

There is a new wind blowing across the world and we have called that wind by the name resurgence. And when we say that there is a new wind blowing across the world, we're not saying that we hope that there would be a new wind blowing, but rather we are pointing to something that exists and trying to give it names and point out to others its manifestations. We began, last night, by talking about sociality or that vital quality all of us require to exist. Last night we were talking about it in terms of the universal. Then, this morning we began by talking about the social process and pointing to that part of the social process we identify by the political, or the ordering dynamic. This afternoon we are going to talk a little bit about the economic or the sustaining part of the social process; and this evening we will be looking at the culture. Tomorrow morning we turn again to sociality but look at it more in terms of the local. Before we begin this afternoon I would like to read you something written by an economist. I point that out because it does not seem to me like what I think most economists sound . He is talking in terms of a little drama.

READING:

You and I have come to a time when we can say that to talk about our life is to talk about the economic. You say, last night, that one way to look at the social process was through a set of social process triangles with the economic down here, political here, and the cultural here. We also saw, last night, that this type of screen could be laid over any society, anywhere, at whatever time in history we would find these dynamics going on. We say that the economic is that which is foundational without which you need not talk about the other dynamics of society. We saw the political as the ordering, or that area of society that created some order out of the chaos. Then, we saw the cultural as the meaning giver of society, informing the other poles of society and giving a reason for the economic and the political.

Now I am going to take this economic triangle and pull it out of the big social process triangle. We then have another triangle down here that is the economic alone. When we go down another level we find we have resources and over here production; I hardly need to tell you this, they are such common parts of all our lives. To fill that in is distribution.

We have come to the point in society, in history I should say, that we need only talk about our lives and we are embroiled in the economic. It has been a long journey, but it has been a tremendously successful journey. We look upon our own time and we can see the economic operating in the life of the most primitive people of today. The Aborigines of Australia, who operate as I say in a most primitive way, are none-the-less involved in the economic. We are told that these Aborigine men, who possess unbelievable stamina and strength, spend a great deal of their time searching out water which, of course, is very scarce. We are told that they are men who can sense the location of water or the next rainfall miles away and will run for days, for hours, to be there when that rain falls. And the man who owns the cloth used to collect the rain, is given an extra mouthful of water. So in the most primitive societies we know that the economic is at work.

Then, of course, we know through history that the economic developed down through the Middle Ages--that in the Middle Ages the economy operated in what the historians have called the "cottage economy." The work was done really in the home, was a family project, until that time when a few people were able to produce more than what they needed or that those who depended on them needed. Of course, the great invention of our time was the invention of creation of surplus. Once that had been created birth was given to those people who birthed us and really brought us where we are today, the bourgeoisie, those people who really invented the laws we live by today. Those people for the first time in the history of any common people outside the nobility had to then invent ways to pass that property on, to amass it, to hold it, to transfer it between one another. All of the things you and I today spend our lives doing.

We know that man has been successful in many of his ventures. It was true to say that the sun never set on the British flag. We know that in another time in history those among us who were linked to the church decided to impinge the world and send out men to every corner of the globe, and the great missionary ventury was born. What I am saying is that neither of those nor any other endeavor of man has ever been as successful as the endeavor of man in the economic area. Or that anything done in any of those other things is absolutely divorced by what has happened now and what we identify as the technological advances of our age.

You might not find it hard to believe that as a result of this tremendous success we now find ourselves somewhat over-extended in the economic. Take this triangle which, of course, as we put up here, stands in balance yet knowing it is probably never in perfect balance. We saw last night that what has happened here is that the economic has pushed itself off to where it is absolutely or almost entirely collapsed the Cultural process, and it has used and controlled the political process. To draw the present conditions of proper relationships would look something like this. The same thing can be done down another level. It seems pretty clear that, here, the overextension or dominance has been on the side of production, or that production has been the strong pole in the economic function, and resources has collapsed. Up until very recently no one worried about running out of resources. It is a very modern idea to worry over how much longer the petroleum resources of the world is going to last. Very modern. The so-called rape of the resources pole is done by production, with the assistance and cooperation of distribution. So here we find ourselves in this situation. We don't need be told that this has not been without its effect on every part of our lives--this overextension of the economic.

Some one said last night that nations are judged by their gross national product--what they can produce. The giant strides China has made was to compare China's production over the last 20 years, compare it to other nations. Of course, to us oriented the way we are, this was a very understandable and clear way to indicate progress in that area. And I think even in our culture this is readily seen. Sometimes I must over our heroes, how we really rejected heroes of the past. Then I ask myself, "Who is the modern hero?" and I think of the President of our country several decades ago, Jack Kennedy, who had a lot of the attributes of the hero. Yet, on reflection it seems to me he was still a hero impinged with economic. Or, you would ask yourself, would Jack Kennedy have been the hero he

was had he not descended, no matter how recently, from wealth we all admire. Could he have been the hero growing up in the old style that heroes used to grow up in?

I do not know, but it seems to me that everywhere in the world it is clear man operates with the job as his master. I know for me there is no question. My family adjusts itself, is willing to adjust its life around the very thing most important to all--the job. There is no dinner so important it cannot be delayed or cancelled because of the demands of the economic on the life of the family, which is to say on my life. There is no reason, there is no kind of meeting of men held which is so important that it would impinge in this area. Almost without thinking, if Jim introduces a friend of his to me, I say to Jim after that friend leaves, "What does he do?" Jim does not hesitate; he does not say to me, "Well, he beats his wife," or "He plays the piano beautifully." He comes right back, without hesitation, and gives me the economic role of that man. We all do that without even thinking. What kind of a "goon" would give you any other answer than the economic role.

Well, somewhere in the midst of this almost stifling control all about us by the economic there has emerged a sort of creeping doubt, or there has come from all sides matters that are given in the name of "crisis." Trained as I am, a crisis in life must immediately refer to the economic; so the best place to look, then, is down in that shop or office or wherever that man engages in the most important part of his life. Somehow that crisis comes out of a new lucidity of all about us. People have begun to raise questions. They have begun to notice things people did not notice.

In the office where I work several people had moved to new quarters that are a little more elaborate than in the past. One of the additions was by each door by each of the attorneys door was a name plate with his name on it. That seemed fine. But one day I noticed as I walked by and reached out to touch it, that it had been designed so the part that bore the name of the attorney could be slid out and another one slid in. It gave me a little pause; and I thought it only practical that somewhere in the distant future when I would no longer be here, it might even be practical to use the office I had occupied for someone else. Another thing that happened is that one of my partners died and the protocol that went through there was a little alarming. There was a relatively short period when nothing was done. But that did not last long, and the first thing that was done was to get a list together of the people he saw and the people who were his clients and to make sure those people were parcelled out to other lawyers with the hope that they could be retained by the firm. After a little while, his office was vacant for two weeks. Then, after a little while that office was turned over to another man, a new name plate was put in there, and within a very short time some of us had to think hard just who it was that used to be in that office. That, again, made one wonder.

