

THE POLITICAL PROCESSES AND INDIVIDUAL RESPONSIBILITY

(Aimee Hilliard)

Every dimension of life--and it's different--seems to make all the other elements in the tapestry more radical, more intense, and more lively. I suppose, though, that you and I live in a time when the tapestry is very turbulent, and is in motion, a time when the molecules come from statics rest behind a glass to active violence right there before your eyes, as everything ~~is~~ tries to decide what is the relationship of it to everything else.

You and I have been people who have been raising the question for years, What does it mean to be a woman, what does it mean to live in the twentieth century. What does it mean to be white. Up until this time all that was about necessary was to raise the question and then the chaos would be ~~maintained~~, and that was all that was about necessary.

But you read the Daily News, a Chicago newspaper, and you are very clear that everyone has raised the question, and now the time comes to begin to formulate some kind of responsible answer as to what it means to be a woman, what does it mean to be 20th century, what does it mean to be white.

That is where we began last night, with the four pillars. The four dimensions of what it means to be a human being, basic to ~~humanity~~ all cultures throughout all times, to which then a whirlwind of particularities of the social situation adds a different color.

It's like you and I show up first of all socially. What I mean is that you and I ~~always~~ show up always encountering other people. It doesn't have to be like in China or India, where you are always in the gaze of someone else, ~~xxx~~ no matter what you are doing. It's that every when you and I are in the closet, we remember other people. You and I do not live without encountering other people. But the strange thing about that is that there is always a historical situation, always been so many ~~xx~~ years that add to that relationship, that form that relationship, that make me notice one particular dimension of your relationship and not another. That is what we have talked about sort of as the social process. You and I live in particular times, when the social processes enable you to see the relationship to society in particular ways, where the social process, or history, if you will, has pushed ~~xxxxxxxx~~ a dimension of life into the corner, has pulled the shades on a dimension of life. That is what we are talking about as sociality. We have held it with the symbol of the triangle, of the kinds of dimensions of life that have always been present, and then trying to put the overlay of our time on it also; through the economic, political and cultural, a particular kind of overlay which the 20th century ~~has~~ or the third quarter of the 20th century, has placed on the relationships.

THE
FOUR
PILLARS

Then you and I show up in the midst of sexuality, that is, we show up male and female. That has always been true. There may have been different customs related to it, different metaphors related to one or the other, but so far that has always showed up in history as if there are some kinds of differences. ~~thnxaxapx~~

Then you and I show up as--I am going to coin a word--phaseality. You and I show up as people who move through time, that tick off the hours. Some people say that from x 30 you are headed in just one direction. George Bernard Shaw says that from the moment you are born, you go in just one direction. But he's a piker. It's almost as though from the moment you were conceived, you are headed through life in one direction, and that is expenditure. How is it that you and I deal with the different social demands that are required of a person as he moves through his life and the expenditure of life.

Then finally, there is the other dimension of what it means to be a human being, the ability to reflect, the ability to see that in standing before life you always stand before something entirely other than what you understand ~~yourself~~ life to be, that you are always standing before that which pulls whole social processes out of being, gets rid of you as a sexual creature, finally maybe eliminates your living to one phase or the other. There always that other, or there is always mystery in the midst of life. Because that is there, a human being shows as being a spur of freedom in the midst of history, because things have not been finally defined. Surprise always shows up and a human being always has to create a new response to the surprise that happens in the midst of life.

That is sort of our basic thinking of where you begin to push to begin to talk about what it means to be a human being in a new world.

Then the kind of overlay we put over this or the kind of ~~unanswerable~~ questions we raise in the ~~next~~ midst of this have to do with. What is the question of vocation in the midst of this social situation. What is the question of vocation in the midst of my particularity in being a woman, and my being a woman in a particular time. We have pulled that through the basic contradiction in society today, and that the gift, which is also the ~~economic~~ problem. I guess that has always been true-- the economic dimension of life, the great gift of Western man, which now must be turned to a new kind of use.

Then the question of what is the responsible arena for my action, for my response in life. What is that-- we have pulled it through the political dimension of life. What is the necessary style that is required. What is it that we push when we push sheer femininity. We will relate that to the cultural dimension of life. Then ~~things~~ where is this whole thing going. What is the destiny of my or human destiny. That is what we will look at tomorrow.

energy, and welfare is that which validates the whole process, it is that which tells the values in deciding, it tells you who it is that gets defended, and when it is that you decide to use that.

