

1. These are rather fantastic times that you and I showed up in. I think only two other times in history have had the kind of resurgence that is going on in our time. It is exciting to live in the times in which we live. I went in the other day to talk to my boss and his immediate supervisor, and said a little bit about the trips that are coming up, and spent five minutes just talking in rather broad generalities about what was going on there. The excitement that came forth out of a man who has just lived his whole life with a kind of a set of blinders on that allowed him to see engineering and electronics as the only two realities that really existed! The spark of excitement that was there, the kind of gleam in his eye, and the glow on his face again said to me that these are fantastic times in which we live. You talk about seriously dealing with what is going on in the world and people get excited, people who you would not expect would get excited. These are fantastic times in which we live.
2. These are times of human resurgence. We talked about that on Friday evening in terms of global sociality. This morning we are going to spend a little bit of time talking more in terms of a particular acting out of human resurgence, or local sociality. And then yesterday we had been spelling out the dimensions of human resurgence going on in our time. Human resurgence is about the recovery, the rebalancing of the social processes, in such a fashion that the economic is no longer the dominating influence in society; in order that the rational, the cultural, once again becomes the contexting dynamic in society it needs to be. We talked through in some detail how it is that the economic becomes the gift it is. Resurgence is about the rebalancing of the social processes.
3. Resurgence is about dealing with the individual malaise in our time. There is a sense of a gap in every man's life between the picture he has had for his life and the way in which he is practically engaged now.
4. I had a short conversation with a man who was transferred to another department last December. We went out to lunch together before he was transferred. As we talked about what was going on in the midst of the world, he made the comment that if he had it to do over again he would have been a missionary. I am sure he probably sees into the kind of perversions that are there in whatever is going on in terms of what we think of traditionally as missionary activity. It was the only kind of imagery he had that said, "There is something I suspect I can be doing with my life, but I don't see how." Overcoming that malaise is what resurgence is about.
5. Resurgence is about dealing with the vocational malaise, dealing with the fact that in the midst of every man's life there is that kind of burden to be involved in the civilizing process. It seems to me that what he is doing is that of not being involved in the civilizing process. You could point to many kinds of manifestations of that malaise. The man who, at the age of 31, was one of the fair-haired children of the company, considered in the top 5% of the assistant managers at Western Electric; an almost unheard of, phenomenal kind of movement he had made in the company. A month ago we had a farewell party for him. He bought 20 acres in Louisiana and started a dairy farm. That kind of collapse of any kind of vocational decision. Dealing with that malaise is what resurgence is about.

6. Resurgence is about dealing with the collapse of meaning or the collapse of values, a collapse in terms of any kind of understanding of what the family is about--no way of understanding authentic values in society. Resurgence is about recovering the ontological, the basic given of life. It is about the recovery of phasiality, or the understanding of the four life-times. I live in the midst of life, four fantastic glorious opportunities to expend ourselves. Resurgence is about the recovery of sexuality--the understanding that I showed up as a male and understand my maleness over against the other, over against femaleness. It is the recovery of the enthusiast dynamic in society, recovery of the adventuring dynamic in society. That is what resurgence is about.
7. Resurgence is about the recovery of rationality, the recovery of the kind of form or poetry which once again allows every man to experience every moment in which he finds himself; the form which allows every man to bring out the significance of the moment; that in which his existence is not just from the few moments of his life which he would consider significant. Resurgence is about the recovery of care. Every man across the face of the globe grasps himself as a caring kind of human being. Perhaps simply getting up in disgust to turn the TV off is a kind of demonstration of his care for the world. Every man shows up as a caring human being. Recovering self-consciously that the whole world is on one's shoulders is what resurgence is about.
8. Resurgence is about the recovery of radical integrity, of deciding not to have integrity in the terms that every other man has: not integrity in terms of one's family or integrity in terms of some particular cause or other, whether it be the job or whatever, but deciding to have radical integrity or to have integrity in terms of the task, which is the task that is out to be the world. That kind of context for the recovery of radical integrity is what resurgence is about.
9. Resurgence is about the recovery of fulfillment, or happiness. It is about the recovery of the full expenditure of one's life in doing that task which is that of giving oneself; to assist in the expenditure of one's life, which is to give life to meet the need of the world, ~~but not to give life to anything less comprehensive than that.~~ The recovery of fulfillment is what resurgence is about.
10. That is going on in our day. We can increasingly point to signs here and there in the world, where that kind of recovery is going on in terms of resurgence. It has been exciting to see some of those, to see where that resurgence is going on in our time. There is a fantastic resurgence of the human spirit in terms of just the recovery of singing, perhaps in what has happened to us this weekend as we have sung together. Or in terms of oneself, they way you begin to do things. The possibilities are beginning to emerge in society.
11. You can point to places in society where experimentation is going on, new kinds of structures or possibilities are beginning to emerge. There is a kind of waking up of people occurring across the face of the globe. I point to the assistant manager I referred to a minute ago, who with just a little bit of a story dealing with the world, just came alive in terms of the look in his eyes. People are hungry to be awakened.

