

THE CONTEMPORARY SOCIETY		THE SOCIETAL INVENTION		THE POST-MODERN ESSENTIALISM		THE COLLOQUIUM DESIGN	
THE SOCIAL CRISES	THE CURRENT TRENDS	THE NORMATIVE PROESTABLISHMENT	THE CONTEXTUAL STABILITY	THE METAPHYSICAL COLLAPSE	THE ALIEN UNIVERSE	THE INCLUSIVE INTENT	THE SOCIAL MANIFEST
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	THE ONTOLOGICAL SOCIALITY		THE BLIND COMMITMENT		THE EXISTENTIALISM JOURNEY		THE VISIONARY APOLOGUE
	THE SOCIOLOGICAL MODE		THE SOCIAL PRESERVERS		THE TRIUMPHANT SELFHOOD		THE EMBODIED RESURGENCE
THE SOCIAL PROCESS	THE FOUNDATIONAL ECONOMIC	THE REBELLING DIESTABLISHMENT	THE SENSITIVE DEMAND	THE RADICAL TRANSPARENCY	THE UNEXPECTED BEYOND	THE OPERATING FORMAT	THE REFLECTIVE CONVERSATION
	THE COMMUNAL POLITICAL		THE RADICAL PROTEST		THE MEANINGFUL MUNDANE		THE SEEDING DISCOURSE
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	THE INCLUSIVE MODEL		THE SOCIAL QUESTIONERS		THE RESURGENCE MAN		THE CORPORATE EXERCISE
THE SOCIAL DYNAMICS	THE SUSTAINING ECONOMIC	THE CREATIVE TRANSESTABLISHMENT	THE FUTURIC FORMS	THE ONTOLOGICAL RECOVERY	THE GIVEN PARAMETERS	THE MULTIFARIOUS CONTENT	THE SOCIOLOGICAL CONTEXTS
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	THE CONTEXTING CULTURAL		THE LOST TENSION		THE HUMAN SEXUALITY		THE ONTOLOGICAL BACKDROP
	THE IDEAL EQUILIBRIUM		THE SOCIAL BUILDERS		THE HUMAN RATIONALITY		THE TRANSPARENT REALITIES
THE SOCIAL IMBALANCES	THE HISTORICAL SHIFTS	THE HUMAN RESURGENCE	THE UNDERLYING HAPPENING	THE OTHER WORLD	THE MODERN NEGLECT	THE ANTICIPATED HAPPENING	THE RELEASING IMAGES
	THE ECONOMIC VIGOR		THE INCLUSIVE CONCERN		THE CONTEMPORARY REDISCOVERY		THE ENABLING KALEIDOSCOPE
	THE POLITICAL WEAKNESS		THE AUTHENTICATING POSTURE		THE TOPOLOGICAL METAPHOR		THE USEFUL INSTRUMENTS
	THE CULTURAL COLLAPSE		THE CLAIMED DESTINY		THE SOCIAL CONSEQUENCES		THE INTENSIFIED FELLOWSHOOD

March 26, 1973

THE SOCIAL CRISIS		THE SOCIAL PROCESS		THE SOCIAL DYNAMICS		THE SOCIAL IMBALANCES	
THE CURRENT TRENDS	Resurgent Moment <i>Songs</i>	THE FOUNDA- TIONAL ECONOMIC	Physical Necessity	THE SUSTAINING ECONOMIC	Without Which	THE HISTORICAL SHIFTS	Ancient Economic
	Technological Victory <i>Energy</i>		Discerned Resources		Political Enablement		Medieval Cultural
	Global Village <i>Nixon in Russia</i>		Transforming Production		Cultural Servant		Modern Political
	Human Plurality <i>1st time ever Jews-Arabs</i>		Inclusive Distribution		Social Maintenance		Post-Modern Economic
THE DEPTH IMPLOSION	Real Arena <i>is globe & all social</i>	THE COMMUNAL POLITICAL	Societal Organization	THE ORDERING POLITICAL	By-Means-Of Which	THE ECONOMIC VIGOR	Recent Awareness
	Unimagined Possibility		Basic Order		Economic Control		Amazing Growth
	Overwhelming Responsibility		Decisional Process		Cultural Guardian		Global Expanse
	Frightful Complexity		Social Well-Being		Social Sustenance		Permeating Effects
THE ONTOLOGICAL SOCIALITY	Simple Fact <i>No individ. w/o soc.</i>	THE ILLUMINAT- ING CULTURAL	Civilizational Uniqueness	THE CONTEXTING CULTURAL	For-The-Sake-Of Which	THE POLITICAL WEAKNESS	Past Glories
	Enveloping Relationships <i>Can't isolate</i>		Transmitted Wisdom		Meaningful Economic		Archaic Nation-State
	Perpetual Situation <i>Near a moment</i>		Embodied Style		Authenticated Political		Economic Alliance
	Shifted Question		Finality Symbols		Social Direction		Heightened Distrust
THE SOCIO- LOGICAL MODE	Total Lucidity	THE INCLUSIVE MODEL	History Long	THE IDEAL EQUILIBRIUM	Autonomous Process	THE CULTURAL COLLAPSE	Historical Import
	Authentic Deed		World Wide		Healthy Dynamics		Contemporary Crisis
	Invented Community		Social Groups		Workable Balance		Inadequate Heritage
	Needed Screen		Total Network		Fated Task		Economic Usurpation

THE SOCIETAL INVENTION

March 26, 1973

THE NORMATIVE PRO-ESTABLISHMENT		THE REBELLING DIS-ESTABLISHMENT		THE CREATIVE TRANS-ESTABLISHMENT		THE HUMAN RESURGENCE	
THE CONTEXTUAL STABILITY	Conventional Vision	THE SENSITIVE DEMAND	Human Cry	THE FUTURIC FORMS	Wholistic Consciousness	THE UNDERLYING HAPPENING	Paradigm Shifts
	Historical Values		Excluded Sufferers		Trend Articulation		Altered Globe
	Defined Roles		Responsive Empathy		Structural Alternatives		New Man
	Focused Structures		Embodied Defiance		Practical Models		Unknown Ultimate
THE PREDISPOSED GIVEN	Always Present	THE RADICAL PROTEST	Derivative Source	THE HISTORICAL KEY	Dual Awareness	THE INCLUSIVE CONCERN	Inconceivable Burden
	Imbalance Preservation		Disaffected Restlessness		Double Honoring		Global Responsibility
	Subtle Force		Particular Issues		Single Vision		Weighty Past
	Dialectic Dependency		Invented Values		Unexpected Stance		Unformed Future
THE BLIND COMMITMENT	Crystallized Modes	THE ILLUSORY UTOPIA	Moralized Alternatives	THE LOST TENSION	Delicate Posture	THE AUTHENTI- CATING POSTURE	Unparalleled Risk
	Idealized Past		Idealized Future		Stoical Trap		Shocking Response
	Forms Escape		Escapist Experiments		Cynical Allure		Tactical Creativity
	Terrifying Future		Discarded Past		Self Aggrandizement		Authoritative Self
THE SOCIAL PRESERVERS	Affirmed Gift	THE SOCIAL QUESTIONERS	Necessary Role	THE SOCIAL BUILDERS	Vital Dynamic	THE CLAIMED DESTINY	Spirit Fullness
	Global Technocracy		Non-White Emergence		Equitable Distributioners		Unfamiliar Willingness
	Interlinked Bureaucracy		Feminine Emancipation		Engagement Champions		Timeless Life
	Ethnic Elitists		Youth Culture		Humanness Guardians		Civilizational Change

