

**GESTALTED IDEOLOGICAL PRINCIPLES**

**LEVEL TWO, THREE AND FOUR  
(TUESDAY'S WORK)**

**THIS DOCUMENT LACKS INTRODUCTIONS AND CONCLUSIONS AND IS TO  
BE USED ON SATURDAY FOR HELPING TO LOCATE CONTRADICTIONS. THE  
TOTAL DOCUMENT WILL BE HANDED OUT LATER.**

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GESTALTED IDEOLOGICAL PRINCIPLES  
Economic Commonality - Level Two

ECONOMIC COMMONALITY  
LEVEL TWO

COMMON  
RESOURCES

5. The principle that all the common resources belong to all the people means that those basic elements, which are categorized as human, natural, and technological resources, are the possession and responsibility of each individual as well as all of mankind for both present and future utilization in sustaining life. The earth's basic reserves, which are necessary for life, and the systems created for their utilization, belong to all the people. Thus, all individuals and corporate groups have the responsibility to maintain and restore natural resources in order to insure their maximum present and future utilization. Human resources indicates all men's skills, gifts and abilities are developed to their maximum potential and utilized for the common good. This implies that all men's skills and gifts are available to be directed in a comprehensive manner toward contribution in the global economic scene. All technological skills necessary for extracting raw material, creating methods of conversion, and providing innovations in production are held in trust for all societies. Technological knowledge may then be drawn from a common reservoir for current use by any community, and in consideration of the present and future needs of that or any other community as well. The overriding implication of this basic principle is that individual participation can effectively care for and use all global resources when individuals are held accountable as units of a global village where knowledge and allocation of resources are for the sake of facilitating their use by all.

COMMON  
PRODUCTION

6. In the dimension of common production, all of the people have the right to share in the creativity, tools and plans for the transformation of the earth's resources. One aspect of this is that every man is assured of a meaningful role in the productive processes. This implies the right to realize each person's full potential through participation in the production means by which mankind is sustained. Another aspect is the free circulation of methods, inventions, tools, and technical skills for the sake of every man's productive engagement. This implies the realignment of private wealth, time and knowledge for the benefit of all. A third aspect is comprehensive planning which adequately relates tools and forces for the sake of necessary

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production. This implies that all of the people involved in production must participate in the decisional processes which relate to all the elements of production. Finally, these principles imply a common participation in the creativity, tools and plans that would result in globally sharing all of the goods with all of the people.

COMMON  
DISTRIBUTION

7. The distribution process belongs to all the people, guaranteeing through decisional plans and structures the full and equitable accessibility to finished goods and services that assure the basic necessities of life and the release of human creativity. One aspect of all the goods belongs to all the people in relationship to distribution is that all men are entitled to the equitable access and use of available goods and services. This implies that no man is denied life sustenance because of inadequate distribution of resources, products or services. The models by which the goods and services are made available are forged by and on behalf of the people. This implies that the receiving and expending of goods, services and credit would be determined in a societal rather than an individual context. All men have the right to participate in taking responsibility for the distribution of all the goods. This implies that all men and all groups are called to structurally account for their own consumption and for society's as a whole. The underlying implication is that the equitable flow of goods and services secures maximum availability to economic productivity, enabling all people to participate creatively in the economic process.

ECONOMIC COMMONALITY  
LEVEL THREE

NATURAL  
RESOURCES

10. The whole of nature comprises the basic substance of man's existence and, solely because of the givenness of his life, its exploitation and use is the prerogative of every man. The right of every man to the irreplaceable necessities is the first priority in the use of the earth's resources. This implies that all men have claim to the life-sustaining benefits before the luxuries of others are permitted. In addition, men experience all life as being cyclical, therefore all share in the responsibility for creative maintenance and ecologically sound control of the total natural environment. This calls for global awareness and broad-based ordering of priorities to ensure adequate richness of resources for all people in all times. The third aspect is the development of natural resources for future use by all the people. This implies a comprehensive plan which envisions coordination of extraction procedures and preservation of the world's resources for future generations. The development of a mindset which holds common responsibility for an equitable utilization of all the world's natural resources for all the people is the thrust toward which human history is now moving.

