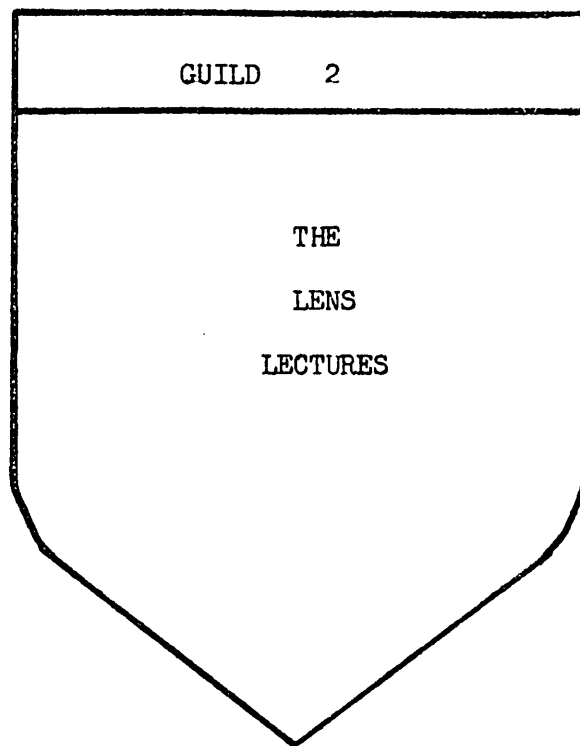


THE TENTH GLOBAL RESEARCH ASSEMBLY

SUMMER '74

PART TWO



Completing the work of Guilds from
SUMMER '74 PART ONE

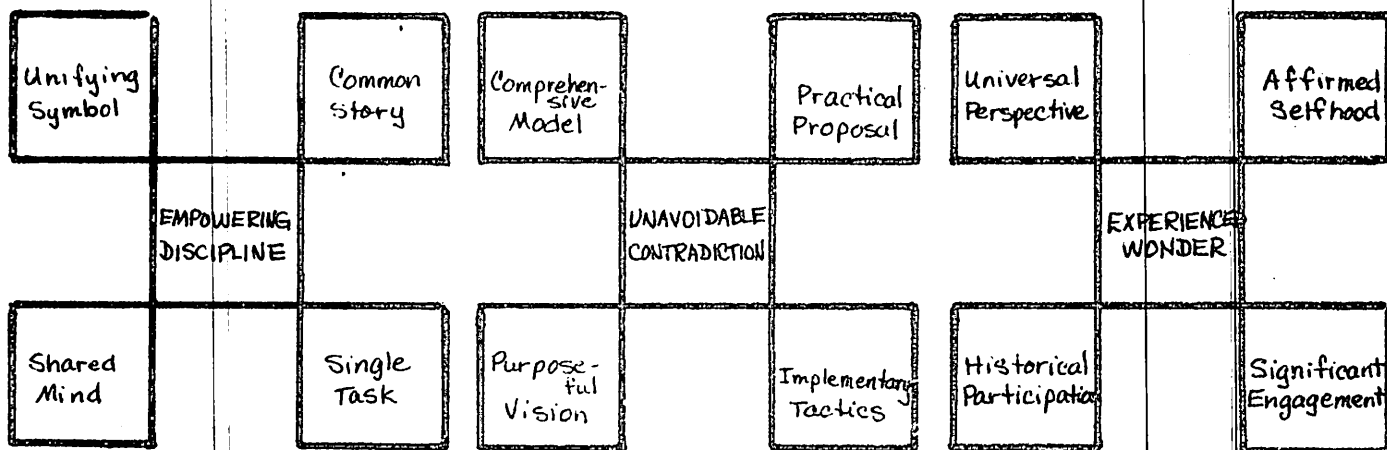
#2

Lens Methods

#4

Lens Backup Materials

INTRODUCTION



I. METHODS AS DYNAMICS

The LENS methods are both dynamics and procedures. Insofar as they are dynamics, one component of the five is the catalytic dynamic, and the other four are the foundational dynamics. The catalytic dynamic is shown in the center of the five, with the foundational dynamics around it.

Within corporateness, it is EMPOWERING DISCIPLINE that transforms the other dynamics by relating a person's intimate life to his group in such concrete forms as use of time, decision-making, and salary.

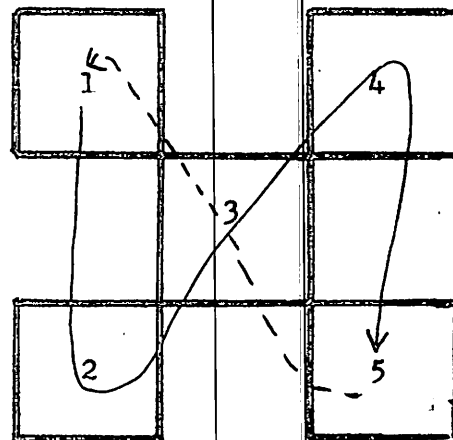
Within strategy, it is UNAVOIDABLE CONTRADICTION that transforms the other dynamics by recreating a person's most intimate picture of the universe to include the block which has thrown that universe into question.

Within motivity, it is EXPERIENCED WONDER that transforms the other dynamics by grounding one's most intimate personal identity in the very midst of his engagement.

These catalytic dynamics are ineffective at producing corporateness, strategy, or motivity by themselves. Alone they result in an unproductive mysticism. However, the four foundational components are ineffective at producing corporateness, strategy, or motivity when they exist without the catalytic dynamics. Alone these four procure a mechanical engagement in which both quality and creativity are lost

II. METHODS AS PROCEDURES

The LENS methods are procedures as well as dynamics. The five components are a series of procedures which are implemented sequentially. The procedures of the third or catalytic component are no more or less necessary than those of the rest of the components. In doing these procedures, however, one bears in mind that he is working in an especially sensitive and crucial arena. Implementation of these procedures is an ongoing process which is a continuous journey of revitalizing and regrounding among components



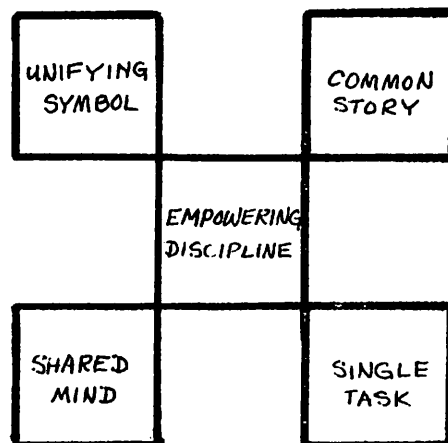
III. METHODS AS ONE REALITY

Finally, it must be seen that the LENS methods of corporateness, strategy, and motivity are a single system for living effectively. In this sense, strategy is the external thrust of any group's life, corporateness is the internal form, and motivity is the enlivening point where the internal and external intersect.

CORPORATENESS

Corporateness is the practical embodiment of care for the world in the midst of a delimited group. The mark of corporateness is a discipline which empowers a body of people to operate with effectiveness. This discipline derives from a continuing process of consensus creation in all aspects of a group's life.

EMPOWERING DISCIPLINE does not beget itself. Corporateness consists of four other components which are necessary to create this key manifestation. First is a Unifying Symbol. A corporate group identifies with common visual or imaginal signs which enable it to rehearse who it is. Corporation logos, histories, celebrative events, and imaginably decorated space are examples. Secondly, a Shared Mind relative to its world view is necessary for corporateness to emerge. Similar values, common operating techniques, common semantics, and shared significant experiences shape the shared mind. A third component is a Common Story which contains the concrete objectives derived by discerning the trend of the times in a universal context. Lastly and of critical significance is an appreciation for the Single Task of the group in the midst of individual assignments. Operating through a common model, training methods, time designs, and continuous communications helps inform and define this single thrust or task.



These five components of corporate men are profoundly inter-related. Unifying Symbol and Shared Mind provide the meaning which identifies Common Story and illuminates the Single Task. The Common Story and Single Task provide the impelling demand in the face of which a serious group is forced continually to redefine its mind and symbol in respect to the universe about it. Shared Mind results from a dialogue with the times which alters and tests Unifying Symbols. The Single Task is such a group's only viable reason for being and continually informs and re-creates the Common Story.

Without EMPOWERING DISCIPLINE, however, corporateness does not exist, although the other four components may be present. Corporateness finally results from committed individuals identifying their lives, through their time, resources, wisdom, and abilities, with the life of the group.

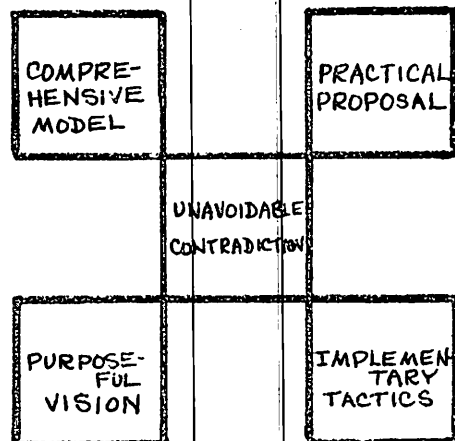
STRATEGY

Strategy is the practical embodiment of integrity in relationship to the whole world as manifested in one's particular engagement. The key to strategy is discerning between one's ideal model and his actual situation the UNAVOIDABLE CONTRADICTION, which is the single most critical opposition to the formulation of a positive trend. This contradiction derives from the interaction of one's intuitions and, one's highly rational social analysis, using a method that demands innovation beyond either analysis or intuition.

Although the UNAVOIDABLE CONTRADICTION is the key to strategy, four other components are necessary. The first of these is a Comprehensive Model of the dynamics of society, such as a statement of ideology, an organizational plan, or some sort of inclusive screen. The second component is a practical or Purposeful Vision of the direction that one's situation needs to take in the future as seen through one's model. This vision includes not only broad futuric planning, but also the particular priorities and anticipated results that present trends reflect. The third component of strategy is the Practical Proposal which is created to deal with one's current contradictions. These proposals, for instance, are the resolutions which planning meetings devise, or the work of special task forces. The fourth component of strategy is the set of Implementary Tactics created to carry out the proposals. These include not only specific assignments and deadlines, but also the practical how-tos of doing the task.

Strategy is thus comprised of one catalytic component, which is the UNAVOIDABLE CONTRADICTION, and four other components. These five components are profoundly inter-related. The Comprehensive Model and Purposeful Vision describe the particular content of the world with which the Practical Proposal and Implementary Tactics must deal. The Purposeful Vision, which alters in relation to emerging trends, tests and alters the Comprehensive Model. This Comprehensive Model is the utopian image out of which a Purposeful Vision is projected for a particular situation. The Practical Proposal and Implementary Tactics create in history the idea manifested in the Comprehensive Model and Purposeful Vision. The Practical Proposal provides the inclusive social direction which the Implementary Tactics orchestrate in concrete social activities.

