THE VISUAL TRADITION:
THE COMING SHIFT IN DEMOCRACY

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Abstract

Rule of law is fundamentally changing. The momentum of 4000 years is driving that change. In this essay I review citizen engagement in the context of societal change from ancient oral traditions to the written tradition and its subsequent rule of law, and to the changing political landscape of today. By taking a 4000-year view of the medium through which citizens engage, we can better understand why the internet is not merely a new and improved version of the printing press, but we also realize that it is not currently meeting our needs and how we can better use it as it emerges becoming a game changing solution.

I stretch the interdisciplinary scope of citizen engagement bringing in cyclical history, experiential education, social technologies and business. Scholars in these various fields do not often dialogue directly with each other, but due to the broad nature of the internet and its rapid impact, they are being asked to think outside of their respective boxes. I will suggest political solutions from what might seem separate fields. By integrating recent private sector tools, which have been proven effective, I argue that citizens can and ought to engage by supplementing the rule of law with tools of the new visual tradition, building on an entirely different epistemology.

Introduction:

We are at a crossroads today. Some sectors of society believe it's the Age of Aquarius[1] others feel confident we've reached the End of History.[2] Phillip Bobbitt's recent volumes *The Shield of Achilles*[3] and *Terror and Consent*[4] show our place in history using cycles of war and peace occurring over the last 500 years. Bobbitt makes the case that we are confronted by new threats that penetrate the borders of the nation state. We are therefore at a critical juncture, currently test-driving what he calls the market state, with huge changes on the horizon. Today, many of our long-held beliefs are being questioned. Bio and nano innovations are pushing the limits of science and security. People in the medical world are rethinking their approach to not just intervene when there is a problem, working with the body rather than against it. Everything is becoming more biological and less rigid. Society's institutions are in a state of flux.

Scholars question what caused the United States to rise to super power status and why we are not maintaining it.[5] Illiberal democracies seem to be thriving in the new global environment.[6] Our scholarly debate and access to seemingly limitless knowledge doesn't seem to be helping us turn global warming around or thwart human trafficking.[7] In the mist

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[1] Spencer, Neil. *True as the Stars Above*, (Orion Publishing, 2001).
[2] Francis Fukuyama, *The End of History and the Last Man*, (Free Press; Reprint edition, 2006).
[3] Phillip, Bobbitt. *The Shield of Achilles: War, Peace, and the Course of History,* (Alfred Knopf, 2002).
[4] Phillip, Bobbitt. *Terror and Consent: The Wars for the Twenty-First Century*, (Alfred Knopf, 2008).
[5] Sean, Williams. "10 Ways America is Losing its Superpower Status to China." *Daily Finance*. (2012).
[6] Fareed Zakaria, "The Rise of Illiberal Democracy," *Foreign Affairs*, November/December (1997), http://www.foreignaffairs.com/articles/53577/fareed-zakaria/the-rise-of-illiberal-democracy (accessed March 21, 2013).
[7] a. Alison, Siskin, and Wyler Liana Sun. Congress Research Service, "Trafficking in Persons: U.S. Policy and Issues for Congress." Last modified February 19,2013. Accessed March 21, 2013.
In table B-2 pg 57 of this 2013 report it outlines and increase in expenditures addressing trafficking consistently increasing from $31 to $191 million in yearly expenditures over a span of 10 years from 2001-11.

of this flux we continue to debate endlessly about current policy options and political party positions. From within the tumult, few scholars seem to be hitting at the root of the problems and discovering root solutions.

If we have not been inventive, we really should not be too surprised; we live in an increasingly highly specialized scientific society. Thomas S. Kuhn in his seminal work *The Structure of Scientific Revolutions* suggests that we lean perhaps too much on mutually accepted paradigms. He points out, "Normal scientific research is directed to the articulation of those phenomena and theories that the paradigm already supplies." He states that, "no part of normal science is to call forth new sorts of phenomena; indeed those that will not fit the box are often not seen at all."[8] In this essay I will attempt to define the new political paradigm of the visual tradition, which may help politically bridge the gap between specialization and innovation.

Neil Postman, in 1985 identified the visual media as a new epistemology, stating, "print is now merely a residual epistemology and will remain so."[9] Today we find society poised to use the internet as a personal-relations based model of information sharing for teaching, accessing the news, purchasing, entertaining and transacting business. I expect the visual tradition will become a primary procedural epistemology, used in both self and collective governance. The purpose of this essay is to help contribute to the dialogue so citizens and government can better adapt to emerging technologies of the new visual tradition.

b. As we have increased funding and regulation, the problem has increased also by an increasing rate, see figure 1 in a report from the US department of Justice:
Duren, Banks, and Kyckelhahn Tracey. U.S. Department of Justice, "Special Report: Charactaristics of Suspected Trafficking Incidents, 2008-2011." Last modified April 2011. Accessed March 21, 2013.
[8] Thomas Kuhn, *The Structure of Scientific Revolutions*, (Chicago: The University of Chicago Press, 1996), 24.
[9] Neil Postman, *Amusing Ourselves to Death*, (Penguin Books, 1985), 28.

Scholars have been grappling with how what has been called web2.0 will affect government.[10] It is not until we look at the big picture that we uncover what seem like promising options. When society experiences major change in such a short period of time we need to retool to adjust to the new circumstances. It is in these critical times that we need to consider what the 4000-year perspective can contribute.

First, I will address the oral tradition and then subsequent traditions, which take in 4000 years of history. By so doing we are not going to discover that this shift only affects elections or social movements. Second, we need to define the political problem of today. This may sound too broad. I can hear a chorus of "The problem? We don't just have one problem." I believe there is one problem and it has one solution. The problem is our failure to properly use the tools now at our disposal to bring about sustainable self-reliance on both personal and community levels. Third, we need to identify the political and private sector tools, which are not being fully utilized. Fourth, we need to consider how these tools should be used in concert. Fifth, we must identify who should use them and when.

The internet is capable of connecting people in surprising ways. It is revolutionizing the publishing industry, making it more interactive and dynamic.[11] Organized collaboration has significantly shifted as well. Perhaps more fundamental to this, the way we make choices regarding what information to take in and what to avoid has begun to change and will be a critical part of this argument. While these tools are often not being

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[10] Pedro Isaías, Sara Pífano, and Paula Miranda, *Web 2.0: Harnessing Democracy's Potential*. (manuscript., 2012), Web 2.0: Harnessing Democracy's Potential.
[11] Hiner, Jason. "The Next Four Industries to be Revolutionized by the internet." *ZD Net*, September 07, 2011. http://www.zdnet.com/blog/btl/the-next-four-industries-to-be-revolutionized-by-the-Internet/57414 (accessed April 10, 2013).

talked about enough in the context of government, they are affecting it and are demanding to be utilized.

Literature Review

Regarding communications of civic engagement, Pippa Norris of Harvard University has been able to make some sense of recent changes in international and individual communications. She is specifically very astute at assessing the effect mass communications are, or rather are not, having on cultural diversity. This is of particular interest in this analysis because I introduce a new kind of civic engagement involving personal change in the context of an individual's core personal-relations, then connecting this change to collective needs in the community, which then eventually impact the international scope. Norris also explores in the Digital Divide,[12] the global gap of the haves and the have-nots regarding internet access. Since the writing of the Digital Divide the world has changed remarkably. If the haves are to be good examples for the have-nots our use of what we have must change.