HUMAN  
RESOURCES

11. All the human energy and creativity belongs to all the people. All men are responsible for engaging this inexhaustible resource, man himself, for all. This implies man's unique vocation is recognized and built into the mosaic of all human energy. All are responsible to develop and care for this resource so that none is wasted. This implies lifetime utilization of human resources, which include training and re-training for necessary existing and anticipated tasks. All human potential is available to serve all. An implication is that skills are allocated and appropriated to ensure sustenance for the globe's population. The overall implication is that the quest for human resources and potentials be actualized, continually nurtured and utilized on a global level for the benefit of mankind.

12. All the technological resources belong to all the people. One aspect of this is that all have claim to accumulated skills, techniques and methodologies; that is, to a common pool of know-how. This implies that the common good will be enhanced by the release and mobilization of accumulated wisdom, skills, and tools. Secondly, the availability of technological resources for use is related to the overall balance of the global economy. This implies that the critical need of a particular population is a secondary, but

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TECHNOLOGICAL  
RESOURCES

important factor in the availability of technology to all the people. Further, the rationale for development is the direction of the technological designs that man creates for his future. This implies that man no longer has to fear his materialistic future and that the development is directed by public needs. The overall implications are that man sketches the material profile, creates the balance of industrial development of technological resources, and makes available research and breakthroughs on a global view.

PRODUCTION  
INSTRUMENTS

13. Production systems must be available to meet the demands of all societies. Modes of technology will be utilized and made available on behalf of all. To insure this aspect, accountability structures will be required. All capital goods will be available for the production of necessary commodities. Now every man becomes a stockholder in the possession of property. Power and modes of production will be applied to insure society of quality goods. This means that man's master-planning of production will give authentic direction to energy expenditure and operational methods. The underlying implication is that every man will have the tools he needs for participating in a total plan of global production for the common good.

PRODUCTION  
FORCES

14. All the production forces of the world are expended on behalf of the common good. Every man in the global community must be provided the possibility to participate significantly in the productive process. This means that effective engagement of human efforts and talents and not efficiency is the key element in maintaining productive forces. The productive forces must always stand aware of the economic situation of men around the globe and perpetually respond to that situation. This implies the necessity of a system whereby all the productive forces are organized, deployed and used with a comprehensive training and enablement scheme. A network of this kind enables all men to grasp themselves and their roles within the production forces as being expended on behalf of the globe. The total implication lies in the symbolic participation of all men in a global decision-making process. Production for the common good is that which enables the significant engagement of human creativity in a global economy, providing all the goods for all the people.

PRODUCTION  
SYSTEMS

15. The global design of production systems requires establishing a comprehensive societal plan for distribution and work that is sensitive to needs and priorities, promotes new developments, and provides for training in assignment schemes, management patterns

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PRODUCTION  
SYSTEMS

and allocation design for the benefit of local man. Assembly schemes involves the basic co-ordination of material procurement, assembly flow and product control within manufacturing systems while preserving the significance of human contribution and efficient systems operation. This implies world organization of procurement coordination, quality control standards and output regulations, and the authentic human participation of the local man in the system. The dynamics of management patterns emerges from the overall design of the stipulation of personnel policies, determination of public relations needs, and regulation of process controls. This indicates the establishment of a global managerial network incorporating consensus policies and processes standards, promoting a public service image, and providing access to newly created methods. The allocation designs involves the utilization of market indicators, evaluation of cost factors and the projection of production schedules within a common market which provides structural accountability. This indicates the establishment of a method of prioritizing needs at the global level to ensure equal consumption to determine immediate allocations, and to make comprehensive plans for anticipated needs. Production systems are a world plan responding to the needs of all men, introducing human values which may cause a change in efficiency, and ultimately transforming the local man into the global man.