I remember what it was like for my grandfather who was a company man. His name was Emerson Newton Wood. He was with International Harvester until the day he died, even though, most of the time I remember him, he was retired. He was retired just about as long as he worked. It seemed that way to me. But that did not spoil it. That did not change him from being an International Harvester man. He and some other International Harvester people bought a sizeable lake up in Lake Michigan and built cottages and had expensive summers there. My grandfather and I went there in the spring and summer months and there he lived with his fellows from the International Harvester Company. In the summer he went south, and there again he met with those people. I do not know whether I should have worked for International Harvester Company or not, but I know that I do not have that same thing he had. And I suspect that no matter where I worked it would be the same.

There are people waking up sort of with a sense of panic, and with seeing what has happened, "I thought it was going to be different than this. This is not what I planned on;" realizing that maybe it is too late to change, and having realized that, looking about for something to do; knowing that there was something that went back to the very very beginning of consciousness for them, but that life was going to be different for them than something to be worked out at a desk or at a bench or with a machine; and finally at a given point, being layed off somewhere to be warmed occasionally and fed. Something seems to be there the poet talked about when he said, "Hunger not of the belly, The kind (of hunger is) not vanished by beans." It is something like that yearning to be satisfied. You take yourself a wife and are satisfied. You have yourself a child, and maybe another child, and maybe throw in an automobile and maybe another child, and then a club. It can go on and on like that, but it does not finally get this thing. It does not finally get this thing that was supposed to come, that was supposed to be ours. Or, it seems to me, that all the time we were going after it, we were supposed to get something equal over here. It seemed that way. It just seemed that way. And there we are. We are left there, and it is too late. For some of us it is too late to change. We cannot go back. It is like having been sold out. You got promised something. Here you went around and you did your part, but finally you figured that there was not going to be a pay-off. And you look around and there does not seem to be anything to do. Just every once in a while you hear about things. You know, you say, "Well, maybe this was it!"

Remember when they used to ask us, as children, and they still do, "What are you going to be when you grow up?" and the answer, you understood, would be see-able. And still is, is it not? You don't say a doctor and a lawyer and a merchant. No, that is not what the kids should say. You must make up your mind. What are you going to be? Then, old Sam Stevens, a man I knew was recalled to my mind. He told me a story about how he was born in Baltimore, in a house of a Methodist minister. And he happened to be picked to be the boy in the house offered up to God. And Sam told me that he became a Methodist minister; I don't know why he changed, but then, he decided to go into education. Sam must have had ability, because he ended up, first of all, as Dean of literature, science and the arts at the university. Then there was a little squabble about who would be president, and Sam was president for ten years. When I met Sam, he had left there and

was back in Chicago as the head of an organization called "Samuel Stevens Associates." He was an industrial psychologist. He did all that and died at 65. Think of that. That suggests that maybe we struck the wrong bargain in the beginning.

But in the midst of this groping around for sort of just something to hold in common with all of men we come upon just the fact of our very being. Or, faced up with the idea of being "sold out," one starts without trying, to think about those things that are basic.

It seems pretty clear that there was a time when the doctor in this age walked out and said to a man, "It's a boy," or "It's a girl," and that did something then that was forever. That just stamped doom. Just decided the whole thing. I suppose that has been going on in life in one form or another for a long time. A fat old lady may have gone in and told a man that, and maybe before that it was just mother herself that just looked over at him and said "It's a boy," or "It's a girl." That has been going on ever since the beginning. And it has always enchanted people. All of civilization has always been taken up with this whole thing. This question of sexuality. That very basic of all things. The Greeks, they had gods. They called one "Eros," and that God was both male and female, except when that god appeared in human form. (You know, the Greek gods moved back and forth.) The Hindus had something they called, in translation, "All Father." He involved both the male and the female principle in the same way. I suppose you could even draw some kind of an analogy to the Judeo-Christian story of the beginning of earth through Adam and Eve.

But somehow when one starts exploring this, there is a possibility of stopping at the biological, which everyone knows about. But to go beyond that, it seems to me, is to present fascinating possibilities of what it means to be a man other than in the sense of a male or female. The Chinese dealt with the human being as two principles. They called it "Yin Yang." The Yin was dark, and the female, the more mysterious. The Yang was the male. And each of the principles represented became part of the other principle. And the Yang appeared in the Yin and the Yin in the Yang. That seems to me what holds that part of, or that level of, the examination of sexuality that holds the ontological or the depth understanding of what that is. This is important, because as we know, to turn up one or the other immediately presupposes that which you did not turn up. Or to put it another way, to be a male would have no meaning save there was a female, and visa versa. So the male-female principle operates throughout all of life and has been recognized throughout all civilization as having operated. Those opposites are held in tension in some way.

It possibly points to that which is here referred to as "the crisis." Or to say that the female principle is that which makes visible the new; at the same time, the male principle operating discovers the new; or that the female principle is forming or shaping the situation while the male principle is always breaking out of the situation. Or, as some people have said, the characteristics of the female principle is that of the conserver, while that of the male principle is the adventurer.

What we are talking about in terms of history --the male principle is envisioned by Beowulf standing up at the bow of the boat with his helmet with the horns. Or young Hamm as he is going to become king, and he looks over and sees the old timers and they know that it is all over. He has gone into something new. At the same time that male principle is all of mankind. When Madame Curie spent intermedable time searching out the atom there was the male principle operating.

An example of the female principle at work might be someone like Rosa Parks, the black woman, who, for some reason, by not moving burst forth a new revolution, changed the face of history forever by not moving. Or Steven Douglas, in the very state where he lived, who played the role of the loyal opposition and again changed history.

How one of the problems is that there is a confusion of these images, of these roles. And that confusion appears from time to time in the male as that of fearing that part in him that is male. Remember that old comic strip character Casper Milquetoast, who sat around with his hat down, like this. Cartoonists always had him saying, "Yes, my dear." But on the other hand, in the male where the feminine principle is feared is the bully who is out to destroy anything that is feminine, or that gets in his way.

The same distortion or confusion happens in the female. Where the male is feared you have the clinging vine--or what I often think of is the suburbs when you get off the train. That particular distortion exists when I see a car sitting with one seat occupied and it is the righthand seat. "I cannot drive when you are around." Or something like that. And on the other hand, where the female principle is feared, the result is the bitch, subtle or not so subtle, or when it is necessary--brutal, slash, slash.

The only possibility is to identify these things. We talk about the female revolution and maybe that is what it is. I wonder if it is the female revolution. I wonder if it is not something like this. (I am not claiming that Gloria Steinam or Stella Upgrade would do this.) She says as long as you go on breaking through searching out the new for me I'll stay here, but once that stops do not count on me. I wouldn't be here when you get back. Its something like that. Was it something that said, Listen, I know intuitively that this is the way the world goes. This is what keeps the world going, and I am going to take whatever steps are necessary to see that tension is maintained. If so, who started the revolution, and who will continue it?

Well, somehow in this search to satisfy this yearning that seems never to go is touch the question. What does it mean to be a man of integrity? It used to be, and really before my time, if you can imagine, it used to be to simply to sell the truth. That is, you couldn't say, "You can count on me, I'll tell the truth. Then you could say that I am a man of integrity. It got a little more complicated and seemed for a while as if there was a pretty good solution worked out that went something like this: You can count on me in any given situation to act as a man of integrity. I will move from situation to situation and I will in those situations be found to be a man of integrity. You can count on it and I can count on it. And we will both feel pretty good. But that did not, as comfortable as it

was, seem to do anything to that yearning. There was this concern about integrity which was directed over here to the situation.

