

On the other hand, there is the dis-establishment. There are those that see that things are gone awry, problems are here and there, something is sick here, problems there, and therefore he goes over against the whole society. He is the one who is utterly not in the society. He has set himself outside of the society. detached himself from the usual patterns of economic life, the usual patterns of political decision making, and he is coming over against all of those, in order to bring about change. And that is his gift. He wants change, change,. I can remember ~~the~~ visiting the campus at San Francisco state some years ago, at the height of the protest movement and going around the campus. There was an amazing kind of section of people there. California is that way in general, I think, radical this and radical that. And they were all out there in the middle of the campus ~~at~~ at noon time, and ~~the~~ every one had his booth set up and you could go around sample almost any posture you wanted to sample, and so I started asking, what are you really after. I was after what I think we are asking now, What is your practical vision. Change. Just change. Just change. We have to change. "Yeah, it has to change." but to what? Well, let's talk about that after the change takes place." That the answer you got, and that is an important role. You have to have that kind of posture taking place in life. If you are not willing to come over against it and stand outside of it, you cannot ever be ~~the~~ bring about any kind of new picture of what it means to be human. Finally what ~~the~~ you might notice about the disestablishment is that the disestablishment is also, of the situation. That is you finally have no way, that is he detached from society, but he has no way of forging out a really realistic new picture of what is there for tomorrow and therefore he usually ends up either

being crushed shot, or the equivalent thereof and wiped out ~~//for//it//is~~

Or it finally takes a third posture to bring about the total change or the transestablishment posture has to be therein history, in order for some new social vehicle finally to be created, The transestablishment is in a very peculiar position, he has one foot totally within the establishment. He clearly understands the wisdom of the past, knows that it is there, and knows that it has to be tapped and utilized for the future. He is totally in the establishment. On the other hand he is totally in the disestablishment. I don't know how you can do this, it is really not possible because it is like you only have one foot and that one foot is in the proestablishment and on the other hand you only have one foot that one is in the ~~is~~ disestablishment. The transestablishment has to stand in that awkward position in order to both bring about the change and bring with it the old, or the established structures of the past. Or it is finally over against the old that he hammers out his vision of the new society and so we are trying to articulate that. How can you be totally in that and utterly ordered in chaos. That is why you have to use some word like ideology. It has to be stated, articulated to say this what is needed. This is why you don't run out and set up the first thing you think of as an ideology. We are all very lucid about the models we create. We know that we create a model and put it in a situation, and the situation never looks like your model. Everybody knows that and therefore . . . It is not your model that is going to come off tomorrow. It is what putting your model into the civilizing process does that creates the new society. Or to put that in theological terms. We haven't created any society yet, as human beings. Only God creates society. And yet to me, I don't begin there. I begin therein terms of my stance toward all of life, but I don't begin there in terms of forging a new society. I have to say It is utterly up to me. utterly up to me to create the new vision of what is needed for tomorrow, knowing that it will finally not be my model that comes about but

by the one comes about but by the one that created out of that realm of mystery itself.

And so here is where existential ideology is forged out. It is forged out by life decision about what the economic the political the wisdom the style, the cultural aspects of life need to be

and I force that out of my concrete situation, in taking my own stance and having my plan for bringing it about. There fore you and I have to ~~we~~ learn to get inside of ourselves a whole new way of thinking about sociality. We have to deal with that essential aspect that ~~so~~ the triangles point to and represent and try to articulate. That is, it is seeing with an ^{is} ~~eye~~. When I say to be a human being is to have adequate resources to maintain myself and my family and my community, and my nations existence, I am not stating my opinion about something or other, I am stating what is. That is just a given about being human, you are sustained by something, ~~of~~ and to have adequate resources and means of production and distribution of that production is just a given. It is an is that is there. It is also an is about life that the political processes are going on. That is, when you talk about local man participating in decisions about his own destiny, you first of all have to be ~~begin~~. in terms of your ideology, that he is already deciding about his own destiny. The problem is he is deciding his own destiny to ~~we~~ his own detriment, if you will, or he ~~is~~ ~~not~~ ^{is} deciding to allow structures to exist in society that keep him oppressed underneath their dominance. Or he is his own worst enemy. And man has always been his own worst enemy. in terms of being able to stand apart and yet forge out anew, a response to what he has. and so the is is there. Or I would want to push this ideology that we hammered through last summer, in this very simple form. Tha when you stand back and look there is nothing but the planet earth, there is just the planet earth and upon that planet earth there are 4 1/2 billion people and they are just there and any kind of societies or formed, or structures that are created upon it ~~are~~