PROPERTY  
CLAIMS

16. All people participate in the ownership of all property claims. All material input belongs to every man. This ownership suggests the need for minimum incomes, control of property inheritance and investment. All people partake of the ownership of the means of production. These means shall be used in the creation of products which promote the common good. Surplus output also belongs to everyone. It shall be used to promote creative economic growth for the citizenry at large. A world economy needs to consider global ownership of the input and means of production and to set priorities in the use of surplus output which will serve everyone equally.

EXCHANGE  
MECHANISMS

17. "All the exchange mechanisms belong to all the people" forces providing systems for the interchange of goods, services and all other economic benefits, on a global basis, to insure the possibility for equitable transactions based on individual as well as societal needs. Goods exchange mechanism means a global system of adequately using the skills, energy and the time of all

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EXCHANGE  
MECHANISMS

the people so that they will be worthily engaged in the economic process and equitably compensated. This implies that the exchange mechanism will become global through a system that insures that all men receive according to their needs by such means as computer control of the flow of goods and global bureau of markets, standards and projected growth. The service exchanges converts the time, energy, and know-how of all the people into a medium by which each man can meet his needs for goods, services and credit. This implies creating a structure to discover, utilize and maintain the talents and human resources relative to society's needs. Credit exchanges provide a financial base and facilitate the distribution of goods for all the people. This implies the creation of a global economics symbol in the form of a common credit system, a universal monetary system and loan exchange based on individual life span needs in relation to the global resources and the future needs of mankind, which should be providing investment opportunities open to all. Global exchange mechanisms would provide the foundation for organizing the flow of goods, services and credit to all the people, implying the creation of global core structures to which all people would be responsible and have claim to.

CONSUMPTIONS  
PLANS

18. Post-civilization demands comprehensive plans requiring global organization to meet the needs of all the people both in the present and future by distribution of goods and services for the benefit of all men. A global ecological balance must be maintained if spaceship earth is to reach even the year 2050. This implies that all societies must make certain that the consumption of resources is recorded, evaluated, controlled, and globally communicated so that comprehensive decisions can be made. While assuring the well-being of the global eco-system, the consumption plans must be based on society's needs which will be decided communally rather than individually. Therefore present needs must be gauged, future needs anticipated, training and development created, to meet these needs, and a model built which enables all consumption on behalf of all the people. To insure that all economic interests be responsible to that model, information relating to resource, production, distribution planning must be the concern and responsibility of every man. This implies that methods of determining the use of goods must balance the desires of industry in the context of values consensed by all.

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ECONOMIC COMMONALITY

LEVEL FOUR

BASIC  
RESERVES

21. All men have claims to the basic reserves, as their fundamental right to share in the procurement and benefits of life's basic needs. One aspect of this principle is the consideration of future as well as present population in planning for the use of the known supply. This implies comprehensive planning for the discovery, retrieval and conservation of all basic reserves. Another aspect is that the raw materials are not found in every section of the world yet must be shared by all. This implies the creation of a resource distribution system which allows for the free flow of basic reserves. A third aspect of this principle would be the discovering of full potential of the reserves in relation to each particular situation and to their alternative uses. This implies a sensitive, comprehensive and continuing research program. This demands radical rethinking and re-organizing on all global scale of our responsibility to direct the earth's resources.

ECOLOGICAL  
FLOWS

22. Maintaining the ecological flows is man's global responsibility for ensuring a sound environment capable of sustaining present and future life. The research in maintaining ecological flows encompasses acquiring a basic knowledge of plant and animal life and natural cycles of the environment as well as continuing their quality control. Thus through the process of research one sees the bringing about of new products and applications of these as a basic component of environmental sustenance. Another aspect of man's global responsibility involves developing an enforcement of international research exchange programs that will allow control and conservation of a healthy ecological system. This implies that international measures must be established to encourage nations to uphold and utilize the environment creatively. A third aspect of responsibility maintaining the ecological flows is the transmitting of new knowledge and methods by direct education and example. This implies a responsibility on the part of highly developed nations to share and refine their utilization of mineral and biological resources. To ensure the ecological flows which maintain Spaceship Earth requires comprehensive discipline to research, educate, and control regarding social conservation.



