

THE ECONOMIC SITUATION		THE VOCATIONAL CRISIS		THE RADICALIZED INTEGRITY		THE PROBLEM-SOLVING METHOD	
THE SUSTAINING PROCESS	THE SOCIAL MODEL	THE STRUCTURE DISRELATION	THE COLLAPSED SUPPORTS	THE MALE/FEMALE GIVENNESS	THE HISTORICAL AWARENESS	THE BATTLE-PLANNING	THE FOUNDATIONAL BASIS
	THE FOUNDATIONAL GROUND		THE ALTERNATIVE DIRECTIONS		THE YIN YANG		THE CONTINUAL ACTION
	THE ECONOMIC DYNAMIC		THE CONVENIENT ESCAPES		THE CREATIVE DYNAMIC		THE CHANNELED CREATIVITY
	THE ECONOMIC UNIVERSALITY		THE REDUCED EXISTENCE		THE HUMANIZING TENSION		THE DISAPPEARING MODES
THE GLORIOUS POWER	THE PRIMAL ROOTS	THE DISSIPATED VOCATION	THE ECONOMIC TYRANNY	THE CO-CREATIVE PARTNERSHIP	THE MALE DENIAL	THE BATTLE-PLANNING PRINCIPLES	THE TACTICAL THINKING
	THE MEDIEVAL FORMS		THE PARALYZING LUCIDITY		THE FEMALE REBELLION		THE INCLUSIVE PERSPECTIVE
	THE MODERN DEVELOPMENTS		THE BLOCKED FUTURE		THE NEW MALE NEW FEMALE		THE RATIONAL MODEL
	THE NINETEENTH CENTURY		THE ALLURING IMPERATIVES		THE EMBODIED CREATIVITY		THE DYNAMIC IMPLEMENTATION
THE ECONOMIC DOMINATION	THE IDEAL BALANCE	THE INTERNAL MYOPIA	THE EMPTY SUCCESS	THE REDISCOVERED FREEDOM	THE CONSCIOUSNESS IMPLOSION	THE BATTLE-PLANNING TECHNIQUES	THE CONTEXTUAL MODES
	THE INTERNAL IMBALANCE		THE WALLING INERTIA		THE INVENTED EXISTENCE		THE UNDERLYING CONTRADICTIONS
	THE POLITICAL ENSLAVEMENT		THE INTERNAL FUTILITY		THE FUTURE POSTURE		THE EFFECTIVE PROPOSALS
	THE CULTURAL COLLAPSE		THE RADICAL QUERY		THE FINAL ACCOUNTABILITY		THE ACTIONAL IMPLEMENTING
THE CURRENT TYRANT	THE GLOBAL CONTROL	THE EMERGING POSSIBILITIES	THE ECONOMIC VISION	THE CREATED SELF	THE INTEGRITY PHENOMENON	THE BATTLE-PLANNING POSSIBILITIES	THE VOCATED SELF
	THE STRUCTURAL SUBUGATION		THE DESIGNED TIME		THE CONSCIOUS FREEDOM		THE CORPORATE PRODUCTIVITY
	THE IMAGE GAP		THE NEW VOCATION		THE INDICATIVE INTEGRITY		THE RESURGENT SOCIETY
	THE SOCIAL ALIENATION		THE PROFOUND STYLE		THE HUMANIZING PROCESS		THE CREATIVE MEANS

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THE SUSTAINING PROCESS		THE GLORIOUS POWER		THE ECONOMIC DOMINATION		THE CURRENT TYRANT	
THE SOCIAL MODEL	Tri-Fold Processes	THE PRIMAL ROOTS	Subsistence Economy	THE IDEAL BALANCE	Theoretical Balance	THE GLOBAL CONTROL	International Corporation
	Cultural Process		Labor Differentiation		Cultural Servant		Global Bourgeoisie
	Political Process		Ownership Distinctions		Political Servant		Technomania Syndrome
	Economic Process		Market Cities		Processes Servant		Power Centers
THE FOUNDA- TIONAL GROUND	Life Necessities	THE MEDIEVAL FORMS	Aquinas Scheme	THE INTERNAL IMBALANCE	Uncontrolled Production	THE STRUC- TURAL SUB- JUGATION	Productive Education
	Social Relations		Church State		Exploited Resources		Collapsed Family
	Political Relations		Cottage Economy		Delimited Distribution		Crippled Religion
	Cultural Relations		Bourgeois Origins		Misdirected Sustenance		Decayed Structures
THE ECONOMIC DYNAMIC	Social Sustainer	THE MODERN DEVELOP- MENTS	Discovery Era	THE POLITICAL ENSLAVE- MENTS	Productional Ordering	THE IMAGE GAP	Leisure Plague
	Resources Development		Bourgeois Ascendancy		Power Yardstick		Insulated Present
	Goods Conversion		Industrial Revolution		Dependent Security		Unfulfilled Expenditure
	Benefits Allotment		Economic Independence		Relinquished Power		Disoriented Yearning
THE ECONOMIC UNI- VERSALITY	Human Process	THE NINETEENTH CENTURY	Economic Man	THE CULTURAL COLLAPSE	Economic Hero	THE SOCIAL ALIENATION	Job Centeredness
	Social Levels		Human Benefits		Wealth Symbols		Affluence Barrier
	Historical Periods		Captured World		Bourgeois Style		Narrowed Involvement
	Societal Complexity		Unchecked Power		Proper Education		Individualistic Creativity

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THE STRUCTURAL DISRELATION		THE DISSIPATED VOCATION		THE INTERNAL MYOPIA		THE EMERGING POSSIBILITIES	
THE COLLAPSED SUPPORTS	Domestic Haven	THE ECONOMIC TYRANNY	Meaningless Jobs	THE EMPTY SUCCESS	Hollow One	THE ECONOMIC VISION	Global Economics
	Congenial Peers		Forced Retirement		Frustrated One		Corrected Imbalance
	Paternal Firms		Employment Market		Insecure One		Emerging Ideology
	Approving Society		Economic Loyalty		Defeated One		Distinctive Role
THE ALTERNATIVE DIRECTIONS	Youthful Rebellion	THE PARALYZING LUCIDITY	Blocked Dreams	THE WALLOWING INERTIA	Subjective Criteria	THE DESIGNED TIME	Single Vocation
	Societal Dropouts		Empty Stories		Multifocused Arena		Economic Station
	Reduced Altruism		Reduced Mythology		Inauthentic Response		Re-created Leisure
	Increased Mobility		Meaningless Symbols		Insufficient Actualization		Revitalized Work
THE CONVENIENT ESCAPES	Organization Man	THE BLOCKED FUTURE	Crystallized Society	THE INTERNAL FUTILITY	Self Doubt	THE NEW VOCATION	Indirect Task
	Sensual Plunge		Youthful Disdain		Self Hatred		Direct Task
	Automatic Response		Spreading Dubiety		Creation's Error		Life Length
	Shattered Relationships		Hollow Relationships		Misplaced Guilt		Transparent Vocation
THE REDUCED EXISTENCE	Acquisition Obsession	THE ALLURING IMPERATIVES	Success Orientation	THE RADICAL QUERY	Total Solitude	THE PROFOUND STYLE	Global Thrust
	Ineffectual Expenditure		Educational Preparation		Engagement Focused		Local Impact
	Superficial Relationships		Family Concern		Decisional Dread		Rational Plan
	Irrelevant Intentionality		Impinging Other		Life Purpose		Transformed Life