THE
PRESENT
IMBALANCE

As we observe society today we have said that when you and I encounter our neighbor we encounter a whole universe, primarily taken up by the economic dimension, what has happened is that it has begun to eat up the political process, or the social dimension of life, in such a way that the political power is rendered impotent. We have said that the political is an ally of the tyrant which is the economic. What this means is that the economic has taken over the political, though there is some power left to take over, which gives a clue as to what we can begin to use to put the economic back in line. And the cultural has totally collapsed in our time. ~~xxxxxx~~ Where I begin to see this kind of thing take hold are like the situation in England, where the labor--I guess it is sort of like the dock-workers here--totally--it was miners wasn't it-- The miners have totally paralyzed the whole society in trying to get higher wages. Yet the political dimension has not been able to honor that request, in such a way that the society can continue to function, so that that push by the coal miners has totally collapsed that society. One of my colleagues was watching TV last night and they showed a random sample of people who were interviewed on the streets of London and ~~xxxxxx~~ asked if they thought the coal miners could get a raise. This particular interview 5 out of 5 said that yes, they ~~xxx~~ should get ~~and~~ a raise, and that they were willing to put up with this in order for them to get a raise. There was just one that said that they ought to be put in prison. But the newscast said that that was pretty much the mood of England as they had encountered it. yet, with that much popular support behind the miners, they had not been able to get their political, or decision-making power, to honor the basic needs of a particular dimension of a culture and therefore had problems. ~~xx~~

Or the question raised in our workshop today. Why is it that we have not been able to deal with the ~~xxxxxx~~ ecology problem when everyone is agreed with scientific fact that it is a problem. Why is it that rational, futuristic, thinking people have not been able to get that in tow, and again, somehow, political processes have not been able to put that in line, because they are being controlled by a particular dimension, probably production, in the economic dimension. Therefore we cannot break free.

What there is in the midst of the political process, in its illness, is something like where order, has totally taken over that process. My illustration is the Chicago 7 trial. where you began to see our decision-making process, our legislative process, our judicial process totally collapse, and what we had to do was to move in with sheer force, to keep the lid on that situation. What you knew was that if we didn't move in with sheer force, the whole thing would just go to pot. While the Chicago 7 trial was going on.

the Weathermen were in the city, and the Panthers were beginning to get a new burst of energy, and so we just were with no decisional way to begin to deal with all ~~that~~ those differences. We had to move in with just sheer power as a way of dealing with those differences. Again, the whole question of the welfare of the people ~~it~~ is the question that is raised. What does it mean to honor society with the people that you have on your hands, a whole new concept of welfare was coming into being.

That is the context, or another dimension of the context that you and I find ourselves in the midst of. When we encounter our neighbors, as being those ~~in~~ people with one of the struggles on ~~us~~ our hands ~~is~~ is just how do we make sheer decisions in sort of a boat that is grappling to stay together. At the same time, you and I are on the brink of brand new kind of vessel to carry society, which redefines what it means to be a human being, and therefore to be protected by your society, what it means to have an actual significant engagement in the midst of life. ~~Q~~ I suppose it is there that you and ~~a~~ I have particularly grappled with the female revolution. Before we even talk about that, you and I have to take the stand that, for me, is the only possible stand if we are to be able to meet the demands of the future, and that is to decide that any role that woman has played in the past was a necessary role for her society, that you and I decide to affirm the past which ~~a~~ has been woman's history, as a great and glorious past, that you and I do not have to fight old battles, but that we have great heritage to draw on to create a new future.

I don't know where you find the shift in women to have occurred. I'd like to say that woman, to keep the fire, to skin the animals, to bear children, to nurse them every night for two years at a time, or however long they do, --that was utterly crucial for ~~a~~ society. She was not a second class citizen. She was that upon which society depended.

The present society has shifted. Maybe it came at the end of the Civil War. Maybe it came with the industrial revolution, where the ~~final~~ functions that women had served in the past were taken out of being, and ~~anywhere~~ ~~when~~ when any role in history has been taken out of being, a new one has had to be forged. Then you and I became aware of the fact that we had a new situation on ~~us~~ our hands. the struggle with what it means to actually assume responsibility was a brand new question, because you and I began to see that we did not have political power, that we did not have economic power, that we saw it ~~a~~ was necessary for a brand new age that ~~was~~ was coming into being. Therefore began our long hard fight ~~for~~ for political rights and economic rights. And you want to say, maybe you don't like to say--I don't like to say--but we won. We won our political power. You and I control the ~~stage~~ in the nation today, ~~and you add~~ this nation today, and you add

THE CURRENT
CHAOS.

