

1. To say the 20th century and to say radical is to me a synonymous statement. A man at the University of Chicago said something like: More lives have been given self-consciously to creating the future in the last two generations than at any time in the history of mankind. I think that is true. In the last two generations man's technological capacity has exactly doubled and is in the process in the next generation of doubling again. The capacity to create and disseminate simply information has doubled since the turn of the century and is expected to double again in the next 30 years. The number of scientists alive today equals all the scientists that have ever lived in the history of mankind up to this moment.

2. These are radical times. I like the way Chardin, the anthropologist, put it: "Man's consciousness is simply global, there is now one world we live in. I think the earth rise over the moon dramatizes that. Man's capacity to sit at the TV and watch, live, the war in Viet Nam is unbelievable. President Johnson's funeral service was held in Washington, D.C., and he was buried in Texas the same day. Unbelievable. A friend of mine tells a story relative to the SST. He said that you could be sitting in Cleveland, and if you were bored with family life, Thursday morning get in your car as though going to work, go to the airport instead, get on an SST, fly to Paris, arrive about 4 in the afternoon, sleep three hours, go to the Follies until midnight, get on an SST, fly back to Cleveland in time for the 4 P.M. rush-hour traffic, get in your car, and when you arrive home say, "Whew! What a day at the office." That's the kind of times we live in.

3. Our times are simply revolutionary. They are great times. The capacity simply to stand present to the world in which we live is unbeatable. We are now fighting over the ocean, but it is not territorial. It is how do you take the wealth that is available in the sea and make it available to every man? The UN Commission is meeting now to decide how you are going to exploit the unbelievable wealth available in the ocean.

4. And yet these unbelievable times are painful. Man is screaming for some way of holding the unbelievable chaos that he is experiencing in his life; there is an explosion relative to change. The question is, what is the first step? How do you make one step forward into the future knowing that everything depends on that step? These are radical times.

5. There is an implosion relative to consciousness. Life has come alive in a new kind of way. You push and push at the depths of life, and wham!, transparency happens. Then you can see to the bottom of existence, and it is wonderful, it is unbelievable. These are radical times in which it is dawning on man, and I think the existentialists say it in an unbelievable way, that man literally creates who he is. He literally creates who he is and what he is going to do. No more ties to the past, no more tied to certain derived patterns or whatever. It is as though the whole world has gone mad and you are in a situation where what it means to be sane depends on your response.

6. In the midst of the kinds of madness that you and I experience, a new image of society is beginning to emerge, a new image of our relationship to our fellow man, a new image of the relationship between the various elements of society. Society in just these 50 years, just these 70 years, has become

dynamic, has become integrated, has become highly related. I had a physics professor who used to illustrate this. He used to take a piece of chalk and throw it at a good looking woman. He said that when they ducked the farthest star had to move to compensate. That is how related society is.

7. To talk about the relationship of society you have to do it something like this. Society is made up of the sustaining, the ordering, and the illuminating dynamics.

8. In the sustaining dynamic, society simply has to find a way of feeding, clothing, sheltering, producing goods, distributing goods, finding a way to organize the various givens of the world so that they can be produced and distributed. To me that is simply the economic dimension of life, an unbelievable dimension. We have been in the process of a 150 year long revolution in the economic dimensions. Unbelievable things have happened with the coming of people like Marx and Smith and Keynes. There is a new awareness relative to that dimension.

9. Then society is the process of bringing form to its communal relations, it is the process of bringing organization to its social relationships. It is the process of creating order in the midst of this relatedness. To me that is the political dimension. It is the process of bringing order, creating the way in which people can participate in the decision-making dimensions of society and delineating the given rights of mankind in that society.

10. Then finally, it is the process of creating rationality, the process of making enlightened the social fabric, the process of giving meaning to your sustaining and ordering, and to me that is the cultural dimension. It is made up of passing on what it means to be a man, what it means to be a person, what it means to participate effectively in society, what it means to survive, within this world. It is giving over wisdom to the next generation and making possible the next generation through passing on wisdom. Secondly, it is creating the posture, or style through which you can act out your relationship to society. Finally, it is creating ways of holding consciousness, so that man does not slip into unconsciousness. It is creating the symbols and the art forms and the language which makes sense out of people's experience.