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THE HISTORIC AWARENESS		THE DUAL OPPOSITION		THE COLLAPSED TENSION		THE CO-CREATIVE PARTNERSHIP	
THE BIOLOGICAL FACT	Lifelong Determiner	THE YIN YANG	Biological Transparency	THE UNITY ESCAPE	Collapsed Dynamics	THE POLAR TENSION	Necessary Interrelationship
	Child's Questioning		Beyond Psychological		Refused Polarity		Underlying Harmony
	Sexual Phases		Encompassing Principles		Forfeited Adventure		Complementary Dualism
	Ontological Acceptance		Paradoxical Opposites		Denied Conserver		Elusive Principle
THE ARCHAIC WISDOM	Mythological Tradition	THE CREATIVITY DYNAMIC	Inseparable Realities	THE MALE DENIAL	Fragile Intellectualism	THE NEW MALE	Knowing Principle
	Ancient Base		New Discovered		Feared Maleness		Adventuring Principle
	Dual Existence		New Viable		Feared Effeminacy		Envisioning Principle
	Perceptual Modes		Only Creativity		Suffocated Inertia		Encompassing Principle
THE HUMAN GROUND	Fateful Ground	THE HUMANIZING TENSION	Interdependent Solitariness	THE FEMALE REBELLION	Strong Activism	THE NEW FEMALE	Actualizing Principle
	Primordial Invention		Historical Vitality		Feared Femaleness		Conserving Principle
	Contentfull Images		Polar Tension		Feared Masculinity		Enthusiastic Principle
	Double Reflection		Nonpersonal Principle		Reactionary Forces		Concretizing Principle
THE GLOBAL SENSITIVITY	Feminine Revolt	THE TRANSFORM- ING CHANGE	Historical Revolution	THE THREATEN- ING CONFLICT	Frenetic Activity	THE EMBODIED CREATIVITY	Embodied Passion
	Worldwide Reverberation		Vibrant Self		Resigned Lassitude		Covenanted Relationship
	Male Emergence		Experienced Otherness		Role Reversal		Created History
	Threatened Roles		Enlivened Participation		Futuristic Possibility		Maintained Dance

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THE REDISCOVERED FREEDOM		THE EMERGING CONSCIOUSNESS		THE INTEGRITY PHENOMENON		THE CREATED SELF	
THE CONSCIOUS- NESS EXPLOSION	Collapsed Universe	THE DEFINING RELATION	Ubiquitous Consciousness	THE CRUSHING IMPACT	Total Freedom	THE CONSCIOUS FREEDOM	Failure Posture
	Mundane Profundity		Transparent Ground		Aweful Providence		Hatefilled Life
	Internalized Universe		Created Self		World Falls		Unbearable Suffering
	Created Society		Endless Becoming		Unconditioned Demand		Hopeless Hope
THE HUMAN FREEDOM	Consciousness Bombardment	THE INVENTED EXISTENCE	Fated Being	THE MORTAL COMBAT	Sought Escape	THE INDICATIVE INTEGRITY	Situation Unjustified
	Passionate Inventiveness		Utter Lucidity		Internal Suffering		Defenseless Stance
	Solitary Decision		Joyous Heart		Lifelong Struggle		Singular Conscience
	Cosmic Obligation		Willed Fate		Monster Yourself		Destinal Obedience
THE UNIVERSAL YEARNING	Authentic Relation	THE FREE POSTURE	Unprecedented Response	THE ZOMBIE ESCAPE	Reduced Whole	THE AUTHENTIC SEXUALITY	Miraculous Birth
	Creative Existence		Designed World		Self-conscious Dead		Unique Gift
	Moral Ground		Living Sign		Demonic Harpy		Wonderfilled Situation
	Final Accountability		Elected Commission		Benign Zero		Glorious Opportunity
THE OBJECTIVE EVIDENCE	Manifest Consciousness	THE FINAL ACCOUNTA- BILITY	Native Vale	THE ABJECT SURRENDER	Only Alternative	THE HUMANIZING PROCESS	Revealed Meaning
	Revealed Originality		Dethroned Deity		World Carried		Expend Life
	Disclosed Conscience		Lightened Burden		Human Invented		Created Ethics
	Recognized Answerability		Mystery Beheld		Sign Given		New Society

THE ECONOMIC SITUATION		THE VOCATIONAL CRISIS		THE ONTOLOGICAL SEXUALITY		THE RADICAL INTEGRITY	
THE SUSTAINING PROCESS	THE SOCIAL MODEL	THE STRUCTURAL DISRELATION	THE COLLAPSED SUPPORTS	THE HISTORIC AWARENESS	THE BIOLOGICAL FACT	THE REDISCOVERED FREEDOM	THE CONSCIOUSNESS IMPLOSION
	THE FOUNDATIONAL GROUND		THE ALTERNATIVE DIRECTIONS		THE ARCHAIC WISDOM		THE HUMAN FREEDOM
	THE ECONOMIC DYNAMIC		THE CONVENIENT ESCAPES		THE HUMAN GROUND		THE UNIVERSAL YEARNING
	THE ECONOMIC UNIVERSALITY		THE REDUCED EXISTENCE		THE GLOBAL AWARENESS		THE OBJECTIVE EVIDENCE
THE GLORIOUS POWER	THE PRIMAL ROOTS	THE DISSIPATED VOCATION	THE ECONOMIC TYRANNY	THE DUAL OPPOSITION	THE YIN YANG	THE EMERGING CONSCIOUSNESS	THE DEFINING RELATION
	THE MEDIEVAL FORMS		THE PARALYZING LUCIDITY		THE CREATIVITY DYNAMIC		THE INVENTED EXISTENCE
	THE MODERN DEVELOPMENTS		THE BLOCKED FUTURE		THE HUMANIZING TENSION		THE FREE POSTURE
	THE NINETEENTH CENTURY		THE ALLURING IMPERATIVES		THE TRANSFORMED CHANGE		THE FINAL ACCOUNTABILITY
THE ECONOMIC DOMINATION	THE IDEAL BALANCE	THE INTERNAL MYOPIA	THE EMPTY SUCCESS	THE COLLAPSED TENSION	THE UNITY ESCAPE	THE INTEGRITY PHENOMENON	THE CRUSHING IMPACT
	THE INTERNAL IMBALANCE		THE WALLOWING INERTIA		THE MALE DENIAL		THE MORTAL COMBAT
	THE POLITICAL ENSLAVEMENT		THE INTERNAL FUTILITY		THE FEMALE REBELLION		THE ZOMBIE ESCAPE
	THE CULTURAL COLLAPSE		THE RADICAL QUERY		THE THREATENING CONFLICT		THE ABJECT SURRENDER
THE CURRENT TYRANT	THE GLOBAL CONTROL	THE EMERGING POSSIBILITIES	THE ECONOMIC VISION	THE CO-CREATIVE PARTNERSHIP	THE POLAR TENSION	THE CREATED SELF	THE CONSCIOUS FREEDOM
	THE STRUCTURAL SUGJUGATION		THE DESIGNED TIME		THE NEW MALE		THE INDICATIVE INTEGRITY
	THE IMAGE GAP		THE NEW VOCATION		THE NEW FEMALE		THE AUTHENTIC SEXUALITY
	THE SOCIAL ALIENATION		THE PROFOUND STYLE		THE EMBODIED CREATIVITY		THE HUMANIZING PROCESS

