

NINS

LOUDERMILK

Lecture 1 October 6

You need to take what George said extremely seriously if you are not to totally inhibit every lecturer this weekend. This is going to be a dry run, as he said. That means parts of it are going to be kinda dry and we are going to run through some of the things you have already had. But this will be helpful more to us than it is to you in terms of getting a feel after the course. that has been in the making now 18 months so that a unique experience. a unique course is before you and therefore we are going to try some poetry. we don't even know whether poetry is going to be part of these lectures. We are going to try some think tanks but those will mostly likely be changed. We are going to be presenting tho what if we had to go on the road tomorrow we would present, so it is utterly serious but at the same time we are still at the point of building this course.

The new Individual and the new society course takes its form in light of the social situation that we are in and to say the twentieth century is a time of social crisis and social change is probably the most fantastic understatement that can be made. You are well aware that those who have looked seriously at our time have projected that there will be more change in the next 25 years than there has been in the previous 25 hundred. but there is more to it than that. That is it is is not simply a matter of experiencing the 20th century as a fast moving type of change or simply as more data. The twentieth century is a qualitative change. There is an lateration that is taking place that is far deeper than simply the fact that we have more information, we have more data, we have more people, that we have more problems. You have to grasp the 20th century as a unique transition in human kind and its progress all together. The problems we have are foundational problems or at least we have looked at the foundational dimensions of the

therefore
problems we have, ~~before~~ any kind of ~~under~~ / solution has to consider a remedy
that is not for the next 25 years, but it is for the ^{next} 500 or 200. We are
living in an extremely transitional period, but it has deep deep roots in
rethinking, not only the society but the nature of humanness itself. There
have been attempts at looking at ~~society~~ / ~~by~~ the future of society and utopian
thinking has been the general category which it has been consumed under. But
that has realistic dimensions to it. It is not simply day dreaming.
And I want to read to you a 16th century Utopian thinker and perhaps grasp how
even in the early modern period of western civilization. The attempt at
envisioning what the future might be were actually going on. This is
Francis Bacon, whom you remember was attendant at the court of Queen
Elizabeth, and in his essay the Queen Atlantis, he has a section that goes
like this: . . . traffic." And he goes on to lay out the structures of
a merchant guild that might come into being the next century. Very interesting
The society in which we live is in a radical flux and the dynamic of that
flux is hard to see. hard to spot. Changes in cultures are hard to hold
in your mind, simply because of the global nature and the complexity of the
changes. The social process however is what we are concerned about in the
NINS. ~~At~~ That is we are concerned about a way of viewing the changes, for a way
of looking at what is happening, ~~and~~ for a way then to analyzing and proposing
some intentional action on our part in these actions. I think if you look
in society today, but not only in contemporary 20th century society, you will
begin to see that the social process, where men have been concerned about it
consciously and intentionally have come at it in a three fold manner. or they
have been out to deal simply with the basic propensity of providing and sustaining
life, and wherever society has gone on, there have been structures and those
structures have been ^{lately} / called the economic process, in which the sustaining of
life has had to take place and there has had to be care giving in whatever
culture. Secondly, that where that propensity of self preservation has

been expressed by groups, there has to be order brought into it. There has to be some kind of organization of the maintaining and the self seeking that is innate, neither good or bad but simply part of all of us. and wherever that community power has been brought together, we have labeled in the political dynamic. Simply the organizing of the body politic so that it may continue in existence so that it may exist with other groups that are also seeking to maintain their life and that this three fold dynamic is further delineated when you look at the basis for the organization of the life sustaining activities and the community organizing activities and we have called that a culture. We have called the values that are in any society, that give meaning to the economic processes and that give direction to the political organization, culture. It is something other than just society. It is a dynamic within any society. and to the degree that this has freighted meaning. To the degree that this has freighted some kind of crucial role in western civilization. I will put something like "intentionality" or that the culture allows the self-consciousness to be held. It allows there fore some kind of values to be injected into the economic process. It allows some kind of values to be injected into the political process.