In, *An Introduction to Political Communication,* Brian McNair quoted Walter Lippman' saying democracy had "turned a corner", "No longer could it be assumed that political action derived from the collectively arrived at will of rational… enlightened men of property and education. Henceforth the masses would decide, through their exercise of the vote, and the influence of public opinion on the political process."[13] He goes on to effectively consider the role of mass media in the political process. The art of persuasion through mass media with the goal of achieving consent from the governed has been his study. I will call

[12] Norris, Pippa. *Digital Divide*, (Cambridge University Press, 2001).
[13] Brian McNair, *An Introduction to Political Communication*, (Routledge, 1995), iv.

this process "gaining legitimacy" which is receiving "buy-in" from the public. He concludes

his book by recognizing performance politics as a natural result of mass persuasion.

Ironically, I'll be introducing a whole new kind of performance politics, many would feel is

diametrically opposed to mass communication.

Norris and McNair provide understanding regarding current political situations, yet

they would likely agree that internet changes regarding civic engagement and today's

political communication represent the tip of the iceberg.

Background

What was political engagement within civil society during the age of the oral

tradition like? When we speak of the oral tradition, we normally think of cultural traditions

going back to ancient Greece, when bards and minstrels mastered the art of memorizing

and recounting culturally significant tales. These tales often hold cultural meaning of

events. Stories by traveling minstrels established the common ground for interrelations

between different nations and tribes.

The oral tradition is still operating within many cultures. Many Jewish people

maintain oral traditions by memorizing Torah. Muslim people memorize the Qur'an. Elders

and medicine men of Native American tribes are often the keepers of history, who are

expected to explain the meaning of ceremonies to youth, as they come of age. We often

think of these people as examples of the oral tradition. Druids, Pythagoreans and other

brotherhoods are also known to have uniquely employed the oral tradition.

Political engagement during any time period is really no more than the process by

which each member of a culture engages with others to maintain order, build collective

understanding and to take collective action. Societal order and even harmony are

dependent on commonly held beliefs and forms by which members of a society can understand and perform the duties of their separate roles, which is expected and relied upon by the community.

Each tribe and nationality has its own set of expectations and rituals, which form the foundation of their culture and political engagement. The effect of what may be called the written tradition in different societies and cultures seems to have had an overriding affect on the oral tradition. Rule of law in the democratic tradition holds people and leaders accountable to decisions agreed upon beforehand by the people or their representatives, creating a more rigid standard of order. This shift moved interpersonal exchange away from the in-person dimension of pre-renaissance and ancient society. In ancient times there was an eyeball-to-eyeball quality of social interaction with very little mobility within the social structure. This immobility was maintained by natural constraints affecting time and labor. For example, copying book by hand was tiresome and the complexity of it was confined inside a master craftsman, not widely accessible.

Written laws allowed for a new level of public scrutiny and subsequently the need to secure the buy-in of the people, which has come to define political civic engagement. As this knew type of social accountability found its place, the role of the oral tradition in maintaining cultural order seems to have diminished.

Today we are experiencing a change at same the magnitude and affecting all functions in society, family, education, business, government and religion. Time Magazine recently dedicated a feature article to the challenges and changes in higher education in the

United States.[14] It emphasizes the willingness of people to learn distantly and forgo the in-person high-cost traditional college environment. The system has to be remade to meet new demands.[15] Much of this change and need for change results either directly or indirectly from the advent and widespread use of the internet.

The next level of internet use is not just about communicating what people and institutions have to say, it shifts what people actually do and how they do it, multiplying their impact and value. Marketing and information centers are shifting to a fully integrated user interface for the core operations and services offered.[16][17]

It is clear to me that contemporary democracy has been negatively impacted by industrial specialization and materialism. These two drivers are evidenced by community members communicating less, not knowing the names of neighbors, not sharing common ground for understanding, trust and faith, which are all essential to democratic process. People need to regain the skills of working through disagreements and coming to equitable resolutions, which meet and often exceed needs. This is not happening enough. Advances in technology, which allow for more intimate communication and even in-person relations with people who do not share local concerns and who are not privy to the needs of locals, further exacerbate the problem. Outside relations do not understand local posture and interests regarding national (distant) issues. We need to become more self-determining

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[14] Ripley, Amanda. "College is Dead. Long Live College!" *Time Magazine*, October 18, 2012. http://nation.time.com/2012/10/18/college-is-dead-long-live-college/ (accessed March 8, 2013).
[15] Brooks, David. "The Practical University." *The New York Times*, U.S. edition, sec. Op-Ed, April 05, 2013. http://www.nytimes.com/2013/04/05/opinion/Brooks-The-Practical-University.html?ref=davidbrooks&_r=0 (accessed April 11, 2013).
[16] Godin, Seth. *Tribes: We Need You To Lead Us*, (Portfolio Hardcover, 2008).
[17] Krogue, Ken. "The Death of SEO: The Rise of Social, PR and Real Content." *Forbes,* July 20, 2012.

and autonomous at the local level, where I believe humanity thrives and is most effective at addressing needs.

The internet is a fascinating phenomenon, an indisputable game changer, altering the political and social landscape. As political theorists and scientists, it is our role to help society interpret its affects and suggest ways to best manage affairs so cultural success and happiness can be realized. Citizen engagement may not be the whole answer to that problem, but the problem has arisen from a change in the way citizens engage with each other.[18] The solution to the problem will likely combine the way citizens engage with both politics and social change.

Visual Tradition: Scope, Need and What To Do

As I consider the possibilities of the coming visual tradition, I begin to address an important question. The oral and written traditions had different components; each had different influences on political structures. What are the visual tradition's components and how will they influence the political landscape?

This essay is limited in size and scope, yet once we understand the possible context of this shift in democracy, a host of other exciting questions become more relevant. Can new tools of personal and public relations be used on a personal-relations level to affect current issues today, even making new policies eventually become obsolete? How? Can the quality of what we produce increase through self-imposed sacrifice and personal-relations based redundancy? What is this new type of more natural accountability that can complement written law? Can it be simultaneously implemented to eventually supersede

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[18] Putnam, Robert D. *Bowling Alone: The Collapse and Revival of American Community*, (New York: Simon & Schuster, 2000).

the leveraging power of legitimacy (steps to get the buy-in from populace for collective-action) and legal consequence by taking advantage of the tools of the new visual tradition? What are the essential ingredients of personal and community transformation that can be harnessed by these new technologies? What are the likely outcomes when these technologies are put to use? How could this affect legitimacy and sovereignty? What would subsequent shifts in rule of law and representative government look like? Can we prepare for them?

My overall intent of this paper is to open the door for discussion among scholars and social entrepreneurs regarding what seems like a very fertile emerging area of political communication and civic engagement.

Until we wake up to the real power of the internet, we will politically remain in the dark ages. Political process remains relatively untouched by the internet, which has provided only basic information access and transfer. As a result we are missing out on changes that are painfully needed. Apple revolutionized the computer industry by changing the user interface again and again from the icon and mouse to ipod wheel, the app store, and gestures. The visual tradition using web 2.0 tools provides a platform for a new interface with citizens for revolutionizing politics.

Beyond the transfer of information, the internet has features which are politically underutilized including, ratings for the user and expert, wiki collaboration, customization, role-training capability and optimization of personal-relations. A more complete list is included below. Together, these underutilized features can provide tools for personal change, moving beyond the context of collective-action.

Oral, Written and Visual Traditions

In order to compare the separate mediums of communication and consider their political affect, I have chosen to rename the literary tradition and to introduce the term visual tradition, even though they are not currently referred to this way.

Table 1.0 Defining Traditions	
Oral Tradition Public and private vocal communications	Examples Councils Traditional stories and memorizing Traveling minstrels
Written Tradition Public and private written communications	Examples Print Web 1.0 Includes the written law
Visual Tradition Visual communications	Visual art Videos and television Web 2.0 often dynamically interactive

The two diagrams below visually depict the traditions in relation to each other. I realize there is some overlap between the traditions particularly regarding the way web 2.0 uses both the oral tradition and the written to more dynamically communicate.