3/30/74
LENS

ECONOMIC LECTURE

James Wiegel
ICA: CHICAGO

- I. The Resurgent Times
 - A. which is a profound upheaval
 - B. wrenching our global/local society
 - C. and manifest in 12 social arenas
 - D. is what I want to focus on
- II. As it is manifest in the economic situation
 - A. which is a dynamical process
 - B. grown large in our time
 - C. and dominating society
 - D. through the power of production
- III. Which has occasioned in the world a vocational crisis
 - A. which is based in the social imbalance
 - B. and manifest in the loss of a sense of contribution
 - C. and lack of meaning in work
 - D. causing a deep questioning in people
- IV. Creating a crisis of identity in relationship to our sexuality
 - A. which is raising profound issues
 - B. the context for which is complimentary dualism
 - C. which releases the struggle with being male and female
 - D. in cocreative partnership
- V. Occasioning a transparency in which we are recovering radical integrity
 - A. which is a rocking happening in our lives
 - B. in which we grasp the whole world on our back
 - C. and realize our unlimited freedom
 - D. to have created and to create oneself
- VI. Which has turned us into problem solvers
 - A. who grasp that solutions are created
 - B. for actual situations
 - C. and only helpful as they offer practical help
 - D. and are looking for techniques to do that

THE ECONOMIC SITUATIONTHE
SUSTAINING
GROUND

That which maintains and sustains society is the economic process. It provides for human needs and is, at the same time defended by the political and defined by the cultural. The economic process is the threefold interaction of resources, production and distribution. It is a perpetual dynamic in which resources dictate what is produced and how it is distributed, production demands resources and provides goods for distribution, and distribution in turn pinpoints the need for particular resources to be produced.

THE
GLORIOUS
POWER

Since earliest times the very existence of man has been involved in the economic dimension. Primitive man experienced the economic as a presupposed necessity in its most simplistic form—that of the hunters and the tribe. In the medieval ages, the family was recognized as the sustaining unit of existence. Economics had not yet become a recognized entity, though some families rose above the necessary subsistence level and eventually formed the bourgeois class. At this point, with large numbers of secure people, the economic was recognized as a power within society. The economic became an independent force in society as a large part of the now more secure population became self-conscious of its power. The widely distributed wealth and stronger political systems resulted in the even greater accumulation of wealth by the bourgeoisie. Development of trade and manufacturing occurred at this time and industrialization grew at an accelerated pace. As man moved into the 19th century, society's processes became focused upon the economic. Through the great concentration on productivity, technical know-how blossomed and showed its immense power. All the basic necessities for every man across the globe could now be provided for the next 1000 years. Nothing is now impossible. The glorious power and creativity of the economic has become a reality in our time.

THE
PRESENT
DOMINATION

In the ideally balanced society the role of the economic is that of the sustaining servant which serves the needs of ordering society and enables the cultural to give meaning to life. But in life as man actually experiences it, society's dynamics are constantly changing and are always imbalanced. Today this imbalance takes the form of economic dominance. Through technological development production has become tyrannical in its influence, ravaging the earth's resources and limiting distribution. The political processes have become enslaved to this economic power and the cultural arenas of life have lost meaning except as the economic gives it.

THE
EXPENDITURE
DICHOTOMY

This then is a time of global economic tyranny. Man finds himself in an economic world of his own creation to which he has become a slave. No person and no structure remain untouched. For individual wealth has come to be equated with individual worth. Wealth provides security and is necessary for the leisure style that is seen as meaningful existence. These distorted images have taken structural form. Educational structures are oriented toward preparing man to live in an economic world. Family and national stylistic structures are designed to maintain the stability of both. The success or failure of symbolic institutions rests on economic solvency. The consequence of this economic distortion has been the deepening of a tragic gap. It is the gap between the have's and the have-not's. It is the gap that holds the dichotomy between necessary work and significant expenditure, that alienates man from society. Finally, it is the gap between what a man actually does to "make it" and his desire to make a significant contribution to his age.

THE IRRELEVANT ECONOMIC QUESTTHE
IRRELEVANT
CAREER

I suppose everyone remembers when it seemed as though there would be an end to the economic rat-race. I know I did. It seemed to me that if my family could have \$10,000 a year our economic problems would be solved and we could address ourselves to other things--"the finer things of life". But it didn't work out that way. It wasn't just that \$10,000 turned out to be inadequate--it was also that having grabbed the brass ring there was no way of letting go--or didn't seem to be. No it wasn't just the money altho that had a lot to do with it--it was also getting ahead or seeing if you could get ahead. You had to try and become a partner and then --why stop there--a capital partner. Of course with these advancements came more money and it wasn't any problem to adjust one's life style to accomodate this change. Very quickly the inadequacy of \$10,000 a year was clear--how could we have been so foolish? Finally the time came to call a halt--how far could we go after all. But how to stop--life more than half over--wouldn't it be dangerous? At this point how much money was really necessary. Where else was this amount (whatever it was) available. Better wait--perhaps later given the right situation, perhaps later----

CRUMBLING
SUPPORT
STRUCTURES

It used to seem that there were some things you could count on. If all else failed there would still be the adoring family to affirm you, a group of one's peers to understand your failures, your employer to see you through your infirmities even to the grave and an approving society which rewarded the obedient ones. But the family is in dispersion, one's peers have gone to their various retreats, the employer has turned brute and threatens early retirement and society seems unable to make up its mind on just who are the obedient ones. Nor have any substitute support structures appeared. One is left to deal with the crisis of vocation by himself. This has seemed to be a task that man is incapable of handling. Recently youth has been in full rebellion, the female has decided to redefine her role, the establishment is riddled with instances of societal dropout. The Bell and Howell executive who quit his job at 45, bought a sailboat and went to Florida to live off his savings and an occasional charter is only one example. No one seems to have anything to believe in. Even the subject of patriotism is taboo. It's hard to know what to do and even harder to do it. Some sort of escape to new fields is suggested but where? There is a terrible temptation to just pull in your horns and ride it through. Keep your nose clean and don't rock the boat. There are ways to occupy yourself. A friend of mine, with his wife, joined three curling clubs and they curl thrirly games a month during the winter. He has urged my wife and we too join them. In summer golf will fill the void. Society is continually making more time available and creating more activities to fill it up with. With the collapse of the support structures and a mood of permissability abroad there are few guidelines available. One senses the ease with which one could get lost in the crowd and there is a strong urge to do it.

EMPTY
SUCCESS

In the midst of his success man feels a hollowness. A man after staying in school for 16 years to become a teacher sees one of his students drop out of school, drift toward drugs and prostitution and asks what was it all for? He becomes frustrated--there should be more that I can do--but what? Dealing with these interior responses he might seek more answers back in the university thinking there is something wrong with his current methods or decide to leave the profession. Possibly he would show up in a commune retreating from life. If he continues in his job it becomes increasingly hard for him to look objectively at his situation. Small problems become the large issues--did George remember to bring the rolls for coffee break, whose going to be playing on the noon-time volleyball team or setting up individual conferences

with the students to deal with their problems. Authentic engagement comes to a slow grinding halt. Questions of doubt however never seem to stay hidden. Doubt soon turns to hatred. Why can't I have a happy peaceful existence? Why doesn't my job mean more? Why are my students drifting away? Churning--Churning. Finally man has to make a decision. A decision not about his job, family or activities but a decision about his whole life. What do I do? As with all decisions man is full of dread at the possibility.