To come at this a little bit different, when every you look at any society, another dimension become apparent. That these dimensions of society, culture, economic and polity, effect one another. Or that it is not only the cultural that has an influence of politics, but the opposite also, the political forces have an effect on the culture. To put it another way, the order or the polity of a society is there for the Defense of that society, just as the economic process as to there fore maintenance of that society. One way to talk about society is its dynamic relationship is to see that the economic process is crucial if the culture is to be maintained and if the economic process is to have direction, cultural values have to be consistently injected. If a society and a culture is to maintain itself

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it has to be defended and that organization of raw power is to have a civilizing direction, the corporate, the community put back into the political process, some intentional consciousness of itself. Rather than allowing that political force simply to move by itself. This interrelationship of social dynamics, begins to give a picture of what a healthy society might look like. or to talk about a balanced society, is an abstraction, a model, & it is picture that gives you a way to begin to take into yourself the political data that is occurring, the economic events that are happening, the cultural achievements that are being made, begin to have a way of holding, evaluating and hearing what is happening in any given particular structure. If you look at a society, what you begin to see that you would not far back in our history, in which the predominate way that you even talked about the psyche was in terms of culture. Or that the Renaissance, the influence of the church, the role that the University played in western civilization was a dominate force in western civilization until the rise of the national/state. That is a fairly new society structure, in western civilization, probably not self-consciously coming into being until 16 or 17th century and that with the self-conscious coming into being of a political entity, like the nation., you begin to read in the history books about how, these two competed against one another. How, in at least medieval Europe, the church and the state vie for control of the society, view for direction of the society, and that shortly after that probably the 18th and 19th century that with the coming into being of the Industrial revolution, when the breakthrough in economic production that occurs in the 19th century, this dimension became self-conscious in western civilization and that began to play such a dominate role both in U.S. and on the continent and in Russia that today, this process. that is, obtaining resources, producing those resources and making them available, has now taken a paramount place, such that if an imbalance has occurred.

political
to the degree that the process now has been tyrannized by the economic values, by the economic process. It does not mean that the ~~economic~~ political process does not go on. it simply means that the decision making process which is a dynamic within this is basically built on maintaining the economic structure. Consequently the cultural role that was there has almost vanished in our time, or that the paralization that has occurred by virtue of the economic structures of the globe putting a tight, death grip on the political structures, there is no one to defend the cultural process there is no one to sustain what has been set aside as the education. structures or the social mores of the society, or of the globe. And very little concern for the symbols that hold the consciousness of the whole globe, that hold the values of the people.

Yet in the 20th century we have experienced the radical upheaval precisely in the cultural processes. Another way to put that, some of the most significant advances have been made in our understanding of education some of the most crucial experiments of society, and in the organization of society has occurred in the 20th century, and to now talk about the fact that this time experiences itself as one society or as a global village is really a tribute to the fact that global symbols are now coming into being. We show in a particular kind of situation, in which the economic structures have pioneered on behalf of all. They have strengthened themselves so that to the degree that we can talk about feeding and providing benefits for every body in the globe. At the same time, we have lost, or we have allowed this political dynamic to loose its power, to loose its influence and consequently to loose clarify to loose concern in the whole dimension of the cultural process. If you look at the protest movements, if you look at the revolutionary efforts that have been made in the 20th century, and I would site here the rise of the underdeveloped nations of the third world, most of that vitality and effort

has been unleashed at this point. Or that under development primarily means economic under development. The protest of these societies have been directly not simply at the tyranny of other nations but the tyranny of the economic structures which now permeate the entire globe. which they do not have full participation in, whoever they might be controlled by at the particular time. If you look at the black revolution in the United States and within the Western world, what you begin to see is a striking out against a disenfranchisement that has occurred particularly at the point of participation in the rights and the benefits of that 20th century society has been able to provide. I think you can even cite the women's liberation movement having taken strategically and tactical action precisely at the economic structures, in order to establish within their context that any woman can work, can achieve, can be professional in the economic structures as any male. ^{at} There has been a testimony to the fact that our economic tyranny has gotten out of hand. has gone beyond our capacity to control it. The radical protest of the 20th century would bear me out at this point. At the same time, Western Civilization has been the forerunner, the leaders of taking economic values and technological expertise to other parts of the entire globe say Yes to the economic process and the results of that in the 20th century. Another way to put that is that any country. Any nation in the 20th century who wishes to participate fully has to develop, to take the technology that is now available as its major resource, as its major concern economically. Technology has worked and the propagation of it has also worked. The world has said Yes, in effect to this development of the economic process. For to give a society, to give this gift, ~~to~~ gives any society the ability to determine its own future, given the technology, given the training, given the methods, given the rational processes, even an island then can move into the 20th century with power. This kind of reality is simply there. The tyranny that the western world has participated in relative to the western world has been