Then, somehow, that situation changed. It just happened somehow. Somehow of tremendous weight fell on us the can only be described as nothing less than the world. But the situation became the world. You know it is pretty hard to walk through from one world to another. And suddenly it seemed like that which had been longed for had been realized but that you wanted to call it all off. Or it seems to me that the reaction to this was something that can only be described by nausea, and I mean real nausea. The kind that really doubles one over. It is almost like you are standing up just screaming "No!" That is not what was intended or wanted at all!" When it looks like there was a chance to lead a decent life suddenly it is all gone. Because to be finally in this situation is to fall under this load is that cleanliness and decency are gone. If you are operating from some kind of a world situation, every act or non-act kills. There is no peace. There are two reactions, two possibilities. The one that seems to beckon and call us to just turn away, to move into what someone has called the land of the zombies. But that move is no less painful than to take an instrument and delicately run it up through the eye lids and perform a lobotomy in some part of the brain. No less painful.

The other alternative is to somehow give up intentionally give up. Or it is like a pack. You know when you finally decide to go on that hike with that pack on your back, that kind of makes it ride up there a little better. You set off knowing that that is going to go on. Forever. But you realize that as you do that somehow that yearning that has been eating at you is not there anymore. I don't know. You are kind of like McMurphy. do you remember McMurphy in One Flew Over the Cuckoo's Nest. He turns around and goes after that nurse. He knows what he is doing. I mean McMurphy knew that until the end. I say when we have come to this into this new integrity we are going to see that it is the male-female role anew. See it anew. And those old paralyzing fears of meaningless vocation (which, I guess, is really a fear of death.) will go too. Or to pick up the burden to look death in the face, to reach out, and embrace it, and move on to care for the world.

--David Wood

BOX TITLE: THE ECONOMIC SITUATION

As the sustaining dynamic of life increased in power, man began to use that power in creating an economic universal to which he has become enslaved.

First Line

The
Sustaining
Ground

The economic process is the sustaining dynamic which fulfills all basic human needs.

Second Line

The
Glorious
Power

This process began as a necessity and developed into a glorious force controlled by man.

Third Line

The
Present
Domination

That force has become the focus of his life, reducing man's participation in the political and cultural dimensions.

Fourth Line

The
Expenditure
Dichotomy

This situation of economic tyranny is global, pervading all images and structures of life--alienating man from significant engagement.

BOX TITLE: THE IRRELEVANT ECONOMIC QUEST

The crisis of the twentieth century relative to the economic demands a totally new definition of vocation.

First Line

Irrelevant
Career

Economic success does not satisfy my basic yearnings or my creative capacity and I suspect that I have sold out my life.

Second Line

Crumbling
Support
Structures

Meanwhile, those structures that gave promise of support have fallen away and I cast about for alternatives.

Third Line

Empty
Success

I experience no real satisfaction in my greatest success, wonder what is wrong with me and if I have wasted my life.

Fourth Line

Rebuilding
Adventure

Occasionally I see how my insignificant life fits into the overall plan of building a new world.

BOX TITLE: ONTOLOGICAL SEXUALITYRECAPTURE
OF
CREATIVE
TENSION

Recapture of creative interior tension between the male and female propensities will release man to authentic vocation in response to the burden of human suffering.

First Line

MANIFEST
TENSION

The tension necessary to reinstitute the creative burst into the vocational collapse is manifest in our showing up as uniquely male and female

Second Line

MALE/FEMALE
PROPENSITIES

THIS UNIQUENESS IS HELD IN THE PROPENSITY TO discover thenew and the propensity to formaulate the new so that it is socially relevant.

Third Line

COLLAPSE
INTERIOR
TENSION

there has been a collapse of the interior tension of 1 living out of one's given propensity over against the other which is manifested in a collapse of creative sociological encounter.

Fourth Line

PROPENSITY
OVERAGAINST
THE OTHER

The sociological crisis of our time, is the only arena in which creative tension between men and women is being recovered, because it is the only demand serious enough to require life and death combat ~~xxx~~ between the male and the female principles.

EXPOSITORY SENTENCES

Working Copy

Lecture # IIIJanuary 20, 1973⁴BOX TITLE: RADICAL INTEGRITY

Radical integrity comes when the burden of the world falls on you and you see yourself in a deadly struggle to invent the self that bears the world and the resulting slavery death, suffering and alienation in caring for the world by creating its future.

First Line

THE
AWFUL
PROVIDENCE

In a moment of glory in the midst of everydayness of life comes an intrusion of tragedy and the world falls on me.

Second Line

THE
CRUSHING
IMPACT

I experience a vivid compelling election as the guardianship of time and space world-wide, history-long demanding all my being as an inescapable absolute.

Third Line

THE MORTAL
COMBAT

Deep internal resistance turns to deadly strife which is a defense of life, liberty and the pursuit of joy filling me with wild hatefilled defiant passion and it is the eternal tension in radical integrity.

Fourth Line

THE
ABJECT
SURRENDER

There is no possibility of winning for it is either the way of eternal destruction or total capitulation of living which is endless humiliation at the center.

3/30/74

LENS

ECONOMIC LECTURE

James Wiegel

ICA: CHICAGO

- I. The Resurgent Times
 - A. which is a profound upheaval
 - B. wrenching our global/local society
 - C. and manifest in 12 social arenas
 - D. is what I want to focus on
- II. As it is manifest in the economic situation
 - A. which is a dynamical process
 - B. grown large in our time
 - C. and dominating society
 - D. through the power of production
- III. Which has occasioned in the world a vocational crisis
 - A. which is based in the social imbalance
 - B. and manifest in the loss of a sense of contribution
 - C. and lack of meaning in work
 - D. causing a deep questioning in people
- IV. Creating a crisis of identity in relationship to our sexuality
 - A. which is raising profound issues
 - B. the context for which is complimentary dualism
 - C. which releases the struggle with being male and female
 - D. in cocreative partnership
- V. Occasioning a transparency in which we are recovering radical integrity
 - A. which is a rocking happening in our lives
 - B. in which we grasp the whole world on our back
 - C. and realize our unlimited freedom
 - D. to have created and to create oneself
- VI. Which has turned us into problem solvers
 - A. who grasp that solutions are created
 - B. for actual situations
 - C. and only helpful as they offer practical help
 - D. and are looking for techniques to do that