11. The economic pole, in this way of holding society, is "that without which" there is no society. If you don't have food for society, it doesn't take more than a couple of weeks for your society to fall out of existence. Some of us would hardly have a chance of lasting that long. It simply is, without having the economic dimension there is no society.

12. Then the political dimension, as I like to put it, is "that by the means of which" existence goes on. This is the communal dimension.

13. If this is the foundational and this is the communal, then the cultural is the rational. Without cultural there is no possibility of having a sustaining or ordering dynamic. It is the rational pole, "that for the sake of which," all the rest is made meaningful.

14. And you could go through and point very clearly at ways in which resources, production and distribution are practically held. We will talk about that later on in the weekend. And then order, justice, and what I like to call well-being, welfare, or the rights of society. And then wisdom, style, and symbol, in terms of the cultural dimension.

15. Now this picture of society is, if you could use this kind of category, ideal. That category is meaningless to the 20th century. If you took a long view, over a hundred thousand years and analyzed society, you would see this picture, but not in any given situation. What I mean by that is that every society has a set of imbalances, one of these controls the other two at every moment in society. For instance, if you go back into ancient Rome, I suggest that the political controlled the social fabric, the economic was next in power, and then finally the cultural had been dissipated or crushed. In the Middle Ages you might say that the cultural, the church, controlled the operating images of every dimension of society, the political was next and the collapsed was the economic.

16. For our time, for obvious kinds of reasons, the economic is that which literally determines the ways in which the other dimensions respond. In this 150 years of economic revolution, it has won an unbelievable position in society. 150 years ago there was no such thing as the economic dimension. That word was created within the last 100 years. Before that time the economic was relatively relegated to the family, to the small cottage kind of situation. But with the industrial revolution and the rise of technology and the bringing of rational form to society, the economic has won a glorious battle. We will talk about that some more.

17. Then the political has become the ally of the economic. You can see that fairly simply if you just look at what it costs to participate in the political dimension. How much in debt is the Democratic party, millions of dollars? American Airlines has considered not giving the Democratic party any more credit. The power to lobby within the federal or state government, requires literally thousands upon thousands of dollars. Compare when some one like a manufacturing interest goes in and decides to do that, with things like the ACLU. The ACLU has moral power. Whoopee. Legislatures are not interested in moral power. They are interested in votes and money. What is that little thing about votes and money, you can always buy them.

18. Anyway, the political has become the ally of the economic and the cultural has collapsed. To illustrate that best, I could talk about a man's worth, or his productiveness, and immediately you see how our economic language controls us. What it means to really live an abundant life is to really have a good job. To be successful as a human being is to have a good job. To be responsible to your family is to provide them with the comforts of the economic dimension. You can see what we are pointing to.

19. This economic revolution has ended and the people are beginning to see the creation of a world in which people can participate effectively in the resources of the globe. The economic war has been won, but there are people still fighting that war. People are still going out to wrestle from the social fabric the means of living. And that is throwing people into a malaise from which they experience their lives as having lost its meaning.

20. Societal Invention. Now, what has happened there, is that people have seen innocent suffering, of people throughout the world. To me, a series of rebellions or revolutions, have initiated or brought to consciousness that innocent suffering. The youth said no to selling their soul to the economic. They said that the great creation of the economic is over and we have a new task on our hands. The black revolution has said No to our illusions about justice and said that no longer are we going to simply live in the kind of injustice that has happened. The feminine revolution has said that the roles in which people participate are no longer meaningful and therefore we are going to reorder the roles in which we participate. Men, by the way, are also going to reorder theirs, in case that isn't clear. That is, there is going to be new creation in terms of the cultural dimension. And the third world, what the third world has done to us is said No to our myth. We created a myth that had unbelievable ramifications relative to the technological world, and I think it is sometimes called the bourgeois myth, an unbelievably creative myth a hundred years ago. They said simply No, that is no longer the myth that people can live out of; in fact, it is killing people.

21. Well, those protests that are saying No to the various dimensions of our society have created new trends out of the society in which we live. Bringing to consciousness those trends are three separate dynamics. Let us call this the pro-establishment. That is the dimension of society which says that the values and meanings and the society as it is, must go on, that you cannot simply have anarchy reigning in the streets, that you have to have some connection with the past in order to make sense out of the future.