in and thru the evangelism of technology across the planet. This fact in our society has brought around the globe a kind of consciousness relative to participation. The international business community is a fact and if a society is to participate in the globe, it has to participate in those economic ~~pt~~ structures of production and distribution and those structures of the economic In other words, this has been a gift to the entire planet in which it has woken up underdeveloped countries to see their possibility, to see their future, to see the Role that they can play whether it be in the area of rationality or technology. this have been that this is a resource, in which they can get their gifts into the social process. And therefore you will have structures saying "Yes, we want the ~~adv~~ advancement of technology ~~so that we can have the book by weekend~~ ~~XXXXXX~~ But at the same time we want it on our own terms, and we want it in such a way that our own society can begin to give its gift to the globe. Another way to put this is simple to say that ~~the~~ a kind of resurgence of the people of this globe has occurred, and that directly or indirectly the spread of western technology has enabled that, has brought that to a boiling point even at this time. It is like the gift of reason, the gift of rationality that was the west, always has supplied points beyond itself. We have seen that our technology is a gift, yet there are other gifts. We have seen that the gift of western development is relative along side the gifts of the the the yellow man, along side the gifts of the people of the world This realization in the western world, has brought an impact on our society that has changed out role, or has changed the picture of the role we are to have to ~~pal~~ play. We have seen in our time affluence society. ~~The/led~~, achieved. We have seen the ^{ul} ~~pretty~~ bounty fruits of this earth made available. At the same time we have ~~been/had~~ see ~~ab-uterrair-deckat-ab-lyr-sienety~~ see an interior decay of our society. We have experienced rebellion of ~~afxsundayxapexx~~ our young people. We have seen nos

said to the standards of western civilization. We have seen serious rethinking of our intervention into other societies. There has consequently been, as you might suppose, with society at its peak, there is a decline there is a collapse that begins to also be clear or begins to happens When a society begins to reach its peak there is a chance to stop and look at how we got there. To stop and look at where we are going. It is like we had to stop and reevaluate the entire program of western civilization and in so doing we have had to go back and take a look at what it means to be, not simply a western man, we have had to go back and see now simply what it means to be an American man we have had to go back and look at not simply what it means to be a male person, we have had to go back and look ~~at~~ very particularly at what it means to be a human being. ^{With} ~~We have to~~ the kind of possibility and future, what is the direction that we now have available to us. What is the next step that needs to be taken. This happens very concretely. You do not have to read philosophy books, you do not have to read the kind of Utopian pictures of society to begin to grasp that in the ~~the~~ midst of our own family, in the midst of our own community, there is a kind of apathy. There is a kind of dispassion relative to involvement in those communities. We don't have neighborhoods like we used to. We don't have the closeknit families that we once had. You don't have the colleagues in your office, with the kind of close relationships that you were once in. Or to put it another way, it is as if we have had to look beyond the own uniqueness of our community what it means to be a community in general. ~~to see~~ We have had to look beyond the particularity of our own job, to see what it means to be a vocated person. in general. To answer the question of what it means to be a married person, what it means to be a family man, in your family, you have to raise the question of what it means to have a family in general. This kind of transparency has occurred as if we had ~~to~~ looked through the particular that our own relationship and our own environments give us and whether we are employed by a large company

or a small company we have to raise the question of what the future of the business community in general in order to make a particular decision about the next product, to make a decision about the future of our own company. This kind of revelation of our interrelationships to the whole world

. . . for having confronted the youth of the 20th century, in which these young people have said that part of what it means to be a human being is to be involved in society, that they are able to take responsibility for society at a much younger age than you and I were able to by virtue of their thrusting ~~it~~ into taking that first phase of human existence and pushing it, they have called into question the participation of the other phases. Those young people who have been willing to march in the civilization- rights efforts, those people who have been willing to give themselves ^{in protest} for the ~~the~~ war in VietNam have called into question of What is the significant role for the middle adult, for is the significant role for the elder in our time. It is as if whether you approve of the youth style, the fact that they have emphasized style has made you have to rethink what it means to be responsible to care for the relationships, to care for the particular group which you show up in and the Womens Liberation is not a universal movement but the female revolution, by that I simply means that when in these times, a woman decides to be the woman that she is, when she decides to take the unique female principle that has been given to her and to inject that gift into society, which is different than the male gift, there is produced a dynamic that reveals the adequacy and the inadequacy of the male principle, fellows. It is as if the