THE
ENFINING
LIBERATION

I control the stock market in this nation today, at least, you and I have our names on the controlling interest of the stock on the stock exchange. You and I may have given up our freedom to decide about that to someone else, but you and I at least have our names legally signed to those stocks and bonds that control Wall Street. That battle is over. What does it mean to create a new image of woman who is the liberated female.

THE
VACUOUS
POWER

My experience of the situation is ~~this~~ this. Woman is free. First of all, you and I are in a new age, because we know that that is existentially true that you and I are free. Do you remember Sartre's play, No Exit-- where he got stated that what it means to be a human being is just to be totally free. There is no way out. You have to decide in the face of sheer ambiguity that there are no answers that come, and therefore to be a human being is to be totally free. You can decide to give that freedom up in one way or another, but to be a human being is to decide about one's own life, and therefore you and I are free, but that is also sociologically true. My experience of that is that you and I have been on a long fight, to the top, and I mean that it has been a bloody battle. We have walked the streets, we have given up a lot of the comforts, we have lost some bloody battles. We have had some pretty painful moments. But you and I have got ourselves to the place where the power lies. Symbolically, we have come to the top. And it's like you rush to the top of the steps and you have fought and climbed ~~all~~ all the way to the top, and you throw open the door, and you rush in to assume ~~that~~ your role, and to fight whoever is there, and it's like no one is there. It is as if you and I have a kind of empty power, because we got to the top and threw open the door, and there was no one there to fight. It is as though you don't wonder why we women have gone around waving our bras. We were trying to attract some kind of attention, get some sign of life. You just--

ALL
THE
POWER

My experience of this, in a description, is square dancing. When I was in fifth grade in our town which was in Southwest Missouri in the Ozarks, near where the Ozark Jubilee used to be, square dancing was a big fad--big skirts, petticoats down to the ankles, and all that sort of thing-- But for me it was a very painful time because I had practically my full height and weight by the time I was in the sixth grade. In the fifth grade I had just about made it. My ~~maximum~~ height wasn't quite there, but my weight was there. When you went to square dances, the girls went and the boys went. But you always had to have a boy ask you to dance. And I sat out many a night on the ~~the~~ side of the American Legion Hall, tapping my toe and smiling stupidly. But I remember the times I did get to square dance, and I loved music and loved to dance. I remember that the boys were very short in our town. I was always astonished that there wasn't any opportunity for anything very tall. And I remember being asked to dance by this short one. The caller said -Grab your partner- ~~and~~ swing around, and go on to the next. Well, I grabbed this rag doll, and

there wasn't too much there, and you swing and you let go, and the poor thing goes flying. That is sort of my experience of the way you and I find ourselves today. We have won the battle and there we are, wanting to do the last final victory that shows our power, and suddenly we are holding our power with nothing to prove we are powerful over against. You almost feel like that ~~the~~ monster who walks in kind of like this, in a situation. Nothing over against which to push and therefore to define your validity in being the powerful ~~in~~ person ~~the~~ you are, and so it is like pushing on through.

We have talked about the universities. I have friends that are student at the university. They protested and have given speeches out ~~2~~ on the quadrangle, and they go into class, and there is the teacher, ~~saying~~ just sitting there saying, -O.K. you do it.- I understand in many universities today the students just take over. They just do one favorite thing after another, no particular construct-- that is O.K. What do you want to do-- I have an aunt who has been a public school teacher ~~for~~ since she was 18. She is now 60. She never married. Her experience lately of her power, is that she and the other ladies that teach in the school--this particular school has never had very many young men ~~assigned~~ assigned to it--and she said that every time they get a new ~~principal~~ principal the ladies look him over pretty well, and then he says, O.K. what do you ~~w~~ want to do.- And they run the school. It is like any battle you fight that ~~w~~ seems like a vast marble wall, you ~~put~~ push, and it falls, and the question is, O.K. what do you want to do. Pick it up. Assume responsibility for it.

We have just withdrawn to defend our communities.

