

1. I remember when I used to pause after that word "housewife." I'm a housewife and a volunteer researcher from Chicago.

THE PRACTICAL VISION

2. Every man has had a dream about the way he wishes the world were. If you ask anyone a question about what kind of world he would like to see, he has an answer. I've noticed that in television interviews when a child is asked to name three things he would wish for the world, he comes up with them, just like that.
3. You remember on Friday night when you were asked, "What is your concern? What are you frightened about?" You have flipped those concerns into the proposals all around this room and you have begun to see that you are articulating the dreams that you have about the future. There is a cry in all of us that comes welling up. It causes our care to manifest itself. The reason Martin Luther King caught the imagination of the world with that phrase "I have a dream," is that every person in the world identified with him. No matter what battering an individual or a nation or all society takes, there remains within human beings the dream that things could be different. You and I live in a century where the disparities of the globe have made it so obvious that things can be different. No person in the world need starve. No new nation need struggle without the help of other nations. Yet what often happens is that men carry their dreams inside them for most of their lives and never quite know how to transform them into reality.
4. We have been talking this weekend about the great resurgence that is bubbling forth in our time. I mean the release of a fresh sense of motivity in every man. It is as though all our lives there has been a swelling on the sea, and all that you and I have known is the trough. But now the world is moving to a crest where it looks like a brand new perspective in life is slowly coming.
5. Our weekend is about living effectively in the new society. A weekend like this emerges because people have come to the point where they have stopped to look. We have all avoided looking at the world and the situation that we have as long as we can. And yet when we do look at the situation and the issues of the globe, lo and behold, we see that is where life is. We find that is where life comes bubbling forth. That is no discovery we've made this weekend; that's the discovery of our time. When you look at the situation, that is where you will find life. Kenneth Boulding has said that all across this globe there are people who have discerned that. He calls them the invisible college. People bearing many faces and many names and many races have come to realize just exactly what we have been realizing this weekend--that life is to be found in the midst of the world and its situation. We have been using these triangles this weekend as a screen to look through and see the sociological situation of our time. All about the room we see how we have gone about discerning the issues and writing the proposals for our time. And we have brought together our vision about the sociological with our brooding about resurgence. When you begin to talk about a reconstruction, these two must go together. They cannot be separated.
6. I would like to pull back just one minute and share with you a story about another prince friend of mine.
"Having received as a symbol of his distinction the title, Prince Five-Weapons, he...And he let Prince Five-Weapons go. And Prince Five-Weapons trained him as a servant."

7. The resurgence of our time across the globe, it seems to me, has gone through stages just in this century. It is hard to say when it began. I look at art for my clue. When art is doing its job of projecting the future, an artist shows that. You see it in the Cezanne's and Van Gogh's that you have been looking at this weekend on the walls. One artist said, "Times are changing; the world will not look the same as it has looked to you before." I am anticipating a new future.
8. You might call the first stage one of isolated pioneers--people like Albert Einstein who rocked history with his scientific breakthrough for mankind. Or another artist, Stravinsky, who created the "Rite of Spring"--an example of music that has forever changed musical form, and yet one that you and I are very used to now. You will recall that in 1912 when the "Rite of Spring" was first performed in Paris, people literally rioted in the streets for four days in their reaction to that. And maybe they did not know why, but they knew something was about.
9. Then came the second period, the thirties and the forties, when the world once more was first thrown into a depression and then into another global conflagration. As the bottom dropped out, the vision began to get clearer. The fifties and the sixties brought the time of protest and rebellion, sit-ins, marches, the youth revolution, the female revolution with women demanding more and more rights. Over and over and over this went on. This is the period in which most of us have lived out our "waked-up" lives. Now, finally, people have said no. They have said "No! This situation must stop." And what is coming into being is a body of globally awakened people who grasp themselves to be the ones who are going to chart the course for the future. The demand now is to build, to actualize the vision of mankind. Whispy dreams must now be transformed into the practical, the practical, the practical.
10. We want to take a look at four aspects of that practicality, first of all the vision, and then the strategies, then the practical form and what we might call the practical sign. Resurgence becomes a reality when both the vision and the practical realized ends come together. The vision's role is to sustain the passion that is loosed.
11. Now the components of the practical vision are what we have been working with this weekend. First of all you take a look at the dynamics of society, the theoretical dynamics of how it is you look at a society. Our tools for that this weekend have been the triangles. They give you a picture of just what society is about. Then you look at the imbalances, or how you begin to spot where there are situations in society that need change. And then there must be a comprehensive ideology. You have to stand somewhere in order to create that practical vision. We said that this weekend in things like the world is a "global village" and the whole earth belongs to every man now. Then you discern what the primary contradictions are. Or what it is that is blocking the trends that we talked about from breaking through and moving into the future. And then finally, there is the creation of social proposals such as you see all around the wall.
12. To talk about the strategic objectives, or the arenas of society where the change will occur, you begin to talk about the arenas that you would find those in. There are also five of those. This is just some shorthand that you would find in current mythology, or in education--a new way to bring the humanizing into education. There is today screams against the dehumanization which goes