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ACCESSORY  
IMPROVEMENTS

23. All men have a claim to the responsible generation of the accessory improvements which are needed to develop the natural resources. One aspect of this would be the drawing up of a comprehensive grid of resources: their uses and relative availability. This implies that man must plan access systems on a global scale. A second aspect of accessory improvements is that the resources are made available to all the people through building and controlling such systems. An implication of this is the assurance that unnecessary duplication of efforts and wasting of reserves would be avoided. The third aspect is the assuming responsibility for the results of the harnessing of power. Implied, is that the extraction of harnessed power be available without harmful effects wherever it is needed. The overall implication is that man take steps to augment the means by which he improves and derives new developments in harnessing energy towards a globally equitable system.

RESIDENT  
POPULATIONS

24. The total energy of all the populations belongs to all the people. One aspect of this is the recognition that the givenness of a man's birth does not curtail his ability to contribute to the common good of all mankind. One implication is the decision to determine trends in population growth patterns to involve all men. Another aspect is that this process will enable the development of the total sociological composition in every populated area. Implied is the elimination of all barriers to the mobility of every stratum in the population. The third aspect is that it will insure the measured deployment of all men for the equal benefit of every person. Implied is the relocation of skilled workers in relation to the needs of the economy. With an ordered understanding of the population and in the context of comprehensive mutual concern, all men take responsibility for the futuristic planning of available human resources expended on behalf of every person.

LABOR  
DIVISIONS

25. All the potential human productivity belongs to all. The first aspect of this principle is that human resources are identified so that all skills and gifts are known and available. This allows futuristic planning and adjustment, but more important, that rational assignments are made on the basis of relevant information. The areas of occupation are determined by the needs of society. Each man does his job, conscious that his vocational decision is part of fulfilling the needs of society. In order that critical functions are fulfilled, workers with special skills are designated for particular engagement. This consideration reduces waste and insures most effective utilization of human resources.

Formulating labor divisions for the benefit of society implies accessibility of crucial data concerning the work forces, enables the significant engagement of available manpower and makes optimum use of human potential.

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EMPLOYABLE  
SKILLS

26. All the employable skills of the human population belong to all the people. Coordination of the complex mental and physical patterns builds systems which develop into specific employable skills. The ultimate uniqueness of all individual ability patterns infiltrates and supports all present and futuristic work systems. All basic human abilities are forged into technical skills necessary to the maintenance and creation of the community. The emerging total human expertise participates fully and creatively in the ongoing structure of the world. All the men are responsible for the construction and re-construction of human potential. This implies that there must be ongoing training, re-education of skills and opportunity to develop expertise in order to be continually responding to the needs of the globe. The overall implication is that acquisition and application of all usable human skills need to be continually re-evaluated, re-developed and re-directed toward the needs of the global population.

EXTRACTIVE  
PROCEDURES

27. All the technical procedures for utilizing vegetable, animal and mineral resources in and on the earth's crust belong to all the people. One aspect of this would be claiming the means essential to utilize the resources in order to benefit no special group to the exclusion of others. This implies forming the procedures keeping in mind, for example, the relationship between international assignment of fishing areas and the reproductive cycles of fish. Another aspect is the world focus on appropriate extractional methods for one particular resource in one particular locality needed by the world community. This means special concentration on the extraction of oil in an area where its transport would threaten ecological conservation or the desalinization of seawater so that desert areas might be used to grow food. A third aspect is the consideration of extractional methods in the light of

ecological balance and conservation of resources for recreational and future use. This implies world research for new techniques. The overall implication is that the decisions and wisdom regarding extractive procedures be radically mobilized to all the people, keeping in mind the creation of comprehensive models and exploitation timelines to insure the quantities of resources for now and the future.