they bring into being and create and change or fail to change. According to their own sense of need and so it the planet earth that is there and it is ours. That is not something that is an idea or an opinion but it is a given. in the midst of our human existence. On the other ~~any~~ hand, what you find when you look around is that that is not the way our society is set up, or you look at the institutions of society and find them excluding people from/aspect of decision making or that aspect of the economic, or this aspect of what it means to be an education human being. Institutions are denying us from being the human beings that own the planet. And therefore the ought comes out of the IS. The ought is not some projected ideal out there in the future some place, that you say society ought to look like my opinion. No it comes out of what is going on and therefore you actualize that or bringing/about/social change is all about is trying to get the society, or the insitutions of society in line with the given of what human existence is and so it finally means the is and the ought web together as one inseparable reality. And therefore, it is possible to stand and look at some of the most terrific problems in the world today and see that the ideology is: that all the earth DOES belong to all the people. You stand in Calcutta and look at a starving child and know the terrific injustice that is present in that society and in global society, that keeps that society as it is and you see that that starving child is there, but you also see through that situation the fact that the world belongs to that starving child, and therefore the urgency of correcting the injustice ~~any~~ comes up out of the given situation. We liberals are the ones who have the biggest problem in our time precisely on this score, and precisely because the liberal thinks he is about to bring about some new society, he is the problem, because he has this projected ideal out there in the future that is finally static, that has no dynamic life quality about it. It is just projected out there in the future and he moralizes to everyone who does not follow his ideals. That is a characteristic a bit of a liberal. He therefore always ends up

~~A/FAZL/~~ rebellious. He can't be anything but rebellions against those who do not fit his ideal of what society ought to be. And so you have all forms of it, you have psychological communities that want to keep people propped up psychologically, is their ideal. When that doesn't have ~~NA~~ anything to do with sociality. And man's psychic is his energizing force that enables him to make decisions about his socialogical givens and therefore that can't be his ideal. to some how keep himself in some tranquil existence of buddy buddy relationship to people, and certainly within his family. No family would come into being out of that kind of ideal human existence that has nothing to do with reality because reality has ~~change~~ tension built into it. tension. conflict. war. is built within human existence. Maybe we don't wish human existence has showed up that way but that is the way human existence has showed up. There is conflict ther and therefore what we have to do as human beings is out of the tensions of life to enable it to be creative, or enable out of that conflicting tension to forge civilization that is utterly objective and real and the social ~~insitutions~~ ^{insitutions} that keep that process in being in some fern. And so the liberal is always also problem oriented or he always has this little problem, or that one, and ends up finally being the victim of all the problems. becuase those problems just dictate to him what he is going to do next. It is like he is following his nose round through a maze ~~IN/~~ and whichever problem ~~sniffs~~ ^{sniffs} up next he follows it and therefore has no final direction for where he is going. Now when you come to deal with current ideologyes, when you come to try to articulate that, what you are trying to articulate and we may be atterly inadequate. But for me, we have been able to get a glimpse of what is the current consensus in the world today about what is as human sociality. And human sociality is going on. what is it that is going on and we are beginning to get a glimpse of thatconsensus. Or when you listen to the political ideologies or the economic, in terms of opinions that are expressed, how do you read behind these opinions, or say, those party platforms, in election, year. How do you read behind those to begin to get hold of what