on. The whole question involves structures of primal community, from the nuclear family, and its collapse, to the structures in a community. And it involves local polity, or the whole arena of giving back to local man once again his right to make the decisions about his future. And then there is something to do with global economics.

13. Just take a look at what we were doing last evening with these proposals that we have plotted on this triangle. You see that we talked about myth; we talked a lot about education--that was clearly a deep concern of this group; we have proposals on social structures--those things within the community of local man; and we talked about the whole issue of polity in the local. We have one proposal down here that I see came in the allocation designs, on the whole struggle with the question of how to get the goods of this earth allocated properly. You are a little unusual in terms of groups that we have given this course to in that you found so many up here in the cultural.

14. And you also see that practical change is only going to come about when you deal with all of society. We have finally said no to pouring millions and millions of dollars into programs that collapse in a year or two, where people's energies and talents are brought to bear on a problem that they cannot possibly solve with an isolated approach. I think the dynamical relationships that we talked about really come alive when you talk about the inter-related complexity that demands comprehensive planning, and action that happens all at once. I don't know much about huge mountains, but I have been told that, in mountains like the Alps, there are certain times of the year and certain places where you can go up into the mountains and stand, and if you make a noise like a whistle at just the right spot you can start an avalanche. It begins slowly and then it swells into a whole side of the mountain that comes hurtling down into the valley.

15. For me the new society is something like that. You find certain spots where it looks like if a whistle gets blown toward them, then an avalanche begins. I think today there are spots like that in society where, you might want to call them whistle points. Just to hold those arenas I would talk about one of the whistle points being awakening, where you see this new mythology, or the new story of man has got to be carried all over the globe. The kind of awakening that happens through indirection will take place around the globe. Local man is asleep and must be awakened to consciousness again. The disestablishment has served its function in the past, and in recent years with the sit-ins and the marches. But now a body of people must move across the globe to awaken local man as to just how it is that he participates.

16. Then there is training with the skills of social analysis and model building. Certainly the business community around this globe knows more about the skills of training than probably any other structure. If you are assigned to an international location in a corporation today, you do not go to school for two years to learn a language, you go for three weeks. You may not be able to speak fluently, but you know how to get along when you land in Tokyo or Bangkok.

17. The second arena, that I like to call engagement, deals with the whole question of the research that has to go on in local communities so that local man can spell out his own destiny. Your friend and your mother and my mother are not going to be satisfied when you come and hand a book to them and say "Here's a vision of the future." They want to participate now in creating that. Local man

cries for that. And so a new polity will emerge in which local man begins to add to the stew. This is where the local action takes place, where in a small area that is delimited geographically, you begin to see step by step action begin to be hammered out.

18. And then a word that I have made up for this occasion, that I call the signalment, that is a word for me that holds the forces that will do this task, that will be a sign, that will embody the kind of fellowship and corporateness that attack the task. The kind of creation that is needed must be held in the kind of signalment that will be going on.

THE PRACTICAL FORM

19. Now the question is, who are these forces that will get this job done? Who are those at this point in history that will throw their lives into the rebalancing of society? I like to use as a key strategic category here a word from the past that has held that dynamic before in history, and that is the guild. In society you have a dis-establishment and a pro-establishment, and in between those a trans-establishment that embraces the ideals of the dis-establishment and works with the structures of the pro-establishment. I would suggest that the guild is that which has served this function in the past and can do it again.