INDUSTRIAL  
ARTS

28. All the Industrial Arts belong to all the people indicates that anyone has access to the appropriation of any of the functional skills and techniques of mankind. One aspect of the principle is the conserving of the functional skills. Thus, every man has access to the accumulated Industrial Arts because none are lost. Another aspect is that all the functional skills and techniques are made available to all men. This implies that all men are free to fully develop individual skills to meet the productive needs of the society. Further, it is the responsibility of all men to provide direction for the continual development of skills and techniques to meet the future needs of men. Thus, the capability is always present to implement necessary future inventions. Therefore, it is the right and responsibility of every man to participate in the process and development of Industrial Arts.

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INNOVATIVE  
MEANS

29. The actualization of the common economic wisdom demands that all people have access to all technological creativity. The development of machines enables participation in a global society. In this way society encourages all men to participate in the creative process of developing these new machines. Improvisation-of-industrial processing and design techniques bolster the creative process. This makes available to all men the theoretical and practical models for innovative means. New management and methodologies are developed to coordinate and direct innovative means. This encourages new businesses and new means of livelihood so that more people are drawn to participate and to contribute their technical wisdom. The lumping together of all innovative techniques---instrumental designs and inventions---in a context of co-operation, appropriates the exiting wisdom and pushes the aggregate wisdom beyond to new techniques.

**CAPITAL  
GOODS**

30. Every society has a system for procuring capital goods necessary for building and sustaining production processes of the society and insures each individual sufficient capital goods to release his productive capacity. Capital goods which include stocks, money, credit levels, machinery, equipment, facilities and possible locations are available to the producer and can be called upon for the benefit of all. The implications from this are a greater access to financial means and a new understanding of corporate investment for benefit of all which might mean that workers receive stock, and global futuristic planning which might mean comprehensive planning for factory location and a flexible credit exchange structure. Information as to the global availability and location of capital goods belongs to all men. Implied in this is the necessity of developing a structure for the dissemination of such information. Every man participates in the decision making about the use of available capital goods. This implies that every worker recognize his cruciality and interdependence in the production process. The implication of common access to capital goods is that ownership of goods will not be necessary for production and that those goods can be marshalled for use as necessary to benefit all men.

**SUITABLE  
TOOLS**

31. Every man has the right to suitable tools which enable his labor to be effective and which are the fundamental building blocks of production. Since man's beginning, basic tools have enabled him to live as a creative agent to his world rather than a victim. Therefore, creative thought which produces innovative basic tools is encouraged for all. Simple machines also direct natural forces to strengthen, speed and facilitate production of demanded goods. This implies that new forces and new ways of directing these forces will be shared commonly to insure the greatest global productive capacity. The use of precision implements maintains the supply of tools by producing them as needed, controlling mobilization and utilization of tools, and converting knowledge into workable entities. This implies the global sharing of advanced instruments to insure the control and high quality of global production. The good of all man can be manifested in their decision to forge suitable tools to relate to their environment, insuring global sharing and increased control and standards of products and thus reflect their initiative and creativity on behalf of the future.

**INDUSTRIAL  
PROCESSES**

32. In order to achieve effective productive output, every man has the right to the comprehensive organization and availability of the out-put methodologies of the whole globe. The innovative combining of available instruments will be attentive to all break-throughs that speed and facilitate production instruments. This implies a widespread growth of industrial efficiency to meet current demands. Co-ordinated use of power is a requirement for meeting all men's needs most completely. This will insure the utilization of all power to expand productivity. Co-ordinated monitoring systems hold accountable the quality, precision and efficiency of production. This will facilitate the improvement of production around the globe for the benefit of all. Implicit in the populace-participation in the global re-motivation program, more efficient out-put, and frequent evaluation in the light of ever-changing demands.

**COMMON  
LABORERS**

33. The principle related to common laborers is: All men labor in culturally-related creative roles on behalf of the world. The first aspect of the principle is that the laborers see their task related to human needs and their gifts engaged appropriately with clarity about the reason for their particular task. An implication of this is that laborers would engage themselves more responsibly and creatively in their roles. The second aspect of this principle is that there would be access to enabling structures on a global basis with negotiation of standards at a grassroots level. The implications of this are the liberation of the work force from arbitrary or discriminatory conditions. The third aspect of this principle is that the worker is enabled to labor effectively through seeing his task as significant and receiving what enables him to carry on his daily life. Implications of this are the maintenance of material and cultural benefits at levels adequate for all. The broad implications of this are that common laborers would be enabled to engage comprehensively and meaningfully in their particular tasks thus enabling the production of goods for the sake of the world.

