

## Lecture I

## THE PRESENT SITUATION AND HUMAN POSSIBILITY

1. The LENS course, entitled "Living Effectively in the New Society", is designed as a weekend time together in which we will be spending five sessions, beginning tonight, examining just what it would mean to live effectively in the society we have on our hands and the new society that's emerging.
2. I would begin, first of all, by talking about the fact that all of us are involved in society, and I use a word like "sociality" to point to the web of relationships that we all are. This evening we will look at those in terms of the global relatedness that we all are, and then on Sunday morning look at the implications of sociality, that is to say, our involvement on a local level.
3. In between the global-social relationships and local-social relationships, we will take all day tomorrow and examine from three perspectives what the relationships to society mean; first in the sense of not simply involvement but in the sense of engagement, or where involvement is intentionally injected rather than you simply grasping yourself as a part of society. Engagement presupposes that you are a part of society. Then, secondly, to raise the question of the particular engagement that you have been participating in, or that you have chosen, or that you have a grasp of under the category of vocation -- using that in the general sense of the station you occupy in society, and what that means in terms of the whole social context. Then, thirdly, to raise the question of the human meaning of that vocation or the human meaning of your authentic participation in that vocation. Rather than choosing your status because one vocation is better than another, to look at how it is that authentic vocation occurs in whatever station you show up in the midst of life
4. To say that these kinds of questions are important really is a bit of an understatement, for we all grasp that society is experiencing today probably the greatest upheaval, the greatest change, the greatest transition that it has ever participated in. You look at history and grasp the 20th century as a transition period. It is hard to find a parallel to the depth or the quality of the changes that are taking place. Our conversation at dinner began to point to some of the unknown wild, myriad changes that are taking place. To point to one of these, the fact about the transition of the 20th century is that it is a commonly global transition. This is probably the most significant dimension of the changes that are occurring in the 20th century. There have been alterations in the past, you know, of various cultures and various civilizations. There has never been a shift that has been commonly experienced by everybody around the globe, so to speak, at one time.
5. That does not make it any easier to participate in. Quite the contrary, it begins to give you some idea of the magnitude, the significance of the transition that we are in. Or, to put it another way, crisis is just another word for possibility. At this point in history we are experiencing at the same time of traumatic crisis' resurgence in humanness in societies here. here. here. and here.
6. This weekend what we want to look at is how you go about examining, participating in, and directing the human resurgence that is taking place. I want to consider that very fact under 4 categories. First of all, to look at the renewal of society through the image of a social model. Whatever else it means to be s/c in society today or engaged in s/c participation, it means to have a picture, to have a model of that which you are participating in. When you open that context to the world, what is necessary is a model of society that is adequate and comprehensive to detect what is going on.
7. Then I want to fool; at the nature of the resurgence that is happening today under the category of the Trans-establishment. Now that is a big word used to point beyond both the status quo and what you would call the dis-establishment, or those who stand outside the status quo, in order to identify those people whose posture is primarily orient toward the needs of the future. What is meant by the Trans-establishment is those people who work and are situated directly within the Establishment, but are clear that what is happening today in the structures of society is inadequate, and therefore are raising the question of what needs to happen tomorrow, what needs to happen in the next decade.

8. We will come back to look at how those people actually begin to operate, for on this basis, the posture of Trans-establishment has to do with consciousness, with transparent consciousness. Awareness of what has happened is presupposed here. Consciousness of what is going on, and of your participation in it, is what we're going to talk about, and I want to begin talking about transparent consciousness, how it is that your insights come to you. It is how you begin to plumb the bottom of your own realization and awareness of what is happening in society. It is on the basis of imagination, of the insights, that this trans-establishment has the possibility of looking into the future. The dynamics of transparent consciousness are what I will call that right now.

9. In doing so, we will paint in broad brush strokes the rehearsal of human resurgence: that is, how it is that a people have decided to move forward at any given time in history, how leaps in society, leaps in civilization, have occurred in the past. What we want to do in general tonight (and then specifically during the weekend) is to rehearse how civilization moves forward: how it grabs hold of where he is, and begins to take a leap into the future.

10. To pick up here with that social model, it is simply a basic presupposition that you have got to have some sort of picture of what you are doing. The picture I want to draw is the picture of human sociality. The fact that you and I are related, the fact that you and I have a web of social relationships that we participate in and that is our fate, is simply what you mean by the term sociality.