THE REBUILDING ADVENTURE

On the other side of this humbling journey of insignificance and despair, I begin to see a new possibility image emerging for society, a new arena wherein I can thrust my creative urgings, a new meaning for expending my life, a new way to care for my fellow man in the midst of my own situation. I see how an activity as mundane as selling sweaters to customers is one way to redistribute the goods of the earth to all the people. I realize I have other talents, skill, and potentials to offer to history, as well as extra hours in the evenings and weekends which can be devoted to the task. There are new possibilities in the 10 hour, 4 day work week. I realize that neither my job for the sake of my job nor my family for the sake of my family is where my significance as an authentic human being lies. Rather, these are means through which I can symbolize my universal care for my fellow man and the globe. Therefore as I direct my energies toward a task greater than I can achieve by myself, all my relationships become revitalized and transformed, and again I sense my significance as one participating in a global endeavor.

ONTOLOGICAL SEXUALITY

UNIVERSAL GIVEN

Life has given us two sexes and we show up as either one or the other. I mean when the doctor holds you up to slap you behind for the first time, you are either male or female. And every family knows it is quite a different entity if the new addition is a girl or a boy. Underlying the biological facticity of our uniqueness as male and female is the dual existence of being the discoverer of the new world and the settler of it, or the Stravinsky creating the edge music piece and the Cole Porter embodying the essence of the times in every bar of music.

BASIC DEFINITUDES

This dual existence within each of us produces a creative tension between the male principle which predominates over the female if you've showed up as a male, and the female principle which predominates over the male if you've showed up as a female. The male principle is that which pushes to discover the mystery at the edge

of life, and the female that which pushes to reveal the mystery in the midst of life. Thus, within each of us is the prophet who is the solitary on behalf of the community and the witch doctor caring in the midst of the community. Or the rush to the new frontier of outer space in order to substantiate old theories as well as to discover new ones. It is the encounter concretely with the other which raises the creative male/female tension.

CURRENT
DISTORTIONS

Having lost the sense of urgency in an economically-defined vocational thrust, we find ourselves also without clarity or impetus to come to terms with male and female roles. The man senses his role in business to be without significant risk, and the woman seeks for meaningful engagement by participation in vocational arenas which are already stale. The man suffocates on the golf course, at work, with his family, for lack of relevant engagement. The woman's social acticism shows up as shallow or simply irrelevant. The unavoidable struggle between male and female is experienced in role reversals--the male formulating old forms at his job, and the female demanding the new in society, as in the mostly female Chicago Teachers' Union's struggle with the Board of Education.

CREATIVE
TRENDS

The creative tension between male and female will not be recovered for its own sake--it can only be recovered in the face of the unavoidable demand to renew society in our day. This struggle with the forms of the future demands both the male principle's quest for the new and unformed, and the female principle's drive to formulate, to localize, and to concretize. When this takes place, genuine interior tension, and that between men and women, is restored, and creativity born. The Harlem Dance Troupe, for instance, stands as a sign of the creativity possible when classical finesse is conserved in tension with revolutionary new dance themes. It's only the resolve to create for society those edge experiments that are also locally applicable, and those social structures that are both globally comprehensive and yet capable of individualized concern, that the male-female dynamic will regain its health. We see then the possibility of genuine vocation--for the man, in the quest for the undiscovered structure that meets the new social demand; for the woman, in the creation of local forms that allow new discoveries to be used for every man in every community.

RADICAL INTEGRITYTHE
AWFUL
PROVIDENCE

When you learn to live your life you have a great appreciation of life even though you know life is forever tragic. At the same time you have a sense of participating in the suffering of life. You feel deep human sympathy and your concerns and compassions are many. It is then that something happens--the whole world falls upon you. You are crushed to your knees. You don't know where it came from nor do you care. Neither do you ask how, for you are too consumed with your response.

THE
CRUSHING
IMPACT

The world that has fallen on your back seems to have your name on it. It's as if the universe elected you to carry it. Why did it have to happen you ask? But the fact that it happened is there. When the universe falls on you, it falls on you. If a man has lost an arm in an accident then he has to deal with himself as a one-armed man. So it is with life lost under the crushing impact of the world. The whole world is there on his back, not a part but the whole thing. It is a global blow; one that bears the weight from the beginning of time to the end and it demands the response of my whole life. I want to select this part or that part to deal with or respond to, but again I am aware that I have one thing only to deal with the rest of my life. The burden of the world is an inescapable absolute. There is no escape, no blotting out, no other way to live. Life won't take no for an answer.

THE
MORTAL
COMBAT

In this crushing blow one begins a horrible struggle. He is struggling for his life. He is in mortal combat. It starts out sort of slow. You think you can get out from underneath the world. You either think you can't live there or else you don't see the seriousness of it. Slowly the struggle turns into deadly strife. You are fighting for your life--for your freedom to do what you want, to have a little rest and comfort or to be left alone at least part of the time. The world on your back seems to be a monster. There wells up in you a wild hate filled defiant passion. It is not necessarily loud but comes from the depths of your being. Even if the monster got off your back you would still want to murder it. One of you has to die--to be killed. It is then you discover that the enemy is yourself--your essential self--the self you are being forced to invent. You have to create the self that stands forever with the world on its back--the whole burden. You be the self that engages the whole world in all phases, and the tension of consciousness seen in your sexuality which engagement becomes your vocation as you creatively participate in inventing the future. The cost of this is slavery to the task, which crushes the life out of you, gives you deep suffering, and constantly makes you feel dirty and alienated.

In the midst of this you become aware there is no other way. The world has been there from the beginning and will be there until the end. You don't really have a choice. If the world remains on

THE
ABJECT
SURRENDER

your back you will be crushed to death. The rest of your life--every moment of your day will be a hard total giving of yourself. On the other hand, you try to escape the world on your back or refuse to bear the burden you become a zombie, a shell, a walking lifeless bag of bones. You're dead either way. At this point it is not like you rise up and make a decision. It's more like you surrender--you give yourself up. Once you surrender you see the essence you are out to invent--your selfhood--was invented before the world began and it was that essence that was moving in on you. To be human is to invent the self that carries the whole world. After the surrender you see the attenuation of your rebellion against the struggle. In embracing the hell of your situation the rest of your life is struggle, but it is struggle in radical integrity, not against it.

1. In any time of resurgence you have something happening in the political, economic and cultural processes of society relative to the malaise of the times. In our time the malaise is manifest as a collapse of engagement or vocation, and as a collapse of values or meaning. In our time the resurgence is manifest in the recovery of phaseality--the possibility of living four lifetimes, the recovery of sexuality--maleness and femaleness, the recovery of rationality and the recovery of ontological humanness as benevolence, integrity and fulfillment. It is this happening of resurgence that has called the LENS seminar into being.

2. LENS is first of all a direct tactic on the world. It is mass awakening. Two images describe this function of LENS. First, we have talked about one of our strategies being the movement impacting the church directly, and thereby giving the church permission to impact the world. RS-I is our primary tool here. Second, we have talked about an "end run" which is a direct impact on the world, which again gives the church permission to impact the world. LENS is a vehicle of this direct impact on the world. It acts as a leaven and also brings into being the self-conscious impact of the church on the world.