**THE
SPRINGING
ARENA**

~~My~~ family I don't mean necessarily mean ^a mother and kids or a mother and father and kids. ~~I mean~~, this is the smallest community that you live out of, ~~yourself~~ ^{pulling}. If you are someone with children you have all sorts of good reasons why you should pull into this fortress. -I have some responsibilities in the group that I operate with, and some of those responsibilities require a kind of leadership that I began to see the load the pastor's family used to carry, being sort of a symbolic family in the community. Now that got totally destroyed, but you begin to see how there have to be symbolic families. But how can you be symbolic if your children interrupts worship every single morning. Now you have to have your family taken care of; at least, before you can dare go out and assume responsibility for that community. Otherwise,--- I find myself secretly pleased some mornings when Li Lin wakes up sick and-- No really, but sometimes you think, If I could only get rid of those demands on my life for one day. If I could stay in this house and just concentrate on just one problem. My husband accuses me of making my daughter sick all the time. He says supposedly she is not a sick child. She is a very healthy child. He says, You want her to be sick. And he is not a very sympathetic person at that point. And he is right, because

she is a very healthy child, and probably because he has insisted that she not be a sick child, and she is a very energetic well person. But anyway, then you find yourself pulling back and ~~making~~ maybe you just decide, maybe your family is just your grandchildren. You just decide, I'll just take care of my grandchildren. I'll send them packages, I'll wait for them to come to visit, You spend your whole time anticipating your grand-children coming. Or maybe it's just those two close friends that you have, and you get through everything fast, so you can be with those two close friends that you live with and enjoy doing things with. And you just cut off everything else. Or maybe you decide to be the protector and defender of your husband. Now there is a noble occupation. I have a friend who was talking with my husband, he is not a friend, the other day, and he said,--I was ~~being~~ not paying very much attention to him because I was doing an activity which was very seldom in my house, and that was I was sewing on buttons. He was talking to my husband, and I heard him say although I wasn't concentrating, -You know, Frank, your basic problem is that you have to learn to handle Aimee, he said. Any time you get in a situation where questions start being raised to you challenging your stance, she jumps in with both feet to defend you, revealing that she does not think you are the great person that you actually are. Well, ~~xxx~~ crunch. In that you have decided to spend your whole life defending and protecting that man as the center of your being. You and I then tend to pull in our arena of engagement and just ~~defend~~ deal with that one situation that you can get your hands around, that you can get your mind around, that you can see responding to in one way or another.

THE NON-BEING
AMBIGUITY

THE
FEAR-FILLED
GUILT

The situation is not that women are insensitive. It is not that you and I are basically evil. It is that you and I are so sensitive to the basic beat of life that you and I know the complexity is to decide to respond to life. What you and I know is that even if you and I decide ~~that~~ that we are going to get that one family on its feet, --you begin to raise a question what it means to get your family on its feet-- why you have a community, you have schools that have collapsed that your children have to go to--Now how are your children going to get on their feet if they have to go to schools that ~~xxxxxx~~ don't give them an education relative to their lives.- And you have a husband that goes to a job that is crushing him. It does not seem to ~~xxx~~ give him any creative vision of society. Now how are you going to take care of that man who has his business on his hands. And you have a city, which has no power, and seems to just be dying out, total anarchy. How are you going to get your family on its feet when you have that situation. You have a world that seems to be--all sorts of new kinds of humanness are popping up in society. I read the other day that there is going to be one Chinese and one something else and one Chinese and one something else; and one Chinese and one ~~an~~ ... How are you going to get your family on its feet when you have that fantastic culture that is beginning to move, and how are they going to understand what it means to stand before that without a society that begins to honor

vast differences and give everyone a way of participating. You and I live in a society that is so interwoven that you cannot begin to deal with one small part unless you have a large picture, a large screen which holds all those pieces together. When you touch one problem, you are touching it in order to deal with the basic problems in society.

