

THE PROFOUND FUNCTION OF THE WHISTLEPOINTS

The Logistics of the Guild

Congregation B

Summer 73 Research Assembly

Part One

WORKING DRAFT--FOR ASSEMBLY USE

Summer '73
Research Assembly
First Week

THE LOGISTICS OF THE GUILD
THE PROFOUND FUNCTION OF THE WHISTLE POINTS

Friday
July 6, 1973

	CONTEXTUAL DETERMINANTS		ENABLING AGENCIES			IMPLEMENTING MECHANISMS			
ALL NINE	MYTH FACTOR	ACTION FACTOR	ORDER FORCE	CELL FORCE	GUILD FORCE	IMPACT SYSTEM	DEMONSTRATION SYSTEM	INTERCHANGE SYSTEM	TRAINING SYSTEM
BIRTHING RESURGENT HUMANNESS	EXPOSING EXISTING CONSCIOUSNESS	RELEASING LOCAL POWER	GUARDING GLOBAL AUTHENTICITY	AUTHENTICATING SYMBOLIC GLOBALITY	OCCASIONING CONSCIOUSNESS BREAKLOOSE	COMMUNICATING UNIVERSAL STORY	SIGNALING HISTORIC NECESSITY	TRANSMITTING FUTURIC TRENDS	RELEASING SECULAR RELIGIOUS STYLE
Forging Global Consensus	Enabling Creative Lucidity	Structuring Creative Engagement	Discerning Resurgence Signs	Corporatizing Indigenous Leadership	Generating Comprehensive Accountability	Encouraging Disenfranchised Voices	Human Dignity Patterns	Dissemination of Corporate Models	Catalyzing Global Comprehensiveness
Catalyzing Raw Decision	Altering Operating Symbols	Appropriating Necessary Roles	Transmitting Vocational Possibility	Embodying Purposeful Resurgence	Presenting Societal Alternatives	Providing Creative Input	Rebalancing Global Social Process	Movementalizing Educational Mechanism	Restoring Vocational Significance
Revealing Social Malaise	Raising Authentic Style	Contexting Missional Style	Nurturing Global Synthesis	International-Persistent Questioning	Enabling Authentic Community	Creating Global Responsibility	Opening Foundational Fissures	Contexting Local Structures	Empowering Grassroots Participation
Summoning Social Repentance	Depth Awareness of Reality	Enabling Economic Servanthood	Offering Practical Enablement	Formulating Intentional Society	Engaging Human Creativity	Emerging Global Selfhood	Maintaining Dynamic Vision	Emerging Communication Mechanism	Creating Eschatological Context

PREFACE

PRACTICAL DYNAMICS OF SOCIAL CHANGE

Previous Research Assemblies have documented the theoretical dynamics of the social process. It is now possible to articulate the movement's understanding of the practical dynamics of change within the social process. This document presents the profound function and practical requirements which are characteristic of the potential catalytic trend dynamics in society, i. e. the Nine Whistlepoints. The four major sections of the document are: (1), the inclusive whistlepoint dynamic, (2) the contextual determinants, (3) the enabling agencies, and (4) the implementing systems.

CONTEXTUAL DETERMINANTS HISTORY

1 Arising against the background of the Shogunate and its inability to deal with western incursion, the Meiji Restoration (1850-1900) accomplished a shift from feudal peasantry into a national industrial state. Industrial Japan, one of the only two non-white global powers today, is the visible residue of the Meiji Restoration. The myth factor operating before the Meiji Restoration was that the emperor was raised up as the Great High Priest, and that devotion and loyalty to the emperor would make the people beneficiaries of his power and authority and, thus, become the focus of the universe. What implication this has for today is that local man needs a story that will enable him to see that he is the one in charge, that power and authority to change society are his if only he decides. The action factor was manifest in the Meiji Restoration by the formation of labor unions which acted on behalf of the Japanese Emperor and enabled local man to participate decisionally in the economic reformation of late 19th century Japan.

ENABLING AGENCIES HISTORY

2 The enabling agencies in the Meiji Restoration provided the construct of resurgence through formation of an order, cell and guild force. The order force informers were small groups of men from the court nobility whose attention on emperors yielded a vision of nationalism. Political parties were formed in order to create a cell force. The Liberal Party consisted of non-propertied and small businessmen, the Liberal Conservative Party of the wealthy and professional and the Constitutional Imperialists Party carrying the military and government interest. These formed public opinion and implemented the economic transformation. The guild forces trained youth who wanted to be part of a nation. This consisted of training in the textile and metal industries, and the army and new agriculture system, instead of agriculture through a peasant context.

IMPLEMENTING MECHANISMS HISTORY

3 The four implementing mechanisms were operational in the Meiji Restoration. The primary impact system was the establishment compulsory educational network which included the sending out of propagandists from village to village to instruct the people. An interchange system was developed with a massive increase in

newspaper publication and book translation as well as governmental and educational exchange abroad. A demonstration system was the building of the Imperial Palace and numerous Shinto Temples and the recentralization of government institutions which all pointed to the absolute power and authority of the emperor. The training system, though developed primarily for impact, served to raise the literary level in Japan and trained the people in leadership as well as economic, social and intellectual arenas.

INCLUSIVE DYNAMIC

INCLUSIVE DYNAMIC

4. A whistlepoint is a particular place where, when one whistles it can start an avalanche the place where, when that dynamic or structure is put into action many other (things) fall into place behind it; the following are the overall and particular definitions of the nine major whistlepoints for the recreation of society. The myth whistlepoint serves to recreate the vision as to why the task is necessary and brings to full self-consciousness the encounter with the Mystery. The action whistlepoint opens aweness whereby local man can engage in doing what he knows about life. Impact and demonstration whistlepoints enable the myth and action whistlepoints by giving concrete form to the vision and by creating impact systems to break open local man. Order, cell, and guilds force dynamics are basic task forces in which the role of the order is to do the task; the role of the cell is to be the sign, and the role of the guild is to engage local man. Interchange and training whistlepoints enable the order, cell and guild forces with a communication and decision making network and a training network to create disciplined troops.

BIRTHING RESURGENT HUMANNESS

5. The major profound function of the whistlepoints is birthing resurgent humanness. It points to the need for an adequate myth which defines man's relationship to the Mystery, to others, and to himself. It deals with the ontological awakening of man to a meaningful way to expend his life. The function includes taking resurgence in the embryonic stage and delivering it in a form that every man can embrace. As man appropriates the new mythology and creates new symbols, his own creativity is broken loose. When a man finds the meaning of his life pulled out from under him he must either create a new story which allows him to re-engage his life significantly or become a living dead man. If resurgence remains unbirthed and is not allowed to grow and mature every revolution is doomed to failure and humanness itself is endangered.