THE POSTMODERN ESSENTIALISM

March 26, 1973

THE METAPHYSICAL COLLAPSE		THE RADICAL TRANSPARENCY		THE ONTOLOGICAL RECOVERY		THE OTHER WORLD	
THE ALIEN UNIVERSE	Historical Reality	THE UNEXPECTED BEYOND	Eternal Now	THE GIVEN PARAMETERS	Phenomenological Mode	THE MODERN NEGLECT	Long Buried
	One Universe		Released Creativity		Perpetual Passingness		Necessary Interment
	Appropriated Myth		Humanness Search		Foundational Tension		Sensed Incompletion
	Universe Creation		Surprising Discovery		Double Consciousness		Social Need
THE DEPTH QUESTION	False Dichotomy	THE MEANINGFUL MUNDANE	Wonderfilled Archaic	THE HUMAN PHASIALITY	Emerging Adventurer	THE CONTEMPORARY REDISCOVERY	Seeping Awe ^{Land}
	Second-Story Collapse		Depthless Intentionality		Rising Builder		Realized Freedom ^{River}
	Myth Collapse		Open Future		Stationed Conservator		Driving Care ^{Mountain}
	Planless Universe		Global Responsibility		Wisdom Transmitter		Attainable Fulfillment ^{Sea}
THE EXISTENTIALISM JOURNEY	Now Important	THE CONSTRUCTED FUTURE	One World	THE HUMAN SEXUALITY	Biological Uniqueness	THE TOPOGRAPHICAL METAPHOR	Land of Mystery
	Sensed Absurdity		Life Relatedness		Beyond Sociological		River of Consciousness
	Fated History		Situational Universe		Female Principle		Mountain of Care
	Final Futility		Inclusive Other		Male Principle		Sea of Tranquillity
THE TRIUMPHANT SELFHOOD	Solitary Decision	THE RESURGENT MAN	Guidelines Gone	THE HUMAN RATIONALITY	Constructed Rationale	THE SOCIAL CONSEQUENCES	Bubbling Excitement
	Inevitable Risk		Open Question		Incompleted Universe		New Life
	Audacious Stand		Conscious Consciousness		Completing Creation		New Morality
	Authentic Victory		New Creation		World Possessed		New Society

THE COLLOQUIUM DESIGN

March 26, 1973

THE INCLUSIVE INTENT		THE OPERATING FORMAT		THE MULTIFARIOUS CONTENT		THE ANTICIPATED HAPPENING	
THE SOCIAL MANIFEST	Present Situation	THE REFLECTIVE CONVERSATION	Central Issues	THE SOCIO- LOGICAL CONTEXTS	Social Processes	THE RELEASING IMAGES	Contentless Center
	Creative Proposals		Corporate Concentration		Contemporary Imbalances		Envisioning Possibility
	Practical Actions		Open Discussion		Present Manifestations		Foundational Model
	Inclusive Articulation		Structure Focus		Emerging Trends		Universal Applicability
THE HUMAN DECLARATION	Intuitive Wisdom	THE SEEDING DISCOURSE	Delineated Issues	THE HUMAN ISSUES	Authentic Self	THE ENABLING KALEIDO- SCOPE	Personal Stories
	Social Concern		Inclusive Context		Sentinel Engagement		Humanizing Myths
	Depth Response		Image Creation		Creative Vocation		Ontological Visions
	Authentic Posture		Future Consciousness		Significant Values		Exploded Universe
THE VISIONARY APOLOGUE	Social Need	THE INTENSIVE THINK-TANK	Social Vision	THE ONTOLOGICAL BACKDROP	Social Relatedness	THE USEFUL INSTRUMENTS	Contemporary Methods
	Depth Realities		Corporate Mind		Phasiality Modes		Invented Designs
	Global Implications		Unleashed Creativity		Sexuality Principles		Available Materials
	Destinal Responsibility		Practical Results		Rationality Propensity		Replicable Situation
THE EMBODIED RESURGENCE	Individual Yearning	THE CORPORATE EXERCISE	Seminar Covenant	THE TRANSPARENT REALITIES	Mystery Context	THE INTENSIFIED FELLOWSHOOD	Authentic Corporateness
	Corporate Activities		Orchestrated Life		Universal Concern		Missional Collegiality
	Personal Indicatives		Recovered Singing		Radical Integrity		Indicative Concretion
	New Hope		Discontinuous Story		Endless Fulfillment		Enobled Creatureliness

1. The LENS course, entitled "Living Effectively in the New Society", is designed as a weekend time together in which we will be spending five sessions, beginning tonight, examining just what it would mean to live effectively in the society we have on our hands and the new society that's emerging.
2. I would begin, first of all, by talking about the fact that all of us are involved in society, and I use a word like "sociality" to point to the web of relationships that we all are. This evening we will look at those in terms of the global relatedness that we all are, and then on Sunday morning look at the implications of sociality, that is to say, our involvement on a local level.
3. In between the global-social relationships and local-social relationships, we will take all day tomorrow and examine from three perspectives what the relationships to society mean; first in the sense of not simply involvement but in the sense of engagement, or where involvement is intentionally injected rather than you simply grasping yourself as a part of society. Engagement presupposes that you are a part of society. Then, secondly, to raise the question of the particular engagement that you have been participating in, or that you have chosen, or that you have a grasp of under the category of vocation -- using that in the general sense of the station you occupy in society, and what that means in terms of the whole social context. Then, thirdly, to raise the question of the human meaning of that vocation or the human meaning of your authentic participation in that vocation. Rather than choosing your status because one vocation is better than another, to look at how it is that authentic vocation occurs in whatever station you show up in the midst of life.
4. To say that these kinds of questions are important really is a bit of an understatement, for we all grasp that society is experiencing today probably the greatest upheaval, the greatest change, the greatest transition that it has ever participated in. You look at history and grasp the 20th century as a transition period. It is hard to find a parallel to the depth or the quality of the changes that are taking place. Our conversation at dinner began to point to some of the unknown wild, myriad changes that are taking place. To point to one of these, the fact about the transition of the 20th century is that it is a commonly global transition. This is probably the most significant dimension of the changes that are occurring in the 20th century. There have been alterations in the past, you know, of various cultures and various civilizations. There has never been a shift that has been commonly experienced by everybody around the globe, so to speak, at one time.
5. That does not make it any easier to participate in. Quite the contrary, it begins to give you some idea of the magnitude, the significance of the transition that we are in. Or, to put it another way, crisis is just another word for possibility. At this point in history we are experiencing at the same time of traumatic crisis, resurgence in humanness in societies here, here, here, and here.
6. This weekend what we want to look at is how you go about examining, participating in, and directing the human resurgence that is taking place. I want to consider that very fact under 4 categories. First of all, to look at the renewal of society through the image of a social model. Whatever else it means to be s/c in society today or engaged in s/c participation, it means to have a picture, to have a model of that which you are participating in. When you open that context to the world, what is necessary is a model of society that is adequate and

comprehensive to detect what is going on.