DISCOURSE V

LIVING EFFECTIVELY AND THE FUTURE POSSIBILITIES

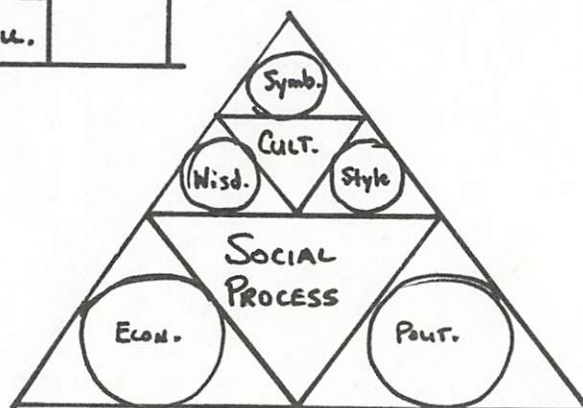
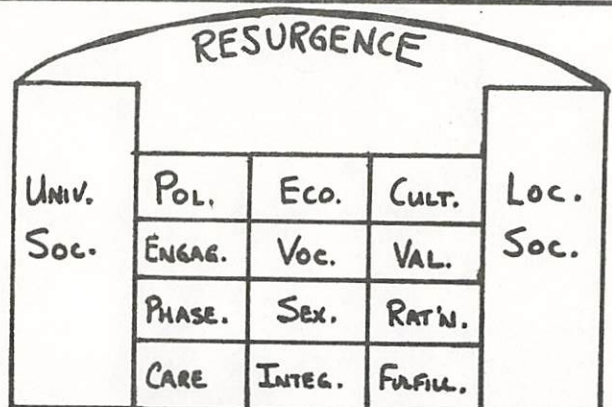
RATIONAL AIM

This lecture sets forth the Guild as the local formation of human sociality. The sub-headings are 1) The Guild is the forging of practical vision, 2) the gathering of resurgent men, 3) the catalyzer of social change, and 4) the fulfillment of human engagement. It thus sets forth the Guild as a practical, significant response to the crisis of the times and provides directional hints as to how the Guild may be activated.

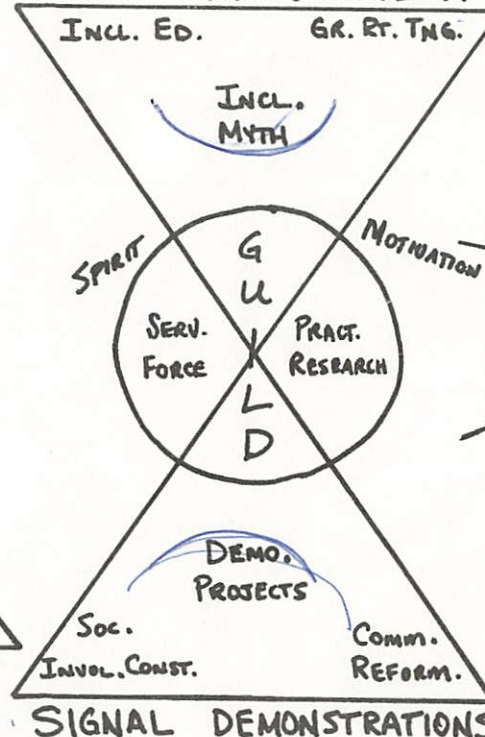
EXISTENTIAL OBJECTIVE

This lecture is an indicative, secular, passionate "altar call." The listener needs to experience something like "Aha! I have a fantastic possibility of engaging the civilizing process...and, incidently, the world will go down the drain if I don't." The lecturer assumes his audience to be those who are setting out to form guilds--though he never says so. The lecture then sets the context in which the decision to form the Guild is obvious.

BOARD
IMAGE



MASS AWAKENMENT



THE PRACTICAL VISION		THE PRACTICAL FORM		THE PRACTICAL ACTION		THE PRACTICAL DECISION	
THE FUNCTIONAL ROLE	THE VISIONS ACKNOWLEDGED	THE SOCIAL DYNAMIC	THE CHANGE DYNAMIC	THE MASS AWAKENMENT	THE EMBODIED AWAKENMENT	THE PERPETUAL TASK	THE UNENDING DESERT
	THE CRY FOCUSED		THE UNIFYING PROESTABLISHMENT		THE INDIRECT EDUCATION		THE UNENDING DECISION
	THE FUTURE DECIDED		THE DISRUPTING DISESTABLISHMENT		THE HUMANIZING MYTH		THE UNENDING LAND
	THE PASSION SUSTAINED		THE TRANSFORMING TRANSESTABLISHMENT		THE GRASSROOTS TRAINING		THE UNENDING CLAIM
THE INCLUSIVE COMPONENTS	THE SOCIAL DYNAMICS	THE LOCAL GUILD	THE INTEGRAL FUNCTION	THE DEMONSTRATION SIGNS	THE EMBODIED SIGN	THE FINAL FULFILLMENT	THE DARED LUCIDITY
	THE PRIMARY CONTRADICTION		THE GUILD IMAGE		THE DEMONSTRATION PROJECTS		THE UNIVERSAL CARE
	THE COMPREHENSIVE IDEOLOGIES		THE INTERIOR DYNAMICS		THE SERVANT FORCE		THE HAPPINESS BEYOND
	THE SOCIAL PROPOSALS		THE PROESTABLISHMENT RELATIONS		THE LOCAL REFORMULATION		THE UNENDING ENDLESSNESS
THE HOLDING ORGANIZATION	THE FIVE NEXUS	THE HISTORICAL FORM	THE CULTURAL UNIVERSAL	THE CONCRETE ENGAGEMENT	THE EMBODIED ENGAGEMENT	THE SOLITARY RESOLUTION	THE SOLITARY DECISION
	THE STRATEGIC THRUST		THE ANCIENT ORGANIZATIONS		THE INVOLVEMENT CONSTRUCTS		THE COMMON THRUST
	THE TACTICAL PLAN		THE MEDIEVAL FRUITION		THE RESEARCH NETWORK		THE CORPORATE DISCIPLINE
	THE FORCES ENLISTMENT		THE PRESENT MANIFESTATIONS		THE LOCAL GUILD		THE EMBODIED FUTURE
THE WHISTLE POINTS	THE CATALYZED AVALANCHE	THE LOCAL CATALYST	THE HISTORIC MOMENT	THE STYLISTIC QUALITIES	THE TACTICAL THINKING	THE DESTINAL CALLING	THE BECKONING FUTURE
	THE MASS AWAKENMENT		THE LOCAL RESPONSIBILITY		THE INVISIBLE CATALYST		THE HISTORICAL NOBODIES
	THE DEMONSTRATION SIGNS		THE CATALYTIC SIGNS		THE CORPORATE FORCE		THE GLORIOUS QUEST
	THE CONCRETE ENGAGEMENT		THE MOTIVATING FORCE		THE COMPREHENSIVE MOVEMENT		THE HAPPY DEATH

March 26, 1973

THE FUNCTIONAL ROLE		THE INCLUSIVE COMPONENTS		THE HOLDING ORGANIZATION		THE WHISTLE POINTS	
THE VISIONS ACKNOWLEDGED	Blocked Vision	THE SOCIAL DYNAMICS	Social Processes	THE FIVE NEXUS	Secularized Methology	THE CATALYZED AVALANCHE	Social Readiness
	Unformed Utopia		Relational Dynamic		Primalized Community		Standing Place
	Despairing Cynicism		Comprehensive Checks		Humanized Education		Proper Tune
	Discerned Vision		Practical Model		Global-Local Economics/Polity		Correct Volume
THE CRY FOCUSED	Practical Articulation	THE PRIMARY CONTRA- DICTION	Mass Intuitions	THE STRATEGIC THRUST	Overarching Image	THE MASS AWAKENMENT	Masses Re-envisioned
	Forged Picture		Problematic Malfunctions		Structural Reformation		Practical Tools
	Possibility Named		Master Trends		Contextual Re-education		Comprehensive Methods
	Society Analyzed		New Blocked		Spiritual Remotivation		Permission Given
THE FUTURE DECIDED	Present Objectified	THE COMPRE- HENSIVE IDEOLOGIES	Total Earth	THE TACTICAL PLAN	Strategic Intent	THE DEMONSTRATION SIGNS	Signal Places
	Values Stated		Total Goods		Humanizing Happening		Possibility Demonstrated
	Direction Sensed		Total Decisions		Systematic Plan		Methods Forged
	New Articulated		Total Gifts		Whole Society		Issues Discerned
THE PASSION SUSTAINED	Comprehensive Vision	THE SOCIAL PROPOSALS	Existing Society	THE FORCES ENLISTMENT	Committed Forces	THE CONCRETE ENGAGEMENT	Machinery Created
	Intentional Vision		Contradictions Overcome		Trained Leadership		Relations Formed
	Archaic Vision		Practical Approaches		Unconscious Participation		Accountability Held
	Futuristic Vision		Poetic Statement		Last Person		World Impacted