**Figure 1.0 Rate of Volume Produced Over Time**

Oral Written Visual
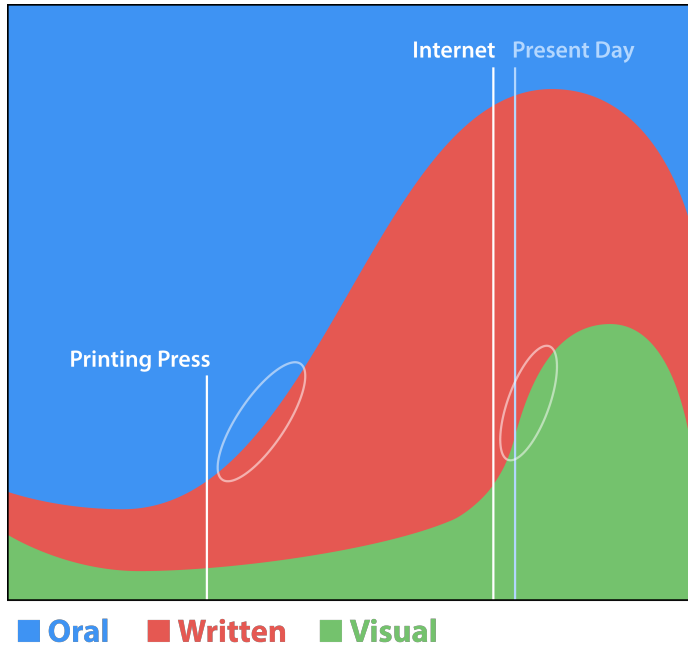
The two critical time periods that had great affect on political forms are circled on the chart. An attempt has been made to show what might occur in the future. I refer to this future drop in the visual and written traditions below. One might also note their drop at the far left. This represents the shift from petroglyph and hieroglyph images based to the alphabet we use today.

Figure 2.0 Total Volume of Material Produced Over Time

While the conceptual comparison can help understand the general shifts in the mediums it is important to note that this is a limited representation. The vast amount of information that is communicated has grown exponentially. Using a fully proportional graph the written

Oral Written Visual
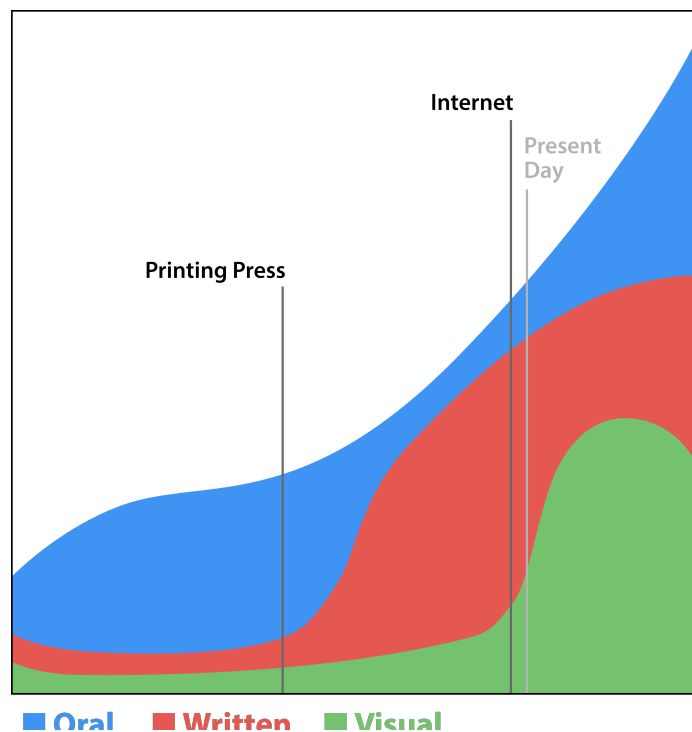
tradition would likely be several hundred times greater than that of the oral tradition. The same would be the case during the visual tradition, which has just begun to exponentially increase during the past one hundred years. With the advent of the internet the last 20 years have been particularly exponential.

Dimensions of the Traditions

The first task identified in the introduction was to identify the problem of today in the 4000-year context of the oral, written and visual traditions.

Table 2.0 Dimensions of the Traditions		
Oral Tradition	2D	Demagoguery Depth of Symbol
Written Tradition	3D	Debate Decision Division of Labor
Visual Tradition	4D	Database Design Doing Dividing the Division of Labor

The time period of the oral tradition can be described as two-dimensional. Pre-renaissance art demonstrates this tendency toward two-dimensional thinking. It was also two-dimensional due to the way information was transferred from one person to another and from one generation to another. This occurred in writing, but more predominantly through songs, rhythmic rhyme, ritual and culture. Life for the common man seemed to constitute a balance between survival, where life and death were as commonplace as holidays are to us today, and a child-like attitude, where joy was innocently felt and comparisons were as distant as dreams.

People seemed to feel security in their position in society, very different than they would in the written and coming visual traditions. Their security was often born of deep tradition, stories out of time and skills that were close and personal.

The two "D's" I'll use to describe the two-dimensional time period of the oral tradition are demagoguery and depth of symbol. Culture was very patterned. People were inwardly pious. Everyone knew their respective roles in their tribes or societies. Later people formed guilds where each member of the society would specialize and fit into a set often-generational social construct.

Written tradition began by including a three dimensional perspective: the individual, God and mankind. People became more and less secure in their position in society. More secure because they were more independent, people felt personal responsibility and a sort of new consciousness brought about by this new responsibility, three-dimensional self-awareness both in space and time. We see this in the literal depth of art and from the more distributed and latent scrutiny of writings as the use of typography became more and more common. People were less secure because they became less reliant on consistent traditions and tight knit communities. People would travel more and began enjoying broad access to learning. People began to rebel against the powerful. The question of whether to allow a liberal populace became a major concern for rulers.

The three "D's" that might be assigned to the written tradition time-period correspond to the advent of the peaceful revolution; debate, decision and division of labor. Inherent in the written tradition of publishing and public deliberation is the art and mindset of debate. The constitution provides a form for facilitating and managing aspects of this debate.

The patent office provided a legal pause in the debate, ideally giving the originator of an idea a safe haven to develop an idea and associated product. As long as the populace had a strong moral core patents worked. Even with all the good the patent office has done for us, it, as with all forms within government, both good and bad.

Patent protection is good when the patent owner needs protection from those who would bring a product to market too early, before it is fully developed or by someone who does not understand the full context of their product and cannot do as much with it. However when the market is not greedy and collaboration has become broadly prevalent patents can get in the way. I believe we will see this occur more as we shift from the individual to the individual in context of their personal-relations as explained later from the 4D approach of the visual tradition. As big companies buy patents and sit on them, to protect what they perceived as their interests the patent office begins to impede the greater good.

Publishing based on the scientific method organized the debate and deliberation process into a formal process. The process of 'prove it first and peer review later' interestingly seems to contrary to the 'innocent until proven guilty' approach we depend on in the courtroom. These seeming contradictions should be addressed as we use the visual tradition. As we'll discuss toward the latter solution-section of the paper, experiential learning may be able to help cut through this legal and scientific model, by enhancing cyclical personal and community improvement. At this juncture we have come to rely on the enforced digression of law alone.

The dialectic is another mode of debate that finds its way into the modern era. When we limit ourselves to argument we generally think in a thesis, antithesis and synthesis way,

not allowing for a holistic organic approach but rather a mechanical, legal, often distant scientific method of logical process. This is fine under slow circumstances with few critical variables. When a system becomes very complex it moves beyond the three-dimensional capabilities of the printing press era and requires new methods. The new methods involve even greater empowerment of the people through layered personal living networks, which can be more stable and better customized to individual needs.