20. It is a very old word. I looked it up in the dictionary, and I found two roots for it. One of them was "g-i-l-d" which had something to do with money. And so that was a body of people that banded together for economic reasons. And the other was "g-e-l-d" which was a body of people that banded together to protect society. That rather excited me and I like that one to use here.

21. This is a dynamic that has gone on in every society. I was reading about the Cheyenne Indians, who have this kind of a dynamic going on in their society. They called them military societies, and they named them after animals like the elk, the mountain lion, coyote, and things like that. The young men at a certain age would get initiated into one of those military societies. And these societies went all across the Cheyenne nation, so that if you belonged to the elk society in your tribe and you went to another tribe you would be very much at home. It was just a network all across the whole Cheyenne nation.

22. Another example for me, is the family, in China. There are whole towns in China where every single person in the town has the same name. As the people spread across that vast nation, the family held them together. And there was something about that kind of social grouping that was this guilding dynamic.

23. Maybe the biggest flowering of the guild was in Europe around the year 1,000 A.D. You probably have images in your head of that time in Europe. I know I do. I see a castle on a hill, or a beautiful manor. And all around it outside the wall there are little huts where the serfs lived, if they had a hut to live in at all. And all the land as far as you could see belonged to the king or the lord. The serfs owned nothing. That system began to disperse as merchants came into being, travelling from place to place. Suddenly nobility became a possibility. And that trade enabled the beginning of towns where there had been nothing before. From people that had had no place to run suddenly, just out of nowhere, little towns sprang up. But in these little towns that sprang up there was no kind of care for the community.

24. And so the guild movement began. People in the towns organized into groups that cared for all the people. Everything was provided, the necessities of life like bread and candles, and the care for life, taking care of the sick, burying the dead. There were no other structures to take care of all that. I was interested to learn that both men and women were a vital part of these guilds in the middle ages. Later on, of course, these developed into what is more familiar to you and me, the craft guilds. Many European cities have guild houses around a square in the center of the city. I have a picture in my mind of a square in Brussels where all around the square are these skinny little houses. They look very much alike, brick houses with a peaked roof. They have a shield above the door of every house, because every guild had its shield. And every craftsman sought to belong to a guild. These were just local men, creating order and caring for the new forms of society.

25. In the present time in the United States, you could say that, certainly in their beginnings, the labor movement, the unions, were a manifestation of the guild. I grew up in the mountains of eastern Kentucky, and I used to travel with my father to the coal mines. I remember as a very little girl being struck by the fact that people lived in company houses, all painted alike. They were paid in company scrip, which was their form of money. It could only be spent in the company store. I remember my family and their friends when I was little, I remember sitting and listening to them argue back and forth, and back and forth, about the virtue and the terrible thing that the labor union was going to be to that part of the world.

26. This is an historic moment for this guilding dynamic to come into fruition once again. The dis-establishment has done its job with its push against the pro-establishment to demand change. And now the pro-establishment says "Okay. How do you do it? Show us what to do." And that has made the dis-establishment collapse. In one sense their role was not to go on and build, so they have very much gone out of being in many ways. They had no practical plan for how to put their vision into practice. And so it is time for the trans-establishment to do this embodying of the disestablishment ideals, and to do, within the structures of the pro-establishment, the forging of this society of the future.

27. And just what is this function or task of the guild in society? I would first of all say that it is a local going-on-ness. It springs from the care and the concern of people who join together with the kind of fellowship that comes from being completely engaged in society. And secondly, I would say that it embodies the change in itself, it manifests the structures and the trends. Thirdly this guild is a committed body, over against the committee who gets appointed or keeps going. The guild is a committed body who comes into being to do a particular job and may well go out of being again. But the emphasis today in the function of the guild must reflect the needs of the times. In medieval times the emphasis was the economic, and so the guild emerged as an economic force. Today, the political dynamic and the cultural dynamic are the places where the guild must engage itself to correct the imbalances. So what the guildman does is that he awakens, and he provides the sign, and he acts concretely in his local situation.