3. As we have looked at the imbalances in the social processes we have seen that the economic is the dominant process, the cultural is the collapsed and the political is an ally of the economic dominance. There are two primary ways of moving on the economic process. One is to use the political ally. The other is to use the wisdom pole of the cultural process. You never deal directly with the economic but instead you create a pincher movement from the wisdom and the political processes. LENS is a movement on the economic from the wisdom pole of the cultural process and is therefore a crucial tool of the movement.

4. The primary target of LENS is the economic community. Other tools either have been or will be created to do the same type of function with the other four audiences, the political, educational, local and religious communities. Let us look at what has happened in the economic community to bring LENS into being as a primary strategy. When you look back into history you see that the economic process has not always been around as a strong identifiable social process. In the times of the nomads the economic process was manifest primarily in things like driving a herd of animals to where they could graze and then occasionally slaughtering one of them for food. In medieval times the economic was still a weak process and was held fundamentally by the family. Aquinas drew a model of society not too different from our analysis of economic, political and cultural, except that he talked about the family, the state and the church. The family held the economic process. It has been only in the last century and a half that the economic process has come into its own. This is the result of the industrial and technological revolutions. The economic process has come of age. It has matured and can now produce. Along with this has come the rapid growth of the economic community. For the first time in history one-third of the population of the earth does not go to bed hungry each night. This is a tremendous accomplishment and a witness to the great triumph of the economic in our time. The economic community has demonstrated its power to produce.

5. This power is seen in the economic networks existing across the world. During the LENS Laboratory in the Summer we started to build a picture of these networks by charting the top one hundred business networks in the world. We

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selected one and began to look at where its plants were located, including all of its operations and subsidiaries. We started to build a card file with one card for each location. We discovered that for just that one company we could not get all the cards in one file drawer. This was just the network of one company and not the largest one at that. There is a web of business community across this planet that is almost indescribable. And it has come into being in the last fifty years. This has altered the consciousness of every man. It is a sign that it is possible to solve any problem. If you want to go to the moon you simply put enough money and people into the economic process and you will go to the moon. If you want to solve the problem of cancer the economic community can do it, given the money and the people. There is no economic problem which cannot be solved. This mindset has happened only very recently and it was created by the economic community.

6. These networks are channels of unbelievable power. For example, a well known fried chicken company in the United States was unable to purchase enough chickens in the expensive North American markets, and decided to buy chickens and import them from the People's Republic of China. To do this they had to open an office in Peking, to have a way of gathering and exporting the chickens. Someone pointed out in a conversation that the real United States Embassy in China is that chicken office, for in terms of the social processes that chicken office has contact with the masses in China.

7. Every social process is now being operated by the business community. When you look at the wisdom processes you see that society gets its education from Madison Avenue and Wall Street. The mindset being created across the world is being created by the business community. Or, when you look at the justice processes you see that the function of the court of justice is carried out within the business community. A colleague who is an attorney, and highly respected among his colleagues, pointed out that he has not been in a courtroom for more than four years, yet in that time he has settled over a thousand cases. He did this by bringing both parties into his office where they made an economic settlement. This was justice being carried out by the business community. The economic community has the power to operate every social process.

8. One large multi-national corporation simply laughs at the national boundaries of the world. Such economic networks are the only power structures of the world that can move money into action. They have no problem moving money across national boundaries. The question we face, given that at this moment in history you have this kind of power operating in the world, is how can you allow, or perhaps invite, these economic networks to repent? How can you take that power and turn it in a new direction? LENS is an invitation to the economic structures of the world to repent and to turn their power in a new direction. It is an invitation to turn their attention in a new way toward the world. It invites the economic community, now that it has matured, to act responsibly for the world.

9. There are four arenas, or fundamental issues for the entire business community, on which the LENS seminar focuses. This is the way the invitation to repent takes place. One arena is methods of corporateness. Through the seminar the work actually gets done by a series of small groups. All we know about corporateness is poured into the observation of those groups, or teams. The use of the word "Team" is important in the business community. If you claim to know something about "the team" you can get a job anywhere in the business world. The team is a hot issue. The business community is clear that there has to be a kind of corporate power in order to solve any existing problems. What we communicate in one weekend

by operating corporately is worth millions of dollars to the business community. It is clear that unless the business community can find a way to involve every level of management and every department in the decision making process of the company, in ten years they are going to have labor problems beyond our imagination. Corporateness is a life and death issue for the business community.

10. A second arena is methods of problem solving and implementation. Management by objectives, and several other similar programs, have been tried and have failed. They failed at the point of not thinking tactically. Every businessman knows how to spell out his objectives and goals for the year, the next four years, and the next twenty years. He knows how to put them on a timeline. There is not a single businessman's office across the world which does not have in it somewhere a timeline. Usually it is across one wall, and it spells out his objectives and when they are going to happen. His problem is that he does not have a way to take those objectives and turn them into actions that will realize the objectives. The kind of problem solving and implementation methods that are now a part of our being get stated during the LENS seminar.

11. Another arena is that of social responsibility, which is another key phrase in the business community today. Everyone knows that now that the business community has matured it must assume responsibility for the world. But what that looks like is extremely vague. Presenting a global context in which people can think through the strategies for assuming responsibility for the world is a crucial issue.

12. The fourth arena is motivation, or individual motivity. If you have anything to say about motivation that you can make effective you can get a job anywhere. With our use of the power of symbols, singing, etc., the LENS seminar demonstrates brand new possibilities of individual motivation. These four arenas are the way in which the economic community is invited to repent by the LENS seminar. It is clear that the time is now ripe for this kind of approach to the economic community.

13. The most difficult of these arenas to articulate, and probably the hottest issue, is that of individual motivity. This deals with the collapse of significant engagement and vocation. The struggle here is over how you talk about being of genuine service to the world. The LENS Laboratory articulated its reflection in this arena in a brief statement:

The engagement model is a network of diverse activities all of which are participation in enablement of resurgence concretely through the activating of one or more whistlepoints. The invitation into the network of diverse activities is hidden as is its revolutionary nature. Each of these diverse activities is ongoing contact relative to that activity.

This summarizes the kind of follow up and engagement which must come into being.

14. We must get said what significant engagement is. If I were doing a lecture on significant engagement my first point would be on the obviousness of significant engagement. There is no way to avoid the constant possibility of having your life engaged significantly. It is sitting right beside you all the time, but you do not notice it. Jesus' story of the rich young ruler is a good illustration. The young man was looking for a way to have life and Jesus told him that his whole life had been significant engagement, but he chose not to call it that. This was so obvious that it is strange that he had not thought of it. Significant engagement happens in very simple everyday ways. One of our Summer planning groups was

struggling to bring into being a particular kind of model, while each member of the group had what seemed like a million little axes to grind relative to the model itself. One person presented a model which was obviously the one needed. But it did not contain all of the axes being ground so the axe grinding continued until one person decided to drop his axe and be obedient to the model that was presented. This allowed the entire group to take that model and turn it into a fantastic creation. The decision to be obedient was the necessary decision. That simple action was significant engagement. The obviousness of it and the simplicity of being obedient at that point was what significant engagement is about.