every man has consensed upon. I look at Govern Wallace, I look at Nixon, and McGovern, I look at all the political figures and what I see in everyone of them is that every man has consensed, and agreed, that all the delcisions of the world belong to ~~ALL~~ every last human being. Now some of them come at it one way and some of them come at it another way, in order to get ~~that~~ that brought about. Or But that is a question of tactics. Or when you read behind that: why is that in our nation today that Populism is such a live expression in our time. It is the only way you can explain finally, although you can point to how much money goes into McGovern's campaign or this that or the other, the reason why it finally can take hold is that that is the consensus, that every man is participating in the ^{needs} decisions about his own life, and these social institutions that actualize that and so all the decisions belonging to all the people, are finally the consensus that every one rests upon. Or finally if you take the right wing that says the loca, the rural local, that is what they pointing to. They are pointing to the fact that there are people who are excluded from the urban post-modern world and not participating in those decisions. They have behind that a frame work that is 300 years old and therefore is not the new society, but the same could be said about the rest. of how they are projecting some ideal out there for tomorrow. And so you try to read through, read behind, to get hold of that consensus. And that is what we did last summer in articulating that document on all the ^{ones} earth belongs to all the people. Looked down into the various ~~runes~~ of the social, ~~and~~ and political processes to various levels to see what that would mean in terms of our legislative assemblies. Where has that gone awry. where are the problems. Where is that being blocked, is to raise the question of the contradictions. And so you could go on. In the cultural aspect, ~~that/it~~ the things that everyman in the world has consensed upon today is that all the gifts of humannes belong to every human being. We ~~that/~~ are beginning to sniff after the fact, that no only is it great to be Chinese or African or Indian, but it is

possible for me to somehow begin to appropriate the gifts of humanness that are there within those other cultures. No one knows how finally yet, I can appropriate another culture, for I cannot appropriate it by simply sampling its artifacts, that is what we used to do, we used to collect going around the world as tourists, this little art form here and this one there. Something else that points to the culture. until you turn around in our living room and it looks nice and pretty but finally how is that going to be an appropriation of the wisdom about humanness that is there ⁱⁿ every culture. Finally, I need the wisdom that is there. I need the style of life, in order to not be the one who is handicapped by my little parochial upbringings and the things that I have to bring to life. Of course finally every man is parochial. Every man has his own unique gifts. The problem is in our time we are living in a global era. We are living in a time when those cultural gifts are going to be shared one way or another. That is why it is just the given. It is just an is that all the gifts belong to all the people that are there. And so when you stand there in an appropriate that posture, then you can begin to see the contradiction. And I would suggest until you do stand there in the posture that is the consensus of our age with an inadequate articulation of it, until I do stand there, I can't possibly see contradictions. I can only see problems as long as I stand somewhere else. Or I think it is to stand in terms of what it means to be a human being in the midst of society and then I can begin to see the contradictions, and we need this kind of an image. (where is the chalk)

I hope you can see it. Most of you will remember this from last summer. That is to begin to articulate the contradiction, the first thing you have to understand is the Old Society, or the establishment, for it is there that we live and breathe and have our being, precisely in the midst of the given. But it is an old society, or it is an old social vehicle, that is freighted with what it means to be human. But in the midst of the old society, there are many kinds of feelings after searching for, experiments with something new. I mean there are just millions of

kinds
them taking place in our time. The ~~time~~ of experimentation with community, the kinds of experimentation in how you can create the mind of the people, Think of the political campaigns, the way Kennedy campaigned. He tried to be sensitive to where the people's responses were in the outer suburban ring around the city. That kind of sense after, a beginnings of response to the decisions of the people . . . What you find is always little twigs that are going toward the future in some way. Some of them may die on the vine, not because they weren't good idea, but simply because they didn't get to the right place at the right time. But somehow, as these begin to form, they also begin to form in terms of trends, or the various feelings ~~as~~ after the news begins to coagulate into a trend toward the future. This is what it is important to try to get ahold of, to articulate, to stand in therefore, as your posture. Now, the liberal would say, Lord, I see where the trend is going and therefore and therefore let's just continue it on out here in the future and to get away from this old society. That's the disestablishment posture, finally. And it will just come about in that form. Actually that is not the way social change takes place. It is quite different from that. ~~That-is-the-disestablishment-posture,-finally.~~ These trends begin to take form, and you are not talking about the latest thing in the newspaper. The trend is something you only read only at least 50 years, the trend is that momentum that is building up that causes the whole of mankind in our time especially. And it begins to take form only after it is named. Somehow, we begin to have a way of grasping it. Human beings operate out of their consciousness of reality. They don't operate simply out of given, they also stand out and appropriate it. and name it and you know it has been called many many things in our time. It has been called the great transition. the great society. I thought that LBJ thought that up until I read in Chinese history and found they had been talking about the great society many years before that. Is that the name? or the global village. Is that the name? But the name is being given. but the key