But what is the alternative to argument? I believe the answer lies in finality, which I discuss later on when I bring up the affect of time on the different mediums. By utilizing scenario forecasting, we give context to decisions that is more flexible and customizable to the individual and family depending on their circumstances and desires. It also opens the door for the independent choice to go beyond the minimum and add to society in a meaningful way. This is made all the more possible when properly utilizing the power of the database as part of the visual tradition.

Paper currency is another hallmark of the printing press era. It was more efficient than prior exchange methods but it carried with it a greater extension and eventually led to a complex system of trust and deceit. Today it has many potential competitors through exchange using digital and plastic based networks. If we were to open the floodgates of currency competition, we would also need to release and incredible about of productivity. How could this possibly happen in an era of increased laziness and societal crisis? People need to be held in check by their own ability to choose within the context of their personal relations rather than through fear of the consequences of law.

We need to empower multiple currencies and liberate the people to choose which currency they want to work with. In order to do this each currency would have to establish

its own credibility and security. We need a system that has so much excess that currencies can fail and not destabilize the system. The momentum and breadth of the other currencies and growth in the economy will overcome failure. But we also need to provide a system that both maximizes and minimizes the risk for the people who are using each form of currency for exchange. People need to be able choose to be educated moving beyond debate and distant decisions.

After debate comes the second 'D'—decision. Decision is perhaps the most important part of the written tradition. We are a people of meetings today. When decisions are made we move forward toward an end. When people made decisions in the pre-modern era they did not happen as often and were not as widely understood or organized. Today contracts can be taken to court and upheld with a new level of accountability and can be leveraged by anyone within that system of government. Not only does this add a level of security but it also gives people a kind of personal respectability as a member of a society, as we are all equal before the law. Enforcement then occurred through separate organizations operating on a known lateral mutual understanding of how things would work. This is our social contract. Looking at the positive results of that contract it may be hard to imagine a better system.

John Adams wrote, " Because we have no government, armed with the power, capable of contending with human passions, unbridled by morality and religion. Avarice ambition, revenge and licentiousness would break the strongest cords of our Constitution, as a whale goes through a net. Our Constitution was made for a moral and religious people.

It is wholly inadequate to the government of any other".[19] Democracy in the United States was built on the backbone of consensus and equity. In other words it was a system of understanding and mercy. We have long since given much of the great power of our democracy up for a more scientific, one might say objective, approach to societal order. Though this often seems more efficient in the short-term, what may have been overlooked is the effect it has on the less rigid social subconscious network of a society—the fabric of society as it were. Civic engagement was familiar. There was so much nuance that it would be hard to put into words what were considered in the meetings of the town hall of the late 19th century.

Yet during this time period of the printing press, law and contract also led to a new almost synthetic community—the institution. While institutions have been refined and perfected to be as efficient as can be, they have also compartmentalized society. People became less part of one homogenous body. As travel and communication continued to both expand and connect the populace in new ways institutional barriers became a conscious reality and mental blockage. Broad decisions under such circumstances began to loose integrity. Trust was leveraged out.

We have now lived with institutions as members of our community for so long that we seem quite dependent on them. They have developed in the dog-eat-dog environment of the market place and worked their way into government so heavily that government functions like a poorly run business and big business, in food, energy, housing, banking,

[19] The Works of John Adams, Second President of the United States: with a Life of the Author, Notes and Illustrations, by his Grandson Charles Francis Adams, (Boston: Little, Brown and Co., 1856). 10 volumes. Vol. 9.
- Author: John Adams
- Editor: Charles Francis Adams

manufacture, clothing and education, rely on government monopolies as a major part of their business models.

The last kingpin of the second 'D' decision, which is absolutely important to address is that of the 'rule of law'. We have benefited by this for a long time and I believe we will continue to do so. For many of us adherence to the 'rule of law' has become much like a religious duty, sacred and honored. Collective-action while it has had its drawbacks also has its efficient perks. We were willing to put up with some of the drawbacks if we could have our say and trust that the majority of those with different wants and needs were honest and not overly out of line. But this form of leveraging force for the good of the collective became more and more about entitlements and favors for big business and bureaucracy.

When law becomes too broad sweeping and invasive it struggles to customize itself to each individual. With local smaller laws people respect the lawmakers and receive laws fitted or customized to their unique situations. With broad sweeping laws much is wasted in the process and resources are often misapplied. Everyone seems to want to spend the distant collective's money on his or her interest and the deliberation has gotten out of hand. Decision doesn't merely cost too much, it also does not work well enough. At some point we have to change the platform from which we are operating and receiving our entitlements. We need to bring decision back home. It has gone too far afield.

To skip ahead just a bit, the limits of the written tradition became apparent as the context of visual tradition began to emerge and as we stretched the limits of law. Enforcing such large across board laws has always been a challenge. Micro managing such a diverse group from such a distance has never been without fallout.

Individuals during the written tradition were independent, dependent and interdependent but could not be true to their nature without synergy within groups, taking advantage of the unique differences of others. All people were equal before the law, but the law was a degenerative three-dimensional tool. People were innocent until proven guilty, but the law held everyone to the same standard without enough local and personal customization, without true self-tailoring and with little love in the mix. People were motivated by self-interest before the law. But by this means society was reduced to something almost less than human. Licenses often took the place of true capability; degrees and permissions took the place of portfolio and artistic innovation.

The final 'D' of the 3D dimension is the division of labor. One might wonder why the division of labor comes into this essay, which is purportedly about politics and political engagement. Three reasons surface. One reason is that a similar situation exists today that occurred at the start of the constitutional- 'rule of law' era, particularly that of the US constitution and the subsequent industrial age. We have a labor constraint as they did and we must cope with it.

A second reason pertains to the latter part of the written tradition era, the information age. It is during this time period that information got to be so abundant convoluted that, in accordance with the law of supply and demand, information began to loose its value. Logically in order to increase its value it has to differentiate itself or merge with something less abundant or intrinsically valuable. As we use the new tools of Web 2.0 and the emerging visual tradition we will be affectively adding a new dimension, a living network of personal relations and dynamic process interface. Within this new context the value of information will again increase.

Third, over-specialization is a two edge sword and while it has had and overwhelmingly positive affect on society it can also lead to our downfall. Buckminster Fuller in "Synergy and Synergetics" masterfully makes the rather extreme case that if something isn't done about it, it will lead to the extinction of humanity as it has other species that have become overspecialized.[20]

The visual tradition is capable of resolving much of these problems. It changes the equation because it changes the way that we create and exchange value both physical and liberal. Liberal democracy can finally be empowered and law can receive the backing it needs to do what we've always intended it to do, meet the needs of the collective and the individual at the same time while stimulating self-initiated change at deeper levels.

The problem with Ayne Rand's objectivism and its defense of self-interest is apparent when it is primarily self-centered. Ludwig Von Mises suggested that the primary motive for action is personal satisfaction.[21] This is true enough to have become much of the basis for Ayne Rand's objectivism and much of the basis for the Austrian economists' free market argument as well as foundational to the Chicago economic infrastructure. Yet I believe it can ride parallel to a deeper and more important motivator, that of love and even be consumed by it.

The basic unit of society that is most naturally situated to provide whole natural enduring love is the family. The dissolution of the family has been a disaster, the greatest of all social ills, which has been occurring at an increasing rate during the written tradition time period and must be reversed. The visual tradition is poised to turn it as it is naturally

[20] Fuller, R. Buckminster. *Synergetics: Explorations in the Geometry of Thinking*, (Macmillan Pub, 1982).
[21] Ludwig von Misis, *Human Action,* (Yale University Press, 1949), chap. 15 sec. 4.

built upon the core relations of each individual and their in-person community. The shift in the family is impacting political engagement perhaps more devastatingly than all other threats listed above. The three most quoted sources by the American Founding Generation during the constitutional convention based their arguments on philosophers and prophets. John Locke was one of these philosophers who built on the foundation of the family.