15. The LENS seminar articulates the possibility of using these methods and insights to begin your day-to-day activities. Imagine, for example, that one man participates in LENS and then decides to use the methods he has gained within his own business. He might receive a journal on an occasional basis that talks about how other men in his position are experimenting with new kinds of team methods. And he may write up his own reflections and experimentation in that journal. He might sense himself participating in a network whose function is to enable resurgence. He might not think of himself as participating in a revolution, even though he is participating at a radical level. We must continue to think ahead to what a follow-up form for the LENS might look like. A "holding pattern" is not an appropriate category for someone who has made a decision to be exposed to what is happening in our time. In each moment significant engagement is possible.

16. This seems to be the edge of where we are relative to extending an invitation to the structures of society to repent and to assume responsibility for the world. It means that we must learn to deal seriously with the establishment, and to learn to say "yes" to the establishment in a radical way. At the same time we must be careful to hold our interior story in place. When you talk with the establishment you must have a way to look in a mirror and tell yourself over and over that you represent that radical form of responsibility which the establishment has consistently refused. Then you make sure that you look exactly like the establishment, so you can deal with the establishment through honoring it for what it is. This is what sophistication is about as a revolutionary tool.

17. This is what LENS is about relative to the economic community. Other statements will need to articulate the role of LENS relative to other audiences. Relative to the economic community LENS is a primary vehicle for extending the invitation to repent, for inviting the business community to turn its mature power toward responsibility for the world.

INTRODUCTION

One of the super wonders of the history of man has been the emergence of the Economic Order as a separate and independent structure of society. Even more it has in the modern age become the unchallenged power among all social dynamics.

- I. The Economic Dynamic of Society suffers from high blood pressure due to overextension.. This sustaining dynamic (howsoever sophisticated) has attempted to define man. It has programmed the cultural dynamic and benevolently seduced the political. Within the economic the production pole has become ruthlessly superior to the point of ignoring resources and distribution so finally production for the sake of production rules the symbol systems, the educational dynamic and the community, family and the individual. Moreover, it has captured the whole political dynamic to its own ends. This flagrant disbalance must be corrected.
- II. The Economic Imbalance has occasioned the vocational crisis today. The daily work has turned to dust, though it is frequently buried behind layers of facade. This is true of both the male and the female. The man has sold himself to a corporation for the guarantee of the good life. The woman has sold herself for the same reason. There are exceptions: let us say all of us here are those exceptions. Still our work for success or the good life or for prestige is not enough. The women are revolting and the youth, whatever exceptions we may point, spurn our sacred cows. Any vocation which is not serving the whole of life and requiring the whole of my life cannot finally float the ship of my existence.
- III. The ontological given of man makes the reductionism of economic overextension impossible. It is the reason the imbalance throws man into crisis. All men must have a vocation and do. Their vocation is to sustain structure and significate the human adventure. To reduce this calling is to instigate malaise that turns the vocation, sooner or later, to dust. Obviously on the grassroots level this calling is not for either male or female but for both together with their unique givens. It is a third dimension.
- IV. The painful area of unlimited integrity is uncovered by this struggle of vocation. It is a matter of grasping our necessary roles relative to the whole drama of consciousness. The fulfillment we yearn for, the goodness we seek after is the expending our freedom on behalf

of the whole journey. It is plunging all of ourselves into the bottomless deeps. It is being a man and a woman in ever venturing and ever defending. It is joining in joy with the opposite sex in doing what can only be done in tensional harmony of preserving and changing--that is writing the script of the journey of man. This is integrity.

CONCLUSION

Where do we begin? By adjusting the balance of social dynamics, by being more than our jobs in our jobs, by turning our jobs into more than our jobs, by building the earth, which is, sustaining, structuring signifying

There is a new wind blowing across the world and we have called that wind by the name resurgence. And when we say that there is a new wind blowing across the world, we're not saying that we hope that there would be a new wind blowing, but rather we are pointing to something that exists and trying to give it names and point out to others its manifestations. We began, last night, by talking about sociality or that vital quality all of us require to exist. Last night we were talking about it in terms of the universal. Then, this morning we began by talking about the social process and pointing to that part of the social process we identify by the political, or the ordering dynamic. This afternoon we are going to talk a little bit about the economic or the sustaining part of the social process; and this evening we will be looking at the culture. Tomorrow morning we turn again to sociality but look at it more in terms of the local. Before we begin this afternoon I would like to read you something written by an economist. I point that out because it does not seem to me like what I think most economists sound. He is talking in terms of a little drama.

READING:

You and I have come to a time when we can say that to talk about our life is to talk about the economic. You say, last night, that one way to look at the social process was through a set of social process triangles with the economic down here, political here, and the cultural here. We also saw, last night, that this type of screen could be laid over any society, anywhere, at whatever time in history we would find these dynamics going on. We say that the economic is that which is foundational without which you need not talk about the other dynamics of society. We saw the political as the ordering, or that area of society that created some order out of the chaos. Then, we saw the cultural as the meaning giver of society, informing the other poles of society and giving a reason for the economic and the political.

Now I am going to take this economic triangle and pull it out of the big social process triangle. We then have another triangle down here that is the economic alone. When we go down another level we find we have resources and over here production; I hardly need to tell you this, they are such common parts of all our lives. To fill that in is distribution.

We have come to the point in society, in history I should say, that we need only talk about our lives and we are embroiled in the economic. It has been a long journey, but it has been a tremendously successful journey. We look upon our own time and we can see the economic operating in the life of the most primitive people of today. The Aborigines of Australia, who operate as I say in a most primitive way, are none-the-less involved in the economic. We are told that these Aborigine men, who possess unbelievable stamina and strength, spend a great deal of their time searching out water which, of course, is very scarce. We are told that they are men who can sense the location of water or the next rainfall miles away and will run for days, for hours, to be there when that rain falls. And the man who owns the cloth used to collect the rain, is given an extra mouthful of water. So in the most primitive societies we know that the economic is at work.

Then, of course, we know through history that the economic developed down through the Middle Ages--that in the Middle Ages the economy operated in what the historians have called the "cottage economy." The work was done really in the home, was a family project, until that time when a few people were able to produce more than what they needed or that those who depended on them needed. Of course, the great invention of our time was the invention of creation of surplus. Once that had been created birth was given to those people who birthed us and really brought us where we are today, the bourgeoisie, those people who really invented the laws we live by today. Those people for the first time in the history of any common people outside the nobility had to then invent ways to pass that property on, to amass it, to hold it, to transfer it between one another. All of the things you and I today spend our lives doing.

We know that man has been successful in many of his ventures. It was true to say that the sun never set on the British flag. We know that in another time in history those among us who were linked to the church decided to impinge the world and send out men to every corner of the globe, and the great missionary ventury was born. What I am saying is that neither of those nor any other endeavor of man has ever been as successful as the endeavor of man in the economic area. Or that anything done in any of those other things is absolutely divorced by what has happened now and what we identify as the technological advances of our age.

You might not find it hard to believe that as a result of this tremendous success we now find ourselves somewhat over-extended in the economic. Take this triangle which, of course, as we put up here, stands in balance yet knowing it is probably never in perfect balance. We saw last night that what has happened here is that the economic has pushed itself off to where it is absolutely or almost entirely collapsed the Cultural process, and it has used and controlled the political process. To draw the present conditions of proper relationships would look something like this. The same thing can be done down another level. It seems pretty clear that, here, the overextension or dominance has been on the side of production, or that production has been the strong pole in the economic function, and resources has collapsed. Up until very recently no one worried about running out of resources. It is a very modern idea to worry over how much longer the petroleum resources of the world is going to last. Very modern. The so-called rape of the resources pole is done by production, with the assistance and cooperation of distribution. So here we find ourselves in this situation. We don't need be told that this has not been without its effect on every part of our lives--this overextension of the economic.

