

PROLEGOMENA: THE DYNAMICS OF CONSCIOUSNESS

1. The only possible way of understanding the interrelationships among the components of the new course--whether those be the vertical relationships through each lecture or the horizontal relationships across all five lecture--is to deal with the mode of self-consciousness which informs human life, in our day, in its totality and with the structure and dynamics of this course in particular. Every spirit man knows that what he experiences all men experience. His task is two-fold: to intentionally give form to his own experience; and to devise means of allowing every man to experience for himself that single and final experience of humanness. Such devices must be consistent with the actual mode of life experience itself. And this course is such a device.
2. Man's mode of knowing in the twentieth century is that of radical phenomenology. He knows only out of his own depth experience, not out of authoritative preceptors or theoretical models. But man's experience is never confined to the externals of his situation. Rather, man's real experience, his radical experience, is his self-consciousness of happenings within the happenings of his immediacy. The phenomenological mode begins with man's awareness of a deep restlessness, a yearning a terror, a fascination, a feeling beneath feelings, an intuition of something awry or aright in his relationship to life itself. It is his own most radically personal and solitary interior intuition. Whenever such an intuition occurs, it drives him to an intensification of his awareness, a probing of consciousness which discloses indicative reality.
3. This rational awareness, an agonizing intellectual discipline, provides illuminating categories by means of which he may hold the experience in its primally disclosed reality. This double occurrence is the prerequisite for a decision which he must make and yet decision as a category indicates too much of open alternatives. The "crunch" of his intuition and of his rationality, both forms of radical phenomenology, comprise the indicative of his reality in any content arena whatsoever. For their dynamical relation to authentically exist, they posit and require the form of man's interior response, issuing forth in practical stylistic modes which are congruent with both. This resolve is the third form of radical phenomenology.
4. Man is saved from psychologistic solipsism in such an epistemology, by his awareness that his radical experience is itself always occasioned by the intrusion of an other-than-himself. When such an other is a manifestly self-conscious entity, and when it happens that an apparent correspondence exists between a radically phenomenological mode of address and a radically phenomenological response--when the articulation of another's happening and a happening of my own correspond--when I say, "Yes, yes, yes, YES!"--a sociological dialogue has been invented which serves the double function of checking my own radical experience over against the human journey, and also of informing

COURSE DYNAMICS

that journey through my own presence to and investing of my own being. The existentialist philosophers of our day, using such a radical phenomenology, built upon the awareness of such an understanding of reality as intensive clarity about the interior happening as focused on the dynamics of selfhood. They got it clear that the deep secret of being-a-self is that the self is invented by the self in relationship to an other, and, inevitably, in relationship to the relationship which defines a given situation of human life. This dimension of radical phenomenology is dealing with time, with man's interior awareness of both the passingness of events, and, sociologically, of the destiny of mankind. (cf Ortega). This is the phenomenological dynamic behind the structure of RS-I. But a new radical phenomenology is today revealing a different mode of human experience.

5. Contemporary phenomenology is the tool by which a new essentialism is being articulated. That essentialism deals with the fact that man, sensing unease at the fullness rather than the emptiness of his situation, thrusts his consciousness into the struggle of articulating the common depth realities of his situation--those dynamics of society which have always been present to all men in all times and in all places--as a context for grasping the existing distortions in his self-consciousness as a falling away from normative reality. Man is clear that he still invents the norms. His essence is as much his invention as is his existence, his humanness as much his creation as his selfhood. But there is a new passion for the connectedness with the other-than-myself, an inclusive embrace of culture, society, the human deeps. From such a new form of awareness-questioning, a new mode of response is being called forth--a content-filled shaping of interior space and a definitive forming of the whole social fabric. This course is based, in structure and content, upon such radical phenomenology, as it relates to the social situation of our day, the depth cry of contemporary mankind, the essential dimensions of humanness and the transparent experience of the profoundest deeps of life itself.

6. The following paragraphs describe the phenomenological flow of the lectures of the new course in the light of the above epistemological considerations. Paragraphs 1 through 4 depict the phenomenology of the social processes, the contemporary alienation, the human givenness, and the authentic life (or sanctification), respectively, in terms of the phenomenological intuition, reflection, and resolve which particularly apply to each. Paragraphs 5 through 8 then expand this framework to include the opening lecture under the category of phenomenological intuition, the closing lecture under that of resolve and the middle three lectures as a single unit of conceptual reflection. Paragraph 9 summarizes the horizontal flow of the lectures.

I. INTERIOR THREE LECTURES: INTER-RELATEDNESS

1. THE
SOCIAL
PROCESSES

1. Society is a three-fold dynamic: It only exists if there is an structuring dynamic, a sustaining dynamic, and a significating dynamic. That is to say that whenever man confronts chaos, he first attempts to organize or structure it. Once this is done he finds that, in the midst of this social reality, he is needing to sustain the holding together of the social fabric that has been birthed in that ordering. This in turn draws him to the awareness that it is senseless to sustain such an ordering unless there is meaning in it, and he invents that meaning, thus allowing the signification to take place.

2. THE
CONTEMPORARY
ALIENATION

2. The "I-Thou" encounter reveals the human essence of sociality, but disengagement--the inability to act out this sociality in focused engagement in the political structures of our time--produces an experience of deep malaise. Unable to sense himself a participant in the historical process, man cannot structure his expenditure in meaningful vocation to all of civilization. In effect he grasps himself as dysfunctional. Stripped of historical and vocational context for his expenditure, man sees that in fact he has no context at all which gives his life meaning and value. Yet, in the midst of his fearfulness, despair and alienation at this disorientation, man knows that he is called upon to act.

3. THE
HUMAN
GIVENESS

3. Man's experience of the ontological deeps begins with the experience of the givenness of his sociality, that "I", the individual, exists in society and that there is no "I" outside community. There is no "I" apart from the I-Thou relationship. In his awareness of community and his awareness that community is a created reality, man discovers the reality to his own creativity. He discovers that he may be this creativity either in sustaining or adventuring in society, and this is the discovery of sexuality. The fact that maleness and femaleness both exist in society and that the male can only know, do and be over against the female, and vice versa, discloses the necessity of the tension between sustaining and adventuring, and this is the experience of co-creativity. This aspect of sexuality is expressed in the birthing, nurturing and transmitting of the community. In this process man experiences community and himself continually dying and being reborn, and this discloses to him the fact of his phaseality. In embracing his phase, and thereby his death, man in fact embodies his sociality--his participation in community--and his sexuality--the form of his particular vocationedness throughout his life.

4. THE
AUTHENTIC
LIFE

4. Man in fact experiences himself finally as care, as integrity and as fulfillment. Everyman wakes up to the fact that he just cares for all of life. And it is in the midst of his awareness of that caring, when he is confronted with the possibility of grounding his integrity, that he takes in life. Finally, his only fulfillment is that of embodying that integrity in service and that service in integrity. This pronounces his life significant, meaningfully engaged in the civilizing process. There is no other fulfillment, no other happiness than this--and none is either necessary or longed for.