THE PRACTICAL FORM

March 26, 1973

THE SOCIAL DYNAMIC		THE LOCAL GUILD		THE HISTORICAL FORMS		THE LOCAL CATALYST	
THE CHANGE DYNAMICS	Trifold Dynamic	THE INTEGRAL FUNCTION	Future Force	THE CULTURAL UNIVERSAL	Every Moment	THE HISTORICAL MOMENT	Collapsed Revolutions
	Constantly Present		Radically Local		Every Society		Utopian Thinking
	Enlivening Society		Concretely Sociological		Every Level		Grassroots Resurgence
	Spirit Forming		Practically Tactical		Every Age		Action Time
THE UNIFYING PROESTAB- LISHMENT	Past Concern	THE GUILD IMAGE	Local Guild	THE ANCIENT ORGANIZA- TIONS	Functional Caste	THE LOCAL RESPONSI- BILITY	NSV Embodiment
	Conserving Function		Gild: Financer		Kinship Structure		Local Awakening
	Crystallization Problem		Geld: Protector		Secret Society		Local Action
	Social Continuity		Social Servant		Confucian Scholars		Local Care
THE DISRUPTING DISESTAB- LISHMENT	Now Related	THE INTERIOR DYNAMICS	Systematic Training	THE MEDIEVAL FRUITION	Skilled Craftsmen	THE CATALYTIC SIGNS	Invisible Force
	Breakloose Function		Depth Care		Local Parish		Catalytic Enabler
	Anarchy Perversion		Practical Research		Revolutionary Role		Contradiction Unblocker
	Suffering Dramatized		Symbolic Action		Social Context		Practical Motivator
THE TRANSFORM- ING TRANSESTAB- LISHMENT	Future Participation	THE PROESTAB- LISHMENT RELATIONS	Creative Breakthrough	THE PRESENT MANIFEST- ATIONS	Rigidified Remnants	THE MOTIVATING FORCE	Corporate Discipline
	Building Function		Loyal Opposition		Labor Union		Global Context
	Nerve Failure		Proestablishment Roots		Service Club		Direct Indirect
	World Built		Spirit Injector		Political Party		Expenditure Sign

THE PRACTICAL ACTION

March 26, 1973

THE MASS AWAKENMENT		THE DEMONSTRATION SIGNS		THE CONCRETE ENGAGEMENT		THE STYLISTIC QUALITIES	
THE AWAKENMENT EMBODIED	Everyman Job	THE EMBODIED SIGN	Human Sloth	THE EMBODIED ENGAGEMENT	Human Corporateness	THE TACTICAL THINKING	Very Practical
	Always Again		Practical Paralysis		Practical Timeline		Highly Systematic
	One Decision		Social Forms		Global Responsibility		Strategic Intent
	First Task		Authentic Dynamics		Systematic Evaluation		Contradiction Moved
THE INDIRECT EDUCATION	Everyman Curriculum	THE DEMONSTRATION PROJECTS	Demonstration Module	THE INVOLVEMENT CONSTRUCTS	Tactical Methods	THE INVISIBLE CATALYST	Invisible Winner
	Imaginal Methodologies		Local Situations		Facilitated Participation		Unseen Enabler
	Training Constructs		Global Network		Catalytic Core		Unnoticed Motivator
	Systematic Impact		Practical Sharing		Covenant Accountability		Unknown Unblocker
THE HUMANIZING MYTH	Cosmic Story	THE SERVANT FORCE	Engagement Sign	THE RESEARCH NETWORK	Practical Forms	THE CORPORATE FORCE	Corporate Discipline
	Massive Bombardment		Authentic Sexuality		Research Methods		Solitary Patient
	Controlled Programming		Authentic Phasiality		Relational Networks		Common Plan
	Integrating Myth		Authentic Rationality		Practical Application		Common Assignments
THE GRASSROOTS TRAINING	Practical Methods	THE LOCAL REFORMATION	Corporate Polity	THE LOCAL GUILD	Servanthood Exemplification	THE COMPREHENSIVE MOVEMENT	Global Priorities
	Short-range Course		Humanized Economics		Local Covenant		Whole Being
	Long-range Program		Meaningfilled Education		Inclusive Impact		Highly Tangential
	Years Training		Foundational Community		Global Strategy		Totally Effective

THE PRACTICAL DECISION

March 26, 1973

THE PERPETUAL TASK		THE FINAL FULFILLMENT		THE SOLITARY RESOLUTION		THE DESTINAL CALLING	
THE UNENDING DESERT	Absurd Existence	THE DARED LUCIDITY	Depth Consciousness	THE SOLITARY DECISION	All Alone	THE BECKONING FUTURE	Unknown Future
	Social Destruction		Entire Freedom		Without Friends		Lacking Assurance
	Spiritual Paralysis		Created Man		Solitary Death		You Decide
	Vision		Radical Integrity		Either Or		Lacking Certitude
	Glimpsed						
THE UNENDING DECISION	Giant Awakens	THE ASSUMED CONCERN	Driving Care	THE COMMON THRUST	Brotherhood League	THE HISTORICAL NOBODIES	Outside Ones
	Transestablish- ment Stance		Total Responsibility		History Engaged		Social Failures
	Reforged Posture		World Shouldered		History Fellowhood		Lacking Status
	Common Symbols		Universal Care		Other Fellowhood		Self Story
THE UNENDING JOURNEY	Great Cause	THE BEYOND HAPPINESS	Raging Tranquility	THE CORPORATE DISCIPLINE	Continued Sustenance	THE GLORIOUS QUEST	Archetypal Hero
	Common Earth		Decisional Peace		Covenantal Relationships		Myth Embodied
	New Roads		Woeful Rapture		Interior Steel		New Heaven
	Bubbling Deepes		Fulfilled Happiness		History Accountable		New Earth
THE UNENDING CLAIM	Whole Globe	THE UNENDING ENDLESSNESS	Revolutionary Detachment	THE EMBODIED FUTURE	Being Future	THE HAPPY DEATH	Self-conscious Death
	Altering History		Entire Engagement		Built Vision		Behalf Of
	Total Life		Perfect Being		Tactics Embodied		Fulfilled Life
	Consuming Task		Sufficient Time		New Society		Beyond Mortality

INTRODUCTION

We live in a time when a resurgence of human vitality is breaking loose all over the globe. The discourses this weekend have delineated various dimensions of this resurgence. The continuation of civilization depends on building the practical sociological channels into which this surging energy can be directed to constructive ends. We will talk about the people who undertake that task under the rubric of the GUILD and speak of its practical vision, practical form, practical action, and practical decision.