22. The pro-establishment says No to what I would like to call the dis-establishment. These last are the ones that stand up and say, "No longer is this going to happen, no longer. All the values of society can go down the drain as far as we are concerned, something has to change here." You can see that when the pro-establishment crushes the dis-establishment, or somehow gets it out of being, society rigidifies, crystalizes and begins to stifle human creativity. When the dis-establishment breaks loose and somehow overcomes the pro-establishment, anarchy reigns. Chaos socially reigns throughout the social fabric. There is no order to the social fabric.

23. Now, it seems to me there is a third posture, and I would like to call that the trans-establishment. That is the dimension of society that sees that the pro-establishment is utterly and one hundred percent crucial for society to go on. If you don't have connections with the past, if you don't see that society has to be formed and ordered and given consistency to, there is no possibility of anything creative happening. And at the same time, the trans-establishment sees that society has to be broken loose, that new forms have to be constantly in the process of emerging, that life bubbles out of creating the new. It sees that the pro-establishment is oriented primarily to the past, maintaining the link with the past, and that the dis-establishment is oriented to the future. The trans-establishment holds together, the no to society as it is that has been said by the dis-establishment and the yes that has been said by the pro-establishment. It holds together the past that is being held by the pro-establishment and the future that is being held by the dis-establishment. And then it creates what the new tomorrows are going to look like, for without this

posture there are no tomorrows, there is not any way of holding together both of those dimensions of the social fabric.

24. Something is happening to men in our day. There is a new consciousness relative to the three roles. This intensified awareness of innocent suffering and the intensified creation of new forms through which people can authentically participate, is what I would like to call resurgence. A new bubbling forth is happening. People are beginning to see new light. New creativity is beginning to emerge. It is as though over the gap that is the 20th century, which we have found ourselves thrown into now, new bridges are being swung across that abyss, new forms are being created to bring us from the 19th century to the 21st century so that humanness might continue.

25. An example. The bushmen live in a most arid situation, where it rains half an inch a year, and the only large animals that live on the desert are the ones that wander out there by mistake. These bushmen live on the desert there, and the way they get liquid, one of the ways, is that there is on the desert floor, as they are walking along, they will see a little organic thread about so long. It looks like a little dried up plant, unobvious as all get out. They see that and dig there, and at the end of it, there is a melon. You crack the melon open and it is full of liquid.

26. Well, you and I have been wandering through a desert for 400 years, or 50 at least, and we have seen this thread and now the first melon has been cracked open. A new kind of life is beginning to bubble forth. What it means to live life is being redefined. New possibilities are emerging at every point, and you and I find ourselves beginning to drink of the wellsprings of creativity in ways that we never dreamed of before. It is as though the flood gates of resurgence have been broken loose and now you and I have the possibility of creativity beyond our wildest dreams. Man is creating new ways. New meaning is being injected into life.

27. Post-Modern Essentialism. What has been the cause of that? I think it is fairly simple. You and I operated out of, until the middle of this last century, a two story universe, in which things were fixed. It was mechanistic. Experiences of life abundant were experienced at the edges of life, in birth and death. Existence was filled with meaning, but it was filled with meaning in a way that perhaps you and I will never understand in the way that these people did. It was simply that the really real was in the second story. Plato said that the really real was out here and this life was just sort of an idea, a shadow, of the real. His image was, you were sitting in a cave with the fire behind you, and all you saw were the shadows on the wall in front of you. You never experienced life directly.

28. Today that second story has collapsed. It is no longer possible to say that life is experienced only in "edge" experiences. Life is experienced in the mundane everyday life. Up until this moment we were experiencing life in the mundane, but using images of the second story, and thereby not really participating in it. Now we see that the center of life is in the mundane.

29. Now, it seems to me that once you see that life can be participated in, and say yes to that, then the question comes upon us, "Now what?" How do I

create life? How do I create? What is there to build on that I can participate in? What is there to build into existence? I guess what has happened is that there is a transparency relative to that. My image is something like, now we have all of eternity to create. You and I participated in a kind of blindness of the last generation and a half. You know that Arabs sing songs to the wonderful diversity of the desert. Can you imagine having the kind of sensitivity that allows one to see wonder-filled diversity in that which, to most of us, would be just sand. It is like that.