28. What would you say the qualities of these people are? These people who throw themselves into this task and into the breach are first of all tactical. They are tactical thinkers. That is to say, they will enable the pro-establishment to change, not taking over, but enabling the pro-establishment with the "how-to" of the vision.

29. They are catalyzers, in that they are a leavening force. For the most part they are invisible. That is not to say they are secret, for if they become a secret society they have turned in upon themselves. They are invisible because they do not seek visibility.

30. Then they are corporate. They are a corporate force within society with commonness as a major theme. One of the key examples to the decay of the guild in the middle ages was the fact that one guild decided that its guild was more important than the whole network of guilds. When it turned inward in that way, decay had begun to set in.

31. They are comprehensive. And that has again to do with the fact that they see the whole thing. These people imagine that between the temples of their head is the whole globe, and they see what needs to happen all at once across the globe to create change. In terms that I rather like, they are history builders. That is to say they see their task, not first of all to build a family or first of all to build a business, but their task is to build history. That is an essential quality of a group that would want to engage in change.

32. Finally, I want to use the word global here. I was struck by the comment last evening about how many of our proposals had the word global. That is a reality for us today, because nothing less than a network of people who care for the globe will change anything.

THE PRACTICAL DECISION

33. One of my very favorite poet friends has said, "At every moment of crisis an array of troops risk themselves in the battle." He is talking about the guild. He is talking about that dynamic that discerns the resurgence that is flowing and becomes a demonstration of social change, for the sake of the new society. So he is the practical sign. To be the guilding dynamic is to be that sign.

34. This century has seen more self-consciousness break loose than at any other time in the history of man. I do not know how you mark the point at which man realized that things had dried up. For me, it was the day when mankind realized that World War I was not the war that ended all war. Maybe for you it is another time. But to suddenly come upon the realization that life was not going to be lived happily ever after, but the struggle, the struggle would go on. It is like living in a desert. We have seen the pain of social breakdown in the West, and maybe the even more painful struggle of emerging nations who struggle to create a new social system in their spot on the globe.

35. But the one march of resurgence has come. And giants in our midst have joined the call to the long march of history where many have, step by step by step, just with nitty gritty work done the job of creating societies.

36. We have come to a time when there is a call for a massive response to join in that march. It is clear that man has seen a possibility for a whole new earth. But this claim that comes when one hears the beckoning of life is total, and that is frightening. For it is not a romantic journey that you are being asked to embark upon. When you take upon yourself the job of altering history, there is not enough of me to do it, there is not enough of me to throw into it.

But to throw myself into it is clearly the demand. And the demand is to dream years and years ahead, even when you and I find living from this day to the next, in the kind of world in which we live, almost impossible in itself. We must create a vision for a thousand years. We must think about the next hundred years, and, at the very least, what the practical demands of the next twenty years will be. Nothing less than that is worth your life.

37. When you give yourself to this task with the men and the women of the world, you join in a kind of history-long league of what I would call single solidarity with people who have gone before and people who have come after. A corporate thrust with a mission that is common, who have been willing to risk themselves in that battle.

38. The irony of this, of course, is that to answer that call does not give any guarantee of success. And you and I do not like to engage in any activity that does not offer us the promise of success. You are offered a promise, but you are not offered success. There is one thing that you can be certain of, though. For the people who engage in creating a future, history will not turn out looking the way they thought it would. That you can be sure of. But their secret is that they bend history.

39. And this is a demand, a call, to engage myself precisely where I am. The post-modern knight does not need to venture into unknown geography, for our geography is the globe. And our geography finds the key in local man, local man. The new society will not just happen, it will not happen unless there are rare, courageous human beings, who are real men and real women, who live every moment of their lives as though the care of the world upon their backs were but a feather, who waltz into a wonder-filled, terror-filled future. All of your life, you have wanted to be out there. You have wanted to be a person of integrity. You have wanted fulfillment. All of your life you have dreamed of dying happy. Well now you know what it means to participate in resurgence.

40. I have a dream that there are people who will make the impossible possible. It is painful fulfillment. But to be a practical sign in caring for this fragile, fragile earth. It is for me the most glorious quest a post-modern knight could embark upon.

--Mary Warren Moffett