You and I say, -I don't want to do it. I'd have to give up my family. Well, yes, you have to give up your family. You know what else you have to give up-- your ideal picture of a community. You have to give up your picture of what an ideal city really should be. And your ideal picture of what the globe ought to look like. -Because you and I have to risk building an image of what a new family is going to look like in the midst of a live community which is in the midst of a brand new complex of cities, which is in the midst of a brand new society, a brand new world, with many cultures deciding to get their gifts into history. That is the kind of risk, yes, we have to give up. But you and I have to risk creating the new. It is only when you and I decide that the family is gone, there is nothing to give up. The family of the 20th century is gone. The community of the 20th century is gone. The cities, they are dead. A world society--it is not there. It is only when you see that that you see that you and I have total freedom to create a family. There is no family except the right, and how do you decide whether your family is the right family, the appropriate family--. You must just have to decide what it ~~needs~~ needs to look like. There is no community unless you decide to look and respond to what society is demanding for a community to be, and on to create a new global society. It is in the midst of that that you and I can pick up our situation. That is all very nice to say, but the [ambiguity-- it is just numbing]

THE
HELPLESS
FLIGHT

And where am I going to decide to push. O.K. supposing I did decide to work in the community. Then look at all the other things that are going to go, and you become numb, and you decide, again, that maybe you should just not deal with it. The way you and I refuse to deal with ~~the~~ the kind of ambiguity that we have to stand over and build our models over is to begin to face. Our [excuses] are like: I'm too old. Or I see that I am getting old and that I have not lived yet. And the trauma of becoming 40 breaks in. I have noticed that there is a trauma of being 40 that maybe there is not with any other phase. I have some female colleagues that just begin to flip out, and start having affairs, or they just go on one buying apres after another. I think a lot of divorces happen at 40 because you begin to see the clock ticking. and you think, -I haven't lived yet--. And you just ~~buy~~ buy your time. Now I am not 40, but my experience of that kind of care is in standing ~~in~~ before it and assuming responsibility for it, it is and feeling the years ticking by, was in the birth of my child. I had not realized that I was living out of the image of being a youth. One reason I guess is that my husband is a little bit older than me, which always ~~gives~~ gives me a kind of face. I have always seen myself as fairly, and when the nurse brought Lilin to me in the hospital,

and every social perversion was there. They had decided no to live and were therefore sucking their life off any kind of little tintillation that would come in.

THE PATENT STEP

The healing part of our society today is that the world will not let us play any of these games. The world has said no. The world as has required that you and I assume the kind of responsibility that it requires to participate in society.

I was shocked when I saw that other night in a newcast. I didn't get the woman's name, but a woman in Britain had made a statement to the press. She said, the women in America have got to stop fighting on behalf of themselves and start to assume responsibility for a larger group of people than their own good. I was rocked that someone would say that. But you can see that the death of the Black revolution when the Blacks decided they would only take responsibility for themselves. You begin to see how they stale. The same thing with the female revolution, it has become more clear to me. Once you and I forget about the injustices of society and go about defending ourselves and protecting ourselves, we are dead. The world is not going to allow us to do that. For you and I are probably the most privileged people on the face of the earth today, and therefore probably have the most to give society. You and I have an education which few women in other parts of the world have. You and I have the kind of economic power which few other people in civilization have. The world is demanding that we participate. The thing is, you and I feel that it is an either/or situation, that maybe we can do this or maybe we can do something else. But that isn't so. You and I forget we live in a war for humanness. People literally die every day. I don't know about you, but I have colleagues who are dropping out of society because there is no meaning there for them. There is nothing there that seems to give them a way to participate in society. You and I are in the midst of a war, where the time has come to build new kinds of structures for humanness.

The thing that is so great about Western women is that you and I don't necessarily have to go to work, you know. Maybe it is true. Maybe we shouldn't replace a family earner man in the job market. Maybe you and I don't have to do that. I am not saying that we don't, but we can do other things, just assume responsibility, pick up the kind of trials that are being required today.

THE NEW POLITY

THE HISTORIC DEMAND

A woman in being free can begin to be the fashioner in the midst of society. I would suggest, the fashioner of a new polity, or a new kind of decision-making in society. For you and I are people who have preserved the integrity of all life. For me, woman takes the most common thing and honors it in a way that she is able to see new life, new possibilities. Therefore it is probably you and I who have to build a new polity which enables all sorts of differences to get out, to get molded into a new kind of net. You and I have to begin to recreate that tension.

I don't mean that you and I are not all lives. We are, but But I mean what you and I know is that men are just to be distrusted. That is to say, they are other than you and I are, they will never figure us out, and we can't count on them to figure us out and fight our battles for us. One thing I am very clear about is that men are not going to fight the battle for women's liberation. That liberal period in their lives is gone. They are fighting for their own masculinity. That means that you and I have to do the battle ourselves. Therefore, have to take some pretty radical stands from time to time. But it is in the midst of getting that man on his feet ~~that~~ so that he can take his stand, so that you can take your stand over against that.