II. TOTAL FIVE LECTURES: INTER-RELATEDNESS

1. THE
SOCIETAL
SITUATION

5. Today man is confronted in societal experience with the radical awareness that social structures are in a state of collapse. In the midst of the onrush of collapse, he is experiencing the breaking in of social reality, as he attempts to put order into the chaos of the collapse, sustain that ordering and invent the new meaning for its existence. Grasping hold of this reality, he once again goes about building society as it always has been, relating to mankind through the environment of the whole of society, thus thrusting into history a practical vision of the new social order which he himself embodies and also beckons all men to follow.

2. THE
CURRENT
CRISIS

6. Man in our time experiences himself as being in an acute state of crisis internally in the midst of the conquest of the external world. The sociological location of the sources of disengagement, dysfunction and disorientation as objective disrelations frees man up to move practically on the causes of his malaise. Resurgence in the areas of political engagement, vocation and cultural value is experienced as tactical possibility on a mass scale.

3. THE
ONTOLOGICAL
DEEPS

7. Man in our time, having seen that he is called to create his essence in his existence, has discovered the ontological deeps of humanness. Beneath the disruptions he has experienced, the essential pillars of sociality, sexuality, and phasiality have been revealed to him and he has pushed behind these to the transparency to the Other World. The guild is the concrete social form of his resolve to expend the journey of his life on behalf of his fellow man in civilizational creation.

4. THE
TRANSPARENT
HAPPENING

8. Whenever man perceives methods of appropriating his self-consciousness, he sees that it is possible to stand with self-conscious intent over-against the social reality of his time. In the new course, the participant perceives such methods in the description and experience of individual and corporate study, individual and corporate envisioning, and individual and corporate exposure to the spirit deeps. In that these methods are designed to allow: his knowing to disclose the indicative of man's burden, integrity, and fulfillment; his planning to be built on the indicatives of life, personal solidarity and living beyond problems; his spiritizing to release the depth motivity of universal concern, personal integrity, and transcendent happiness, he experiences these methods as radically authentic in that they rehearse and disclose the way that life actually is. Therein he is released, and may choose, to appropriate the methods as his own. He is thus equipped with vision, tools, and the resolve for the mission required of man in our time, and he is launched into history as a corporate force, a self-conscious "invisible college" on the destinal march to create society anew.

III. SUMMARY

THE
COURSE
PHENOMENOLOGY

9. The dynamical relationships which are disclosed by a careful examination of the new course recapitulate the stages of radical phenomenology. The three middle lectures form one internally consistent set of the dynamics of depth intuition, conceptual holding frame, and resolutorial intent. Further, they form, as a single unit, the conceptual folding frame of a recapitulation of radical phenomenology, the first term of which is the first lecture, the third term of which is the fifth lecture. This document has articulated these human dynamics section by section across the lectures. This course, therefore, provides a phenomenological paradigm of every man's experience in our day. The participants are, in essence, led through an intensification of what they already know, so that they may do that which they have always experienced themselves as called upon to do, releasing them and their society through them to be that which they were destinally elected to be.

LECTURES: INTERNAL DYNAMICS

LECTURE I -- OUR TIMES

OVERVIEW

1. Man only grasps who he is and what he is to do as a participant in his surrounding social environment. Man is not man except as man-in-community. Yet man has the capacity to articulate his vision of Utopia and in this way to stand outside his social situation. In fact, man is thrown into a vantage point in the future whether he wills it or not. He is to discern the state and direction of his culture. This enables him to intervene in the social process through building a rational picture of the social processes and using it to recreate these processes. In this course we will look at the nature of the happenings and events which divulge to one the scope of the cultural revolution, the depth of the human possibilities within it, and the style of authentic participation in the invention of social history.

TRANSITION
COLUMN ONE
TO TWO

2. Man has succeeded in stimulating an ever-increasing rate of change through applying the gift of technology to his natural world. One of the consequences of this success, however, has been the loss of significant effort given to the investigation of man's individual and social worlds. Only recently have such disciplines as anthropology and "new sociology" begun to give man back his orientation in a social environment. The social process triangles are an example of this renewed concern. The attempts to construct a model of a total and healthy set of social relationships has revealed that a society never finds itself in an evenly-balanced condition, but in a dynamical tension in which some dimensions of the process have become overextended to the point of tyranny, others have abdicated their role to the point of impotence, and some have collapsed under suppression.

TRANSITION
COLUMN TWO
TO THREE

3. But the very rational process of ordering his social engagement in this moment of crisis over against the reality of the past and the questions of the future has driven man to redefine the essence of being human: man in essence is the freedom to create his own essence. With this powerful indicative before us, we have once again had the courage to look through the biological "givens" of homo sapien's sociality, sexuality, and phasiality to the states of consciousness which objectively point to the universals within humankind. This experience of transparency has disclosed an entire other world, a world of intensified wonder, radical awareness, universal caring, and authentic fulfillment.

TRANSITION
COLUMN THREE
TO FOUR

4. This colloquium is designed to fathom the nature of this transparent consciousness not only through the superimposition of man's rational capacities upon it, but also by going beyond to how it is experienced in the uniqueness of each person. This will be demonstrated in corporate and individual methods in the context of sociological research think-tanks, the purpose of which is to develop a construct by which each man can inject his wisdom into the decision-making process of society and to experience an approach to self-programming education. Lastly we hope to derive at the

TRANSITION
TO POLITICAL
LECTURE

end of the weekend a series of social proposals from which concrete strategic and tactical action can be devised to engage local man without the necessity of experts.

5. In his concern for the social world, man's first experience of being in society comes in the encounter with his fellowman. Within these day to day meetings, he discovers the fact of his essential related-ness, and at the same time experiences the necessity of organizing these relationships into social patterns. Thus the fact of his concern means man must first deal with the political arena of the social process.

LECTURE II -- POLITICAL

OVERVIEW

1. Imbalances in the structuring of society have disrupted the social process to the point that the individual experiences a disengagement from corporate structures at the very time when social conditions call for intensified ordering. The sense that this is a malaise is grounded in the fact of man's ontological sociality--his essential existence in community--and his refusal of that reality at the same time as trends toward global community continue and intensify. The inability to be the sociality that he knows as his deepest reality opens man to a breakthrough of the spirit that reforges his human sociality on the basis of a new depth consciousness of the fact of his concern for society. The practical engagement in the social processes, and the experience for man in that engagement of the fresh possibility of being a moral man.

RELATION OF
SITUATION AND
DISRUPTION

2. Whenever man reduces the structuring of society to concern for only one part of the whole social dynamic, he suffers a deep inward malaise that paralyzes him and blocks his engagement in society. At the present time, with man's overwhelming concern for the economic dimension, the sustaining of life, the concern for the structuring of corporate order has become so dominant that considerations of common justice and well-being have been overshadowed. This creates a situation where man is practically disrelated to society and has no effective ways of engaging his life in the total social process. He therefore pretends to be no longer concerned for society, or reduces his arena of concern to a seemingly manageable segment. As he engages himself in the political dimension of society he finds himself isolated from historical processes and solely in the service of one part of society. This reductionism destroys the network of global relatedness, and thus he protects himself from other persons and centers of consciousness.