30. We are beginning to see the wonder in existence, that there is another world, a breakthrough in consciousness that is altering who man is. That other world consists of the capacity of man to participate in self-consciousness, or consciousness of consciousness. It is made up of standing present to the wonder of life, that life is filled with mystery and can be abundantly lived in. And it is that life is creativity, that life is consciousness. And what it means to participate in life is to be concerned, or to care. It is a mountain of care. And then life is unbelievable turmoil and in the midst of which is found peace, tranquility. It is a sea of tranquility. It is that kind of transparency. It is coming on a situation in which, I don't know, maybe you just cut yourself, and you bleed. And it dawns on you that every life passes away, that your life is going to pass away. Life is filled with wonder, consciousness bursts, care breaks in and wonder of wonders, tranquility, peace is there.

31. And then there are what I would like to call four pillars of consciousness. Maybe just one pillar, maybe it is four. But I would like to call the first, sociality. The flip side of transparency, perhaps, is sociality. But man is a social being. The first thing that happens to you when we get born is a social act. Somebody hits you on the bottom and from then on you are in society, from then on you are a member of the human race. There is no possibility of living, save you participate in society. There is no possibility of being a human being's consciousness of consciousness save you are over against the other. That other throws you into awareness of life in its fullness.

32. Secondly, life is participating in the social fabric in many kinds of ways. It is what I would like to call phasiality. That is something like that at every moment in your life you have an opportunity to participate in society. There are four great times, four great modes in which you can participate in society. First of all, from 0 - 20, let's say arbitrarily, is the youth, living in the wonder of life. Secondly, from 20 to 40, is he that builds the world in which people are going to live. Then, from 40 to 60, the established adult, who maintains, and is responsible for maintaining the world that he created. Then finally, beyond 60 is the elder, the one that transcends all, who simply stands as one on the edge and announces that life can be participated in fully. Four responsibilities, four modes of participation in society.

33. Then there are two great forces. I like the way Freud puts it, eros and thanos. The urge to life and the urge to death. Those transformed become the drive to create the new. And then there is the drive to make the new liveable, to make the new able to be participated in. These are what I would like to call the male and female dynamics, the male and female principles of existence. Life is simply those two great principles operating and there is no creativity save those two principles are operating in society.



34. Finally, there is what I want to call rationality. Man is driven to make sense out of the world in which he participates. He cannot be a man, he cannot participate in existence unless he has a way of making some kind of sense out of the world in which he lives. Ortega puts it very creatively. He says man anticipates from every moment more or less his entire life. And in that anticipation he must create a map of the world in which he lives. He must create an architectural design in which he can participate in the world in one way or another. To me those are the four great pillars. Perhaps there is only one, only sociality, and perhaps it is four. And maybe it is both of those things. Man is sociality; man is the process of participating in society, phasiality; man is creativity; and man is rationality.

35. Now, out of this discovery of the essentials of humanness, a new posture is emerging, or the awareness of a new posture. I would like to call it the posture of living life abundantly, the posture of participating fully in life.

36. The dynamics go something like this. When you realize you are free, that you do not have freedom, you are just simply free. You have no choice about that, that noone can stop your creativity, noone can block off your possibility of making some kind of response to a situation. When it dawns on you that you are simply freedom, then some event happens. One day when I was in the Navy, I was in Sicily and I was wandering through a town. Sicily is not a very rich part of the country, but they had quaint shops and I was shopping. I was walking through the back streets. This little kid, about 3 feet high, walked up and says, "Can I have a cigarette?" And I said, "No, get out of here." As I started to walk off, it dawned on me that was just his livelihood, the way the kid lived was selling black market cigarettes. I turned around and looked at myself. That first response of saying, "Kid, get out of here.", was a part of that.

37. Then it dawned on me (and this is far too rational) that the whole world is starving to death while I gorge myself. It dawns on you that you are responsible for this globe. It is as though all of existence drops on your shoulders, if life is going to be lived it is going to be lived because you insist that it does. You look at that kid and you see Puerto Rico and 14 year old girls being prostitutes for their families to survive. You look at that kid and you see the Filmore district in San Fransisco where kids get their brains beat out by cops because they are high. On and on and on. It dawns on you that the whole world is on your shoulders.

38. Then it becomes as though, if this world is going to survive, you are going to create the ways in which survival is going to happen. You are going to invent humanness. Nobody else. You are. It dawns on you we have been doing that all along. That the next generation and the next generation and the next generation's ways of living are going to be created on your shoulders, like it or not. So our struggle becomes one of how do I create a self that can live with the whole world on its shoulders, and live with abundance.