(Read "Prince 5-Weapons")

- I. A vision of the future which includes practical components focusses one's efforts, sustains his passion, and protects him from paralysis and cynicism. Such a vision includes the kinds of things we have used this weekend: an analysis of the social dynamics, an identification of the primary contradiction, a statement of the comprehensive ideology and social proposals. This information can then be organized into a nexus of proposals which make possible a strategic thrust and then tactical plans and ways to gather forces to do the job. The concept of Whistle Points enables one to identify the critical actions which, when taken, will catalyze social change on a massive scale.
- II. The dynamic in history known as the GUILD embodies the trans-establishment dynamic, taking the wisdom from both pro-and dis-establishment and using it to construct the future. The Guild today is a local dynamic. The image comes from Medieval societies organized to provide comprehensive care for new towns. Today such a body undertakes systematic training, practical research, and symbolic action while providing care for its members. It remains related to the pro-establishment as its creative catalyst on behalf of the future. This dynamic has taken form in every period of history and has manifestations today. It is basically a local catalyst assuming responsibility for embodying and motivating and catalyzing the New Social Vehicle within its particular situation.
- III. Its practical action involves catalyzing social reconstruction through methods of mass awakening applied locally and demonstration signs which hold up now possibility. It is concretely engaged in major issues of society through building local involvement constructs and participating in a global research network. The local guild exemplifies servanthood by operating within a local covenant in the context of global strategies. In its style of operation, the Guild employs tactical thinking while corporately working as an invisible catalyst. Members are comprehensively engaged in global reconstruction, effectively using every resource in the tangential action that enables everyone to release his energy creatively.

- IV. The decision to embody this dynamic in history is to involve oneself in a perpetual task of creating the future over against overwhelming odds. It requires new decisions daily to continue enabling the movement of history. Yet in the midst of the struggle, there arises a strange sense of fulfillment as though this task is what one's whole life were created for. It is a life filled full of responsibility and care that produces a tranquility beyond common definitions of happiness. It is a detached posture emerging from total engagement with history as one immerses himself in the endless process of being itself. A solitary decision to embody the future in a common thrust under corporate discipline is all that is required. It is a decision to respond to the call of history, to be the nobody who sets out on a glorious quest and finds in that quest the happy death.

CONCLUSION

The one thing that the sticky sociological ogre of our time can't stomach is a life laid down on behalf of the future.

1. I remember when I used to pause after that word "housewife." I'm a housewife and a volunteer researcher from Chicago.

THE PRACTICAL VISION

2. Every man has had a dream about the way he wishes the world were. If you ask anyone a question about what kind of world he would like to see, he has an answer. I've noticed that in television interviews when a child is asked to name three things he would wish for the world, he comes up with them, just like that.

3. You remember on Friday night when you were asked, "What is your concern? What are you frightened about?" You have flipped those concerns into the proposals all around this room and you have begun to see that you are articulating the dreams that you have about the future. There is a cry in all of us that comes welling up. It causes our care to manifest itself. The reason Martin Luther King caught the imagination of the world with that phrase "I have a dream," is that every person in the world identified with him. No matter what battering an individual or a nation or all society takes, there remains within human beings the dream that things could be different. You and I live in a century where the disparities of the globe have made it so obvious that things can be different. No person in the world need starve. No new nation need struggle without the help of other nations. Yet what often happens is that men carry their dreams inside them for most of their lives and never quite know how to transform them into reality.

4. We have been talking this weekend about the great resurgence that is bubbling forth in our time. I mean the release of a fresh sense of motivity in every man. It is as though all our lives there has been a swelling on the sea, and all that you and I have known is the trough. But now the world is moving to a crest where it looks like a brand new perspective in life is slowly coming.

5. Our weekend is about living effectively in the new society. A weekend like this emerges because people have come to the point where they have stopped to look. We have all avoided looking at the world and the situation that we have as long as we can. And yet when we do look at the situation and the issues of the globe, lo and behold, we see that is where life is. We find that is where life comes bubbling forth. That is no discovery we've made this weekend; that's the discovery of our time. When you look at the situation, that is where you will find life. Kenneth Boulding has said that all across this globe there are people who have discerned that. He calls them the invisible college. People bearing many faces and many names and many races have come to realize just exactly what we have been realizing this weekend--that life is to be found in the midst of the world and its situation. We have been using these triangles this weekend as a screen to look through and see the sociological situation of our time. All about the room we see how we have gone about discerning the issues and writing the proposals for our time. And we have brought together our vision about the sociological with our brooding about resurgence. When you begin to talk about a reconstruction, these two must go together. They cannot be separated.

6. I would like to pull back just one minute and share with you a story about another prince friend of mine.

"Having received as a symbol of his distinction the title, Prince Five-Weapons, he...And he let Prince Five-Weapons go. And Prince Five-Weapons trained him as a servant."

7. The resurgence of our time across the globe, it seems to me, has gone through stages just in this century. It is hard to say when it began. I look at art for my clue. When art is doing its job of projecting the future, an artist shows that. You see it in the Cezanne's and Van Gogh's that you have been looking at this weekend on the walls. One artist said, "Times are changing; the world will not look the same as it has looked to you before." I am anticipating a new future.

8. You might call the first stage one of isolated pioneers--people like Albert Einstein who rocked history with his scientific breakthrough for mankind. Or another artist, Stravinsky, who created the "Rite of Spring"--an example of music that has forever changed musical form, and yet one that you and I are very used to now. You will recall that in 1912 when the "Rite of Spring" was first performed in Paris, people literally rioted in the streets for four days in their reaction to that. And maybe they did not know why, but they knew something was about.

9. Then came the second period, the thirties and the forties, when the world once more was first thrown into a depression and then into another global conflagration. As the bottom dropped out, the vision began to get clearer. The fifties and the sixties brought the time of protest and rebellion, sit-ins, marches, the youth revolution, the female revolution with women demanding more and more rights. Over and over and over this went on. This is the period in which most of us have lived out our "waked-up" lives. Now, finally, people have said no. They have said "No! This situation must stop." And what is coming into being is a body of globally awakened people who grasp themselves to be the ones who are going to chart the course for the future. The demand now is to build, to actualize the vision of mankind. Whispy dreams must now be transformed into the practical, the practical, the practical.

10. We want to take a look at four aspects of that practicality, first of all the vision, and then the strategies, then the practical form and what we might call the practical sign. Resurgence becomes a reality when both the vision and the practical realized ends come together. The vision's role is to sustain the passion that is loosed.

11. Now the components of the practical vision are what we have been working with this weekend. First of all you take a look at the dynamics of society, the theoretical dynamics of how it is you look at a society. Our tools for that this weekend have been the triangles. They give you a picture of just what society is about. Then you look at the imbalances, or how you begin to spot where there are situations in society that need change. And then there must be a comprehensive ideology. You have to stand somewhere in order to create that practical vision. We said that this weekend in things like the world is a "global village" and the whole earth belongs to every man now. Then you discern what the primary contradictions are. Or what it is that is blocking the trends that we talked about from breaking through and moving into the future. And then finally, there is the creation of social proposals such as you see all around the wall.