Without identifying the UNAVOIDABLE CONTRADICTION, the other four components result in ineffective doing directed at immediate concerns or vague, unfeasible goals. This is because discernment of the UNAVOIDABLE CONTRADICTION is the reconstructing of one's picture of the world to include its current changes. Without this continuing activity, none of the other components deal with the real world.



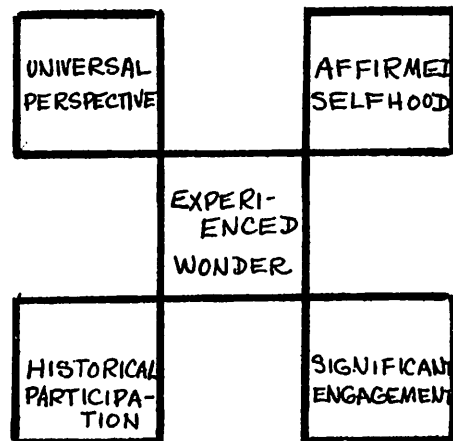
MOTIVITY

Motivity is the embodiment of fulfillment in the midst of one's ordinary situation. The mark of motivity is the experience of wonder in one's engagement. One realizes that he is dealing with the inexplicable or the unfathomable in one's life, and recognizes that one's ordinary engagement touches the depths of life. Motivity is found in the tension between the wonder in one's work and the practical exercise of that wonder each day.

Although EXPERIENCED WONDER is the crucial dynamic, four other components of motivity enable it to occur. First is a Universal Perspective. A group is motivated insofar as its work is related beyond itself to the entire world. This can be done in an annual report which describes a company's role in highly diverse industries and their implications for the world, or in decor which indicates the firm's network of relations around the globe. The second component is Historical Participation. The work of any single day is related in some way to the whole past endeavor of man in this arena and its future possibilities. This may be demonstrated in decor that traces the history of one's work and its sociological impact, and in displays that reflect the future with all of its implications. Songs and mottos can be used to rehearse the past and future of one's work. The third component of motivity is Affirmed Selfhood. Images of self-worth are created as one's daily tasks are held in the context of one's total vocational thrust, and avenues for input of creativity and participation in decision-making are provided. Social responsibility programs in businesses encourage a person to grasp his entire selfhood in this way. Reflective quotes used in decor hold this dynamic, also. The fourth component is Significant Engagement. A group is motivated as it sees its effective impact on society. Rotation of responsibilities, forms of accountability, and special task force assignments are ways of engaging a person in this fashion.

These five dynamics operate independently, but they are also inter-related. Historical Participation and Universal Perspective relate one's task to the profound dimensions of his life and thus reveal the depths of one's being in which Affirmed Selfhood and Significant Engagement are occasioned. One's Historical Participation, his use of his lifetime in history, provides the standpoint from which his Universal Perspective is perceived. Affirmed Selfhood and Significant Engagement, on the other hand, tie one's task to his sociological relatedness thus testing and altering his sense of Historical Participation and Universal Perspective. Significant Engagement affirms selfhood while, on the other hand, one who experiences Affirmed Selfhood is better able to see his engagement as significant.

Either one experiences wonder in the midst of the other components, without which motivity does not occur, or the other four cannot be sustained. The sheer delight and inspiration of EXPERIENCED WONDER is the only thing which provides the element of credibility and the authentic depth which the other components require.



LENS

LIVING EFFECTIVELY IN THE NEW SOCIETY

GAILD 2

MIDDLE LECTURES

July 19, 74

LECTURE 2

LIVING EFFECTIVELY
IN THE
POLITICAL WORLD

THE POLITICAL SITUATION	THE ORGANIZING DYNAMIC
	THE ENGAGEMENT CRISIS
	THE DISRELATIONS VOID
	THE NEW ENGAGEMENT

THE EMBODIED CARE	THE ONTOLOGICAL PHASIALITY
	THE CARE EVENT
	THE WEIGHT OF THE WORLD
	THE EMBRACED BURDEN

THE DYNAMICS OF CORPORATE- NESS	THE CORPORATENESS CONTEXT
	THE EMPOWERING DISCIPLINE
	THE CORPORATENESS COMPONENTS
	THE CORPORATENESS INTERRELATIONS

THE PROCEDURES OF CORPORATE- NESS	THE ENVIRONMENT MOLDING
	THE TASK ENABLING
	THE WORK RHYTHM
	THE CORPORATENESS IMPACT

LECTURE 3

LIVING EFFECTIVELY
IN THE
ECONOMIC WORLD

THE ECONOMIC SITUATION	THE SUSTAINING DYNAMIC
	THE VOCATIONAL CRISIS
	THE EMPTY SUCCESS
	THE NEW VOCATION

THE REDEFINED FREEDOM	THE ONTOLOGICAL SEXUALITY
	THE INTEGRITY PHENOMENON
	THE INVENTED SELF
	THE EMBRACED AMBIGUITY

THE DYNAMICS OF STRATEGY	THE STRATEGY CONTEXT
	THE UNAVOIDABLE CONTRADICTION
	THE STRATEGY COMPONENTS
	THE STRATEGY INTERRELATIONS

THE PROCEDURES OF STRATEGY	THE CORPORATE SPACE/ACTIVITY
	THE COMPREHENSIVE CONTEXT
	THE INDICATIVE BATTLEPLANNING
	THE STRATEGY IMPACT

LECTURE 4

LIVING EFFECTIVELY
IN THE
CULTURAL WORLD

THE CULTURAL SITUATION	THE SIGNIFICATING DYNAMIC
	THE VALUES CRISIS
	THE CONFLICTING MEANING
	THE NEW VALUES

THE EXPERIENCED FULFILLMENT	THE ONTOLOGICAL RATIONALITY
	THE REALISTIC FULFILLMENT
	THE PERSONAL PROBLEMLESSNESS
	THE EMBRACED PARADOX

THE DYNAMICS OF MOTIVITY	THE MOTIVITY CONTEXT
	THE EXPERIENCE WONDER
	THE MOTIVITY COMPONENTS
	THE MOTIVITY INTERRELATIONS

THE PROCEDURES OF MOTIVITY	THE EXPANDED UNIVERSE
	THE SPIRITIZED SITUATION
	THE SIGNIFICANT TASK
	THE MOTIVITY IMPACT

LENS

LIVING EFFECTIVELY IN THE POLITICAL WORLD

GUILD 2
7-18-74

LECTURE 2

THE POLITICAL SITUATION		THE EMBODIED CARE		THE DYNAMICS OF CORPORATENESS		THE PROCEDURES OF CORPORATENESS	
THE ORGANIZING DYNAMIC	THE FORMING PROCESS	THE ONTOLOGICAL PHASIALITY	THE MORTALITY PRINCIPLE	THE CORPORATE-NESS CONTEXT	THE INEFFECTIVE INDIVIDUALITY	THE ENVIRONMENT MOLDING	THE MOLDING SPACE
	THE MODERN CHANGE		THE PHASIS CONCEPT		THE BEYOND SENSITIVITY		THE SUITABLE RHYTHM
	THE POLITICAL IMPOTENCE		THE FOUR LIFETIMES		THE BEYOND PSYCHOLOGISM		THE CORPORATE CONTEXT
	THE REDUCED CONTEXT		THE NECESSARY INTERDEPENDENCE		THE HISTORY-CHANGING GROUPS		THE PROFOUND SPIN
THE ENGAGEMENT CRISIS	THE EGOISTIC MATERIALISM	THE CARE EVENT	THE EXTERNAL EVENT	THE EMPOWERING DISCIPLINE	THE SHARED LEADERSHIP	THE TASK ENABLING	THE TASK ARTICULATION
	THE PERVERTED INDIVIDUALISM		THE RADICAL INTERIORIZATION		THE CONSENSUS METHODS		THE TASK DESCRIPTION
	THE FRAGMENTED RELATIONS		THE ESCAPE EFFORTS		THE COVENANTAL RELATIONSHIPS		THE ASSIGNMENT MAKING
	THE SOCIAL DISINTEREST		THE LIFE QUESTION		THE DISCIPLINE KEY		THE CONSIDERED POTENTIAL
THE DISRELATIONS VOID	THE COZINESS RETREAT	THE WEIGHT OF THE WORLD	THE CARING BURDEN	THE CORPORATENESS COMPONENTS	THE UNIFYING SYMBOL	THE WORK RHYTHM	THE SHARED MIND
	THE 19TH C PATTERNS		THE RELATED WORLD		THE SHARED MIND		THE SHARED STRUGGLE
	THE REJECTION OF SUFFERING		THE CREATED FUTURE		THE COMMON STORY		THE PRACTICAL/THEORETICAL
	THE REFUSAL TO ENGAGE		THE LIFE CLAIMED		THE SINGLE TASK		THE RECOGNIZED ACHIEVEMENT
THE NEW ENGAGEMENT	THE GLOBAL COMMUNITY	THE EMBRACED BURDEN	THE SOCIAL SOLIDARITY	THE CORPORATENESS INTERRELATION	THE LIFE PROCESS	THE CORPORATENESS IMPACT	THE UNIVERSAL CARE
	THE LOCAL COMMUNITY		THE WISE LOVING		THE DYNAMICAL RELATIONS		THE 4-PHASE LIFE
	THE CORPORATE EXISTENCE		THE GENUINE PARTICIPATION		THE EVERYONE NECESSARY		THE REAPPROPRIATED ENGAGEMENT
	THE GRASSROOTS DECISION-MAKING		THE SOLITARY LIBERATION		THE CRUCIAL SEQUENCE		THE RE-EMPOWERED POLITICAL

The Political Process in this time of resurgence is

- a) parochial and
- b) so focused on order
- c) as to be non-responsible for long-range needs
- d) hemming man in from responsible engagement in the globe

I. As man perceives the political situation to be

- a) reduced in its application
- b) which precipitates a crisis in his engagement
- c) and finding himself retreating from or narrowing his response to society's needs
- d) he looks toward social experiments tending to revitalize polity

II. Forcing man to re-evaluate the dimension of his care for the world and

- a) causing him to consider his life as a four-lifetime possibility
- b) as he experiences an event that clarifies his care for humanity
- c) illuminating this burden
- d) and demanding his commitment to engage his whole being by

III. Actualizing care for the whole world within corporate groups

- a) whose concern goes beyond sensitivity or psychological approaches
- b) which develops the necessary discipline to reach decisions through consensus methods
- c) which operates with an effective unifying symbol, a single mind and a common story that forges a single task
- d) thus the inter-relationships of these four components enable effective action by the corporate group

IV. As it acts out its care in a particular situation

- a) by physically molding the group thru time and space design and corporate action
- b) by articulating and describing the common task and focusing the whole task and establishing the limits
- c) by sharing the struggle of the task through a unifying story and reporting that discloses the authentic achievement and power of the work
- d) so that all ages can participate in effective caring and thus re-empower the political process.

