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THE DYNAMICAL RELATIONS OF THE SOCIAL PROCESS

corporately written by
the participants in the
SUMMER '71 RESEARCH ASSEMBLY

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Process #
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DOCUMENT INTRODUCTION

1. Man today is immersed in the chaos of the most radical moment of his history; he stands at a point as agonizing and as expectant as that moment when consciousness was born: when man became man. In the depths of every man's soul burns the all-consuming fire of this moment as he grasps after some vision that could contain the awesome power of his new self-consciousness. His cry of pain contains within it the whole of the human journey and of every man who for his time responded to the call to forge the new out of the old. It is the responsibility of the People of God to hear that cry and create the response adequate to the new epoch which is at hand.
2. The despair in the spirit dimension of man today manifests itself in every facet of the social process. The structures that sustain human life and freight the relationships between men are no longer adequate to meet the crises of our time. The visions that have always given man permission to create the future have disintegrated into meaningless and sterile daydreams. Twentieth century man stands paralyzed before the chaos of the future with the imperative to create the new images, forms, and structures that will forge the next one thousand years of civilization.
3. The paralysis that everyman experiences today necessitates the creation of an objective construct that allows him to grasp the ongoing sociological realities of life. This document is an attempt to articulate the dynamical processes that constitute human society. The social processes model upon which this document is based is designed as an analytical filter which illuminates the social dynamics at any level of complexity. The descriptive paragraphs in the document locate the particular processes, while the dynamical paragraphs delineate the relationships which actually constitute the process itself. Only the man who has a rational grasp of the social dynamics of all human sociality can begin to discern the current contradictions, formulate the proposals, and call forth the vision of the New Heaven and the New Earth.

BOOK I

THE SOCIAL DYNAMIC OF HUMANNESS

INTRODUCTION

4. When the social dynamic of humanness fails to function, humanness itself ceases to exist. When the economic commonality of a mining town fails to function after exhaustion of its ore supply, the social process ends in the desertion or destitution of that town. When the political commonality of a country fails to function with the collapse of executive leadership and military protection, the entire social process disintegrates into formless anarchy. When the cultural commonality of a modern suburban family fails to function, with the absence of any significance-giving rationale for the accumulation of wealth and status, the collapse of the social process often results in divorce, suicide, or psychosis. The crucial question facing man is: shall humanness continue?

5. The social dynamic of humanness is a process which describes the relationships between human beings and their environment. *Economic commonality* is dealing with sustaining the life of the total community, without which there is no political and no cultural development. *Political commonality* is that which organizes power and defends the economic and cultural dimensions of life. *Cultural commonality* injects rationality and intentionality into economic and political commonality. The social dynamic is the process of constantly forging commonness whereby man shapes the social forms and structures to care for human life.

6. Civilization is the setting through which we can see social ongoingness as a process of economic commonality, political commonality, and cultural commonality. We can discern for example, solar energy as providing an unlimited energy resource for economic commonality. By converting this energy into electricity, it becomes a useful product. The electricity transmitted to the consumer illustrates the common distribution pole of economic commonality. In terms of political commonality a constitution creates a new social order which provides for corporate order. Corporate justice is realized by the interaction of the legislative, judicial, and executive branches of government. The Bill of Rights illustrates corporate welfare as the statement of minimal guarantees of the right to participate fully in society's benefits. Looking at cultural commonality we see communal wisdom exemplified by a young Sioux Indian learning to hunt. Communal style is embodied in the rite of passage of a new brave. When a brave puts on his war paint he appropriates communal symbol.

Chapter 1

THE ECONOMIC COMMONALITY

7. The social dynamic of humanness is a process, one aspect of which is creating economic commonality. Economic commonality is organizing material means in order to sustain human life. Through such means a society taps resources of wealth, systematizes creation of goods and services, and regulates mechanisms for dispensing these usable commodities. These three dynamics are named *common resources*, *common production*, and *common distribution*. Without this process of creating economic commonality, a society can neither support itself nor guarantee its future existence.

COMMON RESOURCES

8. Common resources indicate the process of appropriating the available material and energy for utilization by society for the sake of sustaining life. Common resources refer to the decisional provision of the earth's reserves in conjunction with human capacities and developmental techniques. *Natural resources* involve the claiming, harnessing, and developing of the earth's environmental products. *Human resources* are the sum total of human energy and ability which can be employed in the corporate task of sustaining life. *Technological resources* organize the accumulated scientific and industrial methods and allow for the invention of new methods. An illustration of this process is the development of an oil field which involves locating the reserves, manning the rigs with trained personnel, and designing the drilling systems.

9. Common resources denote the raw materials of elements, energy, and knowledge used to sustain human life. The process of common resources provides the basic materials for economic commonality. They confine the availability of elements necessary for economic commonality. They uphold economic commonality by asserting the existing flow. Common resources potentialize common production. They define the arena of engagement. They continually replenish the reserves of common production. In relation to common distribution, common resources generate the system of distribution. This dynamic sets the levels of common distribution. The final relation between common resources and common distribution is that of nurturing the distribution mechanism. An illustration of this dynamic is: in order for every person in Borneo to receive a quarter of a pound of rice daily, the use of land, seed, fertilizer, labor, and methods of harvesting, as well as storage and marketing, are required.

COMMON PRODUCTION

10. Common production indicates the process of transforming the earth's resources into usable form for the sake of sustaining and improving the quality of life. Common production is the mobilization of tools, personnel, and processes necessary to generate goods and services. *Production instruments* are equipment and methods which allow for the preparation of usable material. *Production forces* engage the human resources and expertise to produce finished goods or services. *Production systems* employ operational rationales to effectively coordinate manpower with production equipment. The utilization of iron in the manufacturing of automobiles for human use requires the locating and staffing of plant sites, the acquisition of component pieces, and development of a systematic design for product synthesis.

11. Common production is the transformation of the earth's gifts into exchangeable goods. In relation to economic commonality, common production actually develops exchangeable goods. It delineates the nature of the economy. It continues to provide form to the economic system. In relation to common distribution, common production promotes the flow of goods and services by making them available. It conditions the flow by dictating the level of supply. Common production supports the level of distribution as it appears within the economic sector. Common production designs the utilization of common resources. It selects and expends the stock of available common resources. It perpetuates common resources by demanding their availability. Cutting trees into two-by-fours demonstrates the activity of shaping available resources into useful exchangeable products.

COMMON DISTRIBUTION

12. Common distribution indicates the process of designing the allocation of the goods and services for the sake of meeting the demands for the physical well-being of all mankind. Common distribution includes managing the use of property; establishing the methods of transferring goods, services, and instruments; and researching the production demands. *Property claims* release and channel materials, protect personal possession, and allocate excess production. *Exchange mechanisms* entail organizing the marketing of goods, ordering the employment process, and designing financial investment. *Consumption plans* are the

process of evaluating and equalizing the demands and needs of society. A fisherman acquires equipment to catch fish, determines his family needs, exchanges his surplus catch for money to buy other necessities in order to sustain his family's life in its particular style.

13. Common distribution is the allocation of a society's goods and services. In relation to economic commonality, distribution designs the system of dispersion. At the same time it regulates economic commonality. By its action and reaction, it maintains the market dynamic. Common distribution expands common resources as it makes resources available on a wider scale. It reflects the values of common resources and then regulates their output. It also nourishes their development. In relation to common production, common distribution places a demand for goods and services. It regulates the output of common production. It also promotes innovation in common production. The demand for natural gas has encouraged the installation of transcontinental pipelines, and this in turn has stimulated the production of gas stoves.

14. Creating economic commonality is seen in the dynamic of how the United States has taken oil to undergird its economic development. Years of training people and developing specialized techniques were required before the North Slope oil deposits could be tapped. Thousands of people were employed to refine the oil into usable by-products, such as fuels and synthetics, like fibers and plastics. These products have been instrumental in meeting today's complex material needs and have become a major source for investment in the United States and abroad. Development of consumable oil-based protein has suggested a new possibility to meet the global demand for food.

Chapter 2

THE POLITICAL COMMONALITY

15. The social dynamic of humanness is a process one aspect of which is creating political commonality. Political commonality is the process of individual and corporate human relationships within the community that enables it to function as a social unit. This requires that the process of political commonality structures the social forms, implements the will of the people, and serves the community's well-being. These three dynamics are *corporate order*, *corporate justice* and *corporate welfare*. Without the function of political commonality, the society's social structures, which relate person to person and group to group, would collapse, causing social chaos.

16. Corporate order indicates the process of assuring social stability for the sake of enabling equitable decision-making and promoting the common good. It is the enforced, basic pattern of the internal and external relationships which define the social existence of a given community. *Common defense* is a given community's set of relationships to other communities. *Domestic tranquility* forcefully maintains the internal stability of a given society. *Legal base* is the written and unwritten rationale of a given society which informs, protects, and defines the established social existence. The Amish community embodies corporate order as it defines its social existence through enforced basic patterns of internal and external relationships.

17. Corporate order enforces social stability. In relation to political commonality, corporate order provides the security which is essential for a functional society. Further, it harnesses social power. Finally, it sustains the equilibrium of social power. In relation to corporate justice, corporate order originates systematic use of social power. It determines the extent of the power required. It protects and nurtures the social system. In relation to corporate welfare, corporate order provides the necessary stable environment. It also tempers the excesses of individual and corporate demands. Finally, it enables creative

CORPORATE ORDER

engagement in society. In the United States, corporate order questions the prerogative of political demonstrations to interrupt traffic flow.

CORPORATE JUSTICE

18. Corporate justice indicates the process of determining and administering equitable control for the sake of protecting social well-being. Corporate justice spells out the consent to be governed, ensures equitable structures, and provides the link between bureaucratic structures and the grassroots. *Legislative consensus* preserves the people's voice, reconciles conflicting interests in the society, and considers the relevant facts in societal decision-making. *Judicial procedure* is the interpretive and mediative aspect of decision-making. *Executive authority* coordinates decision-making structures, as well as formal and informal expertise around the social symbolic power of social expression. The corporate justice process can be seen in a civil rights issue in which the Supreme Court ruled a state governor's retention of a segregated university to be in violation of the United States Constitution, and the President of the United States sent federal troops to forcibly remove the governor from the university's doorway.

19. Corporate justice mediates the tension between what is necessary to sustain an ordered community and the demand for the well-being of the community. In relationship to political commonality, corporate justice enables the decision-making process of the people to guide the body politic. It exposes reductions in political commonality by forcing articulation of the social conflict before the total community. It upholds the inalienable rights of the citizens by administering the rational, deliberative process of societal consensus. In relationship to corporate welfare, corporate justice defends the basic rights of all people. It limits corporate welfare by subsuming standards of fairness under the value of the community's survival in history. It enables corporate well-being by supporting the necessary structures that guarantee equity. In relationship to corporate order, corporate justice executes controlling laws that provide the order needed to protect internal and external intrusions of society. It limits true corporate order by holding all men in the community accountable to the popular will. Finally, it administers the ordering process of society to prevent social collapse. This process of corporate justice can be seen in recent decisions handed down by the Supreme Court in the area of draft exemption.

CORPORATE WELFARE

20. Corporate welfare indicates the process of directing the benefits to serve the people for the sake of maintaining stability and determining the use of power towards organization of the fabric of human life. Corporate welfare is the assuring of the basic necessities, rights, and authentic participation within society. *Secure existence* is assuring the provision of life's necessities. *Political freedoms* are the means of providing individual and corporate rights and privileges within society. *Significant engagement* is the creation of avenues for authentic participation in society. A labor union illustrates the corporate welfare process in its collective bargaining for wages, working conditions, and contract renewal.

21. The activity of corporate welfare assures that the rights, privileges, and obligations of society are available to serve all. In relationship to political commonality, corporate welfare provides motivation for cooperation in society. It demands specialized care structures. It provides a cohesive social base. In relationship to corporate order, corporate welfare calls forth internal and external stability through creating a common voice. It curbs the raw power of society. Corporate welfare allows every human being to attain dignity. In relation to the dynamic of corporate justice, corporate welfare enables responsible participation. It demands comprehensive grassroots structures. It provides a basis for continued social affirmation. The children of a college president and a wheat farmer can become friends in a public school.

22. The activity of the political arena is exemplified in the newly-enacted pollution laws

in technologically advanced nations. Order is seen in the law's effects in limiting uncontrolled pollution of land, air, and water. Justice is shown in governmental response to the people's concern to preserve their environment. Welfare is seen in the development of private and public agencies to control present and prevent future pollution. Enforcement of London's laws forbidding the use of coal as a fuel in heating homes is a way to protect the health of its citizenry.

Chapter 3

THE CULTURAL COMMONALITY

23. The social dynamic of humanness is a process, one aspect of which is creating cultural commonality. Cultural commonality is the means of giving an external rationalization to internal consciousness. Each society continually interprets the collective knowledge, organizes the contemporary mores, and symbolizes the corporate life struggle of its members. These processes of *communal wisdom*, *communal styles*, and *communal symbols* shape cultural commonality. Without cultural commonality, human society acquires no significance in sustaining and ordering itself, and the social process is denied the vision necessary for its continued creative response.

24. Communal wisdom indicates the process of transmitting methodologies that society has developed for the sake of providing a common base from which each man can understand himself as significant and participate meaningfully in society. Communal wisdom includes the processes of developing the practical techniques, utilizing human methodologies, and disclosing the ultimate self-understanding of each man as he relates to all that is. *Useful skills*, foundational to the continuance of knowledgeable generations, are the cultivation of manual and technical expertise and humanitarian services. *Accumulated knowledge*, the appropriation of accrued insights, releases practical capabilities and contributes to the ultimate values of society. The process of *final meanings* is realized through the lifting up of social values which provide a rational consciousness for everyday life experience. For example, a community council engages an experienced city planner who utilizes architects and contractors with supporting staffs, for the purpose of building a community to furnish the most worthwhile life for its inhabitants.

25. Communal wisdom is the total body of knowledge which lays the foundation that allows all men to participate effectively in society. This wisdom generates the common memory of the community. Yet, by upholding past values, communal wisdom circumscribes the cultural expression. An ongoing society is ensured by the building of necessary methodologies from communal wisdom. The common store of knowledge provides for new social relationships. It calls into question unconventional style. However, it sustains communal styles by affirming the consistent. Communal wisdom creates symbol by naming and identifying the common experience. Because of its insistence on authenticity it restrains symbol. Wisdom formalizes common existential experience. The cruciality of these dynamics is illustrated in the urban ghetto where those who possess a limited exposure to the needed skills and methodologies, together with a depreciated sense of self-worth, have limited meaningful roles in the urban social order.

26. Communal styles indicate the process of actualizing the life stance of a society as it communicates its collective knowledge for the sake of embodying the significance of its world view. Communal styles include preserving the various roles, maintaining covenantal and sexual mores, and shaping organizational forms. *Cyclical roles* are the dramatization of the varying life-stances of a community's members. *Procreative scheme* embodies the male and female roles, covenantal relationship, and societal forms enabling the continuation of

COMMUNAL
WISDOM

COMMUNAL
STYLE

the human race. *Social structures* are the illustrative processes which make a society aware of itself, both as a whole and at every level. For example, in traditional China, a communal style enduring for over two thousand years was built on a clearly defined veneration of the elder generation, with specified familial and communal responsibilities.

27. Communal styles are the social enactment of a community's worldview. Communal styles provide the ordering of relationships essential to cultural commonality. Those relationships require re-evaluation of the basic cultural dynamic. Communal styles provide continuity to the social functions which establish the cultural patterns. Communal styles provide the ground of common life experiences from which communal symbols are generated. But communal styles also demand authenticity of these symbols. Through insisting on the continual grounding of communal symbols in real life situations, communal styles intensify the illumination of the community's symbol system. Communal styles provide the concrete experiences on which the community reflects to formulate its communal wisdom. Communal wisdom is tested by the expression of community style in the various social functions and structures. Communal styles sustain communal wisdom as they embody the societal expertise. This dynamic is illustrated by the emerging life style of the youth culture which has its way of acting out its internal and external relationships based on the common life experiences and worldview.

28. Communal symbols indicate the process of setting the context for the sake of collective knowledge and life modes. Communal symbols are given form through developing self-conscious verbalization, releasing creativity, and grounding the eternal mystery. *Corporate language* articulates and interprets human experience. *Social art* reflects the depths of human experience, enabling man to grasp himself afresh, thereby releasing raw creativity. *Common religion* communicates man's relationship to the ultimate mystery through his graphic images, universal ceremonies, and collective stories. The peace symbol to many people signifies the entire youth culture, embodying a new dialect, new social art forms and consciousness, and an entirely new perspective on life.

29. The use of communal symbols is the means by which a group of people is continually reminded of the values and beliefs that bind them together. Communal symbols reveal new possibilities and motivate a people to common action. They call into question the operating images of society and demand a new response within culture. They embody the common vision, thereby spurring and enriching culture. The incentive for communal wisdom is provided by symbols. They demand relevance and authenticity of communal wisdom. Communal symbols uphold valid ideologies of communal wisdom. They give birth to new dimensions of social modes in communal styles. The functions of the social roles in communal styles are determined and circumscribed by communal symbols. They provide the context for the goals and actions of a people in their communal styles. For two thousand years the Christian community has used the cross as a reminder of the vision before which they live.

30. One example of cultural commonality is the Aztec Indian's perception of time. The Aztecs were deeply aware of kairotic time in the midst of chronological time; that is, aware of superb meshing of various modes of marking time into one unified whole. While their life had many rigid social structures, their life style reflected an acute awareness of the ongoingness of life: they worked until a job was finished, rather than trying to pattern their day. Their extremely complicated and precise calendar symbolizes this perspective. Their festivals were situations for complete lack of inhibition, and at this time many normal taboos and customs were set aside to celebrate the breaking in of the mystery and the chaos of day-to-day life.

COMMUNAL SYMBOL

CONCLUSION

31. The current edge of the social process in the latter half of the twentieth century is in the area of cultural commonality. The parochial and superficial nature of the present cultural symbols and life understandings has brought about a use of economic resources that has not been life-sustaining. The manifestation of civil disobedience in our time is not a political problem of inadequate forces of law and order, but the cultural problem of inadequate symbols that yield meaningful life purpose and direction. Without effective symbols and language to reveal the final reality for a society, a situation which has occurred in today's world, the whole society runs the danger of collapsing from loss of purposeful grounding and direction of its life process. The unclarity of campus and urban revolutionaries as to their final goal, together with divided and even competitive concepts of methodology, arises from the fact that they have no common understanding of their role in history.

32. Man in the twentieth century has not yet created the mythology necessary for him to grasp life in the post-modern world as a significant journey. The foundational problem is manifest in the economic dimension of life by post-modern man's inability to reflect within his economic structures his own relationship to his contingency. It is manifest in the political dimension as the post-modern man lacks an adequate image of himself as being significantly engaged in the creation of civilization. It is manifest in post-modern man's not having a creative stance toward the psychotic edge of his own existence. An edge experiment pointing to unlimited possibilities for man's future is that of beginning a child's formal education at six weeks and, through the rise of imaginal methodologies, creating a life context that will allow every human being to participate in the economic, political, and cultural arenas of society as radically creative, totally self-conscious, corporate beings.

33. The imperative laid upon man in the twentieth century is to equip himself to face more humanly a future of change. Within that confrontation, he must formulate how to reinstalled final meanings into a comprehensive educational structure that would then enable him to affirm his contingency and death. Furthermore, the imperative arises of how to bring into being the style of significant participation for man in his relations to generational, familial, and community roles. In addition, man must forge out the symbol system necessary to sustain himself as he stands over against the accelerated flux of the twentieth century, and develop the ability to reappropriate his given life and time as possibility to create a future. Unless man decides to take a more fully human relationship to the furies and frustrations of his time and decides on creative alternatives, the civilizing process itself will end, and the adventure of human consciousness will have failed.

BOOK II

THE ECONOMIC COMMONALITY

INTRODUCTION

34. The social process fails when economic commonality does not provide the basic material necessities for sustaining life. Without adequate common resources, economic commonality is deprived of its vital material input, as when the coal supply is exhausted in a mining town. When common production fails, economic commonality has no means of converting resources into usable goods, as when miners refuse to work. When common distribution becomes ineffective, economic commonality has no means of dispensing the benefits of its resources and production, as can be seen in the effect upon the coal industry when a railroad company ceases its operations. The question facing man is how society provides for the basic needs of all its members.

35. The social dynamic of humanness is a process, one aspect of which is creating economic commonality. *Common resources* is the pooling of all the natural and human potential. The organizing of human and mechanical energy is the process of *common production*. *Common distribution* is the process of implementing models for the consumption of goods. Economic commonality is crucial to the social process in that it provides the necessities upon which society is built.

36. The process of economic commonality, since it has to do with every human grouping, can be illustrated by referring to the example of the life support systems of a North American Indian tribe. As a dimension of common resources, the tribe set aside territory for its village and selected its hunting ground. Children played in groups around the village, while women prepared meals and cured hides, and the men prepared hunting expeditions. Skilled craftsmen of the tribe taught boys to make hunting weapons. Examples of common production would include the bows, arrows, and knives used for killing and cleaning the game they tracked. The braves, having killed the deer or buffalo would drag the meat and hides back to camp where women cleaned the hides and dried the meat for storage. Spring was a time for both planting new seed and selecting new hunting grounds; summer was a time for barter; and fall a time for storing up food and for resettlement. Activities of common distribution would show the central role of the tribal chief and his possessions, which he parcelled out as rewards for bravery, as well as that of personal ownership of the weapons and horses, which were used for defense and locating game. During the year trading in furs and domestic goods went on with other tribes and with other families within the tribe. The tribe's survival depended on accurately anticipating the winter's demands and adequately gauging the food stores which had to last until spring.

Chapter 1

THE COMMON RESOURCES

37. The social dynamic of humanness is a process, one aspect of which is creating economic commonality, which includes organizing common resources. Common resources is the appropriation of basic materials for use in the economic process. This appropriation extracts raw materials, utilizes man power, and supplies practical know-how. Therefore common resources consist of *natural resources*, *human resources*, and *technological resources*. If there is no common resources process, there is no possibility of creating usable products; and ownership, exchange, and economic planning become meaningless.

NATURAL RESOURCES

38. Natural resources indicate the process of allocating communal energy for the sake of human potential and technical understanding towards pragmatically sharing the necessities of life. Natural resources indicate the fundamental exploitation and perpetuation of primary biological and geological materials. *Basic reserves* indicate the utilization of combustible and natural elements available from nature. *Ecological flows* consist of keeping living organisms within acceptable limits of balance by both natural and artificial control of their surroundings. *Accessory improvements* indicate the use of potential energy and travel systems for perpetuating the land's capacity for development. An example of upholding natural resources is the proper care of the soil for growing crops by cultivating, rotating, and fertilizing.

39. The natural resources process is the naming and claiming of usable components of the encompassing panorama. Natural resources demand of common resources the exploitation of potential wealth. They limit the common resources process by defining the expendability of assets. They continually provide presently used and idle basic materials. In relation to human resources, natural resources require diversified distribution of human endeavor. They regulate the jobs available. They sustain human resources by channeling the expenditure of energy in the provision of man's basic needs. In relation to technological resources, natural resources show the need for effective utilization of materials and energy. They require particular knowledge for the utilization of natural resources. They provide the materials to which inventiveness is applied. An example of natural resources is pasture land which is sustained by a farmer placing terraces to keep the soil from washing away and the use of fertilizers to enhance the growth of the grass.

HUMAN RESOURCES

40. Human resources indicate the process of making manpower available for the sake of using raw materials and technological know-how to sustain human existence. Human resources includes taking into account the inhabitants, creating the work structures, and developing the talents. *Resident populations* indicate the process involving the soci. groupings, settlement patterns, and skills groups of an area to enhance productivity. *Labc divisions* indicate a process directing human energies into necessary work areas on the basis of established criteria. *Employable skills* indicate a process of developing individual capabilities and providing for their continued improvement. For example, prairie Indian families divide themselves into task forces, such as foodgatherers and rug weavers; each of which requires some particular skill.

41. The human resources process describes the organizing of human availability and skill. In relation to common resources, human resources establish the need for concrete engagement. They pattern the available skills and manpower. They sustain common resources by providing the essential human power. In relation to technological resources, human resources provide the innovative human power. They limit technological resources by stubbornly clinging to old ideas. They sustain technological resources by developing new theories and training people. In relation to natural resources, human resources require them as the focus of work. They provide particular types of trained manpower. They sustain natural resources by utilizing the known supplies. Reaching the moon demonstrates how man can harness the resources of the world and utilize technology.

TECHNOLOGICAL RESOURCES

42. The technological resources indicate the process of inventing applied techniques for the sake of combining raw materials and human potential for utilization of common resources. The technological resources process includes the basic know-how required for developing resources, for combining materials into products, and for creating new devices and methods. *Extractive procedures* use agriculture and obtain raw materials to initiate the flow of available resources. *Industrial arts* is the system of skills which allows the manipulating of component materials into usable combinations. *Innovative means* produ

those unprecedented approaches within technology which are constantly revolutionizing the economy. Thus, computer technology has radically changed the basic operation of farm and industry, improved control of manufacturing processes, and multiplied the possibilities for innovation.

43. The technological resources process encompasses the ongoing transformation of practical know-how. In relation to common resources, technological resources introduce variations in the usability of resource components. They demand methodologies appropriate to the given state of resource development. They sustain common resources by adjusting approaches to the mobilization of resources. In relation to natural resources, technological resources develop tools and methods for the transformation of raw material into resource potential. They set conditions upon the usefulness of particular resource components. They sustain natural resources by continually refining acquisition of raw materials. In relation to human resources, technological resources process illuminates the possibilities for engagement. They shift the patterns of engagement and distribution of the population. They provide the know-how for maintaining the engagement of skills and manpower. When man learned how to produce fire, he broke his dependence upon natural sources of fire and made it possible to live and work in areas which were formerly uninhabited.

44. The development of the cattle feedlot industry is an illustration of the common resources process. The procurement of a herd of feed cattle, an adequate feed supply, and a feedlot site adjacent to highways, railroads, and power supplies are the basic factors required for operation. Workers required include feed handlers, foremen, machinery operators, and administrative clerks; a veterinarian, market advisors, and animal husbandry experts must be readily available. Specialized methods and tools have been developed for automated feeding, waste control, cattle transportation, and maintenance of health requirements. The shift from open range ranching to the feedlot industry reflects the way in which common resources have been transformed with the advent of technology and the intensification of the social processes in modern society.

Chapter 2

THE COMMON PRODUCTION

45. The social dynamic of humanness is a process, one aspect of which is creating economic commonality, which includes engineering the common production. Common production is the utilization of transformation capability. This utilization allows the application of the means of the operating implements, the engagement of human energy, and the establishment of systematic procedures. Thus common production consists of *production instruments*, *production forces*, and *production systems*. Interrupted common production cripples the economic process by allowing resources to stand idle, unfit for distribution.

46. Production instruments indicate the process of bringing together the ingredients of manufacturing for the sake of applying manpower and effective procedures toward shaping and meeting the material needs of society. The process of production instruments includes accumulating credits, investing helpful utensils, and developing manufacturing procedures. *Capital goods* include amassing raw material, assembling available mechanisms, and assessing potential available assets. *Suitable tools* include operating fundamental implements, manipulating energy, and directing precision mechanisms. *Industrial processes* include overseeing tool arrangement, applying manageable energy, and gauging accuracy. The fisherman fishes from his boat and pulls his catch in by means of nets and pulleys after trolling.

PRODUCTION INSTRUMENTS

PRODUCTION FORCES

47. The production instruments process is the means of transferring raw materials into desired forms. Production instruments create common production by providing the necessary input material for production. They limit common production by restricting accessibility and type. They also sustain common production by transforming resources. Production instruments create production forces by making available facilities for potential involvement. They limit production forces by determining the effectiveness of participation in processing raw materials. They also sustain production forces by increasing efficiency. Production instruments create production systems by demanding coordination. They limit production systems by determining types and complexity. They also sustain production systems by maintaining the level of productivity. In Cleveland, Ohio, for example, an iron ore boat docks on Lake Erie where the steel industry has assembled cranes, and the foreman guides the unloading.

48. Production forces indicate the process of applying manpower for the sake of integrating creative devices and procedural mechanisms and effectively producing goods for society. Production forces consist of the marshalling of unskilled workers, supplying highly trained personnel, and developing directive administrators. *Common laborers* provide the necessary skills of production at primary levels, furnishing a variety of recruitment methods, guild constructs, and adequate motivation. *Skilled specialists* encompass the projective, technical, and monetary capabilities of production forces. *Staff supervisors* create and implement patterns of operations for the tools, the people that use them, and the ways in which they are to be used. The Boeing Aircraft Company employs unskilled laborers for assembly, a small group of specialized engineers for designing, and a smaller group of managers to administer the operation.

49. The process of production forces describes the activity of the human work force. Production forces create common production by providing the necessary human energy and initiative. They limit common production by determining the qualitative and quantitative output. They sustain common production by providing a continuous labor supply. Production forces create production systems by requiring organizational assistance. They limit production systems by demanding that they be equitable and humane. They sustain production systems by participating in them and adjusting to required demands. They create production instruments by requiring and designing their elements. They limit production instruments by restricting use and efficiency. They sustain production instruments by maintaining and improving them. The assembly line laborers of Boeing Aircraft Company put together fuselage frames, parts of which are formed by tool and die makers, as directed by the foreman.

PRODUCTION SYSTEMS

50. Production systems indicate the process of designing operational relationships between human ability and technical tools for the sake of assuring the control and empowerment of the production process. Production systems consist of establishing cumulative patterns, coordinating the controlling procedures, and determining the apportionment plan. *Assembly schemes* are the originating of the set-up procedures, facilitating the coordination of materials, and preserving the production standards. *Management patterns* are the integrating of staff relations, refining the elements of control, and anticipating disruptions of the system. *Allocation designs* are the pinpointing of the projected consumption, specifying the capital outlay, and deciding the time-flow plan. A modern restaurant makes use of production systems in putting a salad together by lining up the ingredients to be used under the guidance of a food service manager who has designed a model for salad preparation.

51. The production systems process integrates functional mechanisms and human energy. Production systems create common production by projecting the operational

directions. They limit common production by specifying the quantity, quality, and diversity of various enterprises. They sustain common production by coordinating the common components and continually updating methods. Production systems create production instruments by initiating the appropriate application of those instruments. They limit production instruments by specifying the type and diversity. They sustain production instruments by continually evaluating trends and establishing markets. Production systems create production forces by developing avenues of engagement. They limit production forces by delineating job allocation patterns. They sustain production forces by insuring continual employment through demanding participation and response to employment need. General Motors' system of producing cars affects the kinds of components used to produce them, as well as the number and kind of workers that are needed.

52. An example of common production is the construction of oboe reeds. The most basic tools and supplies, the knife and the plaque, are augmented by a stock of reed cane, thread, and staples. The inexperienced reed-maker works as an apprentice with an expert, and in large companies the quality and speed of the work is regulated. The apprentice shapes the cane, ties it on the staple, and then passes it to the expert for fashioning, drying, re-checking, and shipment to wholesale or retail outlets. A consistently high quality of reeds assures skilled musicians of a reliable source of supply.

Chapter 3

THE COMMON DISTRIBUTION

53. The social dynamic of humanness is a process, one aspect of which is creating economic commonality, which includes designing common distribution. Common distribution patterns the circulation of goods and services. This patterning establishes the locus of possession, regulates the transfer of ownership, and determines how goods will be employed in the society. Thus, common distribution consists of *property claims*, *exchange mechanisms*, and *consumption plans*. Failure of common distribution to function clogs the economic process by preventing access to the fruits of production, which in turn slows resource development.

54. Property claims indicate the process of allocating ownership rights for the sake of formulating exchange structures which enable the distribution of goods to all mankind. Property claims identify basic resources, establish a system to transfer commodities and services, and regulate that which is accumulated. *Material inputs* establish a foundation of resources by furnishing management and investments. *Production means* signify the coordination of different levels of private capital, corporate enterprise, and public finances. *Surplus outputs* are extra resources produced by the established economy and accumulated by the public trust. An example is the construction of a hotel financed by a company which then pays taxes.

55. The property claims process invests and owns resources that provide profit for distribution. Property claims create common distribution by furnishing vital capacities. They limit common distribution by imposing basic functional structures. They maintain a continuous supply of goods and services. Property claims create exchange mechanisms by initiating needs. They restrict the amount of available assets, and they supply essential materials. In relation to consumption plans, property claims demand allocation. They regulate the availability of resources. They sustain the consumption plans by requiring a response to priorities. For example, a wheat farmer depends upon the service structure of the closest town to provide transportation and market for his crop, but the town in turn

depends upon his production to sustain itself.

EXCHANGE MECHANISMS

56. Exchange mechanisms indicate a process of interchanging commodities for the sake of dispensing property claims and carrying out consumption plans. This process involves controlling the transfer of goods and utilizing time, energy, and know-how through standardized economic values and incentives. *Goods exchanges* establish standard values of goods, provide market outlets, and forecast demands. *Services exchanges* appropriate pay standards, allow contract and labor negotiations, and assign personnel. *Credit exchanges* involve the exchange of goods and services using common currency and promise of payment arrangements, as well as setting limits and determining benefits of investment schemes. The European market illustrates exchange mechanisms in that it allows a Frenchman to buy with francs a German-made product and, at the same time, pay with Deutsch marks the German laborer whose service helped produce the product.

57. Exchange mechanisms provide the media for interchanging assets. Exchange mechanisms create common distribution by allowing the goods and services to pass from supplier to consumer. They limit common distribution by manipulating the volume. In addition, they channel economic flow. In relation to consumption plans, exchange mechanisms demand an ordered market. They circumvent the rationale of consumption plans. They also allow a regulated rate of distribution. In relation to property claims, exchange mechanisms provide vehicles of transfer. They negotiate their values. They provide an arena for negotiation. A common example illustrating the facets of exchange mechanisms is that of a plumber whose services, an asset, are exchanged for wages, also an asset, which he uses to purchase a new pipe cutter to perform his services.

CONSUMPTION PLANS

58. Consumption plans indicate the process of determining how goods and products shall be distributed for the sake of maintaining the common welfare of society. They consist of designing and coordinating methods to meet daily and future needs in the most comprehensive way. *Current demands* are society's needs, tempered by available credit and influenced by common social trends. *Anticipated needs* are a projection of basic requirements for advancing capital and increasing living standards. *Inclusive equilibriums* maintain the structure necessary to balance the demands of community customs and expectations. An example of consumption plans is a family's building a home to meet immediate demands for shelter and future demands in relation to children, according to their budget and customs.

59. The activity of consumption plans provides the context for supply and demand. Consumption plans demand of common distribution a regulated exchange of available goods. They forecast future demands over against the immediate demands. They designate priorities in relation to present and future needs. Consumption plans set the required context for the operation of property claims. They define needs in relation to common distribution over against the demand for maximum production. They sustain property claims by revitalizing the source through reinvestment and market expansion. Consumption plans require of exchange mechanisms a medium for distribution. They dictate a defined policy of distribution, thus preventing a surplus or a shortage. They project the direction that marketing procedures will take. An example of consumption plans is an automobile manufacturer's marketing plan which is based on sales forecasts determining the quantity of the product, the number of salesmen, and promotional activities.

60. The operation of a restaurant is an example of the distribution process. The restaurant manager must rent space, purchase raw food, and have preparation equipment available, such as appliances, work space, and cooking implements. He hires a dietician for menu planning, cooks for the actual preparation, waitresses and cashiers for making tl

services of the restaurant available. He must always be concerned with increasing the average number of customers per day and his current inventories of food and equipment, enabling him to project and affect the future. The volume of potatoes he buys depends on the number of customers he can accommodate, which is restricted by the size of his restaurant. The number of sirloin steaks ordered by the owner is dependent on his refrigeration limitations as well as his clientele's preference.

CONCLUSION

61. In a time when resources are readily available and production capabilities abound, the edge struggle lies in the arena of equitable distribution. The key question raised in the relationship between common distribution and common resources is how can basic premises for distribution be altered so that limited or abundant resources can be made proportionately available to all men. The necessity today in terms of the relationship between common distribution and common production is to take into account global needs in directing which goods are produced. Economic commonality can be established today only by restructuring the distribution of goods so that all men can benefit from the rich resources and advanced productive means that are available today. An example of this is that, although the world possesses the drugs and medical knowledge to deal with cholera, the epidemics in India continue to take their toll.

62. One of the major problems of economic commonality today is the fact that economic decisions are made out of reduced contexts. Although adequate human material resources are available, they remain concentrated in particular areas; the United States has surplus wheat while India starves. Another manifestation is that the means of production are organized for profit rather than to meet basic needs, such as when the automobile industry seeks to perpetuate itself rather than to deal with the transportation needs of the world. Another way in which economic decisions are made out of a reduced context is that basic life necessities are inequitably distributed; for instance, 10% of the world's population uses 60% of the world's resources. A creative approach to the problem of reduced concepts in economic decision-making is the formation of international conglomerates and businessmen's associations which, as a sign of possibility, are making decisions on the basis of international concerns rather than national interests.

63. In response to this problem, work must be done in the arena of global economic decision-making. One imperative is to imaginally educate the businessmen across the globe to expand their context for making economic decisions. Another is to build trade structures across the world markets which enable decisions to be made in the context of global needs. A third requirement is to facilitate a process of allowing all the people to have their needs known and met through long-range economic planning of adequate distribution of goods. The resources and production capabilities of every nation have not been used to meet the needs of all its people, which requires that we create, image, and enable the structuring of a new economic system that will honor the needs of all men.

BOOK III

THE POLITICAL COMMONALITY

INTRODUCTION

64. When the process of creating political commonality fails, the social dynamic of humanness disintegrates, and its ability to use its corporate power intentionally is lost. During the French Revolution when the corporate order of that society failed, the existing political structures collapsed. When corporate justice is undermined in any society, the people have no way to participate in the political process, as exemplified during the enforcement of martial law in Malaysia. When corporate welfare was not maintained in Russia during the Bolshevik Revolution of 1917, the populace withdrew their community assent from the existing political commonality and caused its collapse. The question facing man today out of the political process is one of humanizing the structures of societal power to actualize every man's authentic engagement in society.

65. The social dynamic of humanness is a process, one aspect of which is creating political commonality. *Corporate order* establishes and maintains stability within a given society and determines its inter-societal relationships. *Corporate justice* is the enacting and safeguarding of a society's decision-making process. *Corporate welfare* insures meaningful expression and participation in a society by providing for the individual's well-being. The importance of the political process is to continually create an established order and to maintain social engagement in order to honor human creativity.

66. As people organize themselves into a community and create and sustain the structures that care for it, the dynamics which operate within those structures form their political commonality. Establishing the common defense is the process in which a society creates relationships with its neighbors in order to nullify any possible threats to itself, as seen in Malaysia's co-alliance with Siam against the communist guerrilla threat from China on her borders. Insuring the domestic tranquility is the process by which a society creates care structures to enable orderly intra-social relationships, as seen in the creation of detention camps in Malaysia to brainwash political extremists from stirring up racial animosities, thus enabling objective racial interchange. Maintaining the legal base is the process by which a society provides a concretized social consensus for ordering itself, as seen in the way a nation uses its constitution to keep itself relevant to its priorities. Legislative consensus enables individuals to affect the procedures that inform and investigate for the common good, as exemplified in the warning on cigarette packages, "Warning: The Surgeon General Has Determined That Cigarette Smoking is Dangerous to Your Health." Judicial procedure is maintained as relevant facts are gathered when disputes arise and decisions are being finalized in relationship to the laws of society, as seen when a ten-year-old is convicted of theft and his sentence is influenced by his age and future. Activating the executive authority is the process used by society to structure its consciousness in order to direct responsible intervention into its problems, as seen in the way Singapore forestalled race riots following clashes by appointing local committees to guide its remedial program. Insuring the secure existence is a process by which a society promotes corporate welfare by providing for the basic needs and the life-sustaining structures for its members, as seen in the kibbutz system in Israel providing food, shelter, and jobs for its commune members. Guarding political freedoms is the process by which society sanctions the defined rights and liberties in order to allow the responsible acting of freedom as seen in the establishing of the free press in England. Enabling significant engagement is the process by which society enables its members to participate authentically in the particular struggles of their society, as seen in the provision of basic education for non-readers to give them the chance to gain the skills to participate in political parties.

Chapter 1

THE CORPORATE ORDER

67. The social dynamic of humanness is a process, one aspect of which is creating political commonality, which includes providing corporate order. Corporate order is the organization of power to sustain a society. Society maintains corporate order by safeguarding inter-societal integration, insuring internal stability, and authorizing protective covenants. Thus, corporate order includes *common defense*, *domestic tranquility*, and *legal base*. Without the process of organizing the raw social forces there would be no structural foundation of establishing corporate well-being and justice that would enable creative participation in the decisional processes.

COMMON DEFENSE

68. Common defense indicates the process of safeguarding inter-social integrity for the sake of insuring internal stability and the protective covenant. Common defense consists of maintaining the sovereign identity, developing alliances, and bringing together multi-group institutions. *Protected sovereignty* is the strategic application of political power and the deployment of military force to maintain territorial integrity. *Negotiated alliances* provide the channels for the contraction and mediation of inter-societal relations. *Intersocial bodies* integrate common social functions across political boundaries. The dynamic of common defense is illustrated by the multiplicity of international channels, committees, and structures of the Common Market through which the European nations cooperatively compete against the United States and the U.S.S.R., while still maintaining their national sovereignty

69. The activity of common defense provides the protection of the society against any external forces which would destroy it. In relationship to corporate order, common defense protects the boundaries which define the territorial arena within which power is exercised. It threatens corporate order by imposing restrictions on free activity. Common defense maintains a protective force for repulsing aggressors, thereby producing peaceful relationships with other societies. In relation to domestic tranquility, common defense establishes an environment which necessitates structures for the peaceful internal functioning of that society. It limits domestic tranquility by tightening law enforcement during crisis periods and by restructuring internal order according to problems arising from contacts with other nations. It opposes external threats and provides a protective barrier within which the society can function. In relation to legal base, common defense requires authorization and a basic understanding out of which to operate. It calls for a re-evaluation of the relevancy and comprehensiveness of the legal base. It authenticates the application of laws in a particular jurisdiction. The Viet Nam war has called into question the legal basis for U.S. involvement and its relevancy to U.S. defense.

DOMESTIC TRANQUILITY

70. The domestic tranquility indicates the process of insuring internal stability for the sake of safeguarding inter-societal integrity and the protective covenant in order to organize social power. Domestic tranquility includes insuring the safety of the public, restraining deviant behavior, and promoting citizen assent. *Law enforcement* is the establishment of procedures for civil protection. *Correctional constructs* deal with violations of the society's legal code. *Community assent* is the development of public support of the regulatory structures which assure internal equilibrium. This process might be shown in the student code of a high school which does not allow weapons at school; this restriction is enforced by the principal, who takes correctional measures, and is supported by the community as they are reminded that this ruling is for their protection.

71. The activity of domestic tranquility provides the base which enables compliance

with the society's corporate decisions. In relationship to corporate order, domestic tranquility initiates the internal structures which allow for the peaceful continuity of society. Domestic tranquility challenges the adequacy of social forms and demands change when structures break down. It honors the social forms which hold corporate order in being. In relationship to legal base domestic tranquility innovates renewal in the operating premises of society. It judges the inadequacy, inappropriateness, and inhumanity of traditional mores, demanding authentic statutes. It provides the necessary support for the operating principles of society. Domestic tranquility calls into being the necessary resources and training to uphold common defense. It requires human defense policies. It operates as the supportive role behind protective policies. During the fall of 1970 political kidnappings in Quebec, domestic tranquility was preserved by tightening the structures of enforcement through martial law.

LEGAL BASE

72. Legal base indicates the process of authorizing the protective covenant for the sake of safeguarding societal integrity and internal stability. The legal base includes preserving the presuppositions upon which society orders itself, upholding the established practices and conscience, and codifying their expression for common reference. *Basic covenant* is the consensed operating paradigm by which a society lays the foundations of its internal and external relations. *Common law* is the recognition of the historic images of order in the community which reflect the behavioral patterns necessary to order basic relationships. *Codified statutes* are the documentation and articulation of the regulatory policies and governmental instructions. Legal base is illustrated by the United States' Constitution as it articulates traditional values of individual freedom and dignity and states governmental goals and responsibilities.

73. Legal base is the covenantal grounding of a society in relationship to corporate order. In relation to corporate order, legal base codifies the will of the people. Legal base demands that statutes be honored in situations that call for innovation or change. It sustains corporate order by rehearsing that covenantal story of the society. In relationship to common defense legal base articulates the context which defines internal and external interests. Legal base demands that fundamental values be honored. It sustains the common defense by continually holding the society accountable to its operating principles. In relation to domestic tranquility, legal base prods the rehearsal of existing corporate customs. Legal base limits domestic tranquility by authorizing particular channels and methods. Legal base grounds the regulatory structures in the protective laws of the corporate body. The United States' Constitution articulates the basic covenantal grounding of the country and documents the internal and external regulatory statutes, as well as the structures of orderly legal process.

74. The dynamic of corporate order within a society is illustrated by the function of the lifeguard at the public beach of Sydney, Australia. By protecting the life of the swimmers against dangerous intrusions of sharks and motorboats, he is involved in the process of common defense. He maintains the domestic tranquility of his beach by prohibiting unlawful behavior, such as nude bathing or rough games like football. As an employee, he is required to enforce established rules and codes of behavior. If lifeguards go on strike, order on the beach is delivered to individual whim.

Chapter 2

THE CORPORATE JUSTICE

75. The social dynamic of humanness is a process, one aspect of which is creating political commonality, which includes developing corporate justice. Corporate justice is

method by which the common mind is established, applied, and perpetuated through the components of the social order. Through such a method, every society formulates and organizes the common mind, applies or expresses those decisions, and insures the carrying out of those decisions. Thus, corporate justice consists of *legislative consensus*, *judicial procedure*, and *executive authority*. Without the perpetuation of this dynamic, no society can maintain its values, principles, and wisdom, and would have no means of preserving human society in the face of the chaos of history.

LEGISLATIVE CONSENSUS

76. Legislative consensus indicates the process of implementing and mediating the corporate will for the sake of allowing participation in organizing the power that controls society. It includes enabling participation, affecting procedure, and insuring the formulation of the common mind. *Constituency suffrage* motivates the society and informs it of its communal obligation to participate in decision making. *Aligned pressure* includes giving visible force to the public perception through convincing methods. *Deliberative system* involves the procedures of assembling pertinent data, examining the data, and articulating the collective opinion. In the United States, people in a neighborhood who see the need to change an ordinance can use convincing methods to pressure the authorities who represent them to act on the community's behalf.

77. Legislative consensus is that system by which any body of people makes decisions. In relation to corporate justice, legislative consensus provides the structures which allow participation, thereby broadening the power base. It determines the sphere of action and provides a system of checks. By providing a voice in updating plans and periodically redefining rules, corporate justice is sustained. In relation to judicial procedure, legislative consensus articulates conflict and requires that a viable legal system come into being. It determines the judiciary and objectively reports to the body politic. Legislative consensus supports judiciary decisions through the structures it sets up. In relation to executive authority, legislative consensus delegates power. It determines and defines the role needed and establishes the possibility of changing the leadership. It then keeps the leadership informed of the mind of the people. Legislative consensus is enacted when the family of a man who has been asked to move by his company determine how they will make the decision.

JUDICIAL PROCEDURE

78. Judicial procedure indicates the process of arbitrating social dispute for the sake of maintaining the decisional process and enabling social continuity. This is the process of gathering the pertinent facts, negotiating over the appropriated data, and finalizing the decision in relationship to the laws of society. *Litigated disputes* formulate the constructs of the legal scale of society by weighing known facts for the sake of settling social debates. *Arbitrated appeal* indicates the process of verifying error and reviewing decisions in regard to any legal appeal for the sake of authentic judgment within a society. *Final judgment* indicates the process of finalizing a decision after weighing up all given facts for the sake of maintaining just social defense and judgment. An example of this process is found in ancient Jewish history when a person who was accused of a crime was allowed time to find witnesses within the community on his behalf to give him the possibility for an authentic judgment.

79. Judicial procedure is the means by which a society safeguards itself from unbiased judgments. In relation to corporate justice, judicial procedure changes the instituted societal guidelines. It limits corporate justice by negating decision-making based on absolute principles or authorities. It holds all aspects of society accountable to humanly enabling decisions. In relation to executive authority, judicial procedure broadens the decisional scope and suggests the necessary areas of concern and responsibility. It forces conformity to the established social laws. It upholds the framework in which decisions are carried out. In

EXECUTIVE AUTHORITY

relation to legislative consensus, judicial procedure establishes the arena in which social action takes place. It calls into question action already taken. It clarifies social rules and recognizes its social influence. Judicial procedure was demonstrated when the United States Attorney General questioned the right of the newspapers to publish certain classified documents; both sides were heard in court, and a verdict delivered and appealed to the United States Supreme Court for final judgment.

80. Executive authority indicates the process of establishing and administering systems to enact the legislative and judicial decisions for the sake of maintaining the basic rights of all members and ensuring their participation in the society. Executive authority is activated by its leadership and technical guidance as it administers policies. *Bureaucratic systems* regulate and administer the economic, legal, and social needs of a community by establishing policy agencies at each governmental level. *Advisory council* administers the divisional branches of the executive authority with the aid of technical experts and various informed opinions. *Symbolic leader* indicates a process of focusing leadership through appointments and embodiment of roles and rituals. President John F. Kennedy called into being the Peace Corps, a new agency of foreign relations, drawing upon the wisdom of his technical specialists, informal consultants, and cabinet members, and in so doing personified the United States self-image.

81. Executive authority is the flexible implementation of public plans by concentrating responsibility in particular persons or systems. In relation to corporate justice, executive authority provides a symbolic head who upholds the value of participation by all. It responds to special interests and provides regulatory mechanisms. By advising governing bodies through agencies and experts, it sustains corporate justice. In relation to legislative consensus executive authority calls for study of existing problems, informs the public, and promotes new laws. By the use of veto power, executive authority limits legislative consensus. It sustains legislative consensus by enforcing the laws, administering its decision and upholding the right of the people to change its representation. In relation to judicial procedure, executive authority upholds the physical and symbolic power of the judicial system. It influences the make-up of the judicial bodies. It upholds systems of appeal. Executive authority was acted out when the Emergency Fund for Legal Aid was established by the 1970 General Assembly of the United Presbyterian Church, when it centralized power in a particular administrative agency to carry out the decisions of the Assembly.

82. President Franklin D. Roosevelt's New Deal program is an example of corporate justice. The Congress, elected and supported by popular consensus, used the established legislative process to set up the necessary agencies and programs for economic recovery from the Great Depression. Parts of the New Deal program were tested in Supreme Court cases which clarified and evaluated the legislation in terms of constitutional law. President Roosevelt used his symbolic executive authority (i.e., in "Fireside Chat" radio broadcasts) to gain and keep popular support, and he used his constitutional authority to appoint Justices to change the complexion of the Court in its attitude toward New Deal programs. The whole process, all within the framework of the US Constitution, illustrates corporate justice established through political commonality created within the process of the social dynamic of humanness.

Chapter 3

THE CORPORATE WELFARE

83. The social dynamic of humanness is a process, one aspect of which is creating political commonality which includes promoting corporate welfare. Corporate welfare

makes dignity possible for every human being and thus releases human power for the sake of all. Through such a method society participates in assuring basic ongoingness, guarding individual rights, and intentionally channeling human resources. Corporate welfare consists of *secure existence*, *political freedoms*, and *significant engagement*. Without the perpetuation of corporate welfare, order and justice are meaningless.

SECURE EXISTENCE

84. Secure existence indicates the process of insuring basic sustenance for the sake of enabling political freedoms and intensifying engagement. Secure existence includes the provision of basic life needs, sustaining employment, and equal benefits. *Primal sustenance* demands protection of life, property, health, and ecology. *Adequate livelihood* means the provision of equal opportunities for job access, fair wages, and fringe benefits, plus a working environment which meets health and safety needs. *Equitable benefits* include the provision for basic safeguards to health and environment, the supervision of marketing, and the definition of the rights and duties of individuals. The Israeli kibbutz is an example of an attempt to provide a secure existence by furnishing a protected environment, employment for all, and equivalent benefits and rewards.

85. Secure existence is freedom from concern for basic needs. Secure existence creates corporate welfare by its recognition of human worth. It limits corporate welfare when it leads to inertia. It sustains welfare through undergirding human life. Secure existence creates political freedoms by allowing independence of decision and action. It limits political freedoms when it becomes an end in itself and falls short of re-creating individual liberties and loyal opposition. It sustains political freedoms by allowing people who criticize to have an equitable existence. Secure existence creates significant engagement by freeing people to participate in society. It limits significant engagement by producing a reluctance to change and a lack of desire for meaningful involvement. It sustains significant engagement by allowing time for full participation. In the Israeli kibbutz the security of environment, food, and protection allows individual creativity and meaningful responsible action of individuals in the structuring of the community.

POLITICAL FREEDOMS

86. Political freedoms indicate the process of guarding individual rights and the expression of human responsibility for the sake of the total well-being of the community. Political freedoms consist of sovereignty of self, opportunity to participate in decision-making, and intentional reconstruction. *Individual liberties* are individual respect, protected individuality, and open-ended expression. *Citizen rights* include common permission-giving, access to legal processes, and the right to spontaneous and unrestricted assembly. *Loyal opposition* is the right of responsible criticism, minority advocacy, and disagreement. In 1964 Martin Luther King used his right of access to legal machinery by non-violently defying a court order restricting free assembly.

87. Political freedoms are the rights of the individual to dissent. Political freedoms create corporate welfare by releasing common creativity. They limit corporate welfare by defining the style of total participation. They sustain corporate welfare by maintaining the common styles of operation. Political freedoms create significant engagement by opening channels for activity. They limit significant engagement by relating actions to the rights of others. They sustain significant engagement by maintaining depth freedom of life style. Political freedoms create secure existence by allowing possibilities for individuals to influence decision-making processes. They limit secure existence by perpetuating diverse and conflicting life styles. They sustain secure existence by providing possibilities for improvement of structures which give access to basic needs. The British tradition of the right to dissent made possible Mahatma Gandhi's initiation of civil disobedience in India, and the significant engagement of a large number of the Indian people.

SIGNIFICANT ENGAGEMENT

88. Significant engagement indicates the process of living intentionally and channelling human wisdom into meaningful social roles for the sake of guaranteeing a secure existence protecting freedoms, and thrusting creativity into the structures of the corporate welfare. Significant engagement consists of individual free access to the necessary wisdom, creative participation in society, and protected humanness. *Knowledge access* consists of free availability of stimulating recorded data and collective insights. *Meaningful involvement* consists of nurtured, inspired actions within meaningful and significant roles. *Expressed conscience* means acting with self-determination out of personal beliefs and in consideration of protective group limits. Daniel Ellsberg had access to Federal classified information about the Viet Nam war which, as a concerned public servant and in the light of his conscience, he made available to the public in the form of the Pentagon Papers.

89. Significant engagement is free and individual participation in the social process for the sake of history. Significant engagement creates corporate welfare by producing an awareness of the necessity for acting in terms of the needs of the corporate body. It limits corporate welfare by creating tensions between groups of opposing beliefs. It sustains corporate welfare by allowing creative evaluation of social structures. Significant engagement creates the necessary action to insure secure existence. It limits secure existence by creating a choice of priorities. It sustains secure existence by continually providing fundamental needs. Significant engagement creates political freedoms by demanding participation of each individual in decisions that affect everyone. It checks political freedoms from excesses. It sustains political freedoms by injecting fresh insights from life experiences into decisions being made by the community. Ralph Nader's attacks on General Motors helped bring about the Federal Safety Act of 1967 and gave consumers new hope for political powers in their struggle with the powerful United States highway lobby.

90. The labor unions of the industrial age are one manifestation of the corporate welfare process. The activity of negotiating adequate wages to end the destitution of laborers indicative of the process of secure existence. The tactic of striking was implemented to a management policies and thus demonstrate political freedoms. The hard labor stand against massive automation in today's world is demonstrative of man's need for significant engagement. Recently in a watch factory in Pennsylvania the workers voting as a labor union decided to take a cut in pay so that the factory could remain open.

CONCLUSION

91. The current edge in the political process today is in promoting corporate welfare. This can be seen in the continuing disruption in the realm of the corporate order which is actually a demand for a more significant existence for all men. Corporate welfare calls upon the corporate justice machinery to insure the authentic participation of every individual in the political process. Corporate welfare is the edge in the political commonality in that society will no longer tolerate its being ignored in favor of order and justice. In 1964 in the U.S., thousands of citizens engaged in nationwide demonstrations to bring into existence the Civil Rights Bill which was to secure the rights of oppressed minorities.

92. One of the major problems today in terms of political commonality is that the existing structures are unable to insure the well-being of all members of the society. This problem shows up concretely in the United States in terms of its inability to enforce equitably the already existing Civil Rights Bill of 1964. Within corporate justice, the problem is manifested in the prohibitive cost of protesting an injustice through an appellate court. The problem of insuring every citizen's well-being manifests itself in the corporate welfare specifically as members of society are crowded into dehumanizing ghettos. An existing creative edge approach is found today in the attempt to provide minor communities with free legal services.

93. The imperative on corporate welfare is to secure individual and social existence through enabling full participation in the structures of that society. One step to guarantee every man's participation in that social process is ensuring that each has access to an adequate livelihood without stripping him of his dignity in the process. In order to guarantee personal liberties, society must encourage all to exercise franchises and participate in referendums. The imperatives are to allow all social participants to become engaged responsibly in all the processes of society. The imperative for corporate welfare is to allow all participants in any society the right to share in that society's ideas and ambitions, so that every man may participate in a meaningful human existence.

BOOK IV

THE CULTURAL COMMONALITY

INTRODUCTION

94. When the process of cultural commonality is blocked, the sensitivity required to deal with the totality of life in the context of the future of civilization is lost from the social process. When the process of cultural wisdom is blocked, the development of meaning ceases as does the practical grounding in historical context; for example, the failure of African tribes to assimilate modern technology has hindered full participation in all dimensions of the twentieth century cultural revolution. When the process of communal styles is blocked, the means for enacting and transmitting a culture is lost; for example, children often reflect a lack of parentally transmitted skills necessary to a successful marriage. When the process of communal symbols is blocked, the authenticity in encountering the mystery and acting out the significance of that encounter is lost; for example, the high work absenteeism among many factory workers reflects a lack of grasping their jobs meaningfully. The crucial question facing man out of the cultural commonality process is how man's social processes can be infused with a sensitivity to that which gives meaning to all of life.

95. The social dynamics of humanness is a process, one aspect of which is the creation of cultural commonality, which includes continuing communal wisdom, developing communal styles, and sustaining communal symbols. The process of *communal wisdom* is that which perpetuates and transmits a society's world view. The process of *communal styles* is that which allows the embodiment of those elements creating a common cultural identity. The process of *communal symbols* is that which grounds the final realities of human life in the daily experience of society. Hence, the process of cultural commonality is essential to the social dynamic of humanness to insure that the humanizing dynamic is sustained in the midst of history.

96. The entire social process of cultural commonality in its dimensions of communal wisdom, communal style, and communal symbol is exemplified through reference to medieval society. Useful skills were present within the dynamic of medieval society in the guilds, which were formed to organize workers of various professions to perpetuate their skills. Accumulated knowledge operated in the religious orders, which maintained the classical language and knowledge and produced copies of previously written documents. The presence of the process of final meanings was held in the permeation of all aspects of life by the church through its domination of the common understandings of life. The social process of cyclical roles was present within the dynamic of medieval society in the clear delineation of the rites of passage indicating life phases. Procreative schemes operated in the marriage primarily to insure the continuation of the family unit and inheritance. Social structure is seen in the operation of feudal society within its functional divisions of serf, lord, knight, guildsmen; and so forth, to define one's place in society. The social process of corporate language was present within the dynamic of medieval society in that the extent and quality of an individual's mastery of language indicated his place in that society. Social art found expression in medieval society through the classic forms of painting, sculpture, and architecture, as well as in the peasant's use of the Virgin Mary to ornament his home. Common religion was the key to medieval society in that the thrust of life was found in honoring the Father.

Chapter 1

THE COMMUNAL WISDOM

97. The social dynamic of humanness is a process, one aspect of which is creating cultural commonality, which includes continuing the communal wisdom. Communal wisdom is the propagation of the corporate heritage. Through this propagation every social unit imparts practical know-how, transmits the common life curriculum, and assigns value to human relationships. Thus communal wisdom consists of *useful skills*, *accumulated knowledge* and *final meanings*. Without the propagation of corporate heritage, social acumen is lost to posterity, and each individual must attempt socialization without the benefit of collected experience.

USEFUL SKILLS

98. Useful skills indicate the process of conveying practical methods for the sake of tapping developed understanding and grounding ultimate significance to insure practical social functioning. Useful skills consist of developing fundamental abilities, passing on applied techniques, and bringing forth practical expression of the expert's creativity. *Basic techniques* provide manual, relational, and communicational abilities in which skill can be rooted. *Inclusive technologies* rationalize the methods by which society meets its practical needs. *Supportive techniques* provide expertise in specialized areas which enable the solving of current practical problems. Building a house involves useful skills, with craftsmen employed under the direction of a contractor to realize an architect's design.

99. The dynamic of useful skills equips society with the practical wisdom which assures its survival. Useful skills create communal wisdom by developing new techniques. They reject impractical notions. They train the ongoing culture in practical methods. In relation to accumulated knowledge, useful skills demand new techniques. They question practical usefulness and channel thought forms through conventional techniques. By making useful skills usable and available to society, accumulated knowledge is maintained. Useful skills create final meanings by giving experiential grounding. They question unattainable goals. They provide a channel for the encounter with final reality. In medieval society, the serf participated in all the dimensions of humanness through the dynamic of useful skills, which provided necessary sustenance for his family, contributed folk wisdom, and defined his station and purpose in life.

ACCUMULATED KNOWLEDGE

100. Accumulated knowledge indicates the process of organizing human awareness for the sake of maintaining practical capability and human significance to nurture social experience. Accumulated knowledge consists of the rational organization of what exists, the subjective relationships to reality, and the means to grapple with it. *Scientific knowledge* is the organization and examination of raw data. *Human wisdom* develops perceptual constructs for viewing and transmitting images of man's journey through space and time. *Formal methods* create order from disorder, determine necessary action, and build the future vision. The story of life as a gift for the future can be seen in the hand-carved African mask.

101. The activity of accumulated knowledge provides the pathway man travels in his search for meaning. Accumulated knowledge creates communal wisdom by providing a reservoir of information and an orderly codification of insights. It requires fixed forms for the transmitting of communal wisdom. It acts as a continual source for relevant and practical solutions. In relation to final meanings, accumulated knowledge supplies wisdom which clarifies the perception of reality. It provides a screen through which reality is perceived. By maintaining a record of past encounters with the mystery of life, it sustains final meanings. Accumulated knowledge desires practically executed theoretical insights, and thereby necessitates useful skills. It exposes useless, outmoded, and impractical methods. Accumulated knowledge facilitates the continuation of useful skills. An engineer

uses modern scientific methods and ancient techniques of dam-building to construct what society designates as necessary to sustain its life.

102. Final meanings indicate the process of communicating ultimate human relationships for the sake of directing common memory and techniques to ensure the continuation of society. Final meanings consist of developing personal significance, promoting accepted societal conduct, and revealing the depths of reality. *Individual integrity* enables the interior life which brings about responsible, self-disciplined people. *Social morality* demands that decisions be made in the context of self in society. *Ultimate concern* relates the primordial past, the awe-filled present, and the abyssal future and reveals the final reality before which the community consciously stands. An army decorates soldiers for their personal valor in carrying out the mission of their group at the risk of their lives.

103. The process of final meanings makes sense of rational activity. As new ways of understanding life are discovered, new wisdom is created. Final meanings call into question limited constructs and outdated concepts. Communal wisdom is nurtured through the preservation of the basic understandings of ultimate human relationships. Final meanings call forth the demand for imaginal educators to inject comprehensive images into the process of useful skills. They limit useful skills by rejecting meaningless activities. They provide ultimate objectives to sustain useful skills. Final meanings give direction to the creation of accumulated knowledge. They limit accumulated knowledge by exposing the irrelevant. They sustain accumulated knowledge by being the continually motivating force. Mahatma Gandhi expanded the possibilities of final meanings for the people of India, by fasting to demand the inclusion of untouchables in India's accumulated knowledge and useful skills.

104. In an African tribe, the Mzee functions as a personification of communal wisdom. The Mzee trains the young warriors in hunting, construction, and self-protection skills also instructs them in witch-doctoring, the tribal dance, and story-telling. In the total life of the tribe, the Mzee designates individual roles which determine the social structure and channel the thrust of the tribe's energy. During the rite of passage into adulthood, the Mzee blesses the young man who enters into this sacred position.

Chapter 2

THE COMMUNAL STYLES

105. The social dynamic of humanness is a process, one aspect of which is creating cultural commonality, which includes developing communal styles. Communal styles is the process which enables society to embody and rehearse its corporate life. It is the process by which society names its basic life-phases, regulates the primal relationships, and creates the necessary structures for acting out the various social roles. Communal styles function through the clarification of *cyclical roles*, are ordered through *procreative scheme*, and are acted out in *social structures*. Man would have no way to act out functionally his self-conscious social relatedness if communal styles were not initiated and ordered.

106. Cyclical roles indicate the process of defining maturational phases for the sake of progenitive stability and communal structuring. Cyclical roles consist of maturing the youthful descendants, maintaining the common values through mature progenitors, and conserving the social heritage through the matured veterans. Cyclical roles are initiated in the *emerging generation* in which man is introduced and assigned to accepted patterns of wisdom and in the process acquires social vision. *Established adults* insure cyclical roles by

CYCLICAL ROLES

disciplined engagement within the established patterns of behavior. *Community elders* conserve and affirm cyclical roles by demonstrating behavior patterns which are continuous with history. The graduation ceremony symbolizes the end of early training, marks the beginning of participation in wider structures of the community, and through the alumni speech reminds graduates of their heritage.

107. The process of cyclical roles provides the functional base for the clarification of societal relationships. In relation to communal styles, cyclical roles require that form be given to the roles to insure self-identity and to rehearse those roles. The process determines and particularizes participation in common styles by calling into question any deviations. Social patterns are transmitted and sustained through the identification and rehearsal of accepted forms that contribute to the communal styles. Cyclical roles seek stability as a guide to behavior in the procreative scheme. Cyclical roles enable the established mores to be perpetuated and limit any changes in these established patterns by expecting accepted life styles. They sustain the procreative scheme by enabling a vehicle for defining societal relationships. The delineating of cyclical roles enables the needs of society to be determined, freeing the structures to respond to those needs. By relating to cyclical roles, the development of social structures is controlled as they respond to specific needs of certain age groups. The transition from one life phase to another infuses new life into particular social structures that correspond to that phase. Initiated into a new cyclical role at age twelve, an Arab girl wears a veil, becomes eligible for marriage, and lives separated from men who are not tribal members.

PROCREATIVE SCHEMES

108. Procreative scheme indicates the process of sustaining the patterns of societal regeneration for the sake of continuing the scheme of human groupings and delineating the successive standard roles. The procreative scheme consists of embodying the sexual roles, delineating the marital interactions, and upholding the familial ties. *Sexual framework* is exposed and articulated in the definition of male-female roles as foundational classifications in social relationships. *Marriage institutions* sustain commonality in contexting primal roles and symbolize the understanding, acting out, and testing of relations. *The nuclear family* sustains the procreative process by transmitting patterns of immediate and extended family life. The celebration of family anniversaries symbolizes the basic family covenant and points to the foundational role of the family in society.

109. Involvement in the procreative scheme provides the basis for continuation and participation in society. In relationship to communal styles, procreative scheme freights the generative traditions and myths of a society. It requires the establishment of covenants as the framework for procreation. It perpetuates the continuous flow of human relationships. In relationship to social structures, the procreative scheme creates the need for channels of social participation. It prescribes particular forms of social structures and questions their serviceability. It rejuvenates the life of the community through supportive patterns. In relationship to cyclical roles, the procreative scheme provides the framework for social interaction. It determines the transitional phases of cyclical roles. It sustains cyclical roles by rooting them in primal social relationships. The wedding traditions reflect the procreative scheme through the bachelor party that recognizes sexual behavior, through marriage counseling and the ceremony that seals the covenant, and through the participation of the families in the service to symbolize the breaking of old family ties and the establishing of new ones.

110. Social structures indicate the process of patterning human interaction for the sake of perpetuating communal styles. The social structures consist of imaging territorial population, patterning functional stances, and forming cooperative associations. *Social aggregation* secures social structures by specifying the territorial boundaries. *Basic roles*

SOCIAL STRUCTURES

secure social structures by designating functions, recognizing special privileges, and establishing social norms. *Community groupings* secure social structures by delineating the recreational, employment, and service-oriented gatherings. Lawyers, representing groups from every major city in the state of Illinois, meet together to discuss the legal problems of air pollution and decide which organizations can be called upon to give support to an anti-pollution campaign.

111. Social structures give form to social patterns and elicit response to those patterns. Social structures create communal style by providing the context for social roles and primordial relationships. They limit communal styles by demanding conformity. They sustain communal styles by requiring foundational order. Social structures define cyclical roles by inventing the relational model. They limit cyclical roles by restricting interpretation of behavior patterns. They sustain cyclical roles by providing the structural environment for acting out of those roles. Social structures create the procreative scheme by requiring involvement in a primary social unit. They limit the procreative scheme by determining the functional roles. They accommodate the procreative scheme by affirming traditional models. Social structures, such as schools, have emerged as a major dynamic with an impact on the roles of student, parent, teacher, and family responsibility.

112. An illustration of communal styles can be seen in a family reunion. Different roles in the life of the family are continually being acted out during the reunion: playing games, preparing the meal, and sharing the family news. Conversation rehearses the family traditions and standards of behavior and reinforces itself by recalling significant events of the past. Various members are recognized and honored for their participation in the larger community. In some families, at the end of the day, the announcement is made of the coming birth of a child, toasts are raised, and the promise claimed that he will be great.

Chapter 3

THE COMMUNAL SYMBOLS

113. The social dynamic of humanness is a process, one aspect of which is creating cultural commonality, which includes sustaining communal symbols. Communal symbols are the mediator of man's understanding of his relationship to himself, his society, and that which is beyond understanding. They contain the community's relationship to life, articulate the relationship, and create the forms by which that relationship is experienced in the life of the society. Communal symbols consist of *corporate language*, *social art*, and *common religion*. Without communal symbols, cultural commonality would collapse, for there would be no way for the society to act out its understanding of life in a way that gives meaning and form to the societal patterns.

CORPORATE LANGUAGE

114. Corporate language indicates the social process of creating, enabling, and grounding a society's communal symbols. It consists of giving form to the experiential awareness, inventing the rational expressive scheme, and setting the enabling context for common communication. Corporate language is enabled by *expressive formation* to articulate the comprehensive human experience. It is enriched by *linguistic structure* which provides the formulating of subtleties in basic life relationships. *Societal world* occurs when the corporate language reflects and modifies the mindset and life style of the particular historical community. A Westerner experiences the Korean language by learning its basic images, symbols, and sounds; grasping the grammatical relationships; and then speaking, writing, and reading it to absorb the particular orientation of that society's world-view.

115. Corporate language is the creation and articulation of a common world-view. It creates communal symbols by inventing rational forms to convey common experiences. It

limits communal symbols by revealing that symbols themselves are not the final reality. Corporate language sustains communal symbols by providing the tools of expression for rational understanding. It creates social art by transmitting past and present understandings of life and revealing their inadequacies in dealing with the future. It limits social art by requiring the use of a definitive framework to point to life experiences. Corporate language sustains social art by giving rational expression to images of awareness. Corporate language creates common religion by providing rational articulation of basic ontological encounters. It limits common religion by demanding formalized grounding of the mystery. It sustains common religion by supplying the means of communicating the consciousness of one's stance before ultimate reality. An example of the impact of these dynamics is the emergence of English as a common world language in the twentieth century which has created a radical alternative to non-global world views.

SOCIAL ART

116. Social art indicates the process of creatively expressing society's consciousness for the sake of dramatizing its grounding in the eternal. It translates into tangible expression the inner drives and tensions, the joyful and fearful happenings, the longings for esthetic ideals, and the radical possibilities of a society. *Interior awareness* reveals the harmony of life through art forms which hold the tension between opposing forces. In *eventful consciousness* emerging tensions are revealed in an historic event and the eternal meaning in that event is revealed. The on-going activity of manifesting the community's insights, concerns, and futuric vision through perceptible art forms is *radical projection*. Social art is expressed in the midst of a movie such as *Little Big Man* in which the audience experiences the conflicts of its own emotions, becomes aware of the kind of society in which it lives, and begins to sense the need to restructure human roles.

117. Social art images consciousness. It creates communal symbols by providing the opportunity for awareness of the nature of cultural relationships. Social art limits communal symbols by restricting possible art forms. It sustains communal symbols by providing expression of consciousness in forms that allow men to experience that consciousness. Social art creates common religion by acting out the various implications of the symbolic world-view. Limits are placed on common religion by social art whenever an acceptable media of religious expression is designated. Social art sustains common religion by imaging consciousness of one's stance before ultimate reality in an experiential form. Social art creates corporate language by calling forth new responses from the common memory of the society. It limits corporate language by deciding which arenas of consciousness are forthcoming. Finally, social art sustains corporate language by capturing the articulated wisdom in experiential forms. To create a montage, one takes pictures of experiences and combines them to form a new experience which then creates for the viewer a new encounter with reality.

COMMON RELIGION

118. Common religion is the rehearsing of man's relationship to ultimate reality for the sake of grounding it in social articulation and embodying that relationship in the creative forms of common life. It consists of sharing primal images, celebrating significant ceremonies, and honoring self-conscious stories. *Unifying icons* are the fundamental perceptible forms by which a society grounds its understanding of life's relationship to its own mystery. *Common rites* authenticate individual and societal patterns by dramatizing their final significance. *Inclusive myths* are the fundamental expression of the societal origins, aims, and ground of being. The Roman Catholic Church in the Middle Ages molded the common religion with the articulation of the significance of each individual's life, dramatized that significance through the sacraments, and through religious art reminded every man of this relationship to God.

119. Common religion enables society to rehearse its understanding of itself and its stance

before ultimate reality. It creates communal symbols by providing the basis for the creative forging of the common vision. It limits communal symbols by demanding that the formless be formed. Communal symbols are sustained as common religion enables society to participate in the rehearsal of society's relationship to that beyond which symbols point. Common religion creates corporate language by deciding rational articulation of basic life encounters. By revealing the inadequacies of rational expression of man's experiences, it judges corporate language. Common religion provides corporate language with the external experiences of internal encounter with mystery. Common religion calls forth social art from expression of the realities of life. It demands of social art that the mystery be given awareness in finite form. It empowers the images of societal experiences with consciousness of the significance of life. The teaching of Religious Studies I by the Ecumenical Institute has occasioned a new depth understanding of Picasso's art work *Guernica* and has enabled the articulation of man's experience of the chaos of his own life.

120. The landing of the Apollo 11 astronauts on the moon is an example of communal symbols. Reports of the landing to every country of the world brought to consciousness that man is no longer earthbound but a creature of the universe. New art forms appeared—medallions, pottery, posters—pointing in visual form to the new shift in understanding. In the photograph of the earth, seen as a small isolated sphere from the moon, man was thrown up against the consciousness of raw creativity that signaled a new responsibility. This new consciousness of space is articulated by preschool Aborigine children in Mowanjum, Australia, who each day are asked by the teachers, "Where do you live?" and reply in unison, "In the Universe!"

CONCLUSION

121. Communal symbols are the edge process of the cultural commonality dynamic. Communal symbols are the edge relative to the process of communal wisdom in that communal symbols call man's wisdom into question and force a new lucidity about the nature and use of knowledge. Communal symbols are the edge relative to communal style in that communal symbols expose the inadequacies of present modes of existence and force creation of new forms of human sociality. Communal symbols are the edge relative to cultural commonality in that the cultural symbols call into question every cultural creation and force society to confront the depths of possibility for the future. For example, the youth culture, disillusioned with the symbol system of the present culture, is experimenting with creative alternatives which call into question the traditional structures of knowledge, point to the hypocrisy of present styles of living, and struggle with adequate symbolization of this meaning of life.

122. A contemporary problem relative to the process of cultural commonality is that this process as currently manifested has no way to appropriate the spirit deeps. This problem is manifest within communal wisdom through its reductions of life into merely intellectual categories and its avoidance of confrontation with the mystery. The problem is manifest within communal style in that societal relationships are delineated in terms of limits rather than possibilities and that society is therefore unable to respond to the demands of the future. The problem relative to communal symbols is that nondynamical articulations of the life symbols have reduced the possibility of encounter with the ultimate. An existing creative edge approach relative to man's inability to appropriate the spirit deeps is the current effort on the part of ethnic groups to recover the current significance of their heritages for the present historical moment.

123. The lack of appropriation of the spirit deeps demands the birth of a new global consciousness revealing the common grounding of all men in the final mystery. The tendency to reduce life into mere intellectual categories and avoid confrontation of the

mystery demands the incorporation of the wisdom of all the globe in order to expand the context out of which man lives. The delineating of societal relationships in terms of limits rather than possibilities renders the relationships unable to respond to the needs of the future, demanding the creation of social forms which embody global responsibility and are sensitive to the depths of possibility. Non-dynamical articulation of life symbols reduces the possibility of encounter with the ultimate and demands the recovery of the contextual power of traditional symbols in the light of the twentieth century cultural revolution. Nothing less than all of civilization, past, present, and future, requires that creative form be given to the emerging cultural dynamics of our time.

BOOK V

THE COMMON RESOURCES

INTRODUCTION

124. Without common resources, the flow of materials and human energy into the economy disintegrates and society's existence is threatened. The failure to utilize natural resources, as in the effective use of irrigation in the interior farmland of Brazil, blocks the development of common resources. Australia, a land of great natural resources and technological endowment, simply lacks sufficient human resources to tap its potential wealth. Without the technological dimension of common resources, human and natural inputs alone could not have produced the creative achievement of space travel. In the process of common resources, the question facing man is how to enable every human being to participate in the use and creation of the wealth of the universe.

125. The social dynamic of humanness is a process, one aspect of which is creating economic commonality, which includes organizing common resources. Organizing *natural resources* involves locating, utilizing, and conserving basic reserves, balancing the ecological flow and developing access systems, thereby enabling the procurement of resources necessary to human life. Tooling *human resources* disciplines the chaos of human potential to a point where common resources can be organized and expended. *Technological resources* provide for and stimulate the increase of the ability to meet common human needs. Probably the most basic of all processes, common resources provide the material and human wherewithal which fuels the whole social organism.

126. The lumber industry illustrates how the dynamics of common resources are interrelated. Trees of the proper size, quality, and quantity are chosen. The balance nature in the area and the effect on the ecology of cutting the trees is considered. Roads are then built to the lumbering location. A work force is chosen to cut the trees, transport the logs, and manage the logging process. Men with varying skills are employed as foresters, loggers, and truck drivers. If no men are available with the needed skills then others must be trained. Once the logs have been removed, they are useless unless they are processed as needed into pulp, lumber, or other raw wood material. These raw materials must then be shaped into usable goods. The more modern this entire process, the more efficient the use of common resources becomes.

Chapter 1

NATURAL RESOURCES

127. The social dynamic of humanness is a process, one aspect of which is creating economic commonality, which includes organizing common resources, which involves extracting natural resources. The process is one of developing the given physical and potential raw materials and energies. This includes isolating, caring for, and effectively using raw materials in the world, controlling the fundamental balance of nature through planned use of environmental factors and life forms, and the effective coordination and development of resources. Thus, natural resources consist of *basic reserves*, *ecological flows*, and *accessory improvements*. Natural resources are the cornerstone of the entire social process without which there would be no possibility for civilization or life itself.

BASIC RESERVES

128. Sustaining basic reserves is the process of carefully managing the earth's natural stores for the sake of supporting the environmental systems and in creating the availability of those resources which society requires. By the yoking of primary elements and potential energy sources, basic reserves are sustained for society. Discovering *foundational minerals* is the process of locating stores and analyzing supplies of basic raw elements. *Fundamental chemicals* involve the provision of the basic materials and elements for efficient combination. *Primary fuels* include tapping natural energy sources and releasing their power. An illustration of basic reserves is the regulation of the oil reserves which supply fuel and petroleum products while maintaining adequate supplies for future contingencies.

129. The process of sustaining the basic reserves provides the raw earth substances for man's needs. This reveals new possibilities for man's use of these natural resources. Discovering and maintaining the flow of basic reserves continually diminishes the finite supply of basic resources. At the same time, basic reserves undergird the search for additional reserve sources. Sustaining existing basic reserves develops new ecological possibilities. They expose the necessary balance between the depletion of basic assets themselves and the maintaining of the processes of replacement. They assure the supply of elementary materials without which there is no ecological flow. They continually expand the arenas of man's resource procurement. The availability of basic reserves determines the amount of time and energy expended in bringing about accessory improvements. Regulating the basic reserves insures the continuing development of accessory systems. For example, the discovery of oil reserves in the Arctic calls for a new form of conveyance in order to avoid destroying the permafrost which lies under the area's plant life.

ECOLOGICAL FLOWS

130. The maintaining of ecological flows indicates the process of supporting basic life patterns for the sake of claiming and obtaining the earth's stores. It consists of sustaining adequate supplies of the planet's earth, air, and water, stimulating plant life, and procuring animal products. *Environmental cycles* include the basic components of the earth's air, water, and soils which support all life forms. *Plant populations* include the botanical cycles which provide food and clothing. *Animal populations* are the developing of creative ways of breeding, and raising and using zoological life forms. An example of the process of the ecological flows cycle is developing pasture land and providing fodder for the Merino sheep of Australia, whose waste products fertilize the soil, enabling greater wheat production.

131. The process of maintaining ecological flows brings man into partnership with nature. They relate to extracting natural resources by providing seasonal resources for life support. The maintaining of ecological flows restrains the extracting of natural resources by delineating the particular needs. Ecological flows continually insure the availability of natural resources for use by man. Maintenance of ecological flows demands adequate earth modification for efficient control. They contend with the development of access and improvements when both must be maintained simultaneously. The ecological flows specify material for the construction of accessory improvements. Maintaining ecological flows requires the release of the basic reserves. Thus, using the earth's crust to maintain ecological flows curtails sustaining of basic reserves. Yet they preserve basic resources by utilizing perishable resources for life support. The maintaining of buffalo herds provided rawhide for binding horses and chips for fuel in addition to food and clothing for the Plains Indians of North America.

ACCESSORY IMPROVEMENTS

132. Accessory improvements is the process of building up the earth's elementary substances which in turn support the maintaining of ecological flows for the sake of meeting man's basic needs. Accessory improvements are the development of network facilities to enable the flow of these resources, the development of these resources, and the availing of the earth's stored energy. Developing *access systems* involves creating those installations which increase the mobility of natural resources, making them available where they are

needed. Effecting *territorial development* includes planned improvement of land for agriculture, development of the means of extracting natural resources, and constructing navigable waterways. Generating *harnessed power* necessitates the utilization of the available natural energy sources both organic and inorganic. An example of accessory improvements is the construction of a dam and powerplant in Arizona to provide electrical power, a city water supply, and irrigation to citrus groves while controlling water flow to lower sections of the river.

133. Accessory improvements sets the site and structure for man's orderly use of natural resources. In relation to natural resources accessory improvements stimulate additional extractions. This practice reduces the number of alternatives available for development. They provide stabilizing structure in an overall plan for extraction and conservation. They make possible establishing of new sources of materials. They also delimit the types and kinds of materials to be exploited and the rate of their flow from reserves supplies. The advance planning of accessory improvements insures the continued availability of basic reserves where and when needed. Accessory improvements demand innovation from ecological flow for the material base. In the development of new and improved resources, ordering accessory improvements imposes priorities upon the altering and accelerating process of growth. The self-conscious use of accessory improvements preserves and protects the ecological flows. The dynamic impact of accessory improvements on the extracting of natural resources may be seen when the building of a dam to make water available on a controlled basis for irrigation and hydroelectric power to enhance human sustenance.

134. The history of the coal industry in London illustrates the extraction of natural resources for use in society. Coal was initially popular because of its abundance, accessibility, and effectiveness as a fuel. Later the detrimental effects of exhausting the coal reserves and polluting the air were discovered to be upsetting the fundamental balance of nature and radically affecting plant and animal populations. Consequently the use of coal as a fuel has been prohibited and other sources of energy have been made available to the populace. The recognition that organic fuels drastically wrench the ecological flows and deplete irreplaceable resources calls for new methods and use of solar or atomic energy on a broader basis.

Chapter 2

THE HUMAN RESOURCES

135. The social dynamic of humanness is a process, one aspect of which is creating economic commonality, which includes organizing common resources, which involves tooling the human resources. Human resources are the available and potential manpower for the productive process. This manpower is generated by gridding the given population, classifying the work capabilities, and maximizing productive prowess. Human resources include *resident population*, *labor divisions*, and *employable skills*. If productive manpower is not available, a society stagnates and its continued sustenance is cut off.

136. Nurturing the resident populations indicates the process of gridding the given manpower in order to identify all possible human resources for the sake of organizing and developing their potential. Nurturing the resident populations consists of comprehensively collecting and categorizing demographic data to enable effective population distribution and participation. Classifying the *general profile* keeps an account of population composition and patterns of growth. Supporting the *geographic distribution* analyzes placement of the population in relation to the needs of the economic enterprises. Quickening the *engagement availability* is determining and enabling those segments whose participation in the work force is limited by various restrictions, thus rendering more accessible the whole population.

RESIDENT POPULATIONS

This process was exemplified in medieval Europe, where the king or manor lord was responsible for a specific number of serfs on his properties and for their environmental well-being, thereby sustaining feudal economy for the sake of the common wealth.

137. Resident populations identify the manpower base. They designate the potential personnel available for use as a known human resource. In defining resident populations the work forces are delimited. They continually disclose the reservoir of human availability and so sustain human resources. Resident populations describe the masses to be organized into a work force. They limit labor divisions by requiring constant reorganization of manpower because of new labor resources revealed for classification. They maintain the balance of labor over against turnover and attrition. The resident populations identify skill level and potential for training in the general population. They demand categorizing and training of manpower resources. They supply needed capabilities for the ongoing requirements of society. Resident populations were visibly demonstrated when some groups of settlers embarking to the New World carefully selected people with basic survival skills to form a complete new community, thus providing the core labor divisions and essential skills out of resident populations.

LABOR DIVISIONS

138. Labor divisions indicate the process of classifying work capabilities for the sake of locating and developing the available human energy toward providing a diversified work force. The process of labor divisions involves gaining clarity on existing vocational structures in order to distribute human resources in accordance with necessary roles. *Variant criteria* refer to the basic evaluation of the work capacity of the population through applying objective qualifying criteria. Categorizing the labor force in accordance with the economic roles needed is the function of the *occupational arenas*. To consider *primary specializations* is to ascertain the present trends of task engagement. An Israeli kibbutz illustrates labor divisions where the many types of people represented in the community are assigned to tasks in which their specializations are honored.

139. Labor divisions classify work capabilities in the arena of human resources. The division of labor into categories relates in a creative way to the process of tooling human resources by discerning given structures and needs. By demanding specialization, labor divisions delimit roles within the society and sustain the tooling of human resources by continually providing data on the present allocation of resources. Labor divisions exercise a creative function in relation to the cultivation of employable skills by identifying the needs of society, calling forth new skills. By determining availability, labor divisions modify demands. Labor divisions channel the ongoing thrust in the cultivation of employable skills. In relation to resident populations labor divisions introduce new patterns of development of skills. They establish standards by which the occupational needs can be filled. In stabilizing the employment arenas, labor divisions maximize the use of resident capacities. Labor divisions can be seen in the aerospace industry which created the need for new labor divisions, the redistribution of those with needed skills, and the training of individuals to meet the criteria demanded by the industry.

EMPLOYABLE SKILLS

140. Cultivating the employable skills indicates the process of discovering and analyzing manpower for the sake of improving the availability of human resources. This process is the development of those fundamental and necessary talents which benefit society and increase its adaptability. Developing *essential abilities* is educating the individual in mandatory physical and intellectual capacities. *Marketable prowess* is enabled by training for practical and technical occupations in the context of the total community's needs. Stimulating *continual developments* equips the work force to meet all anticipated performance demands. The quiet revolution in Quebec beginning in 1960 established a program whereby

a largely rural society could receive fundamental education, receive a widespread retooling in relevant techniques, and appropriate modern technology to enable participation in a twentieth century industrial economy.

141. Employable skills provide the possibility of maximizing the productive powers in the arena of tooling human resources. Employable skills intensify the available capabilities. They limit the tooling of human resources by defining which elements of human potential will be utilized. In a changing economic world, new employable skills are cultivated to sustain the optimum use of human resources. By cultivating resident populations, employable skills broaden the society's capacity for diversification. Employable skills question resident populations by introducing new and pertinent data and by displacing manpower. They reaffirm the need for continual re-gridding and evaluating of the skills criteria for resident populations. In relation to labor divisions, employable skills necessitate re-evaluation of the classifying procedure for broader and more varied job specifications. Employable skills limit the formulating of labor divisions by revealing inadequacies in the classification systems. They continually renew the demands on labor divisions for relevant classification. When Henry Ford's Model T replaced the horse and buggy, many blacksmiths found that by retraining their metalworking skills, they were once again necessary to the community as auto repairmen.

142. The traditional fishing economy found along the coasts of Eastern North America illustrates the struggle in the area of human resources. The population has been concentrated primarily on the coast in order to provide access to the sea. Fishing was highly developed while other specialties, such as cloth manufacture, were carried on inland. High specialization of skills limited flexibility when the market demand diminished and pointed to the need for new marketable skills. Unemployed fishermen either need to increase their catch by expanding their operation or learn a new skill.

Chapter 3

THE TECHNOLOGICAL RESOURCES

143. The social dynamic of humanness is a process, one aspect of which is creating economic commonality, which includes organizing common resources which involves applying technological resources. The process of technological resources is the releasing of creative procedures for effectively utilizing basic materials. This includes conserving the techniques for gaining access to raw materials, organizing constructive skills, and guarding the methods of utilization. The technological resources dynamic includes *extractive procedures*, *industrial arts*, and *innovative means*. Without these methods and procedures, society would lack the know-how to appropriate the basic human and natural resources.

144. Extractive procedures indicate the process of using acquisitional methods for the sake of facilitating imaginative skills which advance technology. Extractive procedures are the specialized techniques that prepare land and animal resources for use. The procedures for productive conservation of land and plant resources are classified as *cultivation techniques*. *Animal husbandry* consists of the efficient management of wild and domesticated animals. Effectively making minerals available is the major objective of *mining procedures*. The mining of lime exemplifies extractive procedures when the product is used in the fertilization of depleted grazing lands which are necessary for the cattle industry.

145. Extractive procedures deal with the methods of making raw materials available. They bring forth technological resources by demanding the technical processing of refined materials. The adequacy of present extractive procedures limit the need for new

EXTRACTIVE PROCEDURES

technological resources. They sustain technological resources by comprehensive refinement of their own capabilities. Extractive procedures create industrial arts by demanding practical skills. They question the adequacy of existing applications. They enable the continuation of industrial arts by constantly demanding increased efficiency. Extractive procedures bring forth innovative means by demanding the development of tools and techniques for acquiring the materials. They limit innovative means by defining the area of feasible application. In sustaining innovative means, extractive procedures demand continued expansion and sophistication of tools and tool applications. Extractive procedures' crucial role in technological resources is illustrated in the desalinization process of sea water which demands the innovative means of water filtering and the industrial method of chemical treating for the extraction of pure water from the sea.

INDUSTRIAL ARTS

146. Industrial arts indicate the process of creating formational techniques for the sake of refining existing procedures to extend technical know-how. They select, extend, and utilize the creative skills. *Metal crafts* are the organizing of skills in refining, casting, and machining metals to effect greater production efficiencies and product performance. *Chemical applications* utilize the chemical processes for practical purposes. Through the building and design trades, *construction expertise* is utilized in erecting and modifying physical structures. Organizing industrial arts is illustrated by the fabrication of Picasso's statue in Chicago's Loop which required the application of metal working expertise and preservation by an innovative alloy that uses its own rusting action to inhibit further rust.

147. Industrial arts dynamic reveals man's cumulative know-how in the arena of creative transformation of resources into sustaining goods. In relationship to technological resources, industrial arts demand innovative techniques and tools in order to apply its skill and know-how. By determining the usability of procedures and materials, industrial arts restrain all technological resources. Finally, industrial arts support technological resources by demanding continual operation. Industrial arts, as they relate to the guarding of innovative means, demand new operational techniques and tools. They restrict the innovative means by deciding the feasibility of innovations. By requiring constant refinement and adjustment they maintain a continuing demand for innovative means. In relation to extractive procedures, industrial arts call for practical, efficient, and extensive extraction. Industrial arts place checks on these procedures by determining their usability and deciding their application. Industrial arts also perpetuate extractive procedures by requiring new methods of extraction and increasing possible uses. For example, once the theoretical model of the atomic bomb was invented and the procedures to secure needed materials were in operation, then the skills of the industrial arts were applied to produce it.

INNOVATIVE MEANS

148. Innovative means indicate the process of creating new technological methods for the sake of generating and refining procedures which will enable a more effective use of resources. Imaginative and creative know-how is developed through innovative means. *Instrument creation* points to the development of mechanical extensions of human capability to enhance productive potential. *Design capabilities* are the graphic creation of functional models for products and processes. *Technique invention* refers to the creation of methodology for technological management. The company seeking to combine can and can-opener designed an aluminum can with the tab opening and created new instruments to produce it.

149. Innovative means is the process which creates modes for technological resources. In relationship to technological resources, innovative means forge out methods and designs by demanding new procedural developments for practical application. At the same time, they restrain the created arenas by determining the extent of technological capabilities. And finally, they bolster technological resourcefulness by continually enhancing the utilization capabilities. In relation to extractive procedures, innovative means provide the necessary methods and tools. Simultaneously, they determine the technology that is practically applied in

the field. They sustain extractive procedures when they provide new methodologies to increase productivity. In relationship to industrial arts, innovative means demand an arena for the practical application of their new methods. They also define the perimeter of usage by the possibilities they present for developing skills, trades, and new discoveries. Innovative means are continually improving and expanding industrial arts through their priorities. An example is the invention of the milking machine which increased the scale of the dairy industry, requiring new fertilizers to improve grazing lands for the greatly increased dairy needs.

150. The specialized process of raising cattle to produce the most useful beef possible exemplifies the development and application of technological resources for the benefit of the community. Animals were bred and selected, fed and cared for through management procedures designed to produce top quality meat. Specialized crafts were needed to produce steel silos, mechanical feed layouts, drainage and chemical additives such as fertilizer and food nutrients. Innovations in marketing structures and meat processing plants were designed while processing, packaging, and distribution facilities were developed to handle finished meat and meat products. The future development of artificial meat from soy bean meal will require a similar series of technological innovations.

CONCLUSION

151. Today technological resources are the primary arena within the common resources process where social change is taking place. The implementation of technological resources makes previously untapped, under-used, or unknown resources readily available to be employed to their full capacity. As a creative force, technological resources enable increased effectiveness and have the possibility of releasing human resources for new engagement in the social process. Technological resources provide the methodologies which permit the radical development and assigning of all resources for the betterment of the human community. Technological resources call for the comprehensive application of all resources in projects such as Soleri's city of the future, a new urban form.

152. One problem of major scale, especially in industrial and highly populated zones, is environmental pollution. Pollution impacts natural resources, for example, by reducing the supplies of usable water near metropolitan areas and forcing them to divert ill-spared resources to the purification or transportation of water. In major cities, the effect of pollution on human resources is dramatically illustrated by the increase of fatal or disabling respiratory ills traceable to foreign substances in the air. Almost every area of technological resources is modified by the presence of environmental pollution, from the need for research on new farm chemicals to the design of parameters necessary to eliminate noxious gases from blast furnace exhausts. One area of break-loose effort on this problem would seem to be the development of effective theoretical models to treat the ecosystem as an interrelated whole, affording an adequate framework for practical research, experimentation, and decisions.

153. The problem of environmental pollution necessitates the control of industrial wastes. To facilitate this control, several specific imperatives are involved, one of which requires establishing strict governmental supervision and regulation. Another requires developing a comprehensive plan that deals with the problem on a systematic tactical basis. A third imperative is convincing the industrial leaders of the gravity of the problem and the immediate need to implement reform. As industrial production pours out its destructive forces, the human and environmental processes are pushed toward the brink of planetary annihilation.

BOOK VI

THE COMMON PRODUCTION

INTRODUCTION

154. When common production fails to function, the development and exchange of the earth's resources and goods are curtailed. During the massive power failure in New York state, production throughout the area ceased operations, leaving men, materials, and systems immobilized. The national general strike in France paralyzed the production process. When a production system such as the Eastern United States Telephone System became jammed and inoperative, the output was disorganized and efforts were frustrated and wasted. The social question facing man in the production arena today is: How can man re-image his role as being necessarily related to the life of the whole production process rather than operating as a self-contained unit?

155. The social dynamic of humanness is a process, one aspect of which is creating economic commonality, which includes engineering the common production. *Production instruments* involve assembling the adequate natural or created resources, employing the specific tools, and effecting the industrial processes. *Production forces* are the gathering and organizing of the manpower necessary to maintain production. *Production systems* are the designing of ways to produce and market the needed quality products with effective use of personnel. Common production enables mankind to judiciously use the world's resources for the fulfillment of its needs.

156. The production of table radios illustrates how the dynamics of common production are interrelated. It is necessary to amass the needed capital goods such as plastic, wire, and electron tubes. Suitable tools like soldering irons, drills, and cabinet molders must be assembled. Test equipment and machinery to enable production flow must also be set up. It is then necessary to hire technicians to do the soldering and assembling of components. Skilled specialists design the circuits and create the engineering drawings. Staff supervisors assign jobs and make recommendations to the workers. Assembly schemes must be devised to insure that there is always a component when and where it is needed. Management patterns must be established to keep workers at work and assure that they are compensated.

Chapter 1

THE PRODUCTION INSTRUMENTS

157. The social dynamics of humanness is a process, one aspect of which is creating economic commonality, which includes engineering the common production, which entails implementing the production instruments. Production instruments are the implementation of common production. This means there must be the ability to procure the necessary resources and equipment and the know-how to employ them in useful production. When this happens, *capital goods*, *suitable tools*, and *industrial processes* are used as instruments of production. Without production instruments, society today would have no way to maintain the productivity necessary for survival in a complex world.

158. Capital goods indicate the process of assembling tangible and convertible assets for the sake of linking tools with processes toward the production of society's goods. They are the amassing and procuring of assets and functional properties and the assessing of

CAPITAL GOODS

intangible resources. Within the process of capital goods, *material inventories* include the reserves on hand as well as future potential. *Equipment inventories* amalgamate the operational facilities and locations. *Claims inventories* list liquid and credit assets. A Kool-Aid stand demonstrates the capital goods process in that its assets include on-hand and accessible ingredients: a pitcher, an orange crate, a street corner, and the initial credit loan.

159. Capital goods provide fundamental assets. In relationship to production instruments, capital goods supplies the essentials for the generation of production instruments. They fix the quantitative and qualitative scope of production instruments. They provide the resources that maintain the instruments used for enabling continuous production. In relationship to the suitable tools capital goods create the mechanical environment and encourage production enterprises. They stipulate the range of tools and fix a limit on their availability. They sustain suitable tools by providing resources for experimentation, creation, and expansion. In relationship to the industrial processes, capital goods order the methods of utilizing natural and man-made resources. Through variations in allocation and quality, they limits the industrial processes. They sustain industrial processes through the constant recirculation of resources. In hammering out a spearhead, for example, the product is contingent upon the quality of the available materials for the hammer, as well as the assembly of the shaped stone, thong, and handle.

SUITABLE TOOLS

160. Suitable tools indicates the process of engineering the required mechanical equipment for the sake of enabling those procedures to bring into play the capital inventories toward the augmenting of the material wealth of society. Suitable tools intensify production of material goods through simple and complex equipment. *Basic devices* are the designation of tools functionally efficient for a given task. *Simple machines* provide equipment for accelerated production. *Precision implements* maintain necessary instruments and assure the accuracy and efficiency of operation. Suitable tools are seen in the converting of water power to electrical current through the water turbine, which harnesses power, the simple gear box, which multiplies the force, and relays, which regulate the discharge of electricity.

161. Suitable tools are responses to production demands through the intentional use of functional objects. In relationship to production instruments, suitable tools call for and initiates planning for instrument and process updating as new tools are invented. The availability of suitable tools determines the practical application of production instruments. Suitable tools improve operating structures while they support current production activity in relation to industrial processes, suitable tools call into being standardization systems for tool interchangeability and necessitate application processes in order to coordinate usage. The appropriateness of suitable tools decides the effectiveness of industrial processes. Suitable tools provide the basic elements for intensification and focusing of industrial processes and encouragement of imaginative planning. In relationship to capital goods, suitable tools stimulate equipment inventory and supply of materials. The degree of effective utilization of assets is tested by suitable tools. This process supports as legitimate the claim of capital goods and sustains the flow of capital by continual replenishment of stock. As an example of suitable tools, the invention of the alternating current generator allowed the adjustment and transferral of hydro-electric energy in large quantities and stimulated investment in the infant electrical industry.

162. Industrial processes indicate the process of organizing the output methodologies for the sake of converting assets and utilizing equipment toward employing production instruments. They orchestrate production procedures through equipment layout by directing outputs and inspecting all subsystems. *Instrument assemblies* imply analysis of the instrument arrangement and placement from the standpoint of production efficiency and

INDUSTRIAL PROCESSES

economy, considering futuric use of the systems. *Power applications* are the way both fiscal and human energies are utilized economically. Industrial processes build *monitoring systems* that indicate the contradictions in production economy, production quality, and employee morale. Industrial processes can be dramatized by a home workshop where basic power tools and electrical outlets, as well as rulers, levels, and calipers, are arranged within easy reach.

163. Industrial processes integrate energy inputs and production goals. They create production instruments by heightening standards of efficiency through development of practical methodology. They demand obedience to the technological limitations relative to the production task. They maintain the operation and output of production instruments at the highest possible level of refinement. In relationship to capital goods, industrial processes create additional goods by developing new merchandise and maximizing investments. They set limits by calculating the maximum possibilities for operations development and demand that facilities and finances comply with needs. They provide the necessary systems for utilization of facilities and resources. In relationship to suitable tools industrial processes direct the creation and refinement of appropriate instruments by supplying the necessary data. They call into question the adequacy of suitable tools in the face of imminent obsolescence. They fortify existing implements and allow possibility for future developments. Industrial processes are demonstrated in the development of equipment within the space program, where greater precision required to control orbital re-entry forced the development of improved tracking systems.

164. A farm and its routine activity demonstrate the role of production instruments basic to any production process. The acquisition of seed, fertilizer, and tractors is dependent upon their availability and the ability of the farmer to satisfy the distributors' prices with cash or credit. The modern farmer uses equipment to multiply his efforts: chicken self-feeders, combines, milking machines, and automated feeding complexes. The use of capital goods and suitable tools is sustained and enhanced by marketing guides, soil tests, and crop-rotation programs. The first farmer in history utilized goods, tools, and industrial processes when he harvested hand-sown wheat which he had cultivated with a stick.

Chapter 2

THE PRODUCTION FORCES

165. The social dynamic of humanness is a process, one aspect of which is creating economic commonality, which includes engineering economic production which involves mobilizing production forces. Production forces are the manpower to transform raw materials into a finished product useful to society. They mobilize manpower to accomplish the designated labor task, supply the ingenious skills, and design and coordinate the overall production plan. Thus, production forces consist of *common laborers*, *skilled specialists*, and *staff supervisors*. Without production forces there is no production.

166. Common laborers indicate the process of forging the available manpower into the needed reserve of labor for the sake of maintaining the labor forces of common production. This process delineates the methods foremployment, sustains forms for organizing the labor force, and effects adequate motivation for the laborer. *Employment procedure* is outlining jobs, holding preparation programs, and evaluating the efficiency of the labor force. *Organizational forms* provide laborers with structures to maintain qualification and support them in the redress of grievances and negotiation of contracts. *Effective incentives* motivate workers through wages, bonuses, and supportive systems beyond the wage schedule. By controlling employment practices and negotiating wages and benefits, as well as competence standards, organized labor has established itself as a potent force in

COMMON LABOR

present-day production.

167. Developing common labor uses specified procedures and structures to fully engage human labor in the production task. Common labor provides the production forces. It requires that these forces be effectively engaged. It secures a continuing and developing labor force. Common labor provides expertise potential. It requires that the potential be actualized by creating designs for employee engagement in the production task. It secures a continual supply of labor to serve the expertise function. Common labor necessitates supervision. It requires creating plans for adequate employment and maintaining production personnel. It secures a continual supply of manpower to administer and train. For instance, in negotiation with a group of dissatisfied workers, a company must use its expert ingenuity to rethink and decide new employment practices, remuneration, and standards of competence satisfactory to all people concerned.

168. Skilled specialists indicate the process of ordering the available and demanded expertise for the sake of the most effective structuring of the production forces and the means of production. Skilled specialists provide forms of needed research, create practical designs for production, and assure an adequate financial analysis for the total production process. *Research proficiency* points to the continuing task of testing productive methods, developing more effective ways to utilize available materials, channeling supplied energies, and creating productive systems. *Design ingenuity* invents products, resource combinations, and personnel techniques to increase the quality of production. *Financial skill* analyzes and projects the financial state relative to the total production picture. When systems analysts and consultant engineers were asked to create a communications system for the nation of Kenya, the existing materials and techniques were assessed, and a comprehensive model for developing and maintaining a communications system, including all forms of media, was presented to the Kenyan government.

169. Skilled specialists provide the innovative edge of the production forces. In relationship to production forces, skilled specialists create the context and give color, originality, and versatility to production. Skilled specialists determine, modify, and limit the nature and form of production forces. They insure the continuation of the total dynamic through discerning new trends, creative designs, and anticipated financial needs. In relationship to staff supervisors, skilled specialists call into being degrees of complexity which necessitate comprehensive planning and co-ordination. Skilled specialists limit staff supervisors by holding them accountable to the comprehensive model of production. They insure supervision through their demands for quality. In relationship to common laborers, skilled specialists create work and roles through research. Skilled specialists limit work possibilities by setting the criteria for job skills, quantities, and remuneration. They maintain the necessity for common laborers by continually renewing the production process through product innovation. For example, skilled specialists designed the cassette tape recorder; staff supervisors and common laborers mass produced and marketed it; and the process created and sustained a new production force.

170. Staff supervisors indicate the process of structuring the general and skilled labor resources for the sake of the maintenance of the necessary forces relative to the total demand for production. Staff supervisors have responsibility for insuring adequate administration of the plants of production, for securing the required labor forces, and for maintaining the necessary systems to insure the overall supervision of the total production process. *The plant administration* insures that all production systems are well supplied, that sufficient funds are available, and that necessary product transportation is provided. *Personnel administration* provides the necessary job descriptions, the comprehensive employment rationale, and the ongoing relations between employers and employees.

STAFF SUPERVISORS

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Systems administration is responsible for maintaining production levels, timing deployment of materials and produce, and evaluating enabling systems. The development of never-run nylons by Dupont would require that plant administration provide the materials needed, that personnel administration assign workers to assemble the nylons when necessary, and that systems administration maintain quantity and quality controls.

171. Staff supervisors provide the structure which holds the production forces accountable for their assigned task. In relation to production forces, staff supervisors articulate the rational design for organizational systems. They demand of the production force practical structures in terms of administering the personnel. Staff supervisors sustain production forces by affirming the relevancy of the basic precepts for production and by continually planning, implementing, and evaluating the models for production forces. In relation to common laborers staff supervisors formulate the necessary labor roles and acquire the needed labor forces to implement production designs. They limit time and energy expenditure, set benefit allowances, judge the adequacy of the performance, and establish structures of accountability. They sustain the common laborer by providing the production context which describes the task and necessary tools and training needed, thus insuring continued participation in the productive processes. In relation to skilled specialists, staff supervisors discern the needs for creating effective methods of production and the need for development of new forms of production. In testing the value of skilled specialists, staff supervisors force redefining the tasks in relationship to the demands of the total operation. Staff supervisors sustain skilled specialists by feeding back new information and by appropriating their recommendations on behalf of the total production forces. The staff supervisors of a Western Electric plant, when producing the touch-tone telephone, instituted a testing schedule to determine the effectiveness of the production operation and developed an evaluation model and appropriate structures for the necessary supplementary training revealed in the output of the evaluation.

172. The production of compressor shells for air conditioners illustrates the roles of the three production forces. The common laborers take sheet steel, clean and coat it to prepare it for drawing, and insert it in the press that draws it from flat steel into a seamless, closed-ended, cylindrical shell. The skilled specialists develop the fabrication processes, continually test the metal and the cleaning and coating solutions, recommend proper composition and concentration to meet the standards, analyze trouble spots, and advise on corrections. The staff supervisors coordinate the activities of common laborers and skilled specialists, direct the production flow of converting sheet steel into compressor shells, direct the acquisition and storage of supplies, organize the production forces to enable each person to do his job adequately, and relate the total system to itself and to society in general. If compressor shells start rupturing upon drawing, the laborer can produce no more until the specialists determine the problem while the supervisor supplies the necessary materials and coordinates the manpower to correct the condition to allow the return to production.

Chapter 3

THE PRODUCTION SYSTEMS

173. The social dynamic of humanness is a process, one aspect of which is creating economic commonality, which includes engineering the common production which entails coordinating the production systems. Production systems orchestrate essential material and personnel. This process involves creating manufacturing processes, organizing human resources and relationships, and creating the plan for responding to producers' and consumers' needs. Thus, production systems are activated by *assembly schemes*, *management patterns*, and *allocation designs*. When there is no production system, human

energy and tools operate without direction and cause ineffective transformation of raw materials.

ASSEMBLY SCHEMES

174. Assembly schemes indicate the process of building operational designs for the sake of coordinating the controlling variables toward supplying desired products. They are the creation of the production plan, from resources to finished product. *Material procurement* requires locating components, determining methods of delivery and securing necessary preliminary plans. *Assembly flows* involve the synchronization of input stages and of product storage and mobility. *Product control* coordinates the output while regulating the quantity and quality of products. In making precision radar components, pure materials, careful assembly, and rigorous testing are used, and rejects are sorted out at strategic stages to ensure reliability of the finished product.

175. Assembly schemes are the function by which materials and equipment are organized to meet the needs of society. Production systems are expanded by the development of new technological methods which create new products and job possibilities. Assembly schemes limit production systems by determining maximum quantity and quality of the product. Assembly schemes hold stability in the production systems by providing structures for the continuous output of required goods. In relation to management patterns, assembly schemes create the necessity for skilled guidance in all operations. Hazardous working conditions and strenuous or unusual demands on workers place limits on the ability of management patterns to fulfill the demands of assembly schemes. Assembly schemes provide the vehicle for people to engage in the elements of production. In relation to allocation designs, assembly schemes activate breakthroughs in materials and production invention or cost reduction. Sometimes new ideas or cost expectations of society cannot be realized because certain materials are not available for necessary manufacturing, or distribution methods have not been developed. Response to the demand by society for goods at reasonable cost is met by maintenance of a reliable ongoing production and distribution system. When, spurred by public demand, the research arm of DuPont discovers a practical way of producing totally new products, it opens up many jobs and new areas of expertise, and causes the development of previously unknown industries and manufacturing processes.

MANAGEMENT PATTERNS

176. Management patterns utilize available manpower for the sake of responding to social and financial factors to direct production toward organized product flow. They set up procedural guidelines and provide the basis for human relations within and around the production of goods. *Personnel policies* determine hiring and firing practices, wages, job benefits, and a structure for negotiating labor relations. *Public relations* deal with those who are related to either end of production and those with vested interests. *Process control* is the human concern acted out by both employee and employer in the areas of personnel qualifications, performance standards, and working environments. Periodically, the entire automotive industry is disrupted by employees striking because they are dissatisfied with personnel policies. The resulting disorganization of large parts of society finally demands that negotiations be initiated and conflicts resolved.

177. Management patterns use the pool of human resources to coordinate the requirements of society with technology. In relation to production systems, management patterns organize and supply competent manpower to carry out required tasks. They confine production through the high cost of specialized skills and lowered productivity necessitated by safeguarding the well-being of workers. Through maintaining stable employee environments and public relations, management contributes toward the achievement of a smooth operation. In relation to allocation designs, the activity of management patterns directs the use of personnel and goods toward input and output. Effective utilization of variables is limited as management patterns restrict the operating

perimeters. They sustain by guarding the human qualities of the working environment. Management patterns establish human concern in assembly schemes. They limit total output by specifying employee benefits and working conditions. They stabilize the production model by maintaining adequate control over care and allocation of human resources. When the United States decided to have a man on the moon before 1970, timelines and production schedules were instituted to reach the objective, while giving high priority to safe-guarding the lives of the astronauts.

ALLOCATION DESIGNS

178. Allocation designs indicate the process of surveying pertinent data for the sake of enabling operational coordination toward determining final output. They prepare a comprehensive timeline to ensure product salability and financial feasibility. *Market indicators* communicate whether the product is needed, when it is needed, and what monies are available for capital. *Cost factors* take into account material prices, wage levels, and current equipment value. *Production schedules* allow for capital to be wisely invested, materials appropriately selected, and society's desires considered. In producing an Edsel, Ford Motor Company figured out the cost factor and production schedules well, but did not take heed of the market indicators, which would have told that people were not interested in such a design.

179. Allocation designs are the comprehensive plans created in response to market conditions and demands for production. In relation to production systems, allocation designs give new possibilities by stating and interpreting information concerning society's needs and available resources. They limit production systems by outlining manifold requirements. Allocation designs sustain production by indicating the potential for operation. In relation to assembly schemes allocation designs describe need for output through systems analysis. They limit assembly schemes by defining time, cost, and other factors. They support assembly schemes by continuing input of investment and demanding output of goods. In relation to management patterns, allocation designs demand trained personnel. At the same time, however, they specify selective employment levels and guidelines as well as compensation factors to be considered. Through its ongoing monitoring process, Allocation designs inform management patterns of current demands, thereby illuminating areas in need of updating. Recent unsuccessful marketing of the midi fashions in the United States illustrates how pricing and scheduling of production must reflect the indicators obtained by careful market analysis.

180. Production of a television broadcast illustrates the need for coordinating the production systems. Procedures for securing, writing, and editing information about news events, for lining up communication facilities and cameras, and for putting on the broadcast must be arranged. Managing the broadcast includes maintaining adequate personnel, building the desired public image, and meeting the required national codes. In designing the broadcast, decisions must be made, based on program ratings, operating expense, and income from sponsors, as well as on scheduling personnel, time, and equipment to meet deadlines. Because of coordinated production systems, news of the earthquake and subsequent floods in Pakistan was seen that evening on the six o'clock news by millions of people in their own living rooms.

CONCLUSION

181. Production systems are crucial issues today within the area of common production. Methods currently used to integrate the entire process are failing to appropriate innovations in production instruments. These methods have not responded to the demands for applying human energy effectively in the area of meaningful work. This lack of response appears as reduction of efficiency within the common production dynamic. The Pennsylvania Central

Railway's inefficient use of human energy and disregard for appropriate advanced railway technology caused its receivership and reordering of its production systems in the subsequent bankruptcy suit.

182. A major problem in common production is the rejection of the concept of equitable use of technological tools, human energy, and designs for the creativity and benefit of all. This problem is revealed through the rampant advance of technological instruments that are used not so much to improve the common lot of society as to preserve the market for those who can stay ahead and eliminate those who cannot avoid the relative obsolescence. The problem is also manifest in the underemployment of some work forces and the overemployment of others. Limited vision at the point of integrated production design does not permit reassessing priorities to push toward equity. For example, it does not enable industries to reorient their production when times of war become times of peace. United States industries that are refusing to use their tools, energy, and creativity to produce materials for the Viet Nam War even though war production may be more profitable than peace production, exemplify the use of common production for the benefit of all.

183. The imperative is to get the word of possibility into production. Production management and ownership need to see the economic advantages of expanding their operating contexts to the global level. Skilled specialists need to realize the possibilities of expanding their professions and applying their theoretical knowledge by relating themselves to the entire world. Common laborers need to understand that their participation in the production dynamic is crucial in the creation of comprehensive economic structures. Until the operating contexts of all production forces are impacted and exploded, there can be no new social vehicle.

BOOK VII

THE COMMON DISTRIBUTION

INTRODUCTION

184. Collapse of the distribution dynamic forces economic commonality to be reduced to a barter economy with a parochialized production and a static consumption. The collapse of property claims erodes public confidence by destroying the means and the relative value of the exchange media; thus in *Little Big Man* Lodgeskins' title to the Indian Nations camp was useless as an asset. When exchange mechanisms fail, currency becomes unstable as it would if a Chicago Transit Authority token were tended in New York. If consumption plans collapse, the distribution is stagnated because the vision or incentive to use purchasing power is lost. Out of this arises the question: How is equitable distribution across the globe to be guaranteed?

185. The social dynamic of humanness is a process, one aspect of which is creating economic commonality, which includes designating the common distribution. Common distribution is designated by dispensing *property claims* for the intentional use of property on behalf of society. Common distribution is designated by determining *exchange mechanisms* which enable the world society to distribute property with equality. Common distribution is designated by controlling *consumption plans* to enable the rational use of all available material relative to future demands. Common distribution guarantees and enables goods to be equitably distributed to the areas of demand.

186. Common distribution involves utilizing resources, enabling the exchange of assets, and forging out a rational plan for their use in light of the demands of society. A flour mill's ownership of five boxcar loads of wheat is its possession of material input. The lease of the milling factory determines its means of production. Byproducts of wheat chaff resulting from the production process provides a surplus product which can be processed for feed to increase the flour mill's capital reinvestment possibilities. A department store insures exchange of goods through its sales promotions and through its determination of style changes. Employment practices of the store reflect the arena of collective bargaining and provide wage incentives through commissions for its sales personnel. Both through its extension of credit to customers and its investment in inventories a department store exchanges credit. The Volkswagen Company in Germany recognized the demand for economical means of personal mobility. It anticipated that the vehicle produced would meet this demand in the United States. Introduction of the Volkswagen into the United States market shifted the image of transportation from the status of a luxury automobile to the utility of a compact car and effected a change in living standards for many families.

Chapter I

THE PROPERTY CLAIMS

187. The social dynamic of humanness is a process, one aspect of which includes designing common distribution which involves dispensing property claims. It indicates the ownership and use of material resources. It requires the allocation, coordination and investment of resources in order to sustain systems of production in operation. It comprises *material inputs*, *productive means* and *surplus outputs*. Without property claims there would be no way of channeling available materials toward production, or of organizing or accounting for use of material resources.

MATERIAL INPUTS

188. The material inputs indicates the process of controlling resource availability for the sake of planning formative supports and coordinating the remaining products to employ the structures of ownership. The material inputs involve deciding what resources to put into each productive effort. *Property controls* involve the regulation of the direct power that producers have over investments, with consideration for both producers and consumers. *Financial transfers* allow for the disposition of funds from one productive unit to another. *Unfinished products* utilize accumulated resources to their fullest potential. For example, a farmer must make a decision on the amount of usable funds for tractor repair relative to the total vehicle diversity that he needs.

189. The role of material inputs is basic to dispensing resources into the distributive process. In relationship to property claims, material inputs provide the necessary resources for continual development of marketable properties. They limit the allocation of assets by regulating the amount of material flow into the distributive process. They sustain by making available claimed resources to facilitate distribution and profits. In relationship to productive means, material inputs create determinants by providing capital resources. They limit financial transfer by stipulating the level of investment returns needed for growth. They limit by assuring continued development of usable commodities. The material inputs create surplus outputs by demanding improved methods. They require clarification of priorities to guarantee the most effective utilization of a limited supply. They sustain excess profits by forcing projection of future needs to direct surplus availability. This is illustrated by a food cooperative which allows many small investors to participate in business ownership and to make decisions concerning reinvestment, profit sharing, and marketing.

PRODUCTIVE MEANS

190. Productive means indicate the process of implementing constructs for the sake of resource inflow and profit overflow towards exchange objectives. Productive means employ personal resources and shared responsibilities incorporating common property, for the purpose of utilizing initial and excess resources in making assets available to all. *Private possession* denotes individuals or small groups decisionally determining the use of available property by having control of its productivity. *Limited liability* refers to collectively reducing risk of capital loss through legislation and accountability. *Public trust* guards the welfare of the public in making available the means of production through groups and organizations. An example of coordinating production means would be systematizing the decisions of individual transport ownership (family car), corporate transport ownership (company airplane), or public transport ownership (buses), in order to maximize usefulness.

191. Production means is the source of economic policy making. In relationship to property claims, production means delineate ownership and facilitate production. They determine the legality of ownership through the possession of holdings. They sustain by directing the flow of goods and perpetuating ownership. Relative to surplus outputs, production means provide markets and increase quotas. They provide checks and balances by controlling production and distribution. They sustain by stockpiling and maintaining quality controls. Production means relate to material inputs by providing a framework for productivity and stimulating the search for raw materials. They determine and regulate use of funds. They sustain by providing know-how for management. The production means process is seen when those organizing a cooperative sell shares to acquire capital to procure the necessary facilities, inventory, and labor force and conduct their affairs in a way to achieve the co-op's goals.

SURPLUS OUTPUTS

192. Surplus outputs indicate the process of yielding excess commodities for the sake of refining resource capabilities and organizing creative forces toward the allocation of assets. Surplus outputs are the economic surpluses which maintain productive processes, providing support for public services and making possible special philanthropic grants. *Production*

maintenance utilizes economic surplus by replacing equipment and facilities, making financial investments, and expanding facilities and product lines. *Public support* uses surplus income for financing community projects, paying government expenses, and investing in the general well-being. *Special grants* use economic surpluses for supporting broad civilizational projects, contributing to charitable institutions, and enriching the arts. An example of this process is a rancher who raises one thousand extra cattle to get the money he needs to buy new equipment and invest in new stock, as well as pay his taxes and make contributions to local organizations.

193. The surplus outputs are the accumulation of excess resources. Surplus outputs create property claims through promoting continued research to push the property value to the full extent of its possibilities. They limit property claims by the demand to set aside property for communal benefits which holds management accountable to the wider society. They sustain property claims through financial reinvestment which reinforces and adds value to property claims. Surplus outputs create material input through reinvestment of resources and catalyzing growth. They limit material inputs in controlling ownership expansion by accumulation of assets. They sustain material inputs by enabling continued operation through making financial aid available for production. Surplus outputs create production means by providing the capital for perpetuating and increasing the productive process. They hold back production means by limiting excess forces and funds. They enable production means to maintain the level of assets. In some forms of cooperatives the surplus outputs can be seen when after the current expenses are met, money is deposited in an account to expand the service, pay taxes, and contribute to community projects.

194. A 19th century cobbler was involved in the process of dispensing property claims as he sought materials and markets for shoe production. Leather, laces, lasts, needles, store space, hired help, and the process of deciding whether to manufacture, purchase, or reuse his component parts made up his material inputs. Coordinating the productive means involved giving his brother a percentage of the profit in return for capital to purchase the store, accounting to friends who helped him set up the business, and turning out the kind of shoes his customers would buy. To realize the surplus profits entailed gaining the support of the community so that he would be able to restock his shelves even when available cash was too limited to do so on his own. In wartime when leather was rationed, the cobbler had to choose between using his limited supply for a few pairs of fancy shoes or many pairs of inexpensive shoes.

Chapter 2

THE EXCHANGE MECHANISMS

195. The social dynamic of humanness is a process, one aspect of which is creating economic commonality, which includes designing the common distribution, which involves determining exchange mechanisms. Exchange mechanisms are the necessary practical forms or media through which economic benefits are made available to the whole society. This involves facilitating access to resources and tools, organizing available manpower, and allowing ownership or use on the basis of promise. Thus, exchange mechanisms are comprised of *goods exchanges*, *service exchanges* and *credit exchanges*. If exchange mechanisms are not determined, there is no way to channel goods and services in a common form to meet a society's needs on a broad basis, and distribution takes place only on an immediate level.

GOODS XCHANGES

196. Goods exchanges are the process of determining the specific means by which marketable commodities are made available for the sake of stabilizing the use of energy,

skills, and maintaining assets. Goods exchanges control the development and flow of goods. *Price schemes* are commonizing the standards of exchange by adjusting the expense levels to the fluctuating market. *Commodity markets* are the formation of available goods and how they will be supplied. *Futuric developments* project needs and demands of the consumer and cultivate the market. An example of this is Proctor and Gamble's developing a phosphate-free detergent to meet consumers' demands and government controls, taking into account available materials and allowable consumer prices.

197. Goods exchanges establish the foundation for organizing common distribution. Goods exchanges produce responsiveness in the exchange mechanisms by increasing consumer awareness, establishing demands for related goods, and fostering a new dependence on the goods produced. Goods exchanges control exchange mechanisms by determining economic profitability and delineating standards requiring effective exchange. The goods exchanges provide for constant release of resources by designing new sources of supply and maintaining equitable and reliable frameworks of exchange. In relation to service exchanges, goods exchanges establishes the possibility of growth and expansion by increasing demand for distribution and developing new markets. They determine the level at which service exchanges benefit by setting the amount of demand and the types of supply. They give significance to the role of service exchanges through concrete channeling of available goods and generating markets. Goods exchanges establish the need for credit exchanges by demanding financial resources and requiring a stable monetary system. Goods exchanges, through their ability to fluctuate, control the power of credit exchanges. Goods exchanges signify the worth and availability of credit exchanges by providing the basis for credit and continuing the input of marketable commodities. An example of this is the massive public use of airlines in the United States, which necessitates the development of popular credit and realigns the corresponding transportation services.

SERVICE EXCHANGES

198. Service exchanges are the negotiating and converting of available time, energy, know-how, and demand into a useable social activity. This consists of determining wage levels, enabling the utilization of corporate action, and directing the patterns of employment. *Wage schemes* are pay standards created in relation to the time, energy, and creativity put forth. *Concerted actions* are the conditions under which collective redesigning of services are performed. *Employee placements* are the assigning of personnel in relation to service needs, availability, and individual potential. Civil Service is an example of organizing service exchanges which offers a wage incentive design, corporate bargaining power, and intentional assignment of personnel.

199. Service exchanges organize the framework and direction of the labor potential. Service exchanges in relation to the overall exchange mechanisms coordinate the expenditure of energy. They limit the mechanism by the demand that equitable returns be maintained. This organization of available manpower maintains flexibility in exchange mechanisms. In relation to credit exchanges, service exchanges generate the necessary capital and thus provide the basis for credit. They judge the relevance of the means of credit exchanges by questioning the flow of capital. They provide stability for the credit exchanges by sustaining the flow of funds. In relation to goods exchanges, service exchanges empower the flow of goods. Service exchanges divest goods exchanges of their basic value to society by determining the felt need for specific goods. Service mechanisms, by providing a stable organization of work forces, guarantee a balanced flow of goods at all times. When auto workers negotiate a higher pay scale, they increase their buying power and consumption with the result that markets can be expanded and credit more easily extended.

CREDIT EXCHANGES

200. Credit exchanges indicate the process of providing a standard financial base for enabling the free flow of goods and services, guaranteeing economic stability. These system

operating out of an established monetary base, determine the capital flow of loaning and borrowing. *Value media* is the common unit of exchange. *Guaranteed credits* establish the basic conditions for exchange without immediate cash payments. *Investment schemes* provide the motivation, method, and system by which capital is accumulated. One example of defining credit exchanges is the European Common Market which sets standards, insures benefits, and mediates investment.

201. Credit exchanges enable the flow of goods and services by providing the financing systems on which exchange mechanisms rely. In relationship to exchange mechanisms, credit exchanges provide the financial framework that enables development and growth. Credit exchanges perform a regulating function by determining the capacity and composition of exchange mechanisms. They sustain by maintaining the financial symbolic system. In relationship to goods exchange, credit exchanges increase marketing capacity. They demand of goods exchanges financial accountability by regulating flow of credit. They make possible the ongoing activity of goods exchanges by providing a stable capital network. In relation to service exchanges, credit exchanges provide the capital power for opening up new fields of employment. They set boundaries to the quantity of available employment. They maintain the assurance of a variety of forms of compensation for expenditure of energies. The interest rate set by the Federal Reserve Board influences credit exchanges for home purchasing, thus affecting the exchange of goods and services required for housing construction.

202. World trade illustrates the role that exchange mechanisms play in a society. The nations of Europe set up common trade practices in order to obtain and release goods easily and profitably. Swiss watchmakers offer their expertise to other European nations in exchange for financial payment. Even if France's economy were unstable, she could make investments in industry in Africa because other European nations would back her promise or credit. In a global economy, when the German mark is devalued, even the value of sea shells in the Marshall Islands is affected.

Chapter 3

THE CONSUMPTION PLANS

203. The social dynamic of humanness is a process, one aspect of which is creating economic commonality, which includes designing common distribution, which involves controlling consumption plans. Consumption plans are the designs of distribution corresponding with human needs. This entails evaluation of the present situation, projection of future needs, and maintaining overall rationales relative to economic values. Thus, consumption plans consist of *current demands*, *anticipated needs*, and *inclusive equilibriums*. If consumption plans are not taken into consideration in the arena of common distribution, an imbalance in the apportionment of goods occurs.

204. Current demands indicate the process of articulating an assessment of present and future consumption needs to enable effective planning. Current demands consist of juggling the capacities of a society to fulfill its needs. *Fundamental requirements* consist of replacing assets, motivating labors, and insuring investment (risk) compensations. *Existent capabilities* involve evaluating present and prospective capacities and readily available goods, to see the operationally viable possibilities. *Determined priorities* consist of understanding the societal demands, being mindful of basic inequalities, and appropriating societal values. An example of current demands is the daily operation of a bank which directs and accounts for monetary flow while determining societal priorities such as savings and investments.

CURRENT DEMANDS

ANTICIPATED NEEDS

205. The current demands dynamic within a society exposes its fundamental standards of living and goals. In relation to consumption plans current demands necessitate strategies for determining consumer needs. They define minimum requirements as articulated by the societal norm. They also provide new data related to the control and fluctuation of consumption plans. Current demands are related to anticipated needs by exposing changes in society which catalyze the projection of the future requirement. They define anticipated needs by delineating the values and available resources of the society. Current demands also indicate indispensable human necessities, thereby providing trends of anticipated needs. In relation to inclusive equilibriums, current demands prioritize concerns, revealing what is central and what is peripheral. They also set the appropriate societal fashion by limiting the social mode. Finally, current demands uphold existing styles of life by continuing to maintain some requirements. The force with which society has demanded control of environmental pollution has resulted in dramatic experiments toward new methods of transportation, thereby impacting consumption demands.

206. Anticipated needs indicate the process of maintaining a comprehensive economic balance in order to implement a rational plan. Anticipated needs consist of planning reserve supplies, researching potential external commerce, and discerning the society's production possibilities. *Conserved resources* involve making use of society's unused materials at determined rates of depletion and anticipating new use of additional resources. *Productive uses* consist of organizing a society's methods for controlling production. *External trades* are the establishing of a means for exchange in order to standardize the society's market practices. A cattle rancher assures an adequate return on his investment if he considers customer demands when planning his herd's growth and marketing.

207. Anticipated needs project the balance between available resources and resource use. In relationship to consumption plans, anticipated needs free planning by making obvious the need for the development of new options. They force the prioritizing of plans in order to balance production needs and consumption. They provide for comprehensive, long-range planning. In relationship to inclusive equilibrium, anticipated needs legislate new permission to capitalize projects. They expose disparities within theoretical systems. Anticipated needs sustain by providing tangible and intangible incentives which channel resources into desired areas. In relationship to current demands, anticipated needs create the initial statements of what can be made. They restrain development and expansion by intentionalizing the use of resources and relationships. Anticipated needs provide for the continuity of current demands by holding up the insuring markets. The anticipated need for continued import of wheat to India projects the balance between the global wheat supply and the mechanism for wheat's use.

INCLUSIVE EQUILIBRIUMS

208. Inclusive equilibriums are the articulated rationales that balance individual and public needs, designing a flow to economic forces. Inclusive equilibriums are the balancing of the provisions required by the society's underlying economic presuppositions. *Living standards* mean providing basic sustenance for every member of the society. *Social uses* consist of defining the communal interest to enable public application of available resources. *Operative philosophies* are the transmitting of the underlying economic assumptions of society. An example of inclusive equilibriums is a federal housing project which provides necessary shelter and at the same time expresses the societal values of livable dwellings in the context of the overall plan for urban development.

209. Inclusive equilibriums continually maintain the tension created by the demand to fully respond to practical needs and the particular society's theoretical directions. In relation to consumption plans, inclusive equilibriums create by directing the planning process. Inclusive equilibriums limit consumption plans by demanding expression of

particular concretions consonant with the operative philosophies that inform the equilibriums. They enrich consumption plans by rehearsing the context out of which the plans emerge. In relation to current demands, inclusive equilibriums determine the need for ordering priorities. Inclusive equilibriums limit current demands by challenging reductionism within the planning construct. The sustaining element consistently illuminates the context within which certain priorities are determined. In relation to anticipated needs, inclusive equilibriums articulate the perspective out of which those needs are foreseen. Inclusive equilibriums limit anticipated needs by revealing the imbalances within the system of priorities. Inclusive equilibriums sustain anticipated needs by encouraging intentionality relative to what is required and what is not required. An example of this dynamic was manifested in the collapse of the Alliance for Progress. When an attempt to meet current demands to eliminate poverty created more concern about anticipated needs in the corporate invested interests than in inclusive economic development, it further exploited public interests and widened the gap between private wealth and the impoverished masses.

210. Consumption planning can be observed through the meat packing industry. The meat counters in the United States testify to the industry's ability to meet today's market demands. The industry's packing cycles respond to seasonal consumption needs such as turkey for Thanksgiving and lamb for Passover. The dietary peculiarities of the United States with its heavy meat-eating middle west distinguishes the nation's plan from those of a fish-consuming island culture. Should soy beans begin to replace meat as the source of protein, meat packing would be reviewed thoroughly by the country's consumption plans.

CONCLUSION

211. It is apparent that consumption plans play a key role in a revolution in living standards. This edge is seen in relationship to property claims by the implication that consumption gives vision or impetus as to how property can be used—as in stock investments in new products. Exchange mechanisms are similarly affected through the realization that consumption is global—a realization demanding that global exchange opportunities be provided. The resultant imperative that consumption plans place upon the entire process of distribution is an innovation in means for getting surpluses to areas of greatest need. An example which reinforces the concept of consumption plans as the edge pole relative to the entire dynamic of distribution is market research or management consulting, which depends upon a vision of what consumption will require in the future in order to invest resources in new production and distribution methods.

212. One of the major problems in common distribution is the pervasive situation of economic parochialism which inhibits the development of a global distribution plan. The growing control by the United States in big business disrupts legitimate property claims in foreign countries. The lack of a global pay standard for an hour's work means that exchange mechanisms do not reflect equitable labor values. The whole arena of planned obsolescence in the drive for increased consumption places unneeded and unwanted burdens on the consumer while denying needs to other areas of the globe. The operation of the world bank in helping to establish common standards and regulations that facilitate the unimpeded flow of resources between diversified economies illustrates the possibility of global vehicles for distribution.

213. To cut over against the parochialism that distorts allocation of assets, it is essential that present national economic vehicles be transformed into world-wide systems of equitable distribution. Multi-national companies create a world-wide economic system but demand new structures to insure the indigenous ownership of the means of production. Exchange rates must be balanced globally so that there will be a corresponding balance between purchasing power and living standards relative to a man's earnings. A world-wide

network of common markets must be created to intensify and enhance both regional and global development. It will be possible to dispense all the earth's goods to all the people as soon as adequate distribution schemes are common to the whole earth.

BOOK VIII

THE CORPORATE ORDER

INTRODUCTION

214. When the corporate order process fails, political commonality loses its basis of control and accountability, and massive internal disobedience and vulnerability result. When the common defense fails, a society becomes impotent in negotiation and causes fear of disruption, as the Spanish empire did when it collapsed after the defeat of the Spanish Armada. When the domestic tranquility collapses, as it does during revolutionist activities in many Latin American countries, the ordering structures lose their credibility and power to call forth common consent. The corporate order loses its context for decision-making and its tools for maintaining order when the legal base fails to function, as it does when family members ignore the basic understandings of the family and become either habitually disobedient or overly punished. The question of how and when to be obedient to the process of corporate order is frequently raised.

215. The social dynamic of humanness is a process, one aspect of which is creating political commonality, which includes providing the corporate order. Corporate order includes establishing the *common defense*, insuring the *domestic tranquility*, and maintaining the *legal base*. The activity of establishing the common defense is the basis for international relations which promotes shared understandings and a power balance among nations. Domestic tranquility is the process which enables compliance with the society's corporate decisions, providing the internal climate conducive to social operation. Legal base fortifies the fundamental presuppositions of the community through formal and informal structures which provide the medium for rooting the communal destiny in history. Corporate order is the foundation for a society's decisions and actions without which welfare and justice would be haphazard and chaotic.

216. An illustration of the dynamics of the corporate order process is to be found in the functioning of the United Nations. The power of participating nations is employed to enforce legitimate territorial claims on a global scale. Support is given to the peaceful negotiation of alliances between nations and to guarding the mechanism by which those alliances may be perpetuated. Contributions and available services from participating nations are used to strengthen and sustain global intersocial functions such as economic and education structures. The dynamic of law enforcement within nations of the world community is exemplified by sending of bodies of troops from participating nations to Korea and the Suez Canal. The United Nations has acted in sustaining correctional constructs by setting models for handling internal disputes and by employing sanctions against nonconforming nations. Domestic tranquility is promoted by expanding the parochial mindset within a nation and providing numerous avenues for participation in global processes. The charter of the United Nations demands self-conscious consideration of national covenants and provides the broad context for global participation in a single covenant. Participation by most nations of the world provides each with a basis for developing a global common law. By the unified actions of nations in global deliberations a context is set for the development of consistent regulatory polities and governmental instructions for the use of power within participating nations.

Chapter 1

THE COMMON DEFENSE

217. The social dynamic of humanness is a process, one aspect of which is creating political commonality, which includes providing the corporate order, which involves establishing the common defense. Establishing the common defense provides order by safeguarding human life and activity. Forceful protection, conciliatory negotiations, and interpermeating groups establish the common defense. Common defense entails maintaining the *protected sovereignty*, producing the *negotiated alliances*, and sustaining the *intersocial bodies*. Collapse of the common defense, as Japan invaded Indonesia in World War II, shattered the corporate order for a time, but forced invention of new social patterns in the aftermath as independence from Holland was gained.

PROTECTED SOVEREIGNTY

218. Protected sovereignty indicates the process of preserving a body's autonomy for the sake of formalizing its relationships with other societies and participating in intercultural activities in order to maintain the common defense. Protected sovereignty is the powerful assertion by each society of its existence in relationship to other societies. *Territorial claims* are the geographical areas over which a society exercises jurisdiction. *Warfare capability* is the design for mobilization and the possibilities of massed force available to a society. *Power balance* is the equilibrium of overt and covert inter-societal force. Russia, invaded by Nazi Germany, withdrew its troops to Stalingrad to regroup its forces, summoned aid from allies, and eventually recovered its territorial integrity and moved to establish a new power balance.

219. Protected sovereignty entails guarding the total domain. This sovereignty creates common defense by establishing the enforcing power which undergirds the social order. It also limits common defense by providing the tension of individual interests. Thus, common defense is sustained by providing geographical identity and actionary bodies. Protected sovereignty creates negotiated alliances by demanding an ordered process for sanctioned negotiations. Negotiated alliances are limited by the caution or reserve any sovereign body maintains in its interaction with another sovereign body. Protected sovereignty sustains negotiated alliances by recurrently illuminating new problems and issues for deliberation. Protected sovereignty creates intersocial bodies by pushing intersocietal tension into an awareness of the need for cooperation. Protected sovereignty constrains the intersocial bodies by limiting the extent to which representatives to bodies open themselves up to other societies. Thus it sustains intersocial bodies by providing the creative diversity which is the gift of a multi-society gathering. As Germany attacked in World War II, Great Britain devised and instituted ingenious defenses, and, from behind the shelter of the English Channel, petitioned its allies for help.

NEGOTIATED ALLIANCES

220. Negotiated alliances indicate the process of intersocietal decision-making for the sake of preserving the society's autonomy and enabling exchanges among cooperating bodies in order to insure the common defense. Negotiated alliances are the means by which societies structure and ritualize the relationships among themselves. *Ratified treaties* are declared agreements that define the formal relationships between societies. *Established diplomacy* is the symbolic and operating medium for transactions between societies. *Negotiation process* is the means of sensing and responding to changing conditions and demands in inter-societal relationships. The tradition of marriage negotiation was a conventional process of barter and customary etiquette whereby two families arrived at an agreement about the payments or benefits each would receive in the marriage of their members.

INTERSOCIAL BODIES

221. Any society girds itself against and with its neighbors to protect its own interests. Negotiated alliances indicate what is needed in defending a society. They question reliance on an unbalanced and unarticulated process of common defense. They anticipate and interpret signals which point up a need for new power patterns. Negotiated alliances create the possibility for the formulation of intersocial bodies. They also urge caution in overdependence on those bodies. At the same time, they serve to readjust that society's position within such associations and organizations. Negotiated alliances lead to buttressing the defense capabilities of the sovereignty to be protected. They demand following preset guidelines in improving the defense posture. The texture of the negotiating experience controls the pulse toward runaway mobilization of power. Street gangs structure intricate defense mechanisms to assert their domain, often seeking allies, and even resorting to impartial outsiders to arbitrate disputes.

222. Sustaining the intersocial bodies is the process of relating common bases for the sake of preserving internal integrity and structuring practical covenants in order to maintain the common defense. Intersocial bodies are the structures through which the contradictions and gifts—economic, political, and cultural—of all societies are creatively shared. *Economic co-operatives* are the systems through which the resources of two or more societies are exchanged. *Political organizations* are the structures which enact the common decisions of societies and establish accountability for the decisions. *Cultural associations* honor the primordial roots of individual cultures and create common global context for the journey of man which provides for the basis of all social interaction. An example of intersocial bodies is the presence of the international business community, exemplified by the Fiat Company of Italy, a worldwide organization which has exported its expertise in car-building to help develop the auto industry in countries such as the Soviet Union, influencing political relations between East and West and affecting the communal style of many western nations through the innovative functionality of its cars.

223. Intersocial bodies provide a rational base for the coordination of common defense. By enabling commonality, intersocial bodies create recurrent reflection on and demand constant reevaluation of the common defense. By diversifying demands they challenge the common defense. By providing motivational data and citizen participation, they sustain common defense. They give recognition to and supply meaningful undergirding for protected sovereignty. Intersocial bodies also limit protected sovereignty by exposing the possibility of failure in the future. By providing grassroots interpretation and signaling the possibility of retooling, they sustain the protected sovereignty. They summon the skills of negotiated alliances. Intersocial bodies serve to streamline the mechanisms producing negotiated alliances. By providing continual dialogue conditions and constant flow of information, they motivate the continuance of negotiated alliances. Because of action by intersocial bodies, such as the table tennis tournament in China, there is the possibility of communication between the West and the East resulting in the strengthening of alliances.

224. An example of establishing common defense is the relationship between the USA and the USSR. These nations have over the years established specific national alignments and defense systems. The Strategic Arms Limitation Talks are an example of these two countries' recognizing each other's power and the need for continuing negotiations. Both nations participate in the councils and agencies of the United Nations as a part of the larger community of nations. If the USSR had been willing to challenge the preservation systems of the USA in the western hemisphere, the Cuban missile crisis might have erupted into war.

Chapter 2

THE DOMESTIC TRANQUILITY

225. The social dynamic of humanness is a process, one aspect of which is creating political commonality, which includes providing corporate order which involves insuring domestic tranquility. Domestic tranquility is the operation of power to maintain civil order. Domestic tranquility involves limiting the violations, providing redirection programs for lawbreakers, and establishing community consensus of law and order. It insures that domestic tranquility is fulfilled by providing the *law enforcement*, establishing the *correctional constructs*, and sustaining the *community assent*. Without insuring domestic tranquility, society has no method for maintaining the communal discipline necessary for cooperation and protecting public interest.

LAW ENFORCEMENT

226. Law enforcement indicates the process of insuring regulated protection of citizens for the sake of enabling public participation in enforcement itself and effective rehabilitation structures for lawbreakers. Law enforcement consists of the structures of investigation, arrest, and legal initiation of individuals who are accused of violating the common good as embodied in the law within procedures that protect and insure equitable functioning of the structures. *Civil force* is the policing system. *Pretrial safeguards* are the social procedures that guarantee the rights of accused law breakers to an equitable trial. *Police courts* are the initial judicial proceedings. The arrest and arraignment of Sirhan Sirhan is an example of law enforcement.

227. Law enforcement is that dynamic in society which maintains community security. Law enforcement creates domestic tranquility by safeguarding citizens, suppressing disorder, and balancing minority/majority rights. It limits domestic tranquility by creating tension through constant impingement on the citizens as it enforces societal regulations. Law enforcement sustains domestic tranquility by protecting individual and property rights and by enabling the practical functioning of the community. Law enforcement creates correctional constructs by providing both the needed structures and the context. It limits correctional constructs by demanding that they operate within the law. Law enforcement sustains correctional constructs by providing for and supporting corrective penalties and by acting as intermediary between citizens and the guilty. Through the creation of a public story, law enforcement creates community assent by educating constituents to the need for social order. Law enforcement limits community assent when, by impingement, it creates hostility and guilt and antagonizes segments of the population. It sustains community assent by maintaining that climate of personal safety which enables public support. The debate over what constitutes police brutality points to the impact of the dynamics of law enforcement.

CORRECTIONAL CONSTRUCTS

228. Correctional constructs indicate the process of insuring redirection discipline in order to insure citizens' protection and communal cooperation. Correctional constructs are means by which a society punishes, excludes, and rehabilitates social offenders. *Punitive discipline* is the imposition of civic penalties upon citizens for inappropriate social conduct. *Social exclusion* is the removal of social offenders from normal participation in community interchange. *Remedial programs* are means of allowing criminal offenders to reclaim their full relationship to the social structure. Work release programs, parole requirements, and education opportunities for inmates within the prison system illustrate correctional constructs.

229. Correctional constructs are the means of dealing with social transgressions. In relation to domestic tranquility, correctional constructs create tranquility by removing

disruptive elements and call all citizens to serious accountability. They limit domestic tranquility by forcibly removing human resources and individual freedoms from society. They enable the ordered functioning of society and resocializing of individuals through discipline structures. Correctional constructs create community assent by securing the incarcerated and enabling their rehabilitation. They restrict community assent by standing accountable to the directives of society. They sustain community assent by imaginally grounding the public story about correctional punishment. In relation to law enforcement, correctional constructs, because of their contextual seriousness, demand protective legality in the enforcement process. They constantly hold law enforcement accountable for prescribing reasonable penalties. They empower law enforcement with authority by providing punitive constructs which reinforce that process. Society's struggle in the area of capital punishment illustrates their relation to support of law enforcement and definition of necessary correction.

COMMUNITY ASSENT

230. Community assent indicates the process of insuring populace commitment to common laws for the sake of grounding legal enforcement and correction in public will in order to preserve the domestic tranquility. Community assent consists of community conviction, actualizing power, and local force, which promote the ordering of the community. The *Public sentiment* is the concerned stance which affirms and encourages responsible social conduct. *Deterrent process* is the preventive measures employed to discourage irresponsible social behavior. *Citizens support* is the community's affirmation of its procedures for holding each person in the community accountable to the social models. In response to a community drug problem, a citizens' committee, organized with police cooperation to educate the public and reduce drug use, demonstrates the power of community assent.

231. Community assent is the activity which permits the continuation of society. Community assent creates domestic tranquility by demanding civic protection and defining legality. It limits domestic tranquility by resisting interference and upholding other values. It sustains domestic tranquility by creating a public mood that is supportive of the ordering structures. In relationship to law enforcement, community assent insists upon full protection while demanding the legality and control of the enforcement process. It holds law enforcement obedient to the corporate consensus on what are just and necessary practices. It develops the basic civic cooperation which virtually allows law to be enforced. In relationship to correctional constructs, community assent voices the necessity for structures. It limits correctional constructs by demanding accountability through practice restraints. It sustains correctional constructs by demanding the resocialization of recalcitrants. The power of community assent is demonstrated when the community demands the arrest and conviction of disruptive forces, as during the 1971 May Day Demonstration in Washington, D.C.

232. When a car speeding down the highway is clocked at forty miles per hour over the speed limit, the driver will undoubtedly be stopped. The patrolman will demand to see the driver's license and probably ask him where he was going and why the hurry. When the driver and the patrolman tell their individual stories in the night court, the judge will make his decision and the driver will likely experience the punitive discipline of suspended driving privileges and be required to attend a remedial course on driving responsibility. The community assent is manifested by the continued public support of the enforcement and punitive methods dealing with unacceptable traffic behavior. In some states the obviously intoxicated speeding driver would be given a breath analysis by the arresting officer, held over night in jail, and held to serve a mandatory jail sentence if convicted.

Chapter 3

THE LEGAL BASE

233. The social dynamic of humanness is a process, one aspect of which is creating political commonality, which includes providing corporate order which involves maintaining the legal base. Legal base is the recognized and legitimate medium of consensed rules and principles for maintaining intra-societal stability. It is substantiated by establishing a common consensus relative to the purpose of a community which gives its members permission to act out their historical traditions and to define and record the societal directives. Thus, legal base is maintained in *basic covenant*, *common law*, and *codified statutes*. Without legal base, corporate and individual rights within a society are negated.

BASIC COVENANT

234. Basic covenant indicates the process of preserving the primal operating understanding for the sake of outlining the accepted patterns in order to establish the legal base. Basic covenant is the primary assertion in which a community grounds its gathered wisdom and underlying rationale. *Foundational statement* is ratified when the basic articulation, its elaboration, and the statement of intent that precedes the whole are consensed upon. *Collective tradition* is the way man expresses the evolution of his historical journey and reinterprets the significance of his history in the demand for creating the future. *Fundamental presuppositions* of a society are the means by which the covenant implies organizing the social power in a form that points to and invites others to engage in creating the model society. The charter of the United Nations binds together the nations of the world in an international body and retells the common struggle to create a global society.

235. Basic covenant objectively structures the primal heritage, understanding, and vision of a community. In relationship to legal base, the process of basic covenant provides and articulates fundamental guidelines for the society. It demands accountability even to the point of restricting the comprehensive legal framework. Legal base is sustained and renewed as basic covenant assimilates the contemporary interpretation of the significance of history. In relationship to common law the process of basic covenant provides the fundamental principles for practical operation. Basic covenant limits common law by setting a pre-determined context. Common law is held in being by the continual new data fed in as basic covenantal understandings change with the times. In relation to the process of codified statutes basic covenant enables common understanding by providing a basis of operation. It tests codified statutes by challenging their legitimacy and authenticity. Basic covenant supports codified statutes by acting as a base of accountability and by providing a foundation. The United States Constitution, by stating the basic principles held by the heterogeneous society, acts as a check on the recorded law of the land and demands that actual behavior follow its guidelines.

COMMON LAW

236. Common law indicates the process of acknowledging the accepted patterns of behavior for the sake of preserving the primal agreements and establishing the prescribed regulations in order to uphold the legal base. Common law is the accepted standard of behavior, the memory of a community, and the discernable requirements for active participation in the society. *Established practices* are maintained when man conforms with the codes of conduct, social norms, and patterns of expected behavior. *Authoritative precedents* are maintained when the commonness of individual experience is made apparent, historically verified, and sustained by the symbology created around it. *Public conscience* is preserved in order to sustain a communal image which enables the community to reflect on its common history and create its future values. The common law within every society is revealed, for instance, by looking at patterns of courtship that have grown out of the common wisdom and reflect the purpose of that society.

237. Common law is consenting on behavior patterns, maintaining the community memory, and discerning the requirements for active membership in society. In relation to legal base, common law provides pragmatic grounding in community practices. The socially unacceptable is defined by common law, which restricts legal base. Common law sanctions legal base by allowing broad participation in its creation. Common law leads to the establishment of codified statutes by application of civil pressure. It requires changes of non-conforming statutes that do not reflect the social values. It sets precedents and offers guidance for codified statutes. Common law provides a practical context which demands recognition by basic covenant. By exposing illusions common law acts to keep basic covenant relevant. It affirms basic covenant by embodying foundational images. Since eighteen-year-olds in the United States can be drafted, can assume financial and family obligations, and can possess formal education, the weight of public conscience led to the ratification of a Constitutional Amendment giving eighteen-year-olds voting privileges, thereby broadening the entire legal base.

CODIFIED STATUTES

238. Codified statutes indicate the process of prescribing authoritative regulations for the sake of preserving the primal operational understandings and accepted practices in order to articulate legal base. Codified statutes are the recorded laws of a society which uphold honoring the bestowed powers, sanctioning the directed policies, and stating the regulatory instructions. *Conferred powers* provide the recognized allocation of social force to the structures within the society. *Stipulated policies* are the stated broad outlines of methods by which a society assures the continued social existence. *Regulatory instructions* are specific controlling directives by which the social forces move. The Food and Drug Administration, given power by executive order, has demanded that all packaged goods clearly state their content and weight so that the consumer can be aware of what he purchases.

239. Codified statutes provide society with recorded laws. In relation to legal base, codified statutes articulate the laws. Their rigid form prevents rapid elimination of unacceptable interpretations which engender disrespect for legal base. By providing a depository for detailed legislation, codified statutes rationally empower legal base. Codified statutes create basic covenants by demanding that the societal intent of the statutes be stated in the foundational forms. They limit basic covenant by setting concrete boundaries. Basic covenant is sustained by codified statutes, which provide the structure for specific accountability to the intent of the covenant. In relation to common law codified statutes set the standards for the behavioral mind-set. They limit common law by requiring adherence to common behavior patterns which have become formalized. Codified statutes sustain common law by establishing operational stability. In November, 1970, the Canadian government enforced the War Measures Act (martial law), which suspended critical parts of the Canadian Constitution and dramatically affected social behavior and the popular understanding of Canadian federalism.

240. The work of the United States Constitutional Convention of 1781 illustrates establishing legal base. The Preamble states the purpose of the United States and the values it will follow. The Articles state the authoritative foundations for roles and responsibilities among governing bodies and for citizen participation. State statutes and regulatory codes, both of which are licensed by the Constitution, provide operating limits for daily transactions. The Civil War illustrates the extreme measures that are sometimes necessary to maintain the legal base of a society.

CONCLUSION

241. In our times most political bodies attempt to provide corporate order by maintaining stability and effecting change within the established legal base. Internal inconsistencies relative to legal base and struggles in external relations call the area of common defense into question. The establishment's awareness of the need for radical rewriting of laws illuminates legal base as the edge concern in insuring domestic tranquillity. In our time the grassroots of every community is becoming aware of both its responsibility and opportunity for participation in reordering legal base to provide corporate order. For example, the United States constitutional amendment allowing eighteen-year-olds to vote can drastically affect the draft and Viet Nam policies of the United States, require greater responsibility for creating internal law and order, and bring about resolution of the inconsistencies between the ideals and practices of the United States' legal base.

242. A major problem today relative to corporate order is governmental instability. Common defense cannot be established when an inordinate share of the resources for maintaining order is being channelled internally to handle governmental instability. The loss of a stable government fragments public support and manifests itself in minor disorders or internal chaos. Legal base cannot be maintained when extreme fear due to governmental instability prevents necessary change or allows disorderly change to take place. In the face of the continuing governmental instability in South Viet Nam and particularly because of the incapacity of the South Vietnamese government to defend its country, through unofficial sources President Nixon has conveyed to Chairman Mao his willingness to discuss a settlement of the Viet Nam conflict and has created the possibility of a new diplomatic approach in that area.

243. One area of imperative within the problem of government instability is the use of grass root power. Within this area structures are necessary which will channel grassroots power towards required social change while maintaining governmental stability. The second imperative is to build models for the effective grassroots rehearsal of the basic community covenant. It will also be important to articulate the context for a global covenant to be created which will provide the comprehensive framework for the national covenant. Structures must be built which will enable full use of globally contexted grassroots power to hold the social tensions necessary so that neither chaos nor a police state will be the reaction to radical social change.

BOOK IX

THE CORPORATE JUSTICE

INTRODUCTION

244. When corporate justice fails to forge and apply the decisions of the community, the community becomes fragmented, and meaningful participation in community life is blocked. The failure of legislative consensus to deal comprehensively with the issue of United States entry into the Viet Nam War resulted in an isolation of judicial procedure from the decision-making process and now calls into question executive authority. When a father judges his son's apparent misbehavior without hearing all of the circumstances of the incident, the son may discredit his father's authority and refuse to participate in the family's decision-making. The failure of some bishops to provide sensitive and responsive leadership has cut off the contribution of their councils and laymen to the development of justice in the life of the Church. The need for revitalizing corporate justice requires the citizenry to engage themselves critically and creatively in the task of reformulating, evaluating, and implementing corporate decisions.

245. The social dynamic of humanness is a process, one aspect of which is creating political commonality, which includes establishing the corporate justice. The establishment of *legislative consensus* is that aspect of corporate justice which insures the process by which every member of the community can realize his responsibility, direct his power, and participate in making social decisions that affect his destiny. *Judicial procedure* is that aspect of corporate justice which questions the current use of power, which determines the proper application of power, and which rectifies the abuses of power. *Executive authority* is that aspect of corporate justice which establishes systems to embody the decisions of the community, utilizes wise council, and reflects and dramatizes the formal leadership of the people. Corporate justice is an elemental social force that restrains and channels power of the people into progressive and representative structures for the common good.

246. The surprising publication of secret defense documents about the development of United States involvement in Viet Nam activated several aspects of the corporate justice dynamic. A converted hawk with access to confidential information regarding United States commitment in Viet Nam determined that the globally responsible act was to call the United States stance into question by releasing documents to the press, thus arousing public concern. The publication of these documents immediately shifted priorities of several groups, who raised the cry for accountability of the government and the press, and raised future implications about government security, free press, and United States foreign policy. The papers were released by executive order to responsible public officials, and then a general public discussion and a controlled legal debate concluded with the Supreme Court ruling that the publication was legal. The lower courts identified the issues and provided a decision in this case on the basis of the law and in the light of relevant facts, considering both the rights of the body politic and the security of the executive authority. Administration lawyers appealed the decision of Judge Gurfine on the basis of national security and embarrassment of the government, reinforcing their verifying arguments and hoping for a reversal at a higher level. As a result of arbitrated appeal, the Supreme Court decided against enjoining the New York Times from publication by applying principles from precedents and weighing the Administration's case, thus articulating and clarifying the relation of the public to the executive branch of the federal government. Upon the publication of the documents, the Justice Department immediately instituted proceedings

to enjoin The New York Times from publishing the papers, searched out the necessary information, conferred with President Nixon, and instituted the legal process for appealing its case when lower courts nullified the injunction. Mr. Nixon called upon his Pentagon advisors, cabinet members, and special advisors in gathering information, initiating the legal process, and deciding how to pass on documents to Congress and create new relations within the federal classification system. President Nixon acted as the symbolic leader, authenticated popular will, and mediated the conflict when he ordered the Pentagon to release official confidential documents and then turned them over to Senator Mansfield.

Chapter 1

THE LEGISLATIVE CONSENSUS

247. The social dynamic of humanness is a process, one aspect of which is creating political commonality, which includes establishing the corporate justice which involves instituting the legislative consensus. Legislative consensus provides the avenues for the expression of the corporate view. Through this expression, society forms the body politic, exercises influencing power, and formalizes decision making. Thus, legislative consensus consists of *constituency suffrage*, *aligned pressure*, and *deliberative system*. Should the legislative consensus falter at any of these points, then the body politic would be without the protection of a justice which is corporate.

CONSTITUENCY SUFFRAGE

248. Constituency suffrage enables the body politic to harness and utilize political forces through establishing mechanisms for decision making. It consists of articulating common convictions, identifying the body politic and delineating the common responsibility. *Popular viewpoint* is the reflection of the common conviction derived from a present and apparent necessity, diverse opinions, and future goals of the community. *Selection process* defines qualifications for participation in the process of choosing representatives and formally placing those representatives in office. *Inclusive responsibility* is demonstrated when citizens inform, organize and seriously concern themselves with their obligations to the community. When the ceiling level for state welfare was found to provide inadequate support in State X, a campaign to form popular opinion and to get voters to register led to the passing of an amendment to the state constitution so that adequate funding for welfare support could be provided.

249. Constituency suffrage creates the components of the body politic. Constituency suffrage helps to create that general climate in which legislative consensus must operate. It calls into question legislative consensus by demanding its constant review. Constituency suffrage sustains legislative consensus by continually adding new data. It creates aligned pressure by ordering new arenas of concern into effective power. It limits aligned pressure by demanding evaluation of values, interests, and priorities. Constituency suffrage maintains aligned pressure by garnering the basic stance of individuals and groups out of which public sentiment and overt power blocks are molded. Constituency suffrage creates the deliberative system by expressing societal contradictions. It limits the deliberative system by choosing and altering the representative body so that it will reflect its interests. By keeping social questions alive, constituency suffrage continually enriches the deliberative system. The people of the thirteen colonies found common cause against England's repressive taxation, formed a confederation, and shaped public opinion to the end that the articulation of the people's will called for separation from England.

250. Aligned pressure indicates the process of influencing the deliberative system for the sake of guaranteeing the inclusion of general and special concerns. It consists of expressing some or all of the concerns of the people and in developing methods for influencing decisions and articulating common values. *Public sentiment* is a composite of the feelin

ALIGNED PRESSURE

and opinions of the members of the body politic. *Persuasive factors* consist of persons, events, and facts which are used to bring pressure in reaching legislative consensus. *Comprehensive values* point to those traditions, current ambitions, and hopes for the future which help to shape the common mind. The SST Bill (Supersonic Transport) was defeated in Congress due to strong and widely stated public opinion that the SST was too expensive, not really needed, and might cause irrevocable damage to the overall ecological balance.

251. The activity of aligned pressure is one of organizing power in the legislative process. Aligned pressure creates legislative consensus by setting trends which influence priority decisions. It limits legislative consensus by holding it accountable to the total community. It supports legislative consensus by keeping vital issues before the legislative body. Aligned pressure brings into being the deliberative system by demanding a response and redirecting its attention. It questions the operating values of the deliberative system by illuminating their contradictions. It enriches the deliberative system by channeling new information and new sources of power into that system. Aligned pressure demands that constituency suffrage respond to recognized needs. It sets concrete boundaries of social interests within which constituency suffrage must operate. Constituency suffrage is enriched by a steady input of interests brought to bear on it by aligned pressure. An example of aligned pressure can be seen in the peace movement's calling for the accelerated withdrawal of United States troops from Viet Nam.

DELIBERATIVE SYSTEM

252. Deliberative system indicates the process of formalizing decision-making for the sake of expressing the needs of both the community as a whole and of the groups within it. It considers data relative to pressing issues, explores different positions having to do with a final solution, and offers a possible direction for the community. *Problem investigation* is the application of critical insights to determine the necessary data for construction of a relevant agenda of pressing concerns. Through the process of *formal examination* issues are articulated, evaluated, and revised. *Common consensus* is the articulation of the decision and the ritualizing of communal support. Deliberative system can be seen in the life of the family as it investigates possible places for a vacation: gathering brochures and maps, discussing alternatives, and then one family member articulating the final consensus.

253. Deliberative system forges the community's intentions through its corporate decisions. Deliberative system calls into being legislative consensus by expressing decisions to be affirmed by the latter body. By illuminating areas in which legislative consensus has failed to care for the social well-being, deliberative system calls it into question. It sustains legislative consensus through re-evaluation of the viability of the decision-making process. Deliberative system helps to create constituency suffrage by determining who may participate in the process of selecting representatives. It limits constituency suffrage by having the power to declare certain individuals or groups unqualified to participate. It sustains constituency suffrage by feeding information to it, thus pointing out ways for responsible commitment. Deliberative system creates aligned pressure by reorienting that body's concerns. It limits aligned pressure by determining the extent to which the existing social structures can be challenged. It acts as a barometer relative to value priorities. The passage of civil rights legislation by the United States Congress was the result of an increased number of black members of Congress and grass roots pressure in favor of the legislation.

254. The current issue of abortion reform illustrates the process of legislative consensus. Many women, wed and unwed, have the conviction that pregnancy does not need to be carried to completion in every case. Meanwhile, churches, social organizations, schools, and medical associations relate data and opinions through the media which shape the public view for or against abortion. Some state legislatures have considered this data, investigated the issue, and have amended laws on abortion to reflect a new societal consensus. The New York state legislature has passed the most liberal abortion law in the country which many

women are taking advantage of. There are indications that, as the result of this influx, public view is shifting affording the possibility of another legislative consensus which will set a new direction.

Chapter 2

THE JUDICIAL PROCEDURE

255. The social dynamic of humanness is a process, one aspect of which is creating political commonality, which includes establishing corporate justice which involves maintaining judicial procedure. Judicial procedure is the process of discerning and interpreting the equity of stated public opinion and reclarifying historical precedents. Through the application of this process, every society discriminates relevant facts reviews disputed judgments, and tests evidence relative to previous decisions for the purpose of structuring societal equality. Judicial procedure consists of *litigated disputes*, *arbitrated appeal* and *final judgment*. Without this process, the society fails to review its own critical judgments and to incorporate new wisdom, making a dynamic yet stable social order impossible.

256. Litigated disputes indicate the process of reviewing issues of social disrelation for the sake of establishing a decision which may become the basis for arbitration, or may be appealed and settled by a final decree. Litigated disputes involve judging breaches of codes and unclarities relative to their unique factors as well as to the objective rules, arriving at a particular verdict or decision. *Relevant facts* are assessing accumulated data for aiding analysis and substantiating validity of conflicting factors. *Applicable rule* is that determination which holds the values of existing statutes, honors the wisdom of previous decisions and particular circumstance. *Effective remedy* is articulating the necessary restitution and dismissal based upon the offenses and situational alternatives. The legal settlement of damages in a car accident would involve examining relevant evidence and witnesses, applying the traffic law code, deciding the extent of the damage reparation, and placing the fine and/or imprisonment of the offender.

257. Litigated disputes determine equitable legal resolutions through evaluated evidence and precedented judgments for the sake of safe-guarding social values and ordered relationships. Litigated disputes provide the factual basis necessitating a system of judicial procedure. They render articulated judgments which define the entire judicial procedure by providing a framework of precedence. They maintain judicial procedure by honoring claims and therefore stabilizing modes for the communication of justice. They screen issues demanding review, thereby initiating arbitrated appeal. Litigated disputes limit arbitrated appeal by providing determined content. Arbitrated appeal is maintained by honoring its higher authoritative review and providing data for necessary reformulation. Litigated disputes create the dynamic which verbalizes and exposes human social conflict and requires a final decision relative to these deliberations. They limit final judgment by realistically concretizing the context in which decisions are rendered. Final judgment is sustained by the authentication of decisions through integration into the legal consciousness. Litigated disputes are the foundational stimulus for processing and resolving social interpersonal conflict which might be exemplified in a dispute between brother and sister in which each child presents his side of an incident to the parent who mediates to resolve the conflict and avoid chaos in the family.

258. Arbitrated appeal refers to judicial procedure of reviewing prior, but disputed, decisions in light of additional data and new interpretations of precedent. It indicates the

LITIGATED DISPUTES

ARBITRATED APPEAL

process of substantiating the error which has given rise to a claim for re-trial, reviewing the arguments which seek to verify the claimant's case, and reformulating the verdict. *Claimed error* refers to the revealing of new evidence which has disclosed the claimant's right or recourse. *Verifying arguments* are the presentation of new facts and past patterns in order to establish the context for supporting or disqualifying the appeal. *Reviewed decisions* indicate the judging of the issue in light of shifting social consensus and the weight of the evidence. An example of arbitrated appeal is seen when a child is told to go to bed by one parent, and then turns to the other parent in an attempt to get a revised decision.

259. Arbitrated appeal indicates reviewing disputed judgments for the sake of allowing the judicial system to remain open to alteration. It creates judicial procedure by opening it to the influence of edge thinking and alterations in the social consensus. It limits judicial procedure by discrediting certain procedures while reinforcing others. It sustains judicial procedure by guarding it from misuse through the process of review. Arbitrated appeal requires re-examination of final judgment. It limits final judgment by providing it with a framework of historical precedent to which it is accountable and challenging it to be comprehensive and relevant. It sustains final judgment by honoring its actual and/or symbolic power and provides an arena for significant decisions. It creates litigated disputes by recreating the fundamental procedures and guidelines for judicial decision-making. It limits litigated disputes by exposing reductionism of inappropriate procedures and irrelevant decisions, and it affirms litigated disputes by upholding authentic judgments, questioning parochial decisions and honoring common memory. The impact of arbitrated appeal is shown in the example of an appeal entered in the city of Toronto, which reversed the city's plan to build an expressway through a highly populated and culturally rich area, creating a precedent which affects future urban planning and similar litigation.

FINAL JUDGMENT

260. Final judgment indicates the process of comprehensively articulating a decision, from which there is no further appeal, through interpretation and review of pertinent facts and of lower decisions. Judgment is finalized by a process of assessing and verifying evidence, contextualizing the decision, and coordinating basic tenets with social implications. *Authority test* is the assessment of the value of the facts, opinions, and procedures that have been previously significant. *Validating reference* is the whole social context out of which a decision must be made, as well as the particular recorded context of the decision. *Reformulated principles* are the bases from which the final consensus of the social demand is forged. An example of final judgment is the Supreme Court's decision upholding Mohammed Ali's claim to religious exemption from serving in the armed forces.

261. Final judgment authorizes the just termination of all litigation. Final judgment creates judicial procedure by constantly reinterpreting legal basis out of which it operates and, hence, pushing it in new directions. It limits judicial procedure by imposing a context within which issues must be assessed and interpreted. By restating presuppositions concerning individual and communal rights out of which society must operate, final judgment sustains judicial procedure. Litigated disputes are created by final judgment by raising the possibility of valid questions and solutions through establishing reformulated principles. Final judgment limits litigated disputes by providing a rational framework within which decisions must be reached. By continually reformulating and reworking a new and solid basis for deliberation final judgment sustains litigated disputes. Arbitrated appeal is created by final judgment when it provides new contexts for judicial review. Final judgment limits arbitrated appeal by establishing precedents which affect future decision. Through continually demanding the re-evaluation and reshaping of principles which will form the base for forthcoming decisions, arbitrated appeal is sustained. Final judgment impacts social

order by simultaneously stabilizing and extending the basis upon which the judicial system is rooted, as seen in the U.S. Supreme Court's reversal of Mississippi's decision to allow racial segregation, handed down in response to the social implications, public sentiment, and ethical ideologies of the lower court decision.

262. In the United States, an example of participation in judicial procedure can be seen in the case of Rosa Parks, a black woman from Montgomery, Alabama. This particular case challenged the legality of segregation as practiced by the metropolitan transportation agency. The case was refused by two separate courts of appeals and eventually went to the Supreme Court. The decision of the high court ruled for the outlawing of discrimination in public transportation. In the arena of civil rights, the authority and validity of judicial procedure was tested through the role of reformulating the structures of the society after Rosa Parks took direct action by sitting in the front of the bus.

Chapter 3

THE EXECUTIVE AUTHORITY

263. The social dynamic of humanness is a process, one aspect of which is creating political commonality, which includes establishing corporate justice, which involves actuating executive authority. Executive authority involves the implementation of representational decisions for the body politic for the sake of the public good. Its role is realized in creating the necessary formative structures, providing enabling guidance, and giving form to representational leadership. The three entities involved in executive authority are *bureaucratic systems*, *advisory council*, and *symbolic leader*. Neither the capacity for organized action nor the motivating vision can be maintained if the common consensus is not embodied in some executive authority.

BUREAUCRATIC SYSTEMS

264. Bureaucratic systems indicate the process of establishing functional structures for the sake of executing public policy. The process controls, administers and sets policy for society's resources and relationships so as to accomplish systematic social functioning. The expenditure of resources, the structuring of business and trade relations, and the coordination of the work of the agencies involved is organized by *regulatory bureaus*. *Administrative offices* insure the continual operation of social services which provide life support, citizen protection, and channels for creative expression. *Policy agencies* are responsible for basic planning which decide the external stance and the internal structures. In a family the regulation of children's bedtime is established by a parental policy decision and is administered by the parent or babysitter.

265. Bureaucratic systems are the functional mechanism without which executive decisions could not be implemented. In relation to the whole of executive authority, bureaucratic systems provide means through which policy decisions may be regulated and implemented. At the same time they provide a check on abstract visioning by submitting all decisions and statements to the test of practical feasibility. They maintain executive authority by demonstrating practical procedures by which corporate policy is put into practice for the benefit of the general populace. Bureaucratic systems call forth the advisory council by demanding considered, informed opinion in policy recommendations. They call the advisory council into question by rejecting advice that is not functional. By channeling relevant information from practical field experience, the bureaucratic systems protect the advisory council from abstract theorizing, thus maintaining it. Bureaucratic systems necessitate the embodiment of society's guiding principles in the form of a symbolic leader who articulates the basic functional regulations. The symbolic leader maintains its role only so long as it has the support of bureaucratic systems. Bureaucratic systems lend credence

to the symbolic leader's articulation of the common will when its machinery functions smoothly. Bureaucratic systems provide the back-up systems for the executive authority to mobilize popular support as seen by the Inca Sun God chief who was empowered and legitimized by a complex taxation network.

ADVISORY COUNCIL

266. Advisory council indicates the process of assembling consultants for the sake of illuminating decision-making. Advisory council consists of formally designated and expert personnel, as well as those in relationships of special trust. *Cabinet ministers* furnish the executive authority with data, plans, and proposals in designated internal, external, and service areas. *Technical specialists* organize units of expert information covering all areas of the social system. *Informal confidants* is the unstructured body of advisors chosen, as needed, from professional, political, and social associates. The president of Pan American airlines receives a mandate from the Board of Directors to make the uniforms of the stewardesses more attractive and, after he consults his technical advisors for budget limitations, he asks his friends at a cocktail party to give him suggestions on color and design.

267. The advisory council represents the general expertise in its application to broad policy decisions. The advisory council necessitates the existence of the executive authority because it channels the social wisdom of various groups and factions into the decision-making process. It puts boundaries on executive action through the demand for accountability to the broad range of societal imperatives. By constantly offering new contextual grounding, the advisory council helps secure the broad base of support necessary to the executive authority. The advisory council calls the symbolic leader into being by informing it of alternative actional proposals and demanding the statement of consensus. The symbolic leader must consider the projected consequences and costs of policy alternatives as evaluated by the advisory council. The stance of the symbolic leader is legitimized by the advisory council as it draws upon the expertise and status of the contributors. The variety of advisors requires the creation of a bureaucratic system to concretely administer the policies which represent the social consensus. This process limits the bureaucratic systems by forcing conformity to advisory guidelines and by blocking programs which run counter to prevailing policy. By providing outside consultants with particular points of view, the advisory council interjects distance and objectivity into bureaucratic systems. When Mayor Daley sits down with Chicago business leaders, in concert with council members and special assistants, he receives invaluable advice based on their proposals for the future shape of the metropolitan area.

SYMBOLIC LEADER

268. Symbolic leader indicates the process of authenticating the popular will for the sake of guaranteeing effective continuance of the political order. Through stating consensed directions, acting on behalf of the community, and personifying the societal unity, the symbolic leader releases corporate action. The *administrative director*, by giving guidance, making decisions, and issuing commands, provides continuity to maintain the political thrust. The *community representative* presides over decision-making, mediates conflict between local factions and the political system's overall requirements, and leads in representative participation. As *societal symbol* the symbolic leader personifies the community, articulates official statements, and performs official functions. Martin Luther King embodied the dynamic of the symbolic leader in his role as administrative coordinator of the civil rights movement, assuming representational responsibility in the racial breach of western civilization, thus becoming a symbol of an alternate social order.

269. The symbolic leader gives direction and coordination without which the executive authority would falter. By articulating decisions and personifying the directions of the

common will, the symbolic leader pushes the executive authority out of abstraction into working reality. Because the executive authority is answerable to the symbolic leader's social vision, it is limited. The executive authority is maintained by the symbolic leader by reiterating the social thrust and leading routine matters. The symbolic leader creates bureaucratic systems by stimulating the establishment of operative systems. It sets limits to the bureaucratic systems by determining its context of operation and by reserving decision-making power. Bureaucratic systems are kept functioning by the symbolic leader's utilizing its resources and potential and by demanding creativity in its performance. The symbolic leader creates the advisory council by acknowledging the need for a variety of information and by initiating the consultative process. It defines the council by delineating its framework of operation and by making final decisions itself. The symbolic leader's support of the advisory council is demonstrated through continuous consultation. Eric Liensdorf, as conductor of the Boston Symphony Orchestra, is a societal symbol, while the board of trustees acts in the administrative capacity, and the community patrons influence policy and provide financial backing.

270. The organization of a large corporation illustrates the actualization of executive authority. The creation of various departments and divisions insures that the intended work of the corporation is accomplished. Division heads and vice-presidents who are sensitive to the immediate needs in their areas of responsibility formulate policy and proposals. The chairman of the board or the president of the corporation, representing the company, then evaluates and announces policy directives. The way companies like American Seating can decide to install pollution control systems for their foundries that cost a full third as much as the plant itself illustrates the power of exercised executive authority.

CONCLUSION

271. The emergence of new legislative consensus signals the possibility of a more comprehensive perspective for corporate justice in our time. The new levels of dispute in the world community call for renewal of judicial procedures adequate to deal with the problems of the modern situation. The decision-making dynamic calls executive authority into question and searches for leadership to reflect the common consensus. Thus, the legislative consensus is breaking new ground for the entire process of corporate justice by eliciting new methods and content in the decision-making process. In our day it is evident, for example, that the students and faculties of educational institutions around the globe are coming to a new consensus which cannot be arbitrated by the traditional judicial procedures of academia or regulated by executive order from the symbolic leader, his advisors, or his agencies.

272. The key problem of our time in the arena of corporate justice is implementing participation of all men in the decision-making process. It is evident in our time that there are no adequate structures for gathering and formulating local and international consensus. Furthermore, the judicial procedure does not provide adequate international and local arbitration. The process of executive authority has not created a global representative consensus. That corporate justice systems are moving toward new modes of legislative consensus can be seen in corporate business's involvement of employees along with management and arbitration boards in the decision-making process.

273. New methods for challenging men to take responsibility for forming new global consensus must be developed. At this moment in history it is demanded that every man assume the role of global citizen. Men need to find effective ways to act out their responsibilities in the process of maintaining corporate justice. Finally, men need authentic opportunities for inclusive participation in forming the legislative consensus. The countries of the Middle East need human methods for building their diverse historical roles and aspirations and for welding a new future with enriched priorities for universal harmony.

BOOK X

THE CORPORATE WELFARE

INTRODUCTION

274. Political commonality loses its sense of vitality, intentionality, accountability, and human dignity if it is without adequate corporate welfare. If a man does not have enough food to eat, he has little concern for the corporate welfare, including the right to vote. The curtailing of political freedoms in Nazi Germany limited the common good of a large segment of the population. Because many men in the ghetto have no sense of self worth and therefore are not significantly engaged in society, they are eliminated from the corporate welfare process. How can each member of society have a role in deciding and fulfilling the goals needed for corporate well-being?

275. The social dynamic of humanness is a process, one aspect of which is creating political commonality, which includes promoting corporate welfare. *Secure existence* assures a society of its continuation through guaranteeing the basic life of its members. *Political freedoms* are a society's safeguard against social disintegration through overt rebellion or massive emigration. *Significant engagement* is a society's means of employing corporate wisdom to effect consciously expressed life styles in functional creative roles. Corporate welfare is the dynamic which holds corporate order and corporate justice in balance.

276. The common good is perpetuated when within the family there exists sufficient food, clothing, and shelter to allow for responsible participation in decision making and a self-conscious understanding of one's role. When primal subsistence provides the minimum necessities of life in the family, the individual members are free to participate in other family activities which contribute to the corporate well-being. When an adequate livelihood is available to the family, each member is able to take part in sharing and contributing to the well-being of the family. Equitable benefits exist as sharing the material goods, services, and responsibilities of the family. Basic principles of individual liberty may be developed by exercising practices in equality, dignity, and privacy, as one exercises them in property ownership. Discipline structures for children may be one avenue to practically experience citizen rights and due process. When in a family each member is allowed to voice his constructive criticism, he has the opportunity to develop an understanding of responsible expression and its ramifications. When knowledge is accessible to all family members, there is provided a framework for creativity which sparks involvement in that family unit and society as a whole. Meaningful involvement in family structures will enable each individual to contribute responsibly and effect change. When expressed conscience is manifest in the family, each member embodies his self-conscious stance by involving himself in those structures which will enable him to realize his goals.

Chapter 1

THE SECURE EXISTENCE

277. The social dynamic of humanness is a process, one aspect of which is creating political commonality, which includes promoting corporate welfare, which involves insuring secure existence. Secure existence is the guarantee to each individual and group that society itself assumes responsibility for their continuation in history. Secure existence provides protection from avoidable dangers, allows participation in those work structures which sustain the corporate body, and demands equitable distribution of society's assets. Secure

existence consists of *primal sustenance*, *adequate livelihood* and *equitable benefits*. Without a reasonable assurance of secure existence, individuals will not participate in concern for or creation of corporate welfare.

PRIMAL SUSTENANCE

278. Primal sustenance indicates the process of assuring human life through participating in employment structures and partaking of the corporate benefits for the sake of preserving the total community. Primal sustenance provides security of person and property, guarantees necessary food, shelter, and health systems, and maintains the quality of the physical and social environment. *Basic security* is the protection of human life, the safeguarding of personal and public property, and the stabilizing of the social situation. *Physical preservation* includes the provision of basic material necessities, protection from natural hazards, and the prevention or treatment of disease. *Environmental protection* entails the preservation of surroundings, natural and man-made, which allow the individual to continue his life in safety. When a child is born in a hospital, the structures of the hospital guarantees that his basic physical needs will be met and his person protected within a stable social context.

279. Primal sustenance provides the minimum necessities for sustaining life. Primal sustenance, by providing the basic needs of life, creates the foundation of secure existence. The providing of basic needs determines the degree of participation in the corporate security. The fulfillment of basic needs allows broader participation in society. In relationship to adequate livelihood, primal sustenance creates an imperative for adequate structures through which human and material resources can be put to use. Primal sustenance determines the type of livelihood and available resources. It provides a continuous work force to insure the ongoingness of the structures. It brings equitable benefits into being by calling forth a responsible framework to allocate basic societal needs. Primal sustenance limits the priorities which are set for the distribution of societal benefits. It perpetuates the equitable benefits by enabling effective participation in community structures. When the United States was a developing nation, its entire energy was directed toward primal sustenance and toward providing basic security and protection to its people.

ADEQUATE LIVELIHOOD

280. Adequate livelihood indicates the process of structuring employment for the sake of insuring every member a basic living and providing access to public benefits. Adequate livelihood consists of insuring employment opportunities and guaranteeing just remuneration within the context of satisfactory working conditions. *Employment pattern* coordinates available jobs with appropriate needs and abilities. *Just compensation* is the guarantee of methods that produce a fair exchange of wages for service. *Working conditions* control the environment to minimize danger and discomfort and maximize accessibility of location. A steel worker's contract determines the nature of his employment, sets his wages, and provides standards for his safety.

281. Adequate livelihood is the social guarantee that each individual and group may participate in the economic life of the society sufficiently to insure survival. In relationship to secure existence adequate livelihood allows meaningful participation in the employment structures. It organizes and establishes guidelines for the participation of the work force. It provides time and resources for participation of the work force. In relation to equitable benefits it demands an exchange system by which common benefits are distributed. It determines the flow of goods and services in that it operates as a medium available to consumers. It continually renews the system of distributing equitable benefits through the provision of mobilized resources and workers. Adequate livelihood demands fulfillment of basic needs through employment structures. It calls into question the community's inadequate provision of basic needs. It sustains primal sustenance by providing the means

through which the needs of the individual and the community are fulfilled. When automation displaces many workers, retraining and new jobs must be provided to allow continued participation in the work force of the community.

EQUITABLE BENEFITS

282. Equitable benefits indicate the process of providing access to community goods and services for the sake of satisfying basic needs and assuring an adequate means of support to insure a stable social milieu. Equitable benefits include the necessary provision for safeguarding community well-being, guaranteeing access to a protected consumer market, and assuring that avenues will exist for responsible civic participation. *Social protection* provides care for the health of community members, maintenance of the community's property, and assurance of sufficient income to the elderly. *Material exchange* is the equitable and protected involvement in the common distribution of goods and services. *Common responsibility* is the public realization and implementation of property protection, of care and service, and fair contribution to the public good. Equitable benefits are demonstrated by federal highways which are financed by public taxes and provide transportation for pleasure and business to the total citizenry.

283. Equitable benefits are the distribution of necessary services and common responsibilities according to socially defined need. Equitable benefits call forth secure existence by insuring the provision of society's gifts and services to the populace. They regulate secure existence at any given time by the mode and extent to which benefits are allocated. They sustain secure existence by continually offering the possibility of responsible participation in communal wealth and obligations. In relation to primal sustenance equitable benefits insure personal, social, and environmental protection. They establish priorities by stating the chosen values of the society. They inject common resources into the society by building confidence in the future and thus releasing people to give of themselves and their possessions. Equitable benefits call adequate livelihood into being by demanding equitable employment procedures. They challenge adequate livelihood by establishing standards that limit production systems. Finally, equitable benefits constantly renew adequate livelihood by producing consumer opportunities which provide the climate for varied jobs and services. Equitable benefits have proven to be a major dynamic in this century as is exemplified by the second five year plan in China, the achievement of which could only be realized by factories providing day care, freeing women to participate in the work force.

284. How a society secures the existence of its members is seen in oriental family structures. All generations of the family are provided food and lodging under the same roof. Each member supports the family either with occupational skills, household enablement, or symbolic presence. The role of each family member is the concern of the whole family. Thus, an elder serves as the family advisor as long as he lives.

Chapter 2

THE POLITICAL FREEDOMS

285. The social dynamic of humanness is a process, one aspect of which is creating political commonality, which includes promoting corporate welfare, which involves guarding the political freedoms. Political freedoms is the social dynamic which empowers the citizenry with rights and obligations. This process guards the privileges of personal freedoms, guarantees the basic rights of citizenship, and defends authentic confrontations. Thus, political freedoms consist of *individual liberties*, *citizen rights*, and *loyal opposition*. When freedoms are absent, the well-being of a society suffers because its decisions lack the inclusive wisdom and participation of its citizens, making tyranny or anarchy inevitable.

INDIVIDUAL LIBERTIES

286. Individual liberties indicate the process of protecting the sanctity of the individual within the law for the sake of securing his participation in society. Individual liberties define and protect the limits of encroachment on the individual and protect his right to public services. *Personal dignity* guarantees every man's freedom to protect his selfhood. *Individual privacy* is the right to operate without fear of degradation within the society as a whole. *Equal access* guarantees avenues for all the rights, privileges, and services of citizenship. A man arrested in the U.S. has Constitutional protection of his person, the privilege of speaking in confidence to his legal counsel, and the right to be informed of those Constitutional guarantees.

287. Individual liberties are the pillar of political freedoms. In relationship to political freedoms, individual liberties insist on basic inalienable rights for the individual. Individual liberties provide restraint by calling for responsible exercise of political freedom. Political freedom is increased every time one person acts out his individual liberty. In relationship to citizen rights, individual liberties demand the creation of those structures which will provide for all members of society equal rights under the law. They limit citizen rights by preserving individual integrity against encroachment by the corporate body. They sustain citizen rights by calling for the continual renewal of the existing structures. Individual liberties create loyal opposition by instilling the idea of the necessity and possibility of responsible dissent. Individual liberties insist on the right of any individual to oppose the loyal opposition. They sustain loyal opposition by bringing to light areas of injustice which need to be opposed. Individual liberties, as rooted in the United States Constitution and as acted out by Rosa Parks, triggered the creative social force of the twentieth century black revolution.

CITIZEN RIGHTS

288. Citizen rights indicate the process of upholding just participation in the political dynamic for the sake of guaranteeing the perpetuation and vitality of community order. Citizen rights are the common vehicle through which popular decisions are formulated, questioned, and expressed. *Popular consent* is the established means by which a citizen can express his will within the community structure. *Due process* is the dependable application of the law, providing consistent legal treatment for all. *Free assembly* secures the right for men to choose their associates, to gather in groups, and to plan political activity. The creation of the Magna Charta in England represents a decision on the part of a society to initiate the process of guaranteeing rights to individuals and groups within the larger social context.

289. Citizen rights are the common base from which every member of society is able to make free decisions. In relationship to political freedoms, citizen rights provide dependable opportunities for them to be actualized. They limit political freedoms by establishing legal boundaries. They sustain political freedoms by confining community power to an established structure. In relationship to loyal opposition, citizen rights provides soil in which it germinates. Citizen rights set the guidelines for determining the legitimate forms of loyal opposition. Citizen rights maintain the continuing legal foundation for loyal opposition and resist encroachment upon it. Citizen rights establish individual liberties by defining them in the community order. They limit individual liberties by the boundaries in which the individual may exercise his freedom. They sustain individual liberties by upholding the framework in which individual behavior operates. The bus boycotts in the southern area of the United States exemplify an effective movement for expansion of citizen rights which was itself sustained by the extant freedom of assembly and freedom of the press.

LOYAL OPPOSITION

290. Loyal opposition indicates the process of insuring the presence and free expression of authentic criticism for the sake of insuring that individual liberties have structures for expression. Through expressed personal opinion and public communications, loyal opposition serves to challenge the structures, allowing for growth and change. *Unsuppressed*

expression allows social groups and individuals to formulate and proclaim their opinions. *Minority voice* permits groups and individuals to move freely within structures of society. *Purposeful dissent* is the means by which citizens may responsibly disagree with the decisions of the community. Ralph Nader and his colleagues exemplify the process of loyal opposition as they carry out their consumer protection investigations in the United States.

291. Loyal opposition provides the spark which prevents stagnation and erosion of the political system. It builds awareness of political freedoms and offers concrete alternative models. Loyal opposition limits political freedoms by demanding they be kept in balance with other processes necessary for the common welfare. It provides ongoing support for political freedoms by spotlighting injustices, demanding reform, and pushing against existing boundaries to include wider participation. In relationship to individual liberties, loyal opposition appeals to the public sentiment and concern for the individual and exemplifies the responsible exercise of personal liberties. It limits individual liberties by demanding responsible exercise and by exposing instances in which their overemphasis threatens the social order. It sustains by constantly exercising individual freedom and exposing suppression. Loyal opposition creates citizen rights when it begins to undermine the necessary use of social power to maintain the social order. It questions and opposes unbridled exercise of citizen rights by the majority. It sustains citizen rights by holding power groups accountable to previous covenants. The political platform of the Populist Movement in the late nineteenth century advocated programs such as direct election of senators and woman's suffrage, which were eventually made law.

292. The suffragette movement through the last century illustrates how, within a society, political freedoms are exercised. In calling for equal rights for women, the movement restated the inalienable rights of the individual. Fighting for political equality brought a crucial social issue to public attention and demanded a new interpretation of citizen rights. This movement was possible under the protective umbrella of government constitutions which guaranteed minorities the right to challenge the traditional alignment of social power. Thus, Eleanor Roosevelt, Indira Gandhi, and Golda Meir have become figures of political freedom and power in the world of our time.

Chapter 3

THE SIGNIFICANT ENGAGEMENT

293. The social dynamic of humanness is a process, one aspect of which is creating political commonality, which includes promoting corporate welfare, which involves enabling significant engagement. Significant engagement points to the authentic participation of each individual in the social process. Significant engagement is brought about by acquiring the necessary education, guarding the distinctive life styles, and preserving the sacred meanings. Thus it consists of extending *knowledge access*, guarding *meaningful involvement*, and assuring *expressed conscience*. Without significant engagement, a secure existence and political freedoms are meaningless.

294. Knowledge access indicates the process of disseminating the cumulative wisdom for the sake of enabling creative roles and fundamental uniqueness, which assure authentic participation of each individual in society. It supplies foundational images and basic methodologies necessary to effectively communicate the common social heritage. *Basic education* provides the society with primary instruction, fundamental skills, and specialized training. *Corporate wisdom* perpetuates collective thought and provides common methods for releasing creativity. *Public information* insures that existing data is adequately distributed through the use of media and other reliable sources. An example of knowledge

KNOWLEDGE
ACCESS

access is a public library system which makes accumulated wisdom and educational tools available to everyone in a community.

295. Knowledge access involves making available the cumulative wisdom to the society. It relates to significant engagement by stimulating individuals to broaden their cultural understanding. Significant engagement is limited by knowledge access which provides the basic values of society. Knowledge access sustains significant engagement by maintaining the flow of accumulated knowledge necessary for participation. Knowledge access contextualizes meaningful involvement by providing data and interpretation out of which people can responsibly engage themselves in society. It defines meaningful involvement by delimiting the social arena in which action may occur. Meaningful involvement is sustained by knowledge access by continually being provided with images which promote social engagement. Knowledge access creates expressed conscience by presenting factual information necessary for creating convictions. By the fact that any society provides and interprets data in particular forms and contexts, knowledge access limits expressed conscience. It sustains expressed conscience by reinforcing life-styles of participation. In reference to the ecological crisis, public dissemination of ecological knowledge has led to significant engagement by many previously uninvolved citizens.

MEANINGFUL INVOLVEMENT

296. Meaningful involvement indicates the process of assuring creative engagement in the social structures for the sake of perpetuating collective wisdom and honoring individual integrity. It is the basic framework for encouraging individual pursuits, manifesting the chosen destined roles, and formulating life thrusts. *Protected creativity* nurtures motivation, honors achievements, and guards the consequences of creative endeavors. *Significant station* prescribes responsibilities, states privileges, and honors the roles of all persons. *Purposeful vocation* illuminates communal status, destined reality, and self-fulfillment. The astronauts involved in the US space program illustrate meaningful involvement by their extensive training, their adherence to the goals of NASA, and the fame which results from their accomplishments.

297. Meaningful involvement is the decision to take a creative part in societal realities. Meaningful involvement creates significant engagement by illuminating the sense of personal worth. By defining possibilities for individual participation, meaningful involvement sets the arena of significant engagement. It sustains communal participation by illuminating the purpose of life as creative service. Meaningful involvement stimulates the expression of individual conscience of a particular heritage. It grounds the expressed conscience in the realities of the historical situation, and in so doing, redeems it. Meaningful involvement calls forth knowledge access by providing vitality and social relevance. It limits knowledge access in that it implies society's vocational expectations and possibilities, which necessarily give direction to the flow of knowledge. Through its embodiment of the cultural heritage, which sets the context of availability for acquisition of knowledge, it sustains knowledge access. The civil rights movement of the 60's engaged many people in creative social roles for the first time, and after the movement's peak they engaged themselves in further creative ways, thus demonstrating social concern and expressed awareness.

EXPRESSED CONSCIENCE

298. Expressed conscience indicates the process of articulating personal, ethical, and sacred value for the sake of channelling fresh, imaginative life into the social process. It includes honoring the uniqueness of each person while promoting responsible decisions and enabling the examination and utterance of ultimate meanings. *Individual sovereignty* reserves to each citizen defined control of his relationship to himself, family, and community. *Moral dominion* is the outline of socially necessary restrictions which preserves each man's defined freedoms. *Religious liberty* is the informed and directed wellspring of

embodied final meanings. The framework of the U. S. political system, which was established in the eighteenth century by the Bill of Rights and the Constitution, illustrates the expressed conscience of its founding citizenry.

299. The role of expressed conscience is to provide the framework out of which the society is guided. Expressed conscience creates significant engagement by providing direction to the social structures and broadening the cultural and historical base. It limits one's engagement by setting significant priorities which necessarily direct society in particular ways. It sustains significant engagement by telling a meaningful story through the use of historical and contemporary symbols. Expressed conscience creates knowledge access by providing the symbols which guide the ordering of wisdom in society. It requires that knowledge access be relevant to the historical and contemporary social context. It sustains accumulated wisdom by channelling corporate experiences into meaningful categories. Expressed conscience creates meaningful involvement by making available a picture of what is necessary to create a fully human society. It limits meaningful involvement by setting the context for participation. Expressed conscience sustains meaningful involvement by rehearsing the story of the significance of society. The expressed conscience of the young generation of the US against the war in Viet Nam came to the forefront with their support of Eugene McCarthy in the presidential campaign of 1968.

300. In the US, one way of enabling significant engagement has been through structures like the Peace Corps in the early 1960's. The Peace Corps extended the educational process by teaching its participants the cultural heritage of the nations they served. Meaningful involvement was guarded by the appeal to help other peoples of the globe. The expressed conscience was assured by the preservation of private religious beliefs within a pattern of service to mankind. The Peace Corps has catalyzed social change and promoted corporate welfare throughout the world.

CONCLUSION

301. Concerning the process of corporate welfare, the pole of significant engagement is the edge today. Significant engagement gives meaning to a life that has secure existence by calling forth creativity in the people involved; it also encourages the public to inject that creativity into the social process in order to inform and improve its functioning. Relative to the arena of political freedoms, significant engagement sets the context for what needs to happen and provides an engaged public which utilizes and demands improvement of those freedoms. Significant engagement embodies the corporate welfare process in meaningful structures and encourages the public to take responsibility for the total society. When Americans, though they have a secure existence and stable political rights, do not vote, they limit the degree of corporateness involved in government decision-making and leave the system open to partisan policies not directed to the well-being of the total society.

302. One of the problems of corporate welfare is society's attempt to deal with the needs of the poor with money bandages. That money alone is not the answer to securing the existence of the poor is manifested in the annual deaths from malnutrition of thousands of children in our society. That money alone is not the answer to creating decisional citizens is manifested in the giving of money without making demands or requiring decisions, which supports lethargy and victimization. That money alone is not the answer to invoking significant engagement is manifested in that a handout further reduces man's images of himself, giving no sense of being an integral, responsible, authentic participant in society. One approach to break the chain of poverty and its accompanying victim image has been instituted in New Jersey, where welfare mothers may be employed as traffic controllers during the day—with a day school provided to care for their children.

303. The imperative rising out of the problem created by money bandages is that a comprehensive plan that takes into consideration the body, mind, and spirit of man, rather than just his physical being, must be created and put into operation. The plan must include a way in which each individual contributes to society in exchange for a secure existence so that his sense of self-worth will make it possible for him to participate in the corporate welfare. This plan will attack the image that what it means to be human is summed up in having an adequate physical existence. In the face of all the forces that are operating against human possibility, we are called to create a comprehensive vision for corporate welfare so that significant social engagement will be possible.

BOOK XI

THE COMMUNAL WISDOM

INTRODUCTION

304. When communal wisdom of a society is not being transmitted, the society has no way of knowing itself, or seeing its commonality as a thrust. A western man today who lacks reading skills has no way to participate in inventing the society's wisdom and so drops out of the civilizing activity of man. The architectural achievements of the ancient Western world were lost when the barbarian invasions interrupted the transmitting of accumulated knowledge. When the Japanese kamikaze pilots in World War II survived an attack, they had no way to appropriate the significance of that survival. Inherent to the dynamic of communal wisdom is the question: How does society create and sustain the adequate basic images that form the common context that defines man?

305. The social dynamic of humanness is a process, one aspect of which is creating cultural commonality, which includes continuing communal wisdom. *Useful skills* are the passing on of practices that enable society's basic survival and creative functioning. The process of *accumulated knowledge* is the revealing, preserving, and perpetuation of man's insights and life disciplines. *Final meanings* are the transmitting of the society's eschatology into its existing value system. Communal wisdom provides the basic images of humanness that define man and illuminate his expectations of life.

306. The process of communal wisdom is demonstrated by the culture of the Roman empire. The Roman life style emphasized the development of militaristic skills. Roman military conquests precipitated the development of road-building technology which allowed increased civil communications. The expansion of imperial responsibilities demanded a complex political orientation controlled by the Roman senate. In the Roman empire, the process of scientific knowledge was held in the development of the scientific academies for transmitting psychological, sociological, and natural sciences. An example of human wisdom was society's ordering of a common mythology which embodied art, history, and philosophy. Through participation in the government procedures the ordering of intellectual, societal and motivational methods were treated and sustained. Roman society was based on strict principles as exemplified by the ideal of Roman citizenship. A highly complex legal code was established to insure social morality. Roman ideals and structures were born of a fundamental concept of order within the universe.

Chapter 1

THE USEFUL SKILLS

307. The social dynamic of humanness is a process, one aspect of which is creating cultural commonality, which includes continuing the communal wisdom, which involves transferring the useful skills. Useful skills convey practical techniques that enables society's basic survival and creative functioning. This process involves equipping society with basic skills, perpetuating techniques of societal patterning, and insuring the enabling expertise. Thus the useful skills are transferred through establishing the *basic techniques*, evolving *inclusive technologies*, and enabling *supportive techniques*. If useful skills were not transferred, each generation would have to rediscover its own survival techniques, and the process of communal wisdom would collapse from within.

308. Basic techniques indicate the process of perpetuating primal abilities for the sake of

BASIC TECHNIQUES

undergirding both common and specialized endeavors of society. This process is composed of teaching manipulative abilities, preserving prowess in social engagement, and maintaining communicative skills. *Manipulative dexterities* are the building of foundational capabilities in the use of the body and mind to meet basic physical needs. *Communal dexterities* are the maintaining of foundational patterns of social intercourse. *Linguistic dexterities* are the equipping with foundational communication skills and techniques. Learning to sing involves all three basic techniques: conditioning the larynx and diaphragm, conforming to the prevailing style and rhythm, and mastering expressive language.

309. Basic techniques provide the stepping stone for all human endeavor. In relationship to useful skills, basic techniques supply elemental capabilities. They provide a limited range of possible and workable skills. They rehearse the essential use of basic abilities and thus sustain the dynamic of useful skills. In relationship to the dynamic of inclusive technologies, basic techniques supply fundamental abilities for complex action. They challenge technology to be relevant to what is humanly possible. They insure commonality for organized action. In relationship to supportive techniques, basic techniques supply the fundamental skills necessary to allow human creativity and invention. They call into question all supportive techniques in terms of their applicability and their grounding in human capabilities. They provide a stable basis that underlies continuing expansion and development of techniques and the creation of new competences. Basic techniques remain the essential ground for common and specialized skills; for instance, rituals of early man that communicated non-aggressive communal dexterities provided the basis for stable human communities with complex interchange patterns, thus allowing particular individuals (such as the shaman) to develop expertise on behalf of the whole tribe.

INCLUSIVE TECHNOLOGIES

310. Inclusive technologies indicate the process of equipping the population with the capacity to perform basic operations for the sake of employing rudimentary and specialized skills in relevant action. Inclusive technologies include utilizing implements, systematizing interchange, and organizing human association in relation to basic human needs. *Material techniques* equip personnel to use those tools that enable the supplying of the basic needs in any society. *Exchange techniques* equip personnel to make possible those interchanges needed to give direction to the organizational life of society. *Social techniques* equip personnel in maintaining systems of human participation which assure the continued well-being of society. An example is a labor union which initiates a vocational training program to equip a labor force in the new techniques of production.

311. Inclusive technologies are the organizational systems that allow society to apply its useful skills. In relationship to useful skills, they organize basic skills in the comprehensive social task. They challenge individual abilities to be relevant to the total social scheme. They provide basic motivation for useful skills. In relationship to supportive techniques they place the demand for augmented expertise. They require that expertise meet the community's needs. They provide systems in which expertise can work. In relationship to basic skills they define which skills are necessary to run society. They demand that fundamental abilities serve the needs of the total community. They maintain the demand for basic skills. Ford's application of mass production technology necessitated the designing of interstate and intra-urban highway systems and the implementation of driver's education programs and traffic regulations for public safety.

SUPPORTIVE TECHNIQUES

312. Supportive techniques indicate the process of developing creative expertise for the sake of building, serving, and invigorating the other categories of skills in the operation of society. Supportive techniques are the provision of the various competences such as services, specialized expertise, and research ability. *Service competences*, such as educational and social work training, allow the general, individual, and community needs to be met.

Specialist competences, such as doctors lawyers, and artists, are the technical skills and methods which meet particular social needs, require long-term training, and are delegated to a few on behalf of all. *Research competences* are skills in the techniques and methods needed to develop new wisdom and practice. For example, in the arena of healing arts, the trained physician possesses skills beyond the techniques of first aid and depends on laboratory research for new cures.

313. Supportive techniques provide the necessary augmentation to the other arenas of skill. In relationship to useful skills, supportive techniques demand utilization of the most proficient capabilities. They eliminate obsolete skills by constantly demanding innovation. They provide corrective possibilities, revisions, and new models. In relationship to basic techniques, supportive techniques demand adroitness in the elemental skills. They emphasize the proficiencies which advanced competences require. They employ the fundamental skills. In relationship to inclusive technologies, supportive techniques create more comprehensive organizational systems. They demand the utilization of the most advanced mechanisms. They expand the currently existing societal schemes. For example, the field of atomic energy has fostered research in new techniques of working with radioactivity which complement the current safeguards of handling radioactive material with lead protective devices, limiting societal contact by using strict security, and disposing of radioactive waste in lead-lined containers.

314. The system of medical care in the United States illustrates the way the types of useful skills interrelate in society. Children are trained by their parents in simple health tasks such as washing their hands and brushing their teeth and being able to express physical needs. Health systems such as hospitals provide health technologies for the general population. Residence programs are provided for doctors in order that they may be trained in new technologies and techniques of diagnosis and treatment. All of the world's accumulated medical skills are available when a child arrives at a medical center following an accident.

Chapter 2

THE ACCUMULATED KNOWLEDGE

315. The social dynamic of humanness is a process, one aspect of which is creating cultural commonality, which includes continuing the communal wisdom, which involves transmitting the accumulated knowledge. Accumulated knowledge is gaining insights and discovering through life disciplines, that which reveals man's relationship to life. Accumulated knowledge holds man's collection of objective data, organizes the data into rational forms, and transforms it into patterns of relationships with the world. Thus a society's accumulated knowledge involves *scientific knowledge*, *human wisdom* and *formal methods*. Without transmitting accumulated knowledge, man would be frozen in his journey of consciousness and the society would be unable to creatively relate to an everchanging world.

316. Scientific knowledge indicates the process of effecting continued creative invention of environmental order for the sake of rationalizing the chaos of one's surroundings. This is the individual and group discerning the patterns of human behavior and the rational ordering of the natural processes. *Psychological sciences* communicate individual behavior by exploring how man motivates himself, relates himself to other selves, and examines his decisional capacities in these relationships. *Sociological sciences*, responding to everyday human cares, involve the delineating and building of structural models that relate the individual to the total community. *Natural sciences* involve taking an analytical and creative

relationship to contingency with which nature confronts every man and in which every man participates. Scientific knowledge is manifested in the doctor who is sensitive to the physical and mental health of patients, participates in the creation of a community health center, and attempts to maintain his competence in the field of biological sciences.

317. Scientific knowledge is empirical wisdom. In relation to accumulated knowledge, it provides specific reference points. Because new data is constantly being revealed, accumulated knowledge is forced to incorporate these understandings and modify existing interpretations. This accumulation is perpetuated by the formalization of its insights. In relation to human wisdom, scientific knowledge calls forth objective expressions of internal human reality. It places the demand that human wisdom be expressed with conceptual excellence. By contributing new data, it assures that human wisdom will continue. In relation to formal methods, scientific knowledge initiates viable procedures. It requires that these formal methods have universal validity. It sustains formal methods by necessitating data forms that hold the insights of scientific activity. In our time, Einstein's theory of relativity re-imaged man's view of the universe, revealed the inadequacy of Newtonian physics, and pushed man to rediscover himself as a relational entity.

318. Human wisdom indicates the process of holding a set of common internal-external relationships for the sake of retaining the life creativity of a particular society. This involves positing man's responses to interpretations of life, to the flow of time, and to human thought. *Artful humanities* evoke and express man's responses to the depths of life. *Historical humanities* discern the kairotic pattern in human events and assign to these events the significance relative to the entire past and the entire future. *Philosophical humanities* retain the wisdom of the various systems of human reasoning out of which every man operates. When Aboriginal elders celebrate in dance the death of a tribal member, they are rehearsing their history-long understanding of the way death reveals the contingency of life.

319. Human wisdom is man's relative consciousness. In relation to accumulated knowledge, human wisdom provides innovative models for continued evaluation. Simultaneously, the accumulated knowledge of an ongoing society is tempered by the demands of human wisdom for disciplined internal cohesion. By revealing past inadequacies, illuminating validities, and demonstrating patterns, human wisdom fosters accumulated knowledge. In relation to formal methods, the activity of human wisdom generates arenas which require new approaches for rational thinking. It tests the usefulness of formal methods by revealing impracticalities. It supports formal methods by recording the gifts and inadequacies of the models. In relation to scientific knowledge, human wisdom is setting the context to put external reality in perspective. It tests scientific knowledge by requiring authentic application. Documentation of human experiences fosters scientific knowledge by expanding approaches to accumulated data. The contribution of human wisdom to accumulated knowledge is manifested in the New Community, Kentucky, where wisdom gleaned from past housing renewal projects was used to create a workable relocation model.

320. Formal methods involve the structuring of operational techniques for the sake of creating self-conscious application of human knowledge to the social order. Formal methods are the pattern of action that a society has developed throughout its history in order to grasp its situation. *Intellectual methodologies* give logical form to imaged ideas. *Societal methodologies* involve discerning the contradiction and determining the procedures for accomplishing a plan for its solution. *Motivational methodologies* dramatize activities of decision and vision that allow men to hold to the task. General Patton drew upon known methodologies to plot the war in Africa as evidenced in his reading Field Marshal Rommel's book, and used the ceremony of apology to remotivate his men to follow him.

HUMAN
WISDOM

FORMAL
METHODS

321. Formal methods are the structured means of allowing systematized knowing. In relation to accumulated knowledge they organize all human data and insights into manageable configurations of relationships. They demand objectivity by maintaining internal consistency. They nurture by providing continuous expression of human awareness. In relationship to scientific knowledge, formal methods focus curiosity by providing an organized channel toward new ideas. In delineating scientific methodologies formal methods demand that a concentration be placed on relevant data. They hold scientific knowledge in being by assimilating and giving meaning to facts. In relationship to human wisdom, formal methods illuminate reflections on life questions. In the process of testing theories of human wisdom, schematic uniformity is demanded. They sustain human wisdom by structuring the human continuity of the past. Teaching children the scientific method by setting up a situation in which they must discover relevant data in a rational way would be an example of formal methods.

322. One means of transmitting accumulated knowledge is the use of the African drum. The African created the drum from the materials at hand to express his life experience. He learned particular beats in order to tell specific stories. The patterns of the beat were religiously guarded as they rehearsed the hunt and called and directed the tribe in battle. If the drum call is not clear, who will prepare for battle?

Chapter 3

THE FINAL MEANINGS

323. The social dynamic of humanness is a process, one aspect of which is creating cultural commonality, which includes continuing the communal wisdom which involves animating the final meanings. When the final meanings are animated, they infuse the society's communal wisdom with power, values, and illuminating vision. Final meanings concretize a society's vision, unconditionally demanding radical selfhood, and give it a corporate arena from which this authentic vision illuminates and empowers the transmission of a society's wisdom to the future. Thus the process of animating the final meanings entails realizing *individual integrity*, constructing *social morality*, and arousing *ultimate concern*. When this dynamic is not present, communal wisdom becomes unrelated to all history, and is reduced to futile exercises in automatic programming and stagnant rehearsal of past wisdom without a vision for the future.

324. Individual integrity indicates the process of personally embodying the life demand and making possible the common ethic for the sake of disclosing final meanings in the social process. Individual integrity is self-consciously acting out of the decision to be one's own being. In *self awareness* a person is clear about his givenness and dares to name it. *Self understanding* is the realization that one is a finite being who builds illusions about his contingency, yet is aware of his freedom to be that which he is. In *self actualization* each man is aware of his situation, decides the necessary action, and takes responsibility for the consequences. The myth of Sisyphus illustrates the journey to individual integrity in that Sisyphus came to embrace the realization that forever pushing a stone up a hill was the meaning of his life.

325. The process of individual integrity radically grounds final meanings by providing the human means for its expression. Individual integrity is the creative force by which the final meanings are made human. It limits them by injecting contingency. Through continual rehearsal individual integrity sustains final meanings. In relationship to social morality, individual integrity acts as a creative nucleus for the common ethic. It provides elemental accountability to social morality, thereby limiting it. It injects human conscience into social

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morality, thus sustaining it. By providing a vessel for the life demand, individual integrity creates ultimate concern. In its limiting aspect, individual integrity prevents abstractions in ultimate concern by radically grounding it. It sustains the ultimate concern by constantly revealing it in life experience. Malcolm X exemplified individual integrity in self-consciously using his blackness in a racist society to demonstrate the condition of that society on behalf of its future.

SOCIAL MORALITY

326. Social morality indicates the process of disclosing human sociality and giving social substance to the life demand for the sake of disclosing final meanings to the social process. Social morality demands that a man awaken to the fact that he is a social being and that he involves himself in society by assuming responsibility for its future. *Human sociality* is the calling forth of self-conscious awareness of the demand to participate in society and to intentionally act out of that context. In *intentional engagement* the individual is enabled to decide to participate creatively, totally, and futurically in his convenantal relations within the given social milieu. Man's obligation to the community and his freedom to decide about how he responsibly takes part in the community is revealed in *ethical relations*. General Patton in his Third Army speech illustrates the dynamic of social morality in that he disclosed the situation of the United States Army as it related to the other forces of World War II and called forth the decision to engage in that battle with each man's total life for the sake of re-creating the United States' role in world relations.

327. Social morality provides the matrix for the corporate ordering of final meanings. Social morality creates final meanings by dramatizing the sociological demand. It limits them by testing their social validity, and it sustains them by intentionally demonstrating them. Social morality actualizes ultimate concern in a corporate form. It limits it by keeping it concretely focused, and it sustains the ultimate concern by insuring its historical continuity. In creating individual integrity, social morality demands its intentionalization and limits it by placing it in the corporate arena. In order to sustain individual integrity social morality maintains a relational context for it. The decision of the United States Supreme Court to consider the elimination of the death penalty is the corporate expression of the understanding that the sacredness of human life is an ultimate concern of our society.

ULTIMATE CONCERN

328. Ultimate concern indicates the process of exposing the possibility of creative selfhood and clarifying the common ethic for the sake of disclosing final meanings in the social process. Awareness of the depth dimension of life occurs when man discovers that he, in fact, participates in all of history and in so doing calls forth the radical humanness in every man. Man's self-conscious appropriation of his continuing encounter with the unknown constitutes *numinal awareness*. When for no apparent reason the historical past and social future are perceived in the present situation *trans-social context* is created. The life stance that holds society's story of how it relates to the mystery is recreated by the breaking open of *radical awareness*. Zorba the Greek's style illustrates the acting out of ultimate concern in that he sensed the depths of his life, danced to the absurdity of life, and in doing so transformed the relationships toward life of everyone around him.

329. Ultimate concern is the self-conscious vision that ties a society to its authentic reason for existence. It creates final meanings by projecting that vision into the social process. In its limiting relationship to final meanings ultimate concern reveals propensities toward reduction. Final meanings are sustained by the radical imperative issued by ultimate concern. Ultimate concern creates individual integrity by thrusting it into the largest possible context. It limits individual integrity by placing on it an unconditional demand. By demanding a self-conscious relationship to the depths of life, ultimate concern sustains individual integrity. Ultimate concern creates social morality by eliciting from it corporate responses. It limits social morality by sensitizing it to total demand. Social morality i

sustained when ultimate concern provides models for its authenticity. Martin Luther King's embodiment and enactment of a vision of a world where innocent suffering would be abated demanded from others that they, too, must dare to risk their lives for nothing less than all the earth.

330. After World War II the Arab States lacked the unity of purpose that would enable them to throw off the clutches of colonialism. Gamal Nasser, amid the struggle for Arab unity, sensed the demand for a symbol of historical significance and assumed the role of leadership. The Arab States in fulfilling their destiny obligated themselves through this charismatic leader to their covenant with history as a world nation. Nasser took the basic self understanding of a people (fatedness) and transformed it into the twentieth century context (destiny). At Nasser's death, the grief displayed by the whole world demonstrated that the Middle East indeed has a destinal role, and that Nasser had embodied that destiny.

CONCLUSION

331. The critical area of communal wisdom today is in final meanings. The continuing process of dealing with final meanings forces twentieth century man to question the authenticity of individual and group engagement in useful skills. The validity of the objective, accumulated knowledge, born of a static universe, is now challenged. The whole process of communal wisdom depends for its significance upon man's grasping his final meanings in the world as he experiences it. Today's enlightened youth, who see the world from the moon, are highly aware of the passingness of all things and are pushed to come to terms with the ultimate purpose of participating in skills, utilizing given knowledge, and embracing common wisdom in the midst of utter ambiguity.

332. One of the major problems related to communal wisdom is the collapse of methods by which man is conscious of authentic meaning in his life. This is exemplified by the loss of meaning in the learning of basic useful skills; for instance, there is no longer intrinsic value in reading proficiency. It is also manifested in the disillusioned response to the primary reasons for having scientific and human knowledge. This collapse of self-authenticity is clearly illustrated in materialism being the main import of our culture. One of the existing creative edges dealing with this foundational problem is the problem-posing methodology launched in Paulo Freire's book, *Pedagogy of the Oppressed*.

333. The imperative for communal wisdom is developing methodologies for radical self-consciousness. Man must be able to understand the ultimate significance of everyday tasks such as a carpenter's driving a nail. Man must see his greatness in the midst of failure, see losing his job as a gift, see his future as open. Methods must be found to show man that there is ultimate significance in developing his skills and knowledge. The keen eyes of every child of history demand the creation of methodologies to develop radical self-consciousness.

BOOK XII

THE COMMUNAL STYLES

INTRODUCTION

334. When communal styles collapse, cultural commonality loses the actual embodiment of its communal symbols and common wisdom. When Navaho Indian youth are trained in public boarding schools rather than by their elders, the youth lack the necessary tribal memory to live the established communal style. When white western missionaries insisted that African tribesmen adopt Christian marriage customs, the previously established family units collapsed, leaving numbers of the community outside of any effective community framework. Closing a grocery store which has functioned as a gathering place removes the structure around which communal styles are developed and communicated. The question facing man is: How can communal styles be reordered to demonstrate a community's self-conscious understanding of its depth meaning of life?

335. The social dynamics of humanness is a process, one aspect of which is creating cultural commonality, which includes developing communal styles. One aspect of communal styles is *cyclical roles*, the method of transmitting and maintaining social patterns. Another aspect of communal styles is *procreative scheme*, the framework within which the human sexual nature enables the maintenance and growth of society. A third aspect of communal styles is *social structures* which motivate organization and consciousness of human activity. The importance of communal styles is evident as men formalize and dramatize what society has decided it means to be a human being.

336. Consider the style of life in a factory, a microcosm of the society which evidences cyclical roles, procreative schemes, and social structures. Employees in training participate in company discipline and receive practical experience which allows them to become full-fledged members of the work force. Experienced workers embody the result of past tradition, uphold existing work patterns, and reinforce the company value system. Skilled craftsmen represent community elders by demonstrating accepted modes of behavior, making accessible certain employee services, and standing as symbols of an ideal role in the factory. The sexual framework is reinforced by the common understanding of sexual images, the company's images of male and female roles, and patterns of acceptable personal relationships. The marriage institutions are honored by celebrating engagements and weddings, and by recognizing the demands of marriage in company policy. The nuclear family is recognized by allowing for employee care structures such as medical benefits and by honoring the needs of immediate and extended families in times of crisis, such as death. Social structures within the factory are held in the tension between demands of the local production unit, the factory, and the company as employees are required to fulfill union requirements, meet production quotas, and function as members of the community. Employees are assigned certain basic tasks, earn status through achievement, and are held accountable for completing their assignments. Social groups, guilds, and service organizations evolve within the factory to reinforce common interests, to enable participation in a common task, and to act out of a common recognition of need.

Chapter 1

THE CYCLICAL ROLES

337. The social dynamic of humanness is a process, one aspect of which is creating cultural commonality, which includes developing the communal styles, which involve

insuring the cyclical roles. Cyclical roles are the method of delineating the generational patterns in society. Through such a method every society receives past wisdom, maintains established structures, and upholds the symbolic depths of its inheritance. Thus cyclical roles consist of *emerging generation*, *established adults*, and *community elders*. Without some marked delineation of life stages, individuals lose their orientation in communal life styles and there is no orderly movement into the future.

EMERGING GENERATION

338. Emerging generation indicates the process of the continual development of initiates for the sake of providing established role replication and manifesting the heritage embodied in the life phases. This process consists of passing on traditions and mores, imposing discipline methods common in the society, and affording practical experiences within supervised limits. *Traditional instruction* is the retelling of past communal wisdom and values which allows the creation of a common vision of the future. *Corporate discipline* lays out models and roles which allow the development of individuals who decide to take responsibility for their actions. *Practical experiences* are supporting the involvement of youth in social life while supervising the nature and scope of their participation. The Boy Scouts organization molds the emerging generation by requiring recitation of the pledge of allegiance on ceremonial occasions, by demanding team participation, and by supervising camping expeditions.

339. Emerging generation is the first stage in building recurring roles in society. Emerging generation brings into being cyclical roles by requiring concrete structures to organize the possible societal relationships. It limits cyclical roles by calling forth new definitions of roles through eruptive discontinuity. Emerging generation sustains cyclical roles by providing the continual derivation of roles. Emerging generation demands a social fabric from established adults in order to decide their particular involvement. This dynamic holds established adults in check by challenging present forms of life in making demands on adults to provide for the future. It further sustains the dynamic of the adult role by deciding to replicate present models of existence. Emerging generation requires the elders to be visionaries and exemplars. With ridicule and curiosity emerging generation holds in check community elders, thereby testing the relevance of the elders' heritage. By being the concretion of the futuristic vision, emerging generation sustains community elders. A rural community is forced to re-evaluate and drastically alter its roles when a majority of the youth migrates to urban centers to continue its development.

ESTABLISHED ADULTS

340. Established adults indicate the process of continuing community services for the sake of keeping a channel open to the experience of mature members of the community and setting an example for the apprentices. The process insures that the social institutions and common norms of a society are maintained and its heritage is realized from one generation to the next. *Unbroken posterity* is the accrued benefits of common life through procreation and developing rites of passage for human care. *Existing structures* are the form through which a community supports itself, serves its people, and provides particular direction necessary for continued life. *Community values* are the mores and folkways the society has chosen for the individual as a part of a broader community. Adult roles are upheld in the Japanese community by the strong tradition of extended family care, the custom of exchanging gifts when visiting friends or business relations, and the use of traditional garb for ceremonial occasions.

341. The process of established adults maintains the supportive framework particular to the society. Established adults create the rites of passage that mark the phases, thereby creating the pattern of cyclical roles. It holds cyclical roles in check by conferring special benefits and positions of social control upon itself. Established adults care for people in the other two stages through a continuity of leadership. Established adults demand the symbolic

COMMUNITY ELDERS

leadership embodied in the heritage of the community elders. Community elders are limited by the adults who test pragmatically rather than relying on tradition. Established adults nurture community elders by seeking their wisdom and counsel. The emerging generation is actualized when established adults train it for the performance of society's functions. The limitations set upon the coming generation by established adults encompass requiring obedience, questioning new behavior, and rejecting inappropriate actions. Established adults continue emerging generation by affirming, rejecting, and calling forth behavior patterns. A professional baseball team demonstrated how this takes place in all ages, with the established players seeking advice from the managers and veteran players, and by providing a structure for the rookies to enter.

342. Community elders indicate the process of continuing historical memory for the sake of supplying the heritage to the novice generation and holding accountable the matured generation. The elder role transmits traditional wisdom, provides supportive service, and bears the symbolism of heroic representation. *Social heritage* conserves the personal experience, the ongoing rituals, and the identity of the society. *Auxiliary services* are provided through specialized endeavors, holding family accountability, and nurturing the generations. *Trans-social symbols* are borne by heroic figures, guardians of life-driving values, and the symbolic portrayal of man's contingency. The elder role is exemplified in Gandhi, as he conserved the dignity of the Indian people, instituted passive resistance to oppression, and embodied the teaching of the culture for future generations.

343. The dynamic of community elders embodies the accumulated wisdom and heritage, thus illuminating perspective and continuity for the future generations. In relation to cyclical roles, community elders personify the archetypal figures and successful modes of social relation. They limit cyclical roles by demonstrating the contingency of life and revealing the final absurdity of patterned roles. They sustain cyclical roles by embodying primary symbols and demanding honor to all stages of life. Community elders relate to emerging generation by passing on their historical perspective of the temporal and spatial context. In relationship to established adults, community elders exchange the more active adult role for a more contemplative role. They limit by never fully surrendering leadership, authority, and honor. They sustain established adults through offering advice and wisdom. The tribal elder, by recounting the myths of the heroism of the past, confers honor on the present braves and calls forth the aspiration of the youth.

344. In the United States one example of cyclical roles is a family celebration such as Thanksgiving dinner at Grandmother's house. The children hear the family myths, are held accountable for behavior appropriate to their upbringing, and participate in the drama of the Thanksgiving feast. The meal itself dramatizes the founding history and the presently accepted customs, and the prayer embodies family solidarity. The elder plays the role of the host and symbolizes the journey of civilization and of that particular family. In some families at the end of the feast the wishbone is broken by the eldest and youngest members of the family; thus the future is symbolized for all members.

Chapter 2

THE PROCREATIVE SCHEME

345. The social dynamic of humanness is a process, one aspect of which is creating cultural commonality, which includes developing communal styles, which involves sustaining the procreative scheme. Procreative scheme is the orderly perpetuation of the society. Through it social entities are continued, ordered care institutions are established, and the society is directed toward a mode of relational life. Thus procreative schen

consists of *sexual framework*, *marriage institutions*, and *nuclear family*. Without procreative scheme there is no functional understanding of communal style.

SEXUAL FRAMEWORK

346. Sexual framework indicates the process of establishing the foundation of marriage institutions and maintaining the nuclear family, thus strengthening community style. Sexual framework reflects the societal understanding and principles of human sexuality, which are based on that society's fundamental interpretation of humanness. *Sexual images* bring to self-consciousness solitary interpretations of human sex relationships. *Cultural differentiations* delineate the culture's primal relationships and roles of male and female. *Behavioral standards* develop the basis for various levels of sexual maturity. A movie such as *Five Easy Pieces* illustrates some of the problems and disorientation now being experienced in sexual identification, distinctions, and expectations within Western societies.

347. The operation of sexual framework is to supply to society foundational visions that illuminate human sexuality. In relation to procreative scheme, sexual framework builds the foundation of understanding of human sexuality and delineates the male and female roles. It establishes the acceptable patterns of action and holds the mores of society. It maintains continuity that permits the total cultural propagation process to go on. In relation to marriage institutions, sexual framework formulates behavioral patterns. It narrows the alternatives within marriage institutions and becomes a structure of humanness. It sustains marriage institutions by empowering sexuality with symbolic meaning which enriches and stabilizes male-female relationships. In relation to nuclear family sexual framework guarantees progeny and establishes societal masculine and feminine roles. It restricts novel manifestations of social roles, altering them toward conformity. It transmits expectations, upholds common stories, and insures participation in the continuity of society. Sexual framework, as influenced by the availability of birth control methods, has created noticeable alterations in the basic units of societal structures by bringing to self-consciousness, within the marriage relationship, the responsibility for determining family size.

MARRIAGE INSTITUTIONS

348. Marriage institutions indicate the process of formalizing male and female sexual relationships for the sake of ordering creative sex roles in society. The marriage institutions of a society direct the sexual relationship between male and female, formally integrating these roles into the societal process. *Preparation procedures* are the honoring of the socially approved initiatory activity of selecting a marriage partner before the formalization of the marriage covenant. *Formal covenants* ritualize the binding male-female relationships by formal commitment. *Marriage role* is the delineation of the functional dynamics of the male and female within the covenant. For example, Tricia Nixon Cox's wedding was a rehearsal of the dynamic of preparation, formal enactment, and delineation of roles (her assuming of his name) within a new family.

349. The marriage institutions dynamic gives form to societal propagation. In relationship to procreative scheme, marriage institutions provide the primal societal structure. They set boundaries and restrict the participatory scope. They promote authoritative approval, thus ordering procreation. In relation to the nuclear family, marriage institutions enact covenants to assure continuity and stabilization in society. They restrict informal relations and deviant behavior. They bind people by formalizing sexual relationships. In relation to sexual framework, marriage institutions establish relationships by demanding common operating images. They particularize interactions, focusing in on the area of responsibility to conserve order. They provide the structure through which the perpetuation of tradition is consciously instilled. Marriage institutions as exemplified in common-law marriage in the United States have provided alternative patterns for the establishment of a family unit and have tended to expand and relax community sex mores.

NUCLEAR FAMILY

350. The nuclear family indicates the process of motivating the basic communal unit for the sake of strengthening the society. The nuclear family upholds the internal forms within the family and the society at large. *Domestic dynamics* are the activity of actualizing the patterns of internal processes and structures which sustain family life. *Familial relationships* are the interaction of roles within the family and the broader community. *Kinship circles* are the social community outside the nuclear family with which the individual identifies in mutual responsibility. In Bali, nuclear families illustrate the particular pattern of the child's being reared by his grandparents or aunt or uncle.

351. The activity of the nuclear family provides the cultural milieu in which personhood is cultivated through social interaction. In relation to procreative scheme, nuclear family establishes the arena for confirmed and emerging patterns of human sexuality. It limits procreative scheme by specifying the context and insisting on adherence to traditional patterns of behavior. It sustains procreative scheme by supporting the recognized form of socio-sexual relationships. In relationship to sexual framework nuclear family internalizes human sexuality as a creative process. It limits sexual framework by requiring accountability and an authentic context for sexual behavior. It sustains sexual framework by encouragement and creative demonstration of this dimension of life. Nuclear family brings forth marriage institutions by demanding formalized units of basic societal participation. It sets limitations by condemning non-formalized institutions and dictating specific communal forms. It sustains marriage institutions by celebrating and affirming participation in established customs. The nuclear family of the twentieth century, in absorbing changes brought about by technological advances, has radically modified its external and internal roles by broadening the possibilities for both married partners and opening the ties to the previous generation for self-conscious decisions.

352. The ancient Hindu family structure illustrates the dynamic of the procreative scheme. The Hindu woman was considered unclean during her menstrual period and was isolated from familial activities during that time. Marriages were arranged at birth, and the bride and bridegroom saw each other for the first time on the day of the wedding. The new bride then went to live with the husband's family, which took corporate responsibility for caring for the new family unit. Custom demanded that upon the death of her husband, the widow, having no role in society as a single woman, must voluntarily throw herself onto the funeral pyre and burn with her husband, or, if reluctant, she was thrown onto it by the relatives.

Chapter 3

THE SOCIAL STRUCTURES

353. The social dynamic of humanness is a process, one aspect of which is creating cultural commonality, which includes developing the communal styles, which involves securing the social structures. The social structures are the ordering of everyman's participation in the necessary functions of societal life. Through such a method every society maintains communal interrelationships, organizes responsible involvements, and encourages self-conscious societies. Thus, the social structures consist of *social aggregation*, *basic roles*, and *community groupings*. Without the continuation of these social structures, the support of communal styles in self-conscious societies would collapse.

354. The social aggregation indicates the process of sustaining geo-social relationships for the sake of forming purposeful participation in the social process. Social aggregation indicates the process of recognizing the fundamental settlements and of identifying the spheres of commonness while acknowledging the comprehensive external relations. *Local*

SOCIAL AGGREGATION

units within society designate the process of establishing commonality in community patterns, interests, and motivations. *Territorial societies* indicate the process of integrating the local units in the context of their heritage and task, holding them over against their accountability to the federated society. *Inclusive community* is the continuing encounter with external contacts expanding the mindset to a comprehensive context. Social aggregation is exemplified in representational groups like the Jaycees in their work to create community spirit, meet local needs, and cooperate with neighboring bodies through a national and international organization.

355. The social aggregation is the process of defining corporate entities among people. Social aggregation calls forth social structures by demanding order that expresses its social self-consciousness. Social aggregation calls social structures into question by forcing practical grounding. It holds social structures in being by providing grassroots support. Social aggregation calls forth roles by eliciting self-conscious participation. Social aggregation calls basic roles into question by providing the underlying behavioral expectations required by its social relationships. It holds basic roles in being by requiring corporate consciousness and functioning. It calls forth community groupings by sustaining social interrelationships. Social aggregation limits community groupings by presenting many demands and possibilities for involvement. It holds community groupings in being by maintaining a balance of tension between local and global relationships. The dynamic of social aggregation is exemplified by the Jewish community's creation of self-conscious kibbutz, the reclaiming of Israel's origin and destiny, and the effect of the Zionist movement on the United States' political structure.

BASIC ROLES

356. The basic roles indicate the process of ascribing social identities for the sake of forming purposeful participation in the social process. Basic roles is the way of deploying, ordering, and protecting the necessary societal functions. *Functional assignments* is the distribution of the necessary tasks among available forces. *Accrued status* is the expression of bestowed position in society. *Social controls* are the process of holding the community accountable to its consensus. In the basic role delineation, the function of "mother" has been assigned to the natural mother, whose status accrues from fulfilling that legally and socially enforced role.

357. The dynamic of the basic roles ascribes specific participation in society. Basic roles call forth social structures by patterning the inner workings of interacting composites. They disclose the inadequacy of social structures by excluding and restricting participation in the social structures. The sustaining of social structures stabilizes models of human activity within society. Basic roles call forth community groupings by creating the demand for self-conscious support. They call community groupings into question by demanding that they be socially relevant. They hold community groupings in being by providing qualified personnel and by demanding continual rehearsal of roles. Basic roles, in channeling their own commonality, call forth social aggregations. They limit social aggregation by defining socially required activity. They sustain social aggregation by providing for continual formal existence of ordered community. A basic role of leadership, for example, is the Presidency of the United States which, by commanding the Armed Forces, provides for the continued existence of the state, limits the state by setting policy style, and sustains the state by interpreting policy needs according to the times.

COMMUNITY GROUPINGS

358. The community groupings indicate the process of forming self-conscious societies for the sake of purposeful participation in the social process. Community groupings are the activity in which people relate themselves on the basis of upholding inherited task-brotherhoods and encouraging missional-oriented bodies. *Natural socialities* are the particular relations that are the given natural bio-anthropological situation of group life and

organized uniformity. *Vocational organizations* are those which enable a common thrust, data exchange, and task-oriented brotherhoods. *Voluntary societies* are the process of self-consciously engaging in informal groups, secular movements, and religious associations. Thus, community groupings are exemplified by a natural community of coal miners in West Virginia, who, responding voluntarily to their given task of coal mining, organize a vocational union for their common thrust and respond self-consciously to the needs of their particular group and community.

359. Community groupings affirm self-conscious societies. Community groups call forth social structures by motivating self-conscious social commitments. They call into question social structures by saying no to stagnant methods in the human process. They sustain social structures by creating the context for supportive participation in the social process. Community groups call forth social aggregation by demanding a self-conscious relationship to geo-social existence. They call into question social aggregations by holding them accountable for taking responsibility for universal contradictions. They sustain social aggregations by actively rehearsing the story of self-conscious participation in human society. Community groups call forth basic roles by illuminating the realization of environmental imperative. They call into question basic roles by pointing out contradictions of responsible involvement in the society. They sustain basic roles by honoring the structural necessities of society. That community groupings have emerged as a dynamical twentieth century process is exemplified by the youth culture which has called into question parochial mindsets, priorities of socially accrued status, and common mores.

360. Social structures are exemplified by former pygmy bands in the rain forest of Central Africa. Periodically several tribes went beyond their home territories to gather for a combined net hunt. The women and children drove the game into the nets. The men in all the tribes voluntarily combined all their nets and manpower in order to feed all the tribes. Tribes in the area who did not participate in the net hunt did not receive a share of the bounty.

CONCLUSION

361. Within the developing of communal styles, the edge today is found in the process of social structures. Relevant social structures are an edge to cyclical roles in that they insure all levels of participation, thus creating a stable communal style. The social structures process constantly redefines the context in which newly emerging patterns of marriage and family life can give meaningful form to the procreative scheme. The social structures also are the edge which triggers new possibilities for communal styles by illuminating and making plain the consensed behavior of the society. In the Israeli Kibbutz a new community life-style has been developed which allows for significant participation of all age groups, and establishes the extended family as the basic social unit, thus providing a meaningful life for the entire community.

362. The individualistic mindset stands as one of the major problems relative to communal style. Cyclical roles manifest a preoccupation at all levels of participation with attitudes and activities that involve retreat and withdrawal from society. Procreative scheme expresses a form of nuclear family inwardness which stands over and against community responsibility. Social structures operating out of a reduced context do not provide direction for social groups desiring to generate corporate responsibility. An existing creative edge in terms of the individualistic mindset is the development of covenanted corporate groups on behalf of others.

363. The prevailing individualism shows that it is critical that relevant corporate group

dramatically expand their operational context. This makes it imperative that such groups explode reduced images with cross-cultural study and exposure. The demonstration of new viable patterns of operation such as corporate care and financial models is crucial. New symbols which address people's life styles globally and in depth are also demanded. A communal style that holds depth life meaning is authenticated only by a universalized grasp of corporateness.

BOOK XIII

THE COMMON SYMBOLS

INTRODUCTION

364. When communal symbols fail, man's expression of self-consciousness fails to give meaning to his cultural commonality. The lack of a common language among Indian people prohibits the spontaneous communication of common experiences. Africans transported as slaves to America lost their forms of artistic expression and therefore lost tribal expressions of their symbolic life. When churches allowed their governing bodies the freedom not to participate in worship before meetings, those governing bodies lost meaningful symbolic participation and identification with the churches. The question facing man is: How will man recover the self-conscious use of communal symbols?

365. The social dynamic of humanness is a process, one aspect of which is creating communal symbols. One aspect of sustaining communal symbols is the self-conscious formation of the *corporate language* through sounds and printed letters into systems for communicating with others. Another aspect of communal symbols is the process of creating *social art* which interiorizes life encounters, intensifies these encounters, and projects creativity into the future. A third aspect of communal symbols is the ordering and rehearsing of *common religion* in a particular community for its own self-understanding before the final reality. Without communal symbols holding the tension between the social dynamics of corporate language, social art, and common religion, there would be no hope for man to develop cultural commonality.

366. A religious order exemplifies communal symbols through its corporate language, social art, and common religion. Members of the order dramatize the way they live by participating in Canonical Hours. In the Canonical Hours, the monks rehearse final meanings by participating in that common liturgy. The monks convey images of imperatives by giving special names to the rooms in which they sleep. They become aware of the relationship between the external situation and interior depths by participation in daily meditation. Through the use of the cross as a symbol the monks become aware that life is experienced in totality. Many orders throughout history have, in order to stand beyond the edge of knowing, gone through the process of creating reflections on Scriptures. During the course of the liturgy the monks symbolize standing before the final allegiance by facing the East. When monks join an order, they symbolize their marriage to God by covenanting with the order and God. In order to embody the primordial struggles in the midst of the community, the orders throughout history have developed common stories.

Chapter 1

THE CORPORATE LANGUAGE

367. The social dynamic of humanness is a process, one aspect of which is creating cultural commonality, which includes sustaining the communal symbols which involves constituting the corporate language. Corporate language points to the process of developing basic tools of verbal communication. It organizes images and vocal utterances into patterns relating to life awareness. Thus corporate language consists of *expressive formation*, *linguistic structure*, and *societal world*. Without corporate language no articulated consciousness or common symbols can exist.

368. Expressive formation indicates the process of forming modes of articulating basic

EXPRESSIVE FORMATION

awareness for the sake of establishing common means of communication as a basis for illuminating the significance of experience. The expressive formation involves the affirmation, ordering, and evaluating of life's encounters. *Enunciated perception* is the appropriation of experience, allowing the perception of that experience to formulate common meaning. *Image articulation* is the organizing of life's everyday ongoingness by dramatizing the story out of which man lives. *Situation interpretation* is the reevaluation of a perception, allowing the significant meaning to be brought forth. Martin Luther King's speech "I've Been to the Mountain" illustrates the expressive formation constituting corporate language. Dr. King looked into the pain and misery of his experiences through the imagery of the story of Moses and the mountain top and used that to articulate the basic longings of his people.

369. The activity of expressive formation provides the basis for extending communication. Expressive formation creates corporate language by designating words and other forms which articulate life experience. It restricts corporate language by determining possible development of language patterns and interpretation through limited input. By continually affirming and renewing the relationship between images and their meanings, it nourishes corporate language. Expressive formation brings linguistic structure into being by coding data which demands classification for communicability. It determines the scope of linguistic structure by furnishing a supply of data which holds to life experience. By continually contributing new articulation, it sustains linguistic structure. Expressive formation creates societal world by perpetually providing basic articulations which initiate re-evaluation. It confines societal world by determining the range of possible analytical judgments through restricted contribution. By challenging established values with concrete experience, it demands that societal world continuously test reality. For example, the modern usage of the phrase "up-tight," which is very different from the original taboo usage, developed out of the societal need for a word to express general anxiety.

LINGUISTIC STRUCTURE

370. Linguistic structure indicates the process of building a framework of relationships for the sake of organizing articulated experiences and standardizing their societal meanings. Linguistic structure is a commonly consensed system of oral sounds to indicate meanings to other individuals. *Grammatical structure* is organizing syllables and words into standard lists and describing the way the words are used. *Abstract relations* are the grouping of individuals, objects, or concepts under a common name, the methods for indicating precise shades of meaning, and the ways of holding the relationships between them. *Communication process* is using experience to define concepts which are then expressed verbally. For example, an infant realizes that his crying attracts attention and then learns to tell his mother by his cry whether he is frightened or hungry.

371. Linguistic structures are ordering language into a rational communicative pattern. In relation to corporate language, linguistic structures make common a form of language usage and provide a vehicle through which thought transference can occur. They check corporate language by providing limited patterns for communication. Also, they maintain commonality by supplying a stable form for meaning and usage. Linguistic structures relate to societal world by demanding reflective articulation through ordering language in a rational pattern. They limit societal world by providing a standardized pattern for communicating definitions, values, and reflections. They furthermore sustain societal world by maintaining the continuity of the relationships of societal valuations. Linguistic structures enable expressive formation by providing a rational system for verbal forms. They limit expressive formation by providing a pattern and denoting inadequacies in vocabulary. And finally, they sustain expressive formation by providing the comprehensive framework for new input. An example of the process of linguistic structures is a dictionary revision to include newly created words used to express complex thought patterns, for example,

SOCIETAL WORLD

logotherapy, cybernetics, or ekistics.

372. Societal world indicates the process of imparting standardized meaning for the sake of providing a context in society for articulated expressions and communication patterns... Societal world is choosing words with increasing self-consciousness to convey social understandings or imperatives. *Basic typifications* are the naming of things, activities, and responsibilities. *Interpretive schemes* organize ethical meanings and basic self-images into practical systems. *Reflective conduct* articulates what has been done and why and sets the course of action for the future. An example of mediating the societal world is the word "b-i-t-c-h," which designates a female canine, describes a response to a life situation, or evaluates another individual or activity.

373. Societal world imparts significance to the patterns and formations of language. Societal world provides a world view which insures creation of new communicative methods. It restricts the symbol-sound-image relationships of a society to human experiences. It continuously provides a system of life meanings and enables comprehensive communication. Societal world initiates expressive formation by providing a relevant context for the invention of new articulations. It eliminates meaningless symbol-sound-image relationships from current usage. It upholds the significance of commonly agreed-upon expressions and continually indicates the need for new ones. Societal world develops linguistic structure by showing a need for appropriating patterns of ordering language. It limits linguistic structure by evaluating usage forms. It authorizes the particular verbal articulations of a society by confirming their acceptability for usage. An example of societal world acting upon corporate language is the declining usage of Latin because precise shades of meaning and complicated syntax discouraged its usage.

374. The word "bubbles" exemplifies the way in which a particular linguistic formatic operates in many levels of self-consciousness. The sound of the word was invented out of the sound made by air emerging from liquid. Within certain linguistic structures this word takes on connotations that raise the original meaning to an abstract level, which is illustrated by the poetic phrase "prick the bubble hope." The word can also be used to describe one's stance in relation to society, for example, "he lives in a bubble." A further example of this process is the word "stone" which refers to a rock, an action ("to stone"), and a state of inebriation.

Chapter 2

THE SOCIAL ART

375. The social dynamic of humanness is a process, one aspect of which is creating cultural commonality, which includes sustaining communal symbols, which involves engaging social art. Social art creates patterns which give meaning to man's dialogues with his own experience and with the experiences of the community, intensifying and creating the future of consciousness. Every society has a way of interpreting interior experiences, of identifying and ordering images in relation to the human journey, and of internally dialoguing with history so as to catalyze the creation of that which is beyond itself. Thus, social art consists of *interior awareness*, *eventful consciousness*, and *radical projection*. Without social art, man would be paralyzed or frenzied in his drive to make sense out of subjective experience, cut off from his cultural heritage, and trapped in stagnant images inhibiting the evolution of consciousness.

376. Interior awareness is the process of man's response to encounter with the external situation for the sake of projecting self-conscious relatedness into the total human drama.

INTERIOR AWARENESS

Interior awareness is the indicative mode of self-consciousness which reconciles the dialogues between the external situation and the interior depths. *Manifested tension* is sensitivity to the dimensions of depth human struggle. *Internal reconstruction* is the intentional harmonizing of the tensions of the external-internal and the internal-internal relationships of humanness. *Objectified subjectivity* is the expressed relationship to the interior drama of humanness. Interior awareness is the process that happens in a viewer's reaction to Picasso's *Guernica* when he has his interior montage shaken and responds to the demand to create a new inward harmony which allows him to identify the creation as his own life.

377. Interior awareness is the objective consciousness of the interior tensions and dialogues which come from external encounters. Self-consciousness of depth encounters provides the imaginal raw materials demanding expression. Interior awareness sets the boundaries of the imaginal address of social art by exposing the edge of human sensitivity. At the same time it keeps alive unresolved struggles and dialogues which call for new images to express the human journey. The internal reconstruction of one's interior montage is a result of experiencing the new. In this reconstruction consciousness is held accountable to explosions in depth awareness. This consciousness is sustained by the internal-external tension of the human struggle. Interior awareness calls to the surface new depth images of reality. It prevents slipping into psychotic incoherence by enabling objective organization of those images. Furthermore, it grounds the new images in the human struggle. In the movie *Little Big Man*, for example, clarity on the historical situation alters the viewer's consciousness, necessitating the remodeling of operating images, giving the imperative to invent the new form of humanness.

EVENTFUL CONSCIOUSNESS

378. Eventful consciousness indicates the process of imaging critical life encounters and recreates the interior framework that integrates these diverse life images for the sake of giving significance to historical relationships and direction to the future of human self-consciousness. Eventful consciousness is the awareness that life is experienced in totality at every moment and is given significance by the common memory of the past. *Appropriated humanness* is the imaging of events in relation to the history, mood, and values of the times. *Reconstructed universe* is concretely visualizing and altering the interior montage through which life is radically engaged and creating a new context for self-consciousness. *Experienced transparency* is the consciousness of the primordial and ontological dimensions of humanness as man stands before the final reality. Eventful consciousness is illustrated by the sculpture of Atlas with the world on his shoulders, which points to the awareness that man constantly is assuming responsibility for reordering that which explodes and universalizes his operating context.

379. Eventful consciousness integrates images of awe-filled life-encounters that call for a creative human response. It fashions social art by insisting that essential issues of humanness be imbued in the human consciousness. At the same time it curbs social art by requiring that it be accountable to the contemporary situation while considering the ongoing dynamic of history. In addition, it sustains social art by continually grounding it in historical reality. Radical projection is created by eventful consciousness as it explodes the interior montage with multitudinous images of possibility. While eventful consciousness is creating radical projection, it is also limiting it by providing the historical context that demands responsible creativity. Human consciousness is constantly being injected into radical projection as it is sustained with operating images of social self-understanding. Eventful consciousness dynamically relates to interior awareness by forcing it to realign consciousness for the purpose of enabling the emergence of new dimensions of reality. In the same way interior awareness is also restricted by eventful consciousness which insists that significant contemporary and historical events, symbolized by social art, be considered in objectifying

RADICAL PROJECTION

the self-understanding of the way life is. Finally, eventful consciousness provides the montage which enables interior awareness to continually assimilate new images of self-understanding. Experiencing tableaux of Jack Crabb's life in the movie *Little Big Man* confronts the viewer with his own existential crisis by pointing to the awareness that man is constantly in the tension of creating what it means to be human and demands that he reorder and transform his own social images.

380. Radical projection is the process of creating new images of the total life drama. It invents radical human images out of the common struggle to consciously appropriate historical experience. *Interiorized externality* discerns a new life pattern which reorders past pictures of reality and illuminates the future of man's awareness. *Internal dialogue* is interior conversation with the communal council about life concerns which demand new images. *Transparent creativity* is exploding the discovered consciousness into a new form to express reality. Looking at Picasso's *Guernica* illustrates radical projection as one is confronted with life as it is, initiating dialogue with one's interior council, forcing one to the edge of his own experience, and raising the ultimate life questions.

381. Radical projection impacts society by creating the edge of man's vision and exploding a radically conscious relationship to his historical situation. Radical projection creates social art by recreating the self-consciousness of interior being through the address of radical new images. It limits social art by delineating the frame out of which the future of consciousness is created. By continually impacting and expanding future images, it sustains social art. By injecting new images into the deposit of consciousness, it creates interior awareness. Radical projection prevents an interior retreat into escapist images by means of powerful images common to civilization. Awareness is sustained by radical projection in holding up images that create struggle to expand one's self-concept. Radical projection creates eventful consciousness by initiating and sustaining dialogues with the created vision. It limits eventful consciousness by exposing the inadequacy of interior montages. These emerging master pictures sustain temporal patterns of consciousness as they interweave and transform them into the evolving stream of human imagination. When a person makes a montage, he draws on his own past experiences as he selects pictures that inform his consciousness and assembles them to form a new revelation of the symbols that portray his network of relationships and disclose to him unforeseen possibilities.

382. In ancient African tribal communities, a dramatic dance, led by the witch doctor around a symbolic patient was an example of engaging in social art. Members of the tribe objectified their consciousness of the unknown as they participated in warding off evil spirits by frenzied dancing. The content of the dance was a drama, expressing the tribal wisdom of the past, impacted by the demand of the moment, and rehearsing the vision of future success, which symbolized the tribal ideal. Through the media of shakers, paint, and body movement, the tribe gave recreated form to its experience and invented the image of its style for the future. The dance culminated when the witch doctor on behalf of the community painted the ancient symbols that turn back the evil forces of the universe and revitalized his patient and the total community.

Chapter 3

THE COMMON RELIGION

383. The social dynamic of humanness is a process, one aspect of which is creating the cultural commonality, which includes sustaining the communal symbols, which involves preserving the common religion. Common religion is the ordering and rehearsing of the stance of a community before the final mystery. Through this, every society appropriates its

primary images, dramatizes its basic life story, and names life's foundational reality. Thus, *unifying icons*, *common rites*, and *inclusive myths* sustain common religion. Without the grounding of the community's symbolic life in authentic common religion, common symbols become reduced, sterile, and stagnant, allowing the community to turn in on itself.

UNIFYING ICONS

384. Unifying icons indicate the process of concretely embodying the final reality for the sake of sustaining common religion. Unifying icons represent and include the dynamics of naming, ordering, and standing before that to which final allegiance is given. *Natural mysteries* point toward the incomprehensible as it is manifested in revered entities, embodied in wonder-filled forces, and recreated in the arrangement of space and time. *Sacred sociality* is the process of giving meaning to the ongoing community life, granting importance to its values, and protecting the morale in the face of critical intrusion. *Cosmic realities* have to do with a comprehensive understanding of life, including man's place in the enduring scheme of things and his role in shaping the future. As an example of unifying icons, the pyramids of the ancient Mayan culture signify the locus of the mystery, symbolize the source and unity of social mores, and stand for the eternal significance of the community.

385. Unifying icons is the activity of providing the form by which final reality is expressed and recalled in any society. In relation to common religion, unifying icons provide a concrete medium for society's encounter with final reality. They focus the attention of common religion by particularizing it in a commonly recognized form. Unifying icons hold common religion in being by providing tangible reminders of the final reality. In relation to common rites, unifying icons introduce new aspects of reality to be ritualized. They block common rites from degeneration into either unthinking hysteria or sterile ceremony by providing a contemplative focus. Unifying icons enrich the common rites by providing symbols for use in ritualistic ceremonies. In relation to inclusive myths, unifying icons call new myths into existence by providing raw materials for stories. They question the inclusive myths by grounding them in concretions of reality rather than fantasy. They maintain inclusive myths by recalling the stories. An example of unifying icons is the use of the cross in Christian societies to reinforce the meaning of the common religion.

COMMON RITES

386. Common rites indicate the process of acting out the ultimate significance of human life for the sake of preserving common religion. Common rites are the self-conscious ceremonies that hold up the encounter of man with the final meaning of life as he stands in the midst of a particular community. *Individual transitions* is the highlighting of the person's utter uniqueness in the context of his primal identity with the journey of all mankind. The acting out of *community authenticity* rearticulates the community's heritage, contextualizing the current situation and describing the vision of the future. *Ultimate encounter* symbolizes the profound enigma of man's choosing to give his utmost loyalty to the incomprehensible. An example of common rites is the solemnization of the marriage covenant which holds the new family accountable to the total community for its covenant with the final mystery.

387. Common rites is the activity of dramatizing the relationship taken to significant events and aspects of life. In relation to common religion, common rites demand that religion set a universal context for ritual. It particularizes the context, and thus prevents common religion from becoming abstract and ethereal. Through repeated rehearsal of common rites, common religion is continually held before the community. In relation to inclusive myths, common rites demand stories that give meaning to the rites. They relate the stories to concrete life situations which expose the perversions of the myth. In relation to unifying icons, common rites demand concrete symbols that hold the meaning of the rituals. They require that unifying icons take a particular and delimited form. By continuing to

INCLUSIVE MYTHS

perform the ritual related to an icon, the icon is held in being as a symbol. An example of the common rite dynamic is the pledge of allegiance which utilizes the unifying icon of the flag and rehearses the fundamental principles of the United States.

388. Inclusive myths indicate the process of symbolically articulating the community's ultimate understanding of life through stories, for the sake of preserving the common religion. A community uses inclusive myths, told in the context of its root images and characterized by exemplary models, to explain the source and direction of life. *Fundamental origins* is an appropriation of the stories of primordial beginnings, which undergird current convictions and thus enable man to interpret his present experiences. *Societal paradigms* provide models through which people interpret their life together and create their purposeful thrust in the context of a vision for the future. *Primal archetypes* are the primordial patterns of humanness which the community looks to as a model for its own renewal, its continuing style of life, and its predominant practices. The Tlinglet Indians of Alaska, whose tribal father, Raven, performed superhuman feats, saw themselves as also being capable of great feats and cast out evil ones in the same way Raven dealt with his evil brother.

389. Inclusive myths are the significant foundational stories of the community. In relation to common religion, inclusive myths furnish primordial stories which demand continuation. They universalize the arena of ultimate concern. They prompt common religion to stand in the presence of the final reality. Inclusive myths supply the meanings concretely utilized in unifying icons. Inclusive myths judge the tendency toward idolatry by recalling unifying icons to their ultimate context. Inclusive myths endow unifying icons with meaning and prevent them from becoming empty. In relation to common rites, inclusive myths require symbolic dramatization in common rites. They provide the underlying rationale when the rituals themselves dominate. They remind common rites of their importance in the life of the community. The primordial African origins have provided a powerful context for the black people of the world to recover a comprehensive life understanding which points to the mystery of their origin and have issued in a whole set of objects, practices, and styles which reinforce their destinal significance as a people.

390. The dynamics of common religion are found in the ceremony of Christian marriage. The fact that the marriage is performed in the midst of a community and between two unique individuals is held concretely by the presence of a cross and the exchange of rings. In the midst of the wedding ceremony, the taking of vows, the blessings, and the permission-giving by the community are ways in which the couple and the community ritualize their common understanding of the event of the marriage as a covenanting before the final reality. The primordial story behind the ceremony is the Biblical creation story in which Eve is created as a "helpmate" for Adam; and that story gives the meaning to marriage that the individuals leave their families, cleave to each other, become one flesh, and perpetuate the human community. Many couples who deliberately avoid identification with Christianity choose to celebrate their marriage in a church.

CONCLUSION

391. Within the existence of communal symbols, common religion is the point of man's desperation today. Common religion holds in being those concepts of self-consciousness formulated by corporate language. Common religion illuminates those expressions of self-understanding created in the realm of social art. Common religion gives depth meaning to the total symbolism of the community. Communal symbols are exemplified in the formal wedding ceremony.

392. In the twentieth century we experience a bombardment of life images, encounters, and dialogues for which we lack common expressions. One manifestation of this is our attempt to put into words our exact expression of what liberty is—i.e, liberty has different connotations for citizens of the United States and of China; we have no dynamic universal language. Another manifestation is seen in movies today which have become ways and forms of escape rather than intensifications of human consciousness. A third manifestation, within the arena of common religion, is our mystification with the Oriental life style in the midst of being concerned about its ultimate affect on our self-consciousness. The existing creative edge approach relative to this problem is the way in which some artists are sensing the lost power of communal myths, rites, and symbols.

393. One imperative is creating new forms of communication to enlighten the bombardment of life impressions. It is imperative that an individual undergoing a personal tragedy such as a family death be able to stand present to just what this experience means or how it affects and changes him. It is also imperative that mass media be relevant to every individual's life experience and hold the society before its cultural context. Picture a spaceman returning to earth and trying to relate his impressions to others—what is needed is a system for him to adequately illuminate his experience. Save we revitalize and create those symbols which continually hold us before what it means to be human, the twentieth century and every man in it is threatened with final separation from those life meanings.

DOCUMENT CONCLUSION

394. This document is created as a methodological tool through which man can filter his experience of the crisis of the twentieth century. Without some kind of rational filter, man could not get the objective distance on his situation which would enable him to decide the course of action which will bend the future in the direction of greater humanness. Specifically, this document overlays human society with a filter which organizes the complexity of social interrelatedness. The presuppositions are that (a) all of life, and therefore all of social existence, is interrelated in one organic whole; (b) that the whole realm of social theoretics can be organized under the dimension of economic, political and cultural; and (c) that a consensed upon theoretical structure for human sociality is a fundamental step toward the consciousness which frees man to claim and create his destiny. That kind of eschatological and destinal relationship to history has no context except in the universal Word of possibility.

395. Structural collapse is being experienced throughout the universe in the cultures of the black man, brown, tan, yellow, red and white man. The structures in the economic, political, and cultural dimension are no longer releasing men to a free and authentic participation in the humanness of selfhood and sociality. A new radically comprehensive model is a necessity to every man who has decided to take responsibility for his neighbor and his universe. This responsibility is grounded in the enablement of change in these collapsing structures. Enabling change is necessary not only in the context of individual vocational concern, but also in the context of living the necessary life style on behalf of all men.

396. Our eyes have seen a vision of the next thousand years for all mankind. Post-modern man yearns now for images and stories that speak of possibility for his own life. Post-modern man cries for preservation of his heritage as a future direction of creative expenditure is given. Post-modern man urgently demands that authentic design be given to his vision of meeting human needs and human sustenance. The imperative for spirit men of our time is now to create the form that will release this human cry to creative possibility.