11. If you took an abstract picture of any society what you would begin to see is that that society has decided, because it is in being, to have some way to sustain itself. It has taken into account some way of keeping itself in being, of literally feeding itself, so that it can continue. It has had some way of structuring some way of bringing order to that sustaining, and to the groups or individuals in that society. If it has maintained itself over a period of time, it has had some way of giving meaning to what it's about, of significating itself, of having some purpose in history. The sustaining traditionally has been called the Economic Process, the structuring the Political Process; and this business of significating, or illuminating the purpose of a society, has been traditionally referred to as the Cultural Process. This kind of a model begins to give us some way of holding the fantastic complexity of each of these processes.

12. In the first instance, it has simply pulled together A picture of the fact that in every society human beings have to eat, and therefore the first task is simply to provide for or to sustain the people in that society and it begins with the given. Whatever resources are available, that process comes into being to develop them into goods that can be used and then distributed. That is a sustaining process that goes on, whether with very rudimentary products or highly technological products, in every society' ancient as well as contemporary.

13. In terms of the political process, the first and foremost task here is simply to secure peace in the community. The primary effort is to establish tranquillity long enough to order the society. Or, to build enough structures so that the various members of the society can all participate in the equity, or benefits of that society. The political process is about the dote of incorporating people into some kind of significant participation in that society. It is out to protect each entity, and each entity's rights, in that society.

14. Because man is a rational creature, though, his cultural process has come into being. This is the process that defines the reason for every other process. The cultural process is the business of putting into society the images that a human being comes up with that hold his society together for him, that hold his world together for him: We call it wisdom. Images are, then, of significance, and are then transferred to the community, to the individual, to the family, to the extended community, and manifested in a certain style in the community. Finally, each society usually has some way of projecting itself, of raising the question of its importance, its future. What the cultural process is all about is putting into society a way of raising the question of society beyond history, even beyond where it shows up at this point.

15. These processes, though, are not isolated. They are highly interdependent and therefore difficult sometimes to spot in a society. But if you have some categories like Cultural, Economic, and Political, you begin to grasp some way of dealing with what probably has been the greatest sociological insight of the 20th century -- that society literally is a complex web and by hanging onto any one part of it you get tangled in all the rest of it.

16. There really is not going to be any Cultural process unless that Economic process is going full speed sustaining folks long enough so that on weekends they have a change to do something other than just get the goods, so to speak. This sustaining process has to be there, finally, in support of all dimensions of society.

17. The Political process has a secondary task. Its job is to call into question, to weigh up and decide about the other processes. My image is the scales of justice, in which the judgment of these other dimensions of society has to be taken into account or investigated every so often.

18. The Cultural process is about the Job of illuminating the others. It has the job of giving some kind of undergirding purpose and being the basic nurturer, so that these become human endeavors, human processes, and are directed with some kind of value whereby the people who participate in them have a reason to go out and get some thing to eat in the first place.

19. From time to time, however, these processes begin to interact in such a way that, on the basis of this three-fold model, an imbalance sometimes occurs. What I mean by an imbalance is simply that one of these will dominate the other two, or one will collapse and, therefore, the other dimensions of the society will become tyrannical, overbearing, relative to the other Processes.

20. If you look back in history, you will recall that in Western civilization this cultural process was, for the longest time, the one that was in charge. It was mainly in Europe through the dominance of the church that the cultural process began its bloom or full-blown expression.

21. Then along came this business of nations and nationhood, and kings, and all sorts of things. In other words, you literally had a political revolution that was not born out of somebody's deciding to have a revolution, but of some guys getting together and signing a Magna Carta. The change in society generally come about in counteracting these imbalances. It is not that somebody starts a revolution. It is just a matter of society trying to maintain itself in some sort of healthy balance.

22. This sort of political revolution got going pretty good, and you remember in your history there was a pretty good rivalry coming along, between the cultural and political heads of state, and all of a sudden a sleeping giant began to emerge and another revolution happened. It was called the Industrial Revolution. In terms of the development in England, and on the continent, in this country, and then in Russia, the Western world has seen, literally, a complete 180-degree shift in terms of the balance of society. That is, the Economic process has begun to literally be the dominant one. It is not that decision-making is not still happening in society, but the imbalance is of such a nature that all the decisions are controlled by the economic process, or are for the sake of furthering economic values. That has reached its fruition, and it is by virtue of that fruition that you and I maintain our standard of living and that tier: world has reached the point in which affluence has occurred.