LENS

LIVING EFFECTIVELY IN THE ECONOMIC WORLD

JULY 18 1974

GUILD Y

ECONOMIC SITUATION		REDEFINED FREEDOM		DYNAMICS OF STRATEGY		PROCEDURES OF STRATEGY	
THE SUSTAINING DYNAMIC	ECONOMIC COMPONENTS	THE ONTOLOGICAL SEXUALITY	FATED DUALITY	THE STRATEGY CONTEXT	HISTORICAL PROCESS	THE CORPORATE SPACE/ ACTIVITY	Room DECOR
	GLORIOUS POWER		ESSENCE OF CREATIVITY		PRESENT INADEQUACIES		Room SET-UP
	ECONOMIC DOMINANCE		YING-YANG IMAGE		TACTICAL THINKING		RELEASING SINGING
	POWER OF PRODUCTION		CO-CREATIVE TENSION		FUTURE IMPLICATIONS		BREAK-LOOSE GAMES
THE PRECIPITATED VOCATIONAL CRISIS	OBJECTIVE SIGNS	THE INTEGRITY PHENOMENON	NEW CONSCIOUSNESS	THE UNAVOIDABLE CONTRADICTION	ANATOMY OF A PROBLEM	THE COMPRE- HENSIVE CONTEXT	ESTABLISH NEED
	REDUCED EXISTENCE		RADICAL FREEDOM		ROOT CAUSE		GLOBAL/ LOCAL
	CULTURAL REVOLUTIONS		FUTURE ROLES		SUPERFICIAL SOLUTIONS		PARAMETERS
	SELF DOUBT		YEARNING FOR VOCATED LIFE		CONTRADICTION IS KEY		METHODOLOGICAL
THE EMPTY SUCCESS	INTERIOR RESPONSE	THE INVENTED SELF	RESPONSIBILITY FOR FUTURE	THE STRATEGY COMPONENTS	COMPREHENSIVE MODEL	THE INDICATIVE BATTLE PLAN METHOD	SITUATION IDENTIFICATION
	COLLAPSED STORY		EMERGING CONSCIOUSNESS		PURPOSEFUL VISION		CONTRADICTION ANALYSIS
	PSYCHOLOGICAL GUILT		EMBRACED AMBIGUITY		PRACTICAL PROPOSALS		TACTICAL ACTION
	DEEP QUESTION		DECISION TO SPEND CREATIVITY		IMPLEMENTING TACTICS		CONTINUUM EVALUATION
THE EMERGING NEW VOCATION	RE-CREATED WORK	THE EMBRACED AMBIGUITY	POSSIBLE INVERSION	THE STRATEGY INTER- RELATIONS	LIFE PROCESS	THE STRATEGY IMPACT	REAPPROPRIATED INTEGRITY
	DESIGNED TIME		ATTEMPT TO ESCAPE		CONTINUOUS DYNAMICS		RECOVERED SEXUALITY
	NEW VOCATION		OUT OVER NOTHING		NECESSITY OF EACH PART		RELEASED VOCATION
	DECISIONAL CONTRIBUTION		CONTRIBUTED CREATIVITY		SEQUENTIAL RELATIONSHIP		REDIRECTED ECONOMIC

The Resurgent Times

- a) which is a profound upheaval
- b) wrenching our global-local society
- c) and manifested in twelve social arenas
- d) and the subject of this talk is living effectively in the Economic World

I. As it relates to the predominant focus of 20th century, man's creativity on the situation has

- a) produced a glorious technological achievement across the globe
- b) but also has precipitated a loss of a sense of contribution
- c) which drives man to question the meaning of his life
- d) and released him to search for a new image of vocation that relates him significantly to the whole social process

II. Which leads man to re-define his freedom

- a) beginning with the recapture of the creative interior tension between male/female propensities
- b) which enables man to invent a new way of life
- c) within the context of the realization that he is sustained by the whole world
- d) and is given the possibility to invent a new life style through which his total creativity can be spent on behalf of the whole world

III. By becoming a strategic planner

- a) who is not satisfied to act out of his immediate concerns
- b) but insists on discerning the fundamental contradiction in every situation
- c) by using a comprehensive, indicative method
- d) that utilizes interrelated life methods

IV. In order to operate out of a rational planning process

- a) that moves from description of the corporate space and activity necessary
- b) to establishing the comprehensive context in which indicative battle planning takes place
- c) and describes the indicative battle planning method
- d) thereby reappropriates integrity, recovers sexuality and releases a new vocation that accomplishes a redirected economics

THE CULTURAL SITUATION		THE EXPERIENCED FULFILLMENT		THE MOTIVITY DYNAMICS		THE PROCEDURES OF MOTIVITY	
THE SIGNIFYING DYNAMIC	CULTURAL COMPONENTS	THE ONTOLOGICAL RATIONALITY	SENSE WEAVING	THE MOTIVITY KEY	DEMONSTRATED FULFILLMENT	THE EXPANDED UNIVERSE	WORLD MAP
	CULTURAL SUBMISSION		UNKNOWN ENCOUNTER		AFFIRMATIVE STANCE		COMPANY STORY
	OVEREMPHASIS WISDOM		INVENTED CULTURE		SOCIOLOGICAL MOTIVATION		PROJECTION CHART
	ECONOMIC SYMBOLS		NEW MYTHOLOGY		PSYCHOLOGICAL REDUCTION		TIME DESIGN
PRECIPITATED VALUE CRISIS	COMMUNITY BREAKDOWN	THE REALISTIC FULFILLMENT	INTENSIFIED AWARENESS	THE EXPERIENCED WONDER	ELICIT AWE	THE SPIRITIZED SITUATION	SPECIAL EVENTS
	COLLAPSED STRUCTURES		AMBIGUOUS CERTITUDE		EXPERIENCED DEEPS		ARCHITECTURAL DESIGNS
	AUTHORITY LOSS		TOTAL ABSURDITY		SPIRITIZED MUNDANE		LIVING DECOR
	INADEQUATE STORY		RECOVERED SATISFACTION		HARMONIZED WHOLE		DEPTH CONVERSATION
THE CONFLICTING MEANING	ROOTLESS INTERIOR	THE PERSONAL PROBLEM-LESSNESS	UNBURDENED LIVING	THE MOTIVITY COMPONENTS	UNIVERSAL PERSPECTIVE	THE SIGNIFIED TASK	UNIFORMS
	EXPERIENCED ALIENATION		DETACHED OBJECTIVITY		HISTORICAL PARTICIPATION		PERSONAL DESIGN
	VALUE CONFLICT		ONE STRUGGLE		AFFIRMED SELFHOOD		ONGOING TRAINING
	NO SUPPORTS		RISKING INVENTION		SIGNIFICANT ENGAGEMENT		PROJECT CELEBRATION
EMERGING NEW VALUES	STYLE EXPERIMENTS	THE EMBRACED PARADOX	NOT IN CHARGE	THE MOTIVITY INTER-RELATEDNESS	LIFE JOURNEY	THE MOTIVITY IMPACT	REALISTIC FULFILLMENT
	ON-JOB TRAINING		DECISION REQUIRED		CONTINUOUS REGROUNDING		REAPPROPRIATED RATIONALITY
	GLOBAL LANGUAGE		RECOVERED MEANING		FIVE ESSENTIAL		RECONSTRUCTED VALUES
	EDUCATION EXPERIMENTS		EMBODIED MYTHOLOGY		THINK-TANK ILLUSTRATION		GLOBAL CULTURE

The Cultural Process

- a) which has experienced collapse
- b) giving birth to a new possibility of realized fulfillment
- c) through recovered rationality and motivity methods
- d) which bring wonder to every day life

I. Giving meaning to all human activity

- a) is a dynamic common to all societies which in our age is dominated by economic values, images, and styles
- b) producing a crisis in societal values as social institutions and authorities are seen as foundationless and outdated
- c) thus occasioning a corresponding disorientation and conflict of meaning within the individual
- d) which has led to emerging new values

II. Through which man becomes aware of the fact that he creates the meaning and cultural forms of his existence

- a) inventing values, stories and styles that authentically hold the perpetual encounters with the new and unexplainable he daily experiences
- b) releasing a new awareness through which he recovers the meaning of satisfaction in the midst of ever-present ambiguity and absurdity
- c) leading to a detached objectivity that allows problems to be solved inventively
- d) thus man lives in the paradox of not being in charge yet having to decide the future and in assuming this responsibility man recovers the meaning of his life

III. With authentic motivity methods which reveal that the fulfilled life is a practical possibility for every man

- a) dealing within a sociological context that guards against a reduced psychologism
- b) these methods enable man in the midst of his ordinary situation to experience the wonder in each moment
- c) that comes from seeing himself related to all of time and space with a sense of self-worth and avenues for significant expenditure
- d) as he participates in the life journey that continually expands his universe and reengages his life

IV. When these components of motivity are applied to organizations and utilized in daily routine

- a) by intentionally designing space to broaden man's perspective and planning corporate activities that place him in the broad sweep of history
- b) while providing a depth experience through a profound statement and setting a context that spiritizes the mundane
- c) he is also given avenues for practical engagement by assigning and relating his job to the overall task and holding reporting sessions that celebrate the corporate expenditure
- d) thus each man discovers realistic fulfillment for his own life and is motivated to use his rationality in the creation of new values for a Global Culture

CULTURAL LECTURE
Emphasis re Woman's LENS

CULTURAL SITUATION

The cultural process is about "transmitting, patterning, motivating!" When you "walk" around the cultural triangle cut over against the image that culture is just art and symphony. You can ground the cruciality of the cultural process by pointing to the objective dislocation occasioned by the imbalance. The recovery demands responsiveness in the currently unresponsive areas of the pressure points, basic roles, social morality, formal methods, community groupings and inclusive myth.

TRANSRATIONAL VALUE

There is a value crisis. Pills, abortion, sleeping around. The family is messed up, there is no community, the nation has no discoverable basis for a bicentennial celebration yet. The irrationality of wars and the inability to "win" wars anymore. The irrational collapse of political systems and governments. What went wrong?