to it is not the the name but that a boyd of people put their lives behind that trend and say that this is what needs to happen. They have to have their bodies behind it. Because society doesnot operate toward some future, actually it operates only over again st the old and no where welse. Isn't that exactly what you have found whether it be in the local church or the local community or anywhere. ^{The new} ~~Yold~~ are always over against and conflicting with things as they are.

And so the new does not come about simply by continuing the trend, it comes about only by somehow going through the old, or in the midst of the old. ~~Ø~~

It has to be something like this, that when the forces put their bodies behind the trends and transform the old, the old goes into orbit and is something new, That is the new is not something projected out of the air, the new is that which is transformed. and is new therefore. And so when you come to articulate the contradictions, what you are artibulating is what it is in the old societythat is contradicting the trend toward the new society. What is it that you meet, what is that you come up ~~st~~ against sociologically, when you try to bring about a new solety. And getting hold of the contradictions, ~~yold/old~~ thereofre is crucial. You have to know what that is or you cannot remove it.

It comes to us as a block to the trends in the first ~~st~~ instance. How do you articulate contradictions, therefore, how do ~~you-articulate-them;--How-do~~ you ~~treat-them~~.see them operating in the midst of society. First of all, you are looking for those things that are therewi thin society that prevent things happening And the first things you find, is _____ or things that are happening within the trend itself. The contradiction has never been that which was blocking you save you can see what the positive aspects of the trend are and what the negative aspects are. You and I as we go about trying to do my thing something- where, find that there are fantastic gifts in what we are doing. Those are our great insights, our great new clues, our new experiements in ways to operate. That is the positive aspect of the trends, but right along with it come all the

negative aspects of it. I noticed when you tried to say in the local church, you had this new understanding of education to get hold of man's human depths and precisely because you are getting hold of a new form of education, you find yourself using language a little bit differently than every one else, you find yourself living a little bit differently, and those negative aspects are right therein the midst of that trend that you are trying to bring about, and ^{therefore} you-have to know those, or to know that you are using jargon, is to be about the job of changing. That is, you unselfconsciously then just go around mouthing your jargon without knowing ~~it~~ its jargon, then you can't bring about any changes. But if you are know you are using words differently for the sake of bringing about change, then you can bring about change and to begin to intentionally use it here or if there comes a time which we are reaching now in the movement of not using the jargon, then you not use the jargon. In other words you are not wed to anything, you are not just sucked up by your own insights about what is needed and can begin to put it in somekind of popular form. But the next thing you need of course, is the malfunctioning that is taking place in the old society, and in the first instance, these are the problems we articulate. These are the little difficulties, those symptomatic issues that are present but to look more deeply is to look for how is it that the society is malfunctioning. And malfunctions take place in different ways. We were doing this in some way with the imbalances, but the malfunctioning might be an overacting process or an underacting process. For example, in the political arena for me todayk, you find and overactive political processes, just in terms of the proliferation of legislative schema and machinery and bureaucracy. That is an overactive process but ~~that~~ that is the contradiction. It is not just simply a problem that there is some naughty senator, or mayor or something like that. that is a symptom of a deeper issue and the malfunction is that you got overactive. Or you could take something that is more part of the new, but is also part of the