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7. Then I want to look at the nature of the resurgence that is happening today under the category of the Trans-establishment. Now that is a big word used to point beyond both the status quo and what you would call the dis-establishment, or those who stand outside the status quo, in order to identify those people whose posture is primarily oriented toward the needs of the future. What is meant by the Trans-establishment are those people who work and are situated directly within the Establishment, but are clear that what is happening today in the structures of society is inadequate, and therefore are raising the question of what needs to happen tomorrow, what needs to happen in the next decade.

8. We will come back to look at how those people actually begin to operate, for on this basis, the posture of Trans-establishment has to do with consciousness, with transparent consciousness. Awareness of what has happened is presupposed here. Consciousness of what is going on, and of your participation in it, is what we're going to talk about; and I want to begin talking about transparent consciousness, how it is that your insights come to you. It is how you begin to plumb the bottom of your own realization and awareness of what is happening in society. It is on the basis of imagination, of the insights, that this trans-establishment has the possibility of looking into the future. The dynamics of transparent consciousness are what I will call that right now.

9. In doing so, we will paint in broad brush strokes the rehearsal of human resurgence: that is, how it is that a people have decided to move forward at any given time in history, how leaps in society, leaps in civilization, have occurred in the past. What we want to do in general tonight (and then specifically during the weekend) is to rehearse how civilization moves forward: how it grabs hold of where it is, and begins to take a leap into the future.

10. To pick up here with that social model, it is simply a basic presupposition that you have got to have some sort of picture of what you are doing. The picture I want to draw is the picture of human sociality. The fact that you and I are related, the fact that you and I have a web of social relationships that we participate in and that is our fate, is simply what you mean by the term sociality.

11. If you took an abstract picture of any society what you would begin to see is that that society has decided, because it is in being, to have some way to sustain itself. It has taken into account some way of keeping itself in being, of literally feeding itself, so that it can continue. It has had some way of structuring some way of bringing order to that sustaining, and to the groups or individuals in that society. If it has maintained itself over a period of time, it has had some way of giving meaning to what it's about, of significating itself, of having some purpose in history. The sustaining traditionally has been called the Economic Process; the structuring, the Political Process; and this business of significating, or illuminating the purpose of a society, has been traditionally referred to as the Cultural Process. This kind of a model begins to give us some way of holding the fantastic complexity of each of these processes.

12. In the first instance, it has simply pulled together a picture of the fact that in every society human beings have to eat, and therefore the first task is simply to provide for or to sustain the people in that society and it begins with the given. Whatever resources are available, that process comes into being to develop them into goods that can be used and then distributed. That is a sustaining process that goes on, whether with very rudimentary products or highly technological products, in every society, ancient as well as contemporary.

13. In terms of the political process, the first and foremost task here is simply to secure peace in the community. The primary effort is to establish tranquility long enough to order the society. Or, to build enough structures so that the various members of the society can all participate in the equity, or benefits of that society. The political process is about the job of incorporating people into some kind of significant participation in that society. It is out to protect each entity, and each entity's rights, in that society.

14. Because man is a rational creature, though, his cultural process has come into being. This is the process that defines the reason for every other process. The cultural process is the business of putting into society the images that a human being comes up with that hold his society together for him, that hold his world together for him: We call it wisdom. Images are, then, of significance, and are then transferred to the community, to the individual, to the family, to the extended community, and manifested in a certain style in the community. Finally, each society usually has some way of projecting itself, of raising the question of its importance, its future. What the cultural process is all about is putting into society a way of raising the question of society beyond history, even beyond where it shows up at this point.

15. These processes, though, are not isolated. They are highly interdependent and therefore difficult sometimes to spot in a society. But if you have some categories like Cultural, Economic, and Political, you begin to grasp some way of dealing with what probably has been the greatest sociological insight of the 20th century--that society literally is a complex web and by hanging onto any one part of it you get tangled in all the rest of it.

16. There really is not going to be any Cultural process unless that Economic process is going full speed sustaining folks long enough so that on weekends they have a change to do something other than just get the goods, so to speak. This sustaining process has to be there, finally, in support of all dimensions of society.

17. The Political process has a secondary task. Its job is to call into question, to weigh up and decide about the other processes. My image is the scales of justice, in which the judgment of these other dimensions of society has to be taken into account or investigated every so often.

18. The Cultural process is about the job of illuminating the others. It has the job of giving some kind of undergirding purpose and being the basic nurturer, so that these become human endeavors, human processes, and are directed with some kind of value whereby the people who participate in them have a reason to go out and get something to eat in the first place.

19. From time to time, however, these processes begin to interact in such a way that, on the basis of this three-fold model, an imbalance sometimes occurs. What I mean by an imbalance is simply that one of these will dominate the other two, or one will collapse and, therefore, the other dimensions of the society will become tyrannical, overbearing, relative to the other processes.

20. If you look back in history, you will recall that in Western civilization this cultural process was, for the longest time, the one that was in charge. It was mainly in Europe through the dominance of the church that the cultural process began its bloom or fullblown expression.

21. Then along came this business of nations and nationhood, and kings, and all sorts of things. In other words, you literally had a political revolution that was not born out of somebody's deciding to have a revolution, but of some guys getting together and signing a Magna Carta. The changes in society generally come about in counteracting these imbalances. It is not that somebody starts a revolution. It is just a matter of society trying to maintain itself in some sort of healthy balance.

22. This sort of political revolution got going pretty good, and you remember in your history there was a pretty good rivalry coming along, between the cultural and political heads of state, and all of a sudden a sleeping giant began to emerge and another revolution happened. It was called the Industrial Revolution. In terms of the development in England, and on the continent, in this country, and then in Russia, the Western world has seen, literally, a complete 180-degree shift in terms of the balance of society. That is, the Economic process has begun to literally be the dominant one. It is not that decision-making is not still happening in society, but the imbalance is of such a nature that all the decisions are controlled by the economic process, or are for the sake of furthering economic values. That has reached its fruition, and it is by virtue of that fruition that you and I maintain our standard of living and that the world has reached the point in which affluence has occurred.

23. However, the political process has collapsed, has literally become impotent in terms of doing its job, of exercising its ability to call this into question. I noticed in the administration's Phase III plan the guys with the money are getting to decide again. I was hoping the political process was about to make a step forward there and put some clamps on, simply in the sense of calling this into question, but it looks as if we have drawn back again. I had some hopes.

24. I have about given up all hope with the cultural process. It looks like it has completely gone down. That is, you very seldom see an educational institution making the basic decisions in society. There used to be prominent families in society that literally controlled how society went, that was when the cultural dynamic was going. I do not know whether you would hold up the Kennedy's as those who literally understood themselves to be a family that was to serve society. Those kinds of families just do not exist any more. And, if we are out to recover that kind of family again, it is cowering beneath the economic. The cultural process has collapsed. Now the economic literally controls what you go to school for; it literally determines the values out of which your family makes decisions; it literally becomes the operating context in which the future is determined almost completely.

25. That kind of analysis gives the possibility of grasping the fact that you and I have ridden the back of this economic development to the point from which we can see what is happening in general. The strong arm of technological development has been the nature of this upsurge. The Production part of this triangle has flourished in terms of applying technological know-how. The most valuable resource in the world today is know-how. It is not any particular commodity. It is the know-how to develop the resources.

26. Within that sort of effulgence that imbalance has brought us to the point where we have had to re-evaluate just exactly what we mean by society, and what a healthy society ought to look like. You would expect some things to start happening when this dominance has occurred. The dominant process in society is what we mean by the Establishment. That is to say, the economic process now assumes the role

of the Establishment, and when that begins to become over-dominant, what you have are a series of blind protests against the upsurge of the economic process.