There is no story for the family anymore. There is no story for the community, nation, selfhood. We are at the point of deciding whether what the future needs is families, communities, nations. We are yearning for a new story, for synthesis. This deep need has awakened us to our rationality, to our possibility to create the meaning in life and all aspects of life.

The new story which is emerging, the feminine response, is a vision of a new status for all people, of a universal society. This has been seen in the feminists rallying around the causes of the oppressed. We are operating between the old and the new, we are creating the new forms, we are deciding the new values and writing the new story. Whatever story we create will not sustain us in this time save it talks about the glory of this time of resurgence.

PROBLEMLESSNESS: FULFILLMENT

One aspect of the new story is happiness. Happiness is not having our own personal plans, our families turn out the way we thought they were going to be. Happiness is my given situation. Happiness is the story that I am participating in the destiny of this age, in acting out a vision that we have of the New Society.

In the '50's and '60's women were looking for fulfillment. We have moved beyond that. Fulfillment is paradoxical abundance. Life is given to us at every moment. We fill it full with meaning, for what it means to us.

Previously, women looked for fulfillment in their families. The family is a human invention. Now that it is in a state of disrepair we are given the opportunity to decide what the family will look like in the future. The situation of the family disintegration is a sociologically occasioned situation. The healthy family exists only when it exists in a larger social milieu. We clutch at the family today, for we believe it is a viable social unit. It is good that we keep it in being until the new one is created. There has never been a time when we could decide so much about what the family will be.

I do not recall when I had a personal problem. Problems are human inventions. There is just the world, given to us. Problems are human relationships to the world in which we live. When a ship goes down, no one remembers he was sea sick. When Ghandi saw a man complaining about what he was doing, he asked the man what was the problem. The man said, "I'm carrying such a heavy load of cement." Ghandi replied, "You're not carrying cement, you are building a nation."

DEPTH MOTIVITY

People are motivated when they are concerned about the future. Formerly, it was reduced to the future of my children. Now it has moved to the future of the globe. Motivity follows a decision to create a world that lasts beyond every liberal act, for when one small accomplishment is made, then motivity leaves. Motivity is illicit when one sees beyond his own lifetime.

It was woman who moved us beyond liberalism. They have had the time to read, to reflect, to try out all the liberal experiments, and they saw through them. Their children picked up that wisdom, and created the great youth culture. Women have had the time to reflect, to think futurically.

They move when they see the necessity to move. When time and space has collapsed, and have taken on new dimensions, they are motivated to become engaged in world structures that create human dimensions. Women have time to plan, to build models, to experiment with their very lives what the future will look like.

CULTURAL LECTURE
Emphasis re Woman's LENS

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One aspect of the new story is happiness. Happiness is not having our own personal plans, our families turn out the way we thought they were going to be. Happiness is my given situation. Happiness is the story that I am participating in the destiny of this age, in acting out a vision that we have of the New Society.

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Emphasis re Woman's LENS

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**PEDAGOGUE
MANUAL**

LECTURE BACK-UP RATIONALE FOR LENS PEDAGOGUES

<u>THE PRESENT SITUATION AND HUMAN POSSIBILITY</u>	<u>LIVING EFFECTIVELY IN THE POLITICAL WORLD</u>	<u>LIVING EFFECTIVELY IN THE ECONOMIC WORLD</u>	<u>LIVING EFFECTIVELY IN THE CULTURAL WORLD</u>	<u>LIVING EFFECTIVELY AND THE FUTURE POSSIBILITY</u>
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<u>Post-Modern Essential</u> "Recovery of T.O.W." JWM-July 72 ,B-17 "Toward A New Other Worldliness" Neibuhr B-18	<u>Ontol. Phasiality</u> "Human Phasiality" 13 page Article,B-19	<u>Ontol. Sexuality</u> "Human Sexuality" 6 page Article,B-20	<u>Ontol. Rationality</u> Background Notes on Rationality-4/73,B-21 Ontol. Ratl 4x4-1/73 B-22 Allen Cult Lect1/73,B- B-25	<u>Practical Action</u> "A Practical Vision of NSV" Document B-24
<u>Colloquim Design</u> "Comparative Analysis" of LENS and RS1" R. Loudermilk Lect. B-25	<u>Universal Benevolence</u> "Indicative Ethics" JWM Lect-Nov/72,B-26 Care Lecture, Sanctification Course July 73,B-27	<u>Radical Integrity</u> "New Morality" JWM Lect-Aug/72,B-28 Integrity Lecture Sanctification Course July 73 , B-29	<u>Present Fulfillment</u> Fulfillment Lecture Sanctification Course July, 73,B-30	<u>Practical Decision</u> "Resurgence and the New Style" J. Jenkins Lect. July 72,B-31

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LECTURE LAWYER'S BRIEFS

LECTURE IV - CULTURAL

Overview

Historically it has become clear that if states, communities or individuals are to exist together socially each must surrender some of its power of raw force so that the larger social organism can be preserved and order brought into the drive for self-preservation. Man's existence in society, however, is not completely defined by the need to structure society nor by the need to sustain life, but it also includes his worldview, and the processes which provide and sustain it. It is this world-picture that illuminates and gives meaning to the sustaining and structuring social processes. The social process of providing and sustaining this world view is traditionally referred to in three ways: as the wisdom producing process which informs the economic dimension primarily with new skills, knowledge and meaning, as the style-setting process which enlightens the political dynamics through common quests, customs and mores, and as the symbol making process whereby the intention of the whole social process is made common. With an overextended economic dynamic operating in society today, the educational dimension of the cultural process has been the most directly distorted. In rendering its service primarily to the economic tyrant, the educational process has come now to dominate the styling and symbol-making processes and has reduced its own function into providing specialized knowledge. This imbalance has enabled an educational overemphasis upon economic values to control the individual, family, and community. With this overriding dominance, every social values has been distorted to support the economic function, and this has resulted in a definition of humanity and society primarily in terms of material production. The tyrannical oppression of the economic dynamic in every culture is only now in the twentieth century beginning to correct itself in what is called the cultural revolution. Over against this imbalance in society, radical upheavals are occurring within the cultural dynamics of wisdom, style, and symbol all across the globe, and man is recovering authenticity in his sense of value, historic perspective and operating context.

Relation of Situation and Disruption

Since it is the cultural aspect of the social process which provides men with the sense of significance of life, the collapse of this dimension of the social process means that man finds himself without a context for appropriating the depth consciousness in which he today participates. He experiences himself starved for meaning without a contemporary myth which illuminates the nature of intentional life engagement. He finds himself obliged to live out of absolutized values propagated from the past, which either enclose society in a reactionary posture or in arbitrary recourses of action. Education becomes abstract knowledge which is superficially and pragmatically applied to support provincial social contexts, and the family, unable to face a new time and its new demands, begins to collapse. These are signs of what is called "an axiological crisis," the absence of a screen of human values adequate for the decisions man must make in our day. Man experiences this as fearfulness, alienation and despair. This has driven society to reexamine its basic beliefs, faiths and understandings of life. Man has begun to see that careful consideration is given to re-humanize educational

LECTURE LAWYER'S BRIEFS

LECTURE IV - CULTURAL (continued)

programs so that personal style is as real a product of education as any accumulated knowledge, and that attention must be given to re-invent the family and the local community as a unit of social involvement. Of first import, man sees that myths, rites and symbols are the key to the health of any society and has begun to recreate these in our time to deal with the absence of adequate human values.

Relation of
Disruption
and Ontology

The source of these emerging possibilities in the creation of new human values lies in the fact that inventiveness is woven into society in the fact of man's aging. Whenever man is called upon to confront this fact in his life, he necessarily faces the question of the meaning of his life, and in answering this question participates in sustaining critiquing or creating the human values of that culture. In the journey of man with other men, he is birthed, matures, grows old and dies. This journey is a journey of changing relationships to society and its values, for in these four life-times man experiences four modes of social engagement, and four different appropriate relationships to society. The continuing authenticity of the cultural aspect of the social process depends on the creative tension between these four life phases, for it is thru the interaction of these cyclical roles that the community's values, genuine wisdom, and trans-social symbols are commonly forged. Man can appropriate this tension only insofar as he grasps his phase in its universal particularity and its cyclical interdependence. The intentional expenditure of Phase I is the way in which society at large tests and discovers values grounded in life itself. Phase II invents social experiments which articulate the underlying values which gave them birth. Society entrusts Phase III with given form to the common weal, orchestrating the significances of social structures, thereby stylizing the shape of the social fabric and imbuing it with meaning. And in self-consciously being Phase IV, a man encounters his whole existence as the definitional sign of transparent meaningfulness, guarding the heritage, envisioning the future, signaling the awe in the totality of creation. To refuse one's phase is to refuse one's own life and to condemn society to the continuation of its uncelebrated state. To live four full lifetimes, to die four full death--this is the key to illuminating meaningful social engagement.

Relation of
Ontology to
Transparency

Man experiences the fact of his journey in the experiences of contingency in the face of nothingness or of plentitude in the face of care. When man has decided to be his journey of being his life phase in its relation to the other phases and to the social process, he discovers that his life is election, that he has no problems, that he no longer fears death, and experiences the fulfillment of endless expenditure. If his happiness is reduced to anything less, neither his learning nor his stylizing nor his final symbolizing of life has any meaning to him. It is the primary fact of man's happiness that is the authentic base for these social processes and that releases him to dare to have four life times. When he knows his life as problemless he no longer fears his future journey, when he

LECTURE LAWYERS BRIEFS

Lecture IV - (continued - 3)

knows expenditure as joy, he no longer fears endless social engagement, when he knows himself commissioned to be his life, he no longer fears the dynamic tensions with the other phases. It is the indicative of human fulfillment that allows the reappropriation of every man's social journey at all times and in all cultures through the four phases (four lives and four deaths)--each dealing with a unique dimension of social value. Such a reappropriation necessarily re-engages one in the illumination of all of society, discovering his own four lives filled full with significance and simultaneously filling society full of new values.