malfunctioning and that is the great lobbying system that we have in this country which is probably where our real decisions get made, or those coffee rooms, or bars where people meet and make decisions about what is needed in the legislature. That whole system has become overactive. It maybe that the new that is going to come out of that, in the sense that it might be we have to have a government in which we are represented not just as individuals but we are represented by _____ people, directly into the machinery of government, rather than being ad hoc, if you will. I don't know what that new is going to be but it is becomes a malfunctioning process in terms of it not participating adequately in the social process in our society, or in the old society. The underactive would be to use the same kind of illustration at the precinct level for me. The precincts are just not functioning. ~~But~~ I don't mean they are not meeting, but I can remember, I think in Stevenson's campaign and I decided I was going to get politically active, and so I rushed out to this precinct meeting and I was getting all excited about being a delegate to this that or the other and discovered it had already been decided before I got there about who the delegates were going to be, and therefore, if I was going to do it it would take 10 or 20 years of my life, to get to be really part of a precinct meeting. That is also overactive, but it is underactive in sense that the decision making process that can express the voice of local people is underactive malfunctioning. That is necessary for being able to get hold of a contradiction. And so you can see why the malfunctioning is where the proestablishment is geared in. The disestablishment is geared in here, by trying to simply keep themselves with the positive aspects of the trend and avoid the negative, which is always impossible. That is where the disestablishment comes in and the malfunctioning takes place with the proestablishment. Or when you are dealing with the contradictions here or making proposals to remove this block, it is very helpful to know who you are dealing with. Are you trying to remove the block in terms of the disestablishment you deal with the trends. if you are trying to remove the

block in terms of the proestablishment you deal with the malfunctions in the midst of society. and so with that kind of prior analysis, or if that is what defines for you a matrix of contradictions, or an arena for contradictions in which then you can name the contradiction. that is what we went ~~through~~ through last summer. We spent most of our time on that issue. We spent a week and a half or two weeks on what are the contradictions in society, and I think the reason why it is difficult to define the contradictions is you are dealing with yourself. Not some naughty people out there. I have all that going on in myself. I want to keep things somewhere equilibrium, at least to have a little sense of things being fixed, even though I want change. So you are dealing with yourself and that is difficult in getting detachment to be able to see what they are.

Just for some more illustrations, what we discovered last summer, you could summarize, we laid it out in one of the chapters of the gold book again. I want to be sure you read it well because it is the wisdom of last summer. But the symbols process, which you try to get hold of the contradictions there we found ourselves dealing with these various aspects of it: that is, you can talk in our time about a new consciousness of symbols. American Airways had an article in their journal about symbols, not just writing them off like we did fifty years ago. This would be an example of one of the things that is not yet a trend but you pay attention to those things, because that might be where coagulation begins. That is a new consciousness about the power of symbols. ON the other hand ~~when~~ when you look at the symbols that actually run our lives, day by day conditioning as to what it means to be human, most of these are coming to us through the advertising industry, through mass media of various kinds, various kinds of publications, or what we meet on the street, the ways our cities are laid out. Here are your trends. McLuhan, on education, the symbolic aspect of that. Just look at the symbols, that we walk around most of the time, they are just about that deep into what it means to be human. Mercedes Benz is a fantastic symbol. Power simplicity, everything you would want, but in terms of what my life is all

about, Well, some people think Mercedes is what life is all about.

But they are superficial, or they are built out of the economic understanding of life that lops off most of my relationships in terms of being a human being.

And so there would be both the overactive, you could see in those, and the underactive aspects of symbols, etc. malfunctioning social processes.

Or in the area of Wisdom, you can see in education today. I went to teach an imaginal education course ~~in~~ 4 years ago in central new York State. We had 90 or 100 teachers, administat~~ion~~/ors and some students. It was fantastic to sit down and talk with the individuals that were there. Creative insights, had something going on in their classroom, but when you begin to push as we push (this needs to be a corporate activity) and they ran. Getting a bunch of teachers to day is an exciting phenomenon. Something is happening in education, but then you go back to the local school, and they are collapsed. laden down with so many lesson plans. and data, they crawl all over the room. They can't get . . . END OF SOUND.