27. What I mean by a protest is not something negative. I would point to the concern for ecology which has emerged fairly recently. Four years ago no one would have thought of that as a major issue in a political platform. This is an example of how a society begins from within its own awareness to call into question that dominant, or in this case, over-dominant, process. The youth revolution is really simply an irrational burst from the depths of consciousness of middle and upper middle class youth, who say what the Economic Process has done to the value system of the American family. Whether you agree or disagree with their manner of protest, this is the kind of thing you would expect to happen in a society when one pole of it began to overbalance the others. I think the Feminine Revolution and the revolt of the non-Western minorities in this country would be other examples of what would happen when that society gets out of balance, of eruptions occurring within it.

28. What I want to point to is that these "no's" that are being said to the Establishment are simply flickers in the night, which, as they begin to coagulate, become a trend. What we mean by a trend of the future is when these NO'S coagulate into a concept, and when that concept becomes articulated, and the Establishment becomes defensive, the change has already occurred. By the very defensiveness of the Establishment, it is already saying that changes are occurring within itself. Do you see what I mean by that? You are not talking about some sort of radical revolution here; you're simply talking about the process of social balance. This happens within a society when one dimension of it becomes more established than the other dimensions of it. Therefore, the Disestablishment is a crucial role, for in terms of saying "NO," it raises questions about the Establishment.

29. What the society needs is not simply the Establishment and the Disestablishment, but, rather, it needs a Trans-establishment which can affirm the gains and the gifts and the products of a long-established society, and, at the same time, raise questions about what is needed for the future in terms of the society. What is it that has to be done for this to become a healthy society with some kind of balance in the midst of it?

30. The trans-establishment has been socially manifested. The Civil Rights Revolution of almost a decade ago would be a social example of where there has been a push to re-establish, in that case, the civil rights. The Political was shoving out via the Black man in this case, but it was a shove overagainst this kind of dominance.

31. This has happened in history before. It has happened when a society decides that the direction it is going in has to be countered, that it has to go in another direction. Perhaps you would point to a time like Elizabethan England, when the sort of land-locked society that had emerged from the Middle Ages was blown completely loose by the Age of Discovery, in which every man worth his salt was exploring, was moving out, was going beyond the vocational structures, was moving beyond the established patterns of trade and commerce. That is what I would point to by a resurgent happening in society. It is not something you would talk about as a bloody revolution. It is a resurgence of human spirit that begins to push out beyond where society has come at that point.

32. At a certain period in history, society burps up a new man. It burps up a new understanding of what it means to be a man. It burps up a new doctrine of man, if you will. You have only to go back and see that the great Greek civilization that we owe much to, produced a rational man. Can you imagine that only a few hundred years before that great Greek civilization there was just chaos? I mean there were simply nomadic tribes in northern Europe and around the Middle East, and then a rational man came out of that Greek civilization that began to put some kind of order on society, and without that happening in humanness, you and I would not be sitting here.

33. The Elizabethan Age produced a Bourgeois man. A man who had everything, a man who could go anywhere, a man who could do anything, a man who owned anything he wanted to own. That kind of spirit was behind the discovery of this country, it was behind the expansion of the West, it was behind the Manifest Destiny that was articulated. That society produced a new man. We are on the verge of that same kind of resurgence. We are beginning to see that a new kind of man is coming into being. A combination of that rational man epitomized by technological and scientific prowess and the sort of middle class, bourgeois, everyday man. If he decides to own the moon, then he gets a technological system together, and goes up there and claims it. How absurd for a human being to even think about that!

34. Well, now let us push that a little bit further. What is next? And let us say we do not put a claim on it, but we do talk about the future. What is the next goal of this country? What is the next goal of Western civilization? Do you just keep going to another planet? Do you just get more and more wealthy? What is next? That is what I mean by simply the potential that is in mankind to not be satisfied by any goal that is presently established in society. It is a question of what is beyond it. That is what bursts loose a new man.

35. That question of what is man has been wrestled with in the 20th century probably more deeply than at any other time, except perhaps the two periods that I mentioned, ancient or pastoral civilization, and the Modern Period that burst our society into being. Now, however, you and I realize that every model of man that has come out of the past is inadequate. You do not throw them away, but they are just not adequate. With the overwhelming possibility of the future, we were driven back to our own interior depths of humanness. This is what some people have called the rise of existentialist thinking. All that that means is that man had to go this way to rediscover what it meant to be a human being. There was no external value that was going to tell him. He had to literally recreate it out of himself. A human being one day grasps that he is literally the center of the universe. Do you know people who talk like this? Do you know painters who paint like this? Do you know writers who write like this? They are children of consciousness, and when they begin to write, it is just a stream of images, of imaginal dreamings, of creations, a stream of consciousness that begins to come out. It is what I like to call raw consciousness bubbling up once again. And this consciousness is just a happening.

36. It is a little bit difficult for Western man to understand why this thing is happening to our culture, why these revolutions are taking place. It occurred to me the other day that most people do not act on reason, they act on their imagination. Therefore it is a little difficult for a reasonable person to understand what is happening in history.

37. This is a crisis, and it is a gift at the same time. We have been given the possibility of rebuilding humanness in the 20th century. When a society is crumbling, when a society is degenerating, when a society is beginning to do down,

the manifestation of humanness is one in which the uniqueness of the individual is emphasized. Do you see the necessity of this? With society literally coming down around your ears, for a human being even to be able to stand in that society, you have to emphasize his individual significance, you have to emphasize his individual worth. This is what the Black man did. The basis of the Black revolution, you remember, was finally not simply civil rights, but that Black was beautiful. That kind of slogan was what gave significance to being a Black revolution and not some demonstrations in the South.

38. Today a shift has occurred, and it has occurred in the consciousness that you are unique and an unrepeatable person, but that has become transparent. When a person takes his individual uniqueness and begins to say "yes" to that, what he discovers is not his uniqueness. What he discovers is his universal relationship to other men. What he begins to understand, what he begins to raise is the universal question of what does it mean to be this man? What does it mean not only to be this man, what does it mean to be Man? To answer the question, what does it mean to be this man---that is the existential question---you have to raise the question of what it means to be Man. Do you see how those are related? You push through that uniqueness and what you come up over against is the universal question of humanness itself. This is the transparency that has occurred. For me, it is like when you take a piece of paper, light a match a certain distance away, and first of all you see a little brown spot, and then it gets wider and then it begins to get dark and then the flame bursts through, and, lo and behold, you see another universe, a whole new realm of experience, of consciousness, that you never knew was there before.

39. This is a happening that happens to individuals today, it is what is happening in the feminine revolution, it is what is happening in the youth revolution. When you see that, you have but two alternatives: you literally have to collapse on the spot, overcome with possibilities, or you move forward and forge a new understanding of what it means to be a woman, what it means to be a young person, what it means to be a businessman, what it means to be a man in general. That is the kind of possibility that simply has burst through in transparent consciousness.

40. When you push this kind of question, you have to start raising some pretty basic issues. You have to start raising the question of what does it mean to be a man among men, or it is the question of sociality. It is simply the fact that you are a related person, and the question of how you are related, how you show up in history, what is the social screen, what is the value that you begin to develop?