FORGING GLOBAL CONSENSUS

6. The first key, profound function of the whistle points is Forging Global Consensus. This enables man to engage in wisdom exchange and decision making out of a global context, and requires man to create his own future. Of essential importance is

training so that local man can pick up the task of forming polity, of being the globally responsible decision maker. By practical models and research methods within a tactical framework, he will channel this wisdom into a relevant and productive form to be used by all men. This would continue the pattern illustrated by the grass-roots initiated, international relief efforts occasioned by the disaster of Managua, Nicaragua. Participation in global consensus gives local man the opportunity to care, a global awareness and a sense that his life has profound historical significance.

CATALYZING
RAW
DECISION

7 The second key profound function of the whistlepoints is catalyzing raw decision. It is a catalytic dynamic which enables and sustains man in the power of his freedom to be decisional and thus to allow him to embody his recreated role in history. Civilization has completed a period of justification and seems to be in a period of sanctification. Man is faced with being decisional or escaping into Zombiism. An example in contemporary art is McMurphy in the book ONE FLEW OVER THE CUCKOO'S NEST, where he catalyzed decision in a mental ward where roles, care structures, and myths had collapsed, bringing possibility to the lives of the patients and staff. Another example would be the role of the minister in the movie "The Poseidon Adventure" in catalyzing decision. The necessity of the whistlepoint in response to situations like those shown in the above artforms and in civilization is to be a strong catalytic dynamic. In the absence of recognized authority, man is faced with the rawness of his life and can respond decisionally or with numbed freedom.

REVEALING
SOCIAL
MALAISE

8. The third key function of whistlepoint is to reveal the social malaise existing on the earth at a specific time. Conditions are constantly changing and becoming imbalanced on the planet due to institutional collapses, disappearance of formerly effective social roles as seen in the family breakdown. Implementing effective means to cope with the ecological dilemma and widespread apathy in the economic and political arenas are of prime importance. The whistlepoints show which part of the social process has broken down. Furthermore they provide an analytical method for determining the primary cause of the local and global malaise in contrast to secondary causes or manifestations of the malaise. Thereby the constructive process can restore balance, simplicity, courage and integrity to mankind.

SUMMONING
SOCIAL
REPENTANCE

9. The fourth key function of the whistlepoints is summoning social repentance. Twentieth century man has experienced global humiliation because both traditionally political forms and visionary experiments to order community life have failed. This malaise is creating despair in all human associations. Manifestations in society that call forth social repentance include such things as the current senate hearings probing into the issue of social morality behind the Watergate scandal in the executive branch of government. The crisis in energy supply, the failure of model communities such as Brasilia, the impotence of the Wounded Knee demonstration

all herald the need for relinquishing outmoded forms and understandings and creating anew the necessary structures of humanness for our times. We see this failure occurring because of man's failure to recognize the need for every human community to relate to the universal. Until man is able to relate the ordering of the human community to his total humanness, his global awareness will only increase his despair. This repentance, therefore, is a call to ground the reformulation of human community in the mystery of life itself.

INCLUSIVE
DYNAMIC
CONCLUSION

10. The symbol of the dynamic of the whistlepoints is taken from the fact that when you stand at a certain place and whistle, you can cause an avalanche. Thus, in the discerning of nine whistlepoints, we selected those nine points at which history could be changed.

II. THE CONTEXTUAL DETERMINANTS

CONTEXTUAL
DETERMINANTS

11. The Contextual Determinants of social change which give meaning and form to resurgence are the Myth Factor and the Action Factor. They have four major aspects. Symbolic Shifts point to collapse of old symbols and creation of new symbols to hold man's definition of himself and his relationships to mystery, to other men and to the universe. Cultural Shifts occur as people yearn for depth meaning, become self-conscious about their cultural heritage and experiment with new ethical patterns. Shifts in Social Roles point to appropriation of a life style that enables living the uniqueness of each stage of life, awareness of responsible care for the earth and its people, and reimagining the use of time. Shifts in Political Consciousness create an explosion of alternatives as nations and peoples become self conscious about their interrelatedness and aware of their particular gifts to the globe. In the following paragraphs the dynamics of social change which reimage for every man the possibilities of his own life will be clarified.

A. THE MYTH FACTORS

MYTH
FACTORS

12. Mythology, like a mirror, is the context in which man's existence is presented. With symbols as tools it reflects his story and guides him into the future. Myth helps man create a vision of his social behavior and gives him energy to see the universal picture.

EXPOSING
EXISTING
CONSCIOUSNESS

13. The major profound function of Myth Factor is Exposing Existing Consciousness. The need to allow man to see that he has within him all that is needed to stand in a world of war, terror, collapsing ethical systems, families without purpose and disillusionment. Our time has given man an implosive consciousness about his life, yet he falls under the burden of that consciousness without exposing to the depth of his being that he is adequately equipped to live life abundantly. If we are to continue the "Long March," we must equip ourselves with the necessary tools for bringing forth the latent internal strength of everyman.

ENABLING
CREATIVE
LUCIDITY

14. The profound function of the myth factor is enabling creative lucidity. During this past decade through mass media, observance of others and personal experience, man has been exposed to the raw data of life all over the globe. Perhaps the very abundance of this data, as well as the resulting ambiguity, has encouraged man to avoid a conscious sense of what has bombarded his subconscious being. He must be offered the opportunity of becoming utterly lucid about his own life and life in general. Only when he becomes aware of what he "knows" can he begin to comprehend what the data indicates and the significance of it. Only then can he be enabled to make a valid response regarding his participation in life.

ALTERING
OPERATING
SYMBOLS

15. The second key of profound function of the myth factors is altering operating symbols. Male/female roles have become so vague that laws have been changed to allow a family to have a hyphenated name to include the last name of both the husband and wife. That indicates the ambiguities of describing male/female uniqueness at this time to the point of officially symbolizing it. Presidents, foreign emissaries and athletes as representatives of nations are assassinated in attempts to destroy the inauthentic stance the nations they represent may take. In democracies, symbolic legislative representatives are continually called into question because they are not able to deal seriously with all the demands of their constituents. The symbolic role of the presidency is called into question not because it is an unneeded role, but because the presidential story conflicts with both demands set forth by the constitution and that story demanded by the time. Stories of heroes like Martin Luther King or someone who embodies the American dream of work and reward which gave meaning to everyday life are inadequate for today. They have been replaced by

stories about ecology, political reform or whatever as weak substitutes in an attempt to tell again the meaning of life.

RAISING
AUTHENTIC
STYLE

16. The third function of the myth factor is raising of an authentic style which gives direction to local man's grasping after genuine expenditure. This has been sought among the highways and byways of life such as the consuming fire of the pentecostal, charismatic and evangelical movements. As an example, there is a throwing off of vestments and indicative symbols of the Catholic Church as a way of identifying secularly, thereby relinquishing who they are and what their roles are in society. In order to move into the future, one must have an orientation of the past and a vision of the new style. Raising up of the new style gives the possibility of the demand of change and the hope of embodying the dream in the midst of experimenting with one's gifts in life situations. However, apathy at this point seems to be indicating that until an authentic, viable possibility is raised man is paralyzed to muster the courage to sacrifice the miserable comforts of his present stance and style.

DEPTH
REALITY
AWARENESS.