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female ~~principle~~ has called into question the whole understanding of sexuality, and whether you agree or disagree, the fact remained that in our time we have had to and will continue to have to recreate what it means to be a man. That is not a static quality, that is not a static idea. What it means to be male is not a positive but is expressed differently in every time. To recover the primordial meaning of maleness in the ~~the~~ 20th century is part of this social crises that we are in. Let me come at it one other way. It seems in terms of involvement in society, one cannot understand himself apart from his participation in society. you are a web of relationships. You are a series of encounters and what it means to be an authentic human being in the 20th century is to be your social ~~isn't~~ situation, to be the crises that is occurring. To be the global fabric that is there. That kind of involvement is not added on to life, that kind of involvement is the way life is. You do in a global society and therefore the whole being is effected.

I think that the dawning of this kind of clarity whereby the uniqueness and the wonder of each individual has now been recaptured in our time is the first step in the break loose of appreciation of humanness across the globe, whereby in your own grasp of your own potential to participate in society ^{you see} ~~and~~ the utterly cruciality of every man getting his life, get his ~~being~~ unique, to honor the uniqueness of each individual in society. ^{It} has been the gift of the 20th century to posit the quality of freedom, as not something that is confined to political processes but is the very nature of humanness. That is that each one is a bundle of creativity. The blackman is waiting to inject fantastic gifts into society, the young people are waiting to give the creativity that they are. That we have consciously or unconsciously held off the creativity of the elder citizen in our society. Freedom has now got to be reappropriated.

Not in a guess(?) whether you vote or not vote, but in terms of participation, in society. this degree of engagement is what defines a human being. To isolate yourself, to pull back, is to commit hidden suicide. in our time. Once again, I believe, that we're going to be able to talk about a fulfilled life within the vocational thrust that each of us has chosen, that we're going to be able to talk once again about having come to a peace with ourselves in terms of working at the position that we're in, in terms of creating the family life that we have, in terms of contributing to the communities in which we live. It's as if, in the midst of the very decay, in the midst of the collapse, is but one side ~~coin-of~~ of the coin, that once again, Utopian~~dreams~~ dreams are being dreamed, that once again, we have the chance of building a new earth as some have begun to put it. This weekend, I would like to invite you to spend five session at which we begin to look at what a social projection would looklike, in which we began to look at what a proposal for dealing with the actual cultural, economic, and political problems on the globe. That is, if we take our weekend and use the time to its fullest, we'll have^{together}/five sessions and the beginning session tonight we'll simply a again acquaint us with/~~this~~ context, in which we can talk about, as we were at dinner, beginning to express where the problems were, where the ~~encouraging~~ encouraging signs were, then to dig in particularly tomorrow morning, to look at where those economic processes. and the relationship of our own chosen vocation, our own involvement in those. Tomorrow afternoon, to perhaps choose, or to move over, and to look again perhaps at what it might mean to once again talk about the law and order, to talk about the justice, to talk about the defending the well-being of a society. And in so doing look at the particular roles that you have in society, whether that be under 20, whether that be a rising adult, not yet established, whether that be a part of the life begins at 40 generation, or whether you could begin to grasp that there are 4 lifetimes in your lifetime, and that 60 to 80 is not retirement from socieyt, but that

precise point of the most intense engagement. in society, And then tomorrow night, also examine and look very carefully at the cultural processes, relative to the wisdom sustaining structures, the mores and customs of our communities, what this business of symbols means in a totally secular context of the 20th century, and in so doing look at the social engagement that is there for all of us, and now to bring intentionality to that, and then on Sunday morning, to come back after that kind of a review and look at our society in general and what a realistic projection might be of a vision whereby we can actually participate and begin to intentionally engage ourselves in. If this weekend has import, if this weekend has significance, relative to images of society that would release each of us to engage ourselves, at the same time the time should be one in which we could talk about that which concerns us, talk about that which has begun to happen which is encouraging, in our own areas--a chance to simply chat among one another of the various backgrounds that are here, the various vocations that are represented, and hopefully build together social tools and instruments that are practically applicable in any person's situation, whether that be the society of your family, whether that be the society of your business, or whether that be the society of the nation.

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That even this weekend/the kind of celebrative fellowship we might begin to look at the wild kind-of wild possibility that is offered to us in the 20th century.