12. There is emerging across the face of the globe a force of those awakened people who are beginning to move more or less self-consciously, although not necessarily in any tight kind of a network, but are beginning to move in arenas of resurgence. Kenneth Boulding in a book called, The Meaning of the Twentieth Century, referred to that unformed network of human beings across the face of the globe as "the invisible college."

13. Perhaps the word guild is beginning to be recovered once again. That body of awakened people across the face of the globe has decided that resurgence is beginning to come forth in our time. Let me read just a bit of poetry, to begin to get hold of what it would mean to be a part of that awakened body of troops across the globe, though more particularly in terms of that invisible college, or in terms of that which is beginning to emerge in our times.

14. "Prince Five-weapons" Story.

15. We want to talk about that body of forces of awakened people across the globe in terms of four categories, and pull that through the category of the guild. We particularly talked about the guild: its practical vision, its practical form, its practical action, and the practical kind of decision there in the midst of being that guild dynamic.

16. The practical vision of the guild: Every man has some kind of vision. You would not be able to get out of bed in the morning unless you had some kind of vision, however dim that might be. Socialism would not exist unless people had some kind of vision, some kind of dream of what could happen in the future. The problem is that with most people today their kind of vision of the future is not a practical vision. There is no way to see how that vision can actually, practically come into being, and therefore there is a kind of cynicism. Every suggestion which comes along meets with some kind of cynical, despairing response, because of no way of seeing how that practically can come into being. Therefore, you end up with a kind of unserious token engagement in society. Half-hearted attempts at changing some social situation. Finally, nothing is going to happen. The practical vision is what is required in our time, a kind of broad comprehensive, futurically oriented, intentional vision which any man can see is practically possible, allows any man to focus his concern, to give direction to his activity. That is what I mean by practical vision. It is that which allows and sustains a kind of passion over the years and years of engagement in society.

17. It has five kinds of components. First of all, the vision contains some kind of theoretical picture of the dynamic by which society operated. We used the picture of the triangles, of the social processes, as our way, this weekend, of theoretically working with just how it is that society operates, of getting hold of the dynamic processes that make up society as a kind of a screen to get hold of what is going on in society.

18. Secondly, the theoretical picture of society has to be grounded in terms of a particular moment of history in which we find ourselves. That is done in terms of the present imbalance as getting said how it is that the theoretical picture has been warped in terms of that particular model.

We talked about how, in our times (although that has not always been the case), the economic has become the dominating kind of process, at the expense of a collapse of the cultural process in society.

19. Thirdly, that practical vision contains some kind of a picture or statement of a comprehensively oriented ideology, of a posture relative to what needs to happen in the world. For us today, that posture is, first of all, that we live in one world. This was brought to the consciousness of the people with that photograph taken from the moon when you saw, for the first time, a photograph of the earth. There, you saw one world, just available--all the world just available, all the gifts of the world available to anyone, all the resources of the world just available, all the decision-making processes of the world, available to all the people; all the gifts of humanness, all the inventions of humanness, just available to every man.

20. And fourthly, the practical vision contains some kind of statement as to what is blocking the community from coming into being, or that which is blocking that ideology from actually being a description of the actual situation. I call that a statement of the primary contradiction, that which is blocking the imbalance from being rebalanced.

21. And fifthly, the vision must contain some kind of statement of the sort of thing we have been working on this weekend, the practical set of proposals that get said, in terms of the real society, the existing society we have on our hands, how that society could be moved in such a fashion that the new could come into being.

22. Just a little bit of time talking about that set of proposals, particularly in terms of the way our work this weekend and the work of others like yourselves can come into focus.

23. What needs to come into being in society is some kind of a meaningful secular mythology. In the language of every man, a firm statement of what humanness is about is what I mean there. We even used the word "mythology" in some of our proposals this weekend. You begin to grasp that as one of the things which need to happen in our time.