41. You show up as an individual. You venture out in terms of your own understanding of what it means to be a human being, and you hit that which is totally other, which is different than you. In realizing that something is different than you, that throws a whole different reflection on you. It is only over against that which is totally different than I am, that I have any possibility of grasping who I am, and therefore depth reflection occurs and a new me shows up in history.

42. Do you know the experience I am talking about, in which for the first time you met a Black man, and not the guy who cuts your lawn? Do you know the difference in those two encounters? That utterly otherness calls into question everything that you understood about being a white person, and at that moment you have to make a new decision about what it means to be that me as a white person. It is the same thing in terms of being a male. You bump up against a woman who has decided to be a woman. You bump up against that which is 180 degrees opposite to you, and which

you then have to reconstitute. You have to redecide all over again, who you are as a male.

43. That is happening in society in general. That is happening with nations bumping up against other nations, in which they have to decide who they are as a nation. The Prime Minister of Singapore the other day made a fantastic speech in which he said, " We have achieved every economic goal we have decided to achieve. The question now is: What is the destiny of Singapore going to be? That seaport bumped up against Western commerce, incorporated it into itself, became a well-to-do port, and now the question is: what is the purpose of being Singapore? Those people have to raise the question all over again of what it means to be Singaporeans. You see my point. When you bump against something that is different, it is then the question is raised of what does it mean to be who you are.

44. That is the context of sociality with which we are going to work this weekend, but are going to push it down from the abstract to the concrete. In the midst of society what we begin to discover about the essence of being human is that human beings get born, they mature, they grow old, and then they begin to die. There are significant phases in a human being's life. Youth has a particular role in society. A rising adult has another set of gifts for that society to grasp. The established adult has yet another kind of possibility of participating. And as an elder, a whole new lifetime opens up in terms of significant participation.

45/ To approach the issue biologically, sexuality is a biological given, but what I am talking about is the social dimension of sexuality. No society ever moved in history until there was full humanness on the part of the man and full humanness on the part of the woman. The society goes downhill when either one of those has been oppressed, or when it has not had the possibility of injecting into it the human givennesses of the female and the male principles.

46. Do you see how we could simply do an analysis of the state of things in this country if we just looked at the past history of that? Do you know what the most popular courses in colleges are these days? They call them the new woman courses, courses on what it would mean to be a woman. And fellows, what I am worried about is that they are not just studying, they are making decisions in those courses. There is reason to worry.

47. Sociality, using this word rationally, has to do with the fact that this brain case up here has the capacity between these two temples to hold an image of the entire world within it. That has never happened biologically before. There has never been a creature that has showed up with this givenness, with the capacity to imagine, to hold a picture of all the relationships at once. In fact, without this facility having been developed, man is reduced; he is less than a human being.

48. What we want to look at this weekend are the three bed rock dimensions of humanness itself: Phasiality, Sexuality, and Rationality---how these have become the basic raw materials out of which society begins to develop all over again, and how without these three things in the context of sociality being thrust into the society, it has no possibility of re-empowering the Political, no possibility of recovering the Cultural.

49. I want to go deeper. You push beyond sociality, you have phasiality. You push beneath phasiality, you hit simply the bare givenness of sexuality. You push beneath the difference between the sexes and what you get is simply the ability to

comprehend and consciousness itself. You push beneath rationality and what you get is a consciousness that is prior to rationality. It is a little bit difficult to talk about this, because as soon as I start talking about this, I have used rationality to describe what I am talking about. Do you see what I am saying? But the glory of the gift of reason is that it always points beyond itself. The transparency of rationality points to the fact of just sheer awareness, just raw consciousness. It has to do with an understanding that is beyond good and evil, that is beyond the dichotomy of life and death, that is beyond the dichotomy of the rational and irrational.

50. Every scientific, rational, technological adventure that we have ventured into in the 20th century has simply uncovered more unknowns. You know what I am talking about. The scientific revolution itself has revealed to us that the edge of life is sheer mystery that once you get one problem all solved, guess what you have got on your hands---another problem. And that creates a whole new set of problems which you have to pick up. You get the picture. Mystery is simply the way life is.

51. We have recovered in the 20th century what basic consciousness understands, that man is a free agent, that man is freedom itself. I suppose that every play, every movie that has been written portrayed in the last 20 years has been built on the theme of freedom. You just name significant movies, Cool Hand Luke, Don Quixote, even the John Wayne movie, True Grit, was about a man that decided to pick up his life and live it in the midst of utter, utter limitations. Now, that is worth an Academy Award, even if he did not do a good job of it. Authenticity of a human being has to do with his free decision-making faculty. This is not esoteric knowledge, this is simply a grasp of humanness. Beneath rationality, beneath sexuality, beneath phasiality, beneath every society, is a grasp of the mystery of life, a grasp of the freedom that each individual is not given, not granted, not legalized, is---that is what consciousness shows up to be.

52. Every human being is concerned, every human being cares. Have you noticed that the problem of society oftentimes is not that you have people who are not concerned, but that they have no way to express their concern? They have no way to actually exercise care for that which they care for, whether it be the problems of poverty, the problems of rights, the problems of participation, in society. Every human being understands what I call primal sympathy. Primal sympathy is beyond any "ought." It is underneath any moral presupposition. Primal sympathy is the drive to participate with other human beings.

53. My fourth category is what I call fulfillment. We talk about it as self-realization. Beneath every human being's will, I mean at the basis of his life, is a drive for peace of mind, a drive for authentic happiness. When a society begins to deal with what is underneath consciousness, with what happens when you look at humanness itself, I call this the new essentialism. It deals with the basics in terms of humanness itself, and that has to do with Mystery, Freedom, Concern, and Fulfillment.

54. We are going to see if we can discover for ourselves this weekend just what those things actually might look like in the 20th century. We want to look at the Great Resurgence in society. We want to analyze, to rehearse and construct for ourselves what it would mean, literally, for society to move forward in the 20th century. Therefore we have got to think hard and we have got to reflect on what it means to be a human being today. We have got to think about our environment, but I am not interested simply in the natural environment. What I am interested in are the

problems of today. We have got to look very carefully at the actual concerns and the key contradictions in society today. We have got to then look at what it would mean for a person, once he sees what it means to be a human being, once he's clear on what the problems are, to engage himself to get something done about those problems. How do you get into society the conscious or unconscious grasp that a new human being is emerging in the 20th century?

55. We want to start off tonight by thinking together about the concerns that we all have, and then tomorrow we are going to have three sessions in what we will call Think-Tanks. That is a research method, but we want to spend one day, from early morning to late at night, to produce three documents. We want to come up with statements that have to do first of all with what is actually happening in society today, or a social manifest. We will call it simply a picture of what the problems are and what the basic things are that have to be done. Then some of us will get together in the Think-Tank and take the insights of all of us and write a human declaration. Not a declaration of Independence--that's already been done--but a human declaration, a statement of what it means to be a human being in the society that is manifest today. That is a little bit different than life, liberty and the pursuit of happiness. That was the human declaration that was produced in 1776. In light of the actual social situation that is manifest today, what does it mean to be a human being? That is different. That is that new human being I was talking about. Then we are going to write a contemporary myth, a short story, a little poem, a myth about the human journey to this point of what it means to be a human being today, having journeyed the whole history of mankind. Those are the three documents: The Social Manifest, a human declaration, and a contemporary myth.