12. To talk about the strategic objectives, or the arenas of society where the change will occur, you begin to talk about the arenas that you would find those in. There are also five of those. This is just some shorthand that you would find in current mythology, or in education--a new way to bring the humanizing into education. There is today screams against the dehumanization which goes

on. The whole question involves structures of primal community, from the nuclear family, and its collapse, to the structures in a community. And it involves local polity, or the whole arena of giving back to local man once again his right to make the decisions about his future. And then there is something to do with global economics.

13. Just take a look at what we were doing last evening with these proposals that we have plotted on this triangle. You see that we talked about myth; we talked a lot about education--that was clearly a deep concern of this group; we have proposals on social structures--those things within the community of local man; and we talked about the whole issue of polity in the local. We have one proposal down here that I see came in the allocation designs, on the whole struggle with the question of how to get the goods of this earth allocated properly. You are a little unusual in terms of groups that we have given this course to in that you found so many up here in the cultural.

14. And you also see that practical change is only going to come about when you deal with all of society. We have finally said no to pouring millions and millions of dollars into programs that collapse in a year or two, where people's energies and talents are brought to bear on a problem that they cannot possibly solve with an isolated approach. I think the dynamical relationships that we talked about really come alive when you talk about the inter-related complexity that demands comprehensive planning, and action that happens all at once. I don't know much about huge mountains, but I have been told that, in mountains like the Alps, there are certain times of the year and certain places where you can go up into the mountains and stand, and if you make a noise like a whistle at just the right spot you can start an avalanche. It begins slowly and then it swells into a whole side of the mountain that comes hurtling down into the valley.

15. For me the new society is something like that. You find certain spots where it looks like if a whistle gets blown toward them, then an avalanche begins. I think today there are spots like that in society where, you might want to call them whistle points. Just to hold those arenas I would talk about one of the whistle points being awakening, where you see this new mythology, or the new story of man has got to be carried all over the globe. The kind of awakening that happens through indirection will take place around the globe. Local man is asleep and must be awakened to consciousness again. The disestablishment has served its function in the past, and in recent years with the sit-ins and the marches. But now a body of people must move across the globe to awaken local man as to just how it is that he participates.

16. Then there is training with the skills of social analysis and model building. Certainly the business community around this globe knows more about the skills of training than probably any other structure. If you are assigned to an international location in a corporation today, you do not go to school for two years to learn a language, you go for three weeks. You may not be able to speak fluently, but you know how to get along when you land in Tokyo or Bangkok.

17. The second arena, that I like to call engagement, deals with the whole question of the research that has to go on in local communities so that local man can spell out his own destiny. Your friend and your mother and my mother are not going to be satisfied when you come and hand a book to them and say "Here's a vision of the future." They want to participate now in creating that. Local man

cries for that. And so a new polity will emerge in which local man begins to add to the stew. This is where the local action takes place, where in a small area that is delimited geographically, you begin to see step by step action begin to be hammered out.

18. And then a word that I have made up for this occasion, that I call the signalment, that is a word for me that holds the forces that will do this task, that will be a sign, that will embody the kind of fellowship and corporateness that attack the task. The kind of creation that is needed must be held in the kind of signalment that will be going on.

THE PRACTICAL FORM

19. Now the question is, who are these forces that will get this job done? Who are those at this point in history that will throw their lives into the rebalancing of society? I like to use as a key strategic category here a word from the past that has held that dynamic before in history, and that is the guild. In society you have a dis-establishment and a pro-establishment, and in between those a trans-establishment that embraces the ideals of the dis-establishment and works with the structures of the pro-establishment. I would suggest that the guild is that which has served this function in the past and can do it again.

20. It is a very old word. I looked it up in the dictionary, and I found two roots for it. One of them was "g-i-l-d" which had something to do with money. And so that was a body of people that banded together for economic reasons. And the other was "g-e-l-d" which was a body of people that banded together to protect society. That rather excited me and I like that one to use here.

21. This is a dynamic that has gone on in every society. I was reading about the Cheyenne Indians, who have this kind of a dynamic going on in their society. They called them military societies, and they named them after animals like the elk, the mountain lion, coyote, and things like that. The young men at a certain age would get initiated into one of those military societies. And these societies went all across the Cheyenne nation, so that if you belonged to the elk society in your tribe and you went to another tribe you would be very much at home. It was just a network all across the whole Cheyenne nation.

22. Another example for me, is the family, in China. There are whole towns in China where every single person in the town has the same name. As the people spread across that vast nation, the family held them together. And there was something about that kind of social grouping that was this guilding dynamic.

23. Maybe the biggest flowering of the guild was in Europe around the year 1,000 A.D. You probably have images in your head of that time in Europe. I know I do. I see a castle on a hill, or a beautiful manor. And all around it outside the wall there are little huts where the serfs lived, if they had a hut to live in at all. And all the land as far as you could see belonged to the king or the lord. The serfs owned nothing. That system began to disperse as merchants came into being, travelling from place to place. Suddenly nobility became a possibility. And that trade enabled the beginning of towns where there had been nothing before. From people that had had no place to run suddenly, just out of nowhere, little towns sprang up. But in these little towns that sprang up there was no kind of care for the community.

24. And so the guild movement began. People in the towns organized into groups that cared for all the people. Everything was provided, the necessities of life like bread and candles, and the care for life, taking care of the sick, burying the dead. There were no other structures to take care of all that. I was interested to learn that both men and women were a vital part of these guilds in the middle ages. Later on, of course, these developed into what is more familiar to you and me, the craft guilds. Many European cities have guild houses around a square in the center of the city. I have a picture in my mind of a square in Brussels where all around the square are these skinny little houses. They look very much alike, brick houses with a peaked roof. They have a shield above the door of every house, because every guild had its shield. And every craftsman sought to belong to a guild. These were just local men, creating order and caring for the new forms of society.

25. In the present time in the United States, you could say that, certainly in their beginnings, the labor movement, the unions, were a manifestation of the guild. I grew up in the mountains of eastern Kentucky, and I used to travel with my father to the coal mines. I remember as a very little girl being struck by the fact that people lived in company houses, all painted alike. They were paid in company scrip, which was their form of money. It could only be spent in the company store. I remember my family and their friends when I was little, I remember sitting and listening to them argue back and forth, and back and forth, about the virtue and the terrible thing that the labor union was going to be to that part of the world.

26. This is an historic moment for this guilding dynamic to come into fruition once again. The dis-establishment has done its job with its push against the pro-establishment to demand change. And now the pro-establishment says "Okay. Now do you do it? Show us what to do." And that has made the dis-establishment collapse. In one sense their role was not to go on and build, so they have very much gone out of being in many ways. They had no practical plan for how to put their vision into practice. And so it is time for the trans-establishment to do this embodying of the disestablishment ideals, and to do, within the structures of the pro-establishment, the forging of this society of the future.