RELATION OF
DISRUPTION AND
ONTOLOGY

3. The contemporary political situation thus creates a deep crisis within the individual whose experience is concern for society, whose very nature is to be socially engaged, yet who is unable to determine the authentic locus of that engagement. The depths of the crisis can be understood only as one realizes that ontologically man is sociality. Instead of being his sociality, today man finds himself alienated from society with no viable means of caring authentically for his neighbors. One longs for genuine engagement, but he knows that to be human is not to be simply involved in unintentional action. Rather he sees that his only authentic possibility since he is sociality lies in embracing that very web of relationships, a sociality without limits that links him with all of history, past, present and future.

RELATION OF
ONTOLOGY TO
TRANSPARENCY

4. Man rediscovers his ontological sociality in affirming the emergence of a world-wide-history-long sociality which it is now possible for him to be involved in, authentically. He experiences this social self-consciousness as deeply motivating as he is released to see that all along he has been participating in depth love for

LECTURES: INTERNAL DYNAMICS

all men. In experiencing this permission to be the care that he actually is, he sees anew the standards of accountability for his moral action, and he is released to engage his life in the social ordering that will heal the imbalances of society.

5. This breakthrough of the spirit reinforces man in his engagement in human society and is the basis of a new depth consciousness of himself as sociality. He finds himself confronted with only two choices for the engagement of his life: to expend his life in the process of making the world more human for everyman, or to be consumed by the grindings of life which immediately surround him. It is at this point that he experiences the resolve to confront the entire social process, that it may be rebalanced and that every man may come to experience authentic existence. In our time, his concern is shifted to the over-aggressive social dynamic, the economic dynamic, the process of sustaining community.

RELATION TO
ECONOMIC
LECTURE

LECTURES: INTERNAL DYNAMICS

LECTURE III -- ECONOMIC

OVERVIEW

1. Everyman desires the claim of a life of integrity, yet today man experiences this claim denied to him. The economic dimension of life, and particularly the processes of production, tyrannize society; and man is taught that life is simply about being productive. There is a growing awareness that to deal only with the economic is to reduce one's caring, yet at the same time there is a deep fear of adventure, in engagement. The possibility of such adventure lies in the duality of the principles of maleness and femaleness in society, and herein lies the possibility of integrity in life, the possibility of risking one's life in the midst of the ambiguity inherent in creating the new. This is taking the lie out of life, the lie which comes at the point of reducing one's context for engagement to anything less than the totality of the processes which form society.

RELATION OF
SITUATION AND
DISRUPTION

2. The social process triangles disclose the tyranny of the economic dimension in every facet of our lives. Thus, the arena of man's concern and engagement has been reduced to the point that he is only willing to risk being economically successful. He experiences himself caring about the health of the civilizing process, and yet he knows that for the most part of his life that does not enable healing for the sickness of society nor alleviation for man's pain. As he senses his puniness at even "his finest hour", he sees that what he has termed his vocation (in most cases his economic base) is something different from the birthing, nurturing, and sustaining of society. Since he senses that authentic vocation has to do with his whole life being expended to deal with the imbalances of society, and experiences that it is possible for this to be done, he finds himself in a vocational crisis, seeking alternatives to his own lucidity, experiencing his success as empty, and thinking deep down that his living is futile.

RELATION OF
DISRUPTION AND
ONTOLOGY

3. In the midst of this vocational collapse, today man is reinventing the vocated life style, and both the present collapse and emerging renewal of human vocatedness are related to the fact that every man experiences a deep longing for a hand in the continuing creation of the social process. This longing springs out of the deeps of man's being, out of the primary tension at his root: the tension between his tendencies to conserve and to adventure, the tension between the male principle and the female principle. When man experiences authentic vocatedness, this primal tension is released into the social process as the creative building of society, and yet today the tyranny of the economic dimension so limits man's sense of his arena of social engagement that people struggle hopelessly with being a "real man" or a "genuine woman". When man discovers authentic ways of appropriating his maleness and femaleness, the power of this primary, ontological tension is released toward the creating, nurturing and sustaining of society. Man experiences a new mode of vocatedness, and he assumes the burden of the future of global society.

RELATION OF
ONTOLOGY AND
TRANSPARENCY

4. Thus is appropriating the sexuality that he is, man acknowledges the co-creativity at the root of life. He experiences himself empowered to relate creatively to society and to the primal tension which is his life. He invents vocation anew, re-empowered to confront the economic tyranny and to participate in building society. It is within this responsibility for society that he experiences his life as total freedom, and his malaise of apathy replaced by a new motivity. Within the fact of his sexuality and in relation to the objective otherness that that implies, he experiences the freedom to invent himself. He finds the permission to be the awareness that he is and thus discovers authentic living--the life of integrity.

RELATION TO
CULTURAL
LECTURE

5. Thus, the man of integrity, the man who is integrated, who is whole, has regained his sexuality through his resolve to stand in the posture of one whose total unrepeatable life is the vocationed life--one who gives birth to, who nurtures and who sustains the social process out of the indicative of caring for the world. His fulfillment flows from this integrity and his concern for life itself. He lives in this calling, seeing that humanness includes not only life in his own community, but life on the whole globe. As man thus participates in life, the female principle gives form to the images of sustaining the life processes from generation to generation, and the male principle breaks free from past images in daring to invent new images of sustaining. The man of integrity is the self-conscious one, caring one, whose fulfillment is the intensification of his integrity and his morality. He knows that the new authenticity he has experienced is the rightful possession of everyman, and therefore finds himself reconstructing the cultural dimension of the social process so everyman might be given new and authentic images of society, vocation, and himself.

LECTURE IV -- CULTURE

OVERVIEW

1. Man's existence in society is not completely defined by the need to structure society nor by the need to sustain life, but it also includes his worldview, and the processes which provide and transmit it. With an over-extended economic dynamic in society today, every society value has been distorted to support the economic function, and this has resulted in a definition of humanity and society primarily in terms of material production. This disruption in man's sense of value he experiences as an absence of an adequate valuative context for decision-making. The over-aggressive economic dynamic is beginning to be rebalanced today in the midst of a cultural revolution. Radical upheavals are occurring within the cultural dynamics of wisdom, style, and symbol all across the globe. This is based on man's experience of life as a journey through four life phases with four distinctive styles, and is making possible a recovery of authenticity in his sense of value, historic perspective, and operating context.

RELATION OF
SITUATION AND
DISRUPTION

2. Since it is the cultural aspect of the social process which provides men with the sense of the significance of life, the collapse of this dimension of the social process means that man finds himself without a context for appropriating the depth consciousness in which he today participates. He experiences himself starved for meaning without a contemporary myth which illuminates the nature of intentional life engagement. He finds himself obliged to live out of absolutized values propagated from the past, which either enclose society in a reactionary posture or in arbitrary recourses of action. Education becomes abstract knowledge which is superficially and pragmatically applied to support provincial contexts; and the family, unable to face a new time and its new demands, begins to collapse. These are signs of what is called an "axiological crisis", the absence of a screen of human values adequate for the decisions man must make in our day. Man experiences this as fearfulness, alienation, and despair.