23. However, the political process has collapsed, was literally become impotent in terms of doing its job, of exercising its ability to call this into question. I noticed in the administration's Phase III plan the guys with the money are getting to decide again. I was hoping the political process was about to make a step forward there and put some clamps on, simply in the sense of calling this into question, but it looks as if we have drawn back again I had some hopes.

24. I have about given up all hope with the cultural process. It looks like it has completely gone down. That is, you very seldom see an educational institution making the basic decisions in society. There used to be prominent families in society that literally controlled how society went, that was when the cultural dynamic was going. I do not know whether you would hold up the Kennedy's as those who literally understood themselves to be a family that was to serve society. Those kinds of families just do not exist any more. And, if we are out to recover that kind of family again, it is cowering beneath the economic. The cultural process has collapsed. Now the economic literally controls what you go to school for; it literally determines the values out of which your family makes decisions; it literally becomes the operating context in which the future is determined almost completely.

25. That kind of analysis gives the possibility of grasping the fact that you and I have ridden the back of this economic development to the point from which we can see what is happening in general. The strong arm of technological development has been the nature of this upsurge. The Production part of this triangle has flourished

In terms of applying technological know-how. The most valuable resource in the world today is know-how. It is not any particular commodity. It is the know-how to develop the resources.

26. Within that sort of effulgence that imbalance has brought us to the point where we have had to re-evaluate just exactly what we mean by society, and what a healthy society ought to look like. You would expect some LhinkS to start happening when this dominance has occurred. The dominant process in society is what we mean by the Establishment. That is to say, the economic process now assumes the role of the Establishment, and when that begins to become over-dominant, what you have are a series of blind protests against the upsurge of the economic process.

27. What I mean by a protest is not something negative. I would point to the concern for ecology which has emerged fairly recently. Four years ago no one would have thought of that as a major issue in a political platform. This is an example of now a society begins from within its own awareness to call into question that dominant, or in this case, over-dominant, process. The youth revolution is really simply an irrational burst from the depths of consciousness of middle and upper middle class youth, who say what the Economic Process has done to the value system of the American family. Whether you agree or disagree with their manner of protest, this is the kind of thing you would expect to happen in a society when one pole of it began to overbalance the others. I think the Feminine Revolution and the revolt of the non-Western minorities in this country would be other examples of what would happen when that society gets out of balance, of eruptions occurring within it.

28. What I want to point to is that these "no's" that are being said to the Establishment are simply flickers in the night, which, as they begin to coagulate, become a trend. What we mean by a trend of the future is when these NO'S coagulate into a concept, and when that concept becomes articulated, and the Establishment becomes defensive, the change has already occurred. By the very defensiveness of the Establishment, it is already saying that changes are occurring within itself. Do you see what I mean by that? You are not talking about some sort of radical revolution here; you're simply talking about the process of social balance. This happens within a society when one dimension of it becomes more established than the other dimensions of it. Therefore, the Disestablishment is a crucial role, for in terms of saying "NO," it raises questions about the Establishment .

29. What the society needs is not simply the Establishment and the Disestablishment, but, rather, it needs a Trans-establishment which can affirm the gains and the gifts and the products of a long-established society, and, at the same time, raise questions about what is needed for the future in terms of the society. What is it that has to be done for this to become a healthy society with some kind of balance in the midst of it?

30. The trans-establishment has been socially manifested. The Civil Rights Revolution of almost a decade ago would be a social example of where there has been a push to re-establish, in that case, the civil rights. The Political was shoving out via the Black man in this case, but it was a shove overagainst this kind of dominance.

31. This has happened in history before. It has happened when a society decides that the direction it is going in has to be countered, that it has to go in another direction. Perhaps you would point to a time like Elizabethan England, when the sort of land-locked society that had emerged from the Middle Ages was blown completely loose by the Age of Discovery, in which every man worth his salt was exploring, was moving out, was going beyond the vocational structures, was moving beyond the established patterns of trade and commerce. That is what I would point to by a resurgent happening in society. It is not something you would talk about as a bloody revolution. It is a resurgence of human spirit that begins to push out beyond where society has come at that point.