56. We want to have what I call seeding presentations, thorough in-depth conversations, then thinking together, pulling our own insights in those Think-Tanks, so that, as representatives of local man, we put together a statement on how you live effectively in the new society that is coming to be. What we want to do this weekend, is to discover what it means to be a human being ourselves, to explore our own humanness, our own selves, but together; to try and grasp what it would mean to create an unsentimental fellowship. The Great Resurgence has nothing to do with romance, has nothing to do with sentimentality. It has to do with fellowship. It has to do with human beings standing on their own, side by side with other human beings, either sex, any phase, any station in society, and working together to build that new society. That is what I call fellowship.

57. We want to see what that would look like today, and in so doing to discover some new images, some new methods, and sharpen some new tools.

- Rick Loudermilk

1. To say the 20th century and to say radical is to me a synonymous statement. A man at the University of Chicago said something like: More lives have been given self-consciously to creating the future in the last two generations than at any time in the history of mankind. I think that is true. In the last two generations man's technological capacity has exactly doubled and is in the process in the next generation of doubling again. The capacity to create and disseminate simply information has doubled since the turn of the century and is expected to double again in the next 30 years. The number of scientists alive today equals all the scientists that have ever lived in the history of mankind up to this moment.

2. These are radical times. I like the way Chardin, the anthropologist, put it: "Man's consciousness is simply global, there is now one world we live in. I think the earth rise over the moon dramatizes that. Man's capacity to sit at the TV and watch, live, the war in Viet Nam is unbelievable. President Johnson's funeral service was held in Washington, D.C., and he was buried in Texas the same day. Unbelievable. A friend of mine tells a story relative to the SST. He said that you could be sitting in Cleveland, and if you were bored with family life, Thursday morning get in your car as though going to work, go to the airport instead, get on an SST, fly to Paris, arrive about 4 in the afternoon, sleep three hours, go to the Follies until midnight, get on an SST, fly back to Cleveland in time for the 4 P.M. rush-hour traffic, get in your car, and when you arrive home say, "Whew! What a day at the office." That's the kind of times we live in.

3. Our times are simply revolutionary. They are great times. The capacity simply to stand present to the world in which we live is unbeatable. We are now fighting over the ocean, but it is not territorial. It is how do you take the wealth that is available in the sea and make it available to every man? The UN Commission is meeting now to decide how you are going to exploit the unbelievable wealth available in the ocean.

4. And yet these unbelievable times are painful. Man is screaming for some way of holding the unbelievable chaos that he is experiencing in his life; there is an explosion relative to change. The question is, what is the first step? How do you make one step forward into the future knowing that everything depends on that step? These are radical times.

5. There is an implosion relative to consciousness. Life has come alive in a new kind of way. You push and push at the deeps of life, and wham!, transparency happens. Then you can see to the bottom of existence, and it is wonderful, it is unbelievable. These are radical times in which it is dawning on man, and I think the existentialists say it in an unbelievable way, that man literally creates who he is. He literally creates who he is and what he is going to do. No more ties to the past, no more tied to certain derived patterns or whatever. It is as though the whole world has gone mad and you are in a situation where what it means to be sane depends on your response.

6. In the midst of the kinds of madness that you and I experience, a new image of society is beginning to emerge, a new image of our relationship to our fellow man, a new image of the relationship between the various elements of society. Society in just these 50 years, just these 70 years, has become

dynamic, has become integrated, has become highly related. I had a physics professor who used to illustrate this. He used to take a piece of chalk and throw it at a good looking woman. He said that when they ducked the farthest star had to move to compensate. That is how related society is.

7. To talk about the relationship of society you have to do it something like this. Society is made up of the sustaining, the ordering, and the illuminating dynamics.

8. In the sustaining dynamic, society simply has to find a way of feeding, clothing, sheltering, producing goods, distributing goods, finding a way to organize the various givens of the world so that they can be produced and distributed. To me that is simply the economic dimension of life, an unbelievable dimension. We have been in the process of a 150 year long revolution in the economic dimensions. Unbelievable things have happened with the coming of people like Marx and Smith and Keynes. There is a new awareness relative to that dimension.

9. Then society is the process of bringing form to its communal relations, it is the process of bringing organization to its social relationships. It is the process of creating order in the midst of this relatedness. To me that is the political dimension. It is the process of bringing order, creating the way in which people can participate in the decision-making dimensions of society and delineating the given rights of mankind in that society.

10. Then finally, it is the process of creating rationality, the process of making enlightened the social fabric, the process of giving meaning to your sustaining and ordering, and to me that is the cultural dimension. It is made up of passing on what it means to be a man, what it means to be a person, what it means to participate effectively in society, what it means to survive, within this world. It is giving over wisdom to the next generation and making possible the next generation through passing on wisdom. Secondly, it is creating the posture, or style through which you can act out your relationship to society. Finally, it is creating ways of holding consciousness, so that man does not slip into unconsciousness. It is creating the symbols and the art forms and the language which makes sense out of people's experience.

11. The economic pole, in this way of holding society, is "that without which" there is no society. If you don't have food for society, it doesn't take more than a couple of weeks for your society to fall out of existence. Some of us would hardly have a chance of lasting that long. It simply is, without having the economic dimension there is no society.

12. Then the political dimension, as I like to put it, is "that by the means of which" existence goes on. This is the communal dimension.

13. If this is the foundational and this is the communal, then the cultural is the rational. Without cultural there is no possibility of having a sustaining or ordering dynamic. It is the rational pole, "that for the sake of which," all the rest is made meaningful.

14. And you could go through and point very clearly at ways in which resources, production and distribution are practically held. We will talk about that later on in the weekend. And then order, justice, and what I like to call well-being, welfare, or the rights of society. And then wisdom, style, and symbol, in terms of the cultural dimension.

15. Now this picture of society is, if you could use this kind of category, ideal. That category is meaningless to the 20th century. If you took a long view, over a hundred thousand years and analyzed society, you would see this picture, but not in any given situation. What I mean by that is that every society has a set of imbalances, one of these controls the other two at every moment in society. For instance, if you go back into ancient Rome, I suggest that the political controlled the social fabric, the economic was next in power, and then finally the cultural had been dissipated or crushed. In the Middle Ages you might say that the cultural, the church, controlled the operating images of every dimension of society, the political was next and the collapsed was the economic.

16. For our time, for obvious kinds of reasons, the economic is that which literally determines the ways in which the other dimensions respond. In this 150 years of economic revolution, it has won an unbelievable position in society. 150 years ago there was no such thing as the economic dimension. That word was created within the last 100 years. Before that time the economic was relatively relegated to the family, to the small cottage kind of situation. But with the industrial revolution and the rise of technology and the bringing of rational form to society, the economic has won a glorious battle. We will talk about that some more.

17. Then the political has become the ally of the economic. You can see that fairly simply if you just look at what it costs to participate in the political dimension. How much in debt is the Democratic party, millions of dollars? American Airlines has considered not giving the Democratic party any more credit. The power to lobby within the federal or state government, requires literally thousands upon thousands of dollars. Compare when some one like a manufacturing interest goes in and decides to do that, with things like the ACLU. The ACLU has moral power. Whoopee. Legislatures are not interested in moral power. They are interested in votes and money. What is that little thing about votes and money, you can always buy them.