UNIVERSAL BENEVOLENCE	RADICAL INTEGRITY	ENDLESS FULFILLMENT
I. The External Occasion 1. A particular happening 2. In the midst of glorious freedom 3. That exposes me to an existential situation 4. And becomes transparent to universal relation. II. The Radical Interiorization 1. I see my life as total inter-relatedness 2. With responsibility for the past 3. Dominion over the future 4. Living on behalf of all. III. The Efforts to Escape 1. My acts are inconsequential 2. Anyone would be insane to assume that 3. My models are inadequate to the demand and besides 4. I am insignificant for what can one person do. IV. The Existential Question 1. There is no escape from the encounter 2. No final blotting out what I have seen 3. No way to live except out of "way life is" and 4. Life will not take "No" for an answer.	I. The Aweful Providence 1. In a moment of glory 2. In midst of everydayness of life 3. Comes an intrusion of tragedy 4. And the sky falls on me. II. The Crushing Impact 1. I experience a vivid compelling Election 2. As the guardianship of time and space 3. World wide, history long with all my being 4. An Inescapable absolute III. The Mortal Combat 1. Deep internal resistance Turns into deadly strife 2. A defense of life, liberty and the pursuit of joy 3. In wild hatefilled defiant passion 4. It is the eternal tension in radical integrity. IV. The Abject Surrender 1. There is no possibility of winning 2. It is either the way of eternal destruction 3. Or total capitulation of living 4. It is endless humiliation at the center.	I. The Ground of Fulfillment 1. I am driven to embrace the world 2. The essence of being human is creating the self 3. One's problem is the problem of society and 4. I can invent my life in the actual problem of the whole world. II. The Fulfillment of Happiness 1. My life is filled full with this experience 2. It is filled full with pain, confusion and hatred 3. It is up to me to define the way life is as happiness and 4. My fulfillment is present when I define happiness as all. III. The Fulfillment of Sociality 1. Life is filled with separation, disruption and alienation 2. It is lived with a great host that knows no boundaries of time & space 3. Which I choose to be my community 4. I live fulfillment of absolute community no one can take away. IV. The Fulfillment of Endlessness 1. Life and death each is a mystery 2. My being is as present the same to the mystery in life and death 3. Being is manifested through my being 4. My fulfillment is endlessness for it is seen in Being's endless relation to me.

NEW MORALITY

(Rough Draft)

1. I thought I would talk a little about the other world and on an outline of a lecture that you have where I attempted to work through the historical, philosophical, theological justification of grounding of the work we have done on the Other World, the last section of that lecture outline attempts to delineate the basic significance of our work on the other world or the usefulness of it and maybe some of you remember that the first point of that part of the lecture was labeled human fulfillment. I think it has been a long time in history since there was any authentic sense of fulfillment among men. It has to do with the fact that we live in a day when the only world we know anything about is passing out of existence. But that tide has turned and once again as the Other World indicates you can talk significantly and genuinely about what it means to be a fulfilled person. My heart has particularly in recent months gone out to the men of the world, if you women do not mind me saying that, with the awareness that no man, in principle, has had any other sense that being a failure for a long time, even if he reaches the top position of the organization of which he is part. He had a sense that his life was a failure. And yet it was not a matter of failing within the organization. His sense of failure was far deeper than he was able to articulate. And I mean to use that simply to indicate what I am pointing to that now however else but through our work on the Other World potentially we and all men have once again experience and articulate and those two things cannot be separated what it means to be a fulfilled human being. I would like to talk on that but I am not interested in doing it right now. The second point was in terms of its usefulness or significance is the key to the New Mythology of our time. The next four points of the lecture are really saying the same thing from four different positions I suppose, anyway I believe that our work is not only a remote key to the formulation to the mythology of our time, I believe no matter how imperfectly it is an actual capturing of the futuristic mythology, the mythology that points to the future, that is already within our time, says what all of us below our conscious line already know. I would like to talk about this too, but I will not. Now the third point is what I want to talk about so I will skip to the fourth one. The fourth significance or function is that ours is a tool, and I would want to say THE TOOL, for the evangelism of our time that reaches out to man not simply man in the church but reaches to man in our time.

2. I have said before that it has been a long, long time since we could talk with any degree of sincerity, we could talk about a Christian man. Does that communicate to you, I mean there is a Christian Man, and even that is so empty that I am even revolted even to think about saying "there is a Christian Man." It is just gone and then we almost trampled it beneath our feet so that never again in history would anybody think about talking about a CHRISTIAN MAN. Well, stomp as we have, that thing is rising again and to make sure the term Christian has been expanded. You can use many other terms, what is it "there is a human man", "there is a moral man", and be able to say 1, 2, 3, and back it up and say it looking others straight in the eyes, and, indeed, looking mankind of our time squarely in the eyes without any embarrassment and even more feeling our contingency and the relativity law of our awareness is deeply looking God squarely in the eyes. This is what a moral man is. We have been waiting for that hour, I think the key is up there. An English Ethicist in the last century, G. E. More, rocked me years ago (with Richard Neibuhr's help he pointed it out to me) when he said that there were many systems of Ethics that man had not yet invented. Well, in those days I did not even know man invented ethics, let alone there being any other systems than the traditional ones out of the West, the Teleological Systems where you dealt basically with the category of the good, the Deontological Systems where you dealt basically with the category of the right. I just thought that was what morality was all about. Richard Neibuhr

had nerve enough to invent a whole new system. When you invent one you, of course, rewrite the history of ethics from the point of view of your system. And you see that yours was always there and if it was always there then you knew something was wrong. He invented one he called it in those early days the diological system ethics. It was a system not fundamentally of the good, of the right, but of the fitting or of the befitting as Paul liked to say. Or the Must that you begin with your necessary situation and save you begin there you can't even raise the question of morality. That has influenced me a great deal. But I never got over more his insight that there were many potential systems or ways of rationally organizing, understanding, the moral life has not yet been invented. I think that may be, I am not sure. I think that maybe this group in the last twenty years, in the last ten years, in the last four years, in the last two years, maybe in the last few months has invented a new scheme system of morality and I want to talk about that. What I want to do is walk around this about four different times. And don't take too seriously anything I say, but be one that looks for the way we can get said in our time what it means to be a moral person.

3. The clue to a fresh approach is, as you well know what I am going to say, is in the word indicative. Whatever else the morality that is being stated, this is close to the befitting but it is not it, it is something different and up to this moment I cannot quite put my finger on Philosophers who have really self-consciously started here. When you see this you see they all started there and then you would have to begin to point to one place in history although it has taken me a long time to see this, it is what your New Testament is all about and I am ashamed that I am as old as I am and never really say that the morality of the New Testament begins with the great indicative, life itself (and it is extremely hard for me to get my mind around that some way or another when you are talking about morality you are not dealing with imperatives, but as I see what is emerging here you don't begin there at all, you begin with the indicative). Now, I have several problems: when you say that every philosopher ends there. You are saying what I am saying to myself is he has his basic presuppositions which is his indicative.

4. But when I take that word indicative and shove it, I am beyond the ideological set of presuppositions to the grasp of raw humanness which, as I understand it, is rooted in my self-consciousness about my self-conscious relationship to the mystery and that is the indicative. That all is grounded on and related to that is the indicative to my freedom and the indicative of universal care what I tried to say this summer in one of my talks was do not you ever think of area "C" as some way or another as coming to be an imperative against "B" and "A", NO!! That Mountain of Care is precisely that same kind of indicative as the Land of Mystery is. That is, in this epic you don't start out "I ought to be responsible to this son of a bitch", no, you begin by being aware that you are responsible. It is the same as the relationship to the mystery and so with the arena certitude and peace and joy and endlessness, these are indicatives and the new ethics is founded on that. If I do not hurry I will never get through.

5. The second is that I want to go back and say this necessarily makes morality second point, diologically or the world we use is contextual. Because you are dealing with the indicative and because the indicatives on that chart only exist with the concrete given situation. Somebody says to me they have an experience of awe that doesn't have to do with being overagainst that S.O.B. Then they lie, or more kindly put, they do not know what awe is. Awe only exists as you are before sticks and stones and happenings and other people. It only exists in this world. You show me some oaf that talks about awe unrelated to the concretions of his life and he is not talking awe. That is what you mean contextual indicative only exists in a particular concrete situation. That is to say, I am not a land of mystery, I

am not a mountain of care, not a river of consciousness except in the midst of a fight I am having with my wife. Does that communicate the indicative? That means you operate contextually, that means there can never be some superimposed awe upon the situation. The indicative is always within a given context.

6. I want to say that the imperative dimension of ethics and mark me it is always there, is but the flip of the indicative which means that all imperatives are self-imposed, in this concept of morality. It is out of the great indicative resolve I do not find imperatives on my life, is what I am trying to say in this understanding of ethics. All the claims on my life are wholly indicative and when one makes the great resolve there is always a great resolve on an indicative, he then himself feels the imperative on his life relative to his having resolved about the indicative. Whether you agree with that, do understand what I said. You could not place an imperative on me. My wife could not possibly place an imperative on me, my goddammed kids could not place an imperative on my life. My colleagues could not place an imperative on my life, it is impossible from this view of ethics. I and I alone place imperatives on my life. I do not know how that sound to you. It is far more frightening a view of ethics. And, of course, it is nothing now to us when you deal with the whole idea of covenant, you're dealing with this fundamental insight.

7. The last thing in the broad in the new kind of ethics, you can see I am having fun but my early training went into theological and philosophical ethics. I had not thought much about that until right now. I would like to spend several years going back but we got something but I am not sure whether I am getting it said well, but we got something. The world is not waiting for resurgence, it is waiting for this particular ethic which is human resurgence. This is the incarnational aspect of the discovery of the Other World relative to the ongoingness of history. The last, of course, is that this morality is an authenticating morality. This is not anything new especially if you taught RS-1 when you talk about authenticity what you are doing is among other things overcoming the dicotomy that again and again and sometimes in despair say it from the beginning of the world, but the dicotomy is between self-fulfillment and concern for the neighbor. You can put it in different language, you are saying in this language, there is no self-fulfillment save in the creative relationship to the neighbor. In a moment I'm going to do some other things here. You've overcome the 17th and 18th century dicotomy between egoism and altruism, that you are down underneath those. To use the charts, save you are engaged in those states of being that the poetry Mountain of Care points to, there is no self-fulfillment or no sea of tranquility. This is the kind of dicotomy that is being overcome. My poetry that I like these days is when you get to heaven they're only going to ask you one question and that's about your authenticity, as to whether or not you took this unbelievable chance of living one life and dying one death, and did, with your freedom and your creativity. What I'm trying to say is that in one sense with authenticity like he doesn't like this which I do, and he doesn't like this which I do, and don't like that which I do, and everybody comes up there and there's only one final judgment--one final judgment, and that final judgment is now, it has to do with what your sense of criteria, not even my own. It's only the self, what I like to call the . . . It's distinguished between telling somebody if you don't like to do, then you don't have the slightest sense what authenticity is, and never telling a lie!

8. Well I'm taking too much time on that. I was my first point--I have three to hers. I'm just going to throw out some words, and these aren't too well thought out, any more than these others. In a slight, now you walk around and take another look, another look, and the first point, I meant to blow the bottom out. These are more of a detached looking at this new child that I think is emerging in the midst of civilization.