17. The fourth key profound function of the myth factor is in-depth awareness of reality. Scientific technology and industrial growth has, by necessity, demanded specialization. Since the Industrial Revolution, man has obviously separated himself from his neighbor. Separateness creates isolated individuals. This lonely twentieth century man is now at the crossroads and in despair. He is too uprooted due to thick walls. He needs to redefine roles which will support roles to redirect and integrate a new morality with new values. Our hope is collective experimentation with new cultural forms into our existing patterns of life. We are in need of a Don Quixote mirror to break from the walls of past forms and the weaknesses. This will bring the broken man toward the path of the total man.

MYTH
FACTOR
HISTORIC

18. The myth factor is illustrated by Indians who invaded the high valley of Anahac in 1325 and through assassinations and alliances with native Indians began a century of imperial success by telling their people that the gods had to be appeased by the sacrifice of 20,000 prisoners of war per year, thus the common man's vocation was fighting wars to capture prisoners.

B. THE ACTION FACTOR

ACTION
FACTORS

19. The action factor injects the new forms into the present situation and is the final enactment of the resurgence. The action factor grounds the myth. It creates the framework which acts as the catalyst and power base for the strategic reconstruction of local institutions. It decides the key involvements and builds the involvement constructs. Indigenous leadership would be key in carrying out the action factor. A model for the internal discipline of this dynamic would include methods to bring about intentionality and resurgence.

RELEASING
LOCAL
POWER

20. The major profound function of Action Factor whistlepoint is Releasing Local Power. Providing local man with a self-story that enables him to see his potential for meaningfully effecting social change is a key method in this function. Martin Luther King is an illustration of one man's impact in bringing social change supported by an impressive self story and symbols. Without such support men are overwhelmed by despair and a feeling of helplessness and cannot respond to the challenge of changing the environment. "You can't fight City Hall" is an all too prevalent story for local man. To counter the victimization of local man, a whole range of local miracles, structures, and celebrations, which are related to the global context, give the actional framework for releasing local power. An example of this kind of function is the overnight creation of a playground in an empty trash lot showing possibility where it was not seen before.

STRUCTURING
CREATIVE
ENGAGEMENT

21. The first key profound function of the Action Factor (enabling local action) is Structuring Creative Engagement. It provides channels to involve local man in caring for society by removing blocks to this engagement and eliciting his creativity within corporate structures which serve the needs of his community. Cooperative preschools release parents to participate in other structures and provide a creative way for adults and youth to engage in an activity which provides a real service. In addition, it trains and engages young children. Structuring Creative Engagement is necessary because it calls forth the unique gifts of every individual through meaningful activity aimed at rebalancing the social processes. As with the very meaning of the word Creativeness, there is a going-on-ness. The emphasis is dynamic. The structuring is geared in such a way local man can create the structures, and create the myths, and thus his own history.

APPROPRIATING
NECESSARY
ROLES

22. The second key profound function of Action Factor whistle-point is Appropriating Necessary Roles. Ours is a period of accelerated social change where new roles are being continually demanded and traditional roles disrupted or altered. Effective and imaginative ways in which people individually and corporately can adopt roles needed in society are required to reverse the loss of human talent, heal too consequent frustration and suffering and release creative human resources into the social process. Examples of the need for transformation of roles is seen in the collapse of many fundamental roles in our society involving the elder, housewife, breadwinner, parent, child, spouse, professional, teacher, etc. Invention of methods for training people to move into new role patterns is a key factor in fulfilling the function of this whistlepoint. Example of this function is the training of retired elder citizens to be a mobile faculty of preschool teachers who bring their experience and patience into the arena of child education in its new enthusiasm. This type of role transfer and creation is crucial to an adequate transformation of society because it gives a channel whereby the obsolete and frustrated can move into meaningful roles thus inherently reinforcing weak dynamics in the social process. Without such a function, the tragic imbalance of social roles is continually created and perpetuated.

CONTEXTING
MISSIONAL
STYLE

23. The third key function of the Action Factor whistlepoint is Contexting Missional Style. It provides a context in which every man may decide the life style he needs to adopt in order to engage himself creatively and corporately in his local situation. The dynamic process in this function may be seen in the Israeli kibbutz, which is intentionally designed to provide a corporate life style through which the mission of the corporate group can be accomplished. This has been manifest in the change of life styles in many countries as increased self-consciousness has occurred. This function provides concrete demonstrations of intentional styles which enable participants to decide to involve themselves in global servanthood. The revolution's need for missional contexting is clear - to enable the channeling of creativity into developing life styles which will motivate and sustain local man as he engages himself in the reconstruction of the social process.

ENABLING
ECONOMIC
SERVANTHOOD

24. The fourth key profound function of the Action Factor is Enabling Economic Servanthood. Enabling Economic Servanthood is the process whereby all men can serve the economic systems. When man can effect the course of his life, all things move. It is about enabling local and global man to participate in the economic situation in which he finds himself. Some examples of this can be seen in the case of the grocery co-ops in Harlem in New York. Here local people get together with the Federal government and purchase the co-op and place it under the ownership of the local community, particularly in terms of hiring people from that community. Two more examples are the takeover of Gulf Oil Company by the

ACTION
FACTORS
HISTORIC

25. The Action Factor is exemplified by the local defense schemes of the Minutemen of the American Revolution and the ride of Paul Revere warning local defenders of the approach of the British soldiers. Another example is the establishment of mosques in every settlement of Islam in order to focus the vision, images and life style of the Moslem population for the purpose of unifying Moslem society.

SYMBOLIC
SHIFT
POSSIBILITIES

26. Symbolic shifts pointing to the possibilities that are opened to each man as he realizes his relationship to the mystery, cultural shifts including man's emerging self-consciousness, social role shifts encompassing the uniqueness of all life, and shifts in political consciousness. The expanding alternatives as nations and people realize their political responsibility interrelatedness. All of this occasions an on-going external and internal re-evaluation and restructuring, resulting in a more intensified and sustained movement.

III. THE ENABLING AGENCIES

ENABLING AGENCIES

27. The strength of the enabling agencies lies in their occasioning of new authentic life styles. Through the enactment of the role local man is given permission to embrace his uniqueness. The articulation of emerging trends is another role the enabling agencies perform. By recovering tradition and holding global vision, the enabling agencies embody and release the possibility of authentic life styles.

C. THE ORDER FORCES

ORDER FORCE

28. Order is that force which formulates, organizes, and sustains the social process. It is the corporately decided drumbeat of society, that holds the common rationality and acts as the external discipline that holds man accountable to that rationality. It focuses, channels, and directs society toward a long-range goal, while keeping in mind the emergent perspective and radically reconstructing the society continuously.

GUARDING GLOBAL AUTHENTICITY

29. The major profound function of the Order Force is Guarding Global Authenticity. As a global presence, this force discerns the emerging edge humanness, acting as a transparent filter screen through which the spirit of humanness is pulled forward. This edge of humanness, acting as a filter screen, is revealed to local man by concrete models of possibility created by experienced grass-roots forces. This fruition would be manifested in the stance of risking, forging, guarding and synthesizing. The primary model of authentic human resurgence is the intentional corporate body which is futuristic, comprehensive, disciplined engagement. Through the performance of this function the many divergent trends of society are marshalled more toward a global society in which all people are cared for.