**SKILLED  
SPECIALISTS**

34. All the goods produced with the aid of skilled specialists as feeders of the know-how to specialized areas, belong to all the people. The role of the skilled specialist, which is based on efficiency, is to apply restrictive measures for the benefit OF ALL. Through a global data bank, research projects can be aided, and workers learn the necessary skills in the appropriate project. The arena of community structures enable all members of the local community to participate in various levels of specialization, according to qualifications and reinforcing a

global context for their work. This implies a global system of engaging the work force according to the manifested skills, assuring that both sexes participate. Financial skills as an integral part of the common production process is evaluated by ability in specialized fields at local areas relative to global needs. This implies operative, global specialist banks from which various knowledge and skills can be tapped. All men possess unique gifts to be ordered by the demanded specialization to enable a fully human community.

STAFF  
SUPERVISORS

35. The role of staff supervisors is to engage every man significantly in the production of goods for all people. These supervisors are responsible for over-all work efficiency through organized flows of necessary materials and consideration of worker general well-being. This implies constant tension between organizational planning and workers' needs. The supervisors are concerned with the employee's whole life, as well as for the life of every man as they relate to the goods he needs. This suggests a new concept of humanness between employer and laborer. Supervisors evaluate worker performance and leadership potential, as they relate to the workers' whole life. They therefore realize that such a role must include permission-giving and enabling. By engaging every man significantly in the production process the staff supervisors release each employee to radically engage in his specific task with the vision of enabling and sustaining the social process.

ASSEMBLY  
SCHEMES

36. Assembly schemes, developed to enable co-ordinated production to sustain the globe, incorporates all useable technological methods while reflecting and being regulated by societal needs and market planning. Material procurement involves ready access to quality raw materials and production resources. This accessibility of quality materials implies common material control centers and effective valuative systems. Regulation, flow, and quality of production materials, in order to be effective, involves meeting global necessary standards and incorporating all new technological research in the creative dynamic of continual reconstruction. These standards of designs imply that there is a global network of data exchange and consultant service whose primary consideration is the projected needs and specific requirements of people. To guarantee communal control by all, maintenance of the production process is determined by rotating responsibility and by the interaction between community needs, quality standards, and market feasibility. Communal control is dependent upon comprehensive societal and industrial use of operating designs, so that the people directly effect decisions regarding product quality and fair regulation practices. Assembly schemes for all implies rational production planning, with any

specific assembly line methodology standing accountable to the needs and guidance of all, and requires that local communities pattern assembly schemes according to both local and global demands.

MANAGEMENT  
PATTERNS

37. Management patterns provides the system of economic operations which allows every man authentic participation in the task of meeting the needs of all men. Personnel policies allows for the labor forces to be properly cared for in a comprehensive way to maintain a corporateness of human abilities. This would imply insuring a comprehensive general welfare plan for workers, an adequate system of hiring requirements, and avenues to allow recognition of individual creativity. Public relations informs all people, owners, workers, and customers, of all aspects of productive systems. This demands the establishment of communication channels to hold management patterns accountable for the dissemination of such information. Process control involves establishing stability specifications, promoting graded excellence to insure quality products, and maintaining quality and humane working conditions. Thus it must give to management images out of which production is seen as functioning on behalf of total society in the face of known limits and uncertain possibilities. Through the organization of production in the context of all human needs, management patterns calls on every area of production to engage the vital concerns of every man.