Some one said last night that nations are judged by their gross national product--what they can produce. The giant strides China has made was to compare China's production over the last 20 years, compare it to other nations. Of course, to us oriented the way we are, this was a very understandable and clear way to indicate progress in that area. And I think even in our culture this is readily seen. Sometimes I must over our heroes, how we really rejected heroes of the past. Then I ask myself, "Who is the modern hero?" and I think of the President of our country several decades ago, Jack Kennedy, who had a lot of the attributes of the hero. Yet, on reflection it seems to me he was still a hero impinged with economic. Or, you would ask yourself, would Jack Kennedy have been the hero he

was had he not descended, no matter how recently, from wealth we all admire. Could he have been the hero growing up in the old style that heroes used to grow up in?

I do not know, but it seems to me that everywhere in the world it is clear man operates with the job as his master. I know for me there is not question. My family adjusts itself, is willing to adjust its life around the very thing most important to all--the job. There is not dinner so important it cannot be delayed or cancelled because of the demands of the economic on the life of the family, which is to say on my life. There is not reason, there is not kind of meeting of men held which is so important that it would impinge in this area. Almost without thinking, if Jim introduces a friend of his to me, I say to Jim after that friend leaves, "What does he do?" Jim does not hesitate; he does not say to me, "Well, he beats his wife," or "He plays the piano beautifully." He comes right back, without hesitation, and gives me the economic role of that man. We all do that without even thinking. What kind of a "goon" would give you any other answer than the economic role.

Well, somewhere in the midst of this almost stifling control all about us by the economic there has emerged a sort of creeping doubt, or there has come from all sides matters that are given in the name of "crisis." Trained as I am, a crisis in life must immediately refer to the economic; so the best place to look, then, is down in that shop or office or wherever that man engages in the most important part of his life. Somehow that crisis comes out of a new lucidity of all about us. People have begun to raise questions. They have begun to notice things people did not notice.

In the office where I work several people had moved to new quarters that are a little more elaborate than in the past. One of the additions was by each door by each of the attorneys door was a name plate with his name on it. That seemed fine. But one day I noticed as I walked by and reached out to touch it, that it had been designed so the part that bore the name of the attorney could be slid out and another one slid in. It gave me a little pause; and I thought it only practical that somewhere in the distant future when I would no longer be here, it might even be practical to use the office I had occupied for someone else. Another thing that happened is that one of my partners died and the protocol that went through there was a little alarming. There was a relatively short period when nothing was done. But that did not last long, and the first thing that was done was to get a list together of the people he saw and the people who were his clients and to make sure those people were parcelled out to other lawyers with the hope that they could be retained by the firm. After a little while, his office was vacant for two weeks. Then, after a little while that office was turned over to another man, a new name plate was put in there, and within a very short time some of us had to think hard just who it was that used to be in that office. That, again, made one wonder.

I remember what it was like for my grandfather who was a company man. His name was Emerson Newton Wood. He was with International Harvester until the day he died, even though, most of the time I remember him, he was retired. He was retired just about as long as he worked. It seemed that way to me. But that did not spoil it. That did not change him from being an International Harvester man. He and some other International Harvester people bought a sizeable lake up in Lake Michigan and built cottages and had expensive summers there. My grandfather and I went there in the spring and summer months and there he lived with his fellows from the International Harvester Company. In the summer he went south, and there again he met with those people. I do not know whether I should have worked for International Harvester Company or not, but I know that I do not have that same thing he had. And I suspect that no matter where I worked it would be the same.

There are people waking up sort of with a sense of panic, and with seeing what has happened, "I thought it was going to be different than this. This is not what I planned on;" realizing that maybe it is too late to change, and having realized that, looking about for something to do; knowing that there was something that went back to the very very beginning of consciousness for them, but that life was going to be different for them than something to be worked out at a desk or at a bench or with a machine; and finally at a given point, being layed off somewhere to be warmed occasionally and fed. Something seems to be there the poet talked about when he said, "Hunger not of the belly, The kind (of hunger is) not vanished by beans." It is something like that yearning to be satisfied. You take yourself a wife and are satisfied. You have yourself a child, and maybe another child, and maybe throw in an automobile and maybe another child, and then a club. It can go on and on like that, but it dies not finally get this thing. It does not finally get this thing that was supposed to come, that was supposed to be ours. Or, it seems to me, that all the time we were going after it, we were supposed to get something equal over here. It seemed that way. It just seemed that way. And there we are. We are left there, and it is too late. For some of us it is too late to change. We cannot go back. It is like having been sold out. You got promised something. Here you went around and you did your part, but finally you figured that there was not going to be a pay-off. And you look around and there does not seem to be anything to do. Just every once in a while you hear about things. You know, you say, "Well, maybe this was it!"

Remember when they used to ask us, as children, and they still do, "What are you going to be when you grow up?" and the answer, you understood, would be see-able. And still is, is it not? You don't say a doctor and a lawyer and a merchant. No, that is not what the kids should say. You must make up your mind. What are you going to be? Then, old Sam Stevens, a man I knew was recalled to my mind. He told me a story about how he was born in Baltimore, in a house of a Methodist minister. And he happened to be picked to be the boy in the house offered up to God. And Sam told me that he became a Methodist minister; I don't know why he changed, but then, he decided to go into education. Sam must have had ability, because he ended up, first of all, as Dean of literature, science and the arts at the university. Then there was a little squabble about who would be president, and Sam was president for ten years. When I met Sam, he had left there and

was back in Chicago as the head of an organization called "Samuel Stevens Associates." He was an industrial psychologist. He did all that and died at 65. Think of that. That suggests that maybe we struck the wrong bargain in the beginning.

But in the midst of this groping around for sort of just something to hold in common with all of men we come upon just the fact of our very being. Or, faced up with the idea of being "sold out," one starts without trying, to think about those things that are basic.

It seems pretty clear that there was a time when the doctor in this age walked out and said to a man, "It's a boy," or "It's a girl," and that did something then that was forever. That just stamped doom. Just decided the whole thing. I suppose that has been going on in life in one form or another for a long time. A fat old lady may have gone in and told a man that, and maybe before that it was just mother herself that just looked over at him and said "It's a boy," or "It's a girl." That has been going on ever since the beginning. And it has always enchanted people. All of civilization has always been taken up with this whole thing. This question of sexuality. That very basic of all things. The Greeks, they had gods. They called one "Eros," and that God was both male and female, except when that god appeared in human form. (You know, the Greek gods moved back and forth.) The Hindus had something they called, in translation, "All Father." He involved both the male and the female principle in the same way. I suppose you could even draw some kind of an analogy to the Judeo-Christian story of the beginning of earth through Adam and Eve.

But somehow when one starts exploring this, there is a possibility of stopping at the biological, which everyone know about. But to go beyond that, it seems to me, is to present fascinating possibilities of what it means to be a man other than in the sense of a male or female. The Chinese dealt with the human being as two principles. They called it "Yin Yang." The Yin was dark, and the female, the more mysterious. The Yang was the male. And each of the principles represented became part of the other principle. And the Yang appeared in the Yin and the Yin in the Yang. That seems to me what holds that part of, or that level of, the examination of sexuality that holds the ontological or the depth understanding of what that is. This is important, because as we know, to turn up one or the other immediately presupposes that which you did not turn up. Or to put it another way, to be a male would have no meaning save there was a female, and visa versa. So the male-female principle operates throughout all of life and has been recognized throughout all civilization as having operated. Those opposites are held in tension in some way.