DISCERNING RESURGENCE SIGNS

30. The first key profound function of the Order Force is discerning signs of resurgence and possibility within change occurring across the globe. As the body that lifts up and charts the course of these currents of change, it is impacted by the most unexpected and hidden indications of resurgence. The

experimental forms of the troops bring forth flexibility in its practices. But, in front of all experimental form the Catalytic Troops are first into a resurgent style. An 'advance-men' stance in evangelism is needed to answer a new and happy change which could easily flicker out, if not quickly reinforced. The troops take a lead in all movement work, and take what change that is discernable to the established mindset, and through practice and voice make the changes necessary to realize the futuristic possibilities and grounding deeps to urge a break with tradition, but respect it.

TRANSMITTING
VOCATIONAL
POSSIBILITY

31. The second key profound function of Order Force is Transmitting Vocational Possibility. Not only do the troops speak the word of possibility, but also demonstrates, in transparent life style, the fact that every person has the possibility of meaningful engagement in the time and place in which he lives. As an establishment churchman rehearses the story through the renewed forms and understanding of liturgy, he hears regularly the life-saving story of his own life. As a black child sings songs and creates decor in celebrating the richness of being black, he comes to affirm himself as utterly significant. In the performance of this function local man is given a global context for his life, and new sensitivity to the spirit deeps bubbling within him, and is thereby released to offer his life in significant service to the entire globe, where a deep human problem afflicts man, possibilities can be transmitted by those concerned catalytic troops.

NURTURING
GLOBAL
SYNTHESIS

32. The third key profound function of Order Force is Nurturing Global Synthesis. Nurturing Global Synthesis is that function of the Order Force which formulates an inclusive community and orders global consciousness into viable structures. It creates a global commonness. It is the embodiment of a global paradigm, i.e., Religious Houses. It is the household of global polity, for instance, the United Nations. It is the engagement of Academia for religious and cultural studies. It puts religious and cultural studies to work, as in the Peace Corps. Nurturing Global Synthesis amidst an implosion of new global forms makes possible an explosion in humanness across the New Earth.

OFFERING
PRACTICAL
ENABLEMENT

33. The fourth key profound function of the order force is the offering of practical enablement. This is that cluster which acts as a unifying mechanism giving the possibility of total global involvement to the local man. This is achieved through dissemination of wisdom by hierarchy consults and honoring ecclesiastical forms, through structuring models such as Fifth City preschool, the Elder concept and by the erecting of participational politics. It is that cluster which enables indigenous leadership through Religious Houses and preschool teachers. It is also that cluster which protects the radical reconstruction of society. This is evidenced by Japan showing up locally on the economic market and echoing in Great Britain's economic emergence and having that resound in the United States' campus noisy-quiet-noisy. This cluster shows up as more than a dream; it "let's it happen." It is a vehicle that gently leads common man through the door whenever feasible or it kicks down mile

thick, hundred year old barricades. It is that size '72' boot filled with pig iron being lifted from the neck of common man freeing him up to hear the Guild's pronouncement "I am the way."

ORDER
FORCES
HISTORIC

34. Order Forces may be illustrated by the frontiersmen of the western expansion in North America who acted as that force which carried the shift of man's consciousness of the possibilities of economic advancement in the westward movement. Out of necessity they worked as a corporate body with the result of an expanded America and new life style for man.

D. THE CELL FORCE

CELL
FORCE

35. The cell force is that enabling agency which is at the same time locally grounded and a sign of global resurgent community. It is that which nurtures the Guild and Order forces in their mission and therefore basic to the whole enabling agency. Standing in the local situation, it calls the Order forces to respond concretely to local spirit needs, and is a sign of the new Local Community. As symbol of the Global it holds local guild forces responsible to the vision of global reconstruction. A sign of local resurgence in a global context, it is called to be the concretion of the entire movement's will. The cell group serves to catalyze the local spirit leadership and gives meaning to local expenditure with symbols of universal consciousness. The cell is the key bridge between local and global expenditure, between resurgent style and concrete reconstruction--as such it is the primal cadre dynamic of our time.

AUTHENTICATING
SYMBOLIC
GLOBALITY

36. The major profound function of the cell force is authenticating symbolic globality. This brings to emerging cultures a global significance of their own consciousness. As members of a family of nations, special care is given to the response-ability of local man to his comprehensive role as a world citizen. This role in turn creates new family and vocational interests which enable proper appreciation of his inter-relatedness to the whole globe. There are numerous examples which demonstrate a globalized effort of concern. We see the role of UNICEF and adult education institutes as two of these. The necessity of the whistle-point function causes us to look at the situation in South Africa as an example of how each individual's greatness is being denied. In nationalism it is also seen that the same thing occurs when others' potential is not realized. There is rebellion in the fact that no new myth has been created for urban man. The essential role of this dynamic in history is crucial. Without it the collapse of economic stability and capitalistic gain would stagnate the civilizing process which the guild would create.

CORPORATIZING
INDIGENOUS
LEADERSHIP

37. The key function of the cell force is corporatizing indigenous leadership. Through creating consciousness of the larger global context this function empowers the passion of fragmented local leadership, rallies it together, and channels it to care comprehensively for the local situation and provide opportunity for significant engagement in the globe. The corporatizing of indigenous leadership is demonstrated in the collegium meeting of 5th city leadership, the grassroots style of human engagement of the red guard, and the supra-provincial economic coalition of the 15th century Genoese burghers. The necessity of corporatizing indigenous leadership is to maintain the common will of the revolution by standing before the

global in the local situation, and before the deeps of resurgence. This keeps the revolution from turning in upon itself and allows the rest of society to engage in building the earth.

EMBODYING
PURPOSEFUL
RESURGENCE

38. The second key function of the cell force is to embody purposeful resurgence. Resurgence has begun all over the world in the local situation. The cell force functions to give that resurgence form: to define it, to give it direction, and to suggest and help actualize the possibilities, by placing the cell force of the guild in contact with the emergence of new thought in the community. The cell force stands as a sign of the authentic life style which it aims to catalyze among local men. In embodying human resurgence the cell force functions to hold ~~depth-local~~ passion before global need and holding new explosive ideas before primordial wisdom. Recently the Women's Liberation Movement has made a move to gather women together in order to proclaim the humanness of all women. The cell force would pull the women together to articulate the problems of being a woman today and show them that through corporate action they have many possibilities of proclaiming their humanness and going beyond proclaiming their own humanness to proclaiming the humanness of every local man. As the Women's Liberation Movement now stands it is unorganized and directed in upon itself, rather than recognizing the possibility of the great influence and help it can be to the whole earth, by putting the dynamic energy of this happening to work for the local community with a revolutionary global outlook.