27. And just what is this function or task of the guild in society? I would first of all say that it is a local going-on-ness. It springs from the care and the concern of people who join together with the kind of fellowship that comes from being completely engaged in society. And secondly, I would say that it embodies the change in itself, it manifests the structures and the trends. Thirdly this guild is a committed body, over against the committee who gets appointed or keeps going. The guild is a committed body who comes into being to do a particular job and may well go out of being again. But the emphasis today in the function of the guild must reflect the needs of the times. In medieval times the emphasis was the economic, and so the guild emerged as an economic force. Today, the political dynamic and the cultural dynamic are the places where the guild must engage itself to correct the imbalances. So what the guildman does is that he awakens, and he provides the sign, and he acts concretely in his local situation.

28. What would you say the qualities of these people are? These people who throw themselves into this task and into the breach are first of all tactical. They are tactical thinkers. That is to say, they will enable the pro-establishment to change, not taking over, but enabling the pro-establishment with the "how-to" of the vision.

29. They are catalyzers, in that they are a leavening force. For the most part they are invisible. That is not to say they are secret, for if they become a secret society they have turned in upon themselves. They are invisible because they do not seek visibility.

30. Then they are corporate. They are a corporate force within society with commonness as a major theme. One of the key examples to the decay of the guild in the middle ages was the fact that one guild decided that its guild was more important than the whole network of guilds. When it turned inward in that way, decay had begun to set in.

31. They are comprehensive. And that has again to do with the fact that they see the whole thing. These people imagine that between the temples of their head is the whole globe, and they see what needs to happen all at once across the globe to create change. In terms that I rather like, they are history builders. That is to say they see their task, not first of all to build a family or first of all to build a business, but their task is to build history. That is an essential quality of a group that would want to engage in change.

32. Finally, I want to use the word global here. I was struck by the comment last evening about how many of our proposals had the word global. That is a reality for us today, because nothing less than a network of people who care for the globe will change anything.

THE PRACTICAL DECISION

33. One of my very favorite poet friends has said, "At every moment of crisis an array of troops risk themselves in the battle." He is talking about the guild. He is talking about that dynamic that discerns the resurgence that is flowing and becomes a demonstration of social change, for the sake of the new society. So he is the practical sign. To be the guilding dynamic is to be that sign.

34. This century has seen more self-consciousness break loose than at any other time in the history of man. I do not know how you mark the point at which man realized that things had dried up. For me, it was the day when mankind realized that World War I was not the war that ended all war. Maybe for you it is another time. But to suddenly come upon the realization that life was not going to be lived happily ever after, but the struggle, the struggle would go on. It is like living in a desert. We have seen the pain of social breakdown in the West, and maybe the even more painful struggle of emerging nations who struggle to create a new social system in their spot on the globe.

35. But the one march of resurgence has come. And giants in our midst have joined the call to the long march of history where many have, step by step by step, just with nitty gritty work done the job of creating societies.

36. We have come to a time when there is a call for a massive response to join in that march. It is clear that man has seen a possibility for a whole new earth. But this claim that comes when one hears the beckoning of life is total, and that is frightening. For it is not a romantic journey that you are being asked to embark upon. When you take upon yourself the job of altering history, there is not enough of me to do it, there is not enough of me to throw into it.

But to throw myself into it is clearly the demand. And the demand is to dream years and years ahead, even when you and I find living from this day to the next, in the kind of world in which we live, almost impossible in itself. We must create a vision for a thousand years. We must think about the next hundred years, and, at the very least, what the practical demands of the next twenty years will be. Nothing less than that is worth your life.

37. When you give yourself to this task with the men and the women of the world, you join in a kind of history-long league of what I would call single solidarity with people who have gone before and people who have come after. A corporate thrust with a mission that is common, who have been willing to risk themselves in that battle.

38. The irony of this, of course, is that to answer that call does not give any guarantee of success. And you and I do not like to engage in any activity that does not offer us the promise of success. You are offered a promise, but you are not offered success. There is one thing that you can be certain of, though. For the people who engage in creating a future, history will not turn out looking the way they thought it would. That you can be sure of. But their secret is that they bend history.

39. And this is a demand, a call, to engage myself precisely where I am. The post-modern knight does not need to venture into unknown geography, for our geography is the globe. And our geography finds the key in local man, local man. The new society will not just happen, it will not happen unless there are rare, courageous human beings, who are real men and real women, who live every moment of their lives as though the care of the world upon their backs were but a feather, who waltz into a wonder-filled, terror-filled future. All of your life, you have wanted to be out there. You have wanted to be a person of integrity. You have wanted fulfillment. All of your life you have dreamed of dying happy. Well now you know what it means to participate in resurgence.

40. I have a dream that there are people who will make the impossible possible. It is painful fulfillment. But to be a practical sign in caring for this fragile, fragile earth. It is for me the most glorious quest a post-modern knight could embark upon.

--Mary Warren Moffett

BOX TITLE: PRACTICAL VISION

Resurgence is transforming everyman's impossible dream for society using methods which reveal ways to catalyze an avalanche of actual creative change.

First Line

EVERYMAN'S
DREAM

Everyman has a dream that all men can significantly participate in society.

Second Line

COMMON
EARTH

Resurgence is transforming these dreams into the practical vision of a global society.

Third Line

PRACTICALIZED
YEARNING

Together, we've journeyed from vague hopes to realistic strategies for catalyzing earth's reformulation

Fourth Line

CORPORATE
PARTICIPATION

Corporately, we've articulated, the practical vision, and seen the possibility of its actualization.

BOX TITLE: TACTICAL SCHEMES

Resurgence is local man engaged in practical change through awakening the masses to demonstrate new sociality through concrete tactical action.

First Line

NEW
SOCIALITY

Civilization undergoes major turns as local man forges the new sociality.

Second Line

MASS
AWAKENMENT

The key is in his awakening to the fact that man, and man alone, creates the new earth.

Third Line

SIGNAL
DEMONSTRATION

He demonstrates the sociological form of the new earth through signal local projects.

Fourth Line

PRACTICAL
ENGAGEMENT

The components of his operation, somewhat as we've experienced this weekend, are practical research and training, globally coordinated.

BOX TITLE: GUILD DYNAMIC

The guild is the resurgent dynamic of society which is risking sociological action brings about authentic human civilization.

First Line

RECREATE
SOCIETY

The guild is the loyal opposition in every society which works for creative social change.

Second Line

HISTORICAL
RESPONSE

At every critical moment in history the guild has arisen to forge the world anew.

Third Line

DEMONSTRATES
HUMANNESS

It embodies the new humanness that it is out to create.

Fourth Line

PRACTICAL
VISIONARY

The guildsman is the one who decides to live out of his dreams practically, tactically and corporately.

BOX TITLE: HUMAN ENGAGEMENT

Resurgence is man fulfilling his final destiny by investing his life in building the new society.

First Line

THE
CALL

These times call the practical visionaries to fully engage in redirecting history.

Second Line

SOCIOLOGICAL
RISK

Unless men risk their lives in recreating society, unsure of the consequences, society is condemned.

Third Line

COMMON
PRESENCE

Resurgence is seeing ourselves engaged in the common task or being the presence of the future.

Fourth Line

LIFE
INVENTION

We are called into the unknown with only one role, to invent the future with our very lives.