24. There needs to come into being a humanized education; that is to say, an education which is not collecting a bit of data or a set of facts so you can get a job, but the kind of education allowing a person to live a significant life, and giving tools which will allow you to engage yourself insignificantly in society.

25. What is needed in our time is a primalized community beyond the family, which allows the individual to sense himself as participating in all of society.

26. A localized polity--you can see this kind of thing beginning to emerge. I read an article in a magazine not long ago about Saab, the motor car company in Sweden, who experimented with a kind of localized polity within the plant. Instead of having a sort of hierarchical, bureaucratic structure

which passes orders and prescribed sets of instructions down the line to the worker on the assembly line. Rather, they reorganized the assembly line in such a fashion that there are groups of six or seven people who build the whole with some technical assistance. They decide basically how they will organize themselves in terms of putting the car together. Of course, there are limits in terms of requirements of the amount that needs to be done and certain quality standards; but basically, they can reorganize themselves in whatever fashion they feel best allows them to accomplish the particular task that you have to accomplish. Now that is a kind of experimenting with localized polity. You can point to many other places, particularly in business, where that kind of experimenting with a new kind of polity is going on.

27. Coming into being in our time is, then, globalized economics. Economic structures are already global--the international corporation. But what needs to happen is a kind of control which does not squash the economic or take away the gift there but allows every man to participate in that gift, which truly allows the economic structures to be globalized structures, which allows all men to participate in the rather fantastic gift the economic has proven itself to be.

28. Out of this broad statement of the direction in which society needs to move, this nexus of proposals, one can begin to build then strategic thrusts required in order to put that into being, and then a systematic set of tactics around which you can organize the forces to allow that kind of broad comprehensive vision of the way in which society has to move to come into being.

29. The question is, how is it that practically, this sort of thing could come into being. One way to talk about it is to methodically work through a set of tactics dealing with every part of the face of the globe, which in a direct fashion, moves in these times and directions. The trouble with that is (and you look in terms of the lands history has changed in the past), that that is not a likely kind of approach. You rarely succeed. What you know about history is more like what I saw for the first time in "Lost Horizon." There were a set of porters who had brought supplies into Shangri La, and two or three people from Shangri La were going to go out with the porters, through this hole in the mountain and this horrendous kind of blizzard, back out into another part of civilization. The porters obviously being used to travelling over deep snow and through the mountains were away ahead of them, lying in the snow and waiting. And here are these three people tied together by a rope and straggling along behind. They got so far behind that they panicked. They yelled to the porters up ahead, it was more like a scream than a yell. Two of those, and a whole bank of snow on the mountain started sliding down and finally covered up the porters. The three people who had yelled were back far enough that they just stood in horror and watched the whole side of the mountain come down. When it was finished, there was just a smooth layer of snow. It was a brand new situation you had never known. On a wide screen, the avalanche occurred and changed the whole face of the mountain. That kind of thinking needs to happen in society. It is seeing the points in society where, with the right kind of action, catalytic action, you can call into being massive change. That set of actions which catalyzed

that avalanche of social change that is there on the precipices just waiting for someone to cause it to happen, that set of actions I call the Whistle Points of society that will allow that sort of thing to come into being.

30. What needs to happen in society is, first of all, that a mass awakening has to occur. That is to say, local man is sitting there just waiting for someone to come along and tell him what he already knows. You see it yourself, in terms of the new possibilities beginning to emerge. The mass awakening would be one of those kinds of whistles which would occasion an avalanche in our time.

31. Once you have gotten awakened people, there needs to be some kind of demonstration sign, a sign of possibility. Here, now, is what I mean by concrete social change, something you can point to that seems to be one of the necessary whistle points which will allow an avalanche of social change to occur.

32. Then, some sort of channel that allows, finally, one to make a decision. Having been awakened and seeing some of the possibilities of actually, concretely, coming into being for themselves, some kind of action will have to occur; some kind of channel for specific concrete engagement which would motivate a person into the process of changing society. This might be the third set of actions that would occasion an avalanche of social change.

33. The guild is a dynamic in history. And that, in the first instance, is pointing to a particular group of people in history. That is where you see it. You find out a particular group of people carrying out a particular sort of action. But first of all, a guild is a dynamic in history. Wherever you see an intentional move toward the future, that is what I mean by the guild operating in history--wherever you see the kind of posture Don was talking about the other night, of maintaining the tension between the pro-establishment (those who maintain the structures of society in being) and the disestablishment (those who scream a kind of "no" to the inhumanness there in those structures). The guilding dynamic is that which maintains the tension between that pro-establishment and that dis-establishment, the transcendence of those which points to a creative move into the future. The guilding dynamic is wherever you see in society a breakloose from the established structures, always imbedded within the establishment. That is what I mean by the guilding dynamic. The guilding dynamic is the caretaker of humanness.