What does it mean to fashion the integrity of all people---. Maybe you and I have to fashion different kinds of roles. Maybe we have to be a Joan of Arc. One thing about Joan of Arc, though she went to war, there was never any question in history but what she was a woman. She had played, picked up a kind of responsibility, but yet never ~~difficult~~ denied the fact that she was a woman with a particular kind of responsibility, ~~anyway~~ in a particular time. Now for you and me, maybe our voices say other kinds of things, but what is the necessary form.

THE
CORPORATE
POWER

For sure it has to deal with corporate power. It has to do with using a total fabric of society. It has to do with weaving ~~everything~~ all the differences together. It has to do with building a new consensus in the midst of society. For me, one of the things that is involved that is particularly female is creating form for power to take place in the midst of, creating form that releases decision and participation. I think of the Asian here, and his understanding that if you build the context for a situation you are in control of the situation. Remember the Vietnam Peace talks, when they ~~argued~~ haggled so long over the arrangement of the tables, and you and I in the West screamed, ~~let's~~ -let's get down to business. Who cares the way the tables are. Let's stop this war.- What the Asian knew was that whoever controlled the arrangement of the tables and the seating of the ~~different~~ different delegations, controlled the negotiation, and that has proved to be so. But what would it mean for you and I ~~in~~ in every form that a group shows up in to arrange it in such a way that life just flows through it and ~~it~~ vibrates in the midst of it.

That also has to do with the form you and I show up in. Whether we decide to enable life ~~and~~ vibrate or whether we decide just to destroy it, and pour cold milk on it.

THE
GLOBAL
COMMUNITY

You and I have to decide to have the global trusteeship and create the new global community. I have a colleague, my husband, who says that women are basically reduced. Now, I would agree with a lot of the situations he has to deal with--women are very reduced. And I say, -Tish, Tish on us women when we show up that way.- But I would

say that women are basically very comprehensive. We deal with the roots of time, from the beginning to the end, from birth to death. You and I should never let ourselves be caught in a reduced situation, where we ourselves have not thought of the total care of that situation, both in time relative to the future, and relative to the vital needs of the people involved.

I have a friend who--I don't know if you have ever worked in a Union kind of situation; I worked in the Baltimore Hotel in Los Angeles last year, and my first job was not too high paying, and therefore I was union in the auditing department, and you have to take a break if you are a woman in the auditing department. Now the thing about a break in business is that people just sort of bitch for 15 minutes, and then they go back and kind of roll through their adding machines. I tried to get away and not take any breaks, and they said I'd go home early with no breaks, but they said, No, the union requires you have to take breaks. This one woman I rode with to work on the bus every day always got on with a newspaper, and got off at the Veterans Administration Building. And I was telling her one day that I was feeling up to my teeth with this kind of bitching and having to take coffee breaks, and she said, Well, you know why I take a paper every day--I have found that that's the same thing to be true, that coffee breaks are dehumanizing, so I take my newspaper, everyday, and I have a different article prepared for conversation. She said, when we come down and sit down, I start the conversation, and I talk about one of those articles. And she said, a whole new kind of universe has grown up with these women who have coffee. They have forgotten about their own petty problems. If she said, we even find it fun to go back to work, at the end of the coffee break. Well, I was rocked that that woman on the bus, and I never knew her name, would dare to respond in that kind of situation. You and I can never be caught operating us out of a reduced context, out of our own subjectivity, which is also our gift, but always making on behalf of all. I don't know how you begin to break people a loose, so that your community never acts out of a reduced context, so that your congregation always has a global mind that they operate out of. Maybe you decide to take your family on a global odyssey. Maybe you decide to take your congregation on a global odyssey. Or maybe you decide to have a global odyssey pass through your town all the time. Just one different group all the time, it doesn't have to be international, it can be different kinds of thinking people; that just keep seeing through with another universe that they have to assume responsibility for. ~~XXXXXXXXXXXX~~

You and I have to become fashioners of the world. That right now something like ~~indiv. justice~~, where you and I decide that to build the model of society, and decide what is just no longer do we just let the balance tip with blind speed. But you and I look at that society, and decide when that balance tips, and you and I decide, in

New Individual. New Society
Women's Section
Political Page 14

order to keep life bubbling up; in order to keep people
strong, participating in the radical tension that is life.