RELATION OF
DISRUPTION AND
ONTOLOGY

3. In the contemporary cultural revolution, the source of emerging possibilities in the creation of new human values is found in the fact of man's aging which weaves perpetual inventiveness into every life and into the social fabric as a whole. Whenever man is called upon to confront the fact that he will die, he necessarily faces the question of the meaning of his life, and in answering this question he participates in sustaining, critiquing, or inventing the human values of his culture. In his life journey man passes through four life phases, each of which is related to an appropriate mode of social engagement. The continuing vitality of the cultural aspect of the social process depends on the creative tension of the extremes of youth and elder, and of rising and established adult. It is through the interaction of these cyclical roles that the community's values, wisdom, and symbols are critiqued, updated, and grounded in humanness itself.

RELATION OF
ONTOLOGY TO
TRANSPARENCY

4. When man has decided to be his journey and thus embraces his life phase in its relationships to the other phases and to the social process, he discovers that his life is election, that he has no problems, that he no longer fears death, and experiences the fulfillment of perpetual expenditure. If his happiness is reduced to anything less than this, neither his learning nor his stylizing nor his final symbolizing of life has any meaning to him. It is the primary fact of man's happiness that is the authentic base for these social processes and that releases him to dare to participate in the creative tension between the phases. This depth appropriation of his life re-engages one in the illumination of all of society, for as he discovers his own life filled full with significance, man simultaneously fills society full with new meaning.

RELATION TO
FUTURE
POSSIBILITIES

5. As man lives out in community the life that he now experiences as fulfilled, there is occasioned in himself and in others a vision of a new society in which this authentic existence may be lived by every man. In our time, in light of the present social imbalances, this new social vision is a vision of a new and adequate human mythology, a re-humanized educational process, the renewed ability of local community to imbue man with the sense of the significance of life, an economics that sustains all human life, and a politics that claims the engagement of every local man. This vision delivers man to the task of inventing the practical future possibilities for bringing it into actual reality.

LECTURES: INTERNAL DYNAMICS

LECTURE V -- FUTURE POSSIBILITIES

OVERVIEW

1. In order to engage intentionally in the civilizing process, man forges a practical vision of where society is to move, based on the depth interpretation of the malaise and trends of his time, and projecting into the future. However, the practical vision in itself is not enough, for man needs to have some way, some tactical scheme, to bring that vision to fruition. This tactical system must be thought through to achieve the results that his social analysis has disclosed to be necessary, and in our time tactical action, while needing to take place across the globe, must take place at the local level, for it is concrete engagement in the local, by local groups or an "invisible college", for instance, that brings into being the renewal of society in all its particulars. In thus participating in the destinal rebirth of society through local tactical action, the possibility is offered of significant human engagement and authentic human fulfillment.

TRANSITION
COLUMN ONE
TO TWO

2. The practical vision of our time has been forged. The objectives are clear. Yet without a method of implementation which takes into account the hard practical realities of the global and urban society, it is worth little. It is clear that a head-on confrontation with all of global society can only result in crushing defeat. Yet it is equally clear that all of the globe must be renewed. The solution lies in the invention of an indirect tactical scheme, by means of which the new society may be catalyzed. Such a scheme, the clear picture of how the new society is to be concretely built, is a key motivating factor in building that new society. Such a strategic-tactical scheme has been forged. Our poetry for it is that it is a set of nine practical components of the whistle point which will trigger the avalanche of social renewal when activated in an integrated fashion. They may provisionally be held under the broad strategies of awakement, demonstration and action.

TRANSITION
COLUMN TWO
TO THREE

3. The guild, or, more accurately, a network of guilds, must be called into self-conscious form across the globe. Such a network is demanded because the key to the renewal of society in our time is concrete change. This means practical action is needed at the local level, and it means that such action is required simultaneously across the globe. The guild network has historically been the dynamically authentic form which has allowed for such practical catalytic action to take place. The shape of the guilds is therefore of crucial concern, and represents the edge of present social research. By looking at historical predecessors, by delineating the practical tasks, and by indicating the stylistic qualities of the guild, the guild network, and the guildsman, we begin to get a peek into the reality of a practical revolutionary body which will concretely forge out the actual renewal of society.

4. Only through bringing into being the guild network will the new society be birthed, for the guild is the mechanism of concrete human engagement by which every man participates in that destinal task. There simply is no other way in which man may experience authentic:

LECTURES: INTERNAL DYNAMICS

TRANSITION
COLUMN THREE
TO FOUR

engagement other than expending his whole life in the invention of the social forms of humanness. Precisely this expenditure, total, relevant, and inclusive, linking him with those throughout time past and time to come who have called civilizations into being, is the fulfillment of every local man, his authentic integrity and his destinal service to mankind.

TRANSITION
INTO
HISTORY

5. Through this course man grasps a model of society that releases him to participate in the given economic, political and cultural relationships of the times, and therefore has an objective screen to view the critical social trends of history. It lets him see the collapse he has experienced in his life as related to the social contradictions of our time. It discloses the essential dynamic relationships between society and self in terms of the I-Thou encounter of his sociality, the co-creativity of his sexuality, and the four lives of his phasiality. It allows him to experience in his own depths the depth of his concern for mankind, the fact of his freedom, the reality of his fulfillment in the midst of social engagement. The emphasis within the course is to allow man to participate in methods whereby he can intentionally engage his social relationships. Throughout the course, these methods are used to illuminate corporately a depth consciousness of the social issues which are impacting man today. In sum, man is enabled to plan practically his concrete action that will give form to the creation of society around the globe.

THE NEW INDIVIDUAL IN THE NEW SOCIETY

"The New Individual in the New Society," is the most recent course in the curriculum of the Ecumenical Institute. It emerged out of 20 years of societal research and depth reflection on the life experiences of people in every aspect of civil and religious structures. The course was developed to enable secular man to grasp himself as a globally related, authentic human being. The dimensions of human life dealt with in the course are the sociality of man, the male-female ontology, the life phases and the relationship of man to the final meaning of life.

The course's power is in raising to self-consciousness past and present images of selfhood and society which have dictated the nature of modern man's domestic, occupational, and civic engagement. Based on a comprehensive analysis of the social process, discussion illustrates the inter-relatedness of the social processes, and indicates points of leverage within the society from which it can be moved. A gleaning of wisdom of the past and a critical evaluation of the dynamics which govern present society provide a solid platform for creative visioning and responsible futuristic planning. The course moves against the present dehumanizing approach to man which evaluates his existential worth according to his productive output and his technological and managerial prowess. The tyranny of the economic in determining men's goals, occupations and life style is discussed and its destruction of the fundamental institutions and relationships of life critiqued. Corporate reflection pushes the methodologies for re forging the symbols, images, and societal systems that will enable the full participation of each man in determining the direction of history.

Now, when traditional avenues of fulfilling male and female roles are lost as the old frontiers are closing and technology is replacing human skill, men and women are groping to rediscover their authentic roles. Having lost the past arenas of masculine accomplishment, men have opted for vicarious participation in mass media images of masculinity. Woman has seen that the family is no longer the limit of her creative involvement, yet has not forged out a mode of engagement in society which holds the depth gift of her sex. In the midst of the collapse of the sex roles, a unique and critical opportunity arises to recreate individual integrity by recapturing authentic maleness and femaleness.