INTERNATIONAL-
IZED
PERSISTENT
QUESTIONING

39. The third key profound function of the cell force is internationalized persistent questioning running through social concern movements such as women's lib, gay lib, men's lib, major corporations paying reparations for sex discrimination, rejection of Western economic imperialism, exposure of economic tyranny, American Indian upheaval signaling need for change, and the power of Israel--six-day war. Running through these movements is the common thread of seeking release from political, economic and cultural oppression whose theme is to lay demands on each human being to participate and to recognize his social identity, human dignity and equality emphasizing every human being's relatedness. This affects other social identities and calls forth all cultures to be released to be what they are in recognition of their freedom, and all men's freedom to create the future. The form that this function takes is found in direct social encounter of reduced and parochial situations. This happens when small local groups, loosely related continentally and internationally, bring into being a common image, birthing larger groups to carry out the visible social impact.

FORMULATING
INTENTIONAL
SOCIETY

40. The fourth key profound function of the cell force is formulating intentional society by re-articulating man's symbology in relating to his understanding of self in order to reveal to the global/local man of the twentieth century, the style that will honor his authentic humanness. This is illustrated by the experimentation

with the kibbutz in Israel and the role the church played in the revolution in Brazil and Chile. This particular function exists in response to the existing consciousness of man that reveals the need for an authentic way to deal with the ongoing pushing back at the existing styles, roles, values, and technological knowledge. This self-conscious dealing with the struggle will enable the current resurgence of social man to be directed toward an authentic way to embrace the new earth.

CELL
FORCE
HISTORIC

41. The industrial revolution shift from individual craftsmanship to machine mass production meant that local man suffered a sense of loss of individuality and status. Trade unions were organized which gave workers a new channel of significant engagement. The unions provided a collegial dynamic in which all the members saw themselves working to create a human society.

E. GUILD FORCES

GUILD
FORCES

42. The guild force is that body which brings about the grassroots transformation of society. Making real: The guild puts the flesh and blood reality on the dynamics of care justice, mercy and witness direct engagement. It does this by directly engaging people in the discovery of their vocational role as individuals within a corporate society. Mundane action: The guild is involved at the mundane level thus enabling ordinary man's participation in his future. Particular arenas: The guild applies its insights within particular arenas of the structures of society in order to create or recreate new life. Global sign: In being what it is the guild is also a sign for the world, a demonstration of hope for all man.

OCCASIONING
CONSCIOUSNESS
BREAKLOOSE

43. The major profound function of guild forces is occasioning consciousness breakloose. This function has to do with birthing the new man through releasing his spirit by expanding his awareness of his possibility and enlarging the context out of which he operates. Through participating in corporately creating a myth and symbol to live before, an individual's context out of which he lives may be enlarged. This occurred through the "Black is Beautiful" movement. The effect of this function is to release human motivity without which society cannot continue. Society can no longer function without drawing upon the gifts of all its participants. Conversely, we can no longer condemn large numbers of people to limited participation in the social process for to do so is to deny them life. The times demand a move toward wholeness and fulfillment of individuals and society. If this is not accomplished, then life itself is imperiled. We the people hereby demand that the mindset of local man be transformed, into an awareness that he creates history. We call for the creative selfhood of local man that allows him to build the new earth.

GENERATING
COMPREHENSIVE
ACCOUNTABILITY

44. The first key profound function of formulating missional bodies is generating comprehensive accountability. Methods by which the establishment answers to the whole community need to be developed, must be reciprocal, and should include absolution. Guild forces catalyze the rebalancing of established social structures to recover the authentic tension between the political and economic forces. Ralph Nader's Raiders, Common Cause and The Equal Employment Opportunity Commission exemplify grassroots accountability forces. Generating comprehensive accountability within the established structures of society is necessary for the emergence of global community. The rebalancing of the social processes and separating the decision making processes from the economic processes with the resultant actualization of social justice remains only a dream if not actualized in concrete social structures. Without infusing accountability structures with global consciousness, and without the Social Forms for creative engagement in the actual creation and operation of social processes remain in the hands of the economic

PRESENTING
SOCIETAL
ALTERNATIVES

tyrant. Local man's awareness of globality is given form through concrete structures alone.

45. The second key profound function of the Guild Forces Whistlepoint is presenting societal alternatives. The sociological inadequacy in present political, economic and cultural systems calls for a prophetic body who, sensing changes in society, can identify shortcomings and provide choices that will contribute to the humanizing process. This body must also be able to demonstrate concretely new possibilities. The ability to engineer community resurgence projects such as 5th City, the St Louis housing experiment, alternative educational methods, etc., is required. Presenting societal alternatives is a way of freeing society from systems that hold mankind in bondage. The effective use of available human resources serves to spawn new meaningful relationships within the primal community. In the midst of possibilities, change is stimulated. One's context for decision making becomes global and the search for authentic structures is occasioned.

ENABLING
AUTHENTIC
COMMUNITY

46. The third key profound function of the Guild Forces Whistlepoint is Enabling Authentic Community. It catalyzes the creation of structures which affirm the dignity of all men. It provides a receptive climate for the release of their creativity. It sets a comprehensive context which honors the gifts of people in all age groups, and at the same time questions the underlying images of all communities. It promotes signal demonstrations of new communities, such as work and living communes and the 5th City model. New images of male and female roles, the family and primal communities enable new relationships among isolated residents of presently fragmented social units and encourages a deep honoring of our human resources. It gives individuals a chance to build meaningful relationships and have the word of possibility pronounced in their lives, when they no longer are victims of themselves but a contributing part of the social structure. Man stands stopped in his tracks without this community, seeing no way to spend his life except as a victim of himself and society.

ENGAGING
HUMAN
CREATIVITY

47. The fourth key profound function of the Guild Forces Whistlepoint is Engaging Human Creativity. This involves tapping the latent energies of people where they are. Signal demonstrations would enable the breakdown of hindering attitudes by showing that the required changes can actually happen and that ordinary man is indeed free and able to participate creatively in deciding his own and the world's future. For example, the expertise of retired businessmen and executives could well find a new release giving fresh meaning to their lives while contributing creatively to their guild force.

Another example of creative engagement would be the involvement of grassroots representatives on regional management boards implementing central government programs. This function honors human worth and dignity by using the various individual gifts. The opportunity to engage one's creative energies motivates commitment and thus mobilizes troops. Through creative engagement, the utterly new is birthed and becomes available. Without this function, societal movement progress would be truncated and man would mark time in traditional patterns of thought and action. This function is necessary to breakdown the division between oppressed and oppressor, or likewise, between participant and spectator. Without creative involvement, existence no longer confronts the challenges of life, but rather withdraws into zombiism.

GUILD
FORCES
HISTORIC

48. The Action Whistlepointing is demonstrated by the Congress of India following India's independence in 1947. It became a catalytic national instrument, as a microcosm of Indian life, in its ability to express concretely the three great principles of the new India, non-violence, self-sufficiency and service to others.