The fourth dimensional nature of the visual tradition involves time, choice, action and the expanded context of people's more involved living network. Security in your position in society goes beyond that of the written tradition because it adds an emotional dimension, a new level of stability in connection to one's outside personal-relations and subconscious. I like to think of this subconscious element as the night-cycle. If a person can get in the habit of personal change and realize that the cycles of life particularly that of sleep, are perfectly situated to facilitate and magnify change and if we use them in the right way, we will move forward unlike any prior time period in history.

Media-based visual stimulus is what drives society's paradigm today and its undergirding epistemology. During the written tradition we responded to chain reactions with collective-action, but we often did not think of them as chain reactions. Our mindsets were one dimension short of what they will be in the era of the visual tradition. Chain reactions do not just work one way, as we seemed to treat them during the written tradition. They can also be generative. Just as the discoveries of science impacted the scope of our mindset in the written tradition time period, today's nano and biological discoveries are affecting our mindsets today and defining them as we move forward. A strong shift in the generative capacity of life will be a critical factor as the visual tradition emerges.

The 4 D's that I will use to describe the visual tradition are, database, design, doing and dividing the division of labor. The first 'D' is database. The widespread use of the database empowers the visual media in politics. It originally simply allowed sorting and searching of data but today it empowers the user in more dynamic ways customizing to each individual user interface. Personal networks have always played a key role in political order. Today with the added power of the database assisted visual interface through the computer and the internet we have now extended and optimized how, when and with whom we communicate. We can now more efficiently organize the categories and frequency with whom we associate and the people from whom we learn about political challenges and opportunities.

Due to the database, communication and travel, both personal and institutional, has experienced a distinct distant and local polarization. Changes in travel and letter writing since the written tradition took precedence have had dramatic affect on society as ideas could be scrutinized and legitimated over distances unheard of in the oral tradition era. As communication and travel have now become relatively instantaneous the amount of time we spend with local endeavors vs. the time we spend being influenced by distant ideas and people has increased and become a very important part of our individual and societal choices. This has caused a polarized distant-local tension within each individual and institution, a tension that opens the door for political opportunity if it can be stabilized.

This more lateral network of communication has had a direct affect on the nation-state as dissatisfied groups have chosen to leverage less consolidated collective-action against the more geographic nature of the nation-state. The threat of terrorism as we know it today became a viable and actionable threat on September 11th 2001 when the two

towers came down. We have chosen to legitimate the threat but have not changed our use of the technologies and cultural exchange to match the context and dimension of the lateral network.

As mentioned earlier, a shift from the oral to the written tradition was easily seen in art as it went from the two dimensional scope to the third dimension. What is the fourth dimensional art of the visual tradition? Abstract art increasingly requires that the observer bring their background and personal meaning adding to the art. This paradigm increases the user's observational role. One might consider this and increased participation in the art form. It often helps if the art patron knows the artist. While this was the case with less abstract art in times past the increase has been dramatic. Abstract art moves dramatically beyond the individual, which had such a deep political effect on the written tradition. When the revolutionary tool of the database is combined with the more personalizing dimension of the abstract art paradigm we can begin to imagine the fundamental shift that can occur in the user interface for political purpose.

The second 'D' is design. Design refers to the increased amount of choice that each individual has to build his or her own network and customize life around his or her gifts, roles, motivations and interests. Because the individual can become so interconnected both distantly and locally a new social stability is introduced. Due to this network of individual stability government can relinquish some control and allow the sacrifice by choice and love to supersede the rigid structure of legal and mass communication rooted institutions of the written tradition. The lines between societal forms of governance such as exchange and learning are becoming blurred, less rigid and more liquid, facilitating dynamic change. This new paradigm opens a can of worms, a Pandora's box and will likely be temporarily

rejected as it introduces seemingly unrealistic possibilities. All new paradigms of great revolutionary import begin this way. [22]

The third 'D' word of the visual tradition is doing. How can doing change? One always has the capability of doing, so what is different? This may sound strange but time is the difference. Since the invention of the clock we have thought of time as a linear cyclical sequence. We mentally limit it almost as if it had physical properties. We move along from event to event preparing for and recovering from them. If personal and community change were to become a more integral part of our social structure, procedures would become more prominent than events. In a procedural cycle, oriented toward change and using the visual tradition, time can become dynamic.

This can occur naturally using simulations, especially if the simulations are productive. Simulations are fictional scenarios in which participants take on roles to accomplish a common objective. When a simulation scenario is designed the author can weave synergy into it through the preparation process. As a person acts at the right times during a cycle his or her actions are actually worth more than if they performed the same action at a different time. People can be taught to understand and wait for the right time. After the event participants reflect on what occurred providing a prime opportunity for awareness and course correction. What would be happening is a sort of conscious layering of time.

When you add subconscious element and cyclical reflection into the mix, then pair these with real-time and recorded communication capabilities, we can begin to understand why people's actions can mean more and be multiplied in ways unimagined during the oral

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[22] Kuhn, Thomas S. . *The Structure of Scientific Revolutions*. (The University of Chicago Press, 1962).

tradition and most of the written tradition time periods. When books, newspapers and letters became more common with the written tradition, people could multiply their efforts and time could be extended through publishing. The visual tradition multiplies this effect. Publishing a book was limited. Since advent of the printing press we have added the website which added some visual element, contact information, and some new interaction with users. But the internet is capable of so much more as we have seen with web 2.0.

Because of the explosion of information and communication caused by the internet, society has been changing more rapidly. Instead of traditional strategic planning, governments and large institutions have shifted to scenario forecasting. Scenario forecasting allows multiple outcomes to be pursued and handled by a greater number of people within an organization and with flexibility unimagined during the rigid institutional constructs of strategic planning. Because communication is so much easier for each person, people can be more fluid in their choices. Multiple forecasted scenarios provide some common structure but do not limit the flow of action through time when unexpected events or circumstances pop up. While we've begun to use these methods within large organizations, they have not become a common part of mindsets or paradigms among the population in educational systems, political forms, religions, families, etc. By utilizing scenario forecasting, technologies of the visual tradition hold explosive power that when distributed among the populace can truly change democracy, as we know it today.

Because of the new dynamic publishing access and involvement magnified by the internet a new level of choice can be leveraged out into the populace. While people are learning about how something works they can also customize the material to fit their own needs and collaborate and act with people in their community that have similar

motivations. When people do come together to act they can be prepared having learned

separate and different material and better value each other's unique ability to contribute.

Their in-person time is enhanced and a bond is established.

This new bond between seeming strangers can renew civic engagement. Think

about the effect this could have on a family reunion. Take it one step further and imagine

how this could work with mass communication. Instead of sending an inanimate piece of

information, a president or candidate could send out a customizable process, which can be

experienced at the local level. This would be something beyond both law and

communication stimulating and empowering dynamic sustainable change. It could

accompany a law as I suggest in the legal solution below or it could involve no regulatory

force at all. Doing would therefore be introduced to civic engagement because the internet

facilitates an interactive real-time format, which is at once emotionally stimulating and is

inherently productive. Many of these dynamic procedures could be and, as I suggest later,

ought to be captured as simulation events.