A radical negation of the special gifts of each phase of human life—youth, rising and established adults, and elders—is seen in the contemporary overemphasis of youth and novelty. Youth and young adulthood is imaged as the prime of life, the time of peak achievement, while retirement spells living death. An analysis of the life phases of man forms the basis for identifying the unique role each age sequence has to offer in the creative evolution of society. Through the image that each man has "four life times," the course attempts to form a consciousness of social roles which allows the full participation of all ages.

The symbols by which man understands his existence in relation to the final meaning of life have become superficial and meaningless. The twentieth century has seen the powerful tools for scientific investigation applied to every aspect of physical, emotional and spiritual life. Man has probed the atom and the farthest reaches of the universe; he has tampered with unlimited energy and the nature of human life. Terror grips him because he holds the secrets which could annihilate every living creature on earth. His science fiction dreams and nightmares are coming true. Though he continues to speak of progress, the high expectations of coming adventures, the anticipation of exploring horizons are gone. He believes in progress after a fashion but has no enthusiasm for it, since it only promises him more of the same overwhelming ambiguity. The dread in man's relation to the final meaning of life stems from the searing awareness that there is no escape to another world. To stand in that awareness requires a decision to embody a new style in the midst of the mundaneness of every day life. It presents the concrete possibility of standing before the totality of life and seeing that as the mystery of life itself.

"The New Individual in the New Society," discloses the malaise in society today and enables people to deal authentically with the social and individual crises of the twentieth century. It offers new images of what it means to be a man, a woman, a youth. It illuminates the social struggles between man, a woman, between group and group, between nation and nation. It envisions a new society, invented out of every human being's gifts, not as an impractical dream, but as a living reality. It reunites each person with his own deep human uniqueness. In each of the five sessions, contextual lectures, think-tanks and reflective conversations allow significant sharing of the common life experiences of the participants. For some of the sessions men, women and youth are in separate groups dealing with the particular issues arising in their unique social roles and functions.

The graduate of "The New Individual in the New Society," whatever his age, sex, or social station, possesses images of authentic selfhood. He knows his vocation as creative expenditure and his social engagement as shaping the future on behalf of all men. Suddenly he is aware that the journey through the life phases is significant, and that it is his style that renews the family and community. He grasps that it is possible to stand firm in the midst of social collapse and to appropriate his situation as a gift. This affirmation undergirds the release of his energy into working with others to create structures for a more human society.

As new men across the globe forge corporate models, new social life is born. The torn fabric of society is rewoven and distorted social balances shift. New structures come into being, and existing structures are renewed. Every man is cared for. Every man's gifts are honored. Social change is embraced not for its own sake, but for the sake of all men everywhere. No longer does history "happen"—it is created.

1. "The New Individual in the New Society," a residential weekend course, is designed to enable men, women and youth to authentically deal with the social and individual crises of the twentieth century. It claims the realistic possibility for every man to live his life fully. It demonstrates practical methods of social engagement. It offers new images of what it means to be a man, a woman, a youth. It illuminates the social struggles between man and man, between group and group and between nation and nation. It envisions a new society, invented out of every human being's gifts, not as an impractical dream, but as a present reality. It reunites each person with his own deep human uniqueness. In each of the five sessions from Friday evening through Sunday noon, contextual lectures, participatory think-tanks and reflective conversations allow significant sharing of the common life experiences of the participants. For some of the sessions, men, women, and youth meet as separate groups, to deal with the particular issues which arise from their unique social roles and functions. "The New Individual in the New Society" is designed for secular man. It is designed for local man concerned about renewing his own grassroots community. It is designed for cosmopolitan man, sensitive to the demands for new forms of society across the globe. It is designed for the businessman, the politician, the professor, standing in his job, his community, his family, aware of their collapse and haunted by his own sense of lost significance. To such a man, "The New Individual in the New Society" may well be the key which unlocks his creativity to recreate his self-hood and his society.

2. "The New Individual in the New Society" is the most recent course in the curriculum of The Ecumenical Institute. For the past twenty years The Ecumenical Institute, an international network of churchmen, has engaged in research, training and demonstration programs on behalf of both the religious and civil structures of the world. During the summer of 1971, The Ecumenical Institute conducted a Research Assembly on the New Social Vehicle. One thousand people from across the globe spent four weeks analyzing the processes, dynamics and trends in today's world, and creating proposals to resolve the major contradictions to a fully human world for all men. "The New Individual in the New Society" is one of the many new programs which are emerging from that research. The Ecumenical Institute also conducts demonstration projects in the comprehensive reformation of local community, and in the nation-wide simultaneous renewal of local congregations in an ecumenical context. Because of this three-fold emphasis, the training available through the international faculty of the Ecumenical Institute is informed by both concrete experience and disciplined intellectual effort. This twenty year experience has informed the structure, content and methods of "The New Individual in the New Society."

3. This course is a response to the kind of statement made by a successful suburban businessman: "Man's greatest gift--his unique complex life possibility--is rarely more than lightly tapped. The true potential for life meaning lies dormant in each of us. No man, whatever his age, can--nor would he--deny this truth about himself to himself. There is challenge in the simple unavoidable truth that we just do not live our lives to the extent that we might. The other 2/3rds" of most men--the explosive unused power of meaning always in our dreams--is somehow written off as unattainable--yet it is always our goal. It is a statement which could have been written by any man today, for the scientific, urban

and secular revolutions sweeping the world have ripped away all former patterns for defining who we are, what we can do, and how we will continue to grow. This loss of confident selfhood has been intensified by the simultaneous crumbling of social structures out of the past. And as man's confidence and courage have continued to wane, he has abdicated his responsibility for directing the historical process; leading to an increased sense of guilt and an ever deeper failure of nerve, and subsequently an ever-deepening sense of separation from the society which both nurtured him and is the product of his own creation. This reinforcement of paralysis of vision and action point to the utter necessity of remotivation before a new society can be adequately envisioned and created. And such remotivation begins with seeing how the guilt and inadequacy man experiences is not because of personal psychological perversion, but is the result of social and structural crisis and that there are means available for dealing with this crisis. "This New Individual in the New Society" provides such means. Its five sessions are: Man and the 20th Century Crisis; Economic Process and Vocation; Political Process and Engagement; Cultural Process and Style; Symbolic Process and Significance.

4. The remotivation of man today begins with man's relationship to himself--his age, his sex, his history. This is the arena of individual integrity, once a reality as real as apple pie, but clearly collapsed since the cultural revolution. A new grasp of individual integrity is the only thing which can overcome man's deep sense of inadequacy today. An examination of the basic life phases of man (youth, early adulthood, established adulthood, and aged) allows an individual to see his age as significant and powerful. The 35-year-old woman trying to be 16 has no possibility of integrity for she has denied the basis of her being. Likewise the recovery of clear images of one's sex as man or woman is crucial to sense of integrity. The unclarity of today's youth about the unique gift of masculinity and femininity reflects a more widespread loss of sexuality than many have been willing to admit. And the recovery of sexual roles lies in getting beyond the current occupational confusion to their roots in all time and in every culture. Finally, man's integrity as an individual rests on the possession of a sense of history--its origin and aim--and his own inseparable relation to it. For the individual man, an integrated, imaginative understanding of his personal history is of far greater value than a detailed, supposedly objective and fact picture of the period from 1850-1890 in Texas.

