

THE THIRD CAMPAIGN

"HANG IN THERE, KELP IS ON THE WAY: the king of seaweeds--kelp--is an ocean weed that can grow two feet a day, be readily harvested by large ships, and be planted in wholesale quantities in ocean nurseries.

A kelp forest can support a large number of fish. It can be converted to food for people and animals, synthetic natural gas or liquid fuels, electricity, fertilizer, plastics, lubricants and nearly all other products now obtained from agriculture and petroleum sources."

We find ourselves in a time of phenomenal technological explosion. And the new world that we want to talk about these two days is finally not a surprise to anybody. It doesn't surprise you any more that there would be something like kelp that in principle grows everywhere and could handle numerous issues that confront the world today. Yet in the midst of technological breakthroughs that we're all familiar with and resurgence of local man I have asked myself what's really new about this world? I look around Uptown where I've lived for the last four years and I see poverty more intense today perhaps than I did four years ago. I see racism, What happened in Miami in this country is just one manifestation of explosiveness that could happen around the world perhaps more intense. I see hunger. This new world is not some naive Pollyannaism or perfection looked at through optimistic eyes. For, "the poor you will have with you always."

The new world is sort of like my wife. I've been married seven years. Now I know my wife very well after these seven years. Just like I know the new world very well. And yet, I encounter my wife and all of a sudden she shocks me. The new world is like that. We know it and yet it is elusive. It is near and yet it is far away. We experience the radicality of the new world in the fact that the powers that those who care are over against are deeply embedded. In the early sixties and seventies the movements of our time thought naively that a few people cooperating together, a little intermediate technology and sincere effort could eradicate poverty. We've experienced that what those who care are over against is just deeply embedded in the very fabric of the world and society itself.

Second, we're clear that it is not just tough, but all the problems of the world are interlinked. When there's political strife in a country like Iran all of a sudden the economy around the world is effected. Gasoline prices go up. Domestic issues in the United States change. Unemployment rises and national elections are won and lost over issues that are out of the control of national leaders.

We want to talk on the four themes that you'll see are illustrated by the four loops in the center of the symbol of the summer: the New World--that you and I live in that is here and yet is elusive. Second, we're going to talk about the New Mood the rediscovery of the world of hope. Not the rediscovery of temporal hopes, for all of us too clearly are aware of the fact that all our temporal hopes are doomed. Then thirdly, in the midst of the givenness that this New World-

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New Mood is, that is the givenness of history itself, what is the New Style that is being created. It is a profoundly New Human Style. How do you live authentically in the midst of the New World in the radical explosion of consciousness that is our time?

Then fourthly, the New Forms or the creation by Those Who Care of the profound forms that allow the embodiment of this New Style, or to put it another way, to look at the papier-mache' demonstrations of the forms of the future that need to be created and lived now as a demonstration to all.

During this reasearch assembly we're going to give two lectures in each arena. Yesterday we talked on the Resurgent Earth. Today we want to look at the issue of the Third Campaign, as the created response of Those Who Care for this New World. Then Thursday and Friday, we're going to look at the New Mood, the rediscovery of the World of Hope that is given and the Corporate Life that is the response that is being created.

Then next week, we want to look at two lectures on the New Style of profound living: one on the Profoundly Human--that is, the authentic style being created in the midst of the World of Hope and then the radical embodiment of that style we'll talk about as Corporate Exemplarhood. Then two on the New Form--that is the forming of a new spirit vehicle for our time. One is the Mass Movement that is being birthed in our time and one on the Movemental Order that is the disciplined forming and covenanting of Those Who Care.

Today we want to talk on the Third Campaign. I think the crucial thing in talking on the Third Campaign is the imagery of the Third Campaign--not the actual plans and strategies, for that's what we're about in this research assembly. Far be it for any of us to get up here at this stage and try and anticipate the strategic directions that will flow out of the intensive research we'll all be doing this next two weeks. So if you're here to hear a lecture on the plans and strategies on the Third Campaign, you'll be disappointed because we want to talk about the imagery of the Third Campaign that allows us to take our missional advantages and vulnerabilities that have been given and blow the bottom out of them into a radically new creation.