Gaming is now a 60 billion dollar industry[23] employing more than 120,000 people[24]

and growing at increasing rates year to year. The MAGNET center at the university of New

York is an interesting development demonstrating this trend. They are opening a 40,000

square foot facility in down town Brooklyn. Katherine Isbister, an associate professor with

a joint appointment at the NYU Game Center and NYU's Polytechnic Institute in Brooklyn

said "I'm hoping it will create a lot more energy and experimentation and help us create

[23] "All To Play For." *The Economist*, February 23, 2012.
http://www.economist.com/news/business/21572249-sonys-newest-console-launches-suffering-industry-all-play (accessed April 11, 2013).
[24] Rishe, Patrick. "Trends in the Multi-Billion Dollar Video Game Industry." *Forbes*, December 23, 2011.
http://www.forbes.com/sites/prishe/2011/12/23/trends-in-the-multi-billion-dollar-video-game-industry-qa-with-gaming-champ-fatal1ty/ (accessed April 11, 2013).

new forms of games or new applications of gaming ideas to other kinds of problems."[25]

People love to engage with games because of the process and their competitive nature.

Reality TV seems to fit into a similar genre. People really enjoy following a process of

impromptu action in a realistic context.

A similar trend is occurring in education as learning has been proven to be more powerful

when it is experiential.[26] Apprenticeship was a doing-type social structure within the guilds

of the early renaissance and produced some of the greatest artistic workmanship and

architecture that history has chronicled. Online learning is changing the delivery of much of

the training needed for professional training and collaboration. Communities can be better

structured to receive this training and add to it. They can also be better prepared to work

with and produce more dynamic experiential communications using the technology of the

visual tradition as it continues to develop.

 The fourth 'D' of the visual tradition is to divide the division of labor. The new ability

to learn just described makes this more feasible. As the world became more and more

specialized and full, each discipline became more complicated and divided into more and

more categories. Each new technology creates a new set of information and often

constitutes whole new industries, for example the telecommunications, computer, vehicles,

rockets, satellites, x-ray equipment, genetically modified food, fast food industries and I'm

sure hundreds more.

[25]Matthews, Karen. "NYU To Open Center For Studying Video Games." *Manufacturing.Net*, March 28, 2013. http://www.manufacturing.net/news/2013/03/nyu-to-open-center-for-studying-video-games (accessed April 12, 2013).http://www.manufacturing.net/news/2013/03/nyu-to-open-center-for-studying-video-games

[26] Kolb, David A. , and Alice Y. Kolb. Weatherhead School of Management Case Western Reserve University, "Experiential Learning Theory: A Dynamic, Holistic Approach to Management Learning, Education and Development ." Last modified 2008. Accessed March 12, 2013. http://learningfromexperience.com/media/2010/08/ELT-Hbk-MLED-LFE-website-2-10-08.pdf.

Over time these technologies come layer on top of layer into our communities and labor constraints have emerged. The division of labor and the subsequent migration off of farms into big cities, to relieve labor constraints, has increased material production and industry. With the advent of the internet, we have yet another increase in specialties and a new labor constraint is upon us. It seems we must respond.

One response is to use the dynamic visual publishing and educational aspect of the visual tradition to empower each person to become a specialist in multiple fields, interdisciplinary networked. We need to increase innovation and collaboration optimizing robotics and other tools that can supplement labor. We also need to overcome many of our labor sinkholes. Our prison system, government, legal, financial, much of the medical industry, social services, entertainment, sports and many more sectors in our society can be better allocated within our communities as the visual tradition comes into its own.

Will craftsmanship and professional quality drop if people become trained in multiple specialties? Innovation and craftsmanship, can and likely will, actually improve under the new visual tradition. When the time and efforts of local networks are optimized to coincide with distant innovations based on similar application and using interdisciplinary solutions, the possibilities are endless. Each person can understand the redundant power of polishing through publishing via graduating levels of personal-relations. Principles of optimal use of personal-relations and experiential learning can be so well understood on a personal level that when a group gets together from a specific field of innovation each group would naturally use them.

In the 1800's the United States of America enjoyed a time where many of its citizens were landowners. A culture of independence was established that was second to none. For

a century it defined what it meant to be American. That kind of ownership has been siphoned out of the USA for more than a century. That kind of ownership can be reestablished. It can be taught using these new dynamic methods of experiential learning. Ownership is critical to regain true craftsmanship and the quality behind the words 'Made in America'.

When people are more responsible they do not require as many services like dentistry, law enforcement, legal work, vehicle work, medical attention, garbage, food production, etc. Some of the labor constraint can be met and compensated in this way. Other compensations can come from other active pursuits such as passive solar construction; religious service; increased self-education; new elderly and child care options; responsible political and military choices; reduced crime; etc. Alternative law can also receive the leg-up that it needs.

These sweeping changes need to be supported and often initiated through the new technologies. Automated social solutions from the visual tradition can become self-correcting and less intrusive. Choice can be integrated into the solutions so that even government can use the visual tradition with out checks and balances, because they would not be unable to control the outcome.

The second question listed in above is: What problems have arisen from the written and visual traditions? How are these problems relevant today and in the context of the 4000-year scope? While this list below is incomplete it presents seventeen threats by which the nation state has been confronted and has not been able to successfully address:

Ecological,[27] nuclear (& EMP), 5 angry men,[28] weather control, intercultural contamination (pornography),[29] biological, nano, pandemic, natural disasters,[30] economic flux, immigration, terrorism, cyber attacks, global feudalism, over-specialization and dissolution of the family unit..

Part of the problem is that written tradition tools are slow and cumbersome; according to Calvinist political theory used by the founding generation, man was assumed to be inherently evil or tended that way. Laws were set up to corral the populace and hold the government in check, assuming that absolute power corrupts absolutely. While history has held this to be true, it also seems probable that a new more liquid form of government could empower local people to solve their own problems, while benefiting from the wisdom of the whole. This form is now needed to stabilize and empower a more diverse and technologically adept populace.

Alvin and Hiedi Toffler in 2004 book Revolutionary Wealth[31] describes and compares the differences in the speed of change, location, autonomy and interconnectedness of different major societal functions like government, education, religion and business. While the book outlines much of the situation and suggests a lot of hope, it does not sufficiently outline the operating solutions in the new environment they describe. At the time the tools did not exist that exist today just 9 years later.

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[27] Jim, Leape. World Wildlife Fund International, "Living Planet Report 2012." Last modified May 09, 2012. Accessed April 12, 2013.
http://assets.wwf.org.uk/downloads/lpr_2012_rio_summary_booklet_final_9may2012.pdf.
[28] David Kennedy, *Of War and Law*, (Princeton University Press, 2006), 19.
[29] Enough Is Enough, "Internet Safety 101." Last modified 2009. Accessed March 12, 2013.
http://www.Internetsafety101.org/Pornographystatistics.htm.
[30] Camargo, Raisa. VOXXI, "Costly Natural Disasters on the Increase." Last modified March, 12, 2012. Accessed March 12, 2013.
[31] Toffler, Alvin & Heidi. *Revolutionary Wealth*, (Knopf, 2006).

The third question from the introduction referred to the tools. What are the critical features of Web 2.0 that define and enable the new visual tradition, enabling new political and societal change?

Database:
- DVD menu style user customization and involvement
- Tailoring video instruction through step-by-step modules
- Database user interface as demonstrated by Facebook and LinkedIn social networks
- Personal-relations tools for accountability, support and connecting
- Naturally organizing interactions categories, frequency and quantities
- Collaboration and scrutiny tools; wiki, open-source, ratings, chat, flash-mob, etc.
- Widespread local access to information from one person to another and one community to another

Experiential learning:
- Enable the automation of experiential learning (simulations in particular)
- Invert the relationship of procedures and events in society (preparation and follow-up)
- Events in the context of procedures (continuous vs halting events)
- Ability to publish step-by-step instructional processes of change involving multiple roles or players
- Users are able to both cyclically learn and do together
- Individual change occurs in the context of one's local and distant communities.