9. This morality is going to be comprehensive in a new way. Any morality had to be, from the point of view of it, comprehensive, or it was not morality. You and I understand that--it has to do with our historic--I said I wasn't going to talk about these--it has to do with our particular moment in time. This kind of morality is sacrificial. Not sacrificial in the sense of old morality where it's fine to be sacrificial. Sacrificiality is built into the midst of it. It is a reflection of raw humanness itself. It is neither more nor less than the expending of the one being you have in which expenditure you create your being. It is rooted in that kind of thing. It is fulfilling, which is what I have mentioned. Also, I don't know quite how to put this, it is liberating. Now this has also to do with fulfillment, but there is a spiritual, psychological something here that I am quite got my mind around. And maybe at any moment in history when morality broke loose with a new vital force, this was the experience of people. I don't know how to say this to you, but even as I talk to you up here now, I feel clean, I don't mean I'm a fine guy, I don't mean that. I feel like unseen forces are cutting the chains that have hiddenly shackled.

10. This kind of thing I have to say is what I meant by that. And then I meant the overcoming of the dicotomy between the ego and the altruistic, overcoming of the dicotomy between the ought and the is, you see. The overcoming of the dicotomy between reward and punishment, and that isn't good but it is reward and punishment. It's overcoming that there is such a thing as a reward for doing X and punishment for doing Y. It's a recovery at a new depth of the stoic, ancient insight that virtue is its own reward. And then it is an overcoming of this world and some other world, which was not simply the theologians, it was in Kantian ethics as some of you know.

11. Lastly, if I were going to talk on, I would want to deal, and this has to do with particular, maybe all these last 3 have to do with the particular agonies in our time, about morality. The new morality is going to be non-judgmental in a new way, and not in a sentimental, liberalist's way of being non-judgmental. I mean in any kind of morality there is a built-in kind of dogmatism that is beyond any kind of dogmatism that would have to do with the appropriation of any kind of rational system, but the dogmatism that has your feelings in it. Only it's not dogmatism relative to the way he should live his life. By God, he needs to live his life. And then it's non-judgmental in that sense. And quite obviously the new morality is going to be transprovincial. Obviously this is going to have to do with our times also. Any morality today that did not just say the same things to the yellow man, the brown man, the black man, the white man, whatever, cannot be morality. When are you going to overcome that nonsense that there is a black this and an eastern this. The new morality is going to have to be because of the times demand, and not because of this man or another man.

12. Then it seems to me that this kind of morality, how shall I put it, it's remedial. Of course any kind of vital morality is remedial. It's like remedial punishment. This kind of morality has to do with the keeps of one's being. I've been trying to think recently this kind of morality has to be put into law. That means if you're going to have a new morality that is global, you've got to have complete retooling of the legal constructs, and if you don't have law, you've got to have excommunication, period. Whether it's capital punishment or put somebody in prison or whatever. That kind of final power is there. Talk about capital punishment, but I've been trying to say, this kind of morality you are excommunicated, whatever the form of excommunication will be. It's never going to be the same to where the systems of morality we've had in the past. This is what I mean when I say I feel a sense of deep liberation, and then I point afresh, I point to the last thing I want to say.

13. Unity, self-unity like there isn't a morality you have at the office, and then when you get home, you know, or when you go out to a party. I'm not saying it ought not be, I'm saying it isn't. That is to say, this morality that I think is emerging from here is a manifestation of radical monotheism. If you have a sense of being many beings, what you're saying is that you live on the basis of idolatry, and that you have many gods. What is happening here, not in the abstraction, but in the concretation, is a recovery of the depth singularity of selfhood itself. In other words, the radical solitary individual. Now we'll halt. That may not have been good to have while you are eating your chili, but maybe we have got to pay as much attention to the possible fruits of our work in the other world as we move into the future as we have to pay to an adequate philosophical and theological and historical grounding of it.

Joseph W. Mathews

Ecumenical Institute

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INDICATIVE ETHICS

Some of you are aware of the way Confucius went about creating by far the most important revolution that the great people of China have ever known. That revolution was a structural revolution; that is, it was from within the establishment. And it was a radical revolution. By that term I mean foundational, or basic, or primal.

What I mean when I call a revolution radical is that it touches the dimension of humanness, or that it recreates the image of what it means to be a human being. That is the kind of a revolution that we are engaged in now--and, for the first time in history, it is happening across the globe rather than within any particular national or cultural history. Such a revolution can only be a quiet non-violent revolution within the establishment. Violent revolutions, which history has to have from time to time, are relatively superficial revolutions. Even our own revolutionary war was superficial in that it was simply the continuation of the European culture. That one was not in the same ball park with the revolution that is now involving our nation as a part of the whole globe.

Whether one wants such a revolution or not, it is a necessary fact of our moment of history. Man's image is being reconstructed and people of good will ought to be concerned deeply, passionately, with the way that it is going to be reconstructed, and the way that it is going to be articulated. The way it is articulated is what actually happens to the mind-set of the masses. It is the manifestation of the revolution, or the manifestation before the manifestation in the social processes or web or relationships.

The ancient revolution in China that Confucius instigated was that kind of a revolution. Once you get relatively clear on the theoretical aspects of what you're about, then you have to become practical and think in terms of strategies and tactics. Confucius decided, first, that the way you did that was to infiltrate the upper echelons of the ruling structures of China. So for over twenty years he was the prime minister in the court, and worked away at trying to change the situation in China. Then he saw that that would not work. He could get nowhere because it is the job of the ruling structures, of the establishment, to maintain the establishment. You and I would not want it otherwise--at least, I wouldn't--because I like to see the bread come around daily and the milk, and have the railroads run, and so on. So what he did was to go out to the country and begin to get young men who, I suppose, were restless, who wanted to see something happen in China, and together they began to forge the concrete practical vision to be communicated to the minds of the grassroots level of China. He sent these young men, called the literati, to every single Middlesex village and crossroads of China. This was called the bureaucratic structure. And they did such things as make out deeds, and collect taxes. In fact, they were the only people who could read and write. But fundamentally, they were communicating a new image of what it meant to be a human being in China. The result was that China's understanding of itself in history was transformed.

The literati were the guild dynamic, and when we talk of making it overt and active and geared for the future, it means that in each local community of the world you have an awakened human being whose life is in the breach and who has the practical vision and the prowess to communicate that practical vision. Only,

one will never make it--or if he does, it will be a miracle. Let's say you need at least ten. And around that ten, if they stand there as iron, you could have a thousand.

But do not ever get the mixed-up idea that the guildsman is a layman. I am a guildsman. A guildsman is a religious; the core of the guildsman is the religious. In our day, the recovery within the church of a sense of vocation in civilization is more important than anything else, and that task is of the religious. Some of the religious are clerics, and some are laics. The division is incidental, though both are needed. The important thing is the calling of the religious. They are going to be the religious in every local community in the world. These literati, these guildsmen, are going to be like the carrier mosquito. They will carry the malaria of a new morality to every local community on this globe. There's no one else to carry it.

I rejoice over being able to use the term "the new morality" here in an authentic way; we have waited a long time for this moment in history. When we talk about the functional or the practical significance of what the Other World chart represents, or the breaking through of the Other World that is in the midst of this world, one thing I am very clear about is that it is the basis for the new evangelism. It points to the secular evangelism in and through which men's hearts and lives and social relationships are changed. Another practical or functional consequence is the seed of the new mythology by which a man in our time can grasp again his relationship to the Ground of his being. This is not an intellectual activity, but when one suddenly experiences this relationship, that is what I mean by "awe."

But the Other World is the stuff from which comes the new morality that our time has been waiting for. In New Testament days also, they were waiting for the coming of the Messiah, the new morality. The most important thing about the youth revolt in our day is that it was a revolt at the point of morality. If you want to understand the youth, you will see them yearning, however brokenly, fragmentedly, even distortedly, for the invention and articulation of a new system of ethics. When we old ones scream back at their screaming, what we are screaming for, in the sociological sense, is for the appearance of a new morality that will replace the old. Sometimes you interpret this scream, especially from people who are my age, as an attack on the youth who are screaming for a new morality. But no, deep in our hearts the thing that makes old folk and young folk a kind of companions that you in-between ones do not even understand, is that we want the same thing.

The term, "the new morality," may sound strange to you, but there is nothing strange about it. I am not talking about the moral life. The moral life is a thing that goes on in the life of every human being at every moment, all the time. Wherever the activity of observing, judging, weighing up, deciding, and acting is going on, that is the moral activity of man. Morality is a system of ethics, a human invention superimposed upon everything that happens in life. It serves somewhat as a roadmap, whereby this judging, deciding, and acting is given direction.

As you are aware, two great systems of ethics have been invented in Western civilization. I recall being shocked and delighted, although I was not bright enough at the time to understand it, by the statement of G.E. Moore, an

English ethicist of the last century, that there were many systems of ethics that had not been invented. I had been taught all my life that ethics was ethics! It was not seen as invented but as somehow coming down from an intellectual super-universe or from divine revelation. Man's only problem then was that he did not embody that system, rather than that the invented system was no longer adequate to the situation or to man's image of what it meant to be a human being.

You are very familiar with these two systems of ethics. One is called teleological ethics and the other ontological ethics. Those are hard words, as long as the ones you use in your secret societies in business and medicine. We ethicists have our jargon too. But whenever you are talking about what is good or about virtue or about goals or values, you are using the system of ethics called teleological ethics. Your mother started training you in this system, and your Sunday School took it up, and your business firms and your professions; it is through every fibre of your consciousness. On the other hand, whenever you use words like "right" or "conscience" or "mores", you are dealing with ontological ethics. You are not asking then about the goal, but about the right line, the right rule to embrace.

There is another system of ethics, which H. Richard Niebuhr called dialogical ethics, and that uses the word "must" rather than "good" or "right." Paul used the word "befitting" and asked what the "befitting" thing was. He took that from the Stoics. That approach is very close to contextual ethics, which raises the question of what is the appropriate thing to do in your given situation. Lord Shaftesbury, one of the first anti-slavery men in England and a great philosopher, was very close to this kind of system. There is a sense of art in it. What is the befitting thing to do in the midst of this context?

Now, I believe that this group of people, and those that you represent across the world, are in the midst of creating a new ethical system. As a matter of fact, if you were not, you probably would not accomplish what unconsciously you set out to do twenty or thirty years ago. But this invention is not sitting down and conjuring up out of your minds something that did not exist. A new system of ethics, like any kind of new philosophy, is a drawing together into a rational unity, of insights that an age has produced from many sources. I think you will see that as I try to describe this quickly. But it will only come to be when that coagulating process takes place.