32. At a certain period in history, society burps up a new man. It burps up a new understanding of what it means to be a man. It burps up a new doctrine of man, if you will. You have only to go back and see that the great Greek civilization that we owe much to, produced a rational man. Can you imagine that only a few hundred years before that great Greek civilization there was just chaos? I mean there were simply nomadic tribes in northern Europe and around the Middle East, and then a rational man came out of that Greek civilization that began to put some kind of order on society, and without that happening in humanness, you and I would not be sitting here.

33. The Elizabethan Age produced a Bourgeois man. A man who had everything, a man who could go anywhere, a man who could do anything, a man who owned anything he wanted to own. That kind of spirit was behind the discovery of this country, it was behind the expansion of the West, it was behind the Manifest Destiny that was

articulated. That society produced a new man. We are on the verge of that same kind of resurgence. We are beginning to see that a new kind of man is coming into being. A combination of the rational man epitomized by technological and scientific prowess and the sort of middle class, bourgeois, everyday man. If he decides to own the moon, then he gets a technological system together, and goes up there and claims it. How absurd for a human being to even think about that.

34. Well, now let us push that a little further. What is next? And let us say we do not put a claim on it, but we do talk about the future. What is the next goal of this country? What is the next goal of Western civilization? Do you just keep going to another planet? Do you just get more and more wealthy? What is next? That is what I mean by simply the potential that is in mankind to not be satisfied by any goal that is presently established in society. It is a question of what is beyond it. That is what bursts loose a new man.

35. That question of what is man has been wrestled with in the 20th century probably more deeply than at any other time, except perhaps the two periods that I mentioned, ancient or pastoral civilization, and the Modern Period that burst our society into being. Now, however, you and I realize that every model of man that has come out of the past is inadequate. You do not throw them away, but they are just not adequate. With the overwhelming possibility of the future, we were driven back to our own interior depths of humanness. This is what some people have called the rise of existentialist thinking. All that that means is that man had to go this way to rediscover what it meant to be a human being. There was no external value that was going to tell him. He had to literally recreate it out of himself. A human being one day grasps that he is literally the center of the universe. Do you know people who talk like this? Do you know painters who paint like this? Do you know writers who write like this? They are children of consciousness, and when they begin to write, it is just a stream of images, of imaginal dreamings, of creations, a stream of consciousness that begins to come out. It is what I like to call raw consciousness bubbling up once again. And this consciousness is just a happening.

36. It is a little bit difficult for Western man to understand why this thing is happening to our culture, why these revolutions are taking place. It occurred to me the other day that most people do not act on reason, they act on their imagination. Therefore it is a little difficult for a reasonable person to understand what is happening; in history.

37. This is a crisis, and it is a gift at the same time. We have been given the possibility of rebuilding humanness in the 20th century. When a society is crumbling, when a society is degenerating, when a society is beginning to do down, the manifestation of humanness is one in which the uniqueness of the individual is emphasized. Do you see the necessity of this? With society literally coming down around your ears, for a human being even to be able to stand in that society, you have to emphasize his individual significance, you have to emphasize his individual worth. This is what the Black man did. The basis of the Black revolution, you remember, was finally not simply civil rights, but that Black was beautiful. That kind of slogan was what gave significance to being a Black revolution and not some demonstrations in the South.

38. Today a shift has occurred, and it has occurred in the consciousness that you are unique and an unrepeatable person, but that has become transparent. When a person takes his individual uniqueness and begins to say "yes" to that, what he discovers is not his uniqueness. What he discovers is his universal relationship to other men. What he begins to understand, what he begins to raise is the universal question of what does it mean to be this man? What does it mean not only to be this man, what does it mean to be Man? To answer the question, what does it mean to be this man -- that is the existential question -- you have to raise the question of what it means to be Man. Do you see how those are related? You push through that uniqueness and what you come up over against is the universal question of humanness itself. This is the transparency that has occurred. For me, it is like when you take a piece of paper, light a match a certain distance away, and first of all you see a little brown spot, and then it gets wider and then it begins to get dark and then the flame bursts through, and, lo and behold, you see another universe, a whole new realm of experience, of consciousness, that you never knew was there before.

39. This is a happening that happens to individuals today, it is what is happening in the feminine revolution, it is what is happening in the youth revolution. When you see that, you have but two alternatives: you literally have to collapse on the spot overcome with possibilities, or you move forward and forge a new understanding of what it means to be a woman, what it means to be a young person, what it means to be a businessman, what it means to be a man in general. That is the kind of possibility that simply has burst through in transparent consciousness.