5. As important in the remotivation of man as the recovery of individual integrity is an accompanying recovery of the understanding of the individual within society. The farmer or blacksmith of small-town America had immediate experience of his participation in the life of his neighbor. But the fragmentation and complexity of contemporary society has made it difficult for man to see how greatly his individual action does indeed impact the whole of society. Only a picture of the whole social process can bring a fresh burst of creativity and release into individual man's participation in his work, his community, and his family. Because we live in a global economy today, man's sense of significant work can be re-grasped when a picture of the economic process is given him which is as clear as actually watching the grain being ground into flour for one's neighbor to cook with. Similarly, man's cry for more concrete participation in the decisions which affect his destiny can be answered only on the other side of seeing how urbanization has made every local community the center of

a vast universe of relationships. A new form of local autonomy is upon us, re-integrating man into his society, but can only be realized through clear pictures of the interrelatedness of the whole of society. At the heart of man's relationship to society is his family, the primal unit of every society. And where ever one goes in today's world, he meets open admission that the family is in crisis. In addition to a new understanding of the ages of man and his sexuality, a self-consciousness about the covenantal basis of the family and all subsequent social entities is necessary. Seeing the many forms the American family has already had, gives men today the courage to decide the future shape of the family.

6. The graduate of "The New Individual in The New Society," whatever his age, sex or social station, is a new man, deeply grounded in his own selfhood. He has been freed to his own potential. He knows his vocation as creative expenditure on behalf of society itself. He knows authentic social engagement, deciding on behalf of all men the shape of the future. He knows himself to be educated with all the wisdom of every culture throughout all time. He experiences himself as the style which will renew his family and his community. He is aware that his own journey through life phases is significant. He will stand firm in the midst of social collapse for he has truly appropriated his situation as his gift. He is therefore able to effectively, sensitively, wisely create the structures of society which will shape the future for all men.

7. When such new men join together across the globe, something happens in the depths of every community. A new social life is born. The torn fabric of society is rewoven. The distorted imbalances are shifted. New structures are created; existing structures are renewed. Every man is cared for. Every man's gifts are honored. Social change is embraced, not for its own sake but for the sake of all men everywhere, No longer does history "happen"--it is created. And it is created authentically only when awakened people hold a vision of what society might be and dedicate themselves to bringing that vision to concrete reality. Such a body of awakened people is the promise of "The New Individual in The New Society."

THE
NEW INDIVIDUAL
AND THE
NEW SOCIETY

TIME DESIGN

2.15.72
MEN
WOMEN
YOUTH

SATURDAY

SUNDAY

7:00	PRIME MEAL	7:00	PRIME MEAL
8:00	STYLE QUALITIES	8:00	20 TH C. ADVENTURE
8:30	BREAK	8:30	BREAK
9:30	LECT. # 2 ECONOMIC PROCESS AND INDIVIDUAL VOCATION	9:30	LECT. # 5 PRESENT SITUATION AND HUMAN DESTINY
11:30	THINK TANK # 2 SOCIAL ANALYSIS AND ECONOMIC CONTRADICTION	11:30	THINK TANK # 5 SOCIAL MYTHS AND SYMBOLIC PROCESS
12:00	BREAK	12:00	BREAK
1:00	SEXT MEAL	12:00	SEXT MEAL
	M/F ONTOLOGY	1:30	COURSE REFLECTION

1:45	BREAK
2:45	LECT. # 3 POLITICAL PROCESS AND INDIVIDUAL RESPONSIBILITY
5:00	THINK TANK # 3 SOCIAL TRENDS AND POLITICAL PROPOSALS

FRIDAY PM

7:00	VESPERS MEAL	6:30	VESPERS MEAL
8:00	UTOPIAN THINKING	6:30	4 LIFE PHASES
8:15	BREAK	7:00	BREAK
9:15	LECT. # 1 PRESENT SITUATION AND HUMAN NATURE	8:00	LECT. # 4 CULTURAL PROCESS AND INDIVIDUAL STYLE
10:30	THINK TANK # 1 THE SOCIAL COLLAPSE AND CURRENT MALAISE	10:30	THINK TANK # 4 SOCIAL TACTICS AND CULTURAL IMBALANCE



THE PRESENT SITUATION AND HUMAN NATURE

THE SOCIAL IMPLOSION		THE SEXUAL IMPLOSION		THE PHASE IMPLOSION		THE TRANSPARENT IMPLOSION	
The Human Essence	The Existential Question	The Biological Given	The Obvious Presence	The New Individualism	The Unique Other	The Two Worlds	The Cultural Void
	The Philosophical Issue		The New Invention		The Style Strategy		The This World
	The Human Essence		The Raw Humanness		The Human Style		The Other World
	The Sociality Essence		The Global Stirring		The Life Phases		The Chosen World
The Social Process	The Social Given	The Complementary Dualism	The Yang/ Yin	The Two Extremes	The Youth Tyrant	The Other Qualities	The Unfathomable Mystery
	The Economic Process		The Role Conflict		The Life Apprentice		The Unavoidable Freedom
	The Political Process		The Creative Tension		The Absent Elder		The Irrational Responsibility
	The Cultural Process		The Ancient Heritage		The Detached Wiseman		The Single Struggle
The Dynamical Sociology	The Social Whole	The Sex Ontology	The Male Revolution	The Double Adulthood	The Crucial Motifs	The Social Function	The Artistic Leap
	The Sustaining Economic		The Male Adventurer		The Responsible Householder		The Intruding Question
	The Embodying Political		The Female Enthusiast		The Established Servant		The Healing Balm
	The Illuminating Cultural		The Woman's Secret		The Life Dynamics		The Kingly Loyalty
The Societal Imbalance	The Current State	The Sexual Malaise	The Flight Outward	The Age Distortions	The Human Phase	The Current Perversion	The Empty Sociality
	The Economic Tyranny		The Over-active Defiance		The Phase Refusal		The Sensual Plunge
	The Political Impotence		The Under-active Delimiting		The Phase Fixation		The Acute Lucidity
	The Cultural Collapse		The Extreme Perversion		The Phase Living		The Ontological Hypocrisy

THE ECONOMIC UNIVERSE		THE VOCATIONAL CRISIS		THE VOCATIONAL DESPAIR		THE VOCATIONAL POSSIBILITY	
The Basic Elements	The Social Process	The Secret Futility	The Self-Doubt	The Empty Success	The Hollow Victory	The Economic Vision	The Recreated Job
	The Economic Ground		The Penetrating Universality		The Frustrated One		The Emerging Ideology
	The Component Parts		The Wheel Cog		The Insecure One		The Imbalance Correction
	The Rational Overlay		The Silent Treadmill		The Defeated One		The Recreated Leisure
The Dynamic Relations	The Dynamic Reality	The Paralyzing Lucidity	The Expressed Dreams	The Self Question	The Final Decision	The New Vocation	The Indirect Vocation
	The In-Itself		The Collapsing Stories		The Strange Solitude		The Direct Vocation
	The Passive Effect		The Creeping Inertia		The Self-Awareness		The Successive Vocation
	The Active Dynamic		The Radical Query		The Inevitable Happening		The Trans-Vocation
The Present Distortions	The Ideal Balance	The Collapsed Support	The Domestic Haven	The Demand Shock	The Perpetual Crisis	The Adventurer Role	The Economy Station
	The Production Bias		The Paternal Firm		The Radical Future		The Radical Engagement
	The New Resources		The Congenial Peers		The Received Past		The Global Concern
	The Distribution Concern		The Approving Society		The New Freedom		The Rational Plan
The Current Trends	The Ecology Scare	The Doomed Future	The Feminine Society	The New Style	The Same World	The Total Risk	The Ventured Life
	The Planned Economy		The Youthful Disdain		The Tempered Stance		The Faced Death
	The Technical Wealth		The Spreading Dubiety		The Transformed Task		The Refused Folly
	The Managerial Revolution		The Tragic Roles		The Open Future		The Open Secrets