ALLOCATION  
DESIGNS

38. Allocation designs of the productive systems determine and co-ordinate what is produced and when it is produced, on the basis of all human needs in consideration of the world market, including methods for evaluation of the production. Allocation designs makes long- and short-range production plans out of the global context, in terms of what is necessary for the basic needs of all people, so as to balance anticipated needs with production capacity. This implies that all countries make responsible, inclusive decisions as to what products are necessary to sustain life, operating in a global context beyond territory boundaries. Through designating costs of goods, wages, and equipment, predicting the demand for food, clothing, and shelter for every man on the basis of funds available and cultural needs, a production plan on a global basis is set up. A co-ordinated systems approach honors all priorities, allowing for such products as fur coats and bikinis to be produced when such items are seen as filling cultural needs. One aspect of allocation designs is a balance of cost, labor use and resources for the production of human basic needs with constant monitoring and evaluating done by all. A publically controlled world-wide system determines needs, priorities, and cost, and supervises the meeting of those needs in an efficient yet flexible way. In order for the basic needs of all to be met, a priority system is developed to balance priority needs and cost, creation of new global production models, and re-education of all the people as to their responsibility one to another.

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ECONOMIC COMMONALITY = LEVEL 4

MATERIAL  
INPUTS

39. Material inputs concern methods of appropriating goods and services and allocating assets in order to provide the basic necessities of all the people of the world. This involves assigning responsibility for the control and availability of materials relevant to the economic system. This dynamic must ensure that all materials relevant to the economic process are assigned ownership so that their value to the economic process may be realized. Thus material inputs shall be available on a corporate, planned basis to all people. This implies a system of public control of the human and technological resources. These resources shall be utilized according to a comprehensive global plan. Thus economic structures are required to assure continual development of resources of all nations to encourage corporate, non-hereditary ownership and to recycle the present supply of resources. Proprietary claims on resources enables a society to hold the tension between group interests and the public good.

PRODUCTIVE  
MEANS

40. The productive means must be developed, coordinated and made accountable to the total society for economic commonality. Private possessions can be expanded and directed by assigning ownership through controlled investments and guarding resources for the majority. This suggests that all methods must be employed to involve more persons to ensure total benefits; private investments will be limited and progressively taxed. Public trusts can be supported if they are not provided for by private ownership. Inheritances will be returned to the public and individual rights to ownership will not deny public good. Limited liability evaluates and supervises the total needs for increased efficiency. An extensive system of constructs to determine how corporations can be utilized for this purpose must be devised. Finally, production means is a creative balancing productive force that must be responsible to the common good for the operation of society.

SURPLUS  
OUTPUTS

41. Surplus outputs is the process of accumulating excess yields for re-allocation in continuing the distribution dynamic. Production maintenance requires a surplus to guarantee continued re-allocation and production of goods. This implies that depletion allowances be administered more effectively, using surpluses for the benefit of all. Public support refers to reserving a portion of these surpluses in order to support the care structures of the whole society. One implication is that legislation should support the public benefit as exemplified on taxation for educational television. Special grants utilizes surplus outputs in support of humanitarian and cultural projects. Thus surplus outputs can be channeled into enterprise to enrich



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ECONOMIC COMMONALITY - LEVEL 4

and care for the lives of all people. In summary, the surplus outputs dynamic calls for a system in which all people share the responsibility for, and the benefits of, an equitable distribution of all the goods.

GOODS  
EXCHANGES

42. "All the goods exchanges belong to all the people" indicates that every man has access to all marketable goods and the relevant data regarding them through a global trade schemes which insures economic commonality with consensus on price schemes and commodity markets. The underlying aspect indicates an intentional valuation of goods based on consensus which renders all commodities accessible to all the people. This implies that industry will be responsible for the availability and pricing of the goods through and efficient transport system, global markets, and standardized prices, thereby enabling all people to more adequately plan for the future. Another aspect is that all people have access to all markets through global availability of systematized futuristic consumer data based on stringent quality control standards of safety, durability, and recyclability. This would imply global computerized or instant access centers holding data on products, advertising claims and market research that would protect the consumer and his environment from irresponsible use of the common resources. Final aspects in terms of goods exchange are that restrictions on global free trade would be relaxed or eliminated entirely in order to maximize regional utilization in terms of the location of industry and that developments in trade processes and results of analytical research be made available to all. The implications are that global free trade would result in lower priced goods to world consumers, that all products be proven safe and ecologically unharmed, and that all research and trade processes be made part of an international data bank with availability to all. Goods exchanges therefore would be oriented toward the common well-being of the global community by the development of a comprehensive cooperative system of exchanging goods and an immediately accessible international data center, thus signaling economic commonality in the social process.