34. It is peculiar to the local, although obviously something had happened to weld the particular locals together. It is a fellowship of human beings who are engaged in concrete, local, social change. The image itself comes from Medieval European societies. There, in the midst of the emergence of towns, it was obvious someone had to care for that reality coming into being. It was the guilds, specifically the craft guild and the parish guild, which came into being to do that kind of caring. That is where the image itself came from. you can begin to ground that in terms of the guild as a historical dynamic. The guild is that which turns out of the situation the action required to care for humanness in that situation.

35. In the movie, "Dirty Harry," which is about a policeman, he is assigned a brand new man. The assigned, finally after having been with him only about a week, said to him, "How is it your partner calls you 'Dirty Harry'?" It was finally pointed out to him that he was the one who got all the dirty jobs in the police force, ones in which there was little or no credit, yet total risk of your life, with no status whatsoever from doing it.

36. The guilding dynamic is the "Dirty Harry" in history. It is that which is always there enabling situations. No credit. Always got the dirty jobs.

37. You can ground that historically in terms of one of the American Indian tribes, who organized themselves in terms of military societies--the Coyote, the Elk, the Lion: military societies which were organized for the sake of caring for that tribe, particularly in terms of defense. Or there were the judicious scholars, the Literati, who were called into being in ancient China to freight a new understanding of what life was all about.

38. The guilding dynamic is an invisible force in history. You almost have to read between the lines to spot that dynamic, which whispered in the ear of the church and suggested they ought to start the university and the agricultural demonstrations which would allow that to come into being. That is what I would point to as the guilding dynamic.

39. We do not know who that was, but somehow it happened--a catalytic kind of activity in history. Therein lies its invisibility. It is a local catalytic, invisible kind of force which is always there, suggesting, suggesting. It is sometimes necessary to emerge into the visible, but tactically allowing the establishment to build their society. Locally, that kind of catalytic action is what I am talking about as the guilding dynamic.

40. Practically, particularly, the local guild has to do with those whistle points, with these actions which occasion a social change, those actions that awaken human beings to new possibilities in the midst of life. One of those has got to be inclusive mythologies, or a set of tactical actions which brings into being new poetry, new understandings of what it means to be life. And some kind of way of creating that, perhaps indirect education. Here it would be just songs, or perhaps other kinds of names by which new understandings of what the deeps of life are all about can be freighted. The marches of a few years ago that awakened people to the plight of the black man would be that kind of indirect education. The other kinds of demonstrations, sit-ins and so on, would be examples of that kind of an awakening activity.

41. Then a more specific, head-on, grass-roots training has to happen where an awakened human being who had decided that he would participate in renewing the face of the globe in terms of the particular location he has is trained in model-building methodologies, given the analytical skills that will actually allow him to be what he has on his hands. That kind of a specific practical training, that kind of an activity of the guild would need to be undertaken.

42. In terms of the sign, three kinds of activities are there. Specifically, first of all, the creation of a demonstration project, of particular geographical locations in which social reconstruction takes place, which can stand as a sign of possibility, and in which research as to a possibility of social reconstruction can go on---which can stand as a sign of possibility in the midst of a world which seems to be an impossible situation would be necessary as a task of the guild.

43. Then some kind of servant force. The guild itself is a demonstration of the style of authentic engagement, of authentic phasiality, of authentic sexuality, of authentic rationality. It is a sign of what is possible in terms of a style of engagement in our time. It has to bring into being social involvement constructs. This is a word for some kind of scheme that is an invitation to man to participate. It is a demonstration of authentic corporateness, of authentic fellowship; a body of people engaged in dealing with society which gives that kind of invitation to participate in the changing of society. It is another activity of the guild and it has to be an embodiment of the invitation to participate. The guild then enables practical research schemes which allow local man to do the creating of, building of, and engagement with the future. You do not want to have someone else, finally, create a picture for them. They have their own ideas, insights, thoughts relative to what it is that needs to come into being in society. The key is some kind of practical research network which allows man to engage himself in the model-building processes, which allows him to get his intuitions into the building of the great new society. What is the new kind of polity? You can imagine what would happen if you could get a group of people together and work through models relative to particular issues, and then relative to that body, send yourself a representative to a larger body. Representation would take on a whole new type of meaning relative to the systems of our bureaucratic structures, I suspect. Then some kind of community reformulation machinery. This is the practical of the practical in terms of the task of the guild. These are ways in which local man can specifically be engaged in bringing into being that which he has decided; ways in which he can participate in the doing of tactics. That is another type of the task of the guild, in terms of enabling that type of formation in a local global area to take place.