If I had to give a name to this system of ethics, instead of calling it ontological, teleological, or dialogical ethics, I would use a very simple word and call it the indicative ethic. In a way, it is all summed up precisely in that. To call it an indicative ethic is to say that we begin with the "is" and not the "ought." There is nothing new about this. You have been bumping up against this for fifty years. You begin with the given, and morality then has to do with what is rather than what ought to be.

The Other World is what gives you the clue to this. Those four areas--mystery, freedom or consciousness, agape or love, and tranquility or serenity--are the trans-ontological indicatives of humanness itself. What is humanness all about? It is all about mystery. It is not that humanness ought to be about mystery, humanness is about mystery. When one grasps the state of being in which he senses

that he is not what he is except by this encounter with the mystery, then he knows that the indicative of his life, down underneath all other indicatives, is this relationship with the mystery. No ought is being introduced here, it just is the indicative of life. In our day, in the midst of a malaise that is deeper and more complex than any man has yet been able to say, this basic indicative of life has been obscured.

The second indicative of life is freedom, or consciousness. It is not that I have freedom, but that I am freedom. What it means to be a human being is to be and to be able to take an attitude toward "to be." That is the indicative of life. It is what you have been teaching in RS-I. I am not my relationship to my wife. I am the relationship to my wife, but beyond that I am the attitude that I take toward the relationship that I call "being related to my wife." That is freedom. This is what I mean when I say to my wife, "You cannot keep my conscience for me." I am not telling her that she ought not keep my conscience for me, I am articulating an indicative: she cannot keep my conscience for me even if I tried to permit her to keep my conscience for me. That is an indicative of life. Even if you thought all your life that your mother ought to keep your conscience, that is indicatively not the way life is. She cannot do it.

The next is the mountain of care. This is the concern for the world. Never again in this understanding of ethics do you say that somebody ought to care for the world. That is in another system that somebody else invented. What you are saying is that man, as man, cares for the world. My illustration for that is the awareness that when I came into being I did not first come into being in a family and then have to say "no" to my family in order to care for the world. Nor did I first come into being as a citizen of the United States, and therefore have to say "no" to my nation. Do you know how I came into being? It is a crude image, but someone got hold of my feet and pulled me out of the rear end of a human being. What I am saying is that I came into humanity. I came into humanness. I did not come out of a family. This is an indicative of life. Therefore, my concern, when I dare to embrace what it is to be a human being, is--not ought to be--mankind. If you are not concerned with mankind, then I say to you that you have refused a fundamental indicative of your life. Never again shall anybody say to me, "I ought" first.

Last is the Sea of Tranquility. When you grasp your having shown up with one great life to live and one great death to die, when you grasp the delight of your life just as it, with all of the suffering, all of the tragedy--then you experience that that is what it means to be a human being. This is sheer indicative. And in those moments when you reject that indicative, say "no" to it, and go to a psychiatrist, what you grasp is that you are refusing the indicative of your existence. So you go to him, not because you are sick as you say, but because you are immoral. Then, only if you want to raise the question of how you became immoral can the psychiatrist help you. This is the ethics of the indicative.

In the second place, you also have to call this the contextual ethic. For these states of being, because the Other World is only in this world, exist only in concretions. This is the reason I told that rather gruesome story about the toilet. My hanging over that toilet and vomiting into it, believing that life was going to find me out was not the state of being. The state of being was that which was occasioned by that externality which I had described there, but that

state of being does not exist except in that externality. That is to say, if you tell me that you are experiencing a glowing or unglowing state of being that is outside of a knock-down or drag-out fight with your wife or a moment of fantastic love with your wife, then I conclude that you don't know what you are talking about. For contextually, ethics is also a part of that indicative. There is no Other World, there is no sense of being me, there is no awareness of an "I", except in the concrete given situation of life.

The third way you have to come at the new morality of our times is to call it a morality of creativity, a decisional ethic, an ethic of freedom. I create my own morality in every given situation, morality defined the way the other systems talked about morality. I decide the "right". I decide the "good." All of life is a relationship on the ontological level, and living is constant and sheer creativity out of nothingness. The significance has to be created and injected into any given relationship. That is what I mean by decision, or what I mean by freedom. It is an ethic of God-awe-full creativity. You can see that the rigor in this ethic surpasses the most rigorous dimensions of the inventions of the past. This is not new to you, but you have to pull it together into a statement that can be grasped by the masses.

The fourth way to come at this is to see that it is a morality of authenticity. This is the last point of the Ethics lecture in the CS-I course. It is the relationship of authenticity to authority. Out of the two-story universe which created the other systems of morality that I have suggested to you, it is always necessary to appeal to authority--either the authority of universal reason or the authority of some religion or pseudo religion. It is as if there is a ten-point code that is superimposed on me.

Authenticity on the other hand, has to do with assuming final responsibility for your concrete created moral deed. I like to say to myself these days, using the ancient poetry, "When I get to heaven, they are not going to ask me what my wife thought of me, though she may have tried to keep my conscience a sterling puritan. They are not going to ask me what my colleagues thought of me or what youth thought of me. They are not even going to ask me what history thought of me. They are really going to ask me what I think of myself." And if they do, they will fit right into the indicative ethic. That is authenticity. It is like teetering on the edge of that six-foot hole, at which moment your life turns from many, many happenings and many, many deeds into one great big happening and one great big deed. To be a moral man is to take it all into your being and then fall back into that hole. That is authenticity. That is what they are going to inquire about when you get to heaven.

There is no imperative in this ethic, and yet there are imperatives all over the place. But you understand that the imperatives are those requirements that you place upon your life out of the great indicative of your existence. That is to say, when a moral man sees that these are his indicatives, he requires of himself that he be what he is, that he be his indicatives. Then he builds his models, not as some theoretical exercise at two o'clock in the morning but as his decisions regarding what he is going to require of himself when he rises in the morning. That is the imperative in the midst of the indicative.

It has been a long time since we knew what we meant with the term "a Christian man." It has been a long time since we really knew about such a man's concrete posture in the world. That sentimental stuff that some churches have

carried over from the nineteenth century into the twentieth century is phony today. It does not work with us anymore--it is out of another age. We have been wandering around trying to be moral men without knowing what moral meant. How long has it been since you knew a moral man when you saw him--I mean with every bit of integrity and fiber of your being? The bourgeois morality that you and I were given is no longer adequate. Or how long has it been since you really had a **crâterion** for pointing to what used to be called a man of character. No wonder we pay those head-shrinkers sixty dollars an hour. Little wonder we have not had any map.

I say to you that the dawning of the new ethics is at hand, not for the sake of virtue, but for the sake of the integrity of living and dying as an authentic human being. The hour is at hand when we are going to know again what it means to be a man of the Spirit, what it means to be a moral man, what it means to be a practical Christian man in the everydayness of the world. We guildsmen have a horrendous march ahead. But at the center of all the work we have to do is one task, and that is the communication of the ethics of the indicative.

THE 800th LIFETIME

In the three short decades between now and the twenty-first century, millions of ordinary, psychologically normal people will face an abrupt collision with the future. Citizens of the world's richest and most technologically advanced nations, many of them, will find it increasingly painful to keep up with the incessant demand for change that characterizes our time. For them, the future will have arrived too soon.

This book is about change and how we adapt to it. It is about those who seem to thrive on change, who crest its waves joyfully, as well as those multitudes of others who resist it or seek flight from it. It is about our capacity to adapt. It is about the future and the shock that its arrival brings.

Western society for the past 300 years has been caught up in a fire storm of change. This storm, far from abating, now appears to be gathering force. Change sweeps through the highly industrialized countries with waves of ever accelerating speed and unprecedented impact. It spawns in its wake all sorts of curious social flora--from psychedelic churches and "free universities" to science cities in the Arctic and wife-swap clubs in California.

It breeds odd personalities, too: children who at twelve are no longer childlike; adults who at fifty are children of twelve. There are rich men who play at poverty, computer programmers who turn on with LSD. There are anarchists who, beneath their dirty denim shirts, are outrageous conformists, and conformists who, beneath their button-down collars, are outrageous anarchists. There are married priests and atheist ministers and Jewish Zen Buddhists. We have pop . . . and op . . . and art cinetique . . . There are Playboy Clubs and homosexual movie theatres . . . amphetamines and tranquilizers . . . anger, affluence, and oblivious. Much oblivion.

Is there some way to explain so strange a scene without recourse to the jargon of psychoanalysis or the murky cliches of existentialism? A strange new society is apparently erupting in our midst. Is there a way to understand it, to shape its development? How can we come to terms with it?

Much that now strikes us as incomprehensible would be far less so if we took a fresh look at the racing rate of change that makes reality seem, sometimes, like a kaleidoscope run wild. For the acceleration of change does not merely buffet industries or nations. It is a concrete force that reaches deep into our personal lives, compels us to act out new roles, and confronts us with the danger of a new and powerfully upsetting psychological disease. This new disease can be called "future shock," and a knowledge of its sources and symptoms helps explain many things that otherwise defy rational analysis.

The Unprepared Visitor. The parallel term "culture shock" has already begun to creep into the popular vocabulary. Culture shock is the effect that immersion in a strange culture has on the unprepared visitor. Peace Corps volunteers suffer from it in Borneo or Brazil. Marco Polo probably suffered from it in Cathay. Culture shock is what happens when a traveler suddenly finds himself in a place where yes may mean no, where a "fixed price" is negotiable, where to be kept waiting in an outer office is no cause for insult, where laughter may signify anger. It is what happens when the familiar psychological cues that help an individual to function in society are suddenly withdrawn and replaced by new ones that are strange or incomprehensible.

The culture shock phenomenon accounts for much of the bewilderment, frustration, and disorientation that plagues Americans in their dealings with other societies. It causes a breakdown in communication, a misreading of reality, and inability to cope. Yet culture shock is relatively mild in comparison with the much more serious malady, future shock. Future shock is the dizzying disorientation brought on by the premature arrival of the future. It may well be the most important disease of tomorrow.

Future shock will not be found in Index Medicus or in any listing of psychological abnormalities. Yet, unless intelligent steps are taken to combat it, millions of human beings will find themselves increasingly disoriented, progressively incompetent to deal rationally with their environments. The malaise, mass neurosis, irrationality, and free-floating violence already apparent in contemporary life are merely a foretaste of what may lie ahead unless we come to understand and treat this disease.