39. Then it dawns on you, yeah, you can. Just do it. Talk about happiness. Talk about unbelievable joy. Talk about rapture! It is not that the world goes away. It is still there. And the struggle to create the self is still there, but there is unbelievable rapture. Unbelievable happiness. Life becomes fuller than you ever dreamed of. Camus puts it, I am going to be the experiment

that my life is. You remember the title of his book, Happy Death? What does it mean to be happy? It doesn't mean going out and looking for happiness. It means that your life already defines what happiness is already about. We will talk about care, the weight of the world, and what I would like to call Integrity. And we will talk about happiness later on in the weekend.

40. The Colloquium Design. Now, I want to talk just a few minutes about what this course is about. It is about all this (points to board.) I guess what I want to talk about is our intentions for the course. It seems to me that if you are going to be responsible to the group, you have to have intentions and you ought to let them out. In this course I expect us to begin to project what society needs to look like. What I mean by that is that you and I are going to go through the process of beginning to create what this world needs to look like. That is going to be exciting. You are going to dream wild dreams and then raise the question of how practically can you bring those dreams into being. How can you shape the future in a meaningful way? That is exciting to do that. Most of us want to throw grenades at any possibility of suggesting that. But let us just see if we can't experiment and see if it's not possible to practically begin to project the future for the whole of society.

41. Then secondly, we are going to reflect, we are going to take the unbelievable wisdom that is available in your and my consciousness and unconsciousness and begin to bring that to bear on the problems of this world and on the solutions to the problems of this world. Have you noticed that it is easy to get out the problems? Everybody can point out what is wrong, but maybe it is time to begin to say what needs to happen. That is going to be hard. But it is going to be exciting. And then we are going to explore the deeps of life. Down where rationality and irrationality are meaningless, you and I are going to explore. What it means to be alive in the 20th century, what it means to be alive today. And then, maybe you and I are going to resolve what the future needs to look like. You and I are going to will the future, maybe even by being participants in the creation of the future. Maybe what the future looks like, is something like giving form to your most personal hope. Think of all those times when you think, "Wouldn't it be great if..... I will have to think about that ~~some~~ more." But it never really comes back to mind. Maybe we can give form to those hopes.

42. We are going to look at our society, we are going to look at the social fabric, that you and I participate in, through the screens of the economic, the political and the cultural. We are going to take a look at the way men are disrelated from their lives in terms of values, of engagement and of their own vocation, and see what has happened there. We are going to look at these pillars of humanness, these essences of life. And we are going to look at the transparent, we are going to look at what it means to live in the abundant world we find ourselves in.

43. We are going to do it methodologically. Some of the methods we are going to use are things like conversations. To me, the image here is that we are just going to raise some issues, going to bring to consciousness some of the bubbling that is going on in life. We are also going to have what I would like to call seeding presentations. These are not lectures. I don't even know if I like that word. These are spins to get our minds



whirling in one direction or another. We are not out to say anything you and I don't participate in and know about already. And then we are going to do what I like to call think-tanks. To me that is where the work is going to be. We are going to do more work this weekend than you have done probably in the last month. We are going to do unbelievable things, we are going to spend late hours and long times and sit for hours upon hours and we are going to love it. That is, I am predicting that. We are going to wrestle to the ground what it means to participate in working, as a corporate body, towards the future.

44. Then we are going to do what I like to call corporate exercises, we are going to sing songs. Two weeks ago, when we were in Dallas teaching this course, at the beginning there were only four people in the room who could sing, but by the end of the weekend everybody could sing. We even had people like myself up there singing. We are going to read to each other. We are going to decor our room and begin to create the art forms that create our consciousness. We are going to do all kinds of wild things that begin to make sense, and release the images out of which we are going, perhaps, to live. We are going, I am hopeful, to break loose our consciousness in new ways. We are going to create the story of what life is about. We are going to grapple with tools through which community is created, we are going to create fellowhood. I like that word, fellowhood. You know those groups that went around searching for fellowhood? You don't get fellowhood that way. You get fellowhood by working hard with one another, not thinking about fellowhood, and then all of a sudden fellowhood happens. Those things will happen.

45. Well, these are great times to live, and these are radical times, and creative, unbelievable, bubbling, resurging times.

-- Jon Jenkins