THE NEW INDIVIDUAL AND THE NEW SOCIETY

THE PRESENT SITUATION AND HUMAN NATURE		THE ECONOMIC PROCESS AND INDIVIDUAL VOCATION		THE POLITICAL PROCESS AND INDIVIDUAL RESPONSIBILITY		THE CULTURAL PROCESS AND INDIVIDUAL STYLE		THE PRESENT SITUATION AND HUMAN DESTINY	
The Social Implosion	The Human Essence	The Economic Universe	The Basic Elements	The Political Universe	The Social Process	The Cultural Universe	The Cultural Process	The Human Demand	The Global Need
	The Social Process		The Dynamic Relations		The Political Elements		The Dynamic Relations		The Total Vocation
	The Dynamical Sociology		The Present Distortions		The Dynamic Relations		The Present Imbalance		The Inclusive Responsibility
	The Societal Imbalance		The Current Trends		The Present Imbalance		The Contemporary Trends		The Authentic Style
The Sexual Implosion	The Biological Given	The Vocational Crisis	The Secret Futility	The Responsibility Crisis	The Paralyzed Society	The Style Crisis	The Depthless Wisdom	The Spirit Awakening	The New Consciousness
	The Complementary Dualism		The Paralyzing Lucidity		The Economic Vassalage		The Sinking Family		The New Stance
	The Sex Ontology		The Collapsed Support		The Reduced Horizon		The Collapsed Roles		The New World
	The Sexual Malaise		The Doomed Culture		The Abdicated Power		The Meaningless Covenant		The New Creation
The Phase Implosion	The New Individualism	The Vocational Despair	The Empty Success	The Responsibility Despair	The Impinging Other	The Style Despair	The Deposed King	The Symbol Universe	The Symbol Components
	The Two Extremes		The Self Questions		The Victimized Response		The Devastating Irrelevance		The Dynamic Relations
	The Double Adulthood		The Demand Shock		The Faced Decision		The Embraced Ambiguity		The Present Imbalance
	The Age Distortions		The New Style		The Risked Death		The Invented Life		The Primal Archetype
The Transparent Implosion	The Two Worlds	The Vocational Possibility	The Economic Vision	The Responsibility Possibility	The Global Village	The Style Possibility	The Expanded Style	The Human Possibility	The World Society
	The Other Qualities		The New Vocation		The Corporate Power		The New Marriage		The Recovered Sexuality
	The Social Function		The Adventurer Role		The Local Arena		The Recreated Family		The Great Ages
	The Current Perversion		The Total Risk		The Destinal Consequences		The Genuine Integrity		The Clarion Call

WOMEN'S SECTION

THE NEW INDIVIDUAL AND THE NEW SOCIETY

Lecture Format

THE PRESENT SITUATION AND HUMAN NATURE		THE ECONOMIC PROCESS AND INDIVIDUAL VOCATION		THE POLITICAL PROCESS AND INDIVIDUAL RESPONSIBILITY		THE CULTURAL PROCESS AND INDIVIDUAL STYLE		THE PRESENT SITUATION AND HUMAN DESTINY	
The Social Implosion	The Human Essence	The Economic Universe	The Basic Elements	The Political Universe	The Social Process	The Cultural Universe	The Cultural Process	The Human Demand	The Global Need
	The Social Process		The Dynamic Relations		The Political Elements		The Dynamic Relations		The Total Vocation
	The Dynamical Sociology		The Present Distortions		The Dynamic Relations		The Present Distortions		The Inclusive Responsibility
	The Societal Imbalance		The Current Trends		The Present Imbalance		The Contemporary Trends		The Authentic Style
The Sexual Implosion	The Biological Given	The Prevailing Malaise	The Fading Dream	The Current Chaos	The Vacuous Power	The Empty Relationships	The Dehumanized Society	The Spirit Awakening	The New Consciousness
	The Complementary Dualism		The Consumer Trap		The Shrinking Arena		The Estranged Generation		The New Stance
	The Sex Ontology		The Lonely Matriarchy		The Complex Choice		The Shifting Edge		The New World
	The Sexual Malaise		The Devastating Tension		The Inflaming Liberation		The Lost Community		The New Creation
The Phase Implosion	The New Individualism	The Existing Crisis	The Painful Disillusionment	The Numbing Ambiguity	The Fear-filled Guilt	The Cruel Trap	The Desperate Search	The Symbol Universe	The Symbol Components
	The Two Extremes		The Icy Fear		The Helpless Flight		The Rebellious Defense		The Dynamic Relations
	The Double Adulthood		The Overwhelming Lucidity		The Stark Realization		The Weary Retreat		The Present Imbalance
	The Age Distortions		The Daring Decision		The Fateful Step		The Healing Affirmation		The Primal Archetype
The Transparent Implosion	The Two Worlds	The Unlimited Possibility	The Family Expenditure	The New Polity	The Embraced Heritage	The Glorious Promise	The Global Wisdom	The Human Possibility	The World Society
	The Other Qualities		The Creative Detachment		The New Consensus		The New Covenant		The Recovered Sexuality
	The Social Function		The Trans- Conserver		The Corporate Power		The Recreated Family		The Great Ages
	The Current Perversion		The New Horizons		The Global Community		The Enthusiast Style		The Clarion Call