Future shock is a time phenomenon, a product of the greatly accelerated rate of change in society. It arises from the superimposition of a new culture on an old one. It is culture shock in one's own society. But its impact is far worse. For most Peace Corps men, in fact most travelers, have the comforting knowledge that the culture they left behind will be there to return to. The victim of future shock does not.

Take an individual out of his own culture and set him down suddenly in an environment sharply different from his own, with a different set of cues to react to--different conceptions of time, space, work, love, religion, sex, and everything else--then cut him off from any hope of retreat to a more familiar social landscape, and the dislocation he suffers is doubly severe. Moreover, if this new culture is itself constant turmoil, and if--worse yet--its values are incessantly changing, the sense of disorientation will be still further intensified. Given few clues as to what kind of behavior is rational under the radically new circumstances, the victim may well become a hazard to himself and others.

Now imagine not merely an individual but an entire society, an entire generation--including its weakest, least intelligent, and most irrational members--suddenly transported into this new world. The result is mass disorientation, future shock on a grand scale.

This is the prospect that man now faces. Change is avalanching upon our heads and most people are grotesquely unprepared to cope with it.

Break with the Past. Is all this exaggerated? I think not. It has become a cliché to say that what we are now living through is a "second industrial revolution." This phrase is supposed to impress us with the speed and profundity of the change around us. But in addition to being platitudinous, it is misleading. For what is occurring now is, in all likelihood, bigger, deeper, and more important than the industrial revolution. Indeed, a growing body of reputable opinion asserts that the present moment represents nothing less than the second great divide in human history, comparable in magnitude only with that first great break in historic continuity, the shift from barbarism to civilization.

This idea crops up with increasing frequency in the writings of scientists and technologists. Sir George Thomson, the British physicist and Nobel prizewinner, suggests in the Foreseeable Future that the nearest historic parallel with today is not the industrial revolution but rather the "invention of agriculture in the neolithic age." John Diebold, the American automation expert, warns that "the

effects of the technological revolution we are now living through will be deeper than any social change we have experienced before." Sir Leon Bagrit, the British computer manufacturer, insists that automation by itself represents "the greatest change in the whole history of mankind."

Nor are the men of science and technology alone in these views. Sir Herbert Read, the philosophy of art, tells us that we are living through "a revolution so fundamental that we must search many past centuries for a parallel. Possibly the only comparable change is the one that took place between the Old and the New Stone Age . . ." And Kurt W. Marek, who under the name C.W. Ceram is best-known as the author of Gods, Graves and Scholars, observes that "we, in the twentieth century, are concluding an era of mankind five thousand years in length . . . We are not, as Spengler supposed, in the situation of Rome at the beginning of the Christian West, but in that of the year 3000 B.C. We open our eyes like prehistoric man, we see a world totally new."

One of the most striking statements of this theme has come from Kenneth Boulding, an eminent economist and imaginative social thinker. In justifying his view that the present moment represents a crucial turning point in human history, Boulding observes that "as far as many statistical series related to activities of mankind are concerned, the date that divides human history into two equal parts is well within living memory." In effect, our century represents The Great Median Strip running down the center of human history. Thus he asserts, "The world of today . . . is as different from the world in which I was born as that world was from Julius Caesar's. I was born in the middle of human history, to date, roughly. Almost as much has happened since I was born as happened before."

This startling statement can be illustrated in a number of ways. It has been observed, for example, that if the last 50,000 years of man's existence were divided into lifetimes of approximately sixty-two years each, there have been about 800 such lifetimes. Of these 800, fully 650 were spent in caves.

Only during the last seventy lifetimes has it been possible to communicate effectively from one lifetime to another--as writing made it possible to do. Only during the last six lifetimes did masses of men ever see a printed word. Only during the last four has it been possible to measure time with any precision. Only in the last two has anyone anywhere used an electric motor. And the overwhelming majority of all the material goods we use in daily life today have been developed within the present, the 800th, lifetime.

This 800th lifetime marks a sharp break with all past human experience because during this lifetime man's relationship to resources has reversed itself. This is most evident in the field of economic development. Within a single lifetime, agriculture, the original basis of civilization, has lost its dominance in nation after nation. Today in a dozen major countries agriculture employs fewer than 15 percent of the economically active population. In the United States, whose farms feed 200,000,000 Americans plus the equivalent of another 150,000,000 people around the world, this figure is already below 6 percent and it is still shrinking rapidly.

Moreover, if agriculture is the first stage of economic development and industrialism the second, we can now see that still another stage--the third--has suddenly been reached. In about 1956 the United States became the first major power in which more than 50 percent of the non-farm labor force ceased to wear the blue collar of

factory or manual labor. Blue collar workers were outnumbered by those in the so-called white-collar occupations--in retail trade, administration, communications, research, education, and other service categories. Within the same lifetime a society for the first time in human history not only threw off the yoke of agriculture, but managed within a brief few decades to throw off the yoke of manual labor as well. The world's first service economy had been born.

Since then, one after another of the technologically advanced countries have moved in the same direction. Today, in those nations in which agriculture is down to the 15 percent level or below, white collars already outnumber blue in Sweden, Britain, Belgium, Canada, and the Netherlands. Ten thousand years for agriculture. A century or two for industrialism. And now, opening before us--super-industrialism.

Jean Fourastie, the French planner and social philosopher, has declared that "nothing will be less industrial than the civilization born of the industrial revolution." The significance of this staggering fact has yet to be digested. Perhaps U Thant, Secretary General of the United Nations, came closest to summarizing the meaning of the shift to super-industrialism when he declared that "the Central stupendous truth about developed economies today is that they can have--in anything but the shortest run--the kind and scale of resources they decide to have. . . . It is no longer resources that limit decisions. It is the decision that makes the resources. This is the fundamental revolutionary change--perhaps the most revolutionary man has ever known." This monumental reversal has taken place in the 800th lifetime.

This lifetime is also different from all others because of the astonishing expansion of the scale and scope of change. Clearly, there have been other lifetimes in which epochal upheavals occurred. Wars, plagues, earthquakes, and famine rocked many an earlier social order. But these shocks and upheavals were contained within the borders of one or a group of adjacent societies. It took generations, even centuries, for their impact to spread beyond these borders.

In our lifetime the boundaries have burst. Today the network of social ties is so tightly woven that the consequences of contemporary events radiate instantaneously around the world. A war in Vietnam alters basic political alignments in Peking, Moscow, and Washington, touches off protests in Stockholm, affects financial transactions in Zurich, triggers secret diplomatic moves in Algiers.

Indeed, not only do contemporary events radiate instantaneously--now we can be said to be feeling the impact of past events in a new way. For the past is doubling back on us. We are caught in what might be called a "time skip."

An event that affected only a handful of people at the time of its occurrence in the past can have large-scale consequences today. The Peloponnesian War deeply altered the future course of Greek history. By changing the movement of men, the geographical distribution of genes, values, and ideas, it affected later events in Rome, and, through Rome, all Europe. Today's Europeans are to some small degree different people because that conflict occurred.

In turn, in the tightly wired world of today, these Europeans influence Mexicans and Japanese alike. Whatever trace of impact the Peloponnesian War left on the genetic structure, the ideas, and the values of today's Europeans is now exported by them to all parts of the world. Thus today's Mexicans and Japanese feel the distant

twice-removed impact of that war even though their ancestors, alive during its occurrence, did not. In this way, the events of the past, skipping as it were over generations and centuries, rise up to haunt and change us today.

When we think not merely of the Peloponnesian War but of the building of the Great Wall of China, the Black Plague, the battle of the Bantu against the Hamites--indeed, all of the events of the past--the cumulative implications of the time-skip principle take on weight. Whatever happened to some men in the past affects virtually all men today. This was not always true. In short, all history is catching up with us, and this very difference, paradoxically, underscores our break with the past. Thus the scope of change is fundamentally altered. Across space and through time, change has a power and reach in this, the 800th lifetime, that it never did before.

But the final, qualitative difference between this and all previous lifetimes is the one most easily overlooked. For we have not merely extended the scope and scale of change, we have radically latered its pace. We have in our time released a totally new social force--a stream of change so accelerated that it influences our sense of time, revolutionizes the tempo of daily life, and affects the very way we "feel" the world around us. We no longer "feel" life as men did in the past. And this is the ultimate difference, the distinction that separates the truly contemporary man from all others. For this acceleration lies behind the impermanence--the transience--that penetrates and tinctures our consciousness, radically affecting the way we relate to other people, to things, to the entire universe of ideas, art and values.

To understand what is happening to us as we move into the age of super-industrialism, we must analyze the processes of acceleration and confront the concept of transience. If acceleration is a new social force, transience is its psychological counterpart, and without an understanding of the role it plays in contemporary human behavior, all our theories of personality, all our psychology, must remain pre-modern. Psychology without the concept of transience cannot take account of precisely those phenomena that are peculiarly contemporary.

By changing our relationship to the resources that surround us, by violently expanding the scope of change, and, most crucially, by accelerating its pace, we have broken irretrievably with the past. We have cut ourselves off from the old ways of thinking, of feeling, of adapting. We have set the stage for a completely new society and we now racing toward it. This is the crux of the 800th lifetime. And it is this that calls into question man's capacity for adaptation--how will he fare in this new society? Can we adapt to its imperatives? And if not, can he alter these imperatives?

Before even attempting to answer such questions, we must focus on the twin forces of acceleration and transience. We must learn how they alter the texture of existence, hammering our lives and psyches into new and unfamiliar shapes. We must understand how--and why--they confront us, for the first time, with the explosive potential of future shock.

UNIVERSAL BENEVOLENCE (Lecture II, Column 4)

Today in the midst of human resurgence man is daring to allow himself to care again. He has and wants to care: his family, neighbor, the dispossessed, his nation and on and on. Each care is a great burden--a veritable mountain of care. Today these mountains all seem to be linked at the base. Man knows he has the whole world on his hands. His care has become global, and his benevolence universal.

RADICAL INTEGRITY (Lecture III, Column 4)

The well springs of human resurgence are breaking loose across the world in a new release of consciousness. From a trickly resurgence has gushed forth into a mighty river; a veritable river of consciousness has burst loose in our world and in us. To care for the world brings a new consciousness of a radical integrity in which man is faithful to his vision of universal benevolence and to the freedom and creativity given and exercised in that quest.

ENDLESS FULFILLMENT (Lecture IV, Column 4)

Human resurgence is bringing a new grasp of peace, of tranquility, of fulfillment. As care is wide as the world so one's tranquility is as vast and endless as the sea. Nothing takes place that does not fill his life full of experiences--of happenings--of life in all its variedness and varieties. In defining his fulfillment as one who in the stream of consciousness has given his life to bearing the mountain of care he knows that his life is forever tranquil and endless.