ENABLING
AGENCIES
HISTORIC

49. Enabling Agencies is that cluster of supporting, nurturing, and directing activities composed of the three distinct dynamics of Order Force. These agencies represent the ever-present functions in any society which serves to organize, formulate and sustain (order); nurture, envision and spur (all); and actualize, signal and transform (guild). No significant change in the long term montage of the social process can be intentionalized without the self-conscious deployment of these forces.

IV. THE IMPLEMENTING MECHANISMS

IMPLEMENTING MECHANISMS

50. The four implementation mechanisms for the logistics of a guild are the identification of local engagement issues, the raising of new possibilities by style experimentation, the use of techno-socio inventions and the participation in new global inter-relatedness. The local engagement issues are seen as human rights which allow people to determine their own destiny, disestablished movements allowing men to participate in giving their gifts to society, intense struggles that are reactions to social injustice which yield change within society, and cultural identity which attempts to recover cultural heritages. The style experimentation involves guild roles that point to the understanding of vocation in society, external external relations of the movemental church in relation to the establishment, social forms within the particular classes and their external manifestation of their corporate story, and interior discipline as man's rehearsal of his authentic relationship to life. Techno-socio inventions are comprised of transportation and communication systems which enable an exchange of ideas, life sustaining inventions through technological or social breakthroughs releases unlimited possibilities, social models which demonstrate models for caring for society through structures, and educational resurgence mechanisms that give people practical tools to deal with their local situations. New global interrelatedness as seen in international cooperation unifies cultural gifts, political decisions, and economic resources as one goal, emergence of power making minor powers effective, national sovereignty as a severing of old international ties, and socio-economic imbalance as shown by wealth versus starvation.

F. THE IMPACT SYSTEMS

IMPACT SYSTEMS

51. The impact system is a way of awakening every local man to the life-giving word through the use of songs, conversations, and courses, and providing the needed public relations. The impact system awakens local man with the universal word in his secular language. The use of secular songs and relevant images will impact local man with the new corporate life style. The impact is freighted in a particular design. The impact machinery is implemented with long range global strategies to effective impact every local community. The local marketing and public relations machinery is designed to "sell" the product.

COMMUNICATING UNIVERSAL STORY

52. The major profound function of the Impact System is communicating the universal story. In the late 1960's the televising across the entire globe of the landing of man on the moon communicated a new global awareness about our times that pointed to a new story about all men living on one earth where tremendous possibility lay before us. This phenomenon of mass awakement enabled the development of a common mind about the globality that we are, and addressed the screaming human need that all people assume responsibility for the whole world. It demonstrated that no human, individual or

community, is an isolated island disconnected from the rest of the world. And if people do not respond to the new awareness of the one earth in a comprehensive caring way, then they will deny their own greatness and will contribute to the denial of the gifts of others. An example of this crippling parochialism is the West's refusal to accept China as a nation which prevented the exchange of valuable gifts from one culture to the other for over two decades.

ENCOURAGING
DISENFRANCHISED
VOICES

53. The first key profound function of the Impact System is encouraging disenfranchised voices as they demand that humanness be experienced by all men. This function exposes the malfunctioning parts of society at fault and brings to universal consciousness effort by those exploited by existing social conditions to the end that equity obtains. The church's stand as it supported the Montgomery bus boycott and Caesar Chavez' lettuce boycott are signs of supportive pressure against dehumanizing activity. The screaming human need is that innocent suffering by uncovered and that resulting cries be heard and responded to. This function of uncovering human misery and giving vigorous support and direction to correcting movements is crucial to the creation of a global brotherhood and a human future. Otherwise the consensed ideology of sensitive and responsible people that all the earth, its goods, decisions, and gifts of humanness do belong to all remains unrealized.

PROVIDING
CREATIVE
INPUT

54. The second key profound function of the impact system is the provision of creative input by self-conscious social pioneers into impacting structures such as the educational system, communications, and publications. This input initiates confrontation with the responsibility for society because of the illuminating insights of self-conscious social pioneers. Two illustrations of this creative input are B.F. Skinner's contribution to educational experimentation and Marshall McLuhans philosophy, pointing to the possibility of the electronic media as a responsible art form. Mankind needs the wisdom of social impact of the visionaries who provide responsible leadership. If there were no creative input to society there would be a loss of motivation and story out of which the people could operate.

CREATING
GLOBAL
RESPONSIBILITY

55. The third key profound function of Impact systems is creating global responsibility. This key profound function happens when local man decides to take responsibility for the globe. This can be illustrated with the ending of the Viet Nam war. Somehow something happened in which most Americans saw that the United States has a responsibility to rebuild that nation which it helped destroy. This could indicate a new global compassion on the part of the United States towards all men. The profound function here is to impact men to enable them to care for the neighbor where there is no reason to care. There is a screaming human need for people all across the world to take responsibility for the globe. The formation of the new global society

would be blocked by parochialism if men everywhere were not to decide to take responsibility for the world.

EMERGING
GLOBAL
SELFHOOD

56. The fourth key profound function of the Impact Systems is emerging global selfhood. For most of American history the American black man was a slave and did not throw off that past self image, nor realize his own cultural gifts until the rise of Black Power in the 1950's. His self image then shifted to that of a responsible part in society by acknowledging his own rights. Again this dynamic is seen with the white man hunting Australian aboriginals until the white man himself came to a new realization about the gifts of all people. The screaming human within the global society is to preserve the diversity of cultural gifts of all people, and to provide a structure for global decision-making and engagement for all people. When people do not take on a new emerging global selfhood in a new situation they may face literal extinction as was seen in the passivity of the Jewish people before the rise of Nazi Germany.

IMPACT
SYSTEMS
HISTORIC

57. During the westward expansion in North America the government encouraged mass participation in settling the new territories. A time of exploring and settling in new areas, legends and stories became an important vehicle for sharing experiences and awakening the masses to the possibilities offered by the West.

G. DEMONSTRATION SYSTEM

DEMONSTRATION SYSTEM

58. Demonstration systems are concrete and symbolic signs of the possibilities for local man to engage in sociological renewal as well as being the actual models for that renewal. Universal and flexible models and devices need to be created and enabled by mobile forces. A concrete definitive picture will be provided by reformulated schools, communities, and cities. Signs of possibility are presented to local man as a result of guild PSU's and life decisions by his neighbors as well as those presented by the first two inclusive aspects. The new man is symbolized by the Order and local leaders through the use of selfconscious signals and the new way is symbolized by a center. Local and global long range strategies are held in awareness and operated in a feedback mode with the context of the present situation.

SIGNALING HISTORICAL NECESSITY

59. Signaling historical necessity is the profound function of the demonstration systems as an implementing mechanism for social change. It is the mechanism which creates the indicative response to key contradictions in society. Such responses might look like the local church experiment which deals with the renewal of the local church. Another example of an indicative response is the Fifth City project which deals with a geographically delimited area by giving it an identity as a community. It holds up the possibility of effective participation in the flow of history amid overwhelming impossibility. This is accomplished by showing the people the power they can embody by engaging in the prototypically human social forms that will bend history.