18. Anyway, the political has become the ally of the economic and the cultural has collapsed. To illustrate that best, I could talk about a man's worth, or his productiveness, and immediately you see how our economic language controls us. What it means to really live an abundant life is to really have a good job. To be successful as a human being is to have a good job. To be responsible to your family is to provide them with the comforts of the economic dimension. You can see what we are pointing to.

19. This economic revolution has ended and the people are beginning to see the creation of a world in which people can participate effectively in the resources of the globe. The economic war has been won, but there are people still fighting that war. People are still going out to wrestle from the social fabric the means of living. And that is throwing people into a malaise from which they experience their lives as having lost its meaning.

20. Societal Invention. Now, what has happened there, is that people have seen innocent suffering, of people throughout the world. To me, a series of rebellions or revolutions, have initiated or brought to consciousness that innocent suffering. The youth said no to selling their soul to the economic. They said that the great creation of the economic is over and we have a new task on our hands. The black revolution has said No to our illusions about justice and said that no longer are we going to simply live in the kind of injustice that has happened. The feminine revolution has said that the roles in which people participate are no longer meaningful and therefore we are going to reorder the roles in which we participate. Men, by the way, are also going to reorder theirs, in case that isn't clear. That is, there is going to be new creation in terms of the cultural dimension. And the third world, what the third world has done to us is said No to our myth. We created a myth that had unbelievable ramifications relative to the technological world, and I think it is sometimes called the bourgeois myth, an unbelievably creative myth a hundred years ago. They said simply No, that is no longer the myth that people can live out of; in fact, it is killing people.

21. Well, those protests that are saying No to the various dimensions of our society have created new trends out of the society in which we live. Bringing to consciousness those trends are three separate dynamics. Let us call this the pro-establishment. That is the dimension of society which says that the values and meanings and the society as it is, must go on, that you cannot simply have anarchy reigning in the streets, that you have to have some connection with the past in order to make sense out of the future.

22. The pro-establishment says No to what I would like to call the dis-establishment. These last are the ones that stand up and say, "No longer is this going to happen, no longer. All the values of society can go down the drain as far as we are concerned, something has to change here." You can see that when the pro-establishment crushes the dis-establishment, or somehow gets it out of being, society rigidifies, crystalizes and begins to stifle human creativity. When the dis-establishment breaks loose and somehow overcomes the pro-establishment, anarchy reigns. Chaos socially reigns throughout the social fabric. There is no order to the social fabric.

23. Now, it seems to me there is a third posture, and I would like to call that the trans-establishment. That is the dimension of society that sees that the pro-establishment is utterly and one hundred percent crucial for society to go on. If you don't have connections with the past, if you don't see that society has to be formed and ordered and given consistency to, there is no possibility of anything creative happening. And at the same time, the trans-establishment sees that society has to be broken loose, that new forms have to be constantly in the process of emerging, that life bubbles out of creating the new. It sees that the pro-establishment is oriented primarily to the past, maintaining the link with the past, and that the dis-establishment is oriented to the future. The trans-establishment holds together, the no to society as it is that has been said by the dis-establishment and the yes that has been said by the pro-establishment. It holds together the past that is being held by the pro-establishment and the future that is being held by the dis-establishment. And then it creates what the new tomorrows are going to look like, for without this

posture there are no tomorrows, there is not any way of holding together both of those dimensions of the social fabric.

24. Something is happening to men in our day. There is a new consciousness relative to the three roles. This intensified awareness of innocent suffering and the intensified creation of new forms through which people can authentically participate, is what I would like to call resurgence. A new bubbling forth is happening. People are beginning to see new light. New creativity is beginning to emerge. It is as though over the gap that is the 20th century, which we have found ourselves thrown into now, new bridges are being swung across that abyss, new forms are being created to bring us from the 19th century to the 21st century so that humanness might continue.

25. An example. The bushmen live in a most arid situation, where it rains half an inch a year, and the only large animals that live on the desert are the ones that wander out there by mistake. These bushmen live on the desert there, and the way they get liquid, one of the ways, is that there is on the desert floor, as they are walking along, they will see a little organic thread about so long. It looks like a little dried up plant, unobvious as all get out. They see that and dig there, and at the end of it, there is a melon. You crack the melon open and it is full of liquid.

26. Well, you and I have been wandering through a desert for 400 years, or 50 at least, and we have seen this thread and now the first melon has been cracked open. A new kind of life is beginning to bubble forth. What it means to live life is being redefined. New possibilities are emerging at every point, and you and I find ourselves beginning to drink of the wellsprings of creativity in ways that we never dreamed of before. It is as though the flood gates of resurgence have been broken loose and now you and I have the possibility of creativity beyond our wildest dreams. Man is creating new ways. New meaning is being injected into life.

27. Post-Modern Essentialism. What has been the cause of that? I think it is fairly simple. You and I operated out of, until the middle of this last century, a two story universe, in which things were fixed. It was mechanistic. Experiences of life abundant were experienced at the edges of life, in birth and death. Existence was filled with meaning, but it was filled with meaning in a way that perhaps you and I will never understand in the way that these people did. It was simply that the really real was in the second story. Plato said that the really real was out here and this life was just sort of an idea, a shadow, of the real. His image was, you were sitting in a cave with the fire behind you, and all you saw were the shadows on the wall in front of you. You never experienced life directly.

28. Today that second story has collapsed. It is no longer possible to say that life is experienced only in "edge" experiences. Life is experienced in the mundane everyday life. Up until this moment we were experiencing life in the mundane, but using images of the second story, and thereby not really participating in it. Now we see that the center of life is in the mundane.

29. Now, it seems to me that once you see that life can be participated in, and say yes to that, then the question comes upon us, "Now what?" How do I

create life? How do I create? What is there to build on that I can participate in? What is there to build into existence? I guess what has happened is that there is a transparency relative to that. My image is something like, now we have all of eternity to create. You and I participated in a kind of blindness of the last generation and a half. You know that Arabs sing songs to the wonderous diversity of the desert. Can you imagine having the kind of sensitivity that allows one to see wonder-filled diversity in that which, to most of us, would be just sand. It is like that.

30. We are beginning to see the wonder in existence, that there is another world, a breakthrough in consciousness that is altering who man is. That other world consists of the capacity of man to participate in self-consciousness, or consciousness of consciousness. It is made up of standing present to the wonder of life, that life is filled with mystery and can be abundantly lived in. And it is that life is creativity, that life is consciousness. And what it means to participate in life is to be concerned, or to care. It is a mountain of care. And then life is unbelievable turmoil and in the midst of which is found peace, tranquility. It is a sea of tranquility. It is that kind of transparency. It is coming on a situation in which, I don't know, maybe you just cut yourself, and you bleed. And it dawns on you that every life passes away, that your life is going to pass away. Life is filled with wonder, consciousness bursts, care breaks in and wonder of wonders, tranquility, peace is there.

31. And then there are what I would like to call four pillars of consciousness. Maybe just one pillar, maybe it is four. But I would like to call the first, sociality. The flip side of transparency, perhaps, is sociality. But man is a social being. The first thing that happens to you when we get born is a social act. Somebody hits you on the bottom and from then on you are in society, from then on you are a member of the human race. There is no possibility of living, save you participate in society. There is no possibility of being a human being's consciousness of consciousness save you are over against the other. That other throws you into awareness of life in its fullness.