40. When you push this kind of question, you have to start raising some pretty basic issues. You have to start raising the question of what does it mean to be a man among men, or it is the question of sociality. It is simply the fact that you are a related person, and the question of how you are related, how you show up in history. what is the social screen. what is the value that you begin to develop?

41. You show up as an individual. You venture out in terms of your own understanding of what it means to be a human being, and you hit that which is totally other, which is different than you. In realizing that something is different than you, that throws a whole different reflection on you. It is only over against that which is totally different than I am, that I have any possibility of grasping who I am' and therefore depth reflection occurs and a new me shows up in history.

42. Do you know the experience I am talking about, in which for the first time you met a Black man, and not the guy who curs your lawn? Do you know the difference in those two encounters? That utterly otherness calls into question everything that you understood about being a white person, and at that moment you have to make a new decision about what it means to be that me as a white person. It is the same thing in terms of being 8 male. You bump up against a woman who has decided to be a woman. You bump up against that which is 180 degrees opposite to you, and which you then have to reconstitute. You have to redecide all over again, who you are as a male.

43. That is happening in society in general. That is happening with nations bumping up against other nations, in which they have to decide who they are as a nation. The Prime Minister of Singapore the other day made a fantastic speech in which he said, " We have achieved every economic goal we have decided to achieve. The question now is: What is the destiny of Singapore going to be? That seaport bumped up against Western commerce, incorporated it into itself, became a well-to-do port, and now the question is: what is the purpose of being Singapore? Those people have to raise the question all over again of what it means to be Singaporeans. You see my point. When you bump against something that is different, it is then the question is raised of what does it mean to be who you are.

44. That is the context of sociality with which we are going to work this weekend, but are going to push it down from the abstract to the concrete. In the midst of society what we begin to discover about the essence of being human is that human beings get born, they mature, they grow old, and then they begin to die. There are significant phases in a human being's life. Youth has a particular role in society. A rising adult has another set of gifts for that society to grasp. The established adult has yet another kind of possibility of participating. And as an elder, a whole new lifetime opens up in terms of significant participation.

45. To approach the issue biologically, sexuality is a biological given, but what I am talking about is the social dimension of sexuality. No society ever moved in history until there was full humanness on the part of the man and full humanness on the part of the woman. The society goes downhill when either one of those has been oppressed, or when it has not had the possibility of injecting into it the human givennesses of the female and the male principles.

46. Do you see how we could simply do an analysis of the state of things in this country if we just looked at the past history of that? Do you know what the most popular courses in colleges are these days? They call them the new woman courses, courses on what it would mean to be a woman. And fellows, what I am worried about is that they are not just studying, they are making decisions in those courses. There is reason to worry.

47. Sociality, using this word rationally, has to do with the fact that this brain case up here has the capacity between these two temples to hold an image of the entire world within it. That has never happened biologically before. There has never been a creature that has showed up with this givenness, with the capacity to imagine, to hold a picture of all the relationships at once. In fact, without this facility having been developed, man is reduced; he is less than a human being.

48. What we want to look at this weekend are the three bed rock dimensions of humanness itself: Phasiality, Sexuality, and Rationality -- how these have become the basic raw materials out of which society begins to develop all over again, and how without these three things in the context of sociality being thrust into society, it has no possibility of re-empowering the political, no possibility of recovering the Cultural.

49. I want to go deeper. You push beyond sociality, you have phasiality. You push beneath phasiality, you hit simply the bare givenness of sexuality. You push beneath the difference between the sexes and what you get is simply the ability to comprehend and consciousness itself. - You push beneath-rationality and what you get is a consciousness that is prior to rationality. It is a little bit difficult to talk about this, because as soon as I start talking about this, I have used rationality to describe what I am talking about. Do you see what I am saying? -But the glory of the gift of reason is that it always points -- beyond itself. The transparency of rationality points to the fact of just sheer awareness, just raw consciousness. It has to do with an understanding that is beyond good and evil, that is beyond the dichotomy of life and death, that is beyond the dichotomy of the rational and irrational.

