

Those who Care					
ELEMENTS OF BUILDING HISTORY					CONCL
1	2	3	4	5	6
Primal Community	Solitude Awakenmt	Funct'l Eptitude	Vocation	Spirit Prowess	Profound Eng't.

Uptown 5 Cadre.

9/26/ 75  
JWM

THE SERVING ROLE OF THOSE WHO CARE

Primal  
Comm

1 It has taken me a great many years to grasp the fact that the family as it has been invented in Western Civilization and perhaps, the family as that construct that has been invented in any civilization, is not and cannot be Primal Community. Primal Community, is that social milieu in which a family grasps itself as a family, whatever its particular sociological form. For example, Ada is where I experienced my sociality, not in my family. How do you get this said? In existentialistic philosophy as it has been articulated in our time the emphasis has been upon the individual and rightly so. But before any individual can come to self-conscious selfhood a community has to have self-conscious selfhood which enabled my family to be a family and finally myself to begin to be a person. You see until a family grasps that which is other than itself, it cannot grasp itself as a family. My family needed Ada, and if not Ada, then Timbuktu or Paducah, Kentucky or White Deer, Texas. Ada was the social given that I emerged from, You could not understand my father if you did not understand Ada. Anyway, Ada was the presence of Primal Community for me.

Depth  
Awareness

2 I think of Grass Run, that was a little creek ("crik") we called it, a half mile or so south of Ada. It was about four feet wide and, at its best, three feet deep where we did our swimming, I used to go there all alone. I can't quite remember what I was doing, but I was all alone. Do you understand my recollection of these moments of solitude? The sheer cut-offness from my mother or from any other comforting givenness? I remember Walnut Grove. I used to go by myself with a burlap bag in the fall after the first frost and pick black walnuts. I would take a board that had a knothole in it and shell them right there. You put that walnut on there and take a rock and hit it and, oh, boy,, you'd come home with stained hands. And for six weeks or two months you could not get the stain off. Then your mother always pretended that she was a bit upset with you. Those were moments of solitude. They were the moments when the primordial awakenmt took place. I'll not rehearse the sufferings that are associated, and I do not mean that these wre simply painful moments at all, but they were lonely moments. I began to waken like the sunflowers themselves. Mark you; it was far too many years later that I was awakened in the profound way that enabled me to grasp even what was going on at that moment.

3 The next arena that I have given so much thought to that it almost turns my mouth dry, is education. I am in rebellion with the yuth of the world against the educational structures. When did I get an education? I remember Mrs. Solomon who spanked me in the second grade when I wet my pants. I remember Mr. Black--but, I am talking about education. I think that when I "came to " in this arena I was sitting in a class in geometry in high school It's interesting it was geometry. For now I think that what I would call living eptitude, eptitude for living, or functional eptitude, which is what

what I think education is; if it is not that, it is not education. That began to happen in the arena of methodology. But oh, how too many years later did this grasp of education deliver me to be my own man.

4 This morning I was talking to some of my younger colleagues who are Roman Catholic, and I wondered if they had ever just considered being Priests. Now you have to go back a few years or all of this just sounds terrible. But it is like the disjunction between that kind of a vocation and all others. If you even considered it. You were forced to think vocationally in a profound way that sometimes we avoid. It's like the young people in the 1960's. I am not sure I like them in the 1970's, but in the 1960's they irritated me. But, boy, I respected them; and I respect them more, even at this distance. They were not about to go into medicine, law, the clergy, teaching, like their papas and grandpas before them had. Even though they could not put it into words, they were experiencing the claim of a deeper participation in the historical process than perhaps their fathers did.

Vocation

5 On this last trip I just stopped in the Netherlands to change planes at the Amsterdam airport. It was a fine stop, for it dawned on me that the name of that country was the Land of Nether, or Nether-Land, the Deep Land. And the word "nether" means profound, deep, down underneath. The Netherworld excites me, for this is the realm of depth consciousness that I am talking about. It is like you are not fully human until you know, not somebody told you -you know- that there is another world precisely in the midst of this world. How was it we put it? The Land of Mystery'. There is a Land of Mystery right in the midst of this world. There is a River of Consciousness right in the midst of this world. There is a Mountain of Concern right in the midst of this world. There is a Sea of Tranquility. Or maybe you like what my friend Paul says. There is finally only three things in life and these have to do with the Netherworld. These three things are faith and hope and love.

Prowess

No one has emerged, finally, into humanness, who does not have some understanding of the highways and byways of the realm of profound consciousness.

6 Now what is it that a perpetual revolutionary movement must be about, minus nothing and plus nothing? It is to catalyze the building of Primal Community. It is to find the ways and means to provide the Last Fat Lady the opportunity toward depth awareness. It is to find the ways and means for people to experience the kind of methodological education that enables them to aptly deal with their unrepeatable life. Obviously, it is to provide the opportunity for all men to get their unique unrepeatable ball of creativity into history, to engage themselves, not simply in doing this task or that task, but in the great assignment of mankind to build history. And then it is to find the instruments that would give everyone an opportunity to know of the topography of that Other World in the midst of this world. To know that when Plato and philosophers talked about happiness, they were not talking about giddy psychological stuff. They were talking about the profundity of engagement. To give people an opportunity to experience life in the deeps of consciousness. Well, this is how I understand what we call the Primal Community Experiment. This is the way I understand what we mean by Global Community Forum... providing the opportunity for awakening. This is what I understand our Academy and our training courses to be about. This is what I understand our Social Demonstrations to be about... providing the opportunity for whosoever to participate in the shaping of history itself. This is what I understand our Odysseys, our spiritual stews to be all about... providing the possibility and the means whereby from early days to the dawn of life itself, we can enjoy the profound depth of being alive.