Now where did this Third Campaign come from? As you know, for many years, we have talked about the three fundamental or overarching strategies of the movement: the strategy of contextual re-education, the strategy of social reformulation, and thirdly, the strategy of spirit remotivation. During the years, as Maureen illustrated on Monday with the spirals they have taken many different forms--but those three pivotal strategies have been there. Now most recently we've been operating out of the image of the three campaigns. You remember that for the last four GRA's somewhere in the symbol of the GRA has been the symbol with the three circles. One circle pointed to the awakening campaign and symbolized that with circles within circles. And our demonstration campaign, on the hour every hour, the 24. And then we said the Third Campaign was the series of yin-yangs in the top circle. We talked about it as the Third Campaign. We never could agree on the name. Many were floated; none were chosen. Maybe this summer is the last summer we'll ever talk about the Third Campaign. Maybe out of this summer a new name will evolve. Now one thing I am clear about is that many of my assumptions on the Third Campaign have been proven to be totally unfounded.

I always assumed the Third Campaign was simply an intensification of Awakening and Demonstration. As I began to look at how we've used the dynamic of intensification of Knowing and Doing--and then you have Being, I began to see that to talk about the Third Campaign simply as an intensification it doesn't exist. Nor is it stopping Awakening and Demonstration. The Third Campaign is not adding one to the already existing two. Nor is it dropping two and doing a third one. I must admit I was frankly hoping that the Third Campaign was more like a day at the beach than intensive Awakening and Engagement. So I have bad news for you. It's not about getting others to do our work for us.

The Third Campaign is both an intensification of Awakening and Engagement and at the same time it is radically discontinuous, for it has form and substance of its own. Intensification in our outfit has not meant "all right everybody, let's work harder and do it faster." I don't know how you've experienced at least the last few years but I don't think working harder and doing it faster could happen. Intensification, rather than working harder and doing it faster has always meant a radical, transrational, structural change.

For instance, when we decided twelve years ago to intensify our global program network, we responded through setting up a transrational design - a global network of what we called religious houses. Now what a wrenching time that was for us! Before that time everybody lived in the same place, worked in the same place and all was related to one place. If you were out in a cadre in Billings or even in Kuala Lumpur somewhere you sort of knew where you were related to. All of a sudden WRENCH. Some of us wondered if we would ever see our colleagues again as they went out in those yellow trucks. We wondered if this wasn't the final disintegration. How could you trust any one of us alone for more than 24 hours? Yet look around you. We have unity, globality and a commonness that is more intensified today than anything we imagined possible twelve years ago.

When we decided some six years ago to intensify the demonstration campaign in our work-- WHAM, overnight all those PCE's that many of us were so involved in stopped. And you had 24 human demonstration projects, one every hour on the hour.

This is a time of radical intensification. It is here and yet it feels elusive, but it's here--that's why we all dread it so much. You don't dread what's in the future--you only dread what you're experiencing now. In this time of radical intensification and discontinuity you feel like you've missed every meeting for the last two years. It's like going down the side of the Himalayas in a bus going ninety miles an hour and every turn you make people spin off. I've experienced that sitting in meetings. Here I am sitting in a meeting nowadays and all of a sudden you experience yourself over in a corner saying "Where did all of this come from? Did I miss collegiums for the last year? Did I miss all the Councils we've had?" Utterly disconcerting. What's happening?

We want to talk today on the imagery of the Third Campaign. First I want to read you something. It is from a man by the name of Jeremy Riskin. People working on the Symposium interviewed him. He was probably known to those of you

from this particular country as an activist in the sixties. Now his approach has changes some. He tends to concentrate a lot on the energy issues. Listen through this and get to the bottom of what he is saying.

"Our generation faces a rare moment in all of human history... The alternative to this wholesale squandering of available energy is an internalization of the values and dictates of the entropic paradigm. Unless we, individually and in unity with others, discard our Newtonian worldview, there is no hope that a movement will develop that can revolutionize our society. The first step in this historic process is to fully comprehend what it is, as people, we believe. Each of us must voluntarily reformulate our lives so that it reflects the new paradigm. But that is not enough. We must also join together, in a popular, grassroots social force, to begin the dismantling of the existing high energy infrastructure. At the same time, we must build our new society based on a new set of values that reflect out awareness of the Entropy process..... Perhaps all of this defies imagination. The task seems so great, the possibility of success, so small.... If we continue to base our hope on maintaining the existing order, then truly, we will have only despair for our companion, for there is no hope that the modern age as we know it can long continue. On the other hand, what is so desirable about even entertaining such a hope? Why should we hope for more complex technology and more wasteful economic growth when it only serves to rob us of our future as a species? Continuing to have faith in our high energy environment is not a hope, but an illusion. We should not despair of relieving ourselves of this illusion. Rather, we should rejoice that our generation has the opportunity to begin a planetary transformation that will move our world from the brink of annihilation into a new order of the ages."

Now what interests me about people like Rifkin and Toffler and others is that 90% of their books finally point out how the world is going to hell in a basket. Then in the midst of that, almost inexplicably, they end in a posture of hope. One thing is for sure. They don't have the answers. They're counting on us for the answers. This is different from ten years ago. You remember when the Club of Rome reports came out, all they dis was spell our how the world could not survive. Even the latest Club of Rome reports have a different push. This point is that the images are emerging in the midst of society itself toward a third alternative, an alternative different from either a continuation of the way it is, or different from doom or giving up. Toffler talks about this. He says we find ourselves in an age of the Third Wave. Society is at the end of the industrial mechanistic era and is moving into a new revolution. He is counting on us to put form on that. He takes apart the deterministic world view--of the inevitability of technological progress. This third wave of the future is being pointed to.

People are talking a great deal about the Third Sector. John D. Rockefeller coined this phrase--the public, the private and the voluntary sector. The voluntary sector is the third sector. There has always been a third sector, although it's usually been equated with the religious society. The third sector is now being acknowledged as the key. There was an article some year and a half ago in the Wall Street Journal written by an executive of DuPont Corporation who

was warning business not to be too hasty in their criticism of government and the way government runs things for fear that the government would turn over responsibility for numerous aspects of society to the business sector which it wasn't equipped to handle. The Wall Street Journal article pointed out the key was for the private sector to empower and support the third sector. This third sector is more than volunteerism for all of us could point out the clay feet of volunteerism, from the Peace Corps to the Rotary Club. I don't think the third sector describes who we are, If anything our role is to create the third sector.

Or the image of the Third Life--the life of the Religious-Secular. We has an interesting meeting up in Toronto a few weeks ago. We met with the publisher of a large paper in Toronto. As undoubtedly some of you know, we got taken to school a little bit this year by the press. You ought to read out of context some of the stuff we write in GRA's and imagine it as a headline some time. You can imagine the impact we had. So we got to see him after all this had happened, wondering what we could do. He had never met us before. We showed him an assortment of recent articles. He, like anyone in the publishing business, I suppose, could read a mile a minute. After five minutes he had flipped through all of it. Then he started to look at us. "Do you really mena that all the goods belong to all? Do you really mena that this 15-85% disparity has to be bridged? Do you really mena there has to be dramatic change in the world?" Well, what do you say? Before I had a chance to answer, he spoke up, "I sure hope so. Somebody's got to do it!" That's the role of the Religious-Secular in history. It should come as no surprise that those who would be key in this time of the climaxing of the cultural would be those in history who know that myth, rite and symbol are key--The Secular-Religious.

Then there is the third force, beyond the establishment, beyond the rebellious disestablishment. It is what we have talked about as the Transestablishment. The Transestablishment is found in the midst of the establishment or in the midst of the disestablishment. It is the radical transformation of both of these focused toward the future. I suppose one of the best illustrations of what it means to stand in the transestablishment were the speakers here for the Symposium. Those of you who heard them certainly know they stand in the establishment. Yet, if you listen through what they had to say, it is very clear that they were not resigned to the establishment, Rather, they saw that radical change has to happen in the midst of the establishment.

It is difficult to know where you locate the disestablishment in our times. In the midst of those who have decided to stand up and say NO to the direction of the establishment you find those who have decided to transform and rebuild society as a whole. This is the transestablishment.

Just as the third wave, the third sector, the third life and the third force are in no way what the world anticipated, expected or certainly hoped for, so the Third Campaign that is in our midst is far from our wildest expectations. It is not what we meant in the past by the Third Campaign. But it is the Third Campaign. It's been radically transformed.

I saw for the first time, the other night, the musical "Music Man." I understand that it is a very well-known musical in this country. I must admit I was absolutely enthralled by it. Here was this professor Harold Hill from Indiana. He goes to a small town in the Midwest. He plans to do his third campaign--start a band. Well, he was a bit of a shill. HE didn't have any training. He didn't know how to play any instruments. He couldn't even hum a tune. And he intended to go there to get rich. He did his research. He knew where his enemies were in the town. He also knew his best supporters would be the little kids. He got them into the campaign. He went around the town awakening people to the possibility of a band. He did a phenomenal awakening job. He had a very simple strategy and he did it over and over again. He even got his demonstrations going. There was one little kid figuring out how to play the tuba who asked the professor for help. Well you saw the most phenomenal piece of catalytic action you've ever seen in your life. He didn't show him how to play the instrument--but the kid figured out where to put his fingers on the instrument. He even tried to win over Marion the Librarian--the staunchest form of the enemy. His good acts didn't do a thing for Marion the Librarian. Then all of a sudden, WHOOSH--he gets sucked in. He is absolutely transformed. He who had no hope of pulling off a band and was there to get rich--all of a sudden, finds himself with a band on his hands. And a band that can play, what's more. He even finds himself with Marion the Librarian.

Well, that's like the Third Campaign. It is like you come in with your half-baked methods and with your strategies for demonstration and all of a sudden, WHOOSH--the Resurgent Earth is a reality in our time and the Third Campaign is happening. And things are totally transformed.

I'm not talking about a few minor adjustments to the awakening campaign or a few minor adjustments to the demonstration campaign, but rather over the next four years a radical reconstitution of our understanding, modes and forms. It is a total upheaval.

Now where does this come from? Yesterday you worked on the whistlepoints. You remember nine years ago when we gathered in the Global Research Assembly we spent time working and pulling together the social process triangles. Then in Summer '72 we took those and we worked on the strategic designs for Those Who Care and in working on those out came the pressure points and whistlepoints. I never did understand where the term whistlepoint came from, but I talked to one of the skiers in our group. She told me that if you are in the mountains and there's a lot of snow on the mountains--if you get to the right point and blow a whistle, all of a sudden an avalanche happens. She also pointed out that it's smart not to be standing underneath the avalanche. These whistlepoints were discerned to be the places within the social process where if Those Who Care started to whistle, WHOOSH, an avalanche would happen. A radical change in society would take place.

At the top of this image is the Myth Factor and at the bottom of the triangle is the Action Factor. The Myth Factor is not something we created. A new myth has just happened. The global image of unity is being born, everywhere. Now some of us need to step back and put form on that myth. This couldn't have been done five, ten or fifteen years ago. It is happening in the midst of the world today, exposing global consciousness, enabling brand new lucidity, altering operating symbols, and birthing new styles. Then the

bottom triangle, I really think is presencing action. This is not simply working more and more, harder and harder. It is dramatic engagement in society. These two--the myth factor and the action factor are the keys to the two million villages.

You come into the center and you see the three forces, which is the key to making them happen? The Order Force which, if you like, is the key to global glue. I'm talking of the symbolic, the extended, and the movemental order. Perhaps the form of the movemental order at the local level is the Metro Cadre. Then the Guild Force is the key to the regional network. Joseph L. Block, in his book *THE GUILD AS BEING THE DRAMATIC ILLUSTRATION OF THE EFFECTIVITY OF ASSOCIATIONS AND ORGANIZATIONS*, talks about the guild as being over against the associations and organizations of our time. The the Cell Force; the spirit presence which is the key to Primal Community.

We want to concentrate today on where the key to strategy on the whistlepoints is--which is the four implementing mechanisms: the impact system, the demonstration system, the interchange system and the training system.

Our Impact System is phenomenally well developed. You just begin to look around the world at what happened county by county in North America. LENS in corporations in Zambia to Great Britain to the United States. Women's Forums. Our impact has been a phenomenal demonstration to the world of radical awakenment happening in the midst of community and society. And it's been a phenomenal demonstration to us. We all believe in it now. We've got confidence. Awakenment is not consciousness-raising. We had an extremely interesting time with a rather well-known congressmen in this country, who after hearing our story on "Town Meeting" asked, "Why won't this simply lead to anarchy?" Consciousness-raising out of context will lead to anarchy, as you see by the protest movements of the sixties. Awakenment is not consciousness-raising. It is a radical impact of communities awakening them toward the hope of the New World.

In the midst of our Third Campaign, impact will be intensified but it will not necessarily look the same. Asking the Houses to work harder and do more impact courses is not going to get an Impact System done. We will have to work to see what it's about. Maybe we can find some clues with what our colleagues are doing in Europe this year. They've been doing impact sets which is awakenment pushing at a residue of people who can begin to work together. Maybe there are clues with what our colleagues have done in Bontoa with that human development cadre where in two weeks they went out and did 42 awakenment events. Those awakenment events not only happened but empowered that missional unit. Training happened, interchange happened, and they were a phenomenal demonstration. That circle linking these four is no accident. If you do any one of them you wne up with all of them. We are now in 83 regions, moving toward the possibility of 498 metro cadres. What would it mean to intensify that with a new transrational form that would release an Impact System?

It has to do with things like Popular Preaching or a Speakers Bureau. I think that is particularly appropriate for our time, for popular preaching is directly linked to the cultural, to the getting out of the myths, telling the stories about the profound life at every level. What would happen if every regional unit operated out of a common set of talks? In October, every missional unit around the world would go out and infuse these images into the midst of society through that Speakers' Bureau. If it about societal impact through permeation. What is it going to mean to intensify our impact across the globe?

I'm not sure but perhaps the most important thing we did this year were the Community Extension Modules. I found myself beginning to believe we failed, and beginning to believe the press articles, that when a little bit of controversy happens, you have failure. If you were not touching a raw sensitive nerve, you wouldn't have controversy. Those 24 CEM's not only told miracle stories (actually, I find miracle stories don't do much to me any more.), but what really got articulated in the midst of the poetry of those documents is that each one of them really is a miracle, an absolute miracle! The miracle is not simply that the crime rate in Ivy City is down 43% or that there is water in El Bayad, or that the income of the people in Hai Ou has increased six times--that's not the miracle. The results are not the miracle. It is the fact that people are doing it, doing the demonstrations. The fact that radical engagement is happening in these communities. In the midst of those communities, the community is changed and people's lives are changed. It is not solving problems that is the demonstration, it is the embodying of the struggle to create constantly in primal community. Demonstration is not utopian idealism, not the creation of a perfect economic, political and moral rural village or urban area. It is a radical demonstration that the solution to a community's issues are inherently present in the community and can be released by the people themselves. Now where do we go in demonstration? What do we need to do? I'd like to talk more about replication in Kenya or replication in India. A phenomenal force of people is being trained there. Where do we go next? I don't know. Do we need more demonstrations? Do we have enough? Do we need to do more demonstrations with certain aspects of the forgotten people of the earth? Do we need more demonstrations with the Mexican-American people in this nation? Is the time here to begin institutional demonstrations in schools, social institutions, government institutions, or business?

Then, the Interchange System. Interchange is not simple listening to reports or boring lectures in the GRA. It is a system whereby all of us in our small foxholes have available to us the necessary data to make strategic decisions to act tactically and wisely. Whether I'm in the local metro cadre in Peoria, or in a village outside of Mombasi in Kenya or working in the Isle of Dogs, all of us need to be equipped to make global strategic decisions.

This summer is in fact an experiment in interchange between teams. If I am going to be a strategist in my village or in my team, I've got to know what's happening across the globe. I've got to know where the breakthroughs have been so I can begin to use them. Yet I can't sit around and wait for the next GRA. How do we develop a system of interchange that is not some bureaucratic morass, not simply sending everybody's newsletter to everybody else (if you're like me you don't read them anyway). It is a phenomenal research job where the breakthroughs that have happened in an area, are put into some transrational form and then sent back to you so that when you get them they begin to grab you and push you and you begin to look at the implications relative to your current strategies. It is the transrational form that allows you to be addressed, not all the data. This allows you to stay on top of the whole globe for the sake of your regional task. Interchange is about pulling out the learnings of our projects and rather than letting that wisdom slip away, pull it together so that it becomes creative and helpful to all of us. This has to do with interchange of people and strategies and tactics.

And lastly, the Training System. Training is in no way equal to schools, although schools may be part of it. Training has nothing to do with exchange gimmicks, exchange of ideas, or exchange of things that work. Rather it is the creation of an environment in which a person is enable to make a radical decision about his life. And on the other side of that decision you can get trained in almost any methods or procedure very quickly. It is the creation of a journey that keeps people equipped continually in the midst of acting out his care. Training done by itself leads to intellectual elitism save it is grounded radically in the impact, demonstration and interchange reality. The best training device we have ever created was the religious house. It is an experience that equips you to live abundantly in the mundanity of life. Maybe the time has come when we need to think about a training centrum. I can't imagine it being very large. They would have to work together in one unit and begin to design the radical training system that is required in our time.

Finally, as I said, our work this summer is beginning the process of spelling out what these strategies, however they emerge, need to be. In the midst of the creation of these, we stand before the radical task of the two million villages. Anything short of that is not worth my life. I wouldn't dare to ask you to go through a GRA for anything short of two million villages. It is the campaign of the two million human settlements. It is the campaign of presence which is a force in history that decides to lay down its lives.

I go back to the Toronto publisher: "Do you really intend for the New World, the New Mood, the New Style, the New Form to be manifested in our time?" As he said, "I hope so," because the world is counting on you.

THE WHISTLEPOINTS