32. Secondly, life is participating in the social fabric in many kinds of ways. It is what I would like to call phasiality. That is something like that at every moment in your life you have an opportunity to participate in society. There are four great times, four great modes in which you can participate in society. First of all, from 0 - 20, let's say arbitrarily, is the youth, living in the wonder of life. Secondly, from 20 to 40, is he that builds the world in which people are going to live. Then, from 40 to 60, the established adult, who maintains, and is responsible for maintaining the world that he created. Then finally, beyond 60 is the elder, the one that transcends all, who simply stands as one on the edge and announces that life can be participated in fully. Four responsibilities, four modes of participation in society.

33. Then there are two great forces. I like the way Freud puts it, eros and thanos. The urge to life and the urge to death. Those transformed become the drive to create the new. And then there is the drive to make the new liveable, to make the new able to be participated in. These are what I would like to call the male and female dynamics, the male and female principles of existence. Life is simply those two great principles operating and there is no creativity save those two principles are operating in society.

34. Finally, there is what I want to call rationality. Man is driven to make sense out of the world in which he participates. He cannot be a man, he cannot participate in existence unless he has a way of making some kind of sense out of the world in which he lives. Ortega puts it very creatively. He says man anticipates from every moment more or less his entire life. And in that anticipation he must create a map of the world in which he lives. He must create an architectural design in which he can participate in the world in one way or another. To me those are the four great pillars. Perhaps there is only one, only sociality, and perhaps it is four. And maybe it is both of those things. Man is sociality; man is the process of participating in society, phasiality; man is creativity; and man is rationality.

35. Now, out of this discovery of the essentials of humanness, a new posture is emerging, or the awareness of a new posture. I would like to call it the posture of living life abundantly, the posture of participating fully in life.

36. The dynamics go something like this. When you realize you are free, that you do not have freedom, you are just simply free. You have no choice about that, that no one can stop your creativity, no one can block off your possibility of making some kind of response to a situation. When it dawns on you that you are simply free, then some event happens. One day when I was in the Navy, I was in Sicily and I was wandering through a town. Sicily is not a very rich part of the country, but they had quaint shops and I was shopping. I was walking through the back streets. This little kid, about 3 feet high, walked up and says, "Can I have a cigarette?" And I said, "No, get out of here." As I started to walk off, it dawned on me that was just his livelihood, the way the kid lived was selling black market cigarettes. I turned around and looked at myself. That first response of saying, "Kid, get out of here.", was a part of that.

37. Then it dawned on me (and this is far too rational) that the whole world is starving to death while I gorge myself. It dawns on you that you are responsible for this globe. It is as though all of existence drops on your shoulders, if life is going to be lived it is going to be lived because you insist that it does. You look at that kid and you see Puerto Rico and 14 year old girls being prostitutes for their families to survive. You look at that kid and you see the Filmore district in San Francisco where kids get their brains beat out by cops because they are high. On and on and on. It dawns on you that the whole world is on your shoulders.

38. Then it becomes as though, if this world is going to survive, you are going to create the ways in which survival is going to happen. You are going to invent humanness. Nobody else. You are. It dawns on you we have been doing that all along. That the next generation and the next generation and the next generation's ways of living are going to be created on your shoulders, like it or not. So our struggle becomes one of how do I create a self that can live with the whole world on its shoulders, and live with abundance.

39. Then it dawns on you, yeah, you can. Just do it. Talk about happiness. Talk about unbelievable joy. Talk about rapture! It is not that the world goes away. It is still there. And the struggle to create the self is still there, but there is unbelievable rapture. Unbelievable happiness. Life becomes fuller than you ever dreamed of. Camus puts it, I am going to be the experiment

that my life is. You remember the title of his book, Happy Death? What does it mean to be happy? It doesn't mean going out and looking for happiness. It means that your life already defines what happiness is already about. We will talk about care, the weight of the world, and what I would like to call Integrity. And we will talk about happiness later on in the weekend.

40. The Colloquium Design. Now, I want to talk just a few minutes about what this course is about. It is about all this (points to board.) I guess what I want to talk about is our intentions for the course. It seems to me that if you are going to be responsible to the group, you have to have intentions and you ought to let them out. In this course I expect us to begin to project what society needs to look like. What I mean by that is that you and I are going to go through the process of beginning to create what this world needs to look like. That is going to be exciting. You are going to dream wild dreams and then raise the question of how practically can you bring those dreams into being. How can you shape the future in a meaningful way? That is exciting to do that. Most of us want to throw grenades at any possibility of suggesting that. But let us just see if we can't experiment and see if it's not possible to practically begin to project the future for the whole of society.

41. Then secondly, we are going to reflect, we are going to take the unbelievable wisdom that is available in your and my consciousness and unconsciousness and begin to bring that to bear on the problems of this world and on the solutions to the problems of this world. Have you noticed that it is easy to get out the problems? Everybody can point out what is wrong, but maybe it is time to begin to say what needs to happen. That is going to be hard. But it is going to be exciting. And then we are going to explore the depths of life. Down where rationality and irrationality are meaningless, you and I are going to explore. What it means to be alive in the 20th century, what it means to be alive today. And then, maybe you and I are going to resolve what the future needs to look like. You and I are going to will the future, maybe even by being participants in the creation of the future. Maybe what the future looks like, is something like giving form to your most personal hope. Think of all those times when you think, "Wouldn't it be great if..... I will have to think about that some more." But it never really comes back to mind. Maybe we can give form to those hopes.

42. We are going to look at our society, we are going to look at the social fabric, that you and I participate in, through the screens of the economic, the political and the cultural. We are going to take a look at the way men are disrelated from their lives in terms of values, of engagement and of their own vocation, and see what has happened there. We are going to look at these pillars of humanness, these essences of life. And we are going to look at the transparent, we are going to look at what it means to live in the abundant world we find ourselves in.

43. We are going to do it methodologically. Some of the methods we are going to use are things like conversations. To me, the image here is that we are just going to raise some issues, going to bring to consciousness some of the bubbling that is going on in life. We are also going to have what I would like to call seeding presentations. These are not lectures. I don't even know if I like that word. These are spins to get our minds

whirling in one direction or another. We are not out to say anything you and I don't participate in and know about already. And then we are going to do what I like to call think-tanks. To me that is where the work is going to be. We are going to do more work this weekend than you have done probably in the last month. We are going to do unbelievable things, we are going to spend late hours and long times and sit for hours upon hours and we are going to love it. That is, I am predicting that. We are going to wrestle to the ground what it means to participate in working, as a corporate body, towards the future.

44. Then we are going to do what I like to call corporate exercises, we are going to sing songs. Two weeks ago, when we were in Dallas teaching this course, at the beginning there were only four people in the room who could sing, but by the end of the weekend everybody could sing. We even had people like myself up there singing. We are going to read to each other. We are going to decor our room and begin to create the art forms that create our consciousness. We are going to do all kinds of wild things that begin to make sense, and release the images out of which we are going, perhaps, to live. We are going, I am hopeful, to break loose our consciousness in new ways. We are going to create the story of what life is about. We are going to grapple with tools through which community is created, we are going to create fellowhood. I like that word, fellowhood. You know those groups that went around searching for fellowhood? You don't get fellowhood that way. You get fellowhood by working hard with one another, not thinking about fellowhood, and then all of a sudden fellowhood happens. Those things will happen.

45. Well, these are great times to live, and these are radical times, and creative, unbelievable, bubbling, resurging times.

-- Jon Jenkins