44. The qualities, then, of the guild that enable it to be about that type of a task, is that of being the tactical thinkers of history. That is to say, their approach to a particular task is always to see that they intend that body be brought into being. It is that kind of thinking, rather than the abstract kind of thinking which creates grandiose visions of the future which may or may not happen, but which are not stated or thought through in terms of bringing them into being. They are the tactical thinkers. To think through a problem from the stance of intending to see the solutions to the problems come into being is the stance of the guild.

45. They are the ones who have the quality of being within the structures. Whenever the rebels are staying outside the structures, they operate more or less invisibly within the structures themselves, not as one individual operating over here and another individual here in another direction, but as a corporate type of force. This collegiality allows one to check his

action with a colleague, to check himself over against the comprehensive. The destruction of the guild in the Middle Ages was that the guild's kind of activity became more important than the network, a kind of turning in. Uncorporateness brought the demise of the craft guild in Europe. It is that kind of corporate force which gets the job done rather than a particular kind of individual. The guild is that corporate force in history maintaining a kind of corporateness in the midst of its action.

46. It is engaged in the kind of task that is complex, a task that is never done. It is different from those tasks which we can engage in where you can see an end to it; where you have a specific objective to the task and when it is met the task is over. The job of the guild is perpetual. It gets a model built relative to a different situation. When that situation is solved, it is discovered that something has dropped out of the model. The situation then shifts a bit. There is more reconstruction to be done-- a perpetual kind of a task. It is a continual sort of decision. There is always a new kind of posture required. You just figure out what sort of posture would be required in a given situation, the situation shifts and a brand new posture, a brand new decision is required. It is a decision to be on an unending journey, to embrace the discontinuities of life.

47. To be the guild is to be perpetually engaged in the task of the care of mankind. This is the total expenditure of one's life, of one's time, of one's cash. The guild is all about that kind of total expenditure. It is the experience of having the whole world upon your shoulders. Be lucid about the fact that you have the whole world on your shoulders. There is a colleague of mine who did research with me in graduate school several years ago, and one time our research was with the solar eclipse. He took all his equipment, set it up on top of a mountain, and sat through the two hours of the solar eclipse, getting the data he needed. He then came back to Albuquerque, which is where we were doing the research, after having travelled around the larger part of South America. When I asked him when he got back what he saw, he related a long story to me. He said he had visited Caracas, a really fantastic resort city. He saw the beach, the ocean, then he went into the barrios. There was a garbage pile in the barrios where children were picking food out of the garbage, and eating from the garbage heap. They drove on. They took the same road just an hour or so later. They saw a couple of dogs playing in the garbage pile, and urinating on it. That was the kind of story of South America, that kind of lucidity or experiencing the whole world dropping on your shoulders. It is a kind of seizure of terror, of overwhelming guilt, a kind of self-doubt, that allows you to create a kind of warmth, that allows you to decide to engage in the problems of society, that allows your decision to be burned to a crisp in expending one's life for the creation of something new. The great insight is that that is what fulfillment is about, the expending of one's total life, of having one's life filled full with expenditure for the sake of bringing into being the new society.

48. One of the problems you have on your hands is the problem of all societies, which is the contradiction of how you are going to deal with the contradiction there in all societies. It is a solitary kind of place to be, the guild. That does not mean you do not have colleagues there, but the colleagues you come over against and will come over against you are there to do a particular

job, not just friends. It is a solitary kind of decision, to pick up that world which has fallen on your shoulders. It is a decision to come at oneself in covenantal relationships which allow oneself to be continually rehearsing, making that kind of decision, which is what the guild is about.

49. The guild is a body of nobodies in history. And they are the ones history never remembers. They are the social failures, through which history would not be created. There is no status.

50. It is the calling you have been waiting for all your life, to do one thing. That is what the guild is about, to expend oneself concretely on behalf of the future. That is the glorious quest. That is the happy death. The only thing really that the sticky sociological ogre cannot stomach, cannot swallow, is the life of one who has decided to lay down his life for the sake of bringing into being the future.

--Gary Tomlinson