YOUTH SECTION

THE NEW INDIVIDUAL AND THE NEW SOCIETY

Lecture Format

THE PRESENT SITUATION AND HUMAN NATURE		THE ECONOMIC PROCESS AND INDIVIDUAL VOCATION		THE POLITICAL PROCESS AND INDIVIDUAL RESPONSIBILITY		THE CULTURAL PROCESS AND INDIVIDUAL STYLE		THE PRESENT SITUATION AND HUMAN DESTINY	
The Social Implosion	The Human Essence	The Social Process	The Social Process	The Social Process	The Basic Elements	The Social Process	The Humanness Process	The Human Demand	The Global Need
	The Social Process		The Economic Commonality		The Political Process		The Cultural Process		The Total Vocation
	The Dynamical Sociology		The Dynamic Relations		The Political Dynamics		The Dynamic Relations		The Inclusive Responsibility
	The Societal Imbalance		The Current Imbalances		The Political Imbalance		The Current Imbalances		The Authentic Style
The Sexual Implosion	The Biological Given	The Imminent Crisis	The Imposing Threat	The Futility Crisis	The Isolated Destiny	The Restless Crisis	The Irrelevant Education	The Spirit Awakening	The New Consciousness
	The Complementary Dualism		The Frustrated Lucidity		The Piecemeal Accountability		The Frantic Exploration		The New Stance
	The Sex Ontology		The Ominous Choice		The Methodological Victimization		The Dead-end Quest		The New World
	The Sexual Malaise		The Doomed Future		The Despairing Cynicism		The Avoided Center		The New Creation
The Phase Implosion	The New Individualism	The Vocational Despair	The Broken Promise	The Participation Despair	The Demand Implosion	The Depth Despair	The Collapsed Dream	The Symbol Universe	The Symbol Components
	The Two Extremes		The Self Questions		The Solitary Question		The Ultimate Question		The Dynamic Relations
	The Double Adulthood		The Frantic Search		The Gnawing Dread		The Essential Responses		The Present Imbalance
	The Age Distortions		The Demanded Creation		The Victory Price		The Whole Earth		The Primal Archetype
The Transparent Implosion	The Two Worlds	The Demanded Creation	The Transformed Vocation	The Social Possibility	The Renewed Responsibility	The Inevitable Possibility	The Recast Style	The Human Possibility	The World Society
	The Other Qualities		The Renewed Sociality		The Recreated Society		The Global Sociality		The Recovered Sexuality
	The Social Function		The Recreated Humanness		The Humanness Creation		The Renewed Roles		The Great Ages
	The Current Perversion		The Recovered Vision		The Re-birthed Wonder		The Secular/Religious		The Clarion Call

THE POLITICAL PROCESS AND INDIVIDUAL RESPONSIBILITY

THE POLITICAL UNIVERSE		THE RESPONSIBILITY CRISIS		THE RESPONSIBILITY DESPAIR		THE RESPONSIBILITY POSSIBILITY	
The Social Process	The Balanced Ideal	The Paralyzed Society	The Consuming Guilt	The Impinging Other	The Social Decay	The Global Village	The World Consensus
	The Economic Tyranny		The Feeble Attempts		The New Woman		The International Community
	The Cultural Collapse		The Social Defense		The Life Phase		The Corporation Lever
	The Political Impotence		The Silent Response		The Global Need		The Global Task
The Political Elements	The Social Function	The Economic Vassalage	The Success Morass	The Victimized Response	The Fixated Expertise	The Corporate Power	The Affirmed Power
	The Order Process		The Disabling Benevolence		The Entrenched Paralysis		The Common Knowledge
	The Justice Process		The Concealed Colonialism		The Defiant Surrender		The Relational Network
	The Welfare Process		The World-wide Economy		The Future Concern		The Inclusive Participation
The Dynamic Relations	The Whole Dynamic	The Reduced Horizon	The Global Future	The Faced Decision	The Pure Freedom	The Local Arena	The Particular Engagement
	The Stabilizing Order		The Feared World		The Other's Other		The Structural Engagement
	The Decision-making Justice		The Limited Arenas		The Historic Possibility		The Representative Community
	The Validating Welfare		The Defender Disarmed		The Primal Community		The Strategic Design
The Present Imbalance	The Global Society	The Abdicated Power	The Mythic Reinforcement	The Risked Death	The Self-Certitude	The Destinal Consequences	The Vital Community
	The Tyrannical Order		The Social Blackmail		The Harmony Image		The Missional Family
	The Allied Justice		The Economic Seduction		The Honor Ideal		The Authentic Self
	The Collapsed Welfare		The Private Security		The Cherished Context		The Universal Boundary

THE CULTURAL PROCESS AND INDIVIDUAL STYLE

THE CULTURAL UNIVERSE		THE STYLE CRISIS		THE STYLE DESPAIR		THE STYLE POSSIBILITY	
The Cultural Process	The Contemporary Cruciality	The Depthless Wisdom	The Skills Education	The Deposed King	The Absent Ruler	The Expanded Style	The Corporate Thrust
	The Humanness Key		The Isolated Specialists		The Disinterested Subjects		The Global Family
	The Communal Wisdom		The Vacillating Integrity		The Vanished Past		The Historical View
	The Communal Style		The Skill-oriented Family		The Evaporated Hierarchy		The New Health
The Dynamic Relations	The Process Illumination	The Sinking Family	The Empty Life	The Devastating Irrelevance	The Lost Clout	The New Marriage	The Renewed Covenant
	The Sustaining Wisdom		The Alien Community		The Rejected Advisor		The Re-imaged Spouse
	The Embodying Style		The Perpetual Blackmail		The Expertise Dependence		The Creative Flirtation
	The Contexting Symbol		The Marriage Dissolution		The Human Failure		The Affirmed Sexuality
The Present Imbalance	The Collapsed Culture	The Collapsed Roles	The Dispersed Family	The Embraced Ambiguity	The Raw Chaos	The Recreated Family	The Missional Context
	The Reduced Wisdom		The Rootless Child		The Only Universe		The Creative Roles
	The Limited Style		The Aimless Parent		The Painful Choice		The Authentic Structures
	The Negated Roles		The Outcast Elder		The Eternal Insecurity		The Inclusive Unit
The Contemporary Trends	The Questioned Wisdom	The Meaningless Covenant	The Contractual Image	The Invented Life	The Wild Possibility	The Genuine Integrity	The Obedient Life
	The Experimental Style		The False Ground		The Essential Arenas		The World Servant
	The Youthful Symbol		The Psychological Distortion		The Daily Display		The Honoring Presence
	The Creative Possibility		The Symbol Void		The Continual Creation		The Unified Power

THE PRESENT SITUATION AND HUMAN DESTINY

THE HUMAN DEMAND		THE SPIRIT AWAKENING		THE SYMBOL UNIVERSE		THE HUMAN POSSIBILITY	
The Global Need	The One Earth	The New Consciousness	The Arid Desert	The Symbol Components	The Social Identity	The World Society	The Common Earth
	The Surplus Economy		The Depth Longing		The Defining Language		The Common Images
	The Representational Decisions		The Dawning Power		The Creative Art		The Common Style
	The Pluriform Humanness		The Revealed Transparency		The Illuminating Religion		The Common Symbols
The Total Vocation	The Social Demand	The New Stance	The Received Situation	The Dynamic Relations	The Social Rationale	The Recovered Sexuality	The Created New
	The Serious Service		The Continual Mundane		The Naming Sound		The Inclusive Present
	The Infinite Options		The Elicited Meaning		The Questioning Creativity		The Male Adventurer
	The Expended Life		The Created Awe		The Revealing Inspiration		The Female Enthusiast
The Inclusive Responsibility	The Global Care	The New World	The Spinning Matter	The Present Imbalance	The Social Significance	The Great Ages	The Apprenticed Life
	The Structural Creation		The Utter Difference		The Tyrannical Language		The Engaged Life
	The Corporate Task		The Overflowing Potential		The Depthless Art		The Established Life
	The Relinquished Individual		The Same Universe		The Finality Collapsed		The Transcendent Life
The Authentic Style	The Local Man	The New Creation	The Transestablishment Posture	The Primal Archetype	The Inclusive Myth	The Clarion Call	The Common Thrust
	The New Family		The Interior State		The Authentic Ethic		The Historic League
	The Recreated Roles		The Projected Future		The Ultimate Participation		The Peculiar Ones
	The Sheer Freedom		The Audacious Claim		The Final Significance		The Altered History