It possibly points to that which is here referred to as "the crisis." Or to say that the female principle is that which makes visible the new; at the same time, the male principle operating discovers the new; or that the female principle is forming or shaping the situation while the male principle is always breaking out of the situation. Or, as some people have said, the characteristics of the female principle is that of the conserver, while that of the male principle is the adventurer.

What we are talking about in terms of history --the male principle is envisioned by Beowulf standing up at the bow of the boat with his helmet with the horns. Or young Hamm as he is going to become king, and he looks over and sees the old timers and they know that it is all over. He has gone into something new. At the same time that male principle is all of mankind. When Madame Curie spent intermedable time searching out the atom there was the male principle operating.

An example of the female principle at work might be someone like Rosa Parks, the black woman, who, for some reason, by not moving burst forth a new revolution, changed the face of history forever by not moving. Or Steven Douglas, in the very state where he lived, who played the role of the loyal opposition and again changed history.

How one of the problems is that there is a confusion of these images, of these roles. And that coonfusion appears from time to time in the male as that of fearing that part in him that is male. Remember that old comic strip character Casper Milquetoast, who sat around with his hat down, like this. Cartoonists always had him saying, "Yes, my dear." But on the other hand, in the male where the feminine principle is feared is the bully who is out to destroy anything that is feminine, or that gets in his way.

The same distortion or confusion happens in the female. Where the male is feared you have the clinging vine--or what I often think of is the suburbs when you get off the train. That particular distortion exists when I see a car sitting with one seat occupied and it is the righthand seat. "I cannot drive when you are around." Or something like that. And on the other hand, where the female principle is feared, the result is the bitch, subtle or not so subtle, or when it is necessary--brutal, slash, slash.

The only possibility is to identify these things. We talk about the female revolution and maybe that is what it is. I wonder if it is the female revolution. I wonder if it is not something like this. (I am not claiming that Gloria Steinam or Stella Upgrade would do this.) She says as long as you go on breaking through searching out the new for me I'll stay here, but once that stops do not count on me. I wouldn't be here when you get back. Its something like that. Was it something that said, Listen, I know intuitively that this is the way the world goes. This is what keeps the world going, and I am going to take whatever steps are necessary to see that tension is maintained. If so, who started the revolution, and who will continue it?

Well, somehow in this search to satisfy this yearning that seems never to go is touch the question. What does it mean to be a man of integrity? It used to be, and really before my time, if you can imagine, it used to be to simply to sell the truth. That is, you couldn't say, "You can count on me, I'll tell the truth. Then you could say that I am a man of integrity. It got a little more complicated and seemed for a while as if there was a pretty good solution worked out that went something like this: You can count on me in any given situation to act as a man of integrity. I will move from situation to situation and I will in those situations be found to be a man of integrity. You can count on it and I can count on it. And we will both feel pretty good. But that did not, as comfortable as it

was, seem to do anything to that yearning. There was this concern about integrity which was directed over here to the situation.

Then, somehow, that situation changed. It just happened somehow. Somehow of tremendous weight fell on us the can only be described as nothing less than the world. But the situation became the world. You know it is pretty hard to walk through from one world to another. And suddenly it seemed like that which had been longed for had been realized but that you wanted to call it all off. Or it seems to me that the reaction to this was something that can only be described by nausea, and I mean real nausea. The kind that really doubles one over. It is almost like you are standing up just screaming "No!" That is not what was intended or wanted at all!" When it looks like there was a chance to lead a decent life suddenly it is all gone. Because to be finally in this situation is to fall under this load is that cleanliness and decency are gone. If you are operating from some kind of a world situation, every act or non-act kills. There is no peace. There are two reactions, two possibilities. The one that seems to beckon and call us to just turn away, to move into what someone has called the land of the zombies. But that move is no less painful than to take an instrument and delicately run it up through the eye lids and perform a lobotomy in some part of the brain. No less painful.

The other alternative is to somehow give up intentionally give up. Or it is like a pack. You know when you finally decide to go on that hike with that pack on your back, that kind of makes it ride up there a little better. You set off knowing that that is going to go on. Forever. But you realize that as you do that somehow that yearning that has been eating at you is not there anymore. I don't know. You are kind of like McMurphy. do you remember McMurphy in One Flew Over the Cuckoo's Nest. He turns around and goes after that nurse. He knows what he is doing. I mean McMurphy knew that until the end. I say when we have come to this into this new integrity we are going to see that it is the male-female role anew. See it anew. And those old paralyzing fears of meaningless vocation (which, I guess, is really a fear of death.) will go too. Or to pick up the burden to look death in the face, to reach out, and embrace it, and move on to care for the world.

--David Wood

RATIONAL AIM

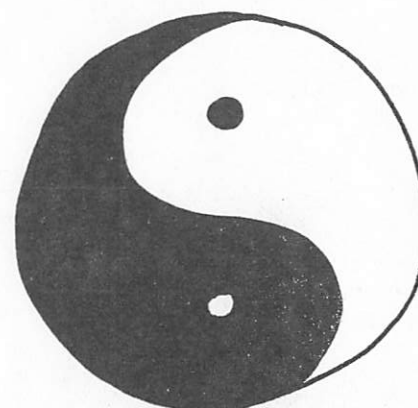
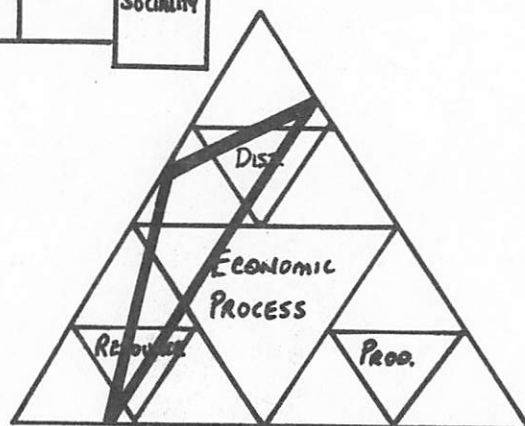
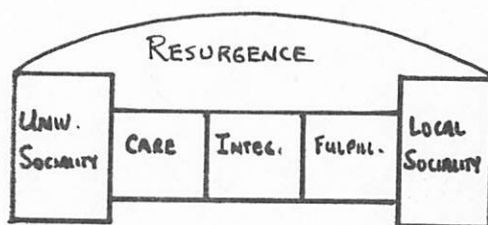
EXISTENTIAL OBJECTIVE

This lecture deals with Resurgence as sustaining society by being the economic dynamic, as experiencing the crisis of being an authentic life-long single thrust, as embodying the life-dynamics of the male and female principle, and as forging out a creative life as a man of integrity. This lecture absolves the fragmentedness of the participant's life and gives back free possibility of being the tension that is creativity.

In this lecture, the participant is released to participate in the wonder-filled tension of creativity through having discovered that creativity only comes in the midst of affirming the struggle over against the other and history.

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SEXUALITY

Makes Visible the New	Discovers the New
Forms & Shapes	Breaks Bounds
Conserve	Adventure
FEMALE	MALE