50. Every scientific, rational, technological adventure that we have ventured into in the 20th century has simply uncovered more unknowns. You know what I am talking about. The scientific revolution itself has revealed to us that the edge of life is sheer mystery that once you get one problem all solved, guess what you have got on your hands -- -another problem. And that creates a whole new set of problems which you have to pick up. You get the picture. Mystery is simply the way life is.

51. We have recovered in the 20th century what basic consciousness understands, that man is a free agent, that man is freedom itself. I suppose that every play, every movie that has been written portrayed in the last 20 years has been built on the theme of freedom. You just name significant movies, Cool Hand Luke, Don Quixote, even the John Wayne movie, True Grit, was about a man that decided to pick up his life and live it in the midst of utter, utter limitations. Now, that is worth an Academy Award, even if he did not do a good job of it. Authenticity of a human being has to do with his free decision-making faculty. This is not esoteric knowledge, this is simply a grasp of humanness. Beneath rationality, beneath sexuality, beneath phasiality, beneath every society, is a grasp of the mystery of life, a grasp of the freedom that each individual is not given, not granted, not legalized, is -- that is what consciousness shows up to be.

52. Every human being is concerned, every human being cares. Have you noticed that the problem of society oftentimes is not that you have people who are not concerned, but that they have no way to express their concern? They have no way to actually exercise care for that which they care for, whether it be the problems of poverty, the problems of rights, the problems of participation, in society. Every human being understands what I call primal sympathy. Primal sympathy is beyond any "ought." It is underneath any moral presupposition. Primal sympathy is the drive to participate with other human beings.

53. My fourth category is what I call fulfillment. We talk about it as self-realization. Beneath every human being's will, I mean at the basis of his life, is a drive for peace of mind, a drive for authentic happiness. When a society begins to deal with what is underneath consciousness, with what happens when you look at humanness itself, I call this the new essentialism. It deals with the basics in terms of humanness itself, and that has to do with Mystery, Freedom, Concern, and Fulfillment.

54. We are going to see if we can discover for ourselves this weekend just what those things actually might look like in the 20th century. We want to look at the Great Resurgence in society. We want to analyze, to rehearse and construct for ourselves what it would mean, literally, for society to move forward in the 20th century. Therefore we have got to think hard and we have got to reflect on what it meant to be a human being today. We have got to think about our environment, but I am not interested simply in the natural environment. What I am interested in are the problems of today. We have got to look very carefully at the actual concerns and the key contradictions in society today. We have got to then look at what it would mean for a person, once he sees what it means to be a human being, once he's clear on what the problems are, to engage himself to get something done about those problems. How do you get into society the conscious or unconscious grasp that a new human being is emerging in the 20th century?

55. We want to start off tonight by thinking together about the concerns that we all have, and then tomorrow we are going to have three sessions in what we will call Think-Tanks. That is a research method, but we want to spend one day, from early morning to late at night, to produce three documents. We want to come up with statements that have to do first of all with what is actually happening in society today, or a social manifest. We will call it simply a picture of what the problems are and what the basic things are that have to be done. Then some of us will get together in the Think-Tank and take the insights of all of us and write a human declaration. Not a declaration of Independence -- that's already been done -- but a human declaration, a statement of what it means to be a human

being in the society that is manifest today. That is a little bit different than life, liberty and the pursuit of happiness. That was the human declaration that was produced in 1776. In light of the actual social situation that is manifest today, what does it mean to be a human being? That is different. That is that new human being I was talking about. Then we are going to write a contemporary myth, a short story, a little poem, a myth about the human journey to this point of what it means to be a human being today, having journeyed the whole history of mankind. Those are the three documents: The Social Manifest, a human declaration, and a contemporary myth.

56 We want to have what I call seeding presentations, thorough in-depth conversations, then thinking together, pulling our own insights in those Think-Tanks, so that, as representatives of local man, we put together a statement on how you live effectively in the new society that is coming to be. What we want to do this weekend is to discover what it means to be a human being ourselves, to explore our own humanness, our own selves, but together; to try and grasp what it would mean to create an unsentimental fellowhood. The Great Resurgence has nothing to do with romance, has nothing to do with sentimentality. It has to do with fellowhood. It has to do with human beings standing on their own, side by side with other human beings, either sex, any phase, any station in society, and working together to build that new society. That is what I call fellowhood.

57. We want to see what that would look like today, and in so doing to discover some new images, some new methods, and sharpen some new tools.

Rick Loudermilk