SERVICE  
EXCHANGES

43. The principle of distributing economic benefits to all the people in the area of exchange services involves the conversion by free negotiation and equitable compensation of time, human energy and know-how (actual and potential) and the opportunity for a meaningful vocation. Wage schemes has the underlying principle that minimum wages applying flexible scales would be received by all the people, further augmented by income available through various competitive incentives. This implies the removal of wealth as an incentive, replacing it with meaningful (culturally-oriented) commitment in addition to an adequate and equitable base wage. The concerted actions aspect means that global requirements would determine payments and placements arising out of every man's right to apply pressure to see that

his demands are considered. This implies a discipline and responsibility that will allow all the skills of all the people to be meaningfully utilized. Employee placement is the counseling and training of personnel in relation to all service needs, availability, and individual potential in such a way that all the members of societies of the world would benefit equally. This implies that all employee placement systems must be developed to meet both the needs of all employers and the needs of all employees. The current implication in equitable sharing in the area of service exchange is the need for a total restructuring and reorientation relative to the value of work and its rewards such that men are free to choose and carry out their vocation on the basis of an authentic commitment.

CREDIT  
EXCHANGES

44. In the area of credit exchanges, the principles "all the goods for all the people" means commonness of access to the media and sources for demanding consumption of goods, for commanding capital formation, both human and instruments, and for protection against economic contingencies. Value media means that all of the people have the right to a stable credit exchange system which would mean a global currency, or a common standard of value and consensual control of the medium of exchange. An international inflation control system, common value standards, and global control of currency flow will eliminate currency speculations which arbitrarily affect regional purchasing powers, will mediate the tyranny of the developed countries technological and productive prowess, or, rather, render the gifts of that prowess to the whole society. Another aspect of credit exchange under this principle is accessibility to savings, investment, and credit mechanisms under common standards of interest and other terms and conditions using accrued and future selfhood as collateral. Thus, everyman, while making his own economic decisions, will be able to invest in the economic gifts of society, participate fully in the returns, and draw upon the potential through borrowing. A third aspect is that all of the people can participate in financial methods that offer investment advice and the possibility of capital growth with the assurance of protection against those common contingencies which render all men economically marginal. This implies the establishment of a global exchange structure to advise those who wish to participate in investment methods while guaranteeing that any common happenings which amount to economic disasters within a specific family will be assumed as the common risks of the community through compensation to victims. Nations, communities, and all men will be enabled to fully and freely participate, through accessibility to credit exchanges, in the economic gifts of the globe.

GESTALTED IDEOLOGICAL PRINCIPLES  
ECONOMIC COMMONALITY - LEVEL 4

CURRENT  
DEMANDS

45. Current demands is the dynamic involving the discovery of needs, evaluation of the ability to meet the needs, and the determination of the priorities to enable adequate global consumption planning. One aspect of this dynamic is that basic reserves be maintained in the light of the evaluated needs within every strata of economic consumption. This implies that the profits be allocated to the communities in order that all current demands be dealt with. Another aspect of the dynamic is organizing the basic reserves and appraising future use to ensure the flow of the distribution process. This implies establishing a means of assessing the available global capabilities to ensure participation of all. Being mindful of global as well as local needs, priorities are determined. This implies that priorities be arrived at through satisfying the wants, correcting obvious inequities, and reflecting the values of the community. The current dynamic, to operate on a global scale, must be seen as a dynamic maintained by common consensus for the common good.

ANTICIPATED  
NEEDS

46. Determining the anticipated needs of all the people requires reserving supplies, responsible use of products, and a coordinