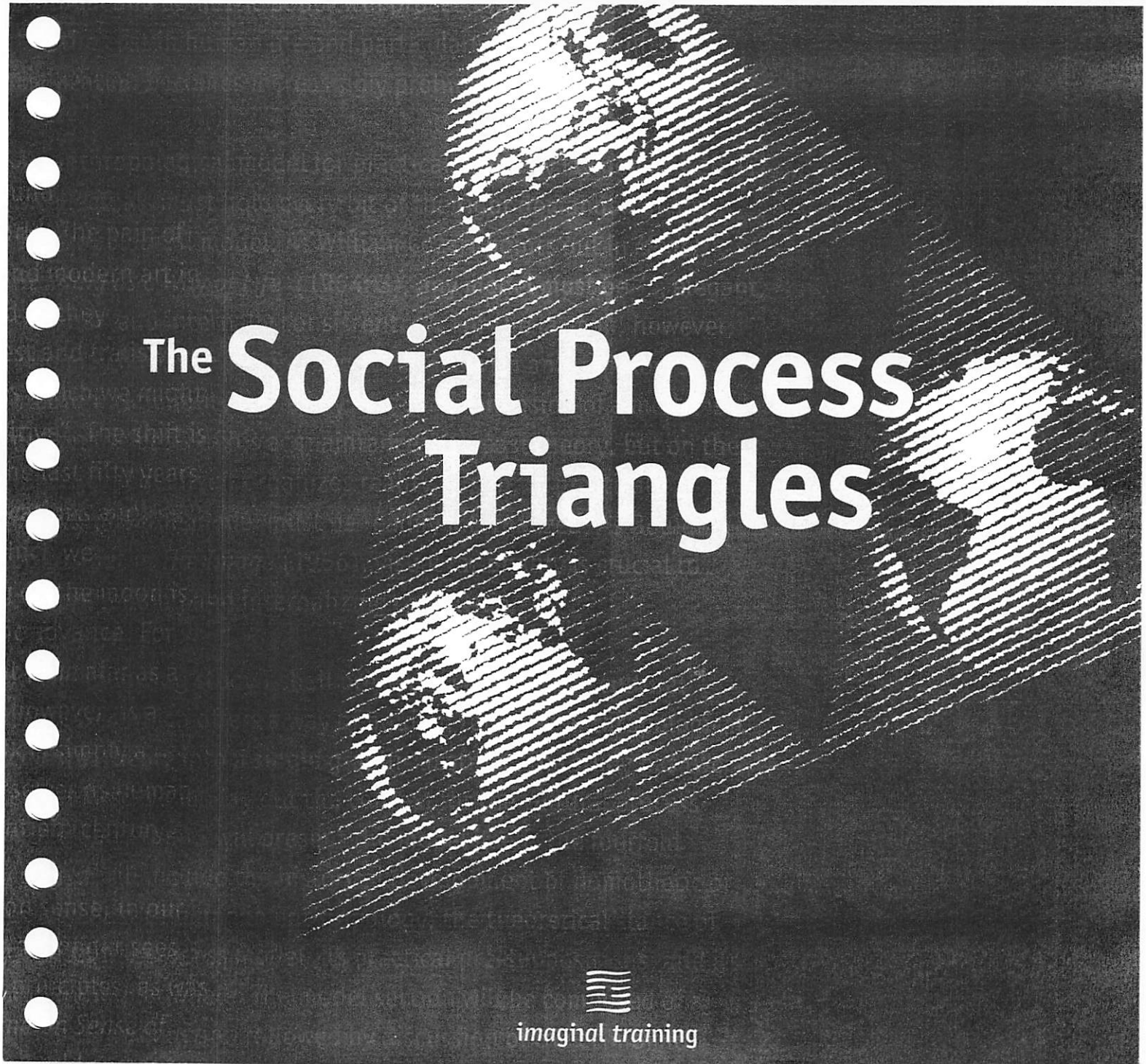
The Social Process Triangles
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Preface

In the early 1960's the Ecumenical Institute of Chicago, Illinois, began developing an ethical stance which had as some of its major values inclusiveness and comprehensiveness. Toward this end they began developing a set of models which would allow an individual to look at all of human experience from a complex but easily understood perspective. As this evolved it became to be known as the Life Triangles. In the fall of 1970 a massive research project was begun to develop one ninth of the Life Triangles: the Social Processes. Some 1500 books were studied and reported on by the staff and volunteers in dozens of locations around the world. Various theories of society were included: Marx, Hobbs, Jefferson, Fanon, Samuelson, Durkheim, and many many others. This Corporate Reading Research Project was followed up by a research team that varied in size and composition around a core of about 30 people every weekend during the winter and spring of 1971. In the summer of 1971 some 1500 people came to Chicago and participated in a research project aimed at using the social processes to discern the issues facing global society.

In this one year period basically three models based on the Social Processes were developed. The Social Process Triangles, The Social Process Dynamics and The Social Imbalances.

Chapter 1, Introduction to the Social Process Triangles, is a comprehensive introduction to the book kindly contributed by Brian Stanfield of ICA Canada.

The Social Processes are explained in depth in Chapter 2, Aspects of Culture which Maureen Jenkins wrote and presented to the Midwest Anthropological Society in the Spring of 1972.

Chapter 3 is The Social Processes.

Chapter 4 is a prose description of The Social Processes in simple form written by Jon Jenkins in the spring and summer of 1989.

Chapter 5 is The Social Process Dynamics. The Social Process Dynamics are a model articulating the set of dynamic relationships between the various interdependent aspects of The Social Processes. Each pole of any given level has a set of three relationships with each of the other two poles and with the whole triangle of which it is a part. Abstractly these three relationships are creates, limits and sustains. That is to say, for example, Cultural commonality creates, limits and sustains Economic Commonality, Political Commonality and The Social Processes as a whole.

Chapter 6 is the Social Imbalances. One of the dynamics of the Social Processes is the fact that they are always in a given social context out of relation with each other. They are never in balance. This set of imbalances is descriptive of the 20th century. The economic processes dominate the social processes, the political processes are supportive of the economic and the cultural processes are largely without power. In another age or in another social context this would be different. For example, in the middle ages in Europe probably the dominate process was the cultural and the economic was without power.

1 · Introduction to the Social Process Triangles

History of the triangles

The need for a model of the Social Process came out of the late 60s when ICA began working on the issue of a historical standing point for its work. Earlier, ICA had created the Life Triangles as a context for its work in adult education. In the course of this work, it discovered the need for a comprehensive social analysis. The felt need was for a map or a model of how society worked when all the processes that make it up are working together in relationship and in sync with each other. It needed both a descriptive tool as well as an analytical tool. With this tool, ICA would be able to say where positive change was going on and how to get behind it.
The next step was massive background research. All ICA staff were involved in a one-year study of 1500 pivotal books covering all aspects of the workings of society. This was the Corporate Reading Research Project. Various theories of society were included: Durkheim, Fanon, Hobbes, Jefferson, Marx, Samuelson, and many many others.

This project was followed up by a research team of 30 people that met every weekend during the winter and spring of 1971. With all the data from all the books available, the model of the Social Process Triangles was developed down to six levels, and a booklet of the social process triangles was published. (This book is a refined version of that work.) In the summer of 1971, some 1500 people came to Chicago and participated in a research project aimed at using the social processes to discern the issues facing global society.

The Social Process tools have remained a key tool in ICA's research, training and consulting work to this day.

Life is economic, political and cultural

Open up a newspaper any day of the week: one is greeted by a panorama of the whole social process: a new trade agreement (economic); the Israelis and Palestinians take their peace process one step further (political); And there is a curry recipe for celebrating Divali (cultural). And so it goes on. Life is economic, political and cultural.

To be a social human being is to be inexorably involved in issues of sustenance and survival (economic); of ordering and organizing society to overcome chaos (political); and of education, family and community, and the celebration of life and death (cultural). These three, together with all the particular processes that make them up, create the whole system that we call society, or the social process. Because the social process is systemic, any malfunction in any one part will reverberate through the whole system. The same goes for the good things going on in any one part. In addition, if there is not some kind of basic balance established between the three major processes, the whole social process suffers.

So, society rests on these three strong dynamics, all related to each other, and each important in itself and as a crucial part of the whole system of society. Today too many nations and organizations are trying to stand on one and a half social processes. Then they wonder why there are massive problems. Few of us have an internal picture of society as a whole-system and lack ready ways to see the relationship between all of its sub-systems and processes.

Not only that, but with the fragmentation of society into special issues, special interests, and a pluralism of causes and cultures, the sense of the wholeness of society and what is common to all

the members of the society is getting lost in the shuffle. As life questions for individuals and larger bodies become more and more specific, the universal questions go underground to be replaced by question about relationships, fashion, celebrities, money, cars, fads and quick fixes for every problem. Fewer and fewer people are asking: what does it mean to be a human being? to be a society? What are the human issues that are common for everybody in a society. What makes a good society? Or Rodney King's question, can we get along together?

This being the situation, it seems important to begin to re-image society in such a way as to emphasize its wholeness, its systemic interrelatedness, and the necessary balance between its functions.

Three basic drives

The three major processes of society – economic, political and cultural – are based on three basic drives found in all humans and all societies. The first is the drive for survival, for resources, food, livelihood and money – the economic dimension of life – the that-without-which there can be no decision-making and no consciousness. The foundational aspect which Aristotle saw as the most basic drive in all of life – self preservation – is what is behind the economic dynamic, the means by which society sustains itself in existence.

The second is the drive for order, for the organization of society through law-making and law-enforcing bodies so that there is security and justice for all – the political dimension of society. Thomas Hobbes, that hard-headed 17th Century thinker, argued in Leviathan that humans, being inherently selfish, would be predisposed to kill every other human to preserve themselves. And therefore a social contract was necessary by which people surrendered some of their power simultaneously so that each could preserve himself more easily. The social contract was the forerunner of the state and political institutions.

Third is the drive for meaning, that bleeds significance into both the economic and political dimensions of society. This is the cultural dimension. Before recorded history, there were those who led their children through rites of passage, honoured the elders, danced the dance and beat the drum of life and death. They created ceremonies and rituals that held the small communities of those times over against the depth dimension of life through dance, art, icons, and cave paintings. They knew that without the consciousness that comes with culture, human society was no more than an industrious and well organized beehive... So, culture

is the expression of the world view that creates the whole society. It is the cement and glue of the whole social process. It is a basic assumption of this paper that these processes are universal dynamics that go on in every society.

A triangle is a convenient symbol for showing the connections between the economic, political and cultural processes. In Figure 1, the economic process is placed on the bottom left, the political on the bottom right, and the cultural at the top, the apex. That already has made a strong statement. It shows how the economic and political are in direct tension with each other, a tension which can only be mediated by the cultural.

These three dynamics of the social process – economic, political and cultural – are interdependent: each process is limiting, creating and sustaining the other two in principle. Each process can be broken down into its components and those components into their sub-components using the triangular mapping process. What results are receding sets of three processes, each of which sit on one pole of any one triangle. (See page 40)

Dynamical tensions

The Economic Processes and the Political processes are in dynamic tension. Businesses producing goods and services will tend to maximize profit and accumulate power through monopolies for example. Such businesses see their prosperity peaking when government interferes least. The Political, for its part, will be concerned with the well being of all its citizens: it will be concerned about fair wages, about sweated labour and worker safety. It will want to check monopolies to allow fair competition, and it will want to keep the political power of global corporations at bay.

When the government becomes too regulatory, production suffers, and there is a shortage of materials, food, and services, producing inflation. When the economic becomes too powerful, it ends up holding the political to ransom, for example the MAI (Multilateral Agreement on Investments) wanted to limit the capacity of governments to regulate international investments in their own country.

In Canada, in 1998, the Council of Canadians, a not-for-profit voluntary organization, which has done its homework crossed Canada and convened meetings of local citizens to inform them of what is happening, and to remind them of the values that were threatened if the Canadian government were to subscribe to the MAI. This is allowing local citizens to pass on their views to their political representatives. Here we see a grouping of citizens (the Council of Canadians (in Style) coming in with a different value screen and organized information (out of Wisdom) engaging other citizens through other public gatherings (Political) to put pressure on their government representatives (Political) to redress an issue related to the tyranny of the economic.

Triangular Polarities

(See page 40)

Each pole in any set of triangles plays a particular role or function. The left pole is always the foundational of the three. It is that without which the other two do not exist at all. The right pole plays the ordering or organizational function. In any triangular set, the right pole will organize, construct or coordinate the processes in question. The top pole is the significance- or meaning-giver. The vertical pole in any triangle is ensuring the other two processes are going somewhere, are interacting meaningfully, not just spinning wheels.

The process and levels

Each triangle is broken down into its component parts. The economic processes are Resources, Production and Distribution. The three parts of the Political Process are Order, Justice and Welfare (well-being). The three aspects of the Cultural Process are Wisdom (Education), Style and Symbol.

So the three triangles are each divided into three which makes nine triangles. Then, if these are each taken down another level, there are 27 triangles. Another level and there are 81 triangles. Another level again and there are 243 (5th level). One more level, and you have 729. These 729 triangles hold the stuff of the social process.

Economic Processes

Economic Processes are the foundational part of the social process: they have to do with organizing material means for society to be sustained. The main processes are related to resources, production and distribution.

Resources: encompasses the economic set of processes which make material and energy available for use by society to sustain life. They are divided into natural resources (like water and oil), human resources (energy skills, abilities) and technological resources (machinery, tools, computer mapping).

Production: refers to that economic set of processes which transforms the earth's resources into usable form and mobilizes tools, personnel and processes necessary to generate goods and services. It includes production instruments, forces and systems.

For example, the manufacture of circuit boards demands high tech tools, microscopes and special clothing and trained people with special training and a system of 8-hour shifts, supervisors, and quality control operations.

Distribution: includes those economic processes that channel products to their destinations, organize marketing and employment and determine where products are most needed. For example, as orders come into warehouses for goods, they are dispatched by air, rail, truck or ship to their buyers who have received advertising information on the product which allows them to place their orders.

Political Processes

Political Processes are all the ways that organize society into forms and structures that implement the will of the people and serve the community's well-being. Without political processes, a society returns to the law of the jungle and social chaos.

Order: those political processes which enforce social stability, provide security to citizens, and sustain the equilibrium of social power. It covers such things as defence (armed forces), civic order (use of police to enforce the law) and the maintenance of a legal system by which laws are created, criminals are judged and punished, and civil judgments made.

Justice: the political processes which spell out the consent to be governed, and ensure equitable structures is the process by which every member of a society can realize his responsibility, direct his power, and participate in making social decisions. This is the arena people commonly refer to as "political" where you find "politicians". But it relates to all those social ventures related to citizen participation and responsibility. Wherever people are working to see that others are treated fairly, corporate justice is being done. This is true at the international level where the World Court at the Hague or special tribunals may try cases of genocide between nations. Or, at the national or regional level where courts decide innocence or guilt, or decide damages to aggrieved defendants. Or, at the local level, where local organizations see to it that everyone is adequately cared for, whether the sick, the old, the poor, or the outsider.

Welfare: (Think of this as all-round well-being and well-doing, not the current reduced meaning); this is a political process that ensures that people have a place to stay, enough food, and a way to get the social benefit they need. It also ensures political freedoms, and the information people need to be intelligently involved in building up society. Food banks, neighbourhood watches, Medicare, government or civil Information Services, and voluntary agencies are all examples of this process.

Cultural Processes

Cultural Processes inject meaning and intentionality into economic and political commmonality. 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. When society actively seeks wisdom at every level, and educates and nurtures the coming generations through the medium of family and local community, and is in touch with the depths of life through stories, art and symbols, it can effectively and easily keep the economic and political processes in balance.

Wisdom: the cultural processes which take responsibility for the total body of knowledge that lays the foundation for participating effectively in society. It consists of useful skills, accumulated

knowledge and final meanings. A preschool teacher who is teaching children how to move their bodies rhythmically in a dance, then showing pictures of animals and people of other countries, then in an action drama teaching how the Golden Rule works is teaching preschoolers useful skills, accumulated knowledge and final meanings.

Style: the cultural processes of actualizing the life stance of a society through preserving necessary roles, maintaining covenants and sexual mores and shaping the forms of a community. This is the arena of marriage, family, intergenerational learnings, extended family, a community involvement and participation in social life. When a couple planning marriage seeks advice from their respective parents, then develop some common images of their mission, budget, and style, then send out invitations to the community to come and witness their marriage, they are operating in the arena of common style.

Symbol: the cultural processes by which a group of people is continually reminded of the values and beliefs that bind them together. It includes language processes, social art and religion. Language has to do with all the ways we communicate with each other through words and images. Social Art triangles reflect the depths of human experience and creativity. "Religion" in this context, is about all the ways in which we relate to life as Mystery through graphic images, universal ceremonies and collective stories. The song, "We shall overcome" was used by the Civil Rights Movement in the US as a symbol of ultimate victory of equality of rights for Black and White. Its accessible language and simple tune reflected the depth of the struggle in the Deep South. It catalysed many other creative artforms, and became a unifying icon sung by other movements for justice round the globe.

Imbalances in the social process

(See page 132 et seq.)

If we look back in history, societies in a state of renaissance, tend to have strong economies, empowered political processes and rich cultures, together with a balanced tension between the economic, the political and the cultural. When these three processes of society are not held in a basic balanced tension with each other, society gets sick. Hungry people can quickly produce political chaos and rioting, as in the French Revolution when the citizens' response to Marie Antoinette's invitation, "Let the peasants eat cake" was: "Off with her head!" When people cannot participate in the political process, they have no way to affect policy-making related to the economic so that their own livelihood suffers. For example, in the early 20th century, before unions came on the scene, workers were subjected to poor working conditions, low pay, and no access to management. Unions gave them enough political leverage to ensure fair pay, and good, safe working conditions.

One might think that these things are rather obvious after all the work of sociologists and cultural anthropologists. But every decade seems to forget all over again. In the 80s, greed was glorified, ("Greed is good," orates that Boesky-like character in the Wall Street , as the art of the deal became supreme wisdom. In the more austere 90s, economism reigns. The answer to every social ill is assumed to be economic. "The economy, stupid!" becomes the rallying cry for a presidential campaign. The deficit is the great ogre that must be whipped into submission." No one ever seems to ask, "To what end?" or "Yes, well, after the deficit or the national debt is conquered, what then?" Or, what are the higher goals of our society that makes this latest Grinch-like campaign an absolute necessity?"

However, when governments refuse to balance their budget and create startling deficits, the economic community has to put pressure on it to balance its books; otherwise the economy of the nation or region will suffer.

Now, the equilateral triangle (Fig. 1, page 23) symbolizes the equality of function and tension between all three processes. But when we look at society today, we see that the processes have got out of whack. Some processes bulk excessively large in everyday life, while others are all but forgotten. Sometime in the 19th or early 20th Century, the economic dimension of life became the tyrant of the whole social process. It came to dominate people's consciousness, preoccupations, concerns and even aims in life. ("keeping up with the Joneses). More than that, the economic became the prime consideration for making any decisions about life. Willis Harman, futurist and former professor of engineering and economic systems at Stanford University, has expertly described this economic tyranny:
"Very central to our modern myth is the idea that it's perfectly reasonable that the economy should be the paramount institution around which everything else revolves, and that economic logic and economic values should guide our decisions. This all seems so natural that we never think to question it... The domination by the economy rests on these basic assumptions:

- Any organization must grow or die
- The economy as a whole must grow exponentially
- Labour productivity must continue to increase
- Owners have the right to receive maximum return on their investments
- Unbridled competition is a good thing with a few minor exceptions
- There is little compatibility between these assumptions and the goals we humans have about how we want to live our lives."

If the economic dimension had kicked over the traces a bit, but not to the great detriment of its colleagues, the political and the cultural, that wouldn't be too bad. But the situation of imbalance is worse than that; the economic has perpetrated a takeover, a leveraged buyout, if you wish, of the whole social process. Government has become more and more involved in the support of business, while business constantly attempts to avoid or do away with the regulatory role of government. What has happened is that the political process has collapsed the tension with the economic, and thus become its ally.

And what of the cultural? Most people think of culture as a mix of arts and crafts and national heritage. rather than that which freights life meaning and final values. Meaning is found in the economic, in the task of acquiring money and possessions. Economic considerations, rather than cultural tend to bulk largest in making decisions. Responsibility for society and engagement in local community has reached a low ebb. The cultural no longer has the power to act as a brake on the excesses or omissions of government or business. No cultural function today has the power to make powerful political figures toe the line, or 'stand in the snow' as Pope Hildebrand did once to that 11th Century Emperor Henry VII.

This is why forward-thinking organizations today are placing great emphasis on the cultural in their work. They do this so that the Cultural will be strengthened enough to re-energize the Political so that the Political will get enough backbone to put the Economic back in its place.

We normally think of these processes going on in at a national or global level. They also operate at the provincial (state) level, the municipal and community levels, the workplace context and in the lives of families or individuals.

In the local community, the three processes are where the rubber hits the road, no matter which variety of community one talks about: food, shelter and clothes for adequate livelihood demand ways for local people to make a living and make best use of the community's resources. Then it needs ways to keep the money circulating within the community.

The political dimension of the community refers to ways the community maintains order, justice and well-being in itself, such as community policing, neighbourhood watches, food banks, and multiple forms of engaging its citizens: workdays, fairs, special projects and common causes. And the cultural dimension is as key to a fulfilled family life as it is to society at large. Learning or education has to be considered the lifelong task of everyone in the family. The family who understands the power of culture celebrates its birthdays, anniversaries and victories with conviction, is strongly rooted in what is going on in the community and the world at large, and has ways of ritualizing and symbolizing its relation to the Mystery of life. Unfortunately, it takes more than 'love' to be an authentic family. The economic, political and cultural dimensions of family life have to be artfully managed.

Uses of the social process triangles

1 The triangles serve as a reminder that all the processes that go on in a society make up an interrelated, interdependent whole. Studying the triangles and grounding them in large and small situations is a valuable exercise in sociology.

2 The triangles situate the smallest process in society in its comprehensive context and in its relatedness to all other processes. Locating whatever work we are engaged in on the triangles is a way of ensuring that we see our work connected to larger wholes. They preserve us from too limited contexts. The social process triangles can be an invaluable screen for analysing the health or unhealth of families, organizations, communities and nations. Places where things are going well, and places where there are issues can be plotted on the triangles in different colors, lines can be drawn round the clumps and then the clumps can be named

3 The triangles serve as a screen for many kinds of social research and serve as a check list for comprehensive descriptions of society or local community.

4 Again, because of their comprehensiveness, the triangles serve as an analytical tool or filter for any social or organizational system, whether that be an individual, a family, a community, a workplace, an organization or institution, a province, nation or globe. It is an interesting exercise to brainstorm the issues of the workplace or local community and plot them on the triangles to see what patterns are revealed in terms of where the issues fall.

5 Similarly in association with malfunctions or imbalance analysis, it can be used to analyse emerging trends.

6 Used in association with strategic planning, the triangles can be used as a plotting board for actions to be taken. By plotting the actions in those triangles they belong in, the major pressure points can be discerned. "Pressure points" are those particular

process locations on the triangles where if action is taken, the effects will ripple through many other processes in the organization or society.
Caveat: The Map Is Not the Territory.
It might be as well to remind ourselves that the social processes do not go on in those neat geometrical spaces called triangles. Human societies and communities are much more interesting than that. They are marked by a multiple-focus complexity that triangles give no hint of.

Society in real life is much more like this: "Sally's dog bit Mr. Smith when he was leaving Mrs. Jones's bedroom while Mr. Jones was sobering up in the drunk tank after chasing his son out of a drug lord's clutches who was trying to support his mothers' medical bills for the broken hip she received slipping on trash that hadn't been collected because of a strike that occurred when the alderman insulted the brother-in-law of the mayor who vetoed the pay raise for city workers because of the number of absentee days they had incurred due to sickness sustained from having to handle too much chemical waste...

Real life is vastly different from neat models, but models we always need. So, in this case, we remember that the triangles are the map, not the territory. The social processes go on in the street, the factory, the workplace, the office, the market, and the home, wherever humans show up in society.

Brian Stanfield, ICA Canada

2 · The Aspects Of Culture

An initial model of culture processes for applied anthropology

Come, then, comrades; it would be as well to decide at once to change our ways. We must shake off the heavy darkness in which we were plunged, and leave it behind. The new day, which is already at hand, must find us firm, prudent and resolute.

Franz Fanon

Introduction

We find ourselves in the midst of a time of profound transformation in culture in every part of the world. The pain of confronting youth culture, women's liberation and modern art in Western civilization is familiar to the Third World as they encounter Western rationality, compound interest and transistors. This phenomenon extends even to those cultures which we might like to have remain in idyllic innocence as "primitive". The shift is basically a paradigm shift, brought about over the last fifty years as changes in technology, settlement, communications and transportation have transformed the universe which we experience. The accomplishment of man walking on the moon is, quantitatively speaking, simply another scientific advance. For people across the world to see their environment from afar as a small, cloudy planet suspended in nothingness, however, is a qualitative shift in consciousness. The moon walk is simply a rather dramatic example of the new sense of ourselves as human beings which pervades the latter part of the twentieth century.

We experience this cultural change in our common sense, in our common style, and in our common symbols. One no longer sees the universe as operating out of invariable fixed principles, as was common sense in the past. Bronowski, in *the Common Sense of Science*, (1935: 80-96, *passim*) observes that the world comes to us today as a tangle of possibilities, some of which are more probable than others. One no longer seeks after natural law, but operates more out of laws of chance, or statistical probability. In our lifestyle, as Harvey Cox pointed out in *The Secular City*, (1965: 10-17, *passim*), we are no longer tied to the compulsory intimate relationships of rural life in the past, but find ourselves, even if we live in a rural community, tending to live in mass society, characterized by functional relationships and a free choice of intimates. Finally, our very symbolic life has shifted from other-worldly images of hidden hands, great watch-makers, and inevitable progress to images of significance contained within life itself. We find futuric models, authentic human struggle, or even rational and internally consistent research designs as far more adequate ways of describing what is legitimate and worthwhile in life. In *The Meaning of the Twentieth Century — The Great Transition*, Kenneth Boulding (1964: 28-9) describes our time as that of "post-civilization". Others have called it "post-human", such as the archaeologist Teillhard de Chardin (1962), and the time in which man has "come of age" (Bonhoeffer 1949). This situation I would describe as a paradigm shift of radically extreme dimensions. Every aspect of our lives is so discontinuous from that of two generations before us that change is almost imperceptible, because it is so complete. In this context, all of the sciences, but particularly the social sciences are also in transition.

It is anthropology, I would suggest, that is best equipped to deal in a well-informed way with the base for the massive cultural re-creation task which faces our day. As Malinowski points out in *The Dynamics of Culture Change*, "The field of culture change is one in which it is impossible to keep apart the theoretical and practical issues involved" (1945: 6). There needs to be a way in which to pull together the diversity and richness of our understanding of cultural dynamics in such a way that that wisdom can be brought to bear upon local problems. Malinowski notes that

> *"... in colonial policies we have perhaps the nearest approach to an experiment, at times almost a controlled experiment, to be found in social sciences ... "(Ibid: 7)*

The same could well be said of urban ghetto policy. In both cases, it is clear that the ever-increasing rapidity of culture change demands the creation of unprecedented models of operation. A simple way of systematizing anthropological models of culture

is needed to allow those grass roots people now creating the direction of culture change to do so in an informed way. Of course, colonial and domestic policy will proceed without such a model, but the cost in human life and particularly in cultural gifts to civilization becomes increasingly prohibitive.

An anthropological model for practical usage by laymen as well as intellectuals must hold every bit of the rigor demanded of any anthropological model. As William Cozart points out in *Model Building as a Way of Life* (1964: 3), any model must be "... elegant, rational, and internally consistent ...". For the layman, however, who may have but passing acquaintance with anthropological method, rationality is the key. His comprehension of a model is not on the basis of his acquaintance with past theory, but on the way the model itself organizes reality. Again, in practical operations, the model must be readily internalized. As Boulding points out in *The Image* (1956), visual rationality is crucial to comprehending and internalizing complexity.

In the following study I shall present a model of the social processes which offers a way of holding together anthropological cultural theory into a single graphic abstract. The study has two parts: First, I shall lay out the context for the social process model, and then I will present the model itself. The fourfold context will include the historical development of nomothetic or universalist thinking in anthropology, the theoretical stance of the social process model, its practical pre-suppositions, and its underlying rationale. The model section will be composed of a general introduction followed by discussion of the economic processes and dynamics, the political processes and dynamics, and the cultural processes and dynamics.

Context of the Model

In *Man and His Works*, Herskovits notes, "One of the earliest postulates of anthropological science was that the ends achieved by all human cultures are basically the same ..." (1952: 233). This assumption supported the theory of the "psychic unity of mankind" which held that the resemblances between the institutions of different cultures are to be accounted for by the different capacities of human beings. No attempt at drawing cultural comparisons could have proceeded without this assumption of cultural equivalence. Herskovits points out that this theory was directly behind the work of Spencer, Tylor and Morgan (Ibid).

Out of this stance, social theorists of the nineteenth century put heavy emphasis upon the need for a nomothetic model of cultural equivalences or universals. As Comte put it in his massive *System of Positive Polity*:

> *"... it becomes every day more evident how hopeless is the task of reconstructing political institutions without the previous remodeling of opinion and of life. To form then a satisfactory synthesis of all human conceptions is the most urgent or our social wants ..." (1875: 2).*

On a basis of sketchy ethnographic evidence and total ignorance of the mechanism of inheritance, the evolutionists of this period advocated the creation of universal cultural laws. The trend toward faith in inevitable progress of mankind was rather marked. As Tylor observed in *The Origins of Culture*:

> *"On the one hand, the uniformity which so largely pervades civilization may be ascribed, in great measure, to the uniform action of uniform causes: while on the other hand its various grades may be regarded as stages*

of the development of evolution, each the outcome of previous history and about to do its proper part in shaping the history of the future ..." (1871: xi)

It was through this work that was begun the task of delineating the universal aspects of culture. Tylor, for instance, in his *Anthropology*, foreshadowed future systems when he delineated culture as consisting of the following aspects:

"... language; the 'arts of life' – the food quest, implements, dwellings, clothing, fire-making, cooking, and what would today be called economics (barter, money, commerce); the 'arts of pleasure' – poetry, drama, dance, the graphic and plastic arts; 'science' – counting, weighing, and other methods of reasoning about the physical world, and magic; the spirit-world or religion in its various forms; history and mythology; and 'society' or social institutions ..." (1881: passim).

Clark Wissler's system, while more usefully arranged, was similar in content (1923: 74). Murdock's catalogue approach, in "The Common Denominator" in *The Science of Man in the World Crisis* (Linton, ed. 1945: 123-42) is vastly more inclusive than other schemes. He includes a total of forty-six categories, but offers little rational relationship among them.

The key distinction between the work of nineteenth-century anthropologists and those of the twentieth century is in the elaboration of the role that the aspects of culture play in relationship to each other. The primary figure in the shift from nineteenth to twentieth century thinking is Boas. Whatever else may be said of him, it is clear that he trained an entire generation of American anthropologists in the understanding that the "solid work" had not been done in anthropology, and that theory and method should be held off until serious empirical data-gathering was done (Harris: 259). It was through this push toward a more "scientific approach" that the description of cultural aspects began to take serious form as a useful tool in talking about culture.

I would point to Emile Durkheim's work, *The Rules of Sociological Method*, as the clearest articulation of the application of scientific reasoning to cultural variables in such a way as to give functional strength to the delineation of cultural universals. Durkheim points out that a social fact is a thing altogether distinct from its individual manifestations; it is an abstraction of behavior (1938: 7-8). His definition of a social fact is as follows:

"A social fact is every way of acting, fixed or not, capable of exercising on the individual an external constraint; or again, every way of acting which is general throughout a given society, while at the same time existing in its own right independent of its individual manifestations ..." (Ibid: 13).

A model of culture, then, is not concerned with the particular practices of a particular group of people except insofar as they operate as the common consciousness of what it means to participate in the given culture. It is this commonness or statedness or self-consciousness which distinguishes a social fact from any routine activity of a culture, rather than a mere repetition of an activity throughout a culture. The next issue, then, is the relationship among social facts. Durkheim is very explicit here that the cause which produces a social fact and the function of that fact in the culture are separate entities:

"When, then, the explanation of social phenomenon is undertaken, we must seek separately the efficient cause which produces it and the function it fulfills ..." (Ibid: 95)

Survivals, he points out, are always more abundant in social groups than in biological organisms. Frequently a social fact which comes into being to perform one function, changes its function while yet remaining the same social fact in its basic makeup. One does not look then, outside the culture for the functions of social facts within the culture, but rather to the interaction among the social facts by which they establish their functions. The weight of cultural evolution is placed within the society rather than upon the forces which impinge upon it. Perhaps a better way of saying that is that an external impact upon the culture will not have an invariable effect, but will be dealt with by the alteration of all of the internal dynamics of the culture. As Durkheim puts it, "The first origins of all social processes of any importance should be sought in the internal constitution of the social group ..." (Ibid: 113). Durkheim then goes on to cite variations in social groups which cause similar social facts to play different functions. He points particularly to the differing degree of participation in the maintenance of social facts in different cultures. Karl Deutsch, in *The Nerves of Government*, sums up well the theoretical role that Durkheim and his colleagues played in anthropology as he describes the emergence of general systems theory in the twentieth century:

> *"Mechanic, organismic and historical models were based, substantially, on experiences and operations known before 1850 ... A major change in this situation began in the new development in communications engineering, with its extensive use of self-monitoring, self-controlling and self-steering automatic processes. By making equipment that fulfills the functions of communication, organization and control, significant opportunities were gained for a clearer understanding of the functions themselves ..." (1966: 75)*

Malinowski pulled together the insights of the functionalists and structuralists as to the dynamic interactions of social facts into a design of the imperatives and responses which any culture operates out of. This model assumes that the social imperatives call into being social responses, or aspects of culture. The responses take institutional form, but are never altogether synonymous with a given institution. His model, in tabular form, is as follows:

Imperatives	*Responses*
1 *The cultural apparatus of implements and consumer's goods must be produced, used, maintained, and replaced by new production.*	1 *Economics*
2 *Human behavior, as regards its technical, customary, legal or moral prescription must be codified, regulated in action and sanction.*	2 *Social Control*
3 *The human material by which every institution is maintained must be renewed, formed, drilled, and provided with full knowledge of tribal tradition.*	3 *Education*
4 *Authority within each institution must be defined, equipped with powers, and endowed with means of forceful expression of its orders.*	4 *Political Organization*

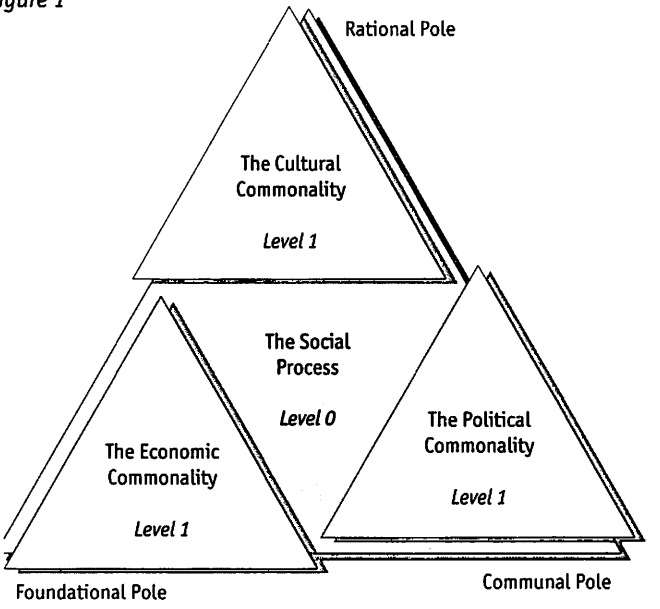
In another section of the same book, Malinowski describes the imperatives and responses of the religious and aesthetic elements of culture (1944: 92-119). The cultural process model is based in these presuppositions, as the most viable way to hold together the demand for rational models of the aspects of culture and the dynamic framework of culture as an integrated system which is assumed in our time.

The social process model is a series of interlocking triangles which deal abstractly with the process of creating commonness of social facts which goes on in any culture at any time. Figure 1 is the basic social process model, representing level 0, the social process as a whole, and level 1, the processes of economic commonality, political commonality, and cultural commonality. This basic model can be expressed as, the social process of humanness is a dynamic, which is made up of economic commonality, political commonality, and cultural commonality. The model is thus out to hold inclusiveness, in that each level down further delineates the contents of the level above it.

The model describes social processes. By this is meant the arenas of activity in which a culture is always about the task of creating commonality. This is the same thing as a social fact. Processes are not reducible to their institutional manifestations. For instance, the process of education will go on whether there is an educational structure or not. And yet to deal with the process of education one must include educational structures.

In addition to the processes, the model is also understood in terms of its dynamic relationships among the processes. No process takes place in a vacuum; rather, it takes place in interaction with all of the other processes. The process of economic commonality, for instance, operates in continual interaction with both political and social commonality, and they with it. At every moment each process is creating, judging and sustaining all of the others, and being created, judged and sustained by the others. Chapter five is helpful in seeing the distinction between the processes and their dynamic interrelationships.

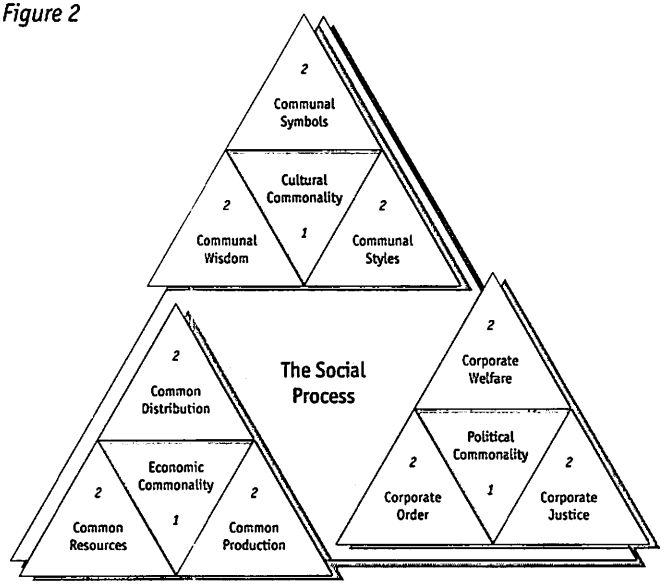
Figure 1



The social process triangles operate out of a single abstract rationale. The foundational, or lower left, pole of any triangle pertains to the drive for self-preservation. In the context of the whole social process, this is the process of economic commonality. Within the economic process, this is common resources; within the political process it is order, and so on (see figure 2). The foundational pole of any triangle is that without which the other two processes do not go on. Without life sustenance through the economic, for instance, one's polity and

sociality has no relevance. Within economic commonality, there is no possibility of production or distribution but that there are resources to start with.

Figure 2



On the lower right hand pole of any triangle is the communal pole, which pertains to the relationships of power and decision-making in the midst of any social group. Hobbes wrote in this arena of the need for any social group to counteract people's fundamental tendency to destroy each other by creating a social contract. The maintaining of this common social contract in any triangle is the communal aspect.

The final dynamic of the social process in any triangle is the top pole, the rational dynamic. This is the dynamic which dramatizes the uniquely human in the triangle; it is the spirit which makes participation in the social process worthwhile. This is the arena of the symbols, style and stories which give significance to the whole. Without this process there would be no commonness, because there would be no mechanism for keeping human consciousness in being.

It is in the dynamics of the foundational, communal and rational aspects of any triangle that the social group creates its cultural commonness.

The model introduction

The Social Process Model

The social process model (see figure 3) is designed as an analytical filter which illuminates the social dynamics at any level of complexity. Although it is a working model at present, it has undergone intensive revision and correction for comprehensiveness and clarity over the year of 1971 by a full-time staff of 600 people, and a four-week intensive work session in July involving approximately 1,500 people from across the world. I have participated in planning and carrying out the workshops from which this model was created in my position as a staff member of the Ecumenical Institute.

The section of the document which follows relates both the processes and the dynamics of the model as they have been developed thus far. The descriptive paragraphs isolate particular processes, while the dynamical paragraphs delineate the relationships which actually constitute the process itself. The delineation of social processes and dynamics is the first step toward discerning the current problems and contradictions, and formulating the proposals and vision which our times demand.

The economic commonality

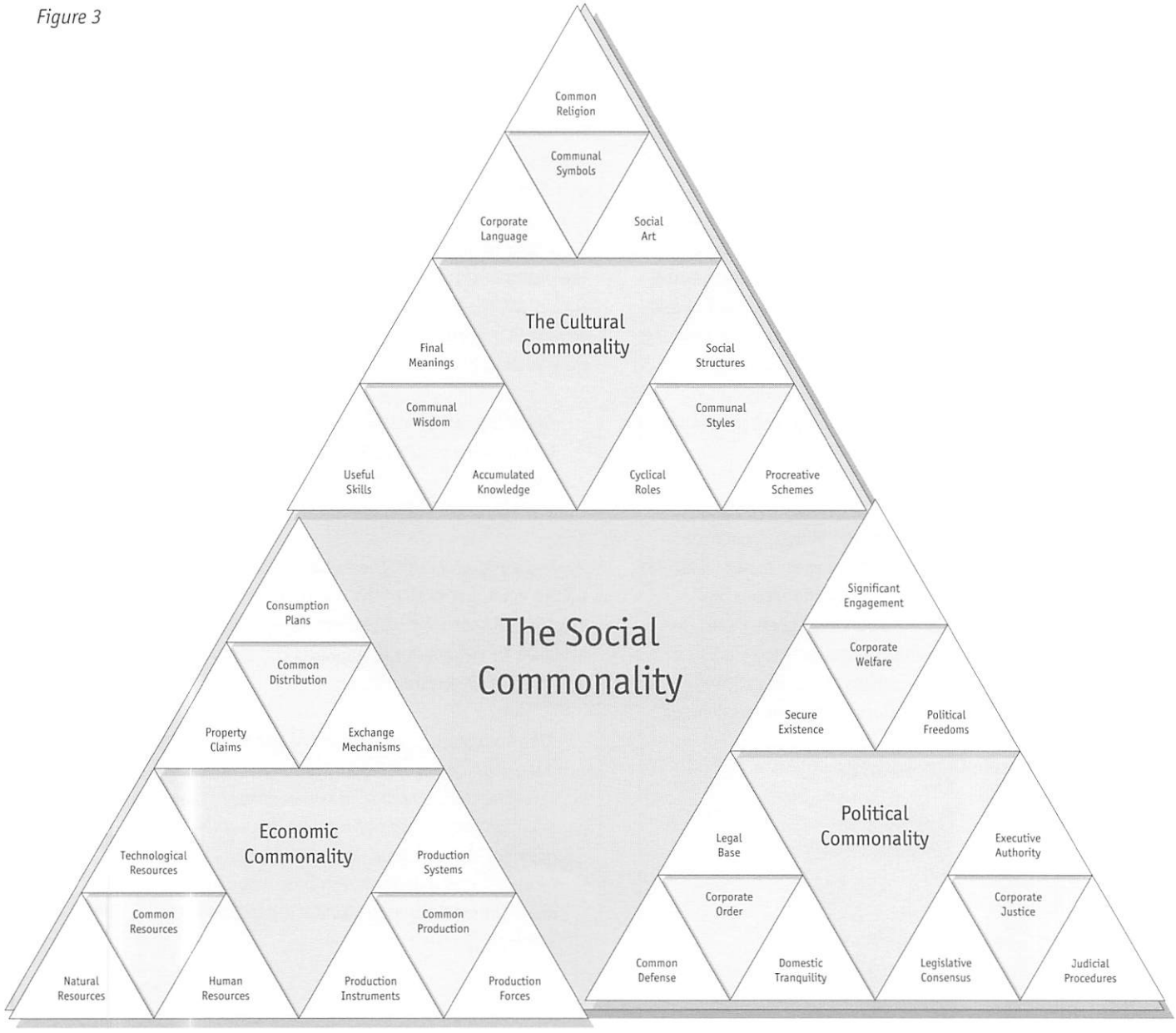
The social dynamic of humanness is a process, one aspect of which is creating economic commonality. This foundational pole was chiefly the articulation of the nineteenth century, although the activity itself has always been going on. Adam Smith, Karl Marx, and Thomas R. Malthus are key authors in the modern theoretics of this arena. Durkheim, in *The Division of Labor in Society* (1947: 203) points to the foundational nature of the economic process when he notes that even if political activity were absent, economic activity would continue:

> *"Social solidarity would then be nothing else than the spontaneous accord of individual interests, ... The typical social relation would be economic ... resulting from the entirely free initiative of the parties ..."*

Marx was also clear that the fundamental human relationship was an economic one. In the rise to power of the bourgeoisie, he saw that an economic system which separated the laborer from his labor by making it a commodity, completely altered the social dynamics of the entire culture:

> *"The bourgeoisie, wherever it has got the upper hand, has put an end to all feudal patriarchal, idyllic relations ... and has left remaining no other nexus between man and man than naked self-interest, than callous "cash payment". In one word, for political exploitation, veiled by religious and political illusions, it has substituted naked, shameless, direct, brutal exploitation ..."*
> *(1888: 15)*

Figure 3


Common Religion
Communal Symbols
Corporate Language
Social Art
The Cultural Commonality
Final Meanings
Social Structures
Communal Wisdom
Communal Styles
Useful Skills
Accumulated Knowledge
Cyclical Roles
Procreative Schemes
The Social Commonality
Consumption Plans
Common Distribution
Property Claims
Exchange Mechanisms
Economic Commonality
Technological Resources
Production Systems
Common Resources
Common Production
Natural Resources
Human Resources
Production Instruments
Production Forces
Significant Engagement
Corporate Welfare
Secure Existence
Political Freedoms
Political Commonality
Legal Base
Executive Authority
Corporate Order
Corporate Justice
Common Defense
Domestic Tranquility
Legislative Consensus
Judicial Procedures

Economic commonality is organizing material means in order to sustain human life. Through such means a culture 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 culture can neither support itself nor guarantee its future existence.

Common Resources

Common resources indicate the process of appropriating the available material and energy for utilization by society for the sake of sustaining life. Marx notes that nothing is in itself a resources — it must be named or employed as such:

> *"In themselves, money and commodities are no more capital than are the means of production and of subsistence. They want transforming into capital ..." (1886: 92)*

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.

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.

Common Production

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. In *A Contribution to the Critique of Political Economy*, Karl Marx describes the cruciality of production:

> *"The mode of production in material life determines the general character of the social, political and spiritual processes of life. It is not the consciousness of men that determines their existence, but rather their social existence that determines their consciousness ..." (1904: Author's Preface, p.11)*

Obviously, Marx tends to overemphasize the importance of production in the overall social process, but it is nevertheless true that the relationships which take place in production in a culture play a very important role in relation to the social dynamics. 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.

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.

Common Distribution

As the rational aspect of the economic process, distribution is seen in this model as the key to the economic maintenance of any culture. Heilbroner's classic, *The Making of Economic Society*, lays out very simply the struggle with distribution which is always present in some form in a culture:

> *"... an inadequate solution to the distribution problem reveals itself in social and political unrest or even in revolution ... If society is to insure its steady material replenishment, it must parcel out its production in a fashion that will maintain not only the capacity but the willingness to go on working. A viable economic society is not only one which can overcome the stringencies of nature, but one which can contain and control the intransigence of human nature ..." (1968: 9)*

Common distribution indicates the process of designing the allocation of goods and services for the sake of meeting the demands for the physical well-being of all mankind. Common distribution included 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 the culture.

Common distribution is the allocation of a culture'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 in common production, and promotes innovation in this arena.

Figure 4, on the next page, demonstrates the processes of the economic commonality down to the fourth level, which is one level below what we have described here, and thus gives a contextual view of the economic process.

Figure 4

Inclusive Equilibriums
Consumption Plans
Current Demands
Anticipated Needs
Common Distribution
Surplus Outputs
Credit Exchanges
Property Claims
Exchange Mechanisms
Material Inputs
Productive Means
Goods Exchange
Services Exchange
The Economic Commonality
Innovative Means
Technological Resources
Extractive Procedures
Industrial Arts
Common Resources
Accessory Improvements
Employable Skills
Natural Resources
Human Resources
Basic Reserves
Ecological Flows
Resident Populations
Labor Divisions
Allocation Designs
Production Systems
Assembly Schemes
Management Patterns
Common Production
Industrial Processes
Staff Supervisors
Production Instruments
Production Forces
Capital Goods
Suitable Tools
Common Laborers
Skilled Specialists

The political commonality

The social dynamic of humanness is a process, one aspect of which is creating political commonality. Despite his clumsy style, Auguste Comte was a signal articulator in this area. As he rather painfully put it in *The Positive Philosophy*:

> *"The scientifc principle of the relation between the political and the social condition is simply this; — that there must always be a spontaneous harmony between the whole and the parts of the social system, the elements of which must inevitably be, sooner or later, combined in a mode entirely conformable to their nature ..." (1896: II, 218)*

This communal pole of the social processes is the point at which any social group structures its internal and external relationships. It has to do with social ordering, decision-making, arbitration, and guaranteeing the minimal rights or expectations of people within and without the group. This process was broken open in its modern statement in the eighteenth century, in the work of such writers as Hobbes, Locke, Jean-Jacques Rousseau, and Thomas Jefferson. The agonizing decisional struggle of the French and American revolutions shows through in the clarity and vociferousness of their work. Perhaps the most helpful images these writers produced were in the area of the social contract — the sort of consensus which a group enters into to preserve itself as individuals and the whole, and to wield greater might corporately than they could as the same-sized collection of individuals. Rousseau puts the image very clearly in his *A Treatise on the Social Contract*:

> *"Now as men cannot create new powers, but only compound and direct those which really exist, they have no other means of preservation, than that of forming, by their union, an accumulation of forces, sufficient to oppose the obstacles to their security, and of putting these in action by a first mover, capable of making them act in concert with each other ..." (1776: 17)*

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 cultural 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 culture's structures, which relate person to person and group to group in all dimensions of life, would collapse, causing cultural chaos.

Corporate order

Herskovits, in his *Man and His Works*, describes the function of internal order in a culture as the power-backed enforcement of social norms:

> *"A social norm is legal if its neglect is met by the application, in threat or in fact, of the absolute coercive force by a social unit possessing the socially recognized privilege of so acting. Here the essential element is authority. The legal has teeth ... (1952: 345)*

Order in this model points not only to this internal function of ordering, but also to the function of external defense. Corporate order indicates the process of assuring cultural 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 cultural existence of a given community. Common defense is a given community's set of relationships to other communities. Domestic tranquillity forcefully maintains the internal stability of a given culture. Legal base is the written and unwritten rationale of a given culture which informs, protects, and defines the established social existence.

Corporate order enforces cultural stability. In relation to political commonality, corporate order provides the security which is essential for a functional culture. Further, it harnesses social power. Finally, it sustains the equilibrium of social power. In relation to corporate justice, corporate order originates the 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 engagement in the entire culture.

Corporate Justice

Corporate justice indicates the process of determining and administering equitable control for the sake of protecting our cultural well-being. This process is somewhat easier to see in societies which operate as states than in less formally-organized ones, but it is always present in some for or other. In the United States Constitution, for instance, the basic seven articles describe the general functions of justice which go on in any society:

> *"Article 1: All legislative Powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives ...*
> *Article 2: The executive Power shall be vested in a President of the United States of America ...*
> *Article 3: The judicial Power of the United States shall be vested in one Supreme Court, and in such inferior Courts as the Congress may from time to time ordain and establish ...*
> *Article 4: Full Faith and Credit shall be given in each State to the Public Acts, Records, and judicial Proceedings of every other State ...*
> *Article 5: The Congress, whenever two-thirds of both Houses shall deem it necessary, shall propose Amendments to this Constitution ...*
> *Article 6: All Debts contracted and Engagements entered into, before the Adoption of this Constitution, shall be as valid against the United States under this Constitution, as under the Confederation ...*
> *Article 7: The Ratification of the Conventions of nine States, shall be sufficient for the Establishment of this Constitution ..."*
> *(Nice, ed. 1965: 507-20, passim)*

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 cultural symbolic power of social expression.

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 the 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 the culture to prevent its collapse.

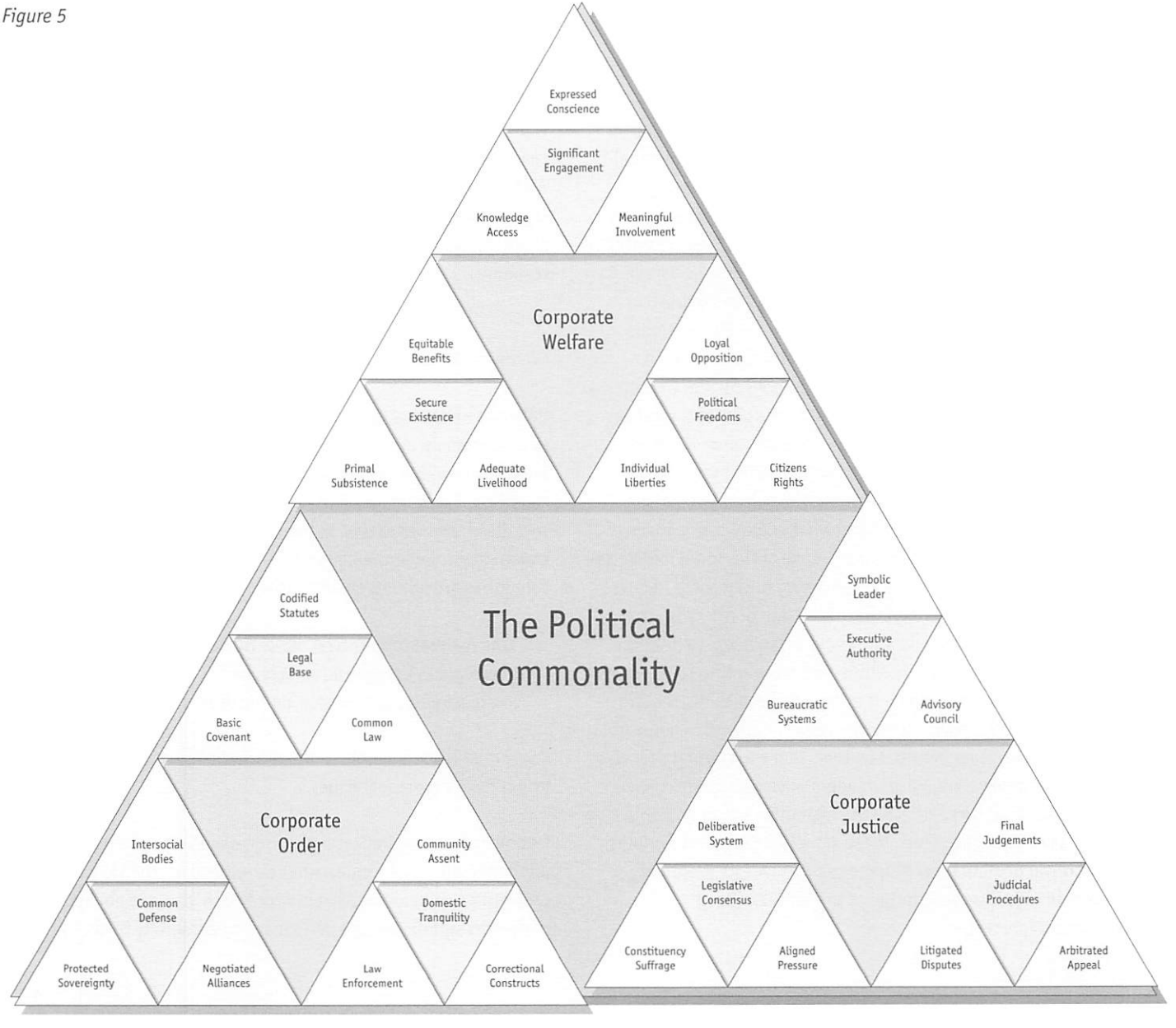
Corporate Welfare

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. Hamilton remarks in Federalist Paper #1 that the "role in world history of the American people" is to decide whether government can go on on the basis of "reflection and choice", or whether they are destined somehow to be created only on the basis of accident or force (1961: 26). This sort of statement holds together the vision of rights and dignities which this culture understands itself to be out after. In the same arena are the actual rights which the individual can expect from his culture, out of the consensus of the culture as to what humanness is about. In this country, for instance, we talk about "Life, liberty and the pursuit of happiness". Every culture has a way of holding its members' life, their understanding of participation in culture, and their image of a significant life as rights. Corporate welfare is the assuring of the basic necessities, rights, and authentic participation within a culture. Secure existence is securing the provision of life's necessities. Political freedoms are the means of providing individual and corporate rights and privileges within a culture. Significant engagement is the creation of avenues for authentic participation.

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 a culture. 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 for every human being to attain dignity. In relationship to the dynamic of corporate justice, corporate welfare enables responsible participation. It demands comprehensive grassroots structures. It provides a basis for continued cultural affirmation.

Figure 5, on the next page, demonstrates the processes of the political commonality down to the fourth level, which is one level below what we have described here, and thus gives a contextual view of the political process.

Figure 5


Expressed Conscience
Significant Engagement
Knowledge Access
Meaningful Involvement
Corporate Welfare
Equitable Benefits
Loyal Opposition
Secure Existence
Political Freedoms
Primal Subsistence
Adequate Livelihood
Individual Liberties
Citizens Rights
The Political Commonality
Codified Statutes
Legal Base
Basic Covenant
Common Law
Corporate Order
Intersocial Bodies
Community Assent
Common Defense
Domestic Tranquility
Protected Sovereignty
Negotiated Alliances
Law Enforcement
Correctional Constructs
Symbolic Leader
Executive Authority
Bureaucratic Systems
Advisory Council
Corporate Justice
Deliberative System
Final Judgements
Legislative Consensus
Judicial Procedures
Constituency Suffrage
Aligned Pressure
Litigated Disputes
Arbitrated Appeal

The cultural commonality

The social dynamic of humanness is a process, one aspect of which is creating cultural commonality. The cultural commonality is the rational, or organizing, pole of the social process. Durkheim's category, the *"conscience collective"*, seems to hold the significance of this pole. Paul Bohannan, in an article entitled *Conscience Collective and Culture* (Wolff (ed.) 1960: 78-9), points out that the French term *conscience* translates into English as both "conscience" and "consciousness". For Durkheim, then, internalized sanctions of the culture are amalgamated with awareness of the social milieu. Bohannan goes further to note that Durkheim uses *conscience* also to point to the shared awareness or consciousness of life of a culture — not only what a culture holds as its images of humanness, but also how it rehearses, quickens, and transmits those images. The cultural process is this activity of commonly signifying what humanness is through internalized sanctions, the common sense of the social milieu, the images of humanness itself, and the acting out of those images. It is clear in any discussion of this dimension of life today that we find ourselves in the midst of a void in language to describe empirically what activities in culture we are pointing to. It seems that this is the arena in which it is most difficult to distinguish social science from psychology, theology, or just plain hogwash. It is clearer than ever before, however, that the cultural processes are peculiarly powerful. Hitler, modern advertising, and social movements of all sorts point to the incredible power and objective weight as cultural fact which these activities have. It is perhaps most crucial of all that anthropology organizes its profound wisdom in objective description of the universality of the cultural processes.

Cultural commonality is the means of giving an external rationalization to internal consciousness. Each culture continually interprets the collective knowledge, organizes the collective mores, and symbolizes the common life struggle of its members. These processes of communal wisdom, communal styles, and communal symbols shape social commonality (see figure 6). 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.

Communal Wisdom

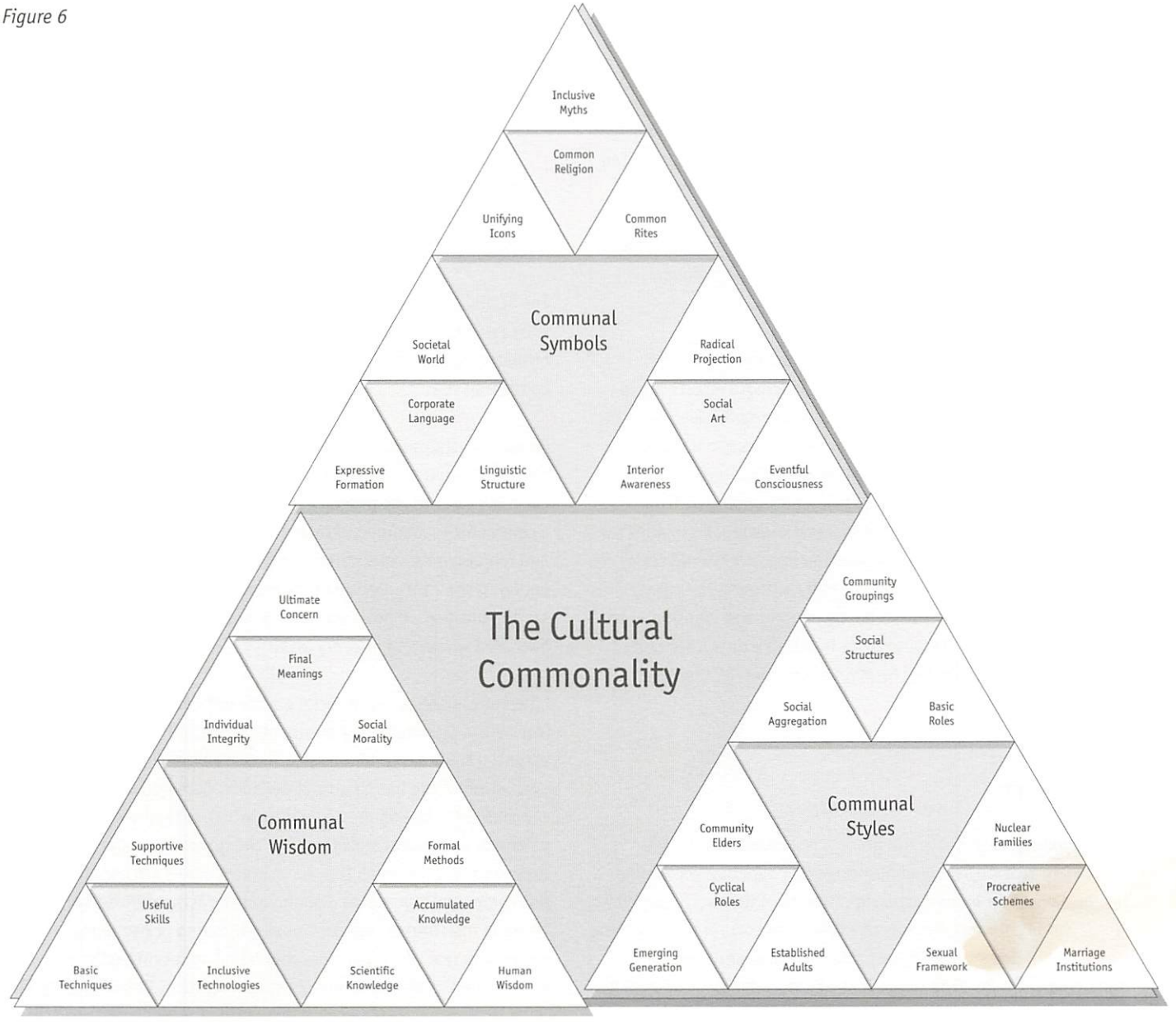
Bohannan cites Durkheim (Ibid: 81) as understanding perception to be broken up into "representations". These representations are communicable images or categories into which data can be classified. These images and categories are learned as one is socialized, and rehearsed as the basis for his continued cultural engagement. Bohannan goes on to note that the images and categories are not merely indicative, but also prescriptive:

> *"The representations refer either to material objects or to categories of material objects, on the one hand, and to expectations of behavior, on the other ..." (Ibid)*

Communal wisdom points to the process of creating commonness in a culture's representations.

Communal wisdom indicates the process of transmitting methodologies that a culture has developed for the sake of providing a common base from which each man can understand himself as significant and participate meaningfully in his culture.

Figure 6


Inclusive Myths
Common Religion
Unifying Icons
Common Rites
Communal Symbols
Societal World
Radical Projection
Corporate Language
Social Art
Expressive Formation
Linguistic Structure
Interior Awareness
Eventful Consciousness
The Cultural Commonality
Ultimate Concern
Final Meanings
Individual Integrity
Social Morality
Communal Wisdom
Supportive Techniques
Formal Methods
Useful Skills
Accumulated Knowledge
Basic Techniques
Inclusive Technologies
Scientific Knowledge
Human Wisdom
Community Groupings
Social Structures
Social Aggregation
Basic Roles
Communal Styles
Community Elders
Nuclear Families
Cyclical Roles
Procreative Schemes
Emerging Generation
Established Adults
Sexual Framework
Marriage Institutions

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 a culture. The process of final meanings is realized through the lifting up of the social values which provide a rational consciousness for everyday life experience.

Communal wisdom is the total body of knowledge which lays the foundation that allows all men to participate effectively in their culture. This wisdom generates the common memory of the community. Yet, by upholding past values, communal wisdom circumscribes the cultural expression. An ongoing culture is ensured by the building of necessary methodologies from communal wisdom. The common store of knowledge provides for new 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.

Communal Style

Communal styles indicate the process of actualizing the life stance of a culture as it communicates its collective knowledge for the sake of embodying the significance of its worldview. While "lifestyle" is a term commonly used today to pertain to everything from style of dress to religious patterns, we must delineate it more clearly for anthropology. It seems that the locus of style in any culture is in the concrete activity of relating to others — the opposite sex, one's kin, and one's community. It is in this arena that the process of creating style commonness is indispensable. Lucy Mair, in *An Introduction to Social Anthropology*, notes:

> *"The family is the institution within which the cultural tradition of a society is handed on to a new generation (by the process which in technical jargon is called 'socialization')." (1971: 77)*

The family, in playing this function, is inextricably related to the sexual images and roles of the culture and to the community affiliations. It is this three-way dynamic which comprises communal style.

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 schemes embodies the male and female roles, covenantal relationship, and societal forms enabling the continuation of the human race. Social structures are the illustrative processes which make a culture aware of itself, both as a whole and at every level.

Communal styles are the social enactment of a community's worldview. Communal styles provide the ordering of relationships essential to social commonality. Those relationships require re-evaluation of the basic cultural dynamic. Communal styles provide continuity to the common functions which establish the cultural patterns. Communal styles provide the ground of common life experiences from which the 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 in order to formulate its common wisdom. Communal wisdom is tested by style in the various social functions and structures. Communal styles sustain communal wisdom as they embody the cultural expertise.

Communal Symbol

Perhaps the most difficult of the social processes to articulate is that of a culture's symbolic system. While it is clear that language, art, and religion are highly overt, public manifestations of culture, we tend to understand the values which they represent as inherently subjective experience. Hugh Dalziel Duncan pulls together work of George Herbert Mead, Bronislaw Malinowski and Kenneth Burke to talk about symbolic action as a "dramatic" process, having five elements:

> *"... namely, the stage (situation or environment) on which the act takes place, the kind of act it is (social function), the roles involved in the action, the ways in which communication occurs within the act, and the kind of social order which is invoked as the purpose of the act ..." (1968: 16)*

Through the use of this analytic model, Duncan is able to document his statement that "Society arises in, and continues to exist through, the communication of significant symbols" (Ibid: 44). Sapir (1956) in linguistics, Cassirer (1953) in social art, and Durkheim (1926) in religion, have pushed in similar directions in their particular fields. While the controlling element of cultural analysis in the eighteenth century tended to be in the political processes; in the nineteenth century, the economic processes, we find today that the cultural processes, and particularly that of common symbols, is a more helpful mode for comprehending culture change. At the same time, of course, it is obvious that the economic and political processes are still critical to understanding what is going on in culture change. The fundamental bias of this model is toward the symbolic.

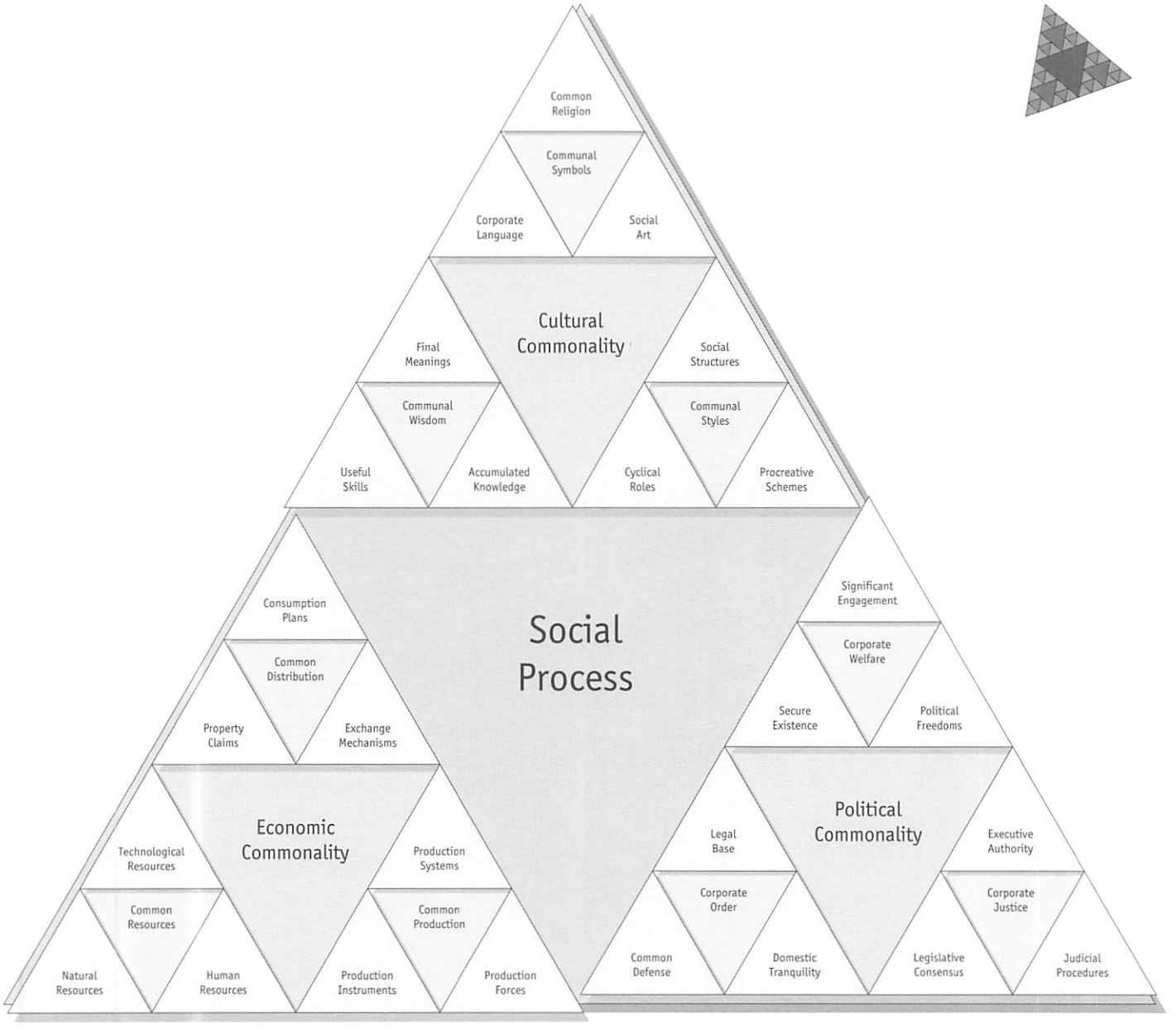
Communal symbols indicate the process of setting the context for the sake of collective knowledge and life modes. Communal symbols are given form through developing self-conscious verbalization, releasing creativity, and grounding the eternal mystery. Corporate language articulates and interprets human 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.

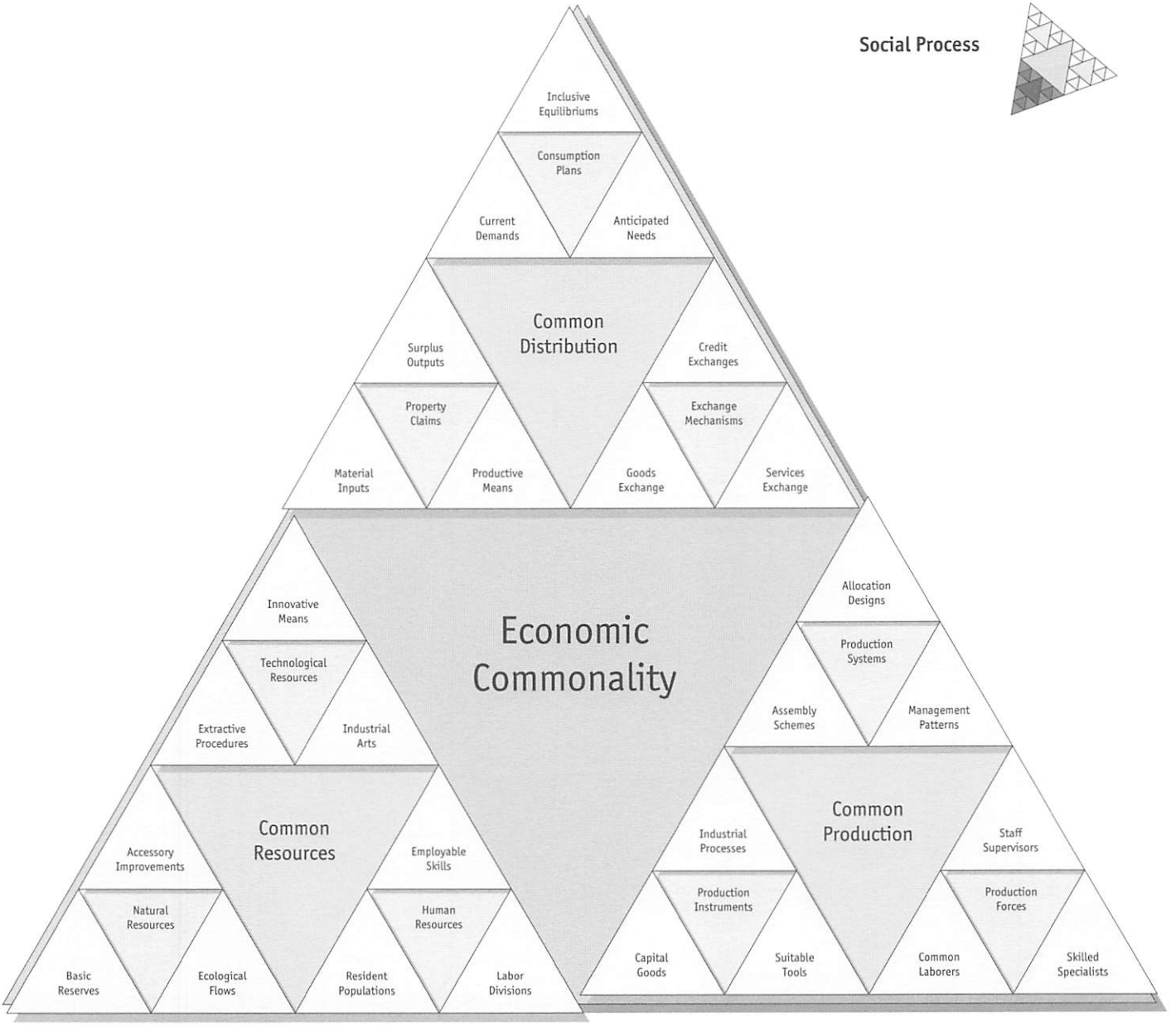
The use of communal symbols is the means by which a group of people is continually reminded of the values and beliefs that bind him together. Communal symbols reveal new possibilities and motivate a people to common action. They call into question the operating images of society and demand a new response within culture. They embody the common vision, thereby spurring and enriching sociality. 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 cultural 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.

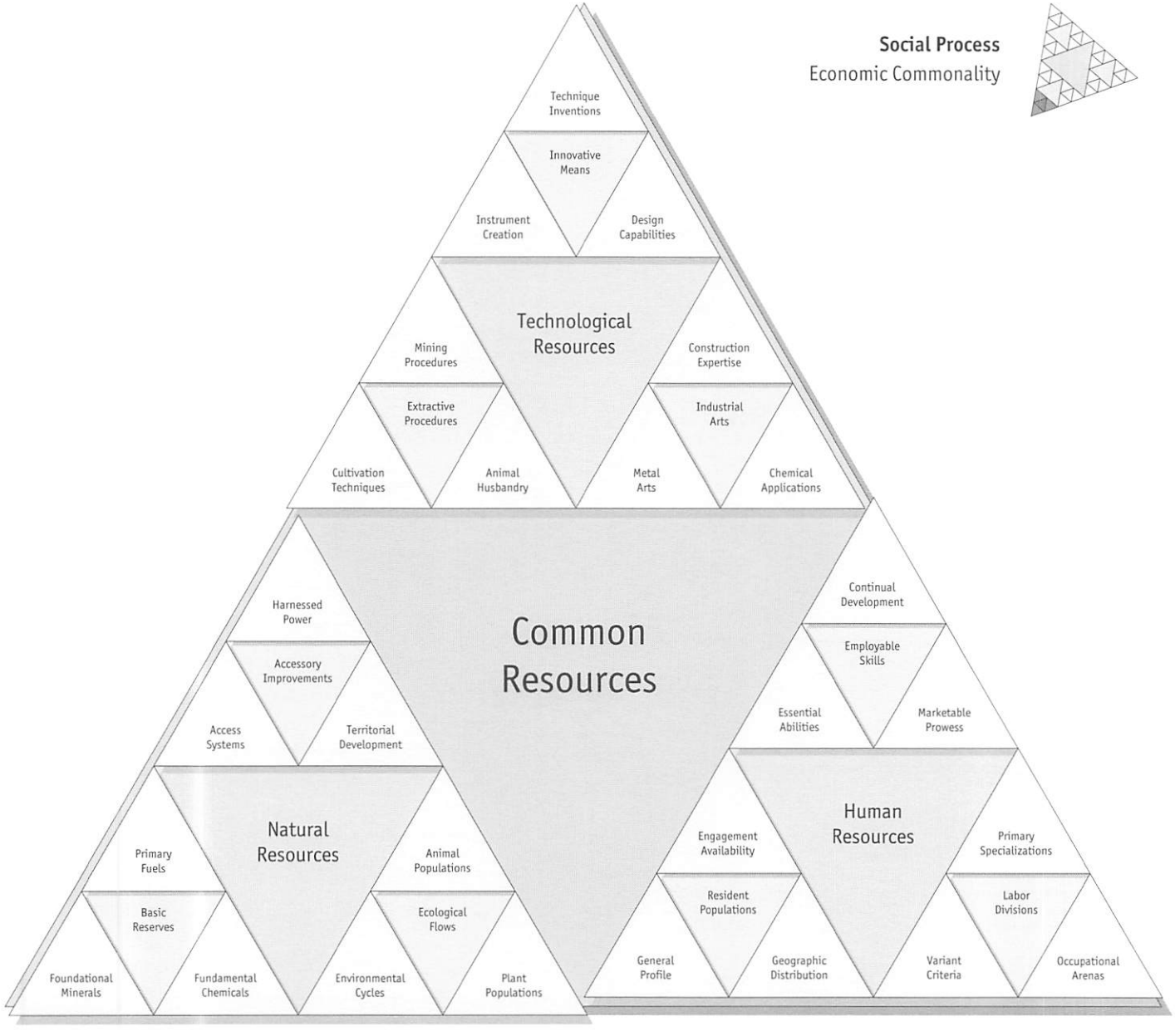
Conclusion

Even the most naive human being today is aware that there is something unprecedented about our times, even if it comes to him only as color television and a phenomenal degree of defiance on the part of his children. This uniqueness of our time seems to be focused in the total transformation of our basic paradigms of living, and this is as true in Samoa as it is in Chicago. The foregoing model, while it is yet highly abstract and unfinished, seems to point in the needed direction in that it provides a way of describing any cultural dynamic simply and rationally, which gives people a way to objectify the rapid, often terrifying changes which they find themselves engaged in. Unless such tools are made available to the common person across the globe, there is serious question whether one will have the fortitude to continue to struggle with the chaos which one experiences in their personal and social life, let alone forge out the new paradigms which their future is requiring for their survival.

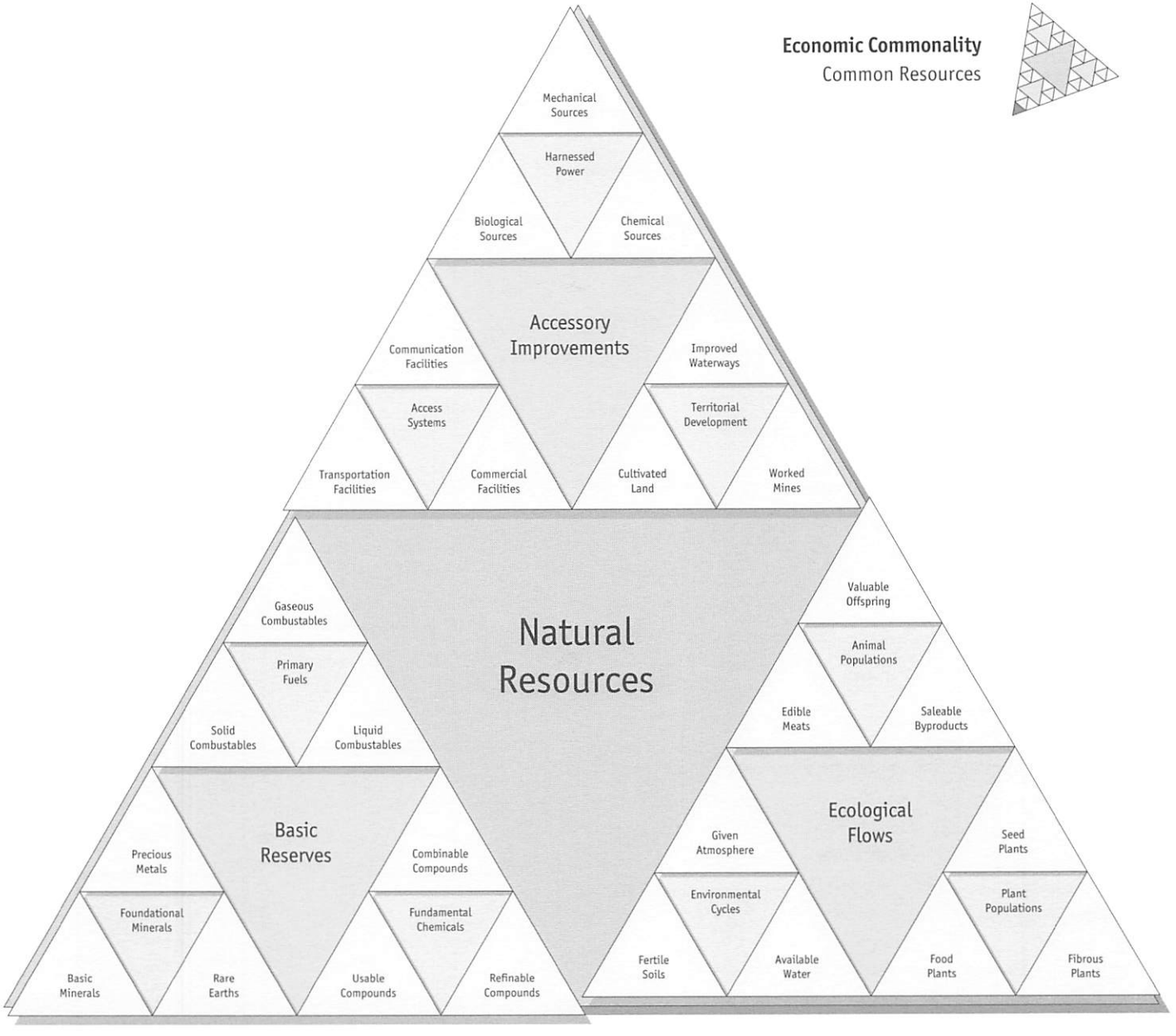
3 · The Social Process Triangles


Common Religion
Communal Symbols
Corporate Language
Social Art
Cultural Commonality
Final Meanings
Social Structures
Communal Wisdom
Communal Styles
Useful Skills
Accumulated Knowledge
Cyclical Roles
Procreative Schemes
Social Process
Consumption Plans
Common Distribution
Property Claims
Exchange Mechanisms
Economic Commonality
Technological Resources
Production Systems
Common Resources
Common Production
Natural Resources
Human Resources
Production Instruments
Production Forces
Significant Engagement
Corporate Welfare
Secure Existence
Political Freedoms
Political Commonality
Legal Base
Executive Authority
Corporate Order
Corporate Justice
Common Defense
Domestic Tranquility
Legislative Consensus
Judicial Procedures

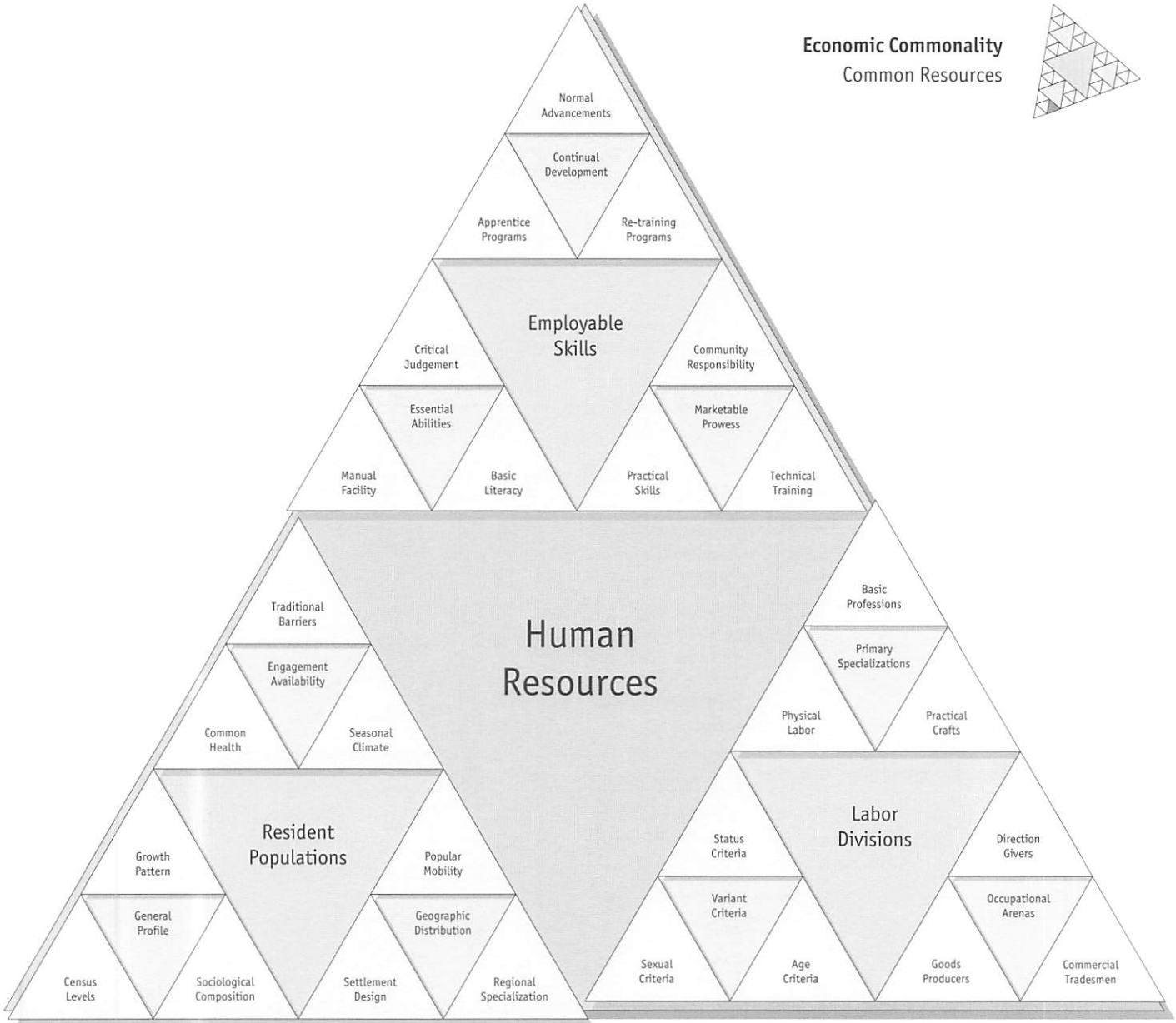

Inclusive Equilibriums
Consumption Plans
Current Demands
Anticipated Needs
Common Distribution
Surplus Outputs
Credit Exchanges
Property Claims
Exchange Mechanisms
Material Inputs
Productive Means
Goods Exchange
Services Exchange
Economic Commonality
Innovative Means
Technological Resources
Extractive Procedures
Industrial Arts
Common Resources
Accessory Improvements
Employable Skills
Natural Resources
Human Resources
Basic Reserves
Ecological Flows
Resident Populations
Labor Divisions
Allocation Designs
Production Systems
Assembly Schemes
Management Patterns
Common Production
Industrial Processes
Staff Supervisors
Production Instruments
Production Forces
Capital Goods
Suitable Tools
Common Laborers
Skilled Specialists


Social Process
Economic Commonality
Technique Inventions
Innovative Means
Instrument Creation
Design Capabilities
Technological Resources
Mining Procedures
Construction Expertise
Extractive Procedures
Industrial Arts
Cultivation Techniques
Animal Husbandry
Metal Arts
Chemical Applications
Common Resources
Harnessed Power
Accessory Improvements
Access Systems
Territorial Development
Natural Resources
Primary Fuels
Animal Populations
Basic Reserves
Ecological Flows
Foundational Minerals
Fundamental Chemicals
Environmental Cycles
Plant Populations
Continual Development
Employable Skills
Essential Abilities
Marketable Prowess
Human Resources
Engagement Availability
Primary Specializations
Resident Populations
Labor Divisions
General Profile
Geographic Distribution
Variant Criteria
Occupational Arenas

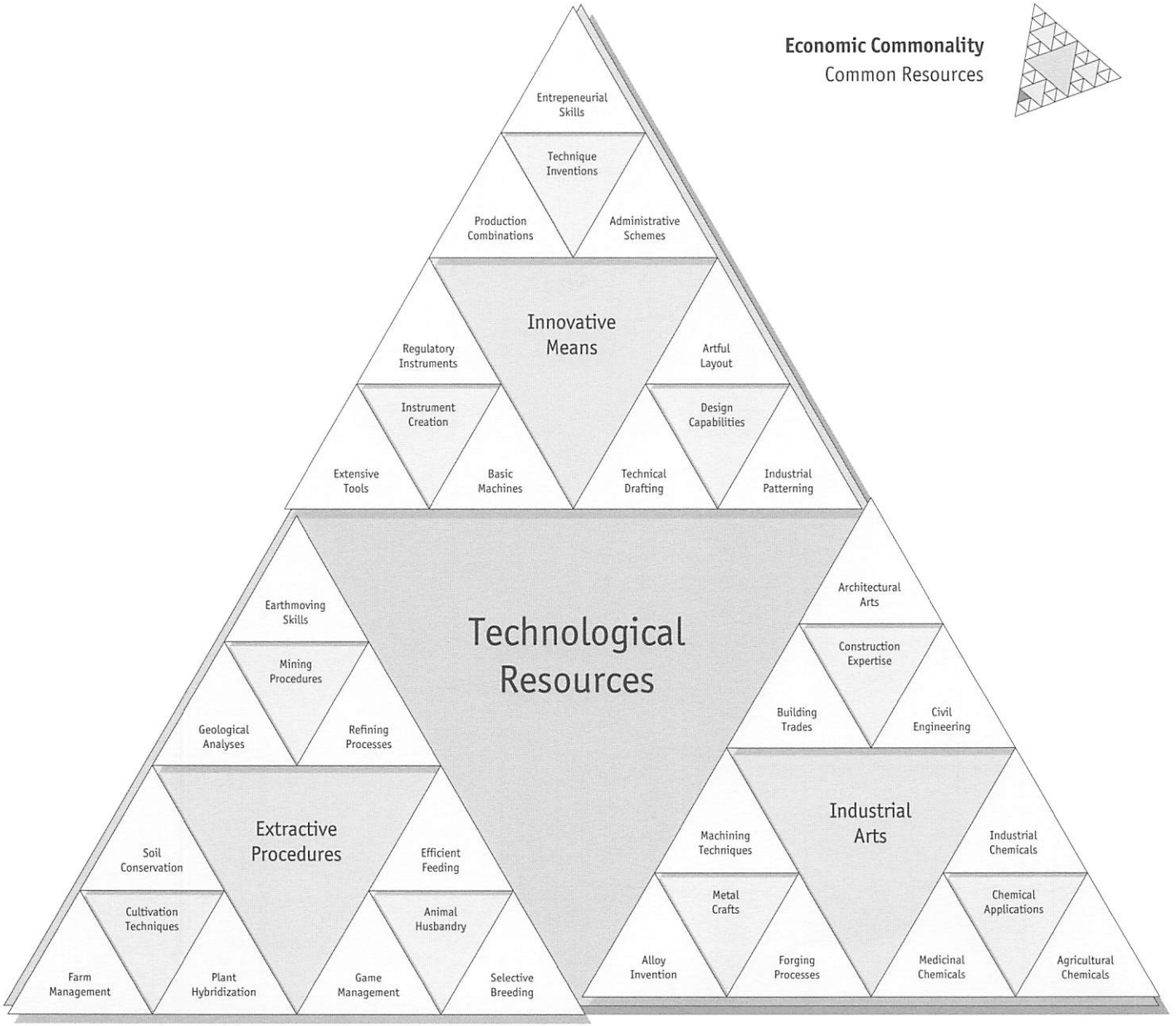
Economic Commonality
Common Resources



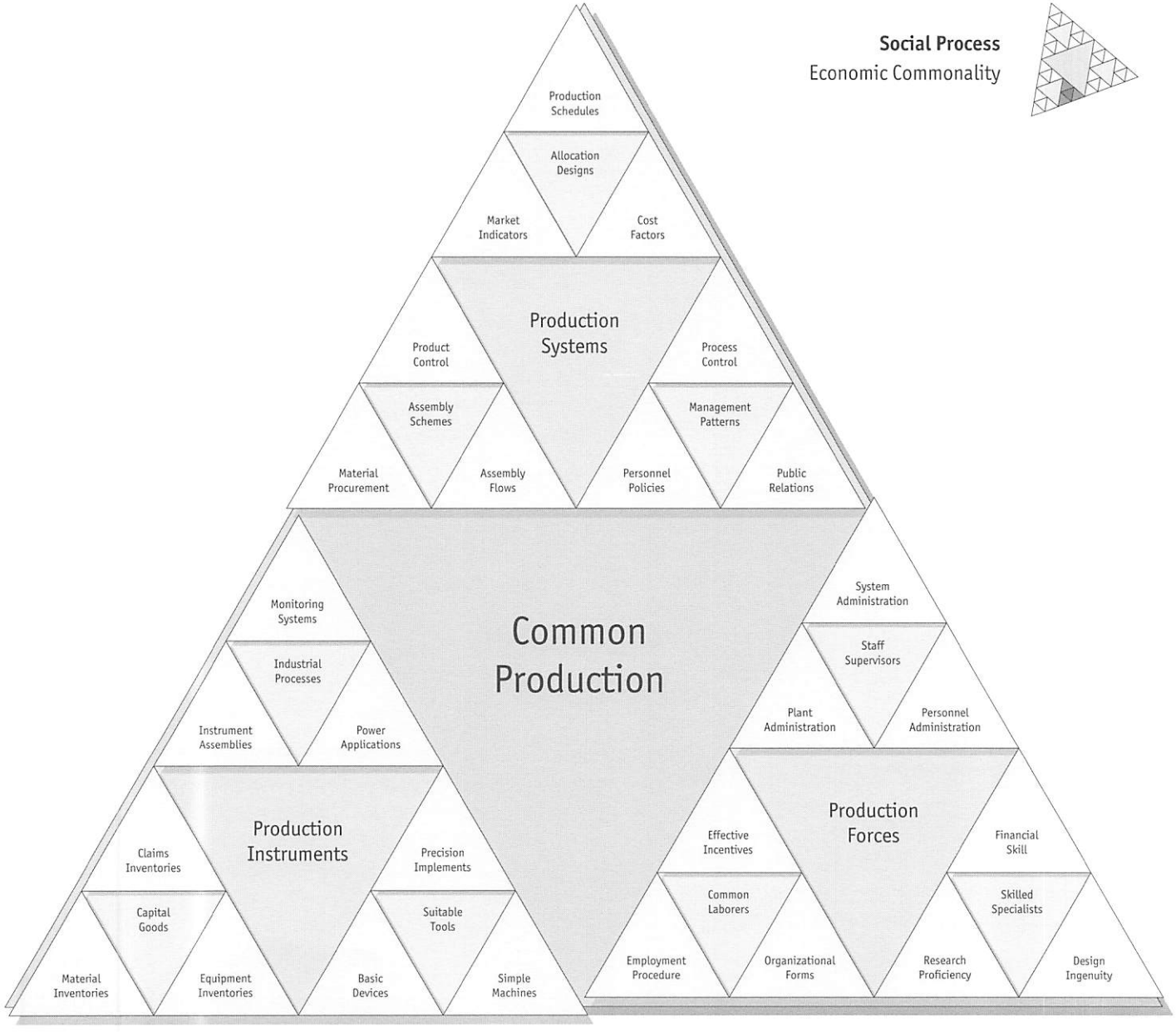
Economic Commonality
Common Resources

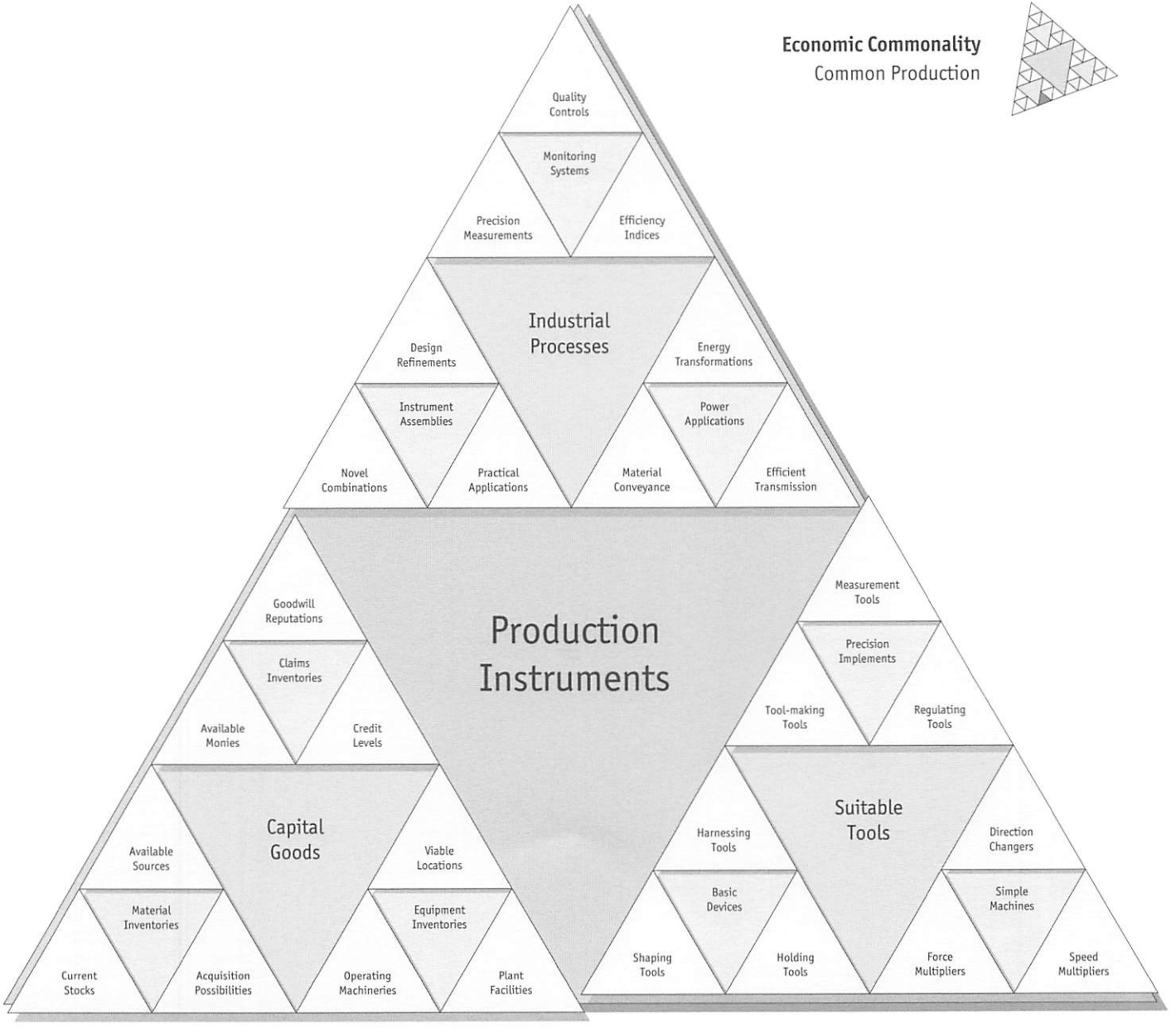


Economic Commonality
Common Resources

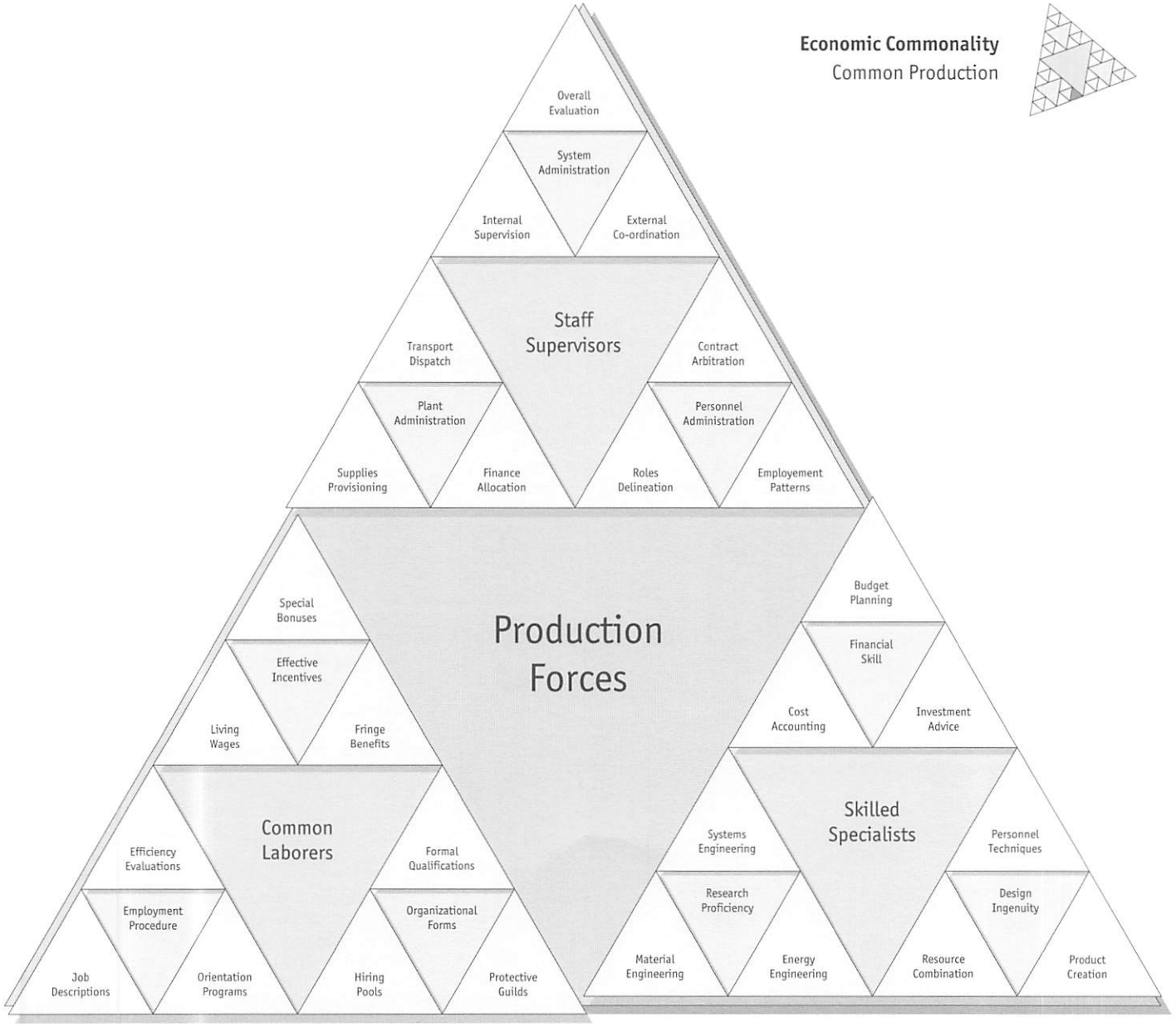


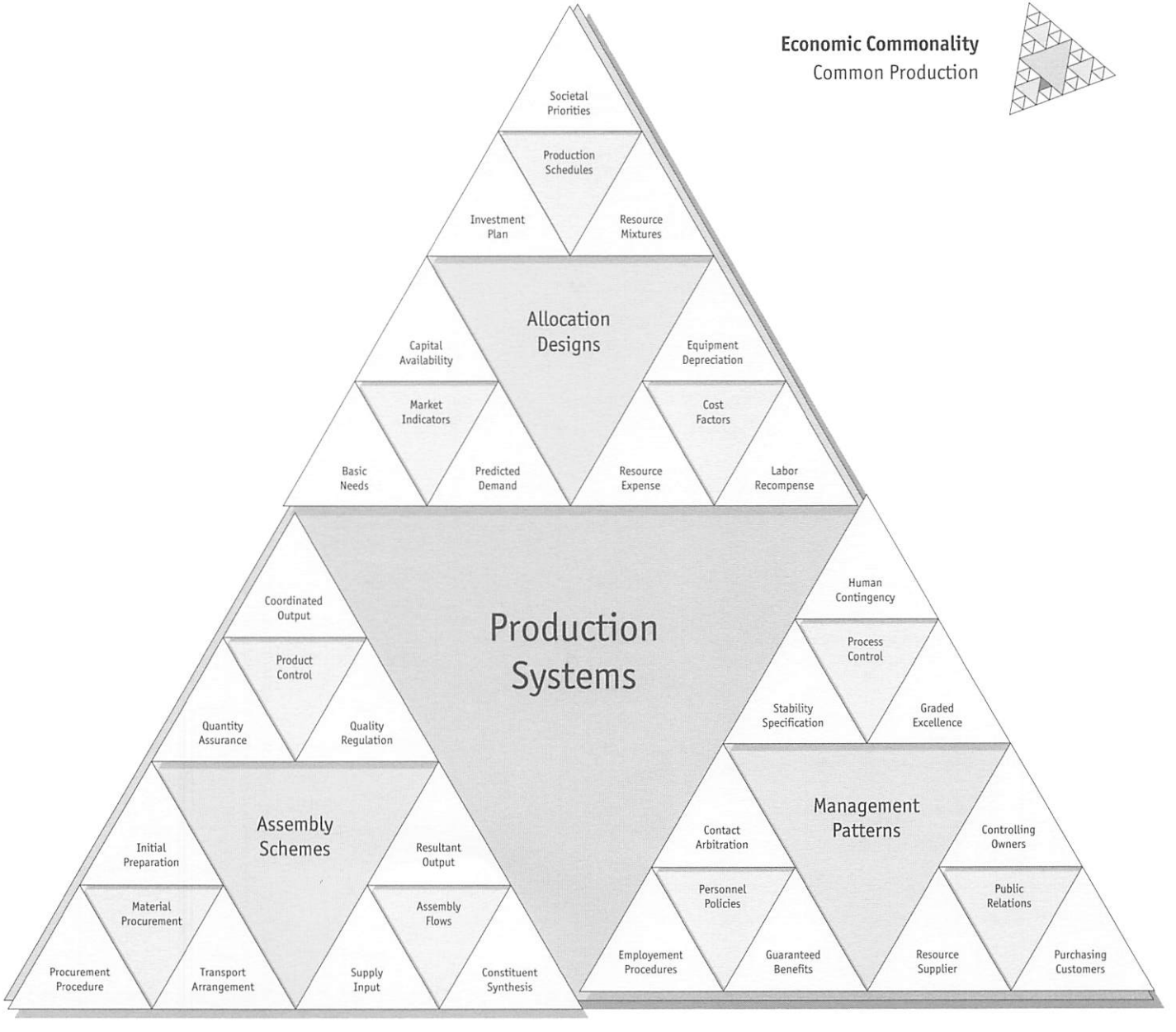
Social Process
Economic Commonality

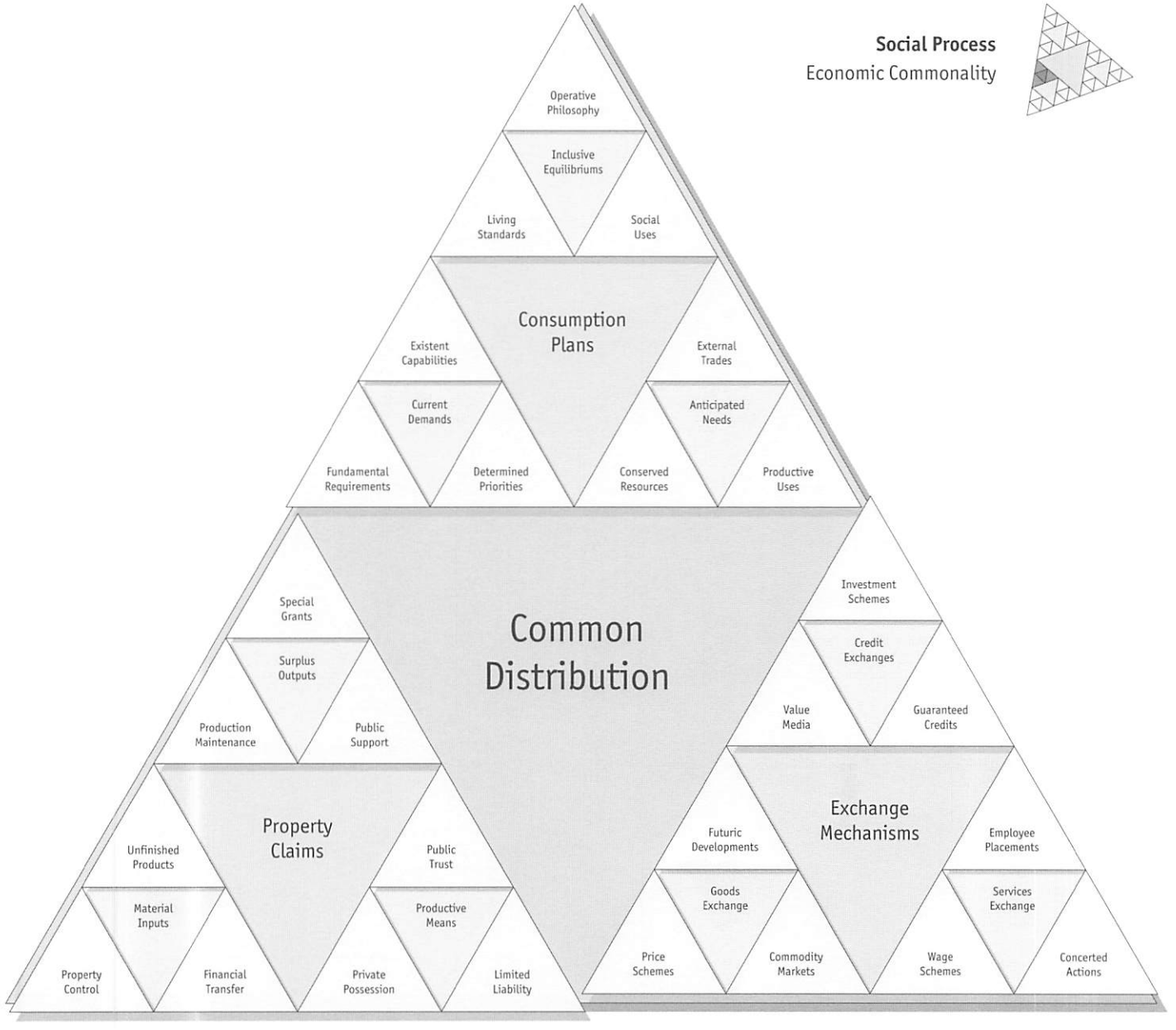



Quality Controls
Monitoring Systems
Precision Measurements
Efficiency Indices
Industrial Processes
Design Refinements
Energy Transformations
Instrument Assemblies
Power Applications
Novel Combinations
Practical Applications
Material Conveyance
Efficient Transmission
Production Instruments
Goodwill Reputations
Claims Inventories
Available Monies
Credit Levels
Capital Goods
Available Sources
Viable Locations
Material Inventories
Equipment Inventories
Current Stocks
Acquisition Possibilities
Operating Machineries
Plant Facilities
Measurement Tools
Precision Implements
Tool-making Tools
Regulating Tools
Suitable Tools
Harnessing Tools
Direction Changers
Basic Devices
Simple Machines
Shaping Tools
Holding Tools
Force Multipliers
Speed Multipliers

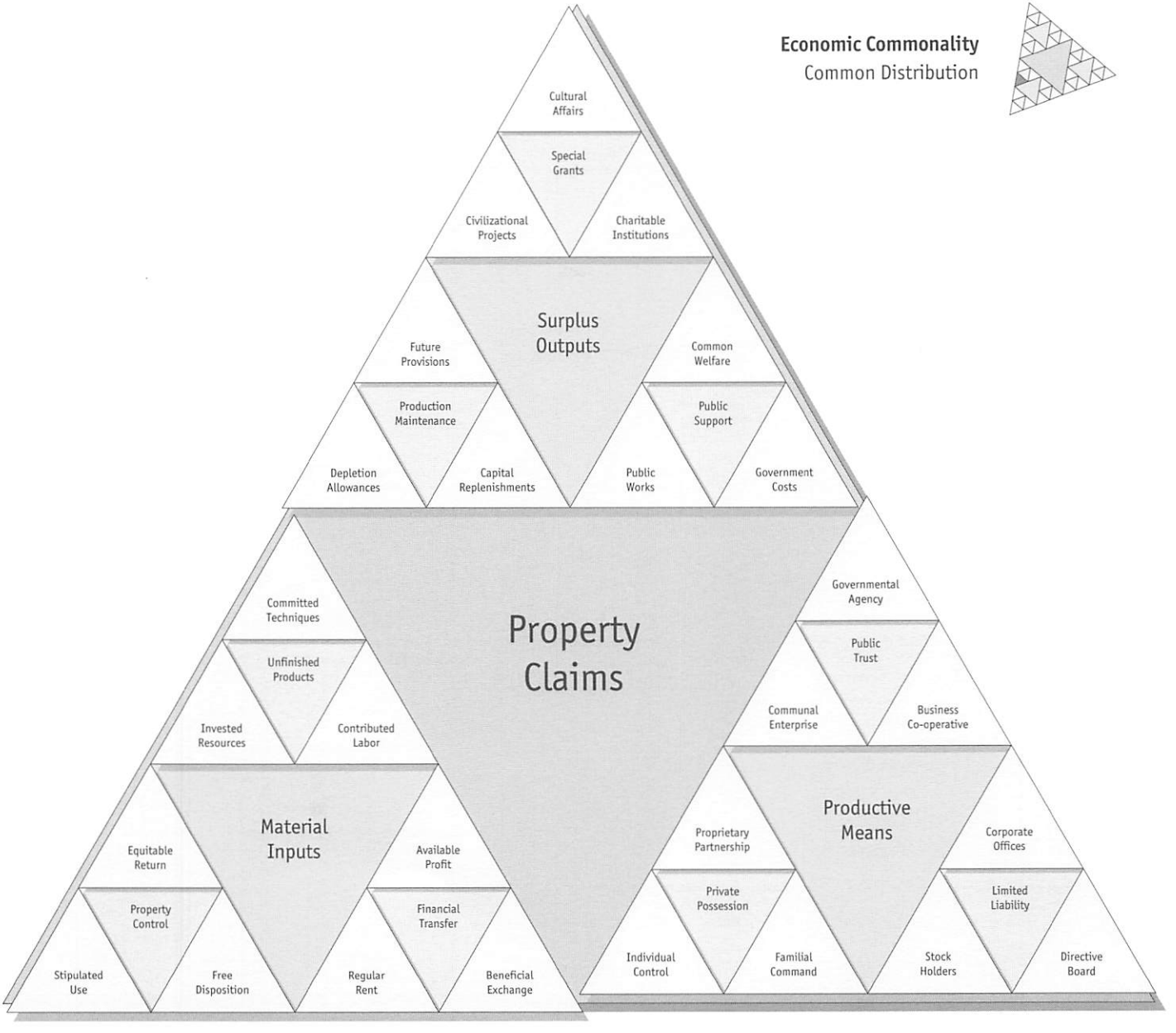
Economic Commonality
Common Production



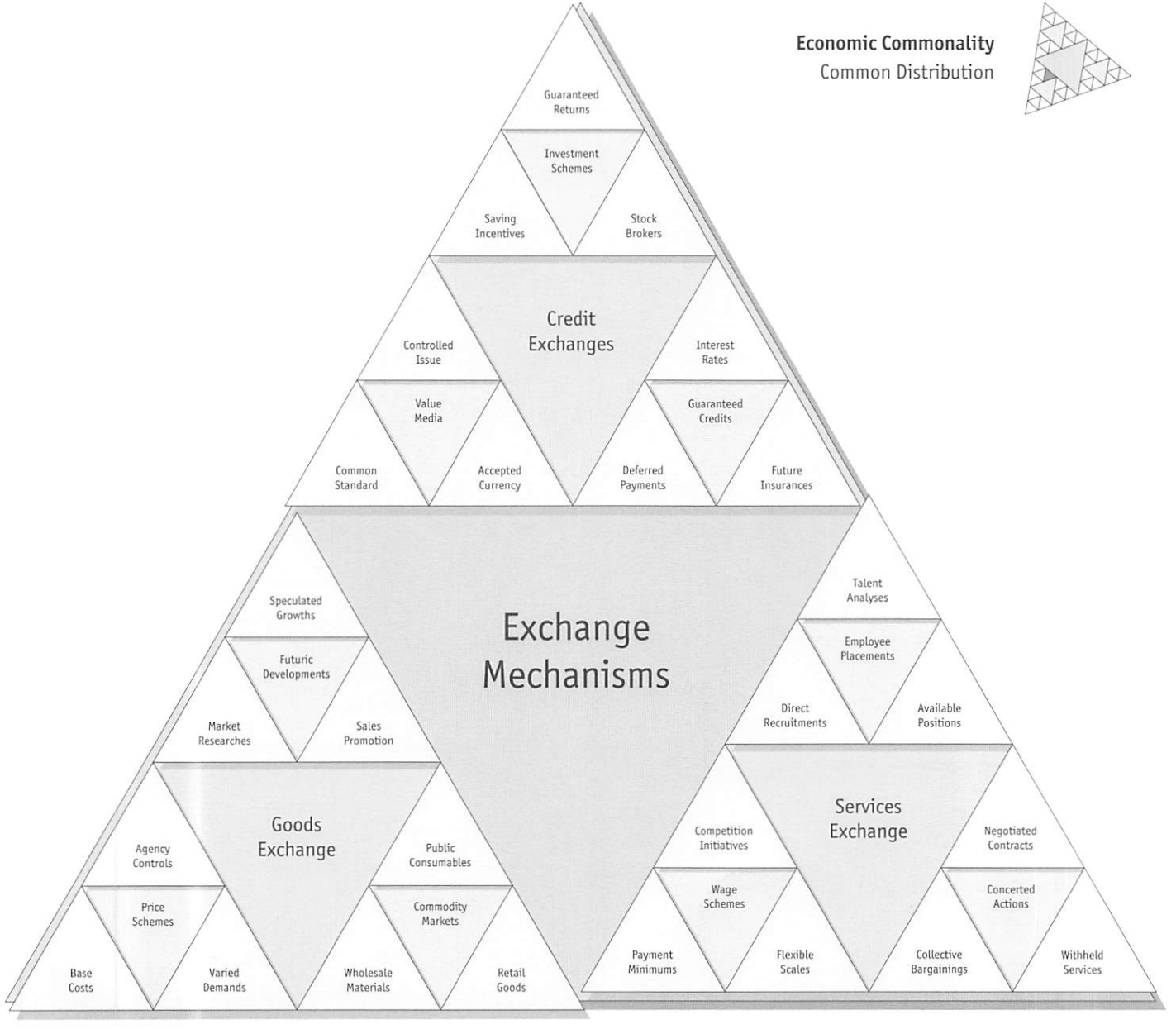

Societal Priorities
Production Schedules
Investment Plan
Resource Mixtures
Allocation Designs
Capital Availability
Equipment Depreciation
Market Indicators
Cost Factors
Basic Needs
Predicted Demand
Resource Expense
Labor Recompense
Production Systems
Coordinated Output
Product Control
Quantity Assurance
Quality Regulation
Assembly Schemes
Initial Preparation
Resultant Output
Material Procurement
Assembly Flows
Procurement Procedure
Transport Arrangement
Supply Input
Constituent Synthesis
Human Contingency
Process Control
Stability Specification
Graded Excellence
Management Patterns
Contact Arbitration
Controlling Owners
Personnel Policies
Public Relations
Employement Procedures
Guaranteed Benefits
Resource Supplier
Purchasing Customers


Social Process
Economic Commonality
Operative Philosophy
Inclusive Equilibriums
Living Standards
Social Uses
Consumption Plans
Existent Capabilities
External Trades
Current Demands
Anticipated Needs
Fundamental Requirements
Determined Priorities
Conserved Resources
Productive Uses
Common Distribution
Special Grants
Surplus Outputs
Production Maintenance
Public Support
Property Claims
Unfinished Products
Public Trust
Material Inputs
Productive Means
Property Control
Financial Transfer
Private Possession
Limited Liability
Investment Schemes
Credit Exchanges
Value Media
Guaranteed Credits
Exchange Mechanisms
Futuric Developments
Employee Placements
Goods Exchange
Services Exchange
Price Schemes
Commodity Markets
Wage Schemes
Concerted Actions

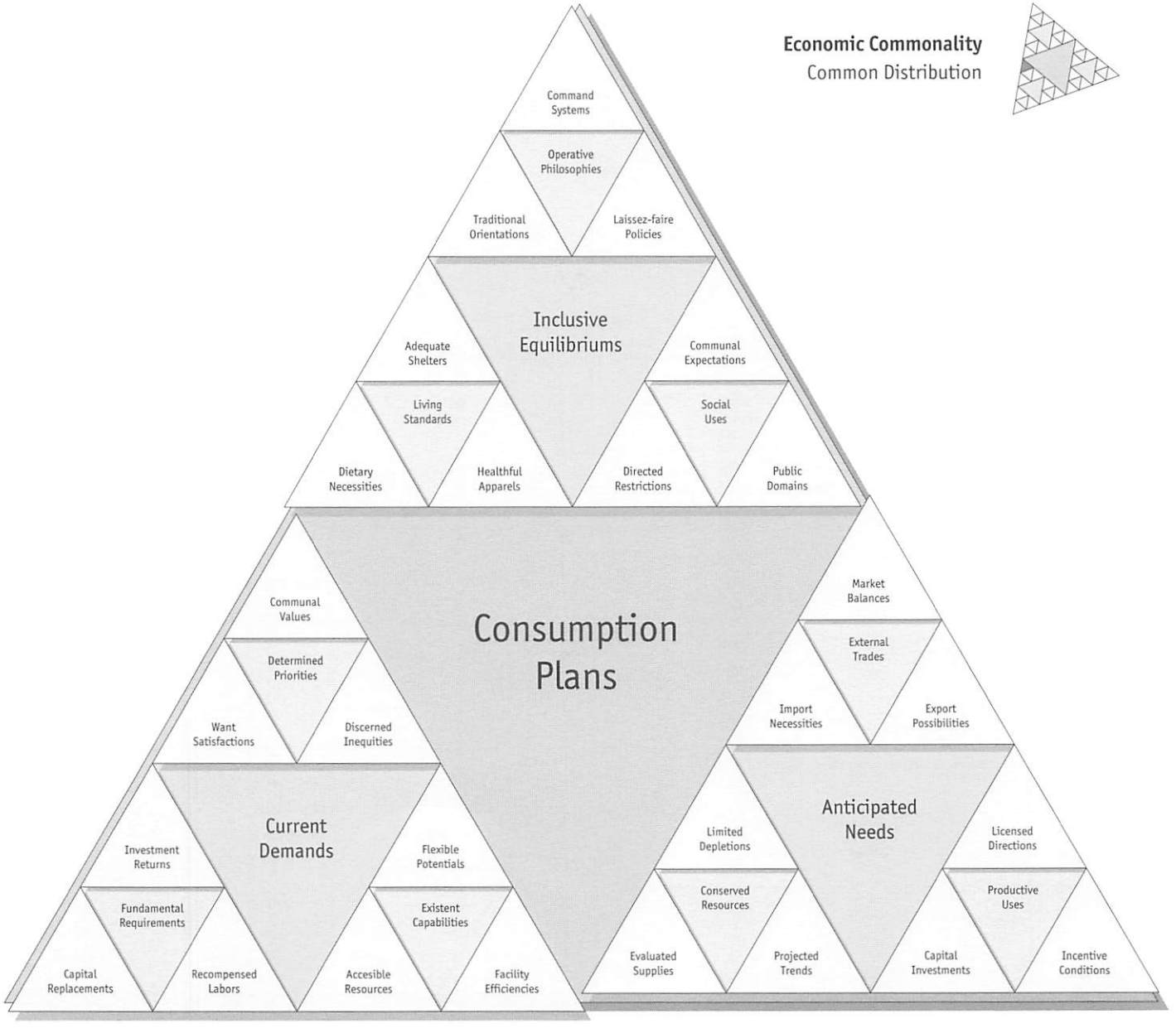
Economic Commonality
Common Distribution

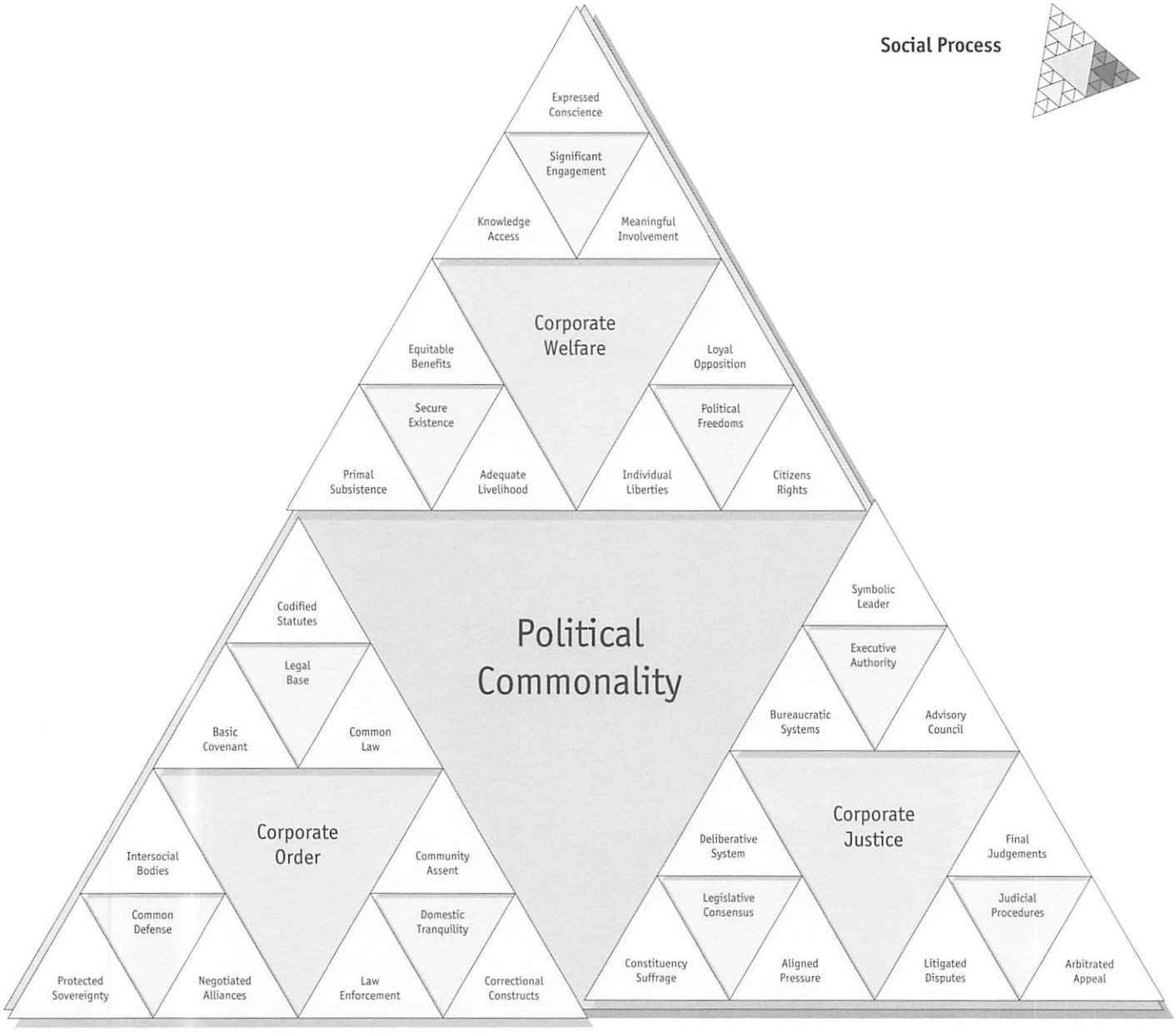


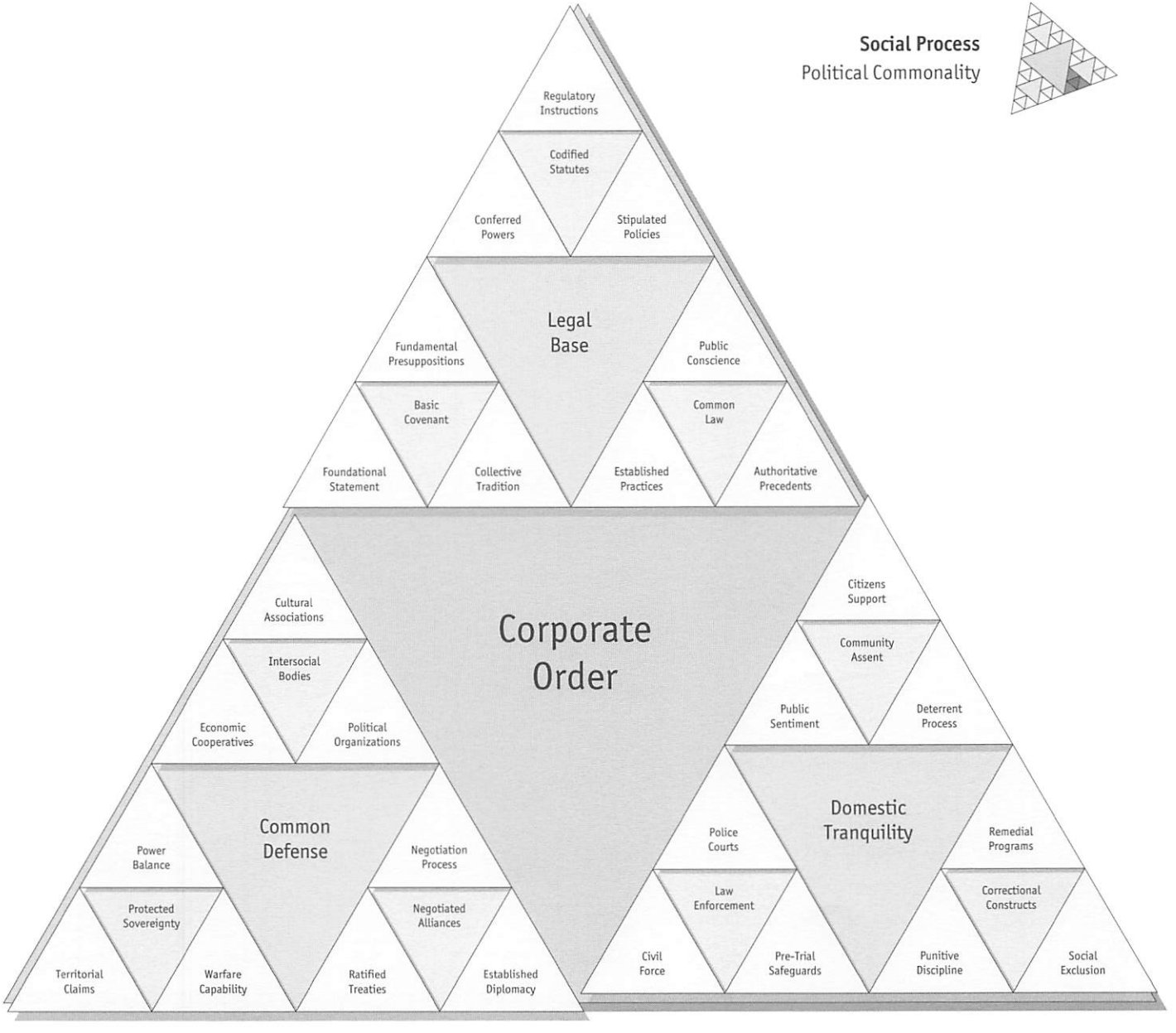
Economic Commonality
Common Distribution



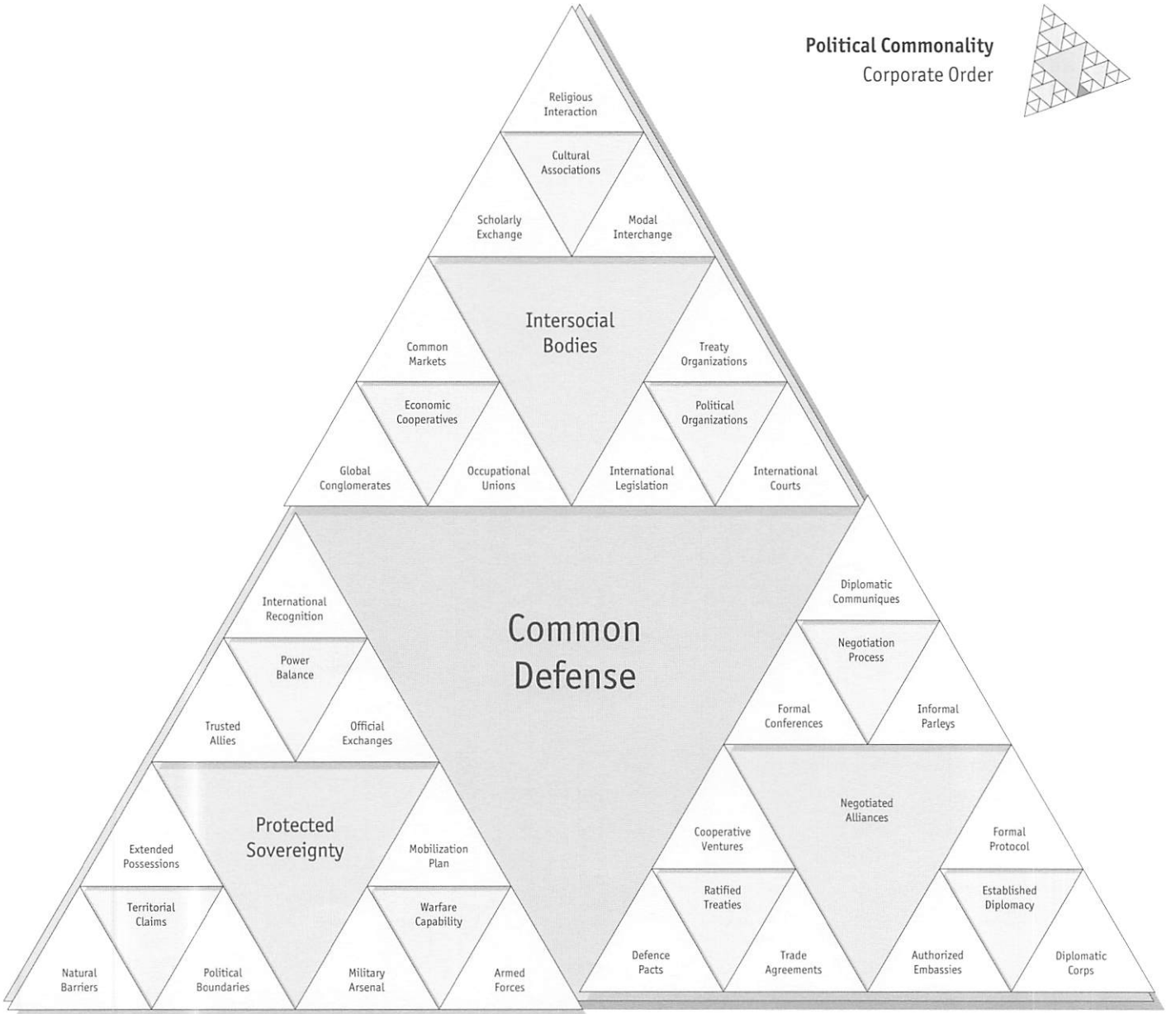
Economic Commonality
Common Distribution

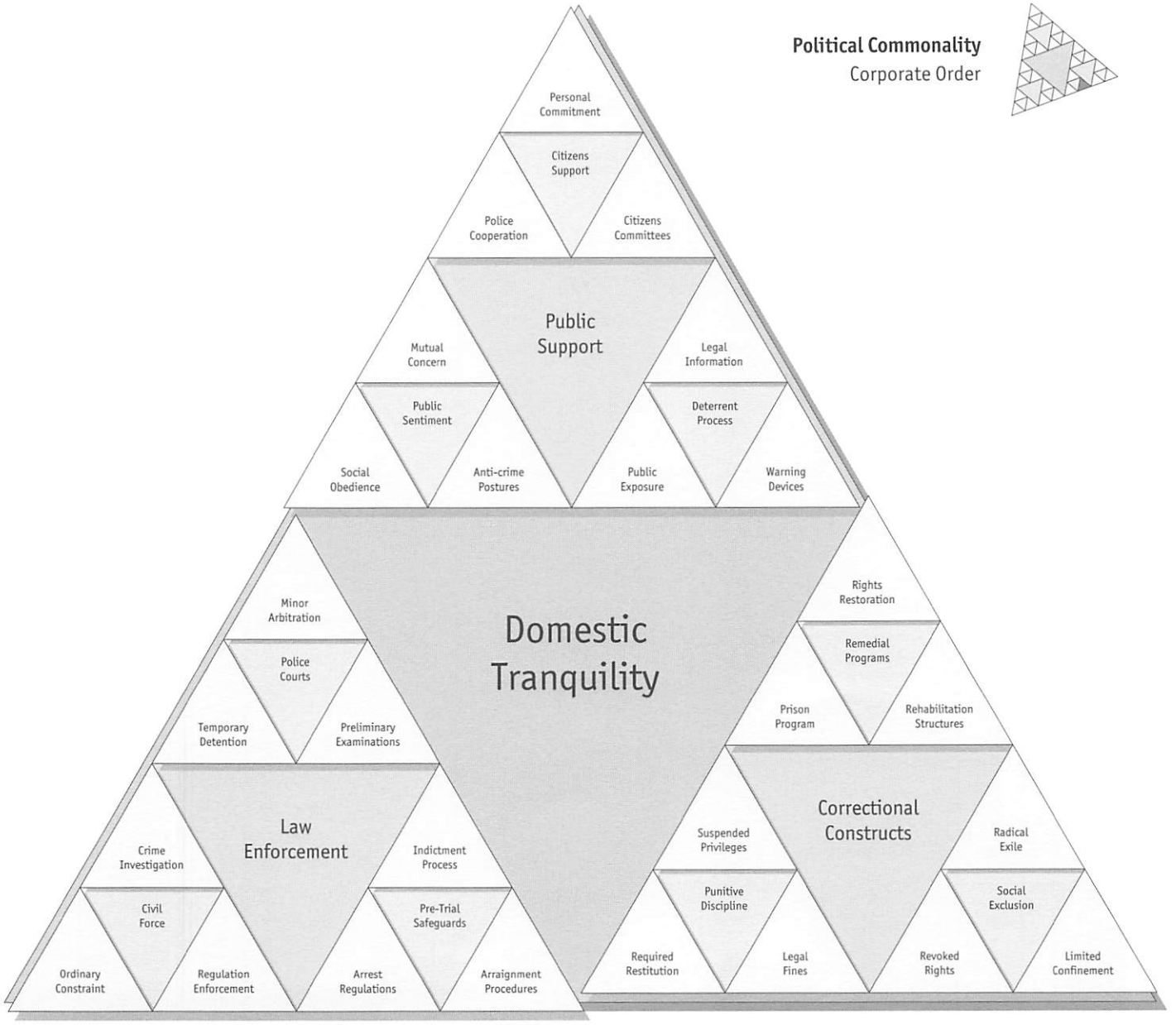



Expressed Conscience
Significant Engagement
Knowledge Access
Meaningful Involvement
Corporate Welfare
Equitable Benefits
Loyal Opposition
Secure Existence
Political Freedoms
Primal Subsistence
Adequate Livelihood
Individual Liberties
Citizens Rights
Political Commonality
Codified Statutes
Legal Base
Basic Covenant
Common Law
Corporate Order
Intersocial Bodies
Community Assent
Common Defense
Domestic Tranquility
Protected Sovereignty
Negotiated Alliances
Law Enforcement
Correctional Constructs
Symbolic Leader
Executive Authority
Bureaucratic Systems
Advisory Council
Corporate Justice
Deliberative System
Final Judgements
Legislative Consensus
Judicial Procedures
Constituency Suffrage
Aligned Pressure
Litigated Disputes
Arbitrated Appeal

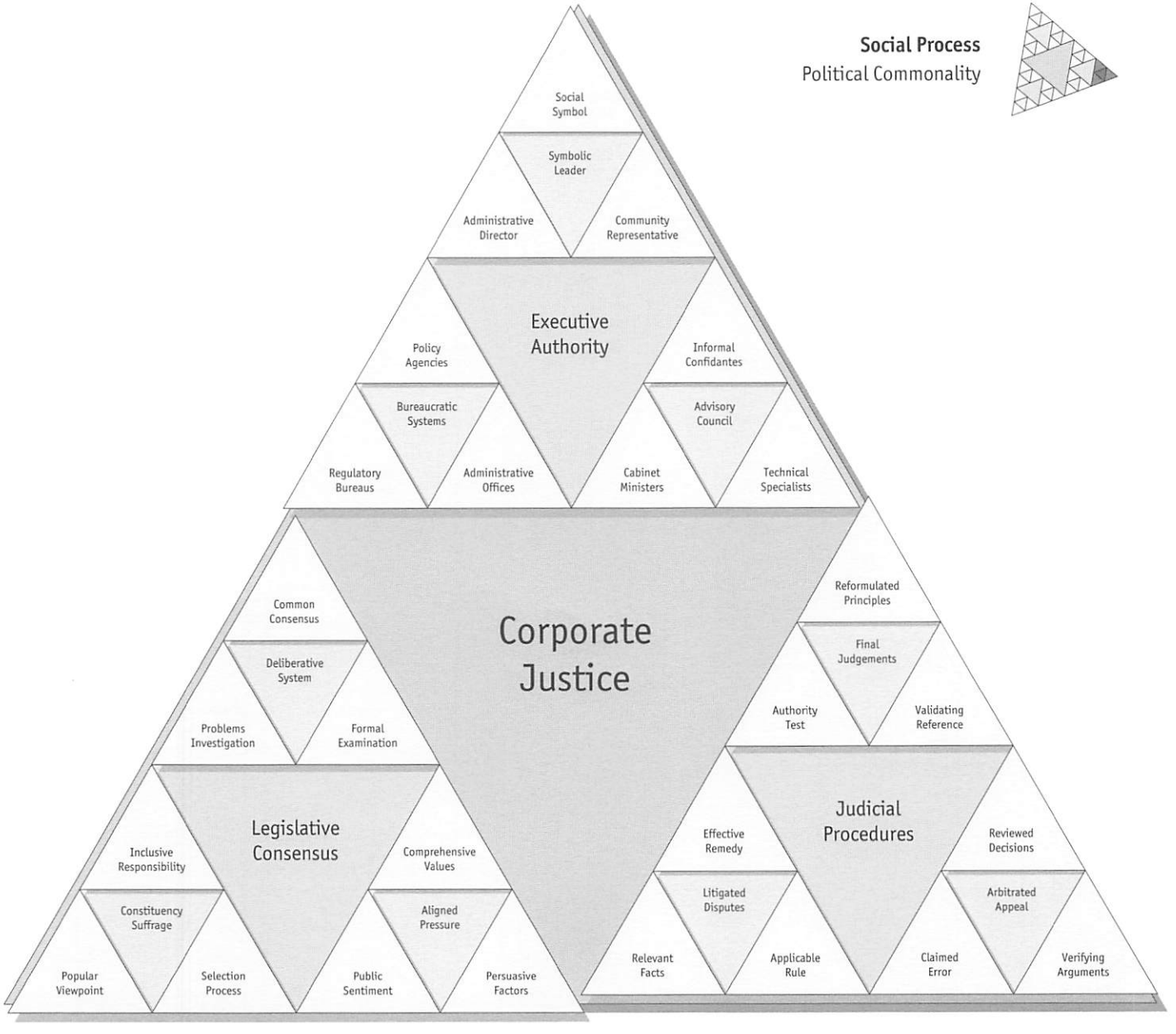

Regulatory Instructions
Codified Statutes
Conferred Powers
Stipulated Policies
Legal Base
Fundamental Presuppositions
Public Conscience
Basic Covenant
Common Law
Foundational Statement
Collective Tradition
Established Practices
Authoritative Precedents
Cultural Associations
Corporate Order
Citizens Support
Intersocial Bodies
Community Assent
Economic Cooperatives
Political Organizations
Public Sentiment
Deterrent Process
Common Defense
Domestic Tranquility
Power Balance
Negotiation Process
Police Courts
Remedial Programs
Protected Sovereignty
Negotiated Alliances
Law Enforcement
Correctional Constructs
Territorial Claims
Warfare Capability
Ratified Treaties
Established Diplomacy
Civil Force
Pre-Trial Safeguards
Punitive Discipline
Social Exclusion

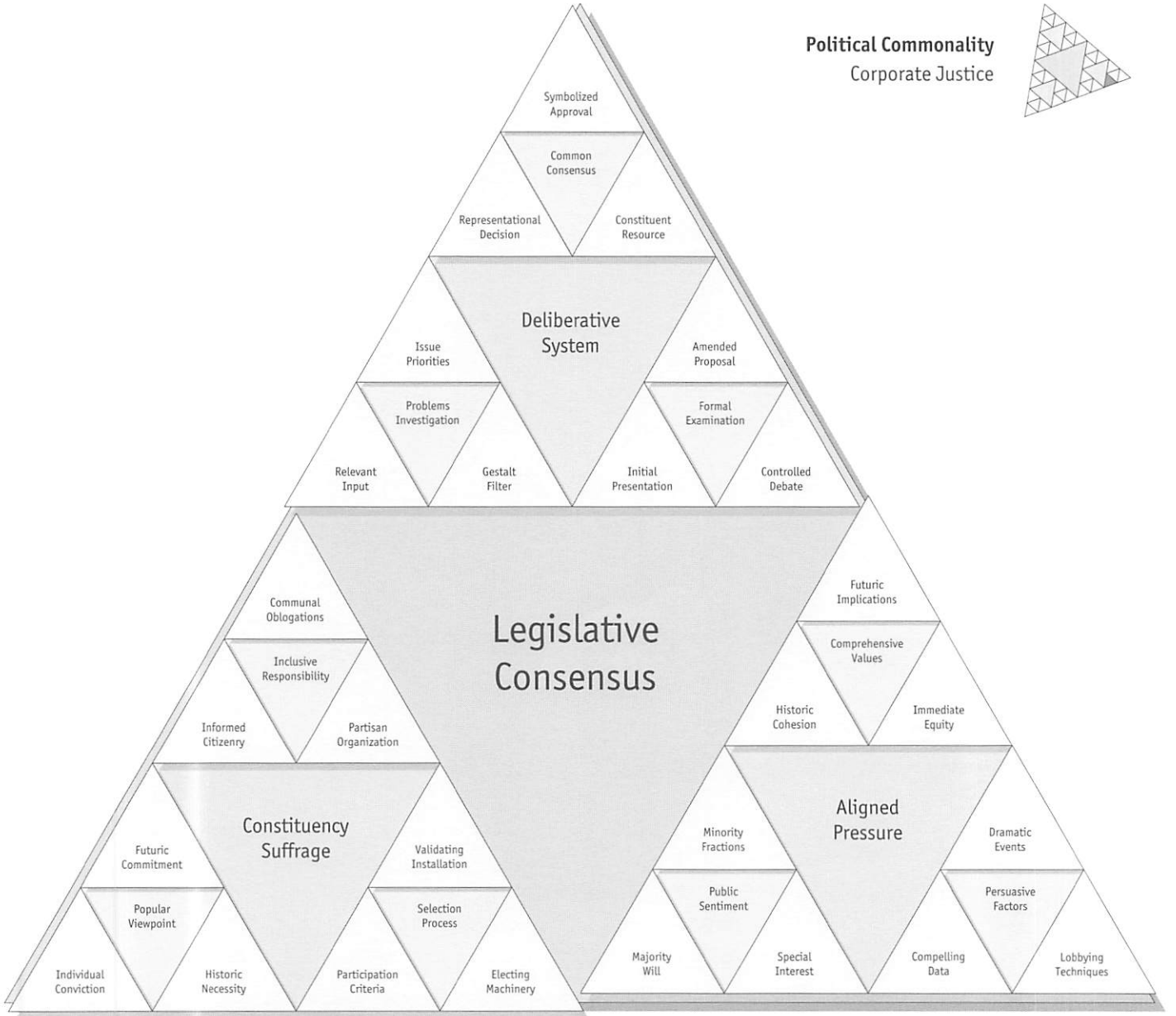
Political Commonality
Corporate Order

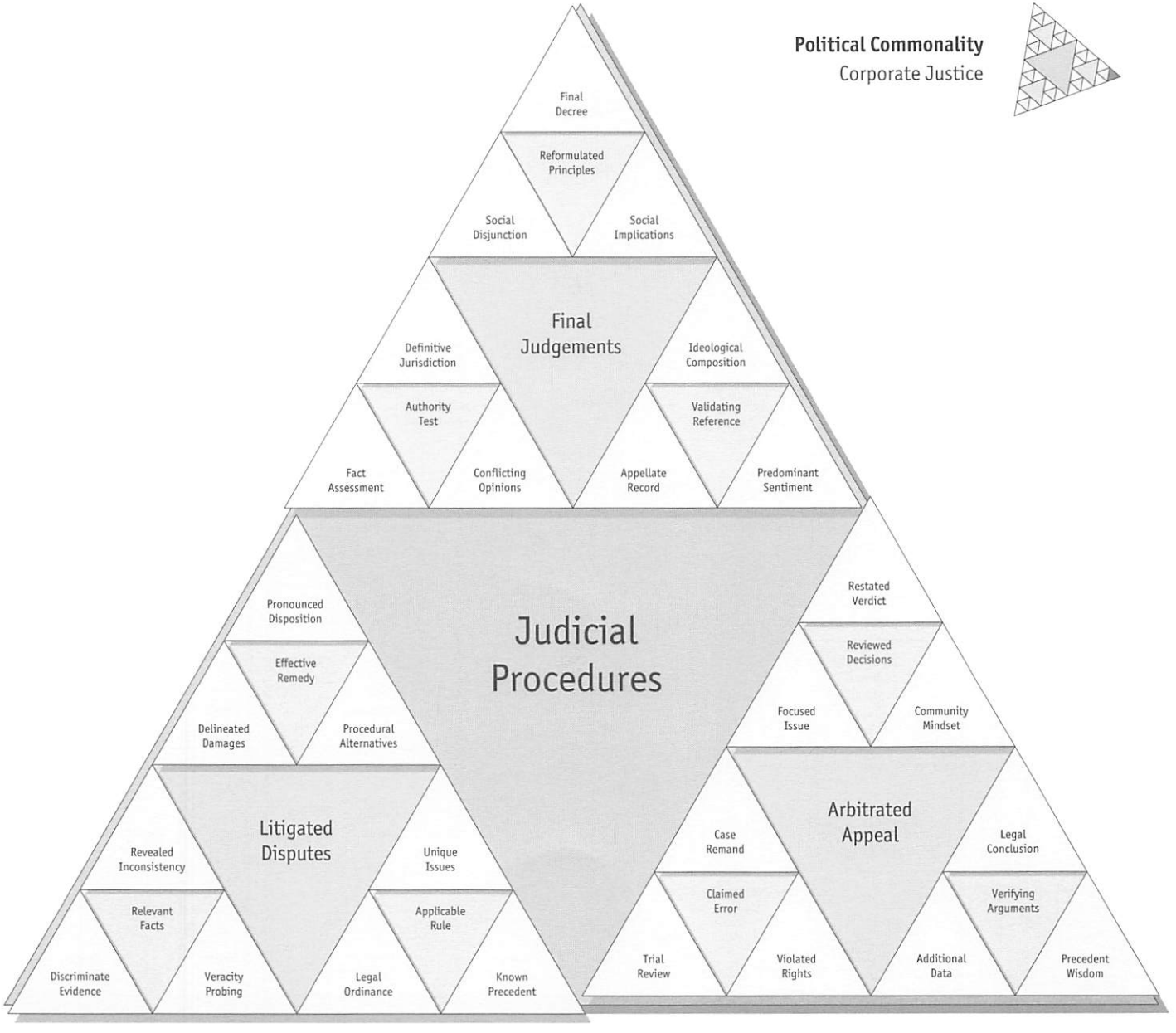


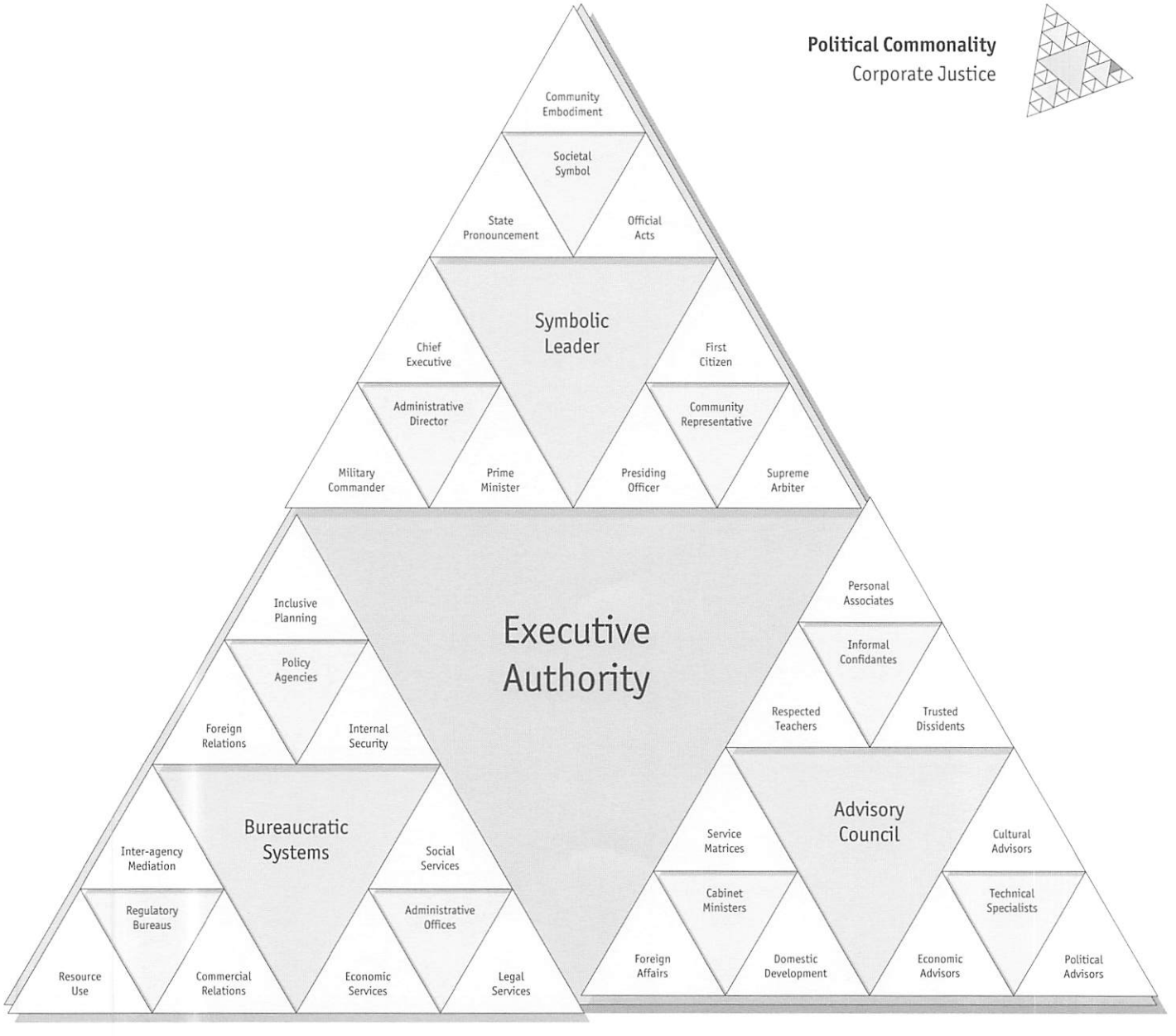

Personal Commitment
Citizens Support
Police Cooperation
Citizens Committees
Public Support
Mutual Concern
Legal Information
Public Sentiment
Deterrent Process
Social Obedience
Anti-crime Postures
Public Exposure
Warning Devices
Domestic Tranquility
Minor Arbitration
Police Courts
Temporary Detention
Preliminary Examinations
Law Enforcement
Crime Investigation
Indictment Process
Civil Force
Pre-Trial Safeguards
Ordinary Constraint
Regulation Enforcement
Arrest Regulations
Arraignment Procedures
Rights Restoration
Remedial Programs
Prison Program
Rehabilitation Structures
Correctional Constructs
Suspended Privileges
Radical Exile
Punitive Discipline
Social Exclusion
Required Restitution
Legal Fines
Revoked Rights
Limited Confinement

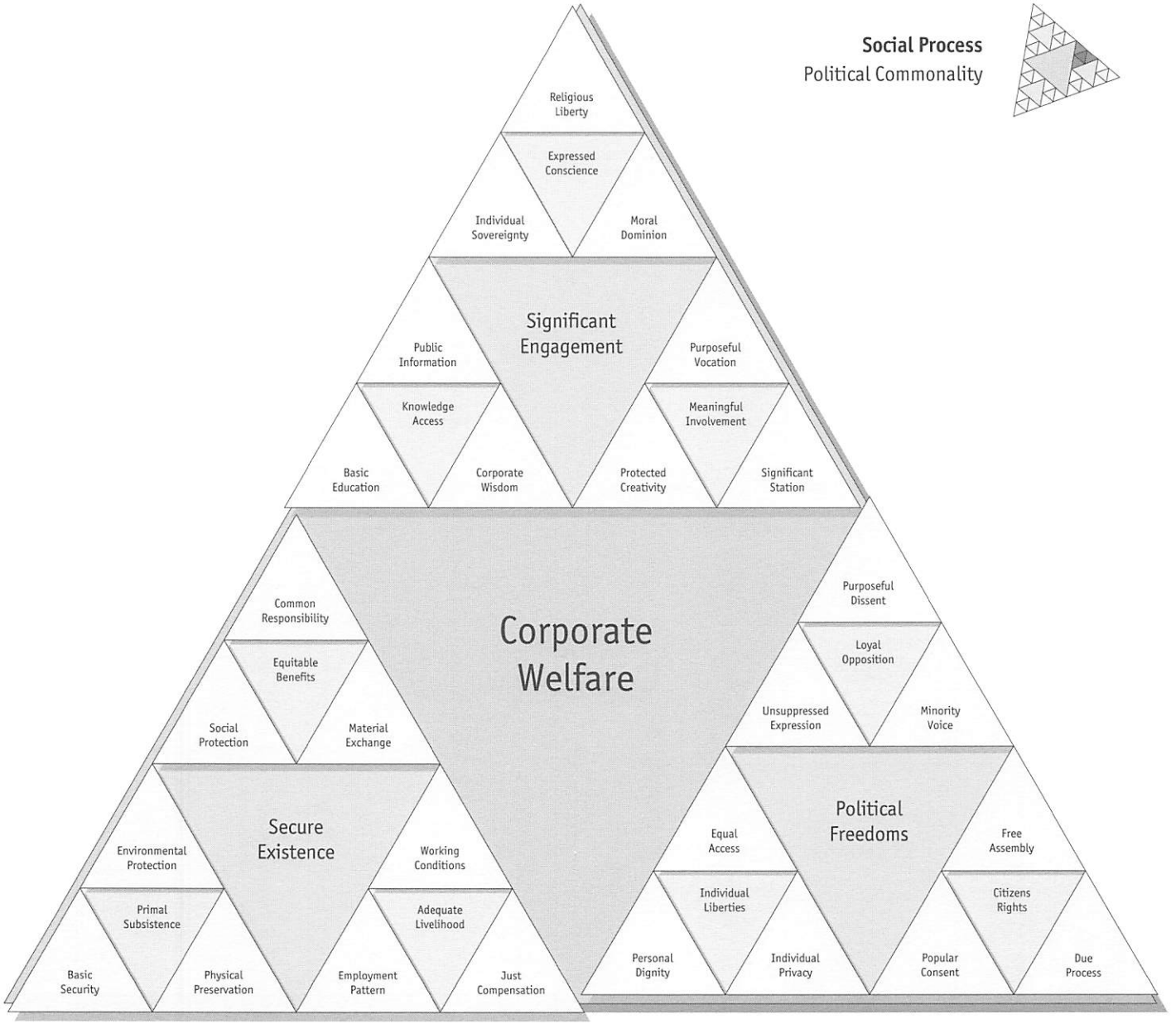
Political Commonality
Corporate Order


Social Symbol
Symbolic Leader
Administrative Director
Community Representative
Executive Authority
Policy Agencies
Informal Confidantes
Bureaucratic Systems
Advisory Council
Regulatory Bureaus
Administrative Offices
Cabinet Ministers
Technical Specialists
Corporate Justice
Common Consensus
Deliberative System
Problems Investigation
Formal Examination
Legislative Consensus
Inclusive Responsibility
Comprehensive Values
Constituency Suffrage
Aligned Pressure
Popular Viewpoint
Selection Process
Public Sentiment
Persuasive Factors
Reformulated Principles
Final Judgements
Authority Test
Validating Reference
Judicial Procedures
Effective Remedy
Reviewed Decisions
Litigated Disputes
Arbitrated Appeal
Relevant Facts
Applicable Rule
Claimed Error
Verifying Arguments

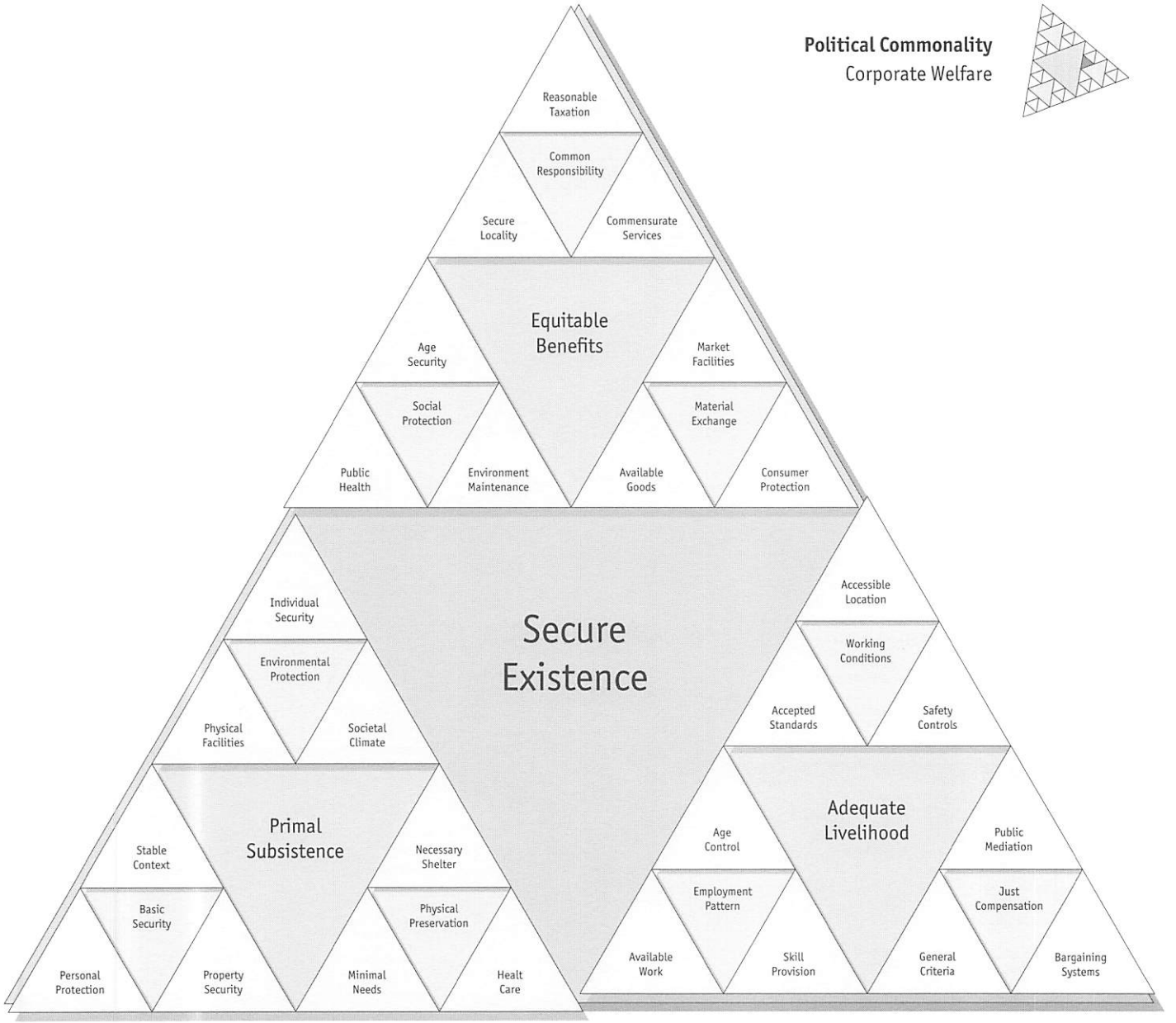

Symbolized Approval
Common Consensus
Representational Decision
Constituent Resource
Deliberative System
Issue Priorities
Amended Proposal
Problems Investigation
Formal Examination
Relevant Input
Gestalt Filter
Initial Presentation
Controlled Debate
Legislative Consensus
Communal Oblogations
Inclusive Responsibility
Informed Citizenry
Partisan Organization
Constituency Suffrage
Futuric Commitment
Validating Installation
Popular Viewpoint
Selection Process
Individual Conviction
Historic Necessity
Participation Criteria
Electing Machinery
Futuric Implications
Comprehensive Values
Historic Cohesion
Immediate Equity
Aligned Pressure
Minority Fractions
Dramatic Events
Public Sentiment
Persuasive Factors
Majority Will
Special Interest
Compelling Data
Lobbying Techniques

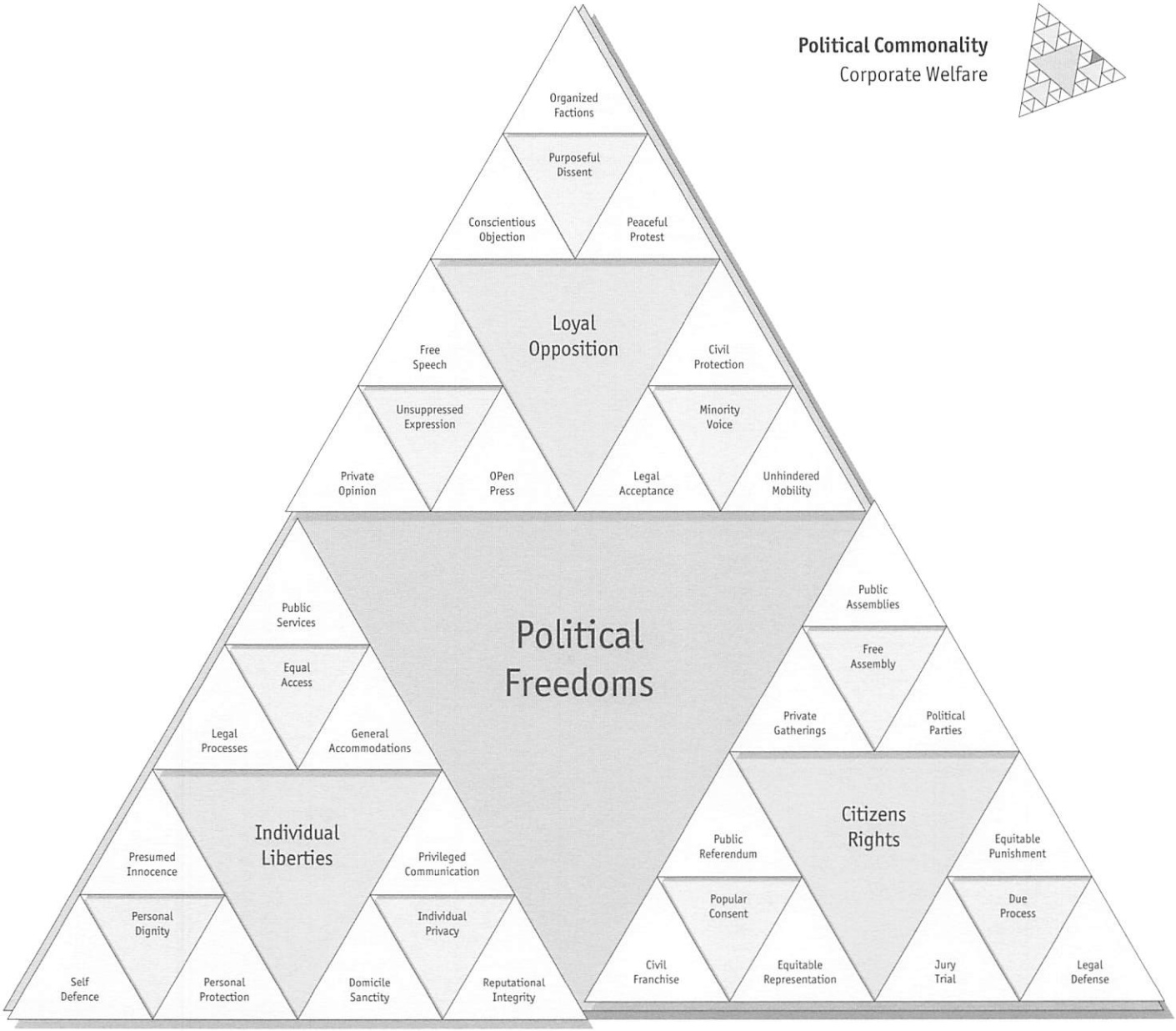

Final Decree
Reformulated Principles
Social Disjunction
Social Implications
Final Judgements
Definitive Jurisdiction
Ideological Composition
Authority Test
Validating Reference
Fact Assessment
Conflicting Opinions
Appellate Record
Predominant Sentiment
Judicial Procedures
Pronounced Disposition
Effective Remedy
Delineated Damages
Procedural Alternatives
Litigated Disputes
Revealed Inconsistency
Unique Issues
Relevant Facts
Applicable Rule
Discriminate Evidence
Veracity Probing
Legal Ordinance
Known Precedent
Restated Verdict
Reviewed Decisions
Focused Issue
Community Mindset
Arbitrated Appeal
Case Remand
Legal Conclusion
Claimed Error
Verifying Arguments
Trial Review
Violated Rights
Additional Data
Precedent Wisdom

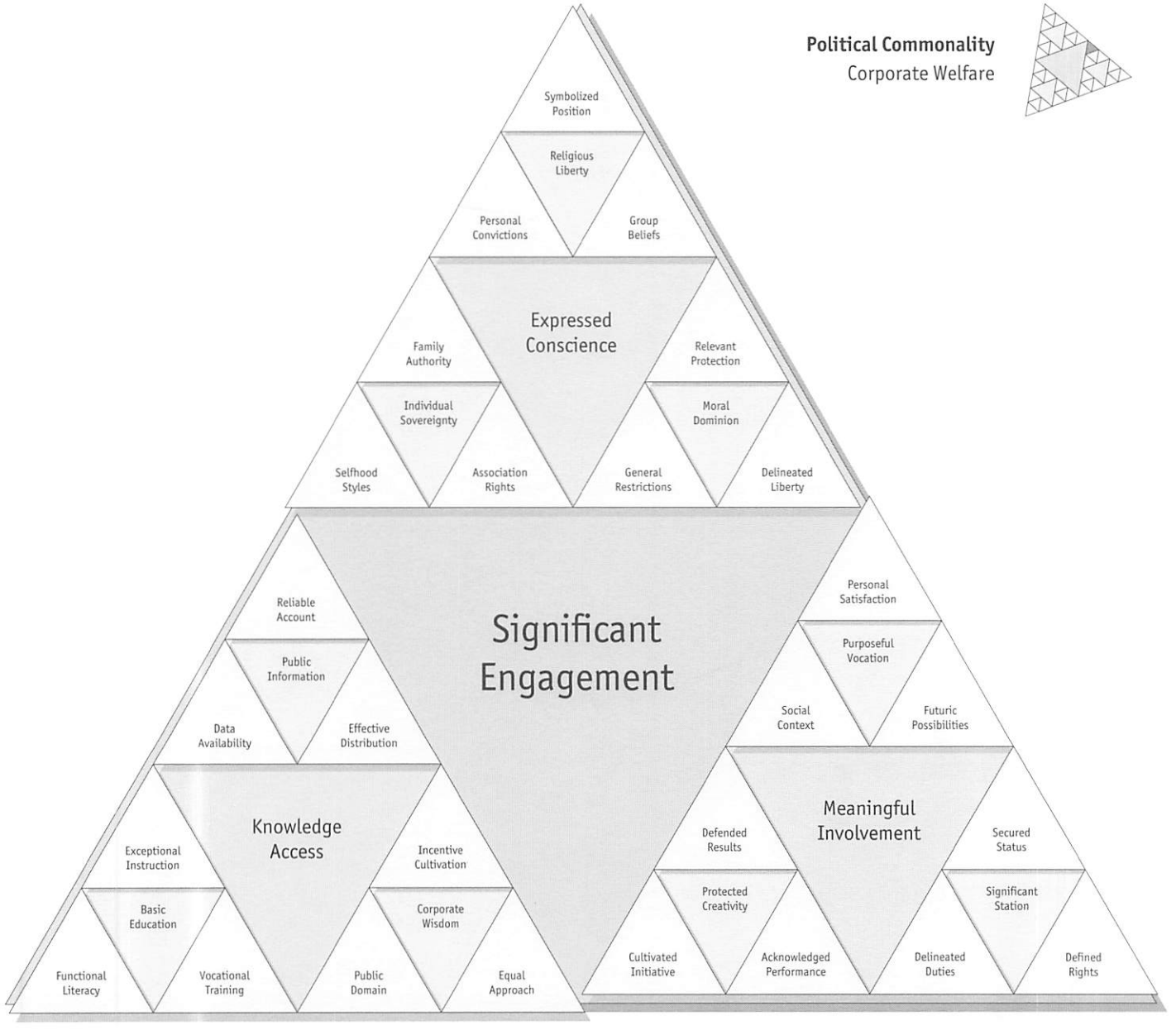

Community Embodiment
Societal Symbol
State Pronouncement
Official Acts
Symbolic Leader
Chief Executive
First Citizen
Administrative Director
Community Representative
Military Commander
Prime Minister
Presiding Officer
Supreme Arbiter
Executive Authority
Inclusive Planning
Policy Agencies
Foreign Relations
Internal Security
Bureaucratic Systems
Inter-agency Mediation
Social Services
Regulatory Bureaus
Administrative Offices
Resource Use
Commercial Relations
Economic Services
Legal Services
Personal Associates
Informal Confidantes
Respected Teachers
Trusted Dissidents
Advisory Council
Service Matrices
Cultural Advisors
Cabinet Ministers
Technical Specialists
Foreign Affairs
Domestic Development
Economic Advisors
Political Advisors

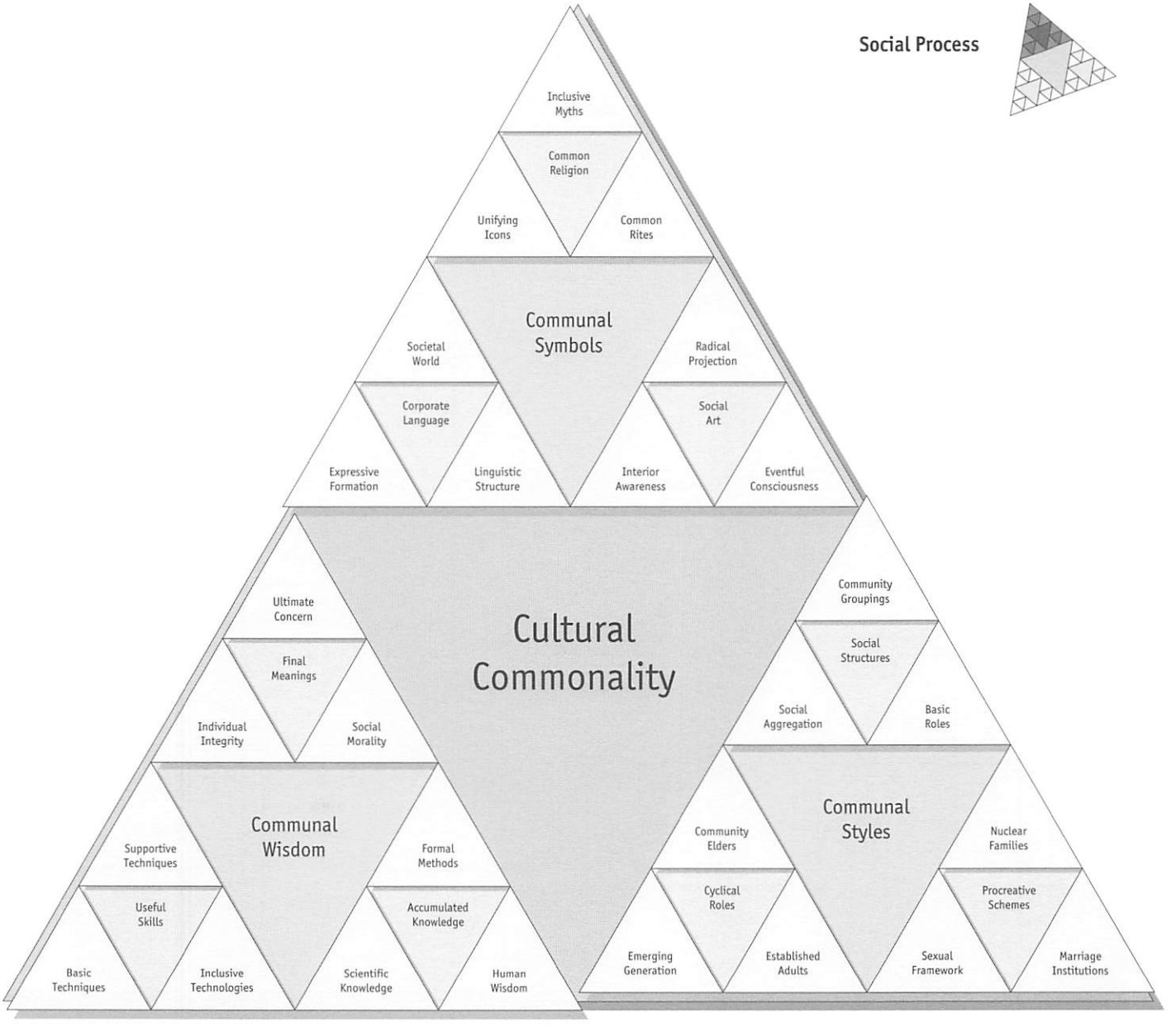

Religious Liberty
Expressed Conscience
Individual Sovereignty
Moral Dominion
Significant Engagement
Public Information
Purposeful Vocation
Knowledge Access
Meaningful Involvement
Basic Education
Corporate Wisdom
Protected Creativity
Significant Station
Corporate Welfare
Common Responsibility
Equitable Benefits
Social Protection
Material Exchange
Secure Existence
Environmental Protection
Working Conditions
Primal Subsistence
Adequate Livelihood
Basic Security
Physical Preservation
Employment Pattern
Just Compensation
Purposeful Dissent
Loyal Opposition
Unsuppressed Expression
Minority Voice
Political Freedoms
Equal Access
Free Assembly
Individual Liberties
Citizens Rights
Personal Dignity
Individual Privacy
Popular Consent
Due Process

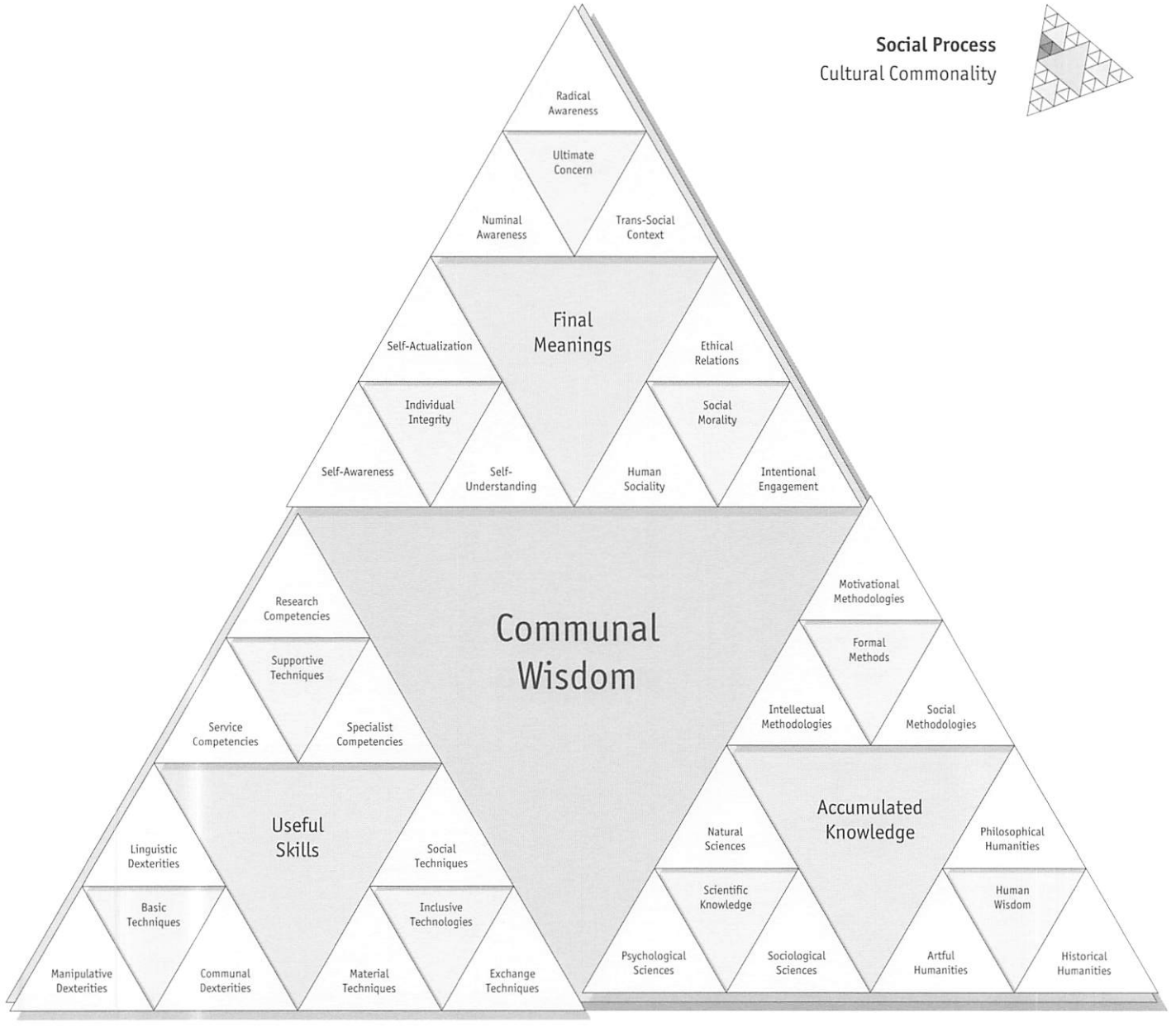
Political Commonality
Corporate Welfare

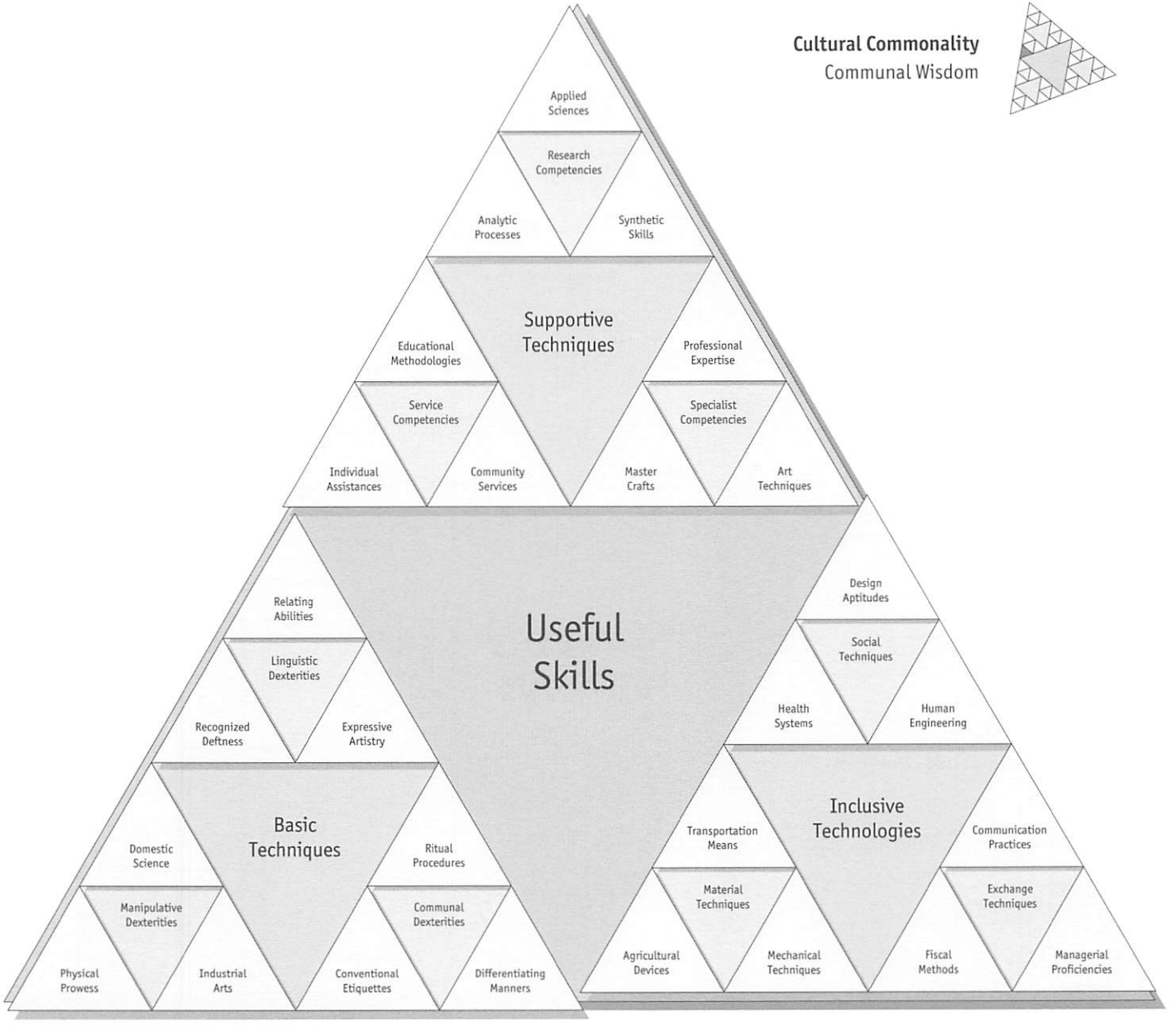


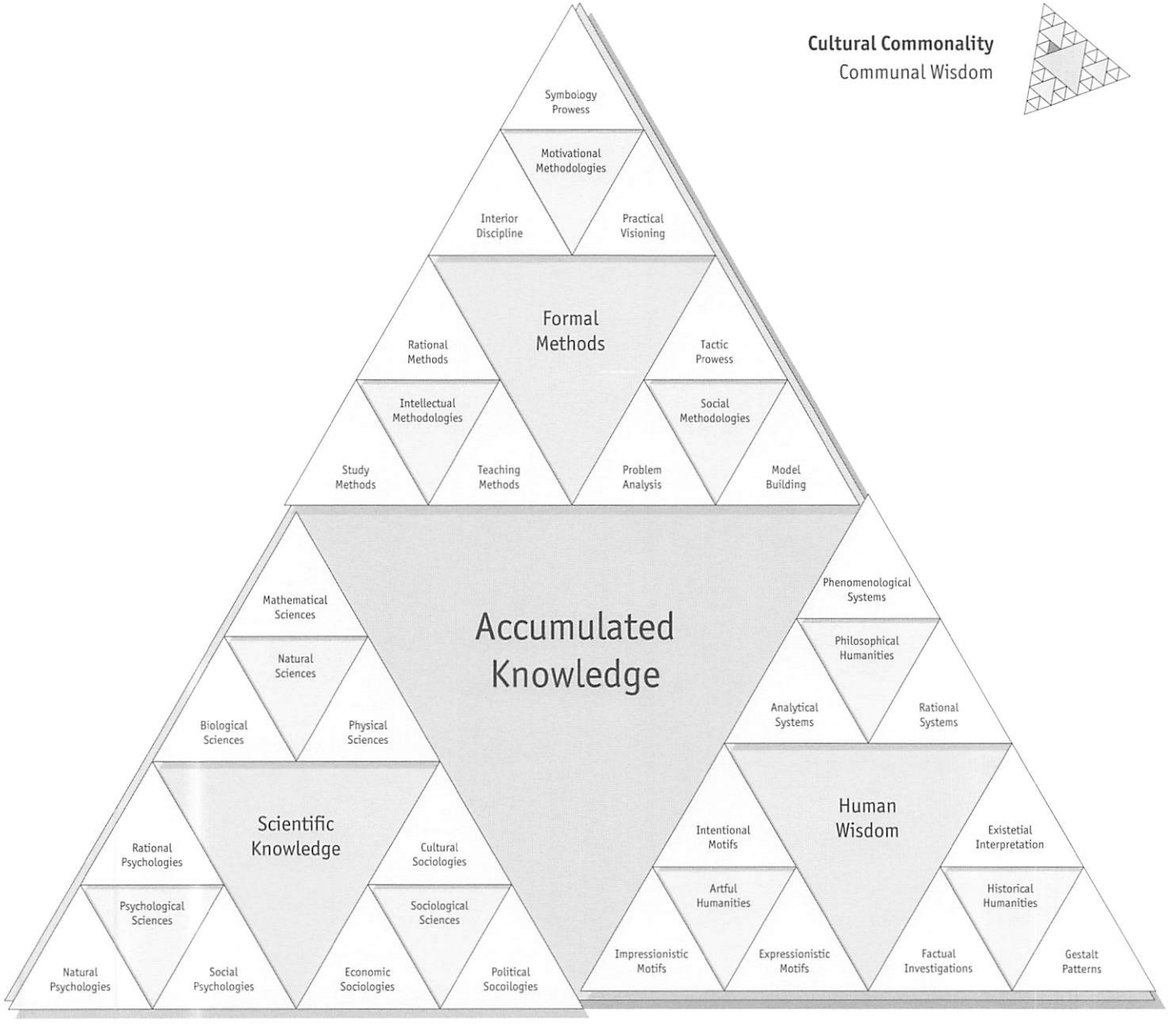

Organized Factions
Purposeful Dissent
Conscientious Objection
Peaceful Protest
Loyal Opposition
Free Speech
Civil Protection
Unsuppressed Expression
Minority Voice
Private Opinion
OPen Press
Legal Acceptance
Unhindered Mobility
Political Freedoms
Public Services
Equal Access
Legal Processes
General Accommodations
Individual Liberties
Presumed Innocence
Privileged Communication
Personal Dignity
Individual Privacy
Self Defence
Personal Protection
Domicile Sanctity
Reputational Integrity
Public Assemblies
Free Assembly
Private Gatherings
Political Parties
Citizens Rights
Public Referendum
Equitable Punishment
Popular Consent
Due Process
Civil Franchise
Equitable Representation
Jury Trial
Legal Defense


Symbolized Position
Religious Liberty
Personal Convictions
Group Beliefs
Expressed Conscience
Family Authority
Relevant Protection
Individual Sovereignty
Moral Dominion
Selfhood Styles
Association Rights
General Restrictions
Delineated Liberty
Significant Engagement
Reliable Account
Public Information
Data Availability
Effective Distribution
Knowledge Access
Exceptional Instruction
Incentive Cultivation
Basic Education
Corporate Wisdom
Functional Literacy
Vocational Training
Public Domain
Equal Approach
Personal Satisfaction
Purposeful Vocation
Social Context
Futuric Possibilities
Meaningful Involvement
Defended Results
Secured Status
Protected Creativity
Significant Station
Cultivated Initiative
Acknowledged Performance
Delineated Duties
Defined Rights

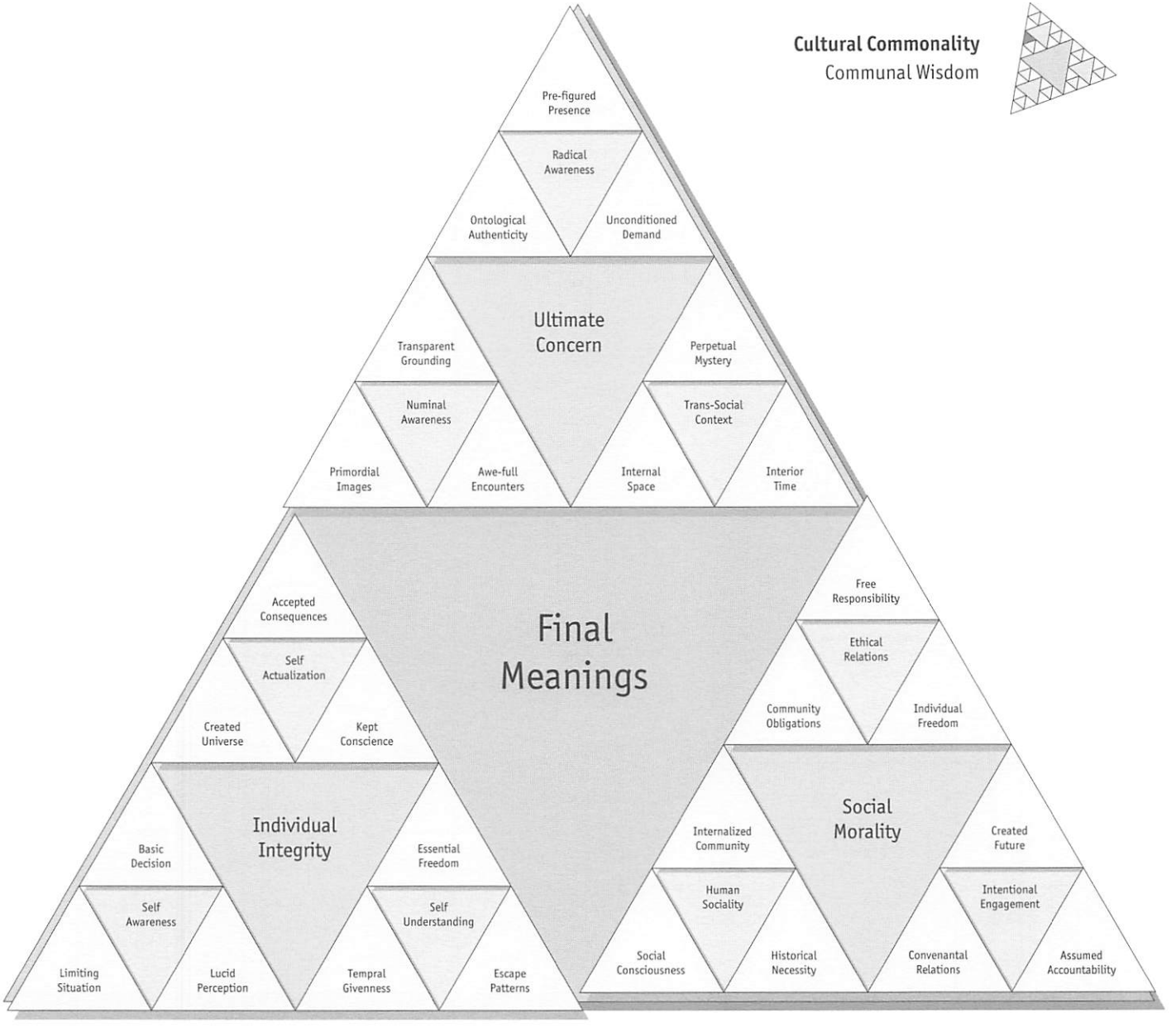

Inclusive Myths
Common Religion
Unifying Icons
Common Rites
Communal Symbols
Societal World
Radical Projection
Corporate Language
Social Art
Expressive Formation
Linguistic Structure
Interior Awareness
Eventful Consciousness
Cultural Commonality
Ultimate Concern
Final Meanings
Individual Integrity
Social Morality
Communal Wisdom
Supportive Techniques
Formal Methods
Useful Skills
Accumulated Knowledge
Basic Techniques
Inclusive Technologies
Scientific Knowledge
Human Wisdom
Community Groupings
Social Structures
Social Aggregation
Basic Roles
Communal Styles
Community Elders
Nuclear Families
Cyclical Roles
Procreative Schemes
Emerging Generation
Established Adults
Sexual Framework
Marriage Institutions

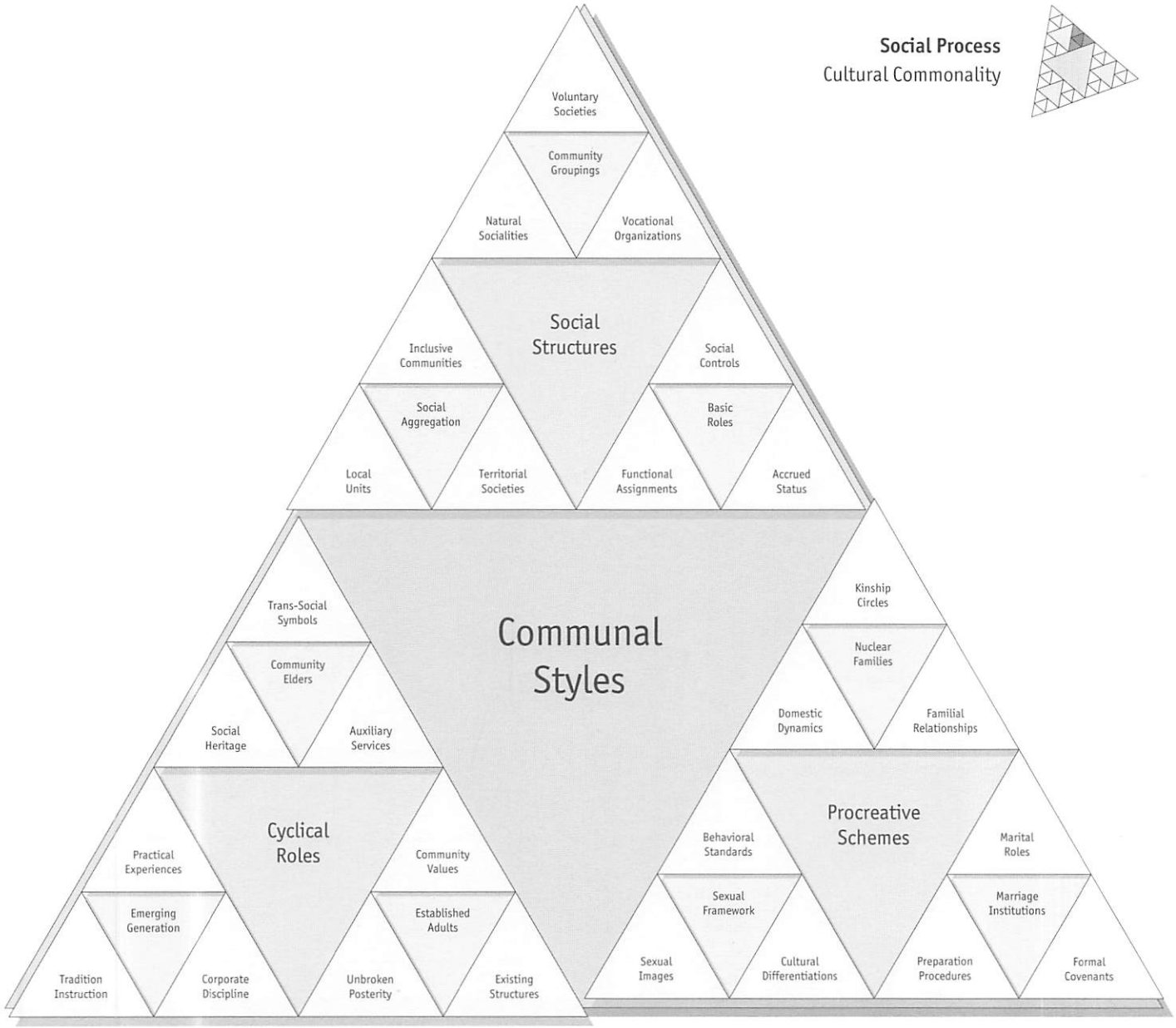

Social Process
Cultural Commonality
Radical Awareness
Ultimate Concern
Numinal Awareness
Trans-Social Context
Final Meanings
Self-Actualization
Ethical Relations
Individual Integrity
Social Morality
Self-Awareness
Self-Understanding
Human Sociality
Intentional Engagement
Communal Wisdom
Research Competencies
Supportive Techniques
Service Competencies
Specialist Competencies
Useful Skills
Linguistic Dexterities
Social Techniques
Basic Techniques
Inclusive Technologies
Manipulative Dexterities
Communal Dexterities
Material Techniques
Exchange Techniques
Motivational Methodologies
Formal Methods
Intellectual Methodologies
Social Methodologies
Accumulated Knowledge
Natural Sciences
Philosophical Humanities
Scientific Knowledge
Human Wisdom
Psychological Sciences
Sociological Sciences
Artful Humanities
Historical Humanities

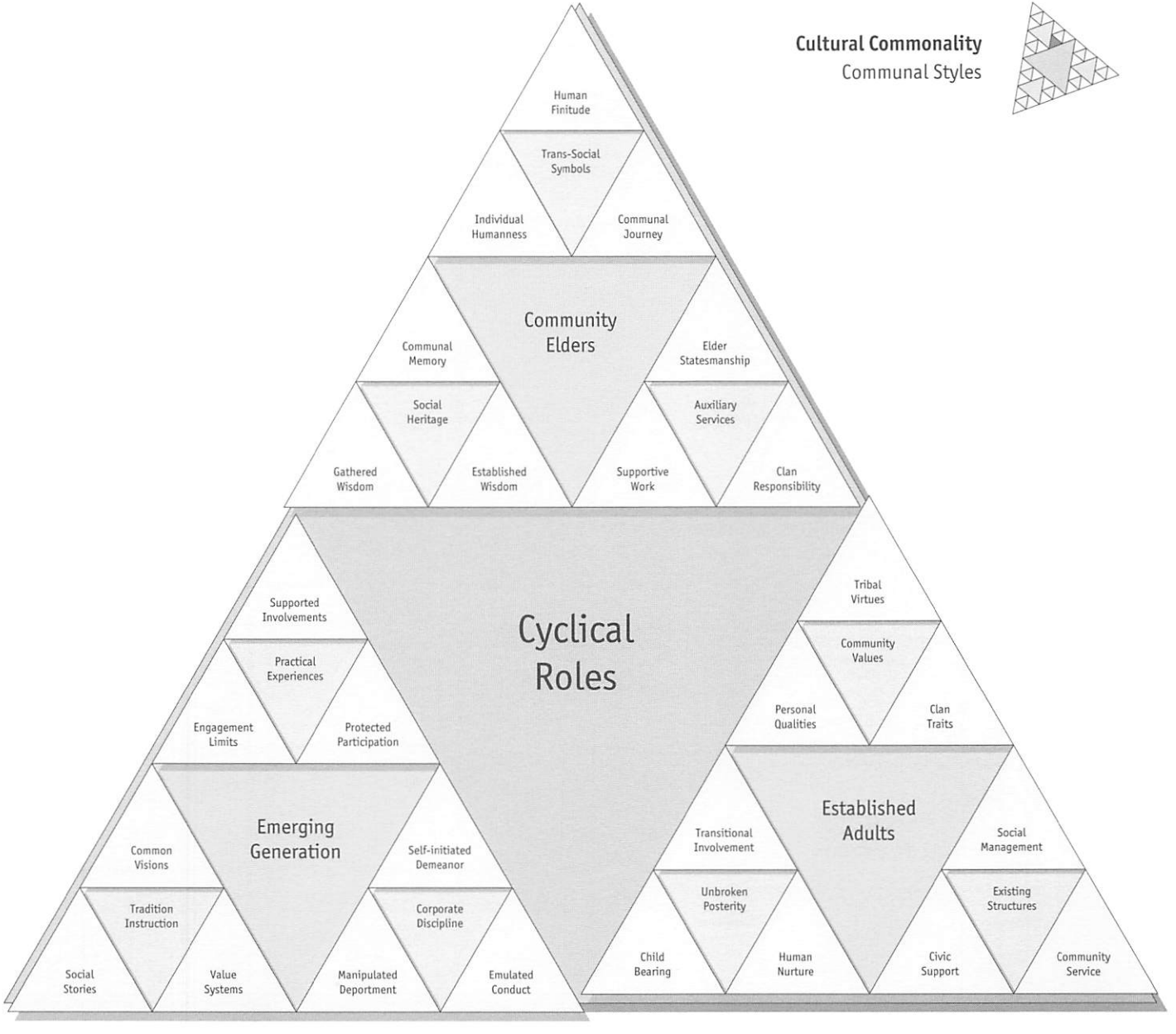

Applied Sciences
Research Competencies
Analytic Processes
Synthetic Skills
Supportive Techniques
Educational Methodologies
Professional Expertise
Service Competencies
Specialist Competencies
Individual Assistances
Community Services
Master Crafts
Art Techniques
Useful Skills
Relating Abilities
Linguistic Dexterities
Recognized Deftness
Expressive Artistry
Basic Techniques
Domestic Science
Ritual Procedures
Manipulative Dexterities
Communal Dexterities
Physical Prowess
Industrial Arts
Conventional Etiquettes
Differentiating Manners
Design Aptitudes
Social Techniques
Health Systems
Human Engineering
Inclusive Technologies
Transportation Means
Communication Practices
Material Techniques
Exchange Techniques
Agricultural Devices
Mechanical Techniques
Fiscal Methods
Managerial Proficiencies

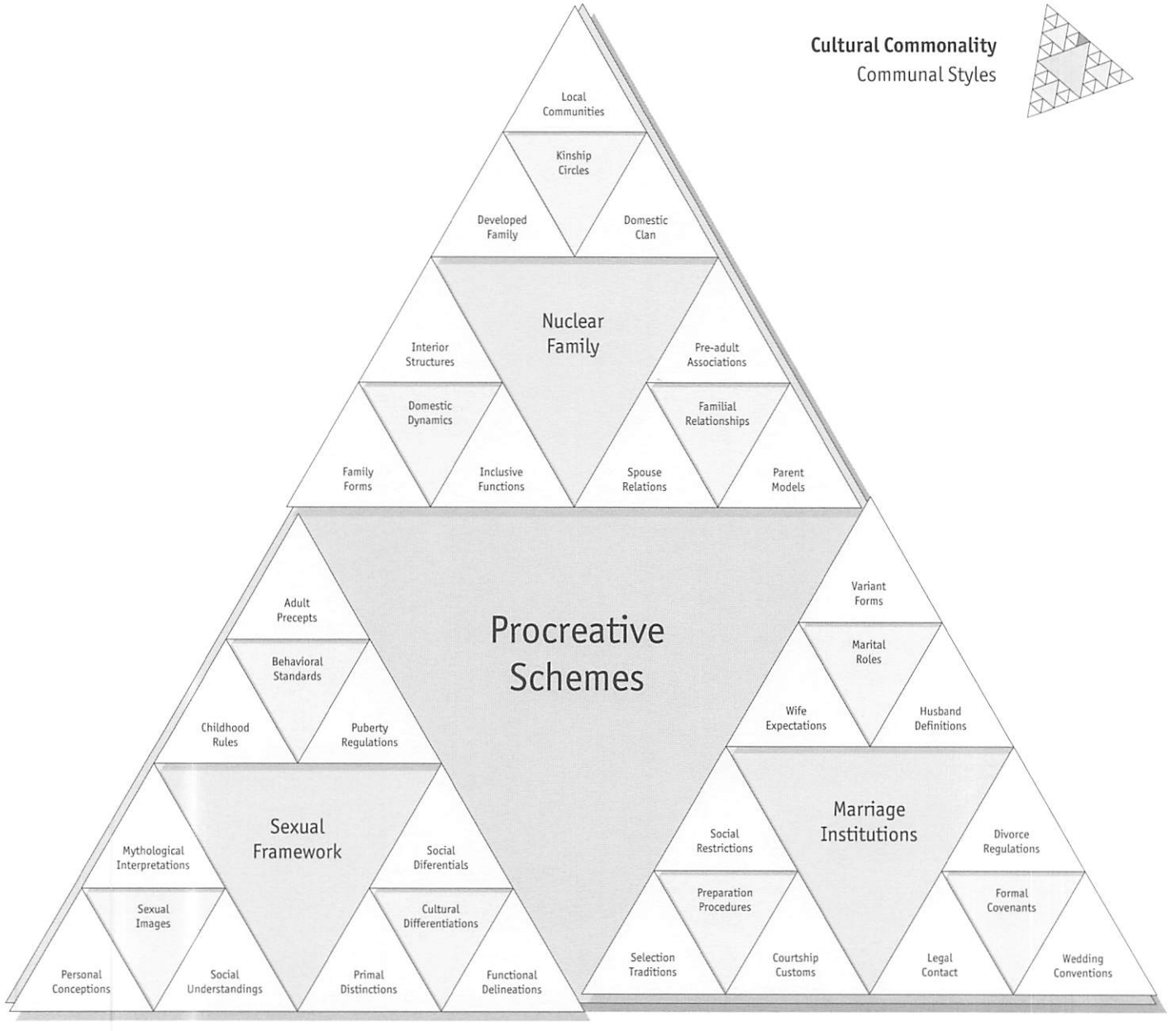

Cultural Commonality
Communal Wisdom
Symbology Prowess
Motivational Methodologies
Interior Discipline
Practical Visioning
Formal Methods
Rational Methods
Tactic Prowess
Intellectual Methodologies
Social Methodologies
Study Methods
Teaching Methods
Problem Analysis
Model Building
Accumulated Knowledge
Mathematical Sciences
Natural Sciences
Biological Sciences
Physical Sciences
Scientific Knowledge
Rational Psychologies
Cultural Sociologies
Psychological Sciences
Sociological Sciences
Natural Psychologies
Social Psychologies
Economic Sociologies
Political Socoilogies
Phenomenological Systems
Philosophical Humanities
Analytical Systems
Rational Systems
Human Wisdom
Intentional Motifs
Existetial Interpretation
Artful Humanities
Historical Humanities
Impressionistic Motifs
Expressionistic Motifs
Factual Investigations
Gestalt Patterns

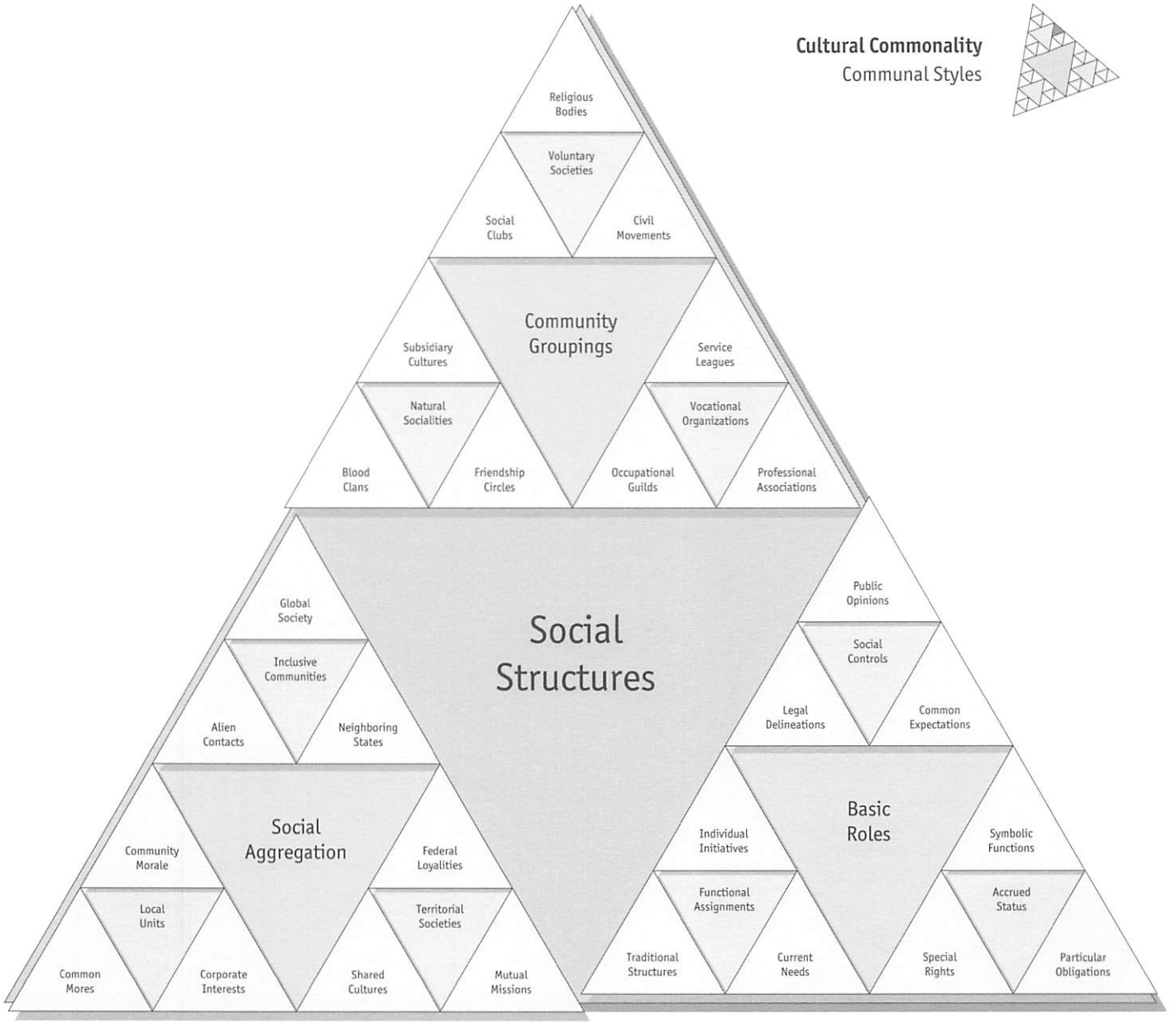
Cultural Commonality
Communal Wisdom

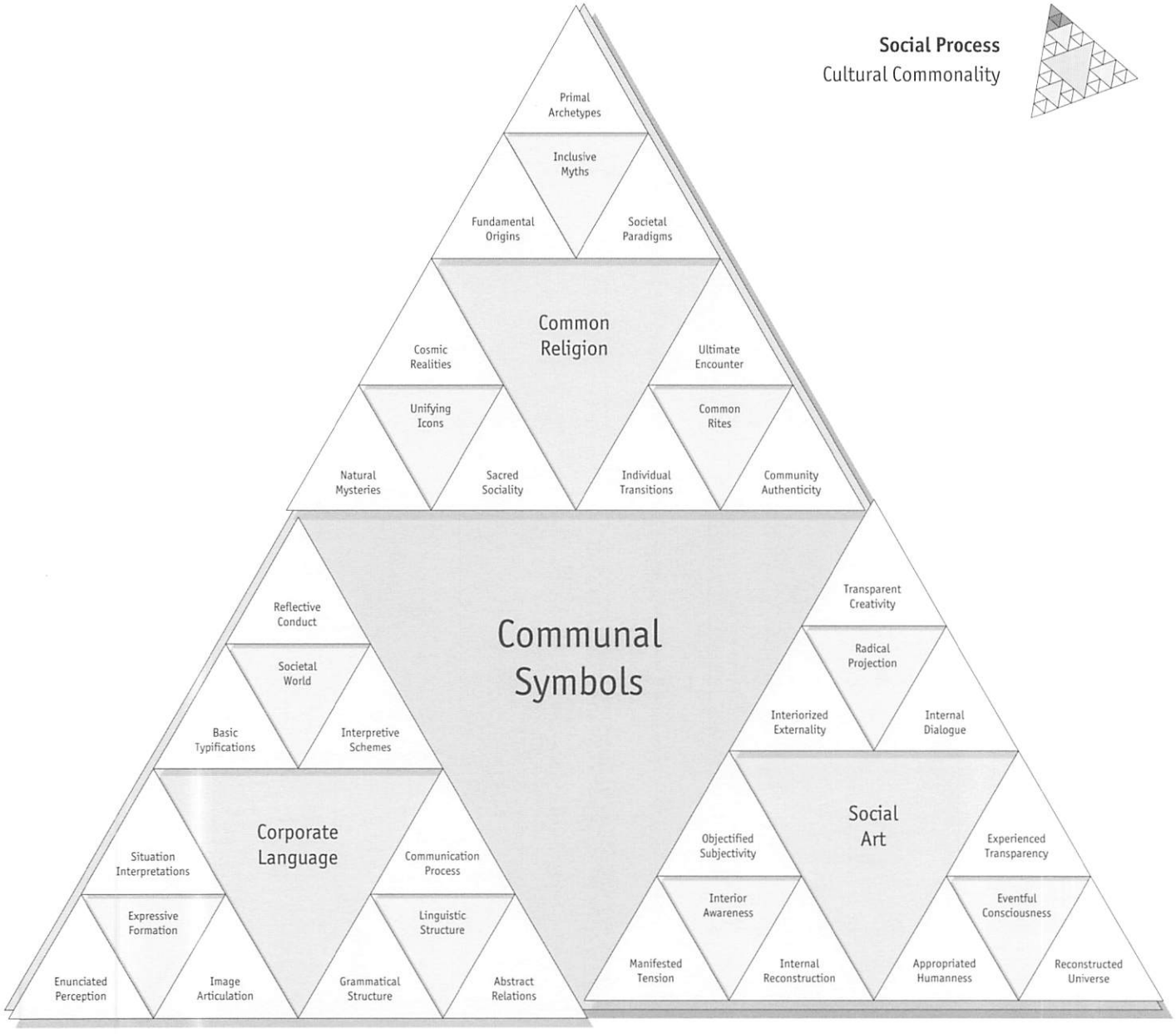


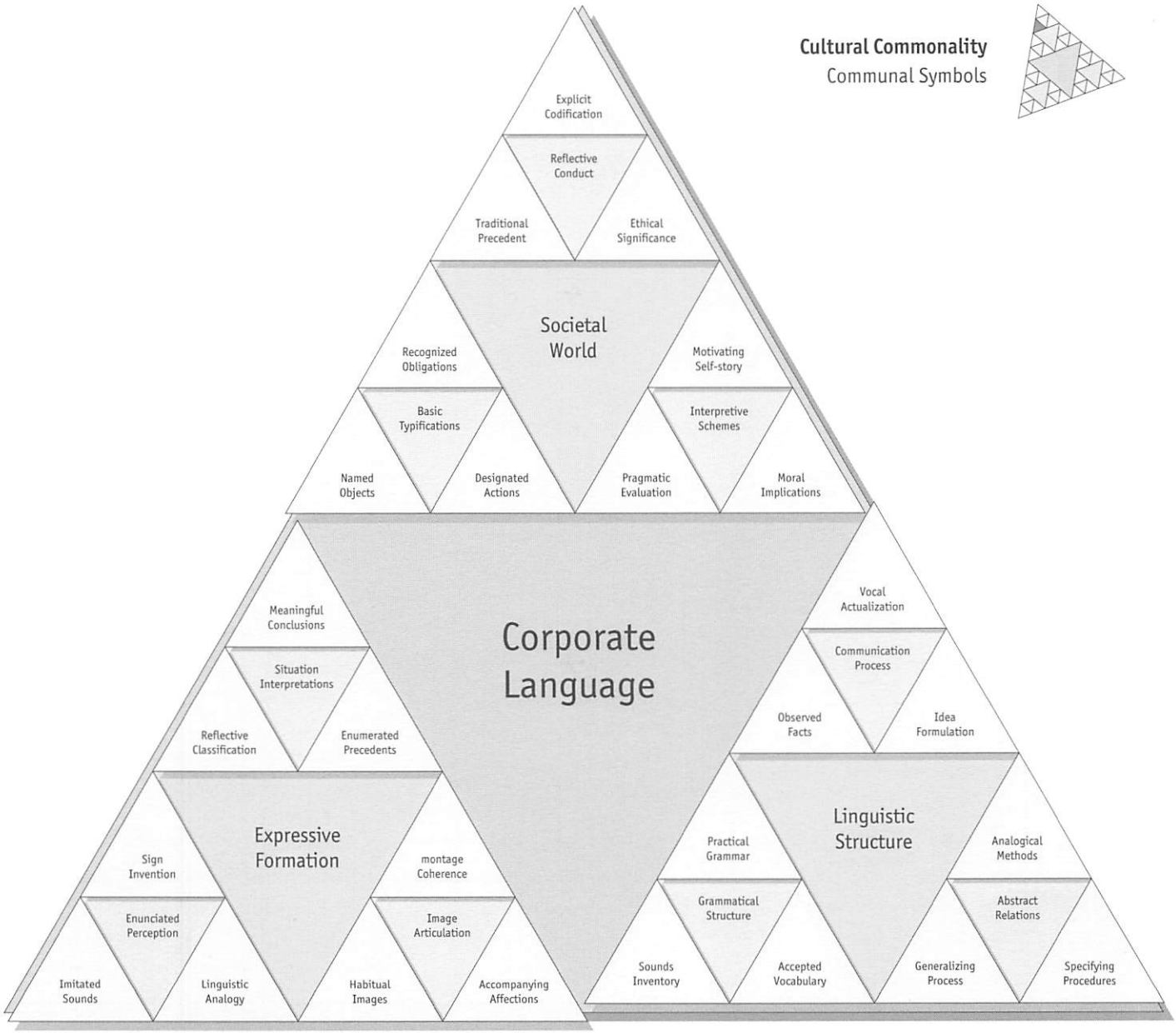

Social Process
Cultural Commonality
Voluntary Societies
Community Groupings
Natural Socialities
Vocational Organizations
Social Structures
Inclusive Communities
Social Controls
Social Aggregation
Basic Roles
Local Units
Territorial Societies
Functional Assignments
Accrued Status
Communal Styles
Trans-Social Symbols
Community Elders
Social Heritage
Auxiliary Services
Cyclical Roles
Practical Experiences
Community Values
Emerging Generation
Established Adults
Tradition Instruction
Corporate Discipline
Unbroken Posterity
Existing Structures
Kinship Circles
Nuclear Families
Domestic Dynamics
Familial Relationships
Procreative Schemes
Behavioral Standards
Marital Roles
Sexual Framework
Marriage Institutions
Sexual Images
Cultural Differentiations
Preparation Procedures
Formal Covenants

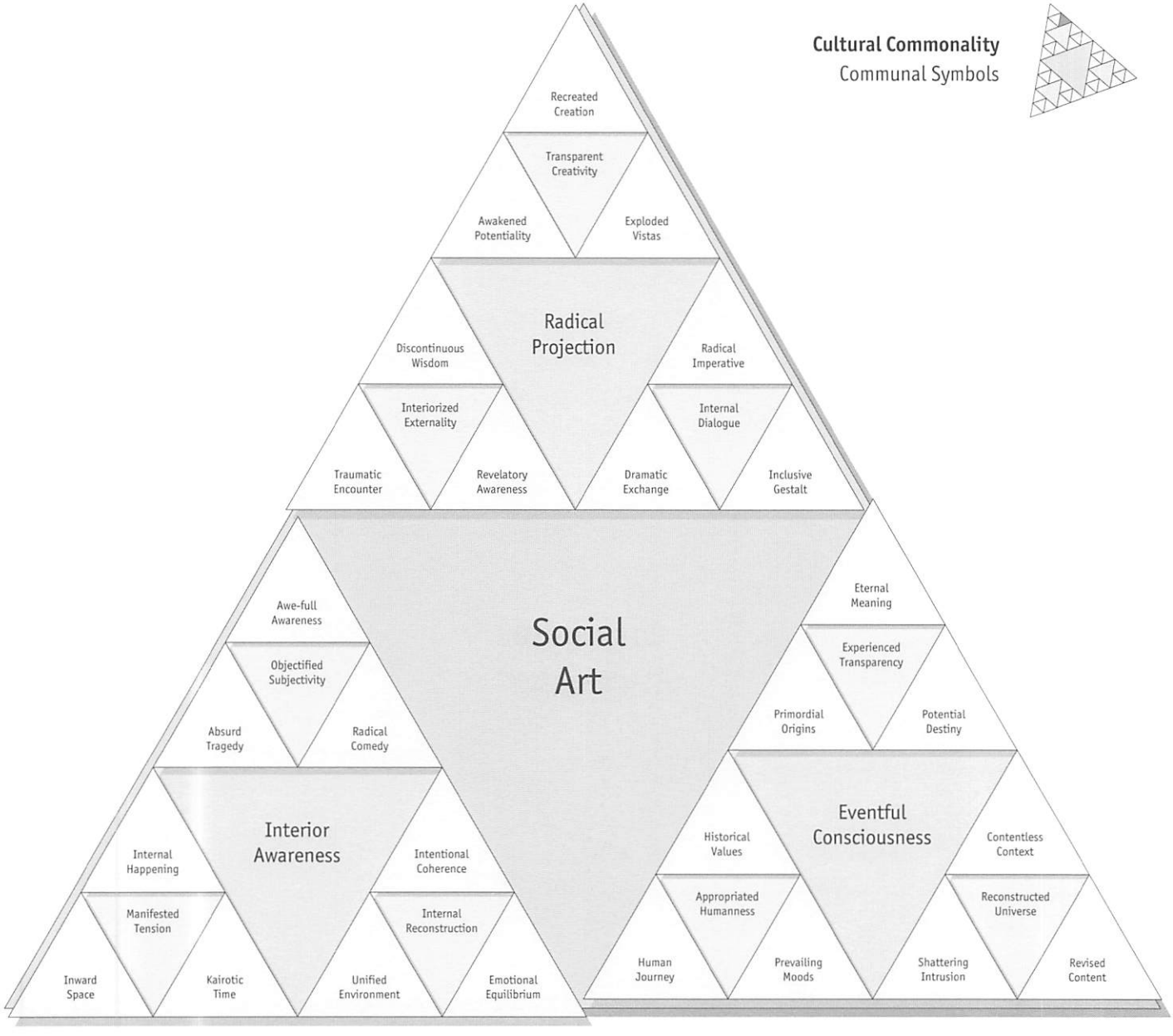

Human Finitude
Trans-Social Symbols
Individual Humanness
Communal Journey
Community Elders
Communal Memory
Elder Statesmanship
Social Heritage
Auxiliary Services
Gathered Wisdom
Established Wisdom
Supportive Work
Clan Responsibility
Cyclical Roles
Supported Involvements
Practical Experiences
Engagement Limits
Protected Participation
Emerging Generation
Common Visions
Self-initiated Demeanor
Tradition Instruction
Corporate Discipline
Social Stories
Value Systems
Manipulated Deportment
Emulated Conduct
Tribal Virtues
Community Values
Personal Qualities
Clan Traits
Established Adults
Transitional Involvement
Social Management
Unbroken Posterity
Existing Structures
Child Bearing
Human Nurture
Civic Support
Community Service

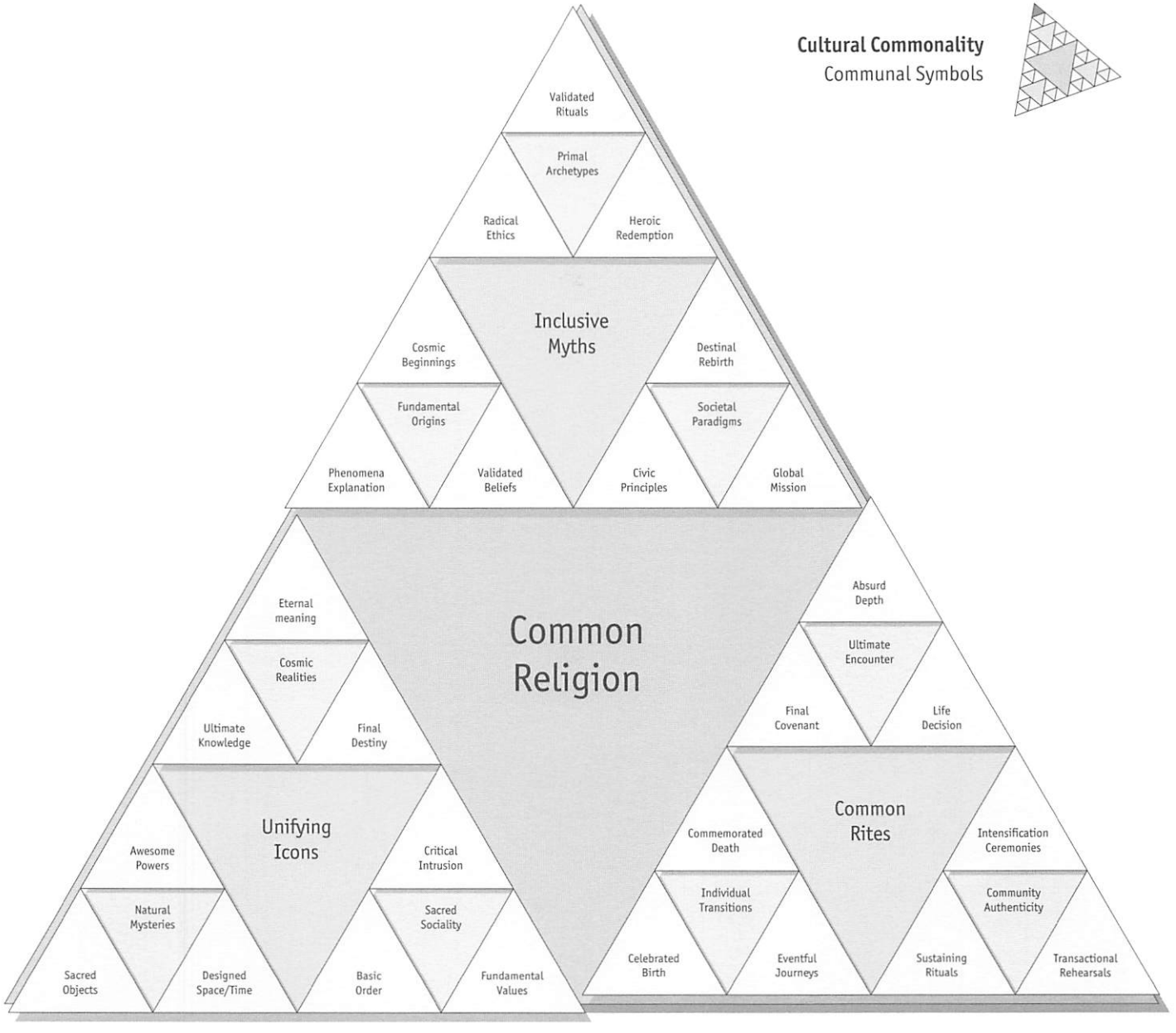

Local Communities
Kinship Circles
Developed Family
Domestic Clan
Nuclear Family
Interior Structures
Pre-adult Associations
Domestic Dynamics
Familial Relationships
Family Forms
Inclusive Functions
Spouse Relations
Parent Models
Procreative Schemes
Adult Precepts
Behavioral Standards
Childhood Rules
Puberty Regulations
Sexual Framework
Mythological Interpretations
Social Diferentials
Sexual Images
Cultural Differentiations
Personal Conceptions
Social Understandings
Primal Distinctions
Functional Delineations
Variant Forms
Marital Roles
Wife Expectations
Husband Definitions
Marriage Institutions
Social Restrictions
Divorce Regulations
Preparation Procedures
Formal Covenants
Selection Traditions
Courtship Customs
Legal Contact
Wedding Conventions


Religious Bodies
Voluntary Societies
Social Clubs
Civil Movements
Community Groupings
Subsidiary Cultures
Service Leagues
Natural Socialities
Vocational Organizations
Blood Clans
Friendship Circles
Occupational Guilds
Professional Associations
Social Structures
Global Society
Inclusive Communities
Alien Contacts
Neighboring States
Social Aggregation
Community Morale
Federal Loyalities
Local Units
Territorial Societies
Common Mores
Corporate Interests
Shared Cultures
Mutual Missions
Public Opinions
Social Controls
Legal Delineations
Common Expectations
Basic Roles
Individual Initiatives
Symbolic Functions
Functional Assignments
Accrued Status
Traditional Structures
Current Needs
Special Rights
Particular Obligations


Primal Archetypes
Inclusive Myths
Fundamental Origins
Societal Paradigms
Common Religion
Cosmic Realities
Ultimate Encounter
Unifying Icons
Common Rites
Natural Mysteries
Sacred Sociality
Individual Transitions
Community Authenticity
Communal Symbols
Reflective Conduct
Societal World
Basic Typifications
Interpretive Schemes
Corporate Language
Situation Interpretations
Communication Process
Expressive Formation
Linguistic Structure
Enunciated Perception
Image Articulation
Grammatical Structure
Abstract Relations
Transparent Creativity
Radical Projection
Interiorized Externality
Internal Dialogue
Social Art
Objectified Subjectivity
Experienced Transparency
Interior Awareness
Eventful Consciousness
Manifested Tension
Internal Reconstruction
Appropriated Humanness
Reconstructed Universe

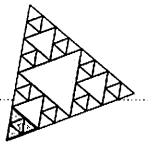

Explicit Codification
Reflective Conduct
Traditional Precedent
Ethical Significance
Societal World
Recognized Obligations
Motivating Self-story
Basic Typifications
Interpretive Schemes
Named Objects
Designated Actions
Pragmatic Evaluation
Moral Implications
Meaningful Conclusions
Situation Interpretations
Reflective Classification
Enumerated Precedents
Corporate Language
Vocal Actualization
Communication Process
Observed Facts
Idea Formulation
Expressive Formation
Sign Invention
montage Coherence
Enunciated Perception
Image Articulation
Imitated Sounds
Linguistic Analogy
Habitual Images
Accompanying Affections
Linguistic Structure
Practical Grammar
Analogical Methods
Grammatical Structure
Abstract Relations
Sounds Inventory
Accepted Vocabulary
Generalizing Process
Specifying Procedures


Cultural Commonality
Communal Symbols
Recreated Creation
Transparent Creativity
Awakened Potentiality
Exploded Vistas
Radical Projection
Discontinuous Wisdom
Radical Imperative
Interiorized Externality
Internal Dialogue
Traumatic Encounter
Revelatory Awareness
Dramatic Exchange
Inclusive Gestalt
Social Art
Awe-full Awareness
Objectified Subjectivity
Absurd Tragedy
Radical Comedy
Interior Awareness
Internal Happening
Intentional Coherence
Manifested Tension
Internal Reconstruction
Inward Space
Kairotic Time
Unified Environment
Emotional Equilibrium
Eternal Meaning
Experienced Transparency
Primordial Origins
Potential Destiny
Eventful Consciousness
Historical Values
Contentless Context
Appropriated Humanness
Reconstructed Universe
Human Journey
Prevailing Moods
Shattering Intrusion
Revised Content


Validated Rituals
Primal Archetypes
Radical Ethics
Heroic Redemption
Inclusive Myths
Cosmic Beginnings
Destinal Rebirth
Fundamental Origins
Societal Paradigms
Phenomena Explanation
Validated Beliefs
Civic Principles
Global Mission
Common Religion
Eternal meaning
Cosmic Realities
Ultimate Knowledge
Final Destiny
Unifying Icons
Awesome Powers
Critical Intrusion
Natural Mysteries
Sacred Sociality
Sacred Objects
Designed Space/Time
Basic Order
Fundamental Values
Absurd Depth
Ultimate Encounter
Final Covenant
Life Decision
Common Rites
Commemorated Death
Intensification Ceremonies
Individual Transitions
Community Authenticity
Celebrated Birth
Eventful Journeys
Sustaining Rituals
Transactional Rehearsals

4 · The Social Process Sentences

Economic Communality (1)
The foundational dynamic which provides the means of living for society



Common Resources
The stuff, humans and ideas of a society plus the consciousness of their usefulness.

Natural Resources
Matter available to the society and the awareness of its use.

Human Resources
The people in a society plus the awareness of their availability and their use.

Technological Resources
The know-how of a society and the awareness of its ability to be productive.

Basic Reserves
The non-organic matter available to a society and the awareness of its use.
- ▸ Foundational Minerals
- ▸ Fundamental Chemicals
- ▸ Primary Fuels

Ecological Flows
The organic matter available to a society and the awareness of its use.
- ▸ Environmental Cycles
- ▸ Plant Populations
- ▸ Animal Populations

Accessory Improvements
The dynamics of making available matter to the production processes.
- ▸ Access Systems
- ▸ Teritorial Development
- ▸ Harnessed Power

Resident Populations
The general population available for work.
- ▸ General Profile
- ▸ Geographic Distribution
- ▸ Engagement Availability

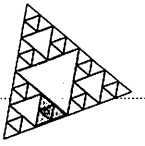
Labor Divisions
The social concepts of labor in the population.
- ▸ Variant Criteria
- ▸ Occupational Arenas
- ▸ Primary Specializatons

Employable Skills
The productive capacities of the population available for work.
- ▸ Essential Abilities
- ▸ Marketable Prowess
- ▸ Continual Development

Extractive Procedures
The knowledge of a society in acquiring resources.
- ▸ Cultivation Techniques
- ▸ Animal Husbandry
- ▸ Mining Procedures

Industrial Arts
The technical knowledge of how to render resources usable.
- ▸ Metal Arts
- ▸ Chemical Applications
- ▸ Construction Expertise

Innovative Means
The ability of a society to develop new skills.
- ▸ Instrument Creation
- ▸ Design Capabilities
- ▸ Technique Inventions



Common Production

The processes of using instruments, forces and systems to transform resources into usable products and services.

Production Instruments

The mechanism of rendering resources into usable products and services.

Capital Goods

The investments required for rendering resources into usable products and services.

- Material Inventories
- Equipment Inventories
- Claims Inventories

Suitable Tools

The equipment required for rendering resources into usable products and services.

- Basic Devices
- Simple Machines
- Precision Implements

Industrial Processes

The procedures of rendering resources into usable products and services.

- Instrument Assemblies
- Power Applications
- Monitoring Systems

Production Forces

The people engaged in rendering resources into usable products and services.

Common Laborers

The dynamics of making the people of the general population available for work.

- Employment Procedure
- Organizational Forms
- Effective Incentives

Skilled Specialists

The dynamics of making available the technical skills required for work out of the general population.

- Research Proficiency
- Design Ingenuity
- Financial Skill

Staff Supervisors

The dynamics of making available the organizational ability required for work out of the general population.

- Plant Administration
- Personnel Administration
- System Administration

Production Systems

The organizational systems of rendering resources into usable goods and services.

Assembly Schemes

The techincal processes of transforming resources into usable goods and services.

- Material Procurement
- Assembly Flows
- Product Control

Management Patterns

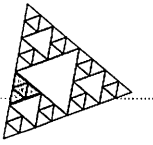
The processes of matching assembly schemes and people to effectively make resources into usable goods and services.

- Personnel Policies
- Public Relations
- Process Control

Allocation Designs

The dynamics of planning the effective interaction of social needs, production process and output to make resources into usable goods and services.

- Market Indicators
- Cost Factors
- Production Schedules



Common Distribution
The dynamics of making available the resources, goods and services of a society to its members.

Property Claims
The dynamics of ownership and use of the resources, goods and services of a social group.

Material Inputs
The process of control and ownership of the resources required to create usable products and services.
- ▶ Property Control
- ▶ Financial Transfer
- ▶ Unfinished Products

Productive Means
The dynamics of control and ownership of the means of production required to makeusable products and services.
- ▶ Private Possession
- ▶ Limited Liability
- ▶ Public Trust

Surplus Outputs
The dynamics or ownership and control of income beyond the direct requirements of a society.
- ▶ Production Maintenance
- ▶ Public Support
- ▶ Special Grants

Exchange Mechanisms
The means by which goods, services and capital is made available to the social unit.

Goods Exchange
The dynamics of transferring the use of goods within a social unit.
- ▶ Price Schemes
- ▶ Commodity Markets
- ▶ Futuric Developments

Services Exchange
The dynamics of transferring the use of services in a social unit.
- ▶ Wage Schemes
- ▶ Concerted Actions
- ▶ Employee Placements

Credit Exchanges
The dynamics of transferring the use of capital within a social unit.
- ▶ Value Media
- ▶ Guaranteed Credits
- ▶ Investment Schemes

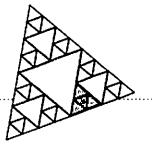
Consumption Plans
The dynamics of rationalizing the use of goods, services and capital in a social unit.

Current Demands
The process of the desire for goods, services and capital emerging in a social unit.
- ▶ Fundamental Requirements
- ▶ Determined Priorities
- ▶ Existent Capabilities

Anticipated Needs
The process of projecting trade, production and demand within a social unit.
- ▶ Conserved Resources
- ▶ Productive Uses
- ▶ External Trades

Inclusive Equilibriums
The ongoing processes of developing economic expectations within a social unit.
- ▶ Living Standards
- ▶ Social Uses
- ▶ Operative Philosophy

Political Commonality (1)
The processs of bringing organization to a social unit.



Corporate Order
The process of creating and maintaining structure in a social unit.

Common Defense
The dynamics of maintaining the integrity of a social unit.

Protected Sovereignty
The dynamics of defining and maintaining identifible boundaries of a social unit.
- ▶ Territorial Claims
- ▶ Warfare Capability
- ▶ Power Balance

Negotiated Alliances
The dynamics of creating and maintaining formal positive relations with other social units.
- ▶ Ratified Treaties
- ▶ Established Diplomacy
- ▶ Negotiation Process

Intersocial Bodies
The dynamics of creating and maintaing informal positive relations with other social units.
- ▶ Economic Cooperatives
- ▶ Political Organizations
- ▶ Cultural Associations

Domestic Tranquility
The dynamics of maintaining internal stability in a social unit.

Law Enforcement
The process of apprehending transgressors of established law.
- ▶ Civil Force
- ▶ Pre-Trial Safeguards
- ▶ Police Courts

Correctional Constructs
The process of applying sanctions against social transgressors.
- ▶ Punitive Dicipline
- ▶ Social Exclusion
- ▶ Remedial Programs

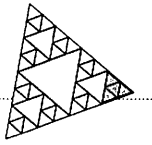
Community Assent
The process of developing and maintaining an acceptable level of crime within the social unit.
- ▶ Public Sentiment
- ▶ Deterrent Process
- ▶ Citizens Support

Legal Base
The process of developing and maintaining the social unit's operating definition of acceptable behavior.

Basic Covenant
The process of establishing and interpreting the foundational social contract within a social unit.
- ▶ Foundational Statement
- ▶ Collective Tradition
- ▶ Fundamental Presuppositions

Common Law
The process of interpreting and applying a historically established spectrum of acceptable behavior.
- ▶ Established Practices
- ▶ Authoritative Precedents
- ▶ Public Conscience

Codified Statutes
The process of self consciously recognizing established rules of behavior in a social unit.
- ▶ Conferred Powers
- ▶ Stipulated Policies
- ▶ Regulatory Instructions



Corporate Justice
The process of describing, implementing and arbitrating the collective will of a people.

Legislative Consensus
The process of decision making within a social unit.

Constituency Suffrage
The process of defining the parameters of participation in the decision making process of a social unit.
- ▶ Popular Viewpoint
- ▶ Selection Process
- ▶ Inclusive Responsibility

Aligned Pressure
The process of discerning the desire and needs of each part of the social unit about a specific issue or set of issues.
- ▶ Public Sentiment
- ▶ Persuasive Factors
- ▶ Comprehensive Values

Deliberative System
The process of making a social decision within a social unit.
- ▶ Problems Investigation
- ▶ Formal Examination
- ▶ Common Consensus

Judicial Procedures
The dynamics of arbitrating disagreements and transgressions between or among recognized legal entities and the whole social unit.

Litigated Disputes
The initial and broadest process of forming decisions about arbitrated disputes and trangressions.
- ▶ Relevant Facts
- ▶ Applicable Rule
- ▶ Effective Remedy

Arbitrated Appeal
The process of appealing arbitrations to a higher authority.
- ▶ Claimed Error
- ▶ Verifying Arguments
- ▶ Reviewed Decisions

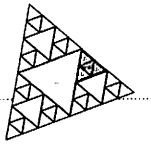
Final Judgements
The process of finalizing decisions in the appeal process.
- ▶ Authority Test
- ▶ Validating Reference
- ▶ Reformulated Principles

Executive Authority
The dynamics of representing the social unit and acting on its behalf.

Bureaucratic Systems
The process of structurally carrying out decisions of the society.
- ▶ Regulatory Bureaus
- ▶ Administrative Offices
- ▶ Policy Agencies

Advisory Council
The dynamics of providing guidance in the process of implementing a social unit's decisions.
- ▶ Cabinet Ministers
- ▶ Technical Specialists
- ▶ Informal Confidantes

Symbolic Leader
The process of representing the social unit both to itself and to other social units.
- ▶ Administrative Director
- ▶ Community Representative
- ▶ Social Symbol



Corporate Welfare
The rights and obligations of membership in a social unit.

Secure Existence
The rights and obligations of survival of members of a social unit.

Primal Subsistence
The basic right and obligation to life of members of a social unit.
- ▶ Basic Security
- ▶ Physical Preservation
- ▶ Environmental Protection

Adequate Livelihood
The rights and obligations of contributing to the survival of the individual and society as a whole.
- ▶ Employment Pattern
- ▶ Just Compensation
- ▶ Working Conditions

Equitable Benefits
The processes of a social unit defining the rights and obligations of equitable distribution of its goods and services to its members.
- ▶ Social Protection
- ▶ Material Exchange
- ▶ Common Responsibility

Political Freedoms
The rights and obligations of participation in the decision making processes of a social unit.

Individual Liberties
The latitude of freedom of behavior acceptable to the society as a whole.
- ▶ Personal Dignity
- ▶ Individual Privacy
- ▶ Equal Access

Citizens Rights
The rights and obligations of acting out the decision making process of a society.
- ▶ Popular Consent
- ▶ Due Process
- ▶ Free Assembly

Loyal Opposition
The rights and obligations of dissenting from the will of the body politic.
- ▶ Unsuppressed Expression
- ▶ Minority Voice
- ▶ Purposeful Dissent

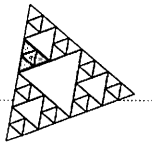
Significant Engagement
The rights and obligations of meaningful action in society.

Knowledge Access
The rights and obligations of acquiring knowledge necessary for effective social action.
- ▶ Basic Education
- ▶ Corporate Wisdom
- ▶ Public Information

Meaningful Involvement
The rights and obligations of a significating social role.
- ▶ Protected Creativity
- ▶ Significant Station
- ▶ Purposeful Vocation

Expressed Conscience
The rights and obligations of having a self within a social unit.
- ▶ Individual Sovereignty
- ▶ Moral Dominion
- ▶ Religious Liberty

Cultural Commonality (1)
The dynamics of meaning giving in a society.



Communal Wisdom
The processes of transferring understanding throughout society and to the next generation.

Useful Skills
The processes of equipping members of society with the foundational skills to function effectively in society.

Basic Techniques
The processes of equipping people with basic skills.
- ▸ Manipulative Dexterities
- ▸ Communal Dexterities
- ▸ Linguistic Dexterities

Inclusive Technologies
The processes of equipping people with productive skills.
- ▸ Material Techniques
- ▸ Exchange Techniques
- ▸ Social Techniques

Supportive Techniques
The processes of equipping people with secondary and teritary productive skills.
- ▸ Service Competences
- ▸ Specialist Competences
- ▸ Research Competences

Accumulated Knowledge
The process of creating and passing on academic understanding to members of society.

Scientific Knowledge
The processes of training members of society in the common sense of science.
- ▸ Psychological Sciences
- ▸ Sociological Sciences
- ▸ Natural Sciences

Human Wisdom
The processes of training members of society in the understanding of human creativity.
- ▸ Artful Humanities
- ▸ Historical Humanities
- ▸ Philosophical Humanities

Formal Methods
The process of training members of society in the methods for functioning effectively.
- ▸ Intellectual Methodologies
- ▸ Social Methodologies
- ▸ Motivational Methodologies

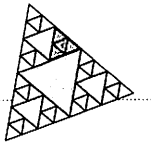
Final Meanings
The processes of transferring the understanding of meaning giving to members of society.

Individual Integrity
The process of transferring a society's understanding of selfhood to its members.
- ▸ Self-Awareness
- ▸ Self-Understanding
- ▸ Self-Actualization

Social Morality
The processes of transferring a society's understanding of social responsibility to its members.
- ▸ Human Sociality
- ▸ Intentional Engagement
- ▸ Ethical Relations

Ultimate Conern
The processes of transferring a society's understanding of the ultimate to its members.
- ▸ Numinal Awareness
- ▸ Trans-Social Context
- ▸ Radical Awareness

Cultural Commonality (2)



Communal Styles

The dynamics of the life stance of a society.

Cyclical Roles

The processes of appropriate roles for various ages in a society.

Procreative Schemes

The processes of the social roles of reproduction in a social unit.

Social Structures

The dynamics of sociality among groups in a social unit.

Emerging Generation

The processes of being a child and youth in a society.

- ▸ Tradition Instruction
- ▸ Corporate Discipline
- ▸ Practical Experiences

Established Adults

The processes of being an adult in a society.

- ▸ Unbroken Posterity
- ▸ Existing Structures
- ▸ Community Values

Community Elders

The processes of being an elder in a society.

- ▸ Social Heritage
- ▸ Auxiliary Services
- ▸ Trans-Social Symbols

Sexual Framework

The processes of social roles acting out sexuality.

- ▸ Sexual Images
- ▸ Cultural Differentiations
- ▸ Behavioral Standards

Marriage Institutions

The processes of establishing and maintaining a social framework for the birth and development of children.

- ▸ Preparation Procedures
- ▸ Formal Covenants
- ▸ Marital Roles

Nuclear Families

The process of being a basic unit of reproduction and socialization in a society.

- ▸ Domestic Dynamics
- ▸ Familial Relationships
- ▸ Kinship Circles

Social Aggregation

The processes of primary social units in a society.

- ▸ Local Units
- ▸ Territorial Societies
- ▸ Inclusive Communities

Basic Roles

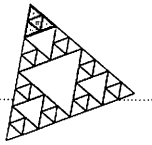
The processes of determining and acting out functional individual roles appropriate for a social unit.

- ▸ Functional Assignments
- ▸ Accrued Status
- ▸ Social Controls

Community Groupings

The processes of group interaction within a larger social unit.

- ▸ Natural Socialities
- ▸ Vocational Organizations
- ▸ Voluntary Societies



Communal Symbols
The processes of representing reality for the sake of social interaction and individual meaning.

Corporate Language
The processes of development and use of linguistic communication.

Expressive Formation
The processes of developing linguistic forms in a society.
- ▸ Enunciated Perception
- ▸ Image Articulation
- ▸ Situation Interpretations

Linguistic Structure
The processes of the ongoing creation of the structure of a language in society.
- ▸ Grammatical Structure
- ▸ Abstract Relations
- ▸ Communication Process

Societal World
The processes of a social paradigm carried by and re-enforcing by a language.
- ▸ Basic Typifications
- ▸ Interpretive Schemes
- ▸ Reflective Conduct

Social Art
The processes of expressing the profound through creating imitative or imaginative design.

Interior Awareness
The processes of bringing to consciousness the deeps of the interior through creative expression.
- ▸ Manifested Tension
- ▸ Internal Reconstruction
- ▸ Objectified Subjectivity

Eventful Consciousness
The processes of bringing to consciousness the profundity of the world in which a society lives.
- ▸ Appropriated Humanness
- ▸ Reconstructed Universe
- ▸ Experienced Transparency

Radical Projection
The processes of appropriating the expression of the profound in a society.
- ▸ Interiorized Externality
- ▸ Internal Dialogue
- ▸ Transparent Creativity

Common Religion
The dynamics of living out a society's belief in that which is worth giving one's life for and owing one's allegiance to.

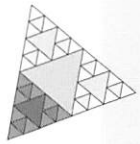
Unifying Icons
The dynamics of physical symbols of that point to that which significates life.
- ▸ Natural Mysteries
- ▸ Sacred Sociality
- ▸ Cosmic Realities

Common Rites
The dynamics of the rehearsal of the structure of an appropriate response to life within the context of that which is meaningful to a society.
- ▸ Individual Transitions
- ▸ Community Authenticity
- ▸ Ultimate Encounter

Inclusive Myths
The dynamics of the stories which define the origin, aim, struggle of living within the context of a society's meaning giving systems.
- ▸ Fundamental Origins
- ▸ Societal Paradigms
- ▸ Primal Archetypes

5 · The Social Process Dynamics

Social Process



Interior arrows

1
- C Provides material
- L Confines availability of elements
- S Asserts existing flow

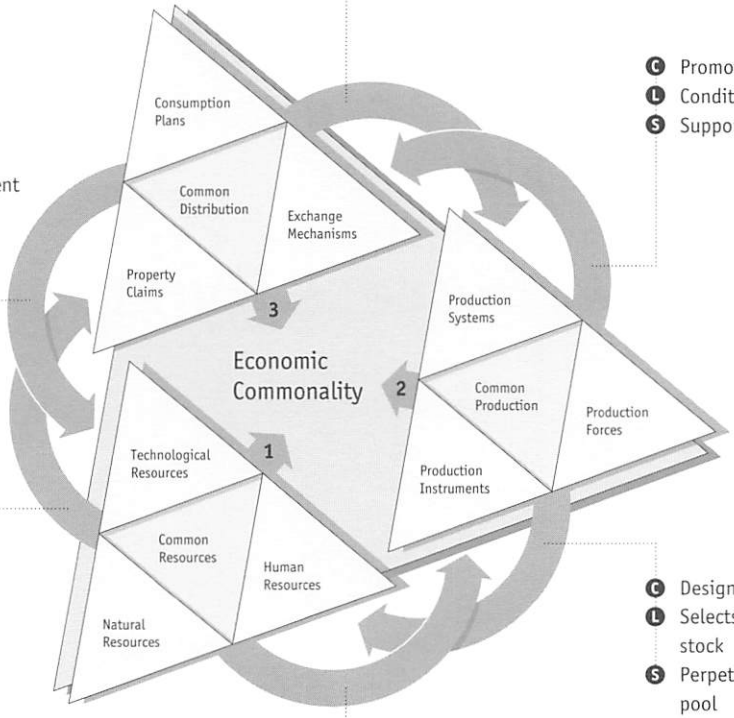
2
- C Develops goods
- L Delineates nature
- S Provides form

3
- C Designs system
- L Regulates
- S Maintains dynamic

C Places demand
L Regulates output
S Promotes innovation

C Calls for new ways to disseminate
L Reflects values and regulates output
S Nourishes development

C Promotes flow
L Conditions flow
S Supports level



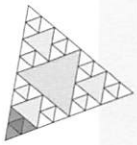
C Generates system
L Sets level
S Nurtures mechanism

C Designs utilization
L Selects and expends stock
S Perpetuates ongoing pool

C Potentializes dynamic
L Defines arena of engagement
S Replenishes reserves

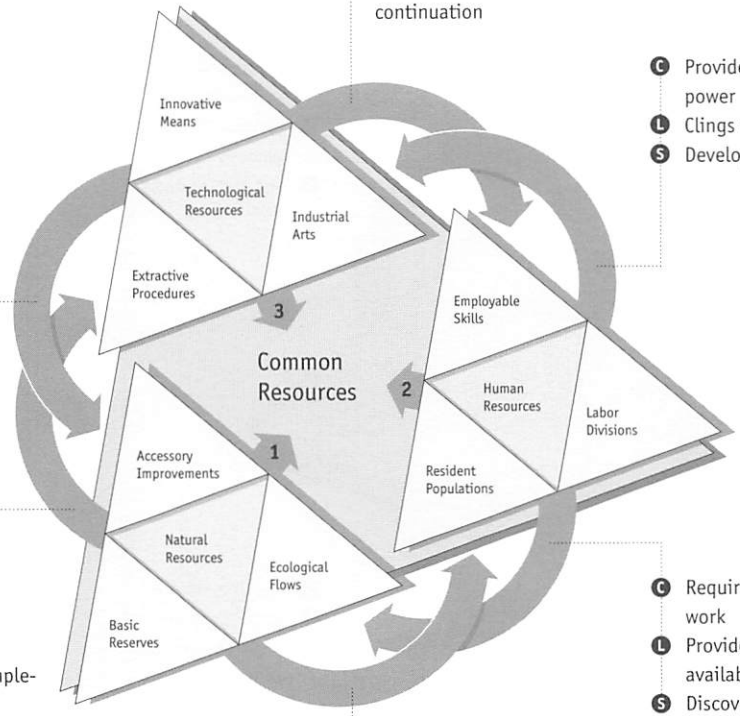
C = creates · L = limits · S = sustains

Social Process
Economic Commonality



- C Illuminates possibilities
- L Shifts patterns of engagement
- S Provides know-how for continuation

- C Develops tools for transportation
- L Sets conditions on usefulness
- S Refines mode of access



- C Provides innovative power
- L Clings to old ideas
- S Develops new theories

- C Shows need for effective use
- L Requires particular knowledge before implementation
- S Provides materials for inventiveness

- C Requires as focus for work
- L Provides only training available
- S Discovers new sources and uses

- C Requires diversified output
- L Regulates job availability
- S Channels energy

Interior arrows

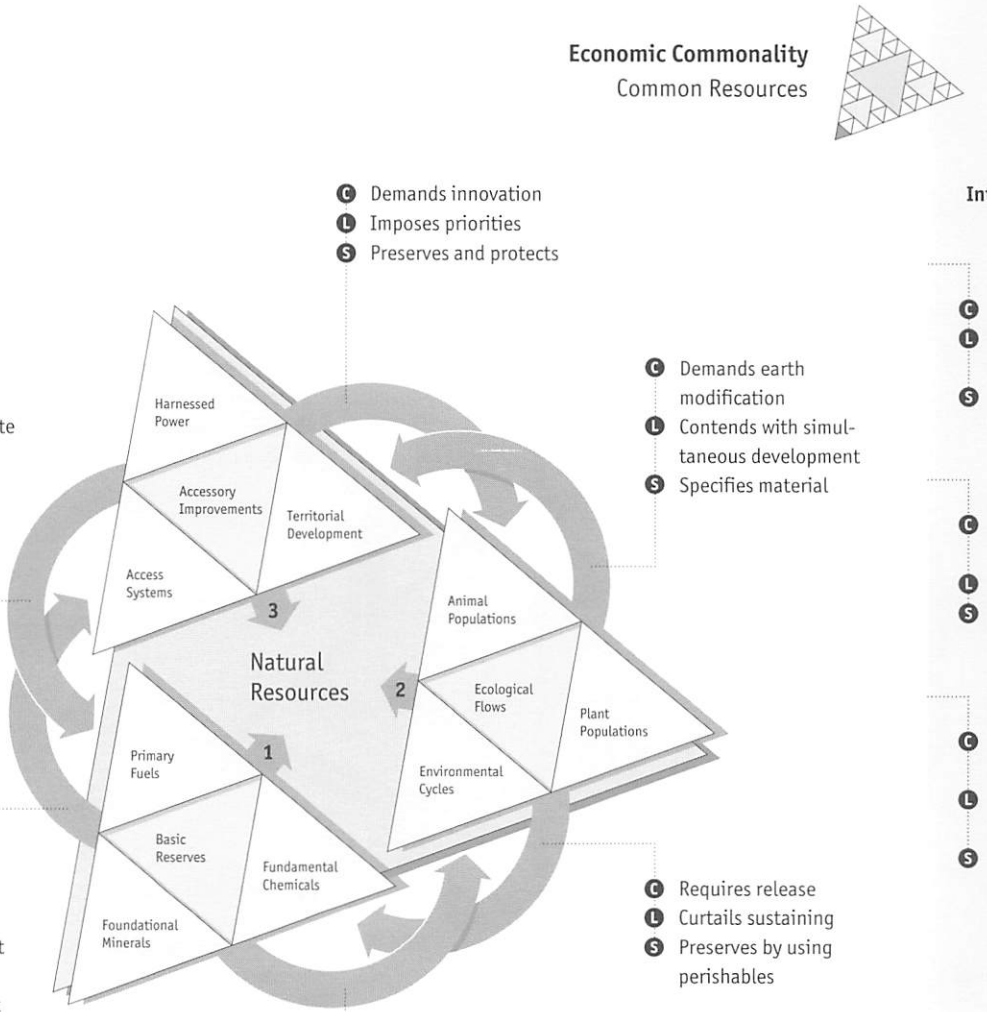
1
- C Demands exploitation
- L Defines expendability of assets
- S Provides materials

2
- C Establishes need
- L Patterns skills and manpower
- S Provides essential power

3
- C Introduces variations
- L Exposes methodologies
- S Adjusts approaches

C = creates · L = limits · S = sustains

Economic Commonality
Common Resources



- C Demands innovation
- L Imposes priorities
- S Preserves and protects

- C Makes possible new sources of materials
- L Delimits types and rate of flow
- S Insures availability

- C Demands earth modification
- L Contends with simultaneous development
- S Specifies material

- C Expands arenas Determines time and
- L energy to bring about development
- S Ensures development

- C Requires release
- L Curtails sustaining
- S Preserves by using perishables

- C Develops new by sustaining existing
- L Exposes balance between depletion and replacement
- S Assures supply

Interior arrows

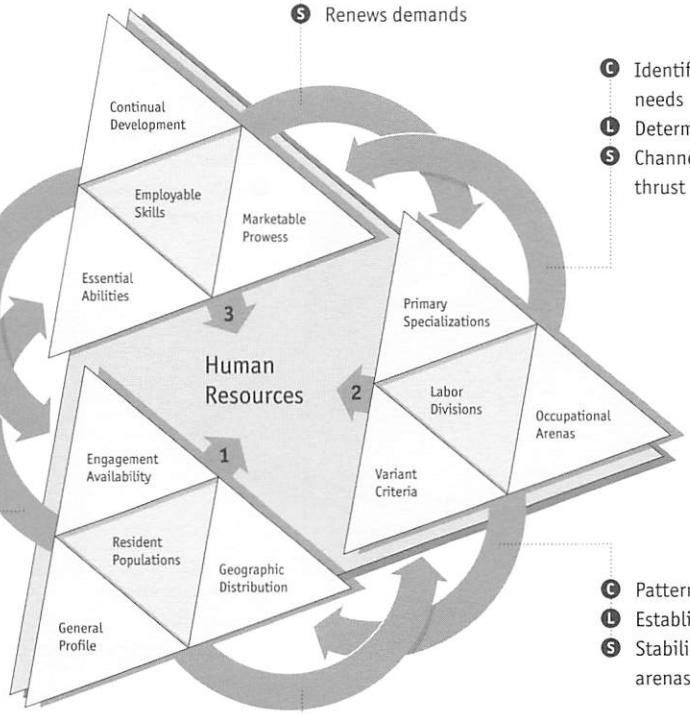
1
- C Reveals new possibilities
- L Discovers and maintains flow
- S Undergirds search

2
- C Provides seasonal resources
- L Delineates needs
- S Insures availability

3
- C Stimulates additional extractions
- L Reduces alternatives for development
- S Provides stabilizing structure

C = creates · L = limits · S = sustains

Economic Commonality
Common Resources



- C Broadens job specifications
- L Reveals inadequacies in classification
- S Renews demands

- C Broadens diversification
- L Introduces data and displaces manpower
- S Regrids and evaluates criteria

- C Identifies society's needs
- L Determines availability
- S Channels ongoing thrust

- C Identifies talents
- L Demands manpower categorization and training
- S Supplies capabilities

- C Patterns skill
- L Establishes standards
- S Stabilizes employment arenas

- C Organizes work forces
- L Requires reorganization of manpower
- S Maintains balance of labor

Interior arrows

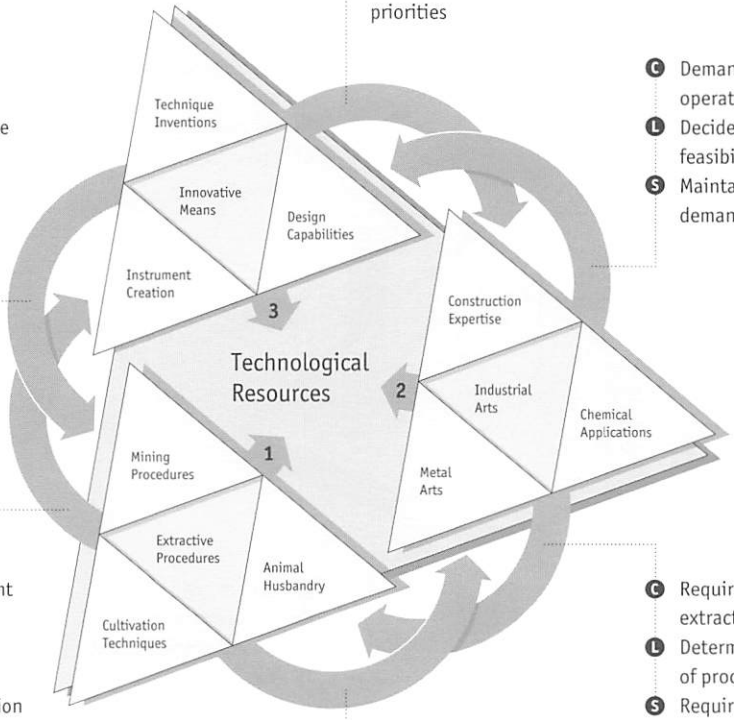
1
- C Designates personnel
- L Delimits work forces
- S Discloses human availability

2
- C Discerns structures and needs
- L Demands specialization
- S Provides data on resource allocation

3
- C Intensifies available capabilities
- L Defines potential to be utilized
- S Cultivates new skills

C = creates · L = limits · S = sustains

Economic Commonality
Common Resources



- C Demands arena for application
- L Defines scope of skills
- S Improves through priorities

- C Provides necessary methods & tools
- L Determines applicable technology
- S Provides new methodologies

- C Demands new operational tool
- L Decides innovation feasibility
- S Maintains continual demand

- C Demands development tools & techniques
- L Defines feasible application
- S Demands sophistication of tools

- C Requires efficient extraction
- L Determines applicability of procedures
- S Requires new methods

- C Demands practical skills
- L Questions applications
- S Demands increased efficiency

Interior arrows

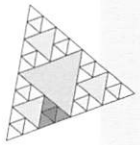
1
- C Demands technical processing
- L Absence of demand
- S Refines own capabilities

2
- C Demands innovative techniques & tools
- L Determines procedure usability
- S Demands continual operation

3
- C Demands procedural development
- L Determines techno-logical capabilities
- S Enhances utilization

C = creates · L = limits · S = sustains

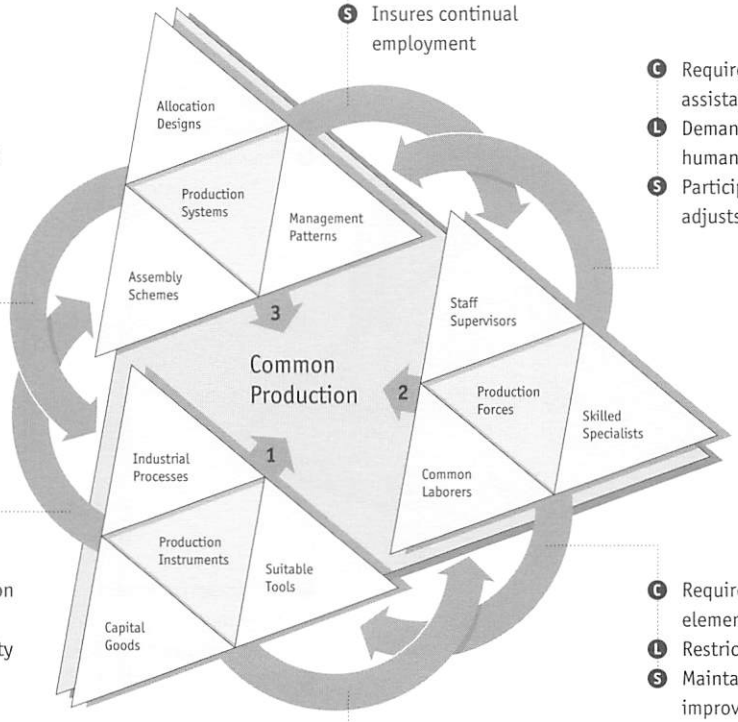
Social Process
Economic Commonality



- C Develops avenues of engagement
- L Delineates job allocations
- S Insures continual employment

- C Initiates application
- L Specifies type and diversity
- S Evaluates trends and establishes market

- C Requires organizational assistance
- L Demands equity and humanness
- S Participates in and adjusts to demands



- C Demands coordination
- L Determines types
- S Maintains productivity level

- C Requires and designs elements
- L Restricts use
- S Maintains and improves it

- C Makes facilities available
- L Determines effectiveness
- S Increases efficiency

Interior arrows

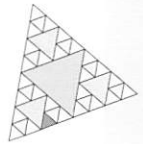
1
- C Provides input material
- L Restricts accessability and type
- S Transforms resources

2
- C Provides human energy
- L Determines output
- S Provides labor supply

3
- C Projects directions
- L Specifies enterprises
- S Updates methods

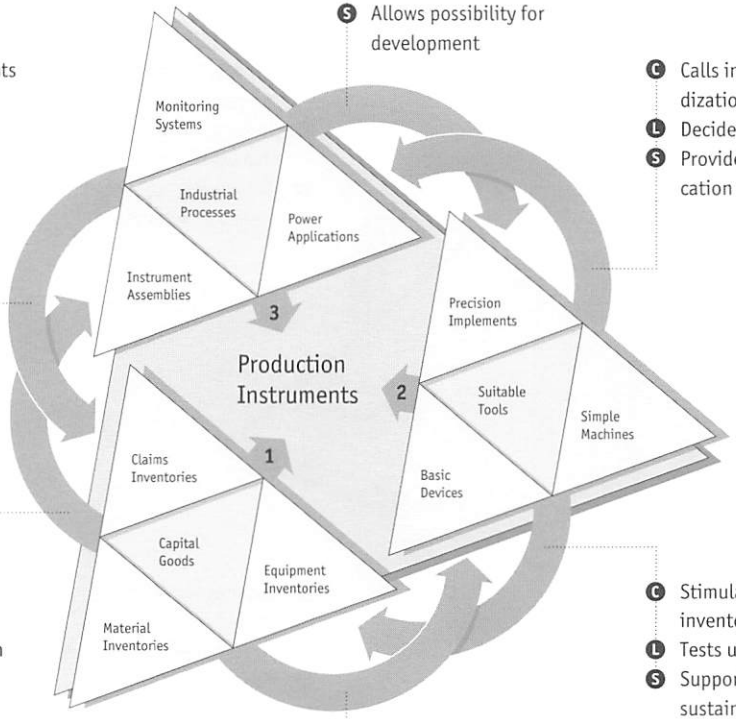
C = creates · L = limits · S = sustains

Economic Commonality
Common Production



- C Directs creation and refinement
- L Calls adequacies into question
- S Allows possibility for development

- C Maximizes investments
- L Calculates maximum development
- S Provides systems for utilization



- C Calls into being standardization systems
- L Decides effectiveness
- S Provides for intensification and focusing

- C Orders methods of utilization
- L Provides variations in allocation
- S Recirculates

- C Stimulates equipment inventory
- L Tests utilization
- S Supports claim and sustains flow

- C Encourages production
- L Stipulates range of availability
- S Provides resources for expansion

Interior arrows

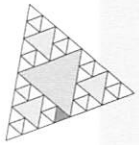
1
- C Supplies essentials
- L Fixes scope
- S Provides resources

2
- C Initiates planning
- L Determines practical
- S Improves operating structures

3
- C Heightens standards of efficiency
- L Demands obedience
- S Maintains operation of peak refinement

C = creates · L = limits · S = sustains

Economic Commonality
Common Production



Interior arrows

1
- C Provides forces
- L Requires engagement
- S Secures continuing and developing force

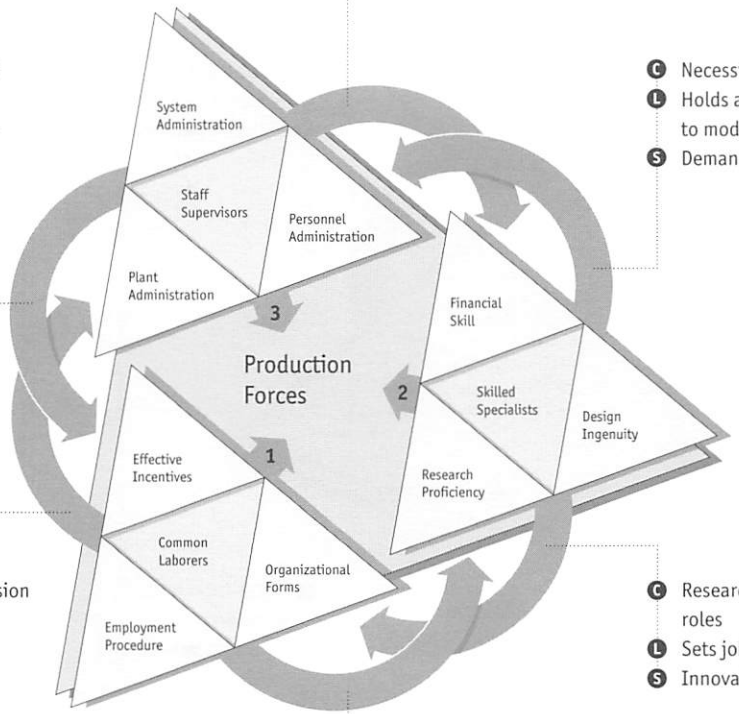
2
- C Creates context
- L Determines form
- S Discerns trends

3
- C Articulates organization
- L Structures personnel administration
- S Implements models

- C Discerns production methods
- L Re-defines tasks
- S Feeds back information

- C Formulates roles and acquires forces
- L Establishes account-ability
- S Provides context

- C Necessitates planning
- L Holds accountability to model
- S Demands quality



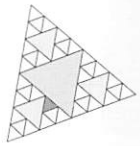
- C Necessitates supervision
- L Requires personnel maintenance
- S Secures manpower supply

- C Researches work and roles
- L Sets job criteria
- S Innovates products

- C Provides expertise potential
- L Designs employee engagement
- S Secures labor supply

C = creates · L = limits · S = sustains

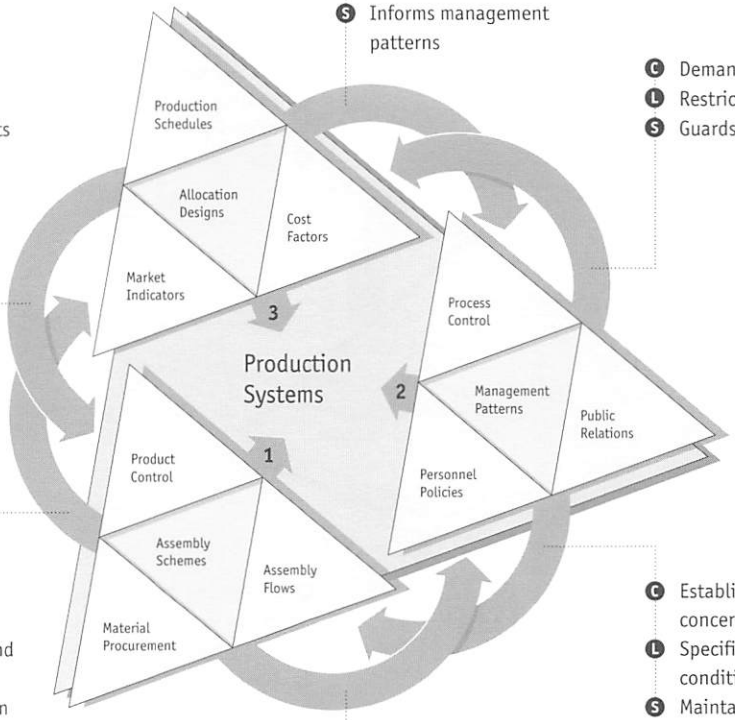
Economic Commonality
Common Production



- C Demands trained personnel
- L Specifies employment levels
- S Informs management patterns

- C Describes need for output
- L Defines time and costs
- S Continues input

- C Demands input
- L Restricts parameters
- S Guards environment



- C Activates by breakthroughs
- L Restricts materials and methods
- S Maintains distribution system

- C Establishes human concern
- L Specifies benefits and conditions
- S Maintains control

- C Requires skilled guidance
- L Considers human capability
- S Provides vehicle

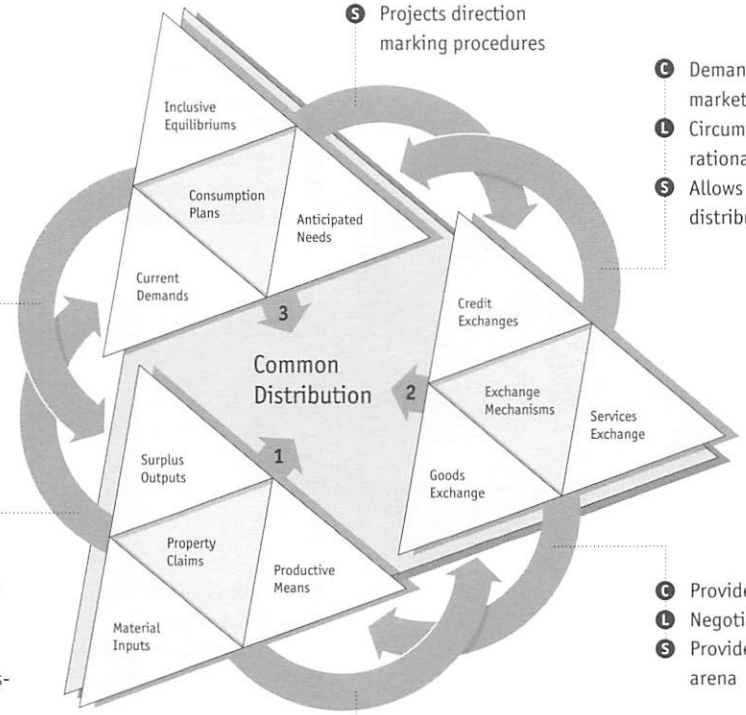
Interior arrows

1
- C Develops methods
- L Determines quantity and quality
- S Provides structural stability

2
- C Supplies and organizes manpower
- L Confines production
- S Maintains environment

3
- C Provides new possibilities
- L Outlines multifold requirements
- S Indicates potential operation

C = creates · L = limits · S = sustains



- Requires distribution medium
- Defines distribution policy
- Projects direction marking procedures

- Sets context
- Defines needs
- Revitalizes via reinvestment & expansion

- Demands ordered market
- Circumvents their rationale
- Allows regulated distribution rate

- Demands allocation
- Regulates resource availability
- Requires priority response

- Provides transfer vehicle
- Negotiates value
- Provides negotiation arena

- Initiates needs
- Restricts available assets
- Provides essential materials

Interior arrows

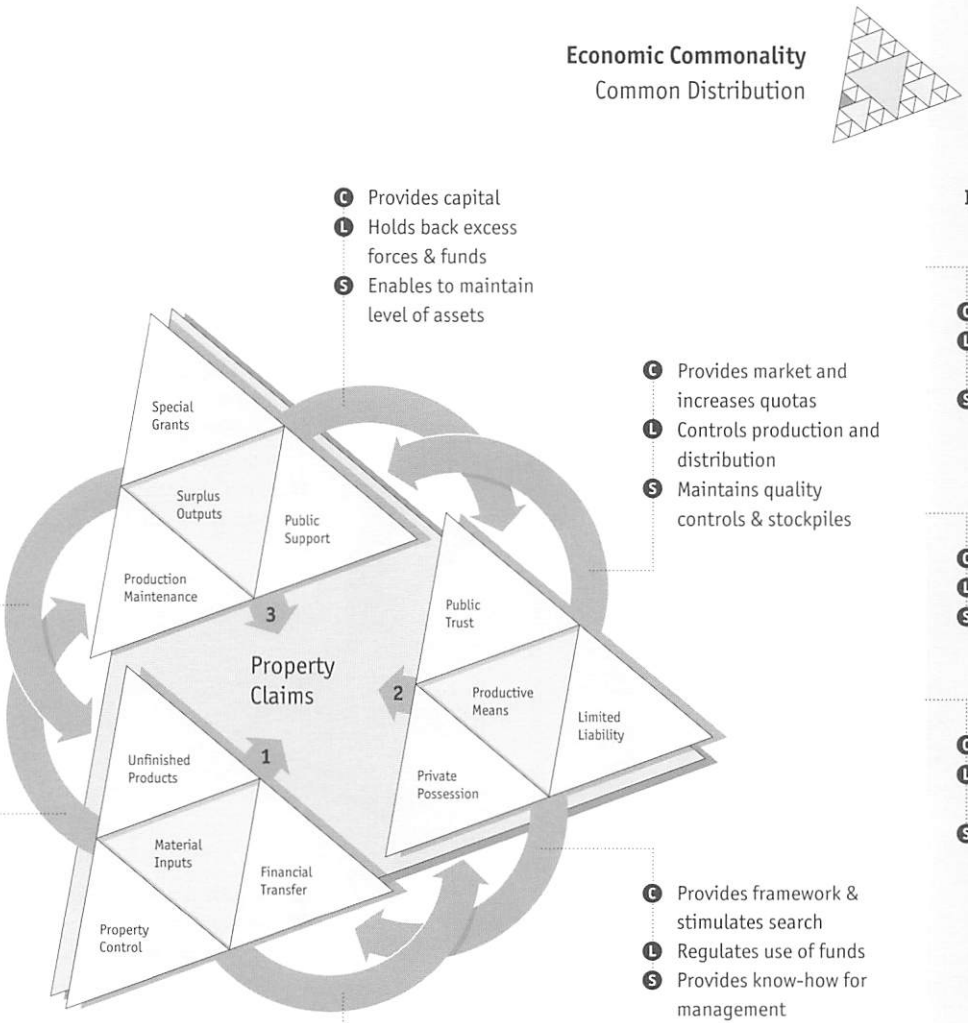
1
- Furnishes vital capacity
- Imposes basis structures
- Maintains supply goods and services

2
- Allows passage
- Manipulates volume
- Channels economic flow

3
- Demands regulated exchange
- Forecasts future demands
- Designates priorities

C = creates · L = limits · S = sustains

Economic Commonality
Common Distribution



- C Provides capital
- L Holds back excess forces & funds
- S Enables to maintain level of assets

- C Reinvests resources
- L Controls ownership expansion
- S Enables continued operation

- C Provides market and increases quotas
- L Controls production and distribution
- S Maintains quality controls & stockpiles

- C Demands improved methods
- L Requires priorities
- S Forces projection of future needs

- C Provides framework & stimulates search
- L Regulates use of funds
- S Provides know-how for management

- C Provides capital resources
- L Stipulates level of investment returns
- S Assures development

Interior arrows

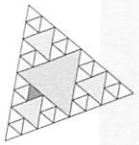
1
- C Provides resources
- L Regulates amount of flow
- S Makes resources available

2
- C Delineates ownership
- L Possesses holdings
- S Directs flow

3
- C Promotes research
- L Sets aside property for corporate benefits
- S Reinforces & adds value

C = creates · L = limits · S = sustains

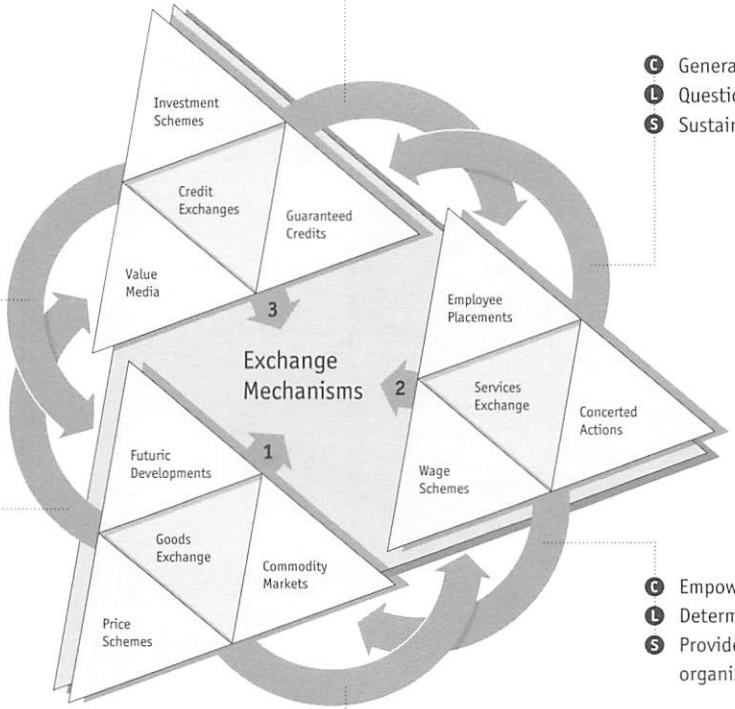
Economic Commonality
Common Distribution



- C Provides capital for new jobs
- L Sets employement quota
- S Assures compensation

- C Increases market capacity
- L Regulates credit
- S Provides capital network

- C Generates capital
- L Questions capital flow
- S Sustains funds flow



- C Demands stable monetary system
- L Fluctuates
- S Provides credit basis

- C Empowers goods flow
- L Determines need
- S Provides work force organization

- C Increases distribution demand
- L Sets supply and demand
- S Channels goods and generates markets

Interior arrows

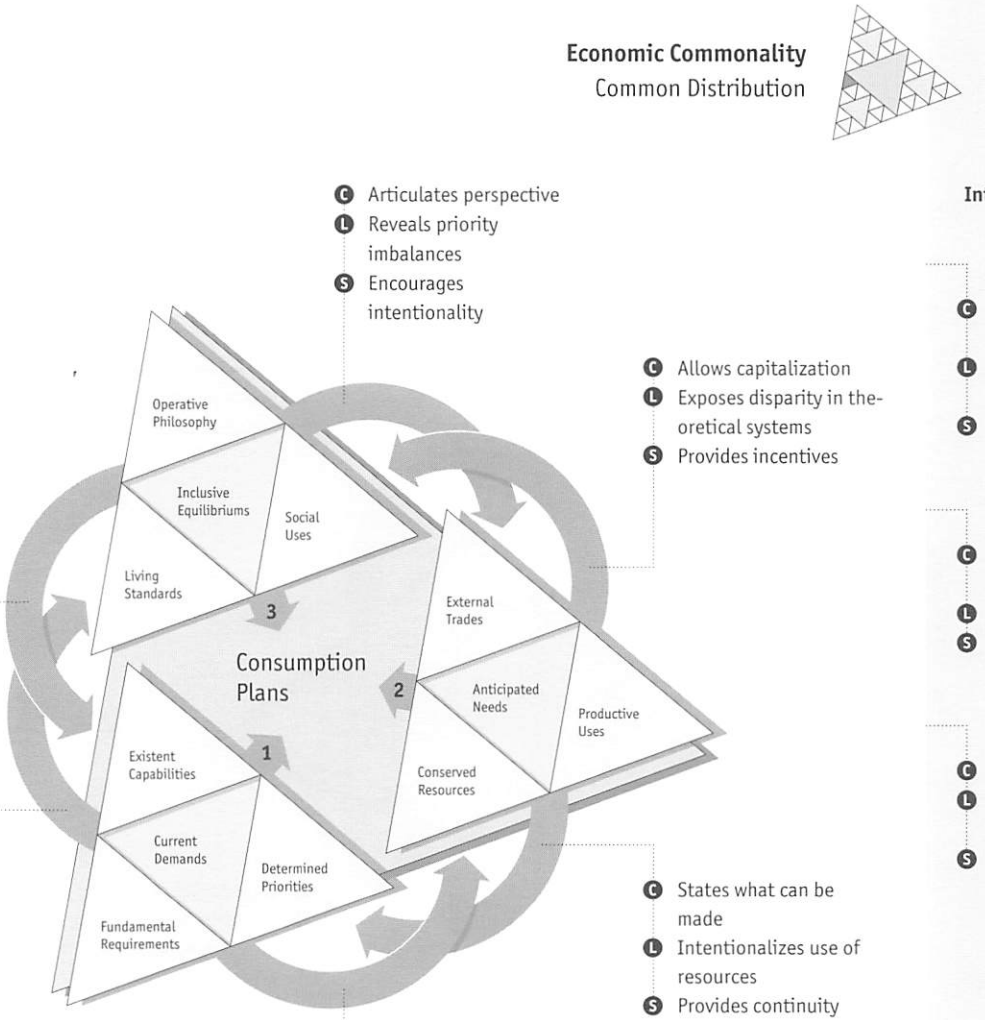
1
- C Increases consumer awareness
- L Determines profitability and standards
- S Designs supply sources

2
- C Co-ordinates energy expenditure
- L Demands equitable returns
- S Organizes manpower

3
- C Provides framework
- L Determines capacity
- S Maintains financial system

C = creates · L = limits · S = sustains

Economic Commonality
Common Distribution



- C Articulates perspective
- L Reveals priority imbalances
- S Encourages intentionality

- C Determines need to order priorities
- L Challenges reductionisms
- S Clarifies priority context

- C Allows capitalization
- L Exposes disparity in theoretical systems
- S Provides incentives

- C Sets priorities
- L Sets appropriate fashion
- S Maintains some requirements

- C States what can be made
- L Intentionalizes use of resources
- S Provides continuity

- C Exposes needs
- L Points to priorities
- S Indicates indispensible necessities

Interior arrows

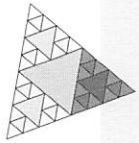
1
- C Determines consumer need
- L Defines minimum requirements
- S Provides new data

2
- C Makes evident need to plan
- L Forces prioritizing plans
- S Enables planning

3
- C Directs planning process
- L Demands theory concretions
- S Rehearses necessary planning context

C = creates · L = limits · S = sustains

Social Process



Interior arrows

1
- C Provides security
- L Harnesses social power
- S Sustains equilibrium

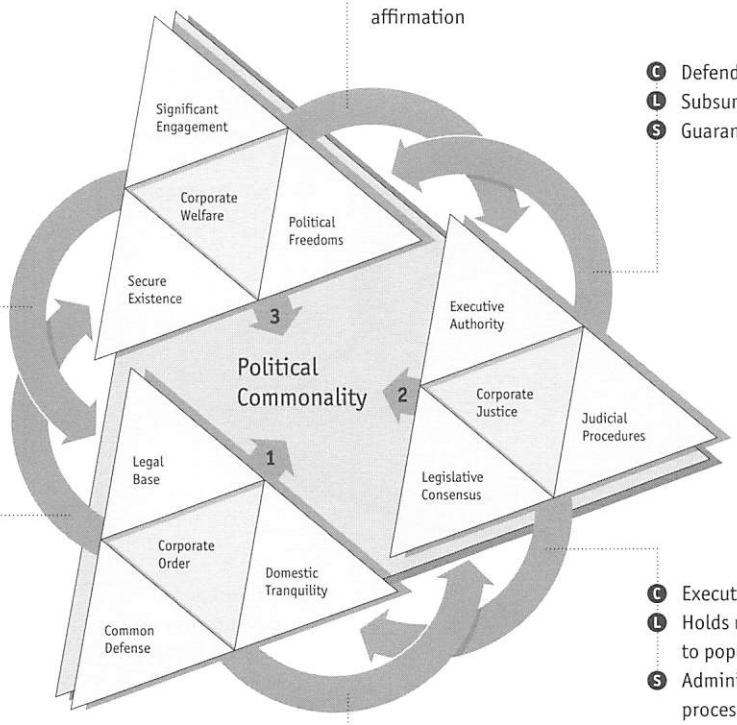
2
- C Enables decision-making process to guide politic
- L Forces articulation of conflict
- S Administers consensus

3
- C Motivates cooperation
- L Demands structures
- S Provides social base

- C Enables participation
- L Demands grassroots structures
- S Provides social affirmation

- C Stabilizes through common voice
- L Curbs raw power
- S Allows men to attain dignity

- C Defends basic rights
- L Subsumes fair standards
- S Guarantees equity



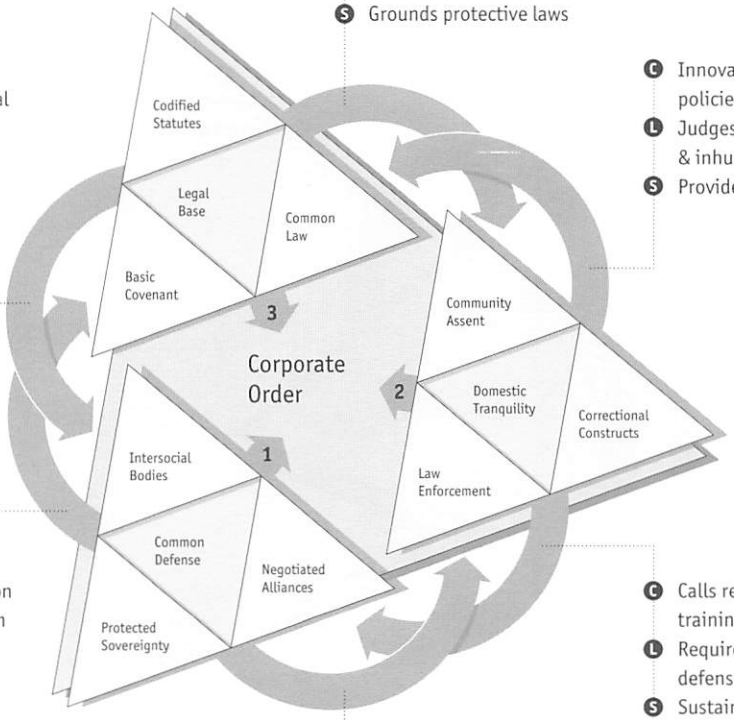
- C Provides stable environment
- L Tempers excesses of demands
- S Enables creative engagement

- C Executes laws
- L Holds men accountable to popular will
- S Administers ordering process

- C Originates use of power
- L Determines required power
- S Protects and nurtures system

C = creates · L = limits · S = sustains

Social Process
Political Commonality



- C Fathers rehearsal of existing customs
- L Authorizes channels for initiation
- S Grounds protective laws

- C Articulates context
- L Demands fundamental values be honored
- S Holds accountable

- C Innovates renewal policies
- L Judges inadequacy & inhumanity
- S Provides support

- C Requires authorization
- L Calls for re-evaluation
- S Authenticates the application

- C Calls resources and training into being
- L Requires human defense policies
- S Sustains policies

- C Establishes environment
- L Demands tightening of law enforcement during crises
- S Opposes external threats

Interior arrows

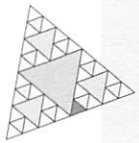
1
- C Protects boundaries
- L Threatens citizenry
- S Repulses aggressors

2
- C Initiates internal structures
- L Challenges adequacy
- S Honors forms

3
- C Codifies will
- L Demands statutes be honored
- S Rehearses covenantal story

C = creates · L = limits · S = sustains

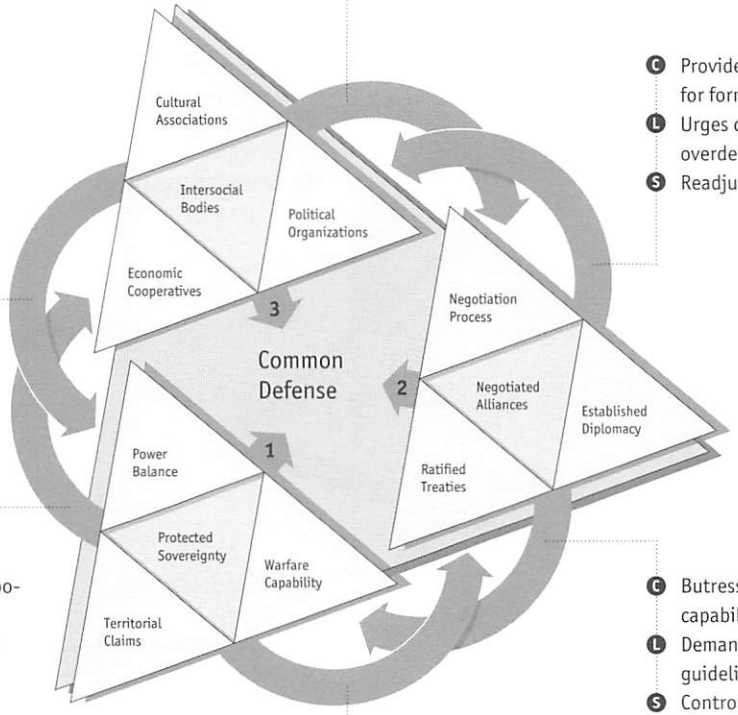
Political Commonality
Corporate Order



- C Summons skills
- L Streamlines mechanisms
- S Provides dialogue conditions

- C Gives recognition
- L Exposes possibility of failure
- S Provides possibility of re-tooling

- C Provides possibility for formulation
- L Urges caution in overdependence
- S Readjusts position



- C Pushes for need of cooperation
- L Constrains openness
- S Provides diversity

- C Butresses defense capabilities
- L Demands following guidelines
- S Controls mobilization of power

- C Demands ordered process
- L Maintains caution in interaction
- S Illuminates new issues for deliberation

Interior arrows

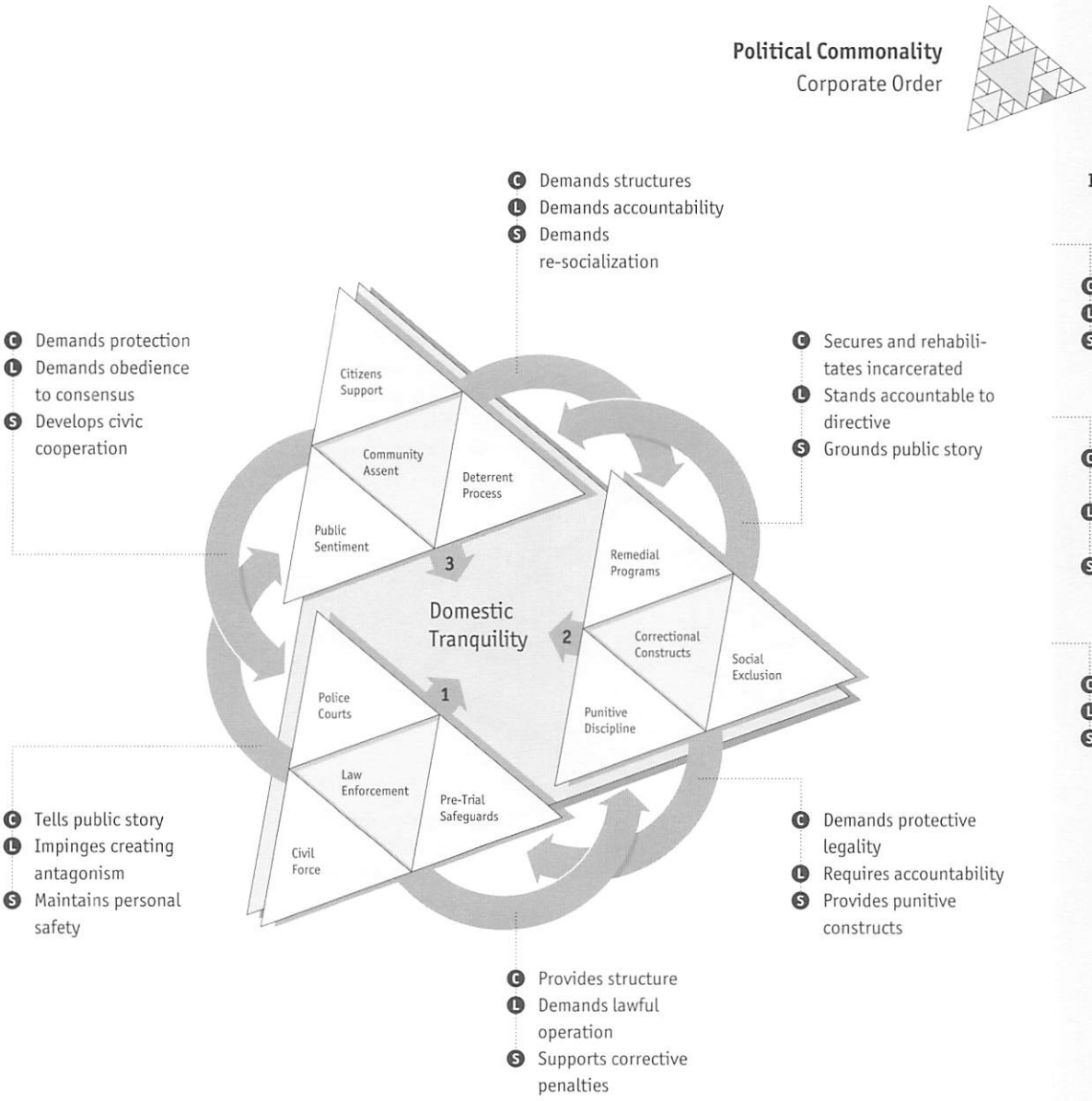
1
- C Establishes enforcing power
- L Provides tension
- S Provides geographical identity

2
- C Indicates need
- L Questions reliance
- S Anticipates new power patterns

3
- C Demands constant re-evaluation
- L Diversifies demands
- S Provides motivational data

C = creates · L = limits · S = sustains

Political Commonality
Corporate Order



- C Demands structures
- L Demands accountability
- S Demands re-socialization

- C Demands protection
- L Demands obedience to consensus
- S Develops civic cooperation

- C Secures and rehabilitates incarcerated
- L Stands accountable to directive
- S Grounds public story

- C Tells public story
- L Impinges creating antagonism
- S Maintains personal safety

- C Demands protective legality
- L Requires accountability
- S Provides punitive constructs

- C Provides structure
- L Demands lawful operation
- S Supports corrective penalties

Interior arrows

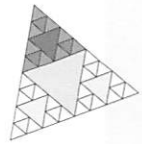
1
- C Safeguards citizens
- L Enforces regulations
- S Protects rights

2
- C Removes disruptive elements
- L Removes human resources and freedoms
- S Resocializes individuals

3
- C Demands protection
- L Resists interference
- S Creates public mood

C = creates · L = limits · S = sustains

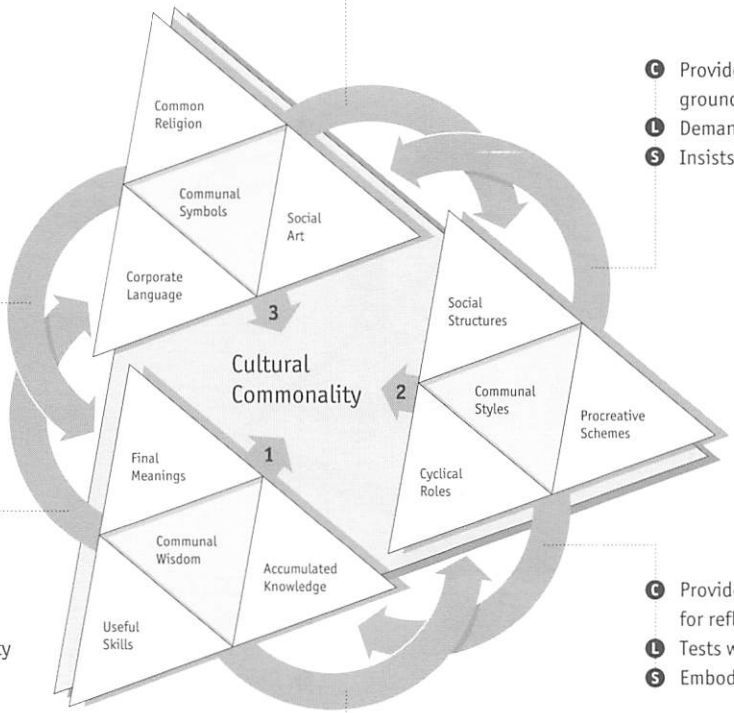
Social Process



- C Birth new modes
- L Determines & circumscribes roles
- S Provides context

- C Provides incentive
- L Demands relevancy & authenticity
- S Upholds valid ideologies

- C Provides experiential grounding
- L Demands authenticity
- S Insists on grounding



- C Names & identifies common experience
- L Insists on authenticity
- S Formalizes common experience

- C Provides experience for reflection
- L Tests wisdom
- S Embodies expertise

- C Provides for new social relationships
- L Questions unconventional
- S Affirms consistent

Interior arrows

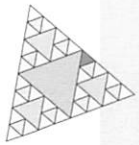
1
- C Generates common memory
- L Circumscribes expression
- S Insures building necessary methodologies

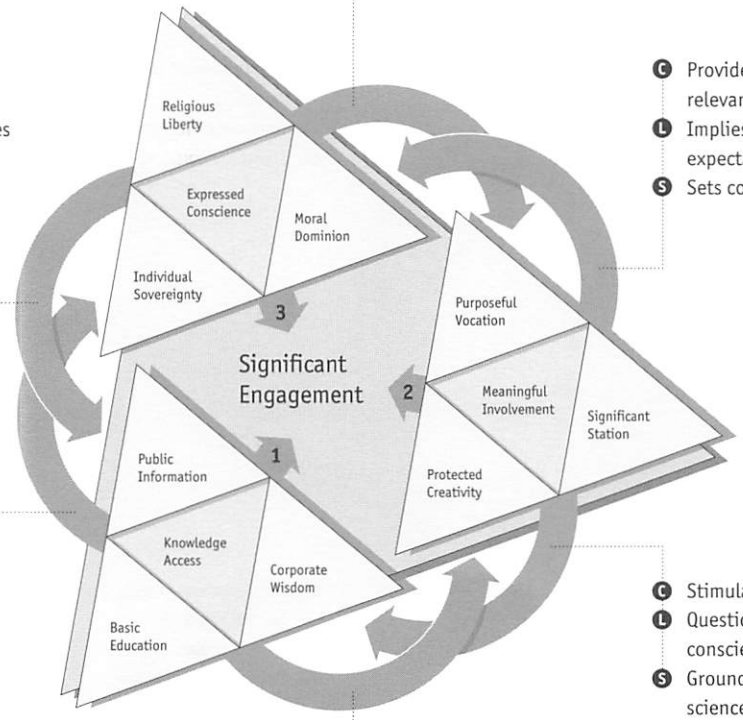
2
- C Provides ordered relationships
- L Requires re-evaluation
- S Provides continuity

3
- C Reveals possibilities & motivates to action
- L Question operating images
- S Embodies vision

C = creates · L = limits · S = sustains

Political Commonality
Corporate Welfare





- **C** Makes picture available
- **L** Sets context
- **S** Rehearses story

- **C** Provides symbols
- **L** Requires relevance
- **S** Channels experiences

- **C** Provides vitality and relevance
- **L** Implies vocational expectations
- **S** Sets context

- **C** Presents factual information
- **L** Interprets data
- **S** Reinforces life styles

- **C** Stimulates expression
- **L** Questions expressed conscience
- **S** Grounds expressed conscience

- **C** Provides data
- **L** Delimits social arena
- **S** Provides images

Interior arrows

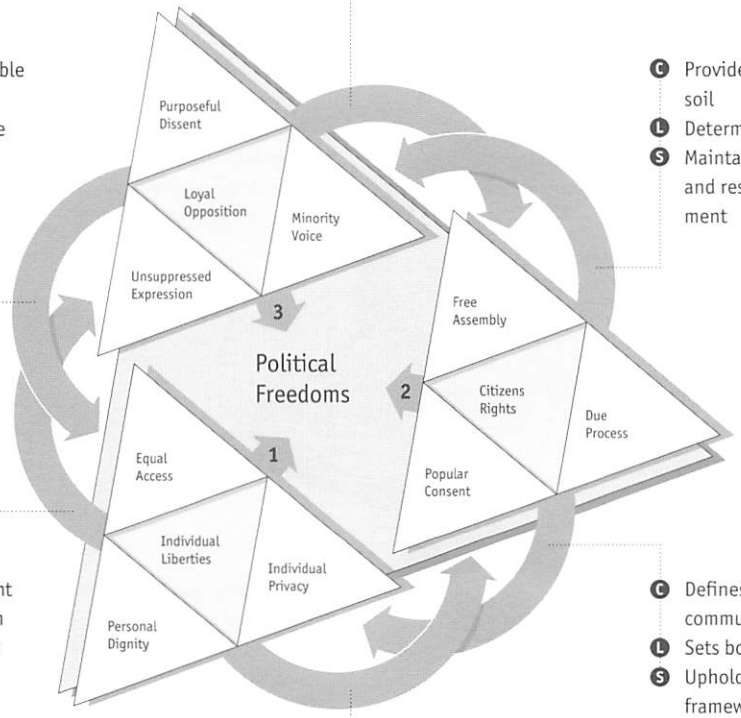
1
- **C** Stimulates understanding
- **L** Accesses knowledge
- **S** Maintains flow

2
- **C** Illuminates personal worth
- **L** Defines possibilities
- **S** Illuminates purpose of life

3
- **C** Provides direction
- **L** Sets priorities
- **S** Tells story

C = creates · L = limits · S = sustains

Political Commonality
Corporate Welfare



- C Advocates change
- L Calls in question
- S Holds accountable

- C Exemplifies responsible exercise
- L Demands responsible exercise
- S Exercises freedom and illuminates suppression

- C Provides germinating soil
- L Determines forms
- S Maintains foundation and resists encroachment

- C Instills idea of dissent
- L Insists on opposition
- S Illuminates injustice

- C Defines liberties in community order
- L Sets boundaries
- S Upholds operating framework

- C Demands structures for equal rights
- L Preserves individual from corporate encroachment
- S Renews structures

Interior arrows

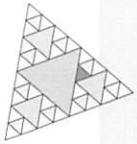
1
- C Insists on basic rights
- L Demands responsibility
- S Increases

2
- C Provides opportunities actualization
- L Establishes legal boundaries
- S Confines power to established structures

3
- C Builds awareness and offers models
- L Demands balance
- S Supports wider participation

C = creates · L = limits · S = sustains

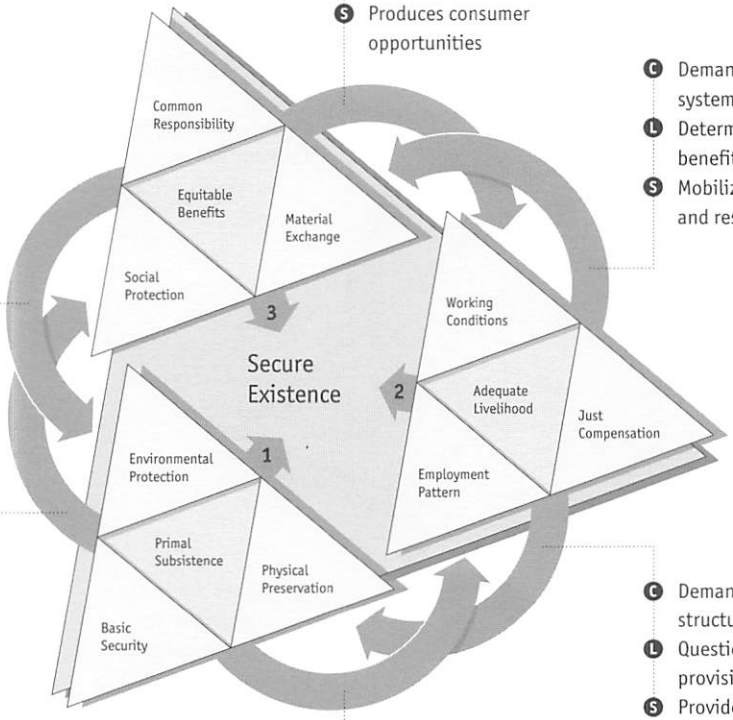
Political Commonality
Corporate Welfare



- C Demands equitable employment
- L Establishes productions standards
- S Produces consumer opportunities

- C Insures protection
- L Establishes priorities
- S Builds confidences in future

- C Demands exchange system
- L Determines flow of benefits
- S Mobilizes workers and resources



- C Elicits responsible framework
- L Forces prioritizing
- S Enables effecting participation

- C Demands employment structures
- L Questions inadequate provision
- S Provides means of fulfillment

- C Demands adequate structures
- L Determines type of livelihood
- S Provides work force

Interior arrows

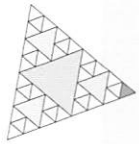
1
- C Provides basic needs
- L Determines degree of participation
- S Allows broader participation

2
- C Allows employment
- L Sets guidelines
- S Provides time and resources

3
- C Insures provision of gifts
- L Regulates mode of allocation
- S Offers continued participation

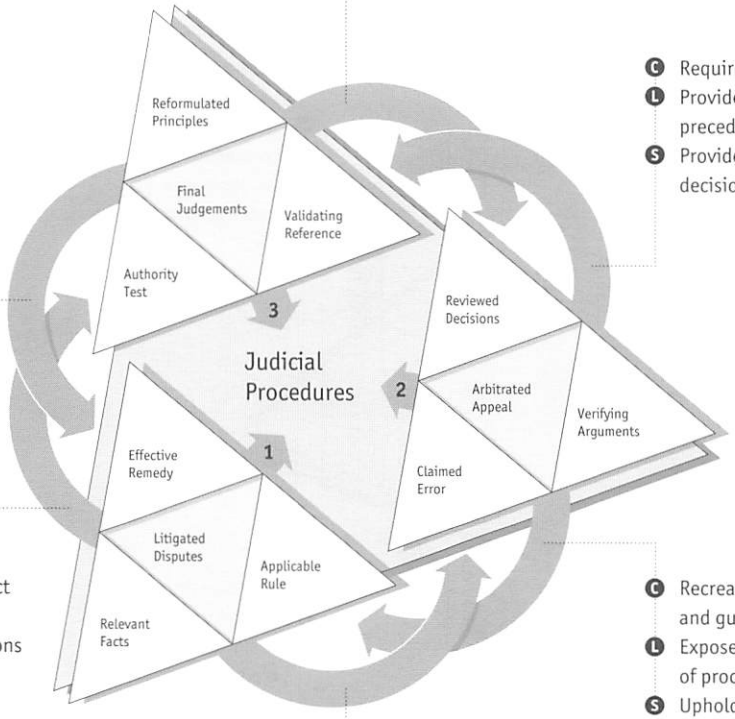
C = creates · L = limits · S = sustains

Political Commonality
Corporate Justice



- C Provides new contexts
- L Establishes precedents
- S Demands reshaping of principles

- C Raises questions and solutions
- L Provides rational framework
- S Reformulates deliberation basis



- C Requires response
- L Provides historical precedent
- S Provides arena for decisions

- C Exposes social conflict
- L Concretizes context
- S Authenticates decisions

- C Recreates procedures and guidelines
- L Exposes reductionism of procedures
- S Upholds authentic judgments

- C Screens issues
- L Determines content
- S Provides data honors review

Interior arrows

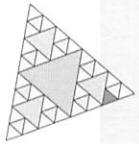
1
- C Provides factual basis
- L Provides precedence framework
- S Honors claim and stabilizes communication modes

2
- C Opens to edge thinking
- L Evaluates procedures
- S Guards from misuse

3
- C Reinterprets legal basis
- L Imposes context
- S Restates presupposition

C = creates · L = limits · S = sustains

Political Commonality
Corporate Justice



Interior arrows

1
- C Provides climate
- L Demands review
- S Adds new data

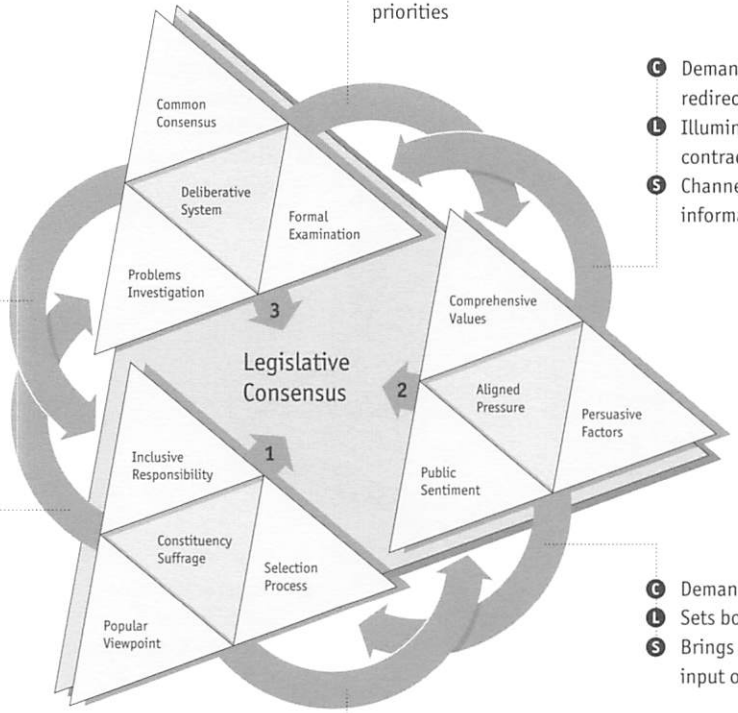
2
- C Influences priority decisions
- L Holds accountable
- S Lifts up vital issues

3
- C Expresses decisions to be affirmed
- L Illuminates areas of failure
- S Re-evaluates viability

- C Reorients concerns
- L Determines extent of possible challenge
- S Measures value priorities

- C Determines participation
- L Declares the unqualified
- S Points out commitments

- C Demands response and redirects attention
- L Illuminates contradictions
- S Channels new information and power



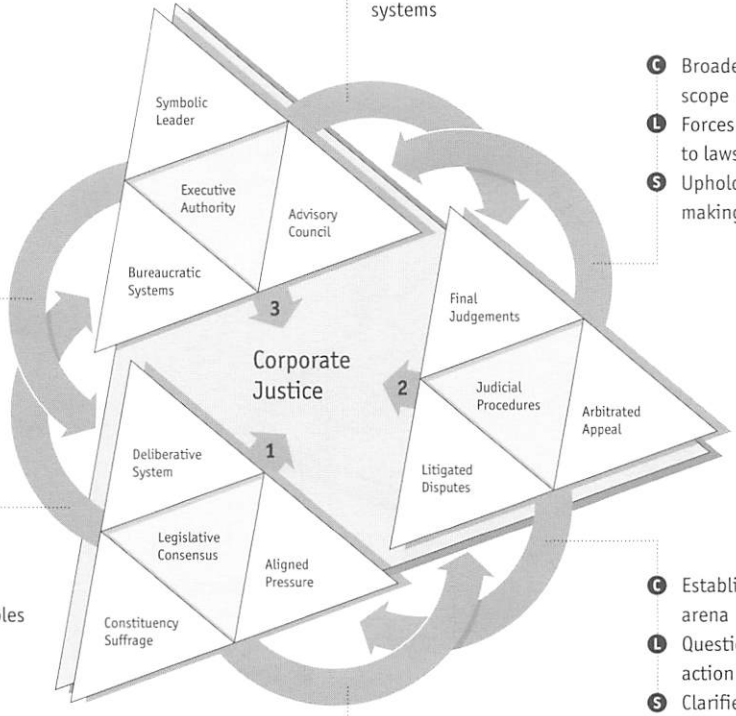
- C Expresses contradictions
- L Chooses and alters representative body
- S Keeps social questions alive

- C Demands response
- L Sets boundaries
- S Brings to bear steady input of interests

- C Orders new concern into power
- L Demands evaluation
- S Garners stance

C = creates · L = limits · S = sustains

Social Process
Political Commonality



- C Upholds power
- L Influences judicial make-up
- S Upholds appeals systems

- C Promotes new laws
- L Uses veto
- S Enforces laws

- C Broadens decisional scope
- L Forces conformity to laws
- S Upholds decision-making framework

- C Agrees power outlet
- L Defines leadership roles
- S Informs leadership

- C Establishes action arena
- L Questions previous action
- S Clarifies rules

- C Articulates conflict
- L Determines judiciary
- S Supports decisions

Interior arrows

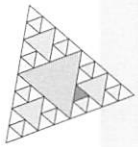
1
- C Provides structures of participation
- L Provides checks
- S Redefines rules

2
- C Changes guidelines
- L Negates ambiguious decision-making
- S Holds society accountable

3
- C Provides symbolic head
- L Provides regulatory mechanism
- S Advises governing bodies

C = creates · L = limits · S = sustains

Political Commonality
Corporate Order



Interior arrows

1
- C Articulates guidelines
- L Demands accountability
- S Assimilates interpretation

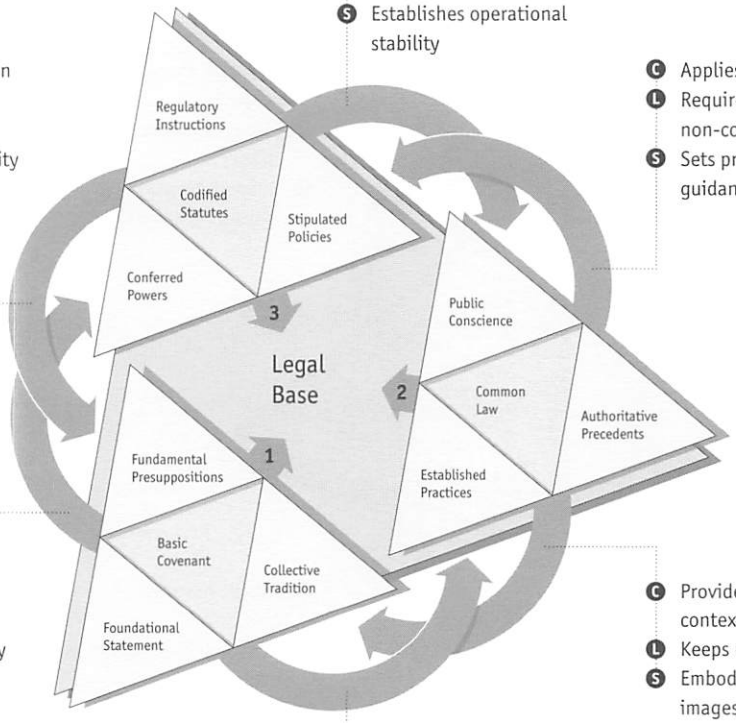
2
- C Provides grounding
- L Defines the unacceptable
- S Allows broad participation

3
- C Articulates law
- L Prevents rapid elimination
- S Empowers legal base

- C Sets behavioral mind-set
- L Requires adherence to behavior pattern
- S Establishes operational stability

- C Demands statement in foundational form
- L Sets boundaries
- S Provides accountability structure

- C Applies civil pressure
- L Requires change of non-conforming
- S Sets precedents and guidance



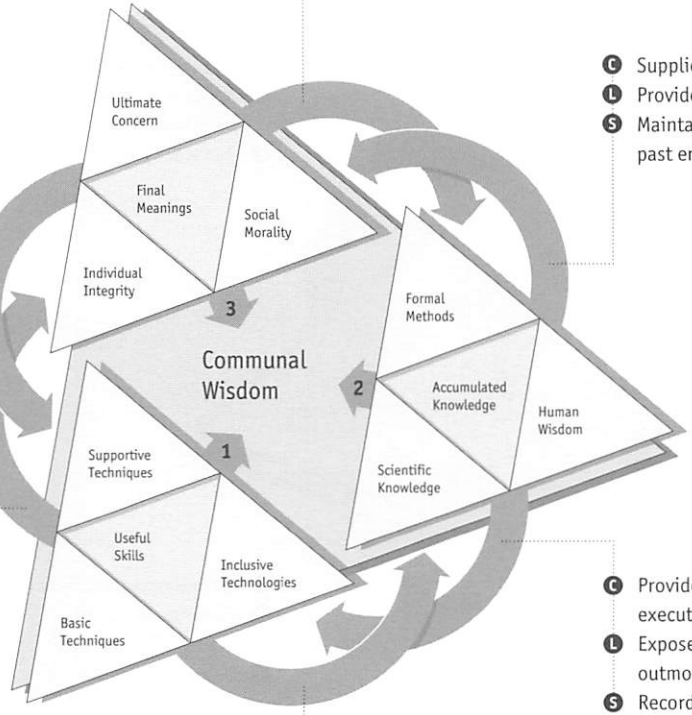
- C Enables common understanding
- L Challenges legitimacy and authenticity
- S Provides foundation

- C Provides practical context
- L Keeps relevant
- S Embodies foundational images

- C Provides principles
- L Sets pre-determined context
- S Changes convenantal understandings

C = creates · L = limits · S = sustains

Social Process
Cultural Commonality



- C Guides creation
- L Rejects irrelevant
- S Provides motivation

- C Develops imaginal education
- L Rejects meaningless activities
- S Provides permanent objectives

- C Supplies wisdom
- L Provides screen
- S Maintains record of past encounter

- C Gives practical grounding
- L Questions unattainable goals
- S Provides channel

- C Provides desire to execute insights
- L Exposes useless, outmoded methods
- S Records techniques

- C Demands new techniques
- L Questions usefulness
- S Makes it practical and available

Interior arrows

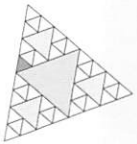
1
- C Develops new techniques
- L Rejects impractical notions
- S Trains in the practical

2
- C Provides reservoir and orderly codification
- L Requires fixed forms
- S Acts as source for solutions

3
- C Provides for discovery
- L Calls into question the limited and outdated
- S Preserves understandings

C = creates · L = limits · S = sustains

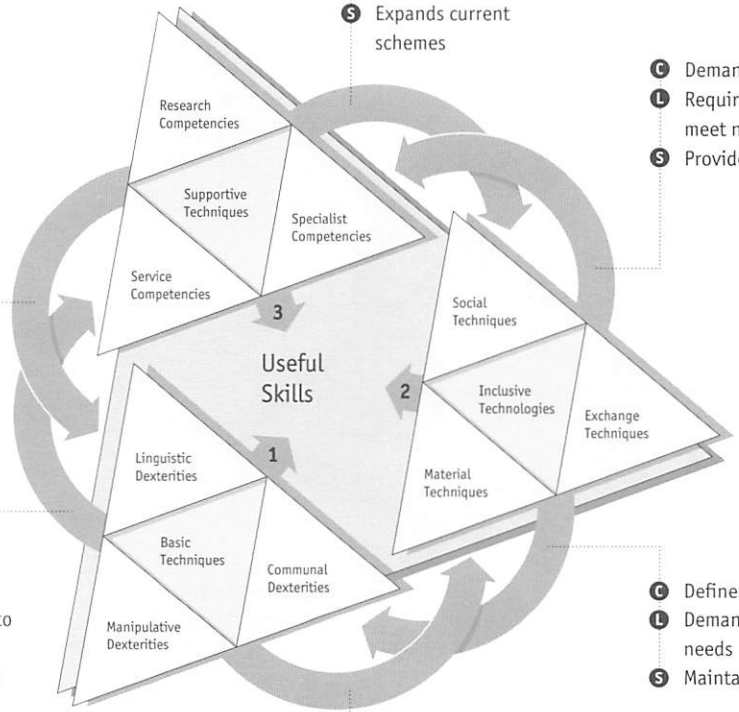
Cultural Commonality
Communal Wisdom



- C Develops more comprehensive systems
- L Demands use of most advanced
- S Expands current schemes

- C Demands adroitness
- L Emphasizes the proficiencies
- S Employs the fundamental

- C Demands expertise
- L Requires that expertise meet needs
- S Provides systems



- C Supplies skills
- L Calls applicability into question
- S Provides stable basis

- C Defines necessary skills
- L Demands service of needs
- S Maintains demand

- C Supplies abilities
- L Challenges relevancy
- S Insures commonality

Interior arrows

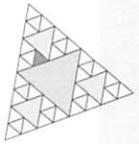
1
- C Supplies capabilities
- L Provides ranges of skills
- S Rehearses use of abilities

2
- C Organizes in the comprehensive
- L Challenges relevance
- S Provides basic motivation

3
- C Demands use of best capabilities
- L Eliminates obsolete
- S Provides corrective possibilities

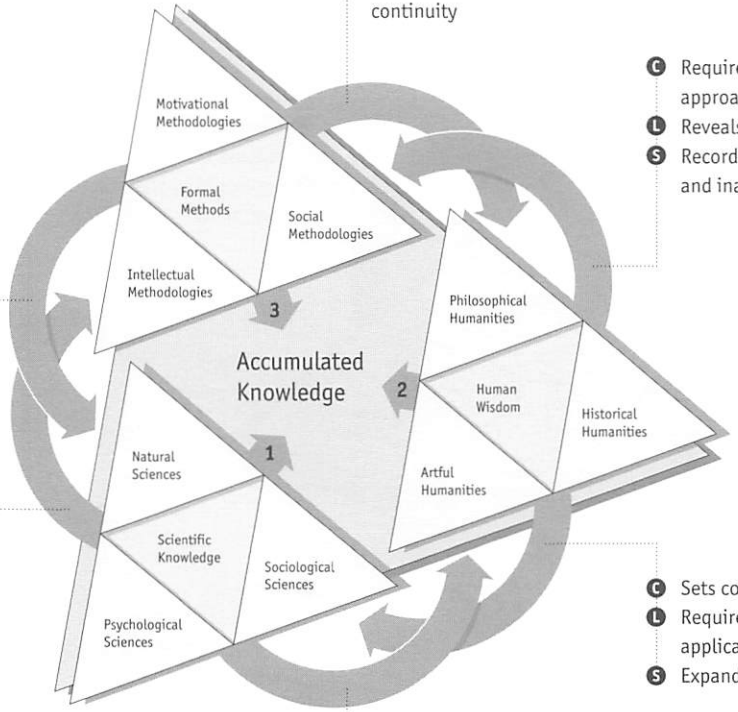
C = creates · L = limits · S = sustains

Cultural Commonality
Communal Wisdom



- C Reflects on life questions
- L Demands uniformity
- S Structures historical continuity

- C Focuses curiousity
- L Concentrates on relevant data
- S Gives facts meaning



- C Requires new approaches
- L Reveals impracticalities
- S Records model's gifts and inadequacies

- C Initiates viable procedures
- L Requires universal validity
- S Holds insights

- C Sets context
- L Requires authentic application
- S Expands approaches

- C Expresses internal reality
- L Demands conceptually excellent expression
- S Contributes new data

Interior arrows

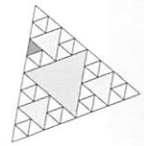
1
- C Provides reference points
- L Incorporates new understandings
- S Formalizes insights

2
- C Provides innovative models
- L Demands disciplined internal cohesion
- S Reveals inadequacies for validities

3
- C Organizes data and insights
- L Maintains consistency
- S Expresses human awareness

C = creates · L = limits · S = sustains

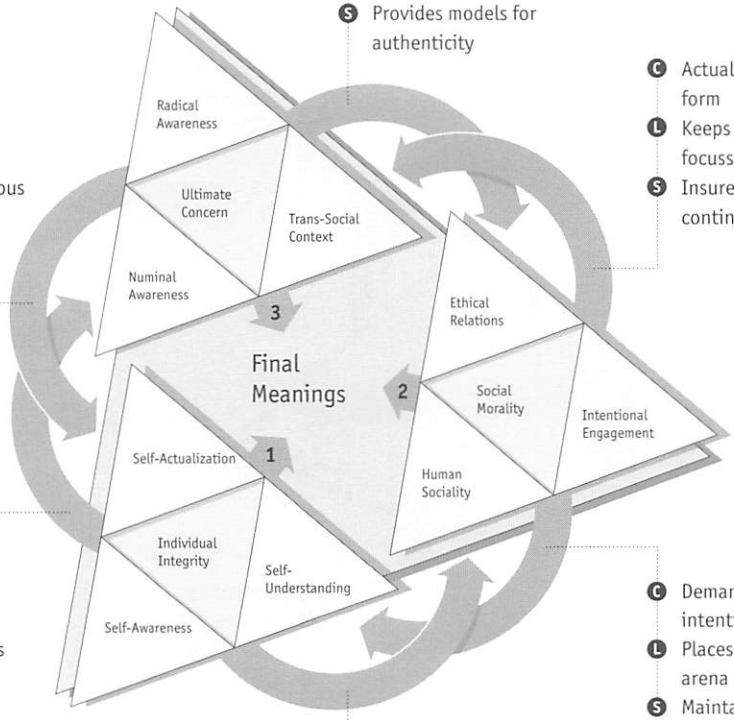
Cultural Commonality
Communal Wisdom



- C Elicits corporate responses
- L Sensitizes to total demand
- S Provides models for authenticity

- C Thrusts into largest context
- L Places unconditional demand
- S Demands self-conscious relationship to lifes deeps

- C Actualizes in corporate form
- L Keeps concretely focussed
- S Insures historical continuity



- C Provides vessel for life demand
- L Prevents abstractions
- S Reveals continually life experience

- C Demands intentionalization
- L Places in corporate arena
- S Maintains relational context

- C Acts as nucleus of common ethic
- L Provides elemental accountability
- S Injects human conscience

Interior arrows

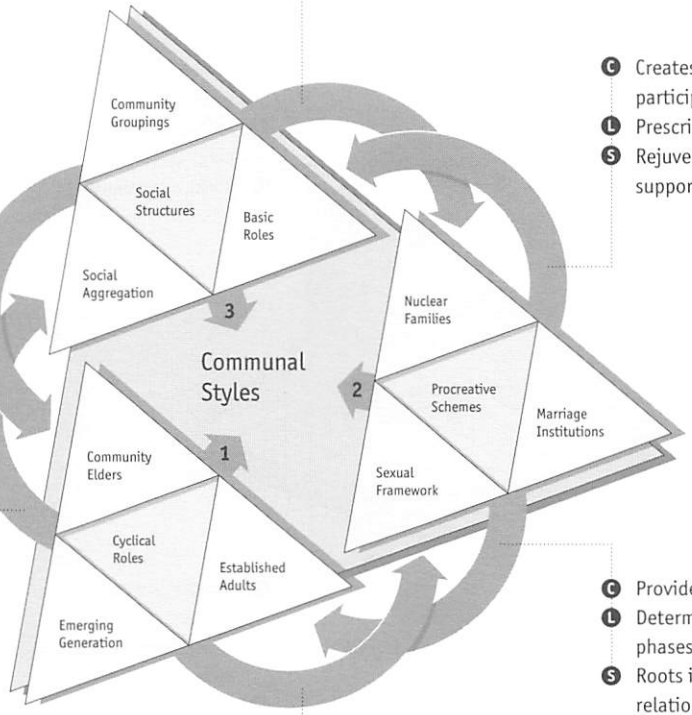
1
- C Makes human
- L Injects contingency
- S Rehearses humanness

2
- C Dramatizes social demand
- L Tests social validity
- S Demonstrates intentionally

3
- C Projects vision into social process
- L Reveals reductionisms
- S Issues imperative

C = creates · L = limits · S = sustains

Social Process
Cultural Commonality



- C Requires involvement
- L Determines functional roles
- S Affirms models

- C Invents relational model
- L Restricts interpretation of behavior
- S Provides structure for role playing

- C Creates need for participation
- L Prescribes forms
- S Rejuvenates through supportive patterns

- C Determines societal needs
- L Responds to needs
- S Infuses new life

- C Provides interaction
- L Determines transitional phases
- S Roots in primal relationships

- C Guides behavior
- L Perpetuates mores
- S Defines societal relationships

Interior arrows

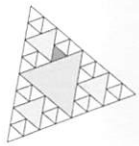
1
- C Formulates roles
- L Questions deviations
- S Identifies and rehearses forms

2
- C Freights tradition
- L Requires covenants
- S Perpetuates flow

3
- C Provides context for roles
- L Demands conformity
- S Requires foundational order

C = creates · L = limits · S = sustains

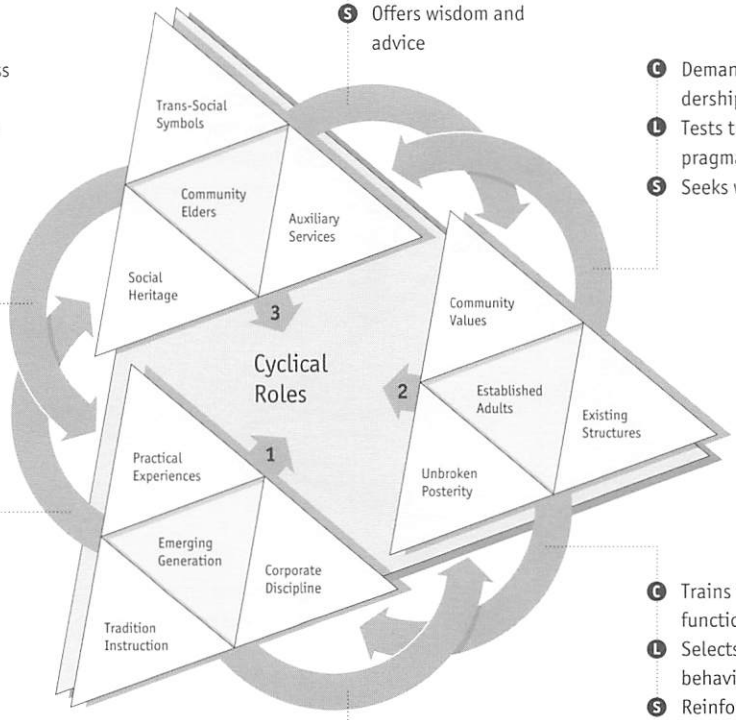
Cultural Commonality
Communal Styles



- C Assumes contemplative role
- L Retains leadership and authority
- S Offers wisdom and advice

- C Demonstrates fullness of life cycles
- L Demands acceptable behavior
- S Transmits historical perspective

- C Demands symbolic leadership
- L Tests tradition pragmatically
- S Seeks wise counsel



- C Requires vision and example
- L Tests relevance
- S Embodies futuric vision

- C Trains in societal functions
- L Selects appropriate behavior
- S Reinforces behavior patterns

- C Demands social fabric
- L Challenges present and future forms
- S Replicates present models

Interior arrows

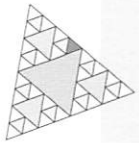
1
- C Requires relationship structure
- L Redefines through discontinuity
- S Provides ongoing derivation

2
- C Originates rites of passage
- L Confers social control
- S Provides leadership continuity

3
- C Personifies archetypal figures
- L Demonstrates absurdity through contingency
- S Demands honor for all stages

C = creates · L = limits · S = sustains

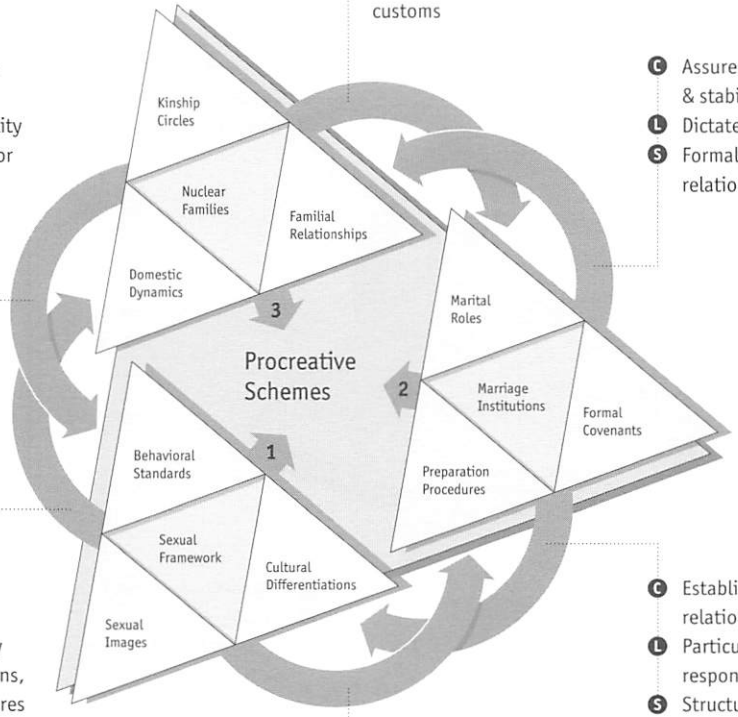
Cultural Commonality
Communal Styles



- C Demands formalized units
- L Dictates specific forms
- S Affirms established customs

- C Internalizes creative sexuality
- L Requires accountability & context for behavior
- S Encourages creative demonstration

- C Assures continuity & stabilization
- L Dictates specific forms
- S Formalizes sexual relationships



- C Guarantees progeny & establishes roles
- L Restricts role novelty
- S Transmits expectations, upholds stories, insures participation

- C Establishes relationships
- L Particularizes responsibility
- S Structures tradition

- C Formulates basis of marital forms
- L Narrows alternatives
- S Enriches & stabilizes relationships

Interior arrows

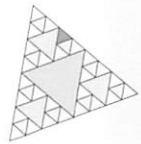
1
- C Builds understanding, delineates roles
- L Establishes patterns & holds mores
- S Allows cultural propagation

2
- C Provides primal structures
- L Restricts participatory scope
- S Orders procreation

3
- C Establishes patterns of sexuality
- L Contexts and upholds traditional patterns
- S Supports recognized relationships

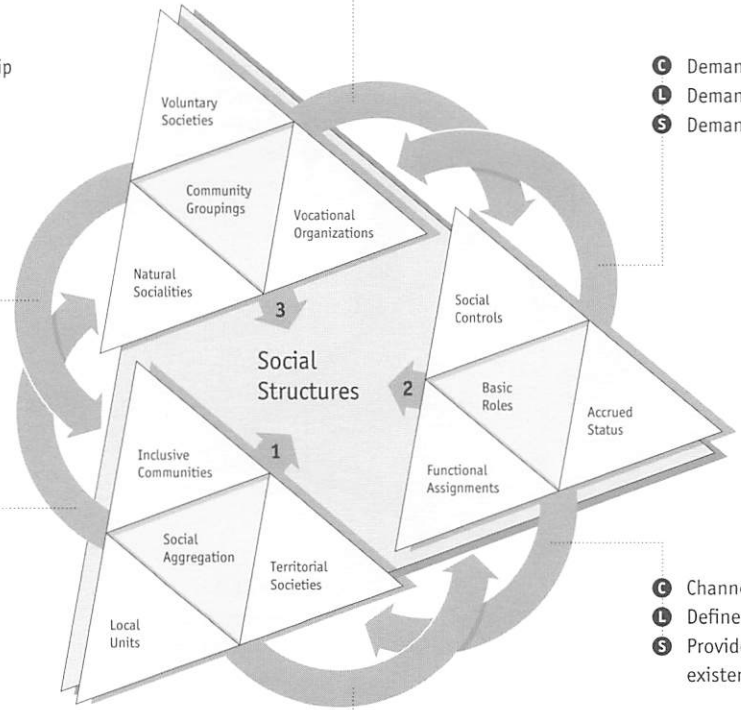
C = creates · L = limits · S = sustains

Cultural Commonality
Communal Styles



- C Illuminates imperative
- L Points out contradictions
- S Honors necessities

- C Demands relationship
- L Holds accountable
- S Rehearses story



- C Demands support
- L Demands relevance
- S Demands rehearsal

- C Sustains interrelationships
- L Presents demands
- S Maintains balance

- C Channels commonality
- L Defines activity
- S Provides formal existence

- C Elicits participation
- L Provides expectations
- S Requires corporate consciousness

Interior arrows

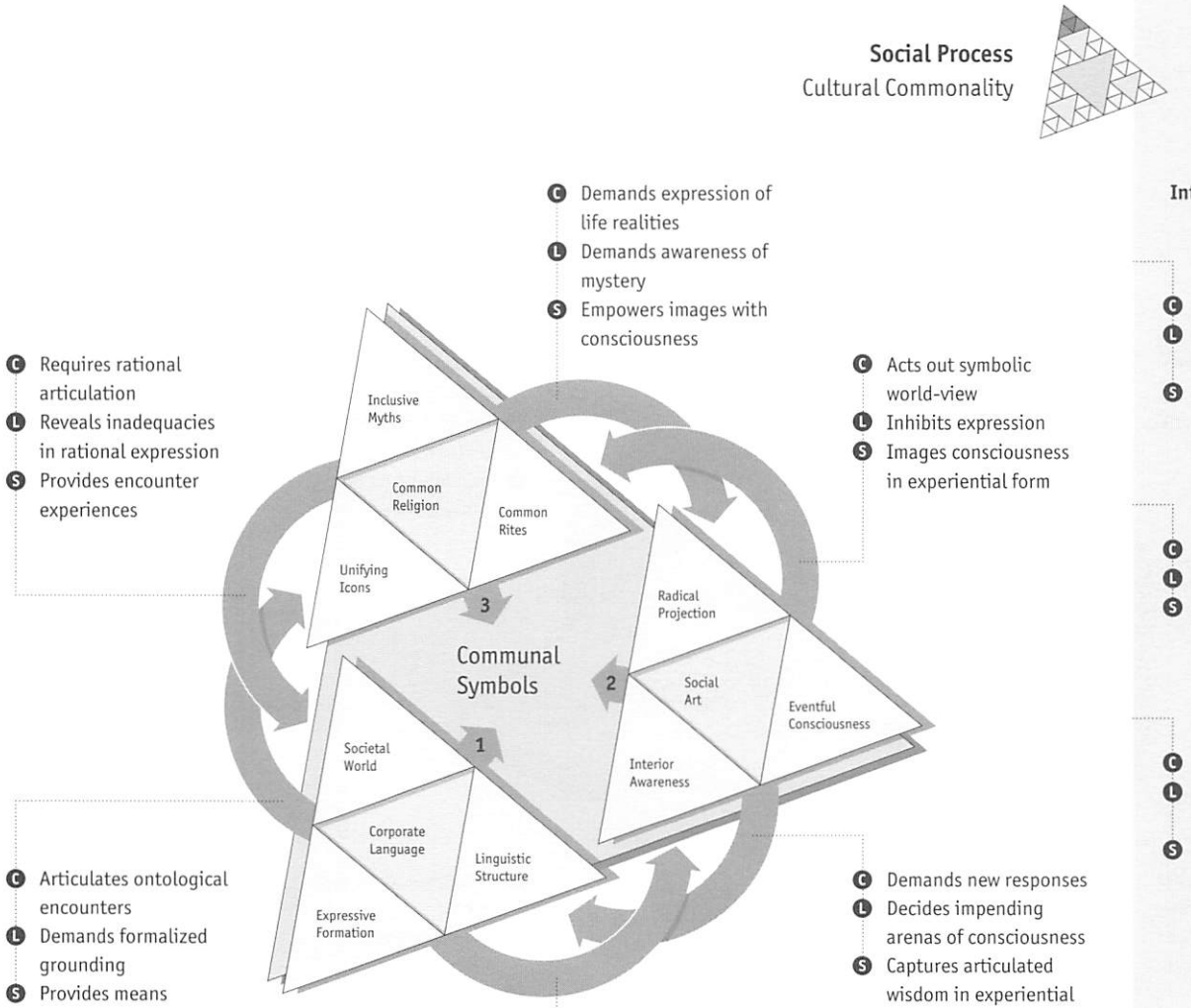
1
- C Demands order
- L Forces grounding
- S Provides grass-roots support

2
- C Patterns inner workings
- L Restricts participation
- S Stabilizes models

3
- C Motivates commitments
- L Restricts methods
- S Develops context

C = creates · L = limits · S = sustains

Social Process
Cultural Commonality



- C Demands expression of life realities
- L Demands awareness of mystery
- S Empowers images with consciousness

- C Requires rational articulation
- L Reveals inadequacies in rational expression
- S Provides encounter experiences

- C Acts out symbolic world-view
- L Inhibits expression
- S Images consciousness in experiential form

- C Articulates ontological encounters
- L Demands formalized grounding
- S Provides means consciousness communication

- C Demands new responses
- L Decides impending arenas of consciousness
- S Captures articulated wisdom in experiential forms

- C Transmits life understandings
- L Points to life experiences
- S Provides rational expression to images

Interior arrows

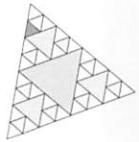
1
- C Invents rational forms
- L Reveals symbols not final reality
- S Provides tools of rational expression

2
- C Provides awareness
- L Restricts possible forms
- S Expresses experienced consciousness

3
- C Provides basis for vision
- L Demands formless be formed
- S Enables society to participate

C = creates · L = limits · S = sustains

Cultural Commonality
Communal Symbols



Interior arrows

1
- C Designates articulation forms
- L Determines possible patterns
- S Renews image meaning

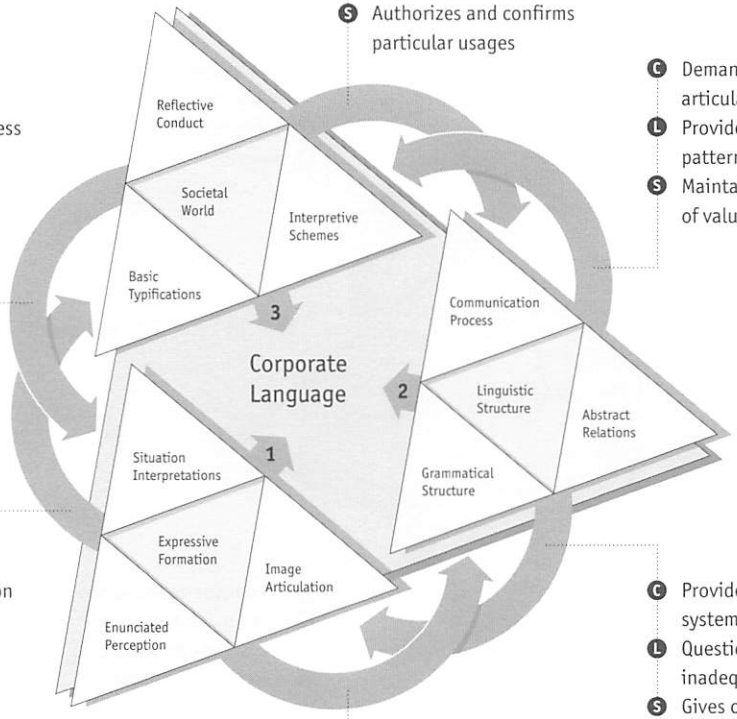
2
- C Provides vehicle for meaning
- L Provides restricted communication patterns
- S Supplies stable form

3
- C Provides world view
- L Restricts to human experiences
- S Provides system of life meanings

- C Demonstrates need of ordered language
- L Evaluates relevance of usage forms
- S Authorizes and confirms particular usages

- C Provides context for articulations
- L Eliminates meaningless articulations
- S Upholds commons expressions

- C Demands reflective articulation
- L Provides standard pattern
- S Maintains continuity of valuations



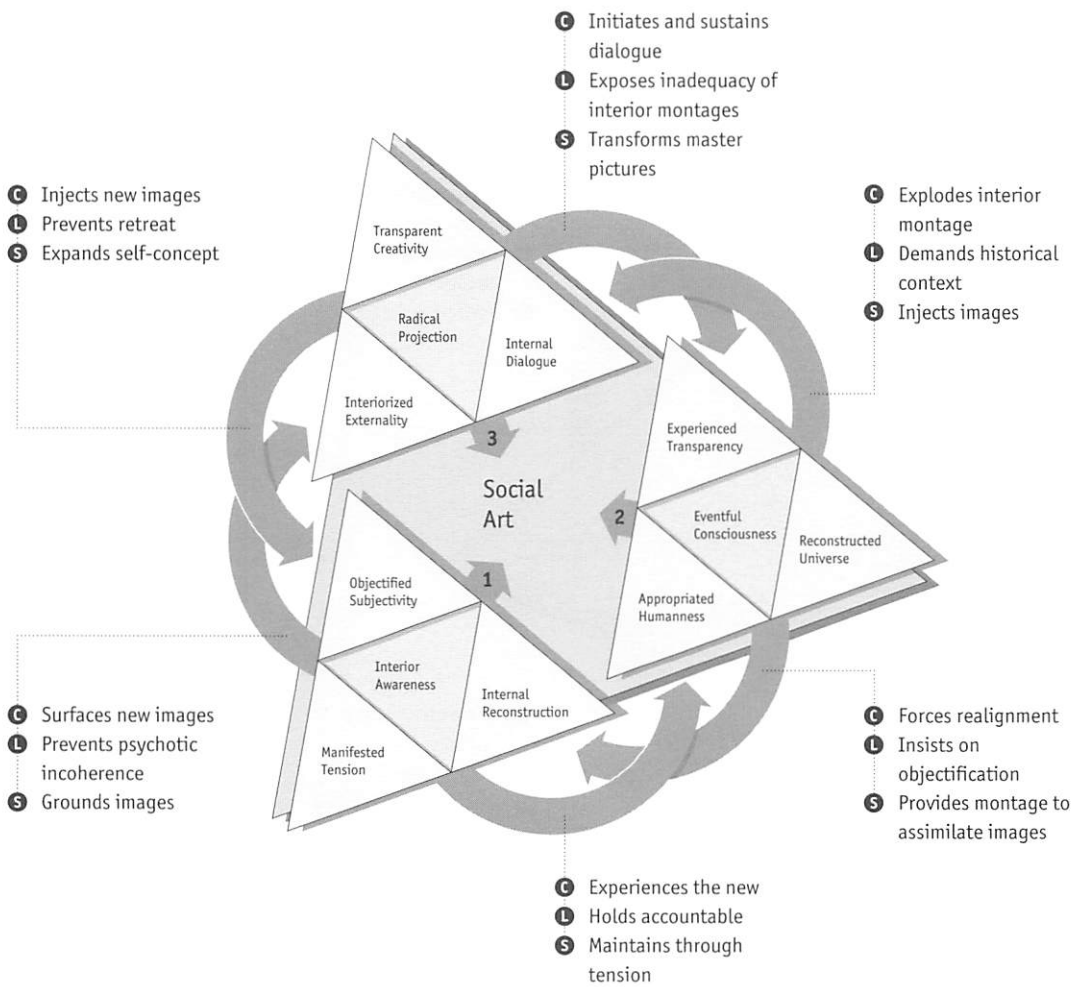
- C Initiates re-evaluation by new articulations
- L Determines range of analytical judgments
- S Tests reality by experience

- C Provides verbalization system
- L Questions vocabulary inadequacies
- S Gives comprehensive framework for input

- C Demands data classification
- L Holds to life experience
- S Contributes new articles

C = creates · L = limits · S = sustains

Cultural Commonality
Communal Symbols



Interior arrows

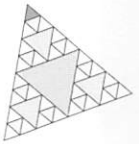
1
C Provides imaginal materials
L Exposes human sensitivity
S Keeps alive unresolved struggles

2
C Insists humanness be imbued
L Holds accountable to past and future
S Grounds in history

3
C Addresses interior being
L Delineates frame
S Impacts and expands future images

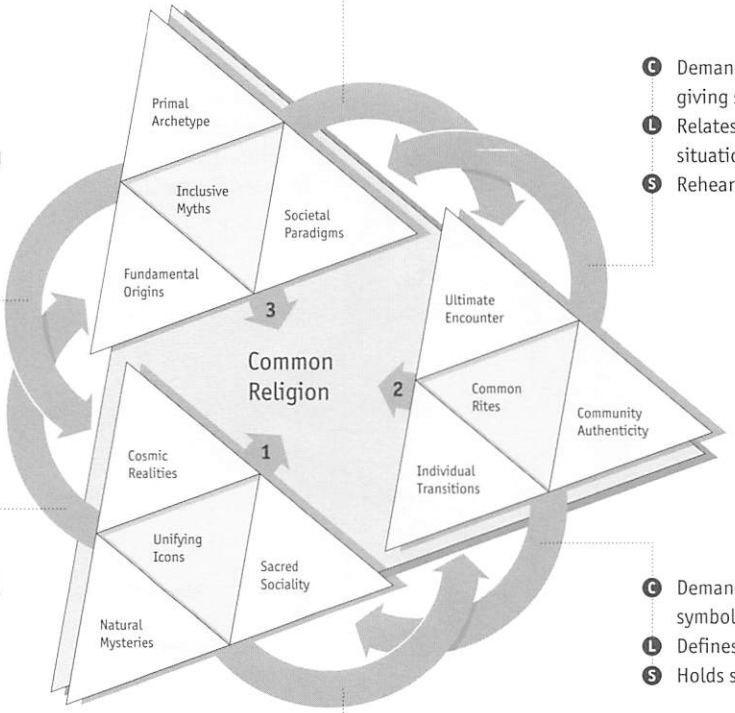
C = creates · L = limits · S = sustains

Cultural Commonality
Communal Symbols



- C Requires dramatization
- L Provides underlying rationale
- S Reminds of importance

- C Supplies meanings
- L Recalls to ultimate context
- S Endows with meaning



- C Demands meaning-giving stories
- L Relates stories to life situations
- S Rehearses stories

- C Provides raw material
- L Grounds in reality
- S Recalls stories

- C Demands concrete symbols
- L Defines form
- S Holds symbol in being

- C Introduces new aspects of reality
- L Blocks degeneration to hysteria or sterile ceremony
- S Provides ritual symbols

Interior arrows

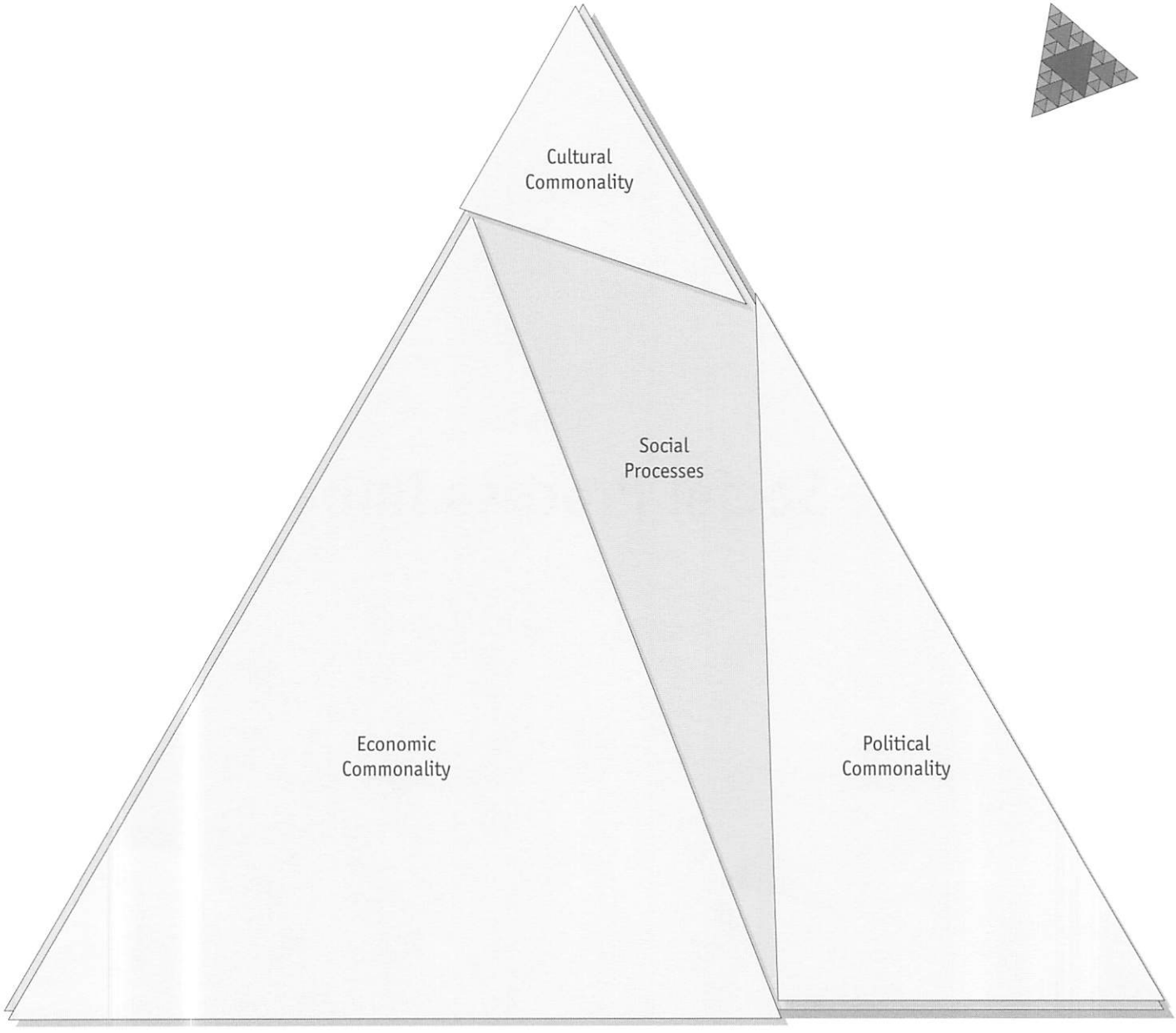
1
- C Provides concrete medium
- L Focuses attention
- S Provides reminders of final reality

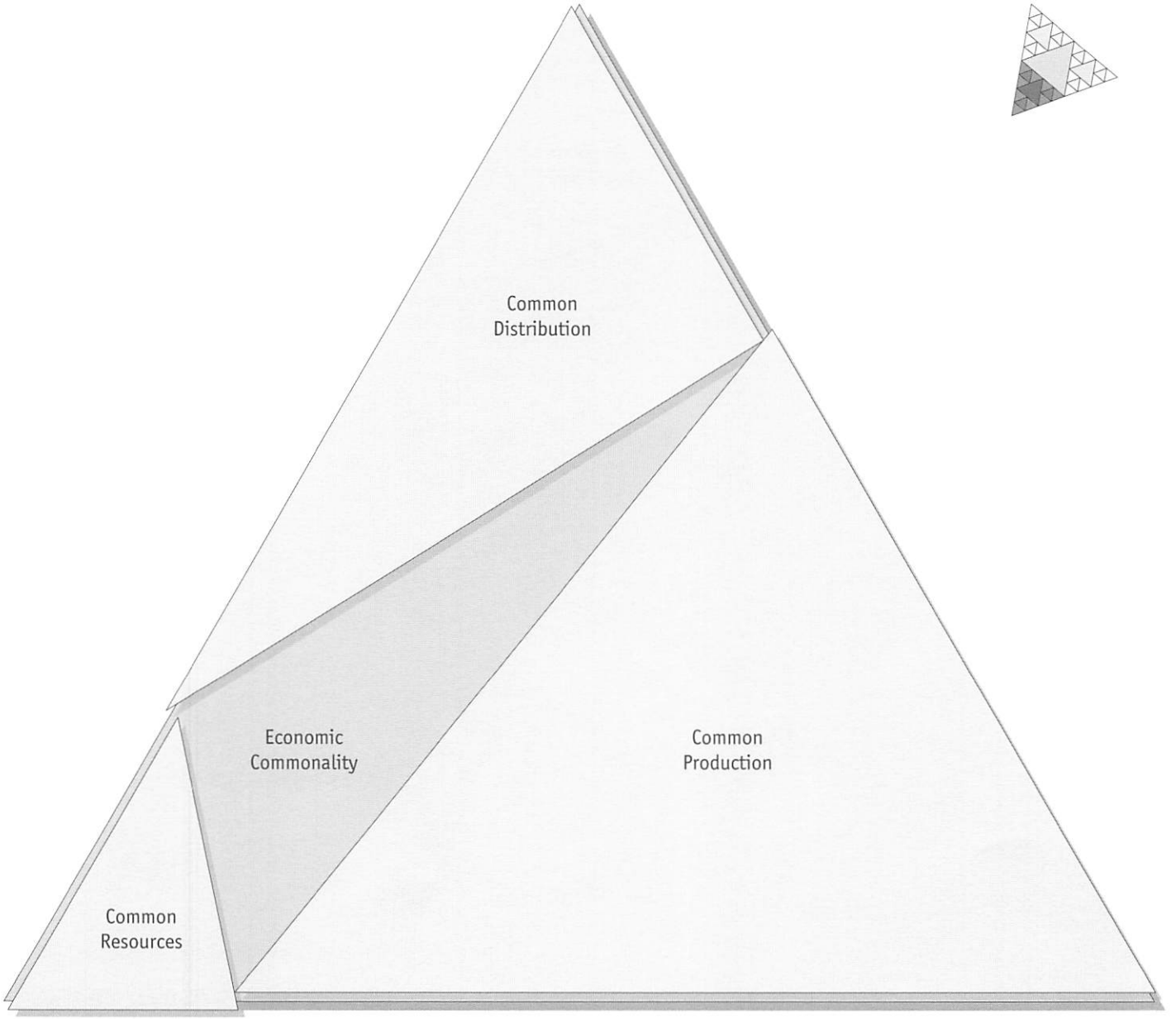
2
- C Demands universal context
- L Particularizes context
- S Rehearses continually

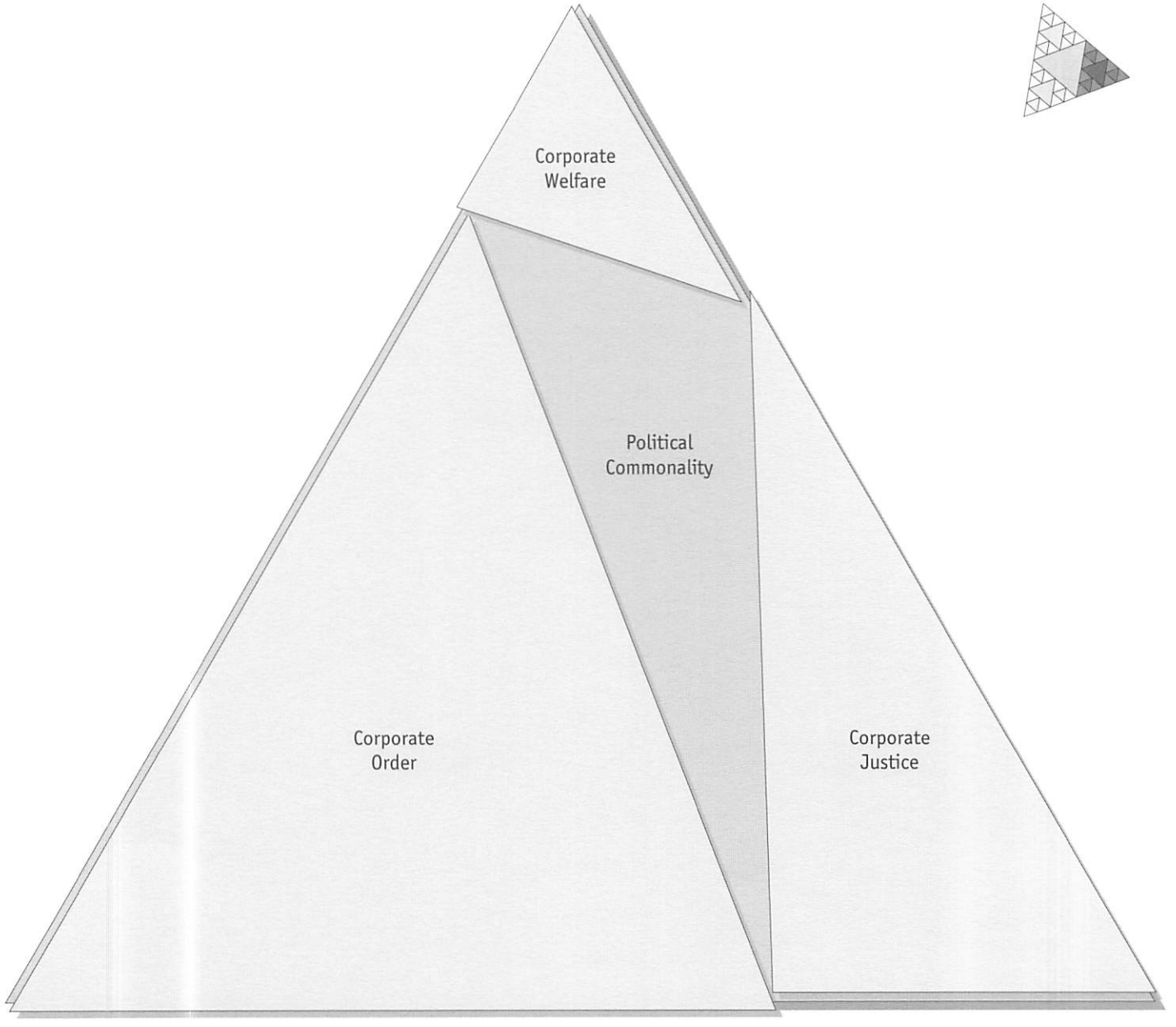
3
- C Demands continuation of primordial stories
- L Universalizes arena of ultimate concern
- S Prompts stance before final reality

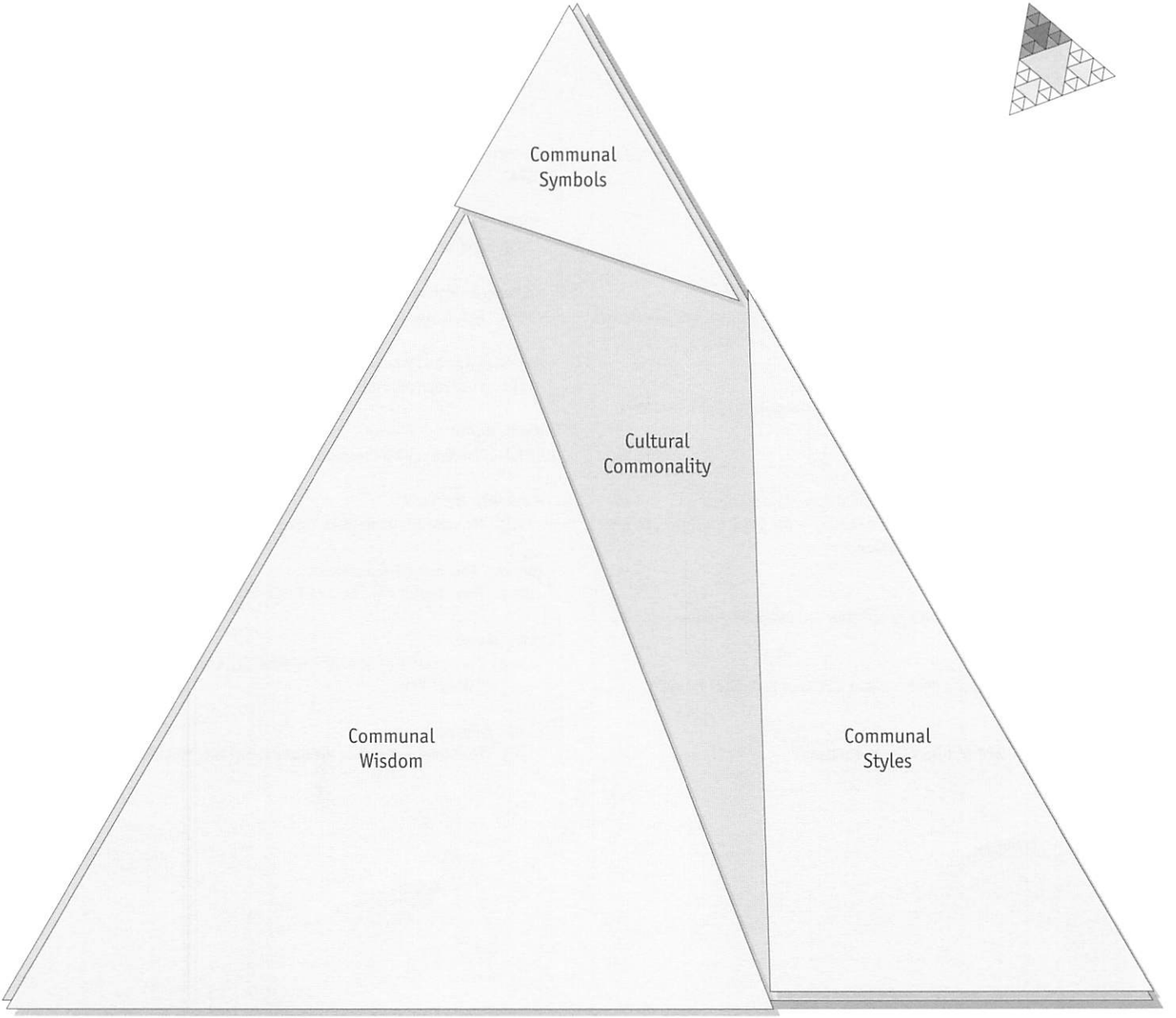
C = creates · L = limits · S = sustains

6 · The Social Process Imbalances


Cultural
Commonality
Social
Processes
Economic
Commonality
Political
Commonality


Common
Distribution
Economic
Commonality
Common
Production
Common
Resources


Corporate
Welfare
Political
Commonality
Corporate
Order
Corporate
Justice


Communal
Symbols
Cultural
Commonality
Communal
Wisdom
Communal
Styles

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