Now we can address the fourth question: how can these tools be used in concert? Many of these internet tools have been independently proven in the private sector. The visual tradition is still relatively new. I believe that if we were to look back at today one hundred years from now the attributes of the internet above will actually define the medium of the visual tradition. Publishing with the printing press was disruptive in a way surprisingly similar to the way gunpowder revolutionized warfare and altered the structure of the state. With gunpowder a person could set a charge with incredible explosive power and then ignite it later from a distance. When publishing using the printing press, a person sends an inanimate object out containing their voice to be read

millions of times and to impact the world long after they pass on. Publishing provided unprecedented access to ideas to people in a way that extended and layered time. Just like gunpowder it empowered the common man with a tool that leveled the playing field. The internet is similar only more versatile.

The two main differences making the internet more than just a very impressive digital printing press are the innovative uses of the database and the possibility of publishing change using experiential learning. With a book we extended time by leveraging scrutiny out into the future for the populace. Now we can do even more publishing a dynamic process that individuals and communities can customize to fit their circumstances and facilitate the process of change in a community.

One might naturally assume that needed change in citizen engagement would primarily involve traditional law making and elections, but it will likely have more to do with how citizens interact with each other in the context of information and how they change both individually and collectively. Of course this will have an affect on elections and law making, but will likely be an outcome of more substantive cultural and local pursuits. We cannot continue to think of cultural problems as legal problems and we cannot continue to try to resolve them on a mass scale by legal means alone.

The new visual tradition comes from the new capabilities of the internet. Which is widely known for is its raw ability to broadcast and transfer information to the whole world, but the way that it is capable of personally transferring and sifting information has not received enough attention. The internet ought to serve the people by optimizing what happens in local in-person interactions. It needs to increase the effectiveness of local dialogue optimizing the time that we spend together with our local communities.

What we offer and receive using the tools of the visual tradition should include our best instructions and success stories regarding what we do when we are not using the internet. The time we spend accessing this information should be approximately 10-20% of our time and 80-90% of our time should be off the internet, in-person having prepared individually for an event, which though very personal, is an integral part of a larger process of growth and change.

The fifth question from the introduction was: Who should use these new tools? When should they be used? In truth anyone can use them and at any time. The answers to these questions shift many traditionally held responsibilities away from government and big business. Self-imposed sacrifice and governance are necessary ingredients in procedures of sustainable change. This kind of change can integrate self-sustaining scenario forecasting as apposed to the prior strategic planning. During the written tradition we were reliant on the legal process, decisions were made primarily through delegation by the educated. When the visual tradition is established I have no doubt that any person can initiate a process of self-accountability with credibility and can have an affect comparable to what law had in the legislative chambers and courts of old.

Because the new tools include personal education and change, they allow governance to be better distributed and naturally scrutinized. These procedures of change can address problems, which before escalated as local communities and individuals tended to succumb to rumor magnified by distance, which had devastating affect on society. Procedures of change overlap and support each other. Statesman will therefore readily recognize the need for people to organize the flow of relations optimizing their interactions

with differing types of personal relations in the context of personal and community transformation.

Listed below are three examples in which responsibilities are shifting away from government to be better distributed among the people, moving beyond the written tradition by using the emerging tools of the visual tradition.

I. Social Change. To understand social change we need to tell the story of social entrepreneurship and its likely future when fully utilizing the visual tradition. Social entrepreneurship has become an integral part of our world and has been increasing in popularity on some of the most prestigious college campuses around the world. It emerged from the "Be the Change" philosophy espoused by Gandhi and his followers. Bill Drayton founder of the Ashoka group is considered to have been primarily instrumental in originating the concept of "everyone a change maker" and coining the term social entrepreneurship in the 1970's.

While its impact is vast and impressive it has not integrated all of the tools of the visual tradition listed above. Social entrepreneurship will better take its place in the society as a keystone and the core of stability in the new changing, liquid environment when it is known that systems of change can by published in an automated format engaging communities through individual change, while in the context of their optimized personal-relations,

II. Legal Change. Laws gain the capability of becoming obsolete as society changes and enforcement becomes less necessary. Law has been static, dead, lacking customization and self-improvement as it goes forward and is enforced. In a hyper changing environment law is not measuring up to the need.

Despite our best efforts crime continues to rise. We continue to environmentally destroy the earth. Educationally, test scores go down now matter how much money we throw at it. Nuclear threats continue to rise farmers are loosing crops. The number of litigation cases continues to go up. There is scarce a single statistic of society that is not on the decline despite all of our best attempts at resolving these concerns using law.

There is too much time and energy wasted in debate. We wisely have not wanted the enforcing party to be able to interpret the law as they go about executing it, but with new possibilities introduced by the internet, we can now deliver parallel step-by-step procedures that people can customize to their unique situations and motivations to meet their needs, while also achieving the needs of the community at large. The goal does not need to be assessed from a minimum context. When people are empowered to make wise personal choices driven by their own personal interests.

III. As the political interface shifts the populace engages through its wise use election reform becomes a reality. In order to understand election reform in the context of the new visual tradition we need to get back to the written tradition and the constitution. Good constitution writing required that all parties of power and large factions or parties who had intrinsic interest in the nation-state be represented in government. Within that form of government checks and balances could be instituted providing a balance of power, providing an acceptable forum for each faction of society to be heard and included. If this were not the case a party could manipulate the government from the outside not having submitted to the process of constitutional consent. The new visual tradition requires the same skills and methods only within concurrent local and distant contexts. We can observe this possible solution regarding national elections in the United States of America.

In the 20th century and the beginning of the 21st century political structure and the process of elections went through a series of changes attempting to stem corruption and wasted funding. Election reform and mass communication made it so communities had become less deliberative during the process and in many ways less involved. This seemed to follow the trend of the written tradition campaigning is based on broad initiatives on the national level treating every area as if they were experiencing similar problems and that those problems could be addressed by broad reforms. Citizens were then barraged with promises and posturing. This had been done for several hundred years, only this barrage has become an expensive performance.

To use the visual tradition tools we need to first identify all of the players or interested parties in an election. Second we identify the overall desired result in the past and that of the current or future, taking into account the new visual tradition needs and capabilities.

> **The players:**
> Candidates
> Campaigns
> Party leaders
> Local citizens and activists
> Local and national media
> Local, national and international interest groups

Picture this: A private non-partisan organization facilitates a simulation involving the different parties. There are two different types of simulations one involves the candidates and the other simulates the candidates. Anyone can sponsor the event. It starts when someone watches the simulations introduction and overview, which paints a picture of how the whole thing rolls out from beginning to end. Schools would be ideal hosts for these events but so would local organizations like the Elks Lodge or local religious organizations.

Introduction, training, inspiration and education are all semi-automated and available online. Each participant participates in a full video introduction and unique interactive preparation procedures for their respective roles, including personally generated questions, forum dialogue, periodic in person discussions and resolution forums. Candidates are motivated by their ability to get their message across and to build energy. Nothing builds energy quite like a simulation.

> - Campaigns are motivated by this energy as well because people are uniting behind their cause in an organized decentralized way yielding results and mass engagement.
> - Current politicians will likely love and hate it because it vets ideas bringing new ideas and scrutiny to problems. "Many hands make light work" but in government and can make it more emotionally charged and convoluted.
> - The media of course wants to sell advertising and be in the thick of it. There is a lot of news to go around.
> - Party leaders are interested because of the party platform. Issues will be debated and they have a hand in educating the populous.
> - Local activists have a tool to engage regular citizens. People love to watch people they know be real.
> - Local citizens are provided with an entertaining way to learn about and even get involved with politics without the weight and time of being in office or becoming and activist.
> - Interest groups get to participate as well in the preparation and simulation antics.

While the drama of visual tradition possibilities to address pandemics and international issues are exciting, the real power lies in its use to educate, connect and empower local citizens. James Madison said, "If angels were to govern men, neither external nor internal controls on government would be necessary." [32] The debrief and cyclical aspect of experiential learning among the populace helps them help each other become angels, as it were, and to help the self-change occur step-by-step. Using experiential learning and web 2.0 to transform elections also helps them to see and begin

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[32] Hamilton, Alexander, James Madison, and John Jay. *The Federalist Papers*, (Create Space Independent Publishing Platform, 2012), 196.

using the tools of the visual tradition so it becomes easier in other disciplines and industries

Some might say that the internet has not substantively changed the fundamentals of the oral and written traditions but just enhanced them. They might say that it continues to require speaking, reading and writing just as the oral and written traditions had done with nothing really visually new. This is true if you are just referring to the digitalizing and transfer of information and images. I agree that the internet would also not be capable of substantively changing forms in politics. It isn't until the actual purpose of the individual changes within the overall societal construct that we can truly benefit from the visual tradition in the way that we did the written after the oral. The tools that change politics will not be recognized until we combine them in the right way and use them differently in new contexts.

It is critical to note that the oral tradition, though it was almost eclipsed by the written tradition, it was not eclipsed out of existence. In some ways it was enhanced and in some ways it should have been enhanced. We lost a lot of the oral tradition, but I do not believe we had to lose it. As the visual tradition develops and continues to have impact on culture and specifically impacts politics, we should make a concerted effort to keep and even revive the oral and written traditions optimizing their strengths.

To more specifically answer the question of who and when the tools should be used it may be best to narrow the question to; who should optimally initiate the use of the tools of the visual tradition? It is my belief that college students are best situated to begin their use. There is not a single campus that I know of on planet earth that truly teaches

ownership. Students are dependent for housing, food, material to study; even the testing is built on a dependent model.

Most campuses saturate students in dependence with the hope that they will someday go out and more productively contribute back to society. When they finally do stop being marinated in dependence, they live with a debt load for sometimes decades. Abraham Lincoln is attributed with saying that the philosophy of the schoolroom in one generation will be the philosophy of government in the next. It should come as no surprise that we live in the humble conditions that we do as a country. We are fast becoming an insolvent country. We are one of the richest countries in heritage and resources. We should be ashamed of our actions.

Conclusion

Political Communication in the 18th, 19th and 20th centuries was the high point of written mass communication via books, newspapers and the internet. Over the past fifty years society has become temporarily wrapped up in unilateral visual mass communication due in large part to increase in technology. While it is important to analyze the effectiveness and affect of political mass communication as Pippa, Norris and Blaine have done, it is also critically important that we increase productivity through the new tools of the personalizing visual tradition to empower people to live sustainable lives.

Mass communication has had a questionable affect on cultural diversity and political terrain, but the greater question may be how emerging technologies can increase a society's self-reliance and a people's propensity to generate original product both physical and non-physical. Westphalian Sovereignty was built upon the power of the printing press by utilizing the consent of the masses. A new sovereignty can be developed using the power

of the internet, built around living, changing, personal-networks stabilized by the self-sacrifice and self-determination of each enlightened person as they engage his or her network with personal and community change.

When the standing tradition for the scientific community is to analyze people as inanimate objects in order to produce actionable data, a new, more holistic approach may be difficult to sell in the academic community. It is not the purpose of this argument to fault the scientific community or their methods, neither is the intent to fault mass communication, but it is critical to recognize the scope of the data and to understand how we are analyzing media so we can operate within a expanded and innovative paradigm when approaching web 2.0 communications and the coming new visual tradition.

It has been the tendency in the written tradition to judge each other by who we <u>are not</u>, rather than who we are. We have not built our communications to engage the greatness within each unique person. We have lost much of the art of engaging in the liberal process outside of high-level political and business decision-making. Business and political communications are usually trying to sway opinion and legitimate the decisions of parties and leaders. This can and ought to substantially shift back to other aspects of life as we use the tools of the emerging visual tradition. During the oral and written traditions we knew each other at a different levels, in some ways more powerfully. Change and speed have been ever increasing variables that have had and are taking effect on us.

Exchange and change have become commonplace during the industrial age, or rather the age of the institution. Transformation has not yet taken root. The visual tradition should be rooted in change. Change can be realized through experiential learning, as it can now use the internet to train people in more fluid and self-determining ways.

Independence and interdependence are still rooted in individualism. It is startling to think that things may have changed and that instead of just self-interest we have a new dynamic self-interest in which every individual has become part of their own living-changing network. Sociology can be truly reborn with a new social construct from the ground up.

One of the founding sociologists, Max Weber, described science as the synthesis of materialism and spiritualism.[33] We must take that one step further by adding dynamic internet-enhanced experience. Luckily we are already trending toward experiential learning[34] which, within the context of personal-relations, will likely be more stable than institutional and intellectual rhetoric. Today, we will likely be more willing to include God as we serve others by involving our closest relations. We are tethered together in a totally different way than has ever been the case throughout the history of mankind.

I believe that within today's changing, almost fluid circumstances, traditional science is failing us, the rule of law is failing us and traditional institutionalized religions are failing us; but God is not failing us. When something is failing it needs to be fundamentally changed or supplemented. It is by our fruits that we should be primarily known, not by institutional titles. We should be known first among our closest relations and eventually in the context of those who are affecting broad systems and ideas.

Why does this matter? Many scholars would likely agree that personal-relations and personal-production undergird the very foundation upon which all of society rests. We have been floating along in a specialized world. If we can stabilize personal change as the

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[33] Weber, Max. *The Protestant Ethic and the Spirit of Capitalism*, (Penguin Books, 2002), translated by Peter Baehr and Gordon C. Wells.

[34] Kolb, David A., and Alice Y. Kolb. Weatherhead School of Management Case Western Reserve University, "Experiential Learning Theory: A Dynamic, Holistic Approach to Management Learning, Education and Development ." Last modified 2008. Accessed March 12, 2013. http://learningfromexperience.com/media/2010/08/ELT-Hbk-MLED-LFE-website-2-10-08.pdf.

core foundation of society, we can then shift to a more fluid system of accountability and governance bonded by belief and love rooted in personal-relations and common experience.

Why has this all become new? Why is it different? We have begun to experience life among both our distinctly distant personal-relations and local personal-relations. I submit that this new social construct is more powerful than the independence of the written tradition. In the modern era we found security and comfort in our local communities, institutions, mother countries and nation states as equal individuals before the law. It is now time to develop a parallel security by looking past institutional constructs by holding ourselves and others naturally accountable, without forcing or being forced.

We cannot solely rely on the collective action of state any more; we have to take courage and assert what might be called a fundamental shift in democracy. We need to use tools of change like the three dimensional perspective and the printing press of the Renaissance, tools that ignited one revolution after the other.

Traditionally, evolutions produce success and failure cycles. Using collective-action we codified these natural cyclical patterns of decision makers so that they have become permanent fixtures in society. The beautiful aspect of the coming shift is that by using technology in a new way, we would no longer revolve in mass the same way, but we would continuously transform from the inside out. This is the pattern we use with internet websites, only now it will be a pattern that individuals use with their relationships in the context of personal change.

Collective-action decision-making inherent in the rule of law generates a degenerative pattern of cause and effect. I believe we experience it on a personal level each

time we delegate to someone else. Even so, and if it were possible, would it be wise to give up the powerful benefits of collective-action cold turkey? Of course not. Collective-action should gradually be replaced with better forms of social interaction and trust.

What if our social foundation were rooted in love and learning, change and service, not so substantively rooted in self-interest and self-preservation? Satisfaction doesn't have to be the root motivator of human action. When Ludwig Von Misis articulated this concept in his book *Human Action*, it was as if he was observing the shift from the pre-industrial world to the now all-consuming mindset that for all of us both liberates and enslaves. The new visual tradition is poised to shift democracy if we will just use it.