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TEXTS AND DOCUMENTS

With Future Events Having An Increasingly Less Predictable Nature

JON M. MCINTIRE

With future events having an increasingly less predictable nature, there will be an increasing need for more generalized abstractions which apply on as many levels as possible (or all that are contained by life/mind potential at the moment of application). A catholicity of interests will be fostered in individuals to be able to test maxims, etc., from various fields of thought/action with a cohesive and cogent definition of that which is being tested.

Undeniability in concept and translation/transmission will be greatly more important. Language will have to be treated more precisely, creatively and seriously. Manners will increase in effective use as precise shortcuts for defining day-to-day relationships. We will have to be able to live with increasingly more things being increasingly less certain. This can be made possible through increasing the solidity of that which is believed in as a basis. Basic “Goods” will be more necessary than now or before. This is “perhaps what we shall have to get accustomed to: indeterminateness as a positive fact, a positive element of knowledge” (Valéry 1962, 173).

Man’s intuitive sense could be further developed and depended upon to “test” things which do not fit or allow tests of a cerebral nature. Developmentally this will necessitate man’s further defining “intuition.” Commonsense intuitions will apply to some occasions while intuitive insight will be necessary for others. Instinct and intuition will have to be apperceptively differentiated. Emotions will have to be kept from overflowing into intuitions to ensure intuition’s being more consistently

effective and fecund. Foresight will deal with more plurality in possibility. The possible will have more effective meaning than the casually logical. This will effectively broaden the horizon of the expected.

Being properly more dependent on other people and things will have to be accepted as a bearable psychological necessity for mankind. Feeling at home with increased vulnerability on the individual level may be necessary. An added capacity to receive impressions will have to be fostered by society in its various structures and individuals.

We will no longer choose that which is to be attempted by the methods available to us. Method will have to take a back seat to that which is to be done. Method will have to be more flexible in its relationship to specific problems. Method's role will be diminished by the increasing presence of chance.

A sense of responsibility will have to be fostered in individuals over a reliance on regulations. Continuing civilization's trend toward more equal freedom for all individuals there will be an increase of things formerly known and dealt with by an elite being more increasingly directly comprehended and acted upon by the masses (within a structured format), thereby increasing the possibility of responsibility for the individuals making up the masses. We must simplify and clarify at our basis so basics can be learned and used by practically everyone. A multitude of problems can then be divided among many disparate individuals or conglomerates and solutions can be attempted with the same direction inherent from the basis.

The mania for mechanical progress will have to be replaced by a developing sense of response to the dynamic itself. There will be less time and energy for the inessential (the essentials being that which is necessary to support life itself and to promote a higher quality, more abundant life). Intellectual values will have to be seen as ultimately and immediately more necessary to reverse the present trend of structure's devouring human values and to provide more real necessity for a man's thought/life basis.

Individual natures of increasing subtlety will be fostered to enable the discernment of the almost imperceptible currents which point towards order but exist within chaos. Increasing solidity of the basis will feel like bondage unless it permits more liberation in life itself. As a balance the

experience of ecstasy could be entered into by more people more frequently. This would also promote “objective” realizations based on the perspective position attained during the ecstatic experience as it is essentially beyond and developing a definition of life. The open focus attained during ecstasy could act as a vacation from manifold overly many. It would serve to sharpen man’s intuitions regarding the overall.

All this leads to spontaneity—the immediate, the natural, the comfortable, the incisive, the real life that is more than it ever has been. But in melancholy, one seems that it always could have been and should be allowed to continue to become richer, deeper, more comfortable, spontaneous—some state wherein one will not want or be subject to dreams of what should be. Maybe dualisms are necessary now because of imperfections—perhaps the perfect is possible, perhaps it is the only alternative to the sinking or disappearance of humanity and human values.

Note

This text reproduces the original typescript of the essay; editorial emendations were limited to the correction of one spelling error, the attribution to Valéry’s *History and Politics*, and the elision of several paragraph breaks.

Source

McIntire, Jon M. “With Future Events Having An Increasingly Less Predictable Nature.” Unpublished essay. Bolinas, CA, March 1977. 2 pp. typescript, 8.5 x 11 in.

Work Cited

Valéry, Paul. 1962. *History and Politics*. Translated by Denise Folliot and Jackson Mathews. New York: Pantheon Books.

JON M. MCINTIRE (1941–2012) was a longtime Grateful Dead staffer, serving in a variety of roles including manager. He studied at Washington University in St. Louis and pursued graduate work in philosophy at San Francisco State College before going to work for the band.