DIGNIFYING HUMAN PATTERNS

60. The first key function of the Demonstration Systems is Dignifying Human Patterns. It pushes innocent suffering before the eyes of the world in all its aspects. This takes place where people are willing to risk themselves in order to create care structures. These structures permit local man to declare his life good and to live life meaningfully in his own situation, that is, enable him to determine his future rather than be a victim of it. These patterns evolve from struggles, where the ontological identity of men and women, people in all age phases, and racial identity have been questioned. These patterns are also evident in the church where women clergy and the elderly are growing realities. It is the task of the guild to release these patterns which are made up of effective demonstrations resulting in human dignity. Man can stand on his own and can contribute to society, thus giving his life purpose.

REBALANCING
SOCIAL
PROCESSES

61. The second key profound function of Demonstration Systems whistlepoint in Rebalancing Global Social Processes. The task is a creation of positive, global action dynamics as signs of possibility for the benefit of all nations. The essence of these signs is international cooperation. Rebalancing social processes restores the economic to a proper relationship with cultural and political realms of global living. The distribution of resources is so imbalanced that while Japan has risen to an economic world leader, India continues to starve and both lose their cultural gifts in their struggle to maintain and/or gain economic stability. The European Common Market is clearly an attempt to control this economic area. The thrust of the future must be in the arena of education where the cultural heritage can be preserved. Political cooperation is instrumental in restoring balance. The demand for international cooperation is clear. Without it, local men will lose their rootedness. At present there are only a handful of structures which restructure global patterns such as the U.N. and the common market. Without global structures local man will continue to be tyrannized. If man is to eliminate human suffering it is necessary to redistribute the world's resources, both human and material.

OPENING
FOUNDATIONAL
FISSURES

62. The third key profound function of the Demonstration Systems whistlepoint is opening foundational fissures. This points to the bursting of restrictive and parochial images which thrusts reality into the consciousness of all mankind. Explosive events in economics, political and cultural arenas are the external forces which occasion this. Examples of such external forces are the Detroit and Watts racial riots, the assassinations of the Kennedys and Martin Luther King, Jr., the first landing on the moon, the splitting of the atom, the first flight of a super sonic transport plane and the new highway being built across the Amazon Jungle in Brazil. The need for the occurrence of such explosive events is to point out to man that if he is not able to integrate these events into his world view. This results in an oppressive anxiety and a feeling of powerlessness. Thus man needs to expand his consciousness to include the total situation which would release him from that anxiety and allow him to build those models that can operate in a world where such events happen. And therefore if the model can handle such intense events it will also be able to handle those events which are more easily ignored, but equally at odds with his former view, such subtle events as living hollow empty lives, starvation in a far off country and economic exploitation.

MAINTAINING
DYNAMIC
VISION

63. The fourth key function of the Demonstration System whistlepoint is: Maintaining Dynamic Vision. This involves using structures that were adequate for a certain period of history and transforming them to meet present needs. These areas hinted at are: local focus such as exemplified by the Benedictine Order style; minority group care as manifested in decrease of apartheid; new global consciousness as visioned in a global ecumenical council; indicative involvement as is being pointed to in the shift to a volunteer army; back up network exemplified in the

Red Guard back up leadership; and new symbols as have been searched for in experimenting churches. These are examples which point to the necessary characteristics of the self-conscious demonstration of the future. If there was not constant self-conscious experimentation for the future, society would become static and demonstration would cease to signal historical necessity.

DEMONSTRATION
PROJECT
HISTORIC

64. An example of Demonstration Project Devices occurs in India's struggle for independence. Indian selfhood developed from an image of dependent selfhood to a deep awareness of significant historical engagement. The demonstration project device was Ghandi's controversial untouchable campaign which cut across the prevailing cultural understanding, namely the caste systems.

H. INTERCHANGE SYSTEMS

INTERCHANGE SYSTEM

65. The Interchange System is a concrete rationale for maintaining and sustaining commonality in local/global communications and decision-making channels. Interchange Systems guarantees that the consensus process for decision-making be a creative force in history. Interchange Systems insures commonality through a rationale for accountability that is movement-wide. Interchange Systems creates the forms for releasing the new myth that is the life story of local man. Interchange Systems coordinates the constructs of collegial nurture through movemental educational and celebrative events. Interchange Systems coordinates the constructs for leadership training and nurture.

TRANSMITTING FUTURIC TRENDS

66. The major function of the Interchange System is transmitting futuric trends. Data Interchange Systems which transmit futuric and prophetic trends in society across the globe are being called for and created in our time. These systems, in order to be effective, will impact the entire globe, and persons across the world will be witness to the universal and immediate impact of the globe upon their local situation. The systems will self-consciously illustrate present attitudes and reveal implications pointing to possibility in the future. Life styles will be affected through daily communications which focus on the existence and nature of the global community. This will be accomplished through such present forms as the recent SALT talks, the Common Market and the kibbutz, and through intensified application of films, books, ads and TV and radio. Without transmitting futuric trends to every local situation which are stated as an overlay of hope on a collapsing society, the globe has no way of making sure that the hopes of man have an opportunity of being actualized.

RESURGING SOCIETAL MECHANISMS

67. The first key function of the Interchange System is resurg-
ing societal mechanisms. This will call forth comprehensive strat-
egic edge visioning that can release and form the overwhelming
creativity of local men. The profound function of this mechanism
is to supply to grassroots movements the necessary information for
the implementing of corporately defined missional efforts and
programs. Without this mechanism the global movement is reduced
to a series of unconnected, spontaneous, disassociated and largely
ineffective social action efforts. The Interchange System, as it
provides data to these edge movements, articulates the context
out of which resurgent forms are born. The thrust of this mechanism
is the creation of new societal stories, styles and forms. The
principal means for communicating this information includes but is
not limited to movemental contextual education programs, the Local
Church Project, and movement training programs and periodicals.

MOVEMENTALIZING
EDUCATIONAL
MECHANISMS

68. The second key function of the Interchange System is movementalizing educational mechanisms. This releases and engages human potential so that each man can demonstrate his creative concern for society as a whole. Educational opportunities must include adults as well as children, and present-day trends indicate that available opportunities are concerned as much with spiritizing as they are with education. Such opportunities are enabled by mechanisms such as Imaginal Education, global assemblies, maximum creative use of media, etc. Education must inform on a global scale to allow each man to participate in consensus activities which continually provide for the reformation and renewal of both the individual and his society. Another of the functions of interchange relative to education is to enable increased collegiality and thereby inform every man to enable his authentic engagement in consensus decisions.

CONTEXTING
LOCAL
STRUCTURES

69. The third key function of the Interchange System is contexting local structures with common movement wisdom. In order that local man in every area across the globe is included in a connectional network for human care through the consensus process, this system acts as a nerve center for directing the flow of information. It also serves as a data bank for holding insights and preserving wisdom of past revolutions. This function of informing is necessary to sustain human concern and honoring of people in every culture to encourage closer working relationships and to eliminate distrust, prejudice and hatred.

EMERGING
COMMUNICATION
MECHANISM

70. The fourth key function of the Interchange System is emerging communication mechanism. This gives grassroots people around the world the wherewithal to participate effectively in the consensus-making process. All kinds of established religious communities, e.g. Hindu and Muslim, will be used. Grassroots participation in decision-making will make local man knowledgeable about his place in the world. He will see this through life style. Some examples of these styles are Muhammed Ali, youth culture, minority unionization, and music and poetry. A data interchange system that is interested in local man's voice being heard in the consensus will be what makes this a viable process for allowing every man to emerge from his parochialism.

INTERCHANGE
SYSTEM
HISTORIC

71. Interchange System is illustrated by the impact on the Malis by the Moslem conquest of North Africa. Growing Moslem influence necessitated an exchange of data foundational to the shift to a more complex Mali society. The data-gathering took place through exchanging scholars with schools in the East and the West and by informal meetings on caravan routes.

L. THE TRAINING SYSTEMS

TRAINING SYSTEMS

72. The Training Whistlestop provides curricula which initially impacts Everyman with the new vision of the possible and then give him the necessary skills (intellectual, practical, and spiritual to effect that vision in society.) The training whistlestop awakens and envisions Everyman at the grassroots by impacting him with the possible common myth, thus providing a secular-religious thrust for social change in society. Without this whistlestop, there would be apathy or despair because the vision would seem impossible and, as well, there would be no skilled troops to carry out the vision. The purpose of the training Whistlestop is to allow Everyman to participate in society and social change by awakening him and providing the necessary stages and types of training so that he has the tools to become an effective social change agent and so that he experiences his own dignity and freedom.

RELEASING SECULAR- RELIGIOUS STYLE

73. The major profound function of the Training Systems is releasing secular-religious style. Appropriating this style allows Everyman to experience his life as fulfillment. It releases the passion to live in the midst of his chaotic society. It gives permission to experience the brokenness of one's life commonly manifested by despair and cynicism and receive it. It provides opportunity for healing of the cutoffness and release from the victimage that is so much a part of contemporary existence. One illustration of this function is the use of songs, and allowance of the power that is freighted there to explode into lives by a spinning conversation. This method provides a mirror to see one's own existence in a new way, giving sanction to new decisions. Unless man draws upon the deep springs of his being the long march that is ahead of the revolutionary will burn him to a crisp.

CATALYZING GLOBAL COMPREHENSIVE- NESS

74. The first key profound function of the Training Systems is catalyzing global comprehensiveness. It envisions man within his real situation and releases creativity which springs out of authentically and effectively engaging with comprehensiveness. It illuminates the folly of living in isolation whether as an individual, or within a family, business, community or nation. It restores effective participation by placing man in his real situation which is a global village with Twentieth Century complexities and yet is given the screen, tools, methods and resources to deal with his situation. By delineating the social processes and revealing the methods whereby trends and contradictions are identified and goals are tactically and strategically

given power, man is released into his situation with comprehensive-ness and futuric vision. Not to relate to his situation with comprehensiveness as a global citizen would mean that all his plans, visions and actions would be victim to anything not inclusive. There is no possibility for creating significant social change outside of the affirmation and appropriation of Twentieth Century globality.

RESTORING
VOCATIONAL
SIGNIFICANCE

75. The second key profound function of the Training Systems is restoring vocational significance. In order to enable each man to participate fully in building the earth, the training system releases each man to engage his particular gifts and skills in forming his own society. By honoring each individual's personal freedom, human dignity, and inherent human rights, the training system restores the pride and self-story necessary for creative engagement. Men of the Twentieth Century, in building an economic world which operated with an idealized vision of status out of economic symbols, are not honoring the fact that we are a global village. The New Society demands that stratification of vocational status be collapsed in order to free all men to engage in their vocation as the key vehicle by which he thrusts himself into history.

EMPOWERING
GRASSROOTS
PARTICIPATION

76. The third key profound function of the Training Systems is empowering grassroots participation. In order to restore to men their own life experience as that which is all that is needed for him to shape his own destiny, the training system equips grassroot individuals with tools and methods through which they can creatively shape their own situation. The Training System, in rehearsing for the individual the global context in which he finds himself, shows him the fantastic possibilities he has for actively determining his own situation. The Training System teaches the individual how he can intentionally operate in each situation in the context of fulfilling his possibility. Outside of grassroots power, there is no possibility of effectively pulling off social change.

CREATING
ESCHATOLOGICAL
CONTEXT

77. The fourth key profound function of the Training Systems is creating eschatological context. By analyzing historical trends and the history of man's consciousness, the training system enables the construction of a vision of the future, grounded in the past. By accomplishing this, the Training System blows man into the situation on his hands, contexted by his vision of the future, thereby empowering him to embrace radical, realistic possibility. The man who can, in confronting any situation, embrace it and carry it into the future toward a practical vision, is the man who has decided that his life, both historically and in the immediate

situation, has the possibility of fulfillment . This function is necessary to a revolution of humanism because it illuminates the possibilities in every moment and thereby releases each man to decide upon and fulfill his destinal possibility in each moment.

TRAINING
SYSTEMS
HISTORIC

78. Grassroots training apparatus may be illustrated by the civil service training schools in imperial China which taught Confucian doctrines and advocated political centralization. Young men were prepared for Imperial Service through the school's teaching of global social relationships which culminated in the creative centralism of the Emperor.

IMPLEMENTING
MECHANISMS
CONCLUSION

79. Man shapes his future roles, relationships and rights, and conversely, those roles, relationships, and rights shape man. Local man, by being equipped with implementing mechanisms to build the earth, will become increasingly conscious that the planet earth will sustain him as a disciplined, freedom-filled, globally-related human being. Half the joy and awe of bubbling mass resurgence is implementing mechanisms to engage the gifts of every global citizen.

CONCLUSION

CONTEXTUAL
DETERMINANTS

80. Implications of the contextual determinants for the world include articulation of a new world view and direct activity which reflects that shift in understanding. The church will experience intensified struggle to communicate the gospel and an enabling climate of renewal appropriate of the mythical element. Implied for the movement will be an increased research in the dynamics of self-consciousness and image; a greater degree of sophistication and understanding of the Action Factor whistle-point; an intensification and grounding in archaic forms; and the imperative to articulate the movement's new anthropology.

ENABLING
FORCES

81. Implications of enabling forces are the formulation of new structures and the creation of signs, signals, and symbols of possibility. The church demands the necessity for greater physical support and existence. The enabling forces would allow the church to give attention to the deep, demand for comprehensive articulation of the gospel. The movement's struggles towards global community sees the need for polity sophistication and deliniation, sees a new horizon in historic order demand and relates in new ways with the secular non-christian man.

IMPLEMENTING
MECHANIS

82. In our time of resurgence, awakened people cry out for ways to participate in the shaping of their destinies. The church has an historically unique opportunity to fulfill its task of global servanthood through its global structural network and new understanding of the mission that unites it. Acting in responsibility for the church and the world, the movement is called to provide and demonstrate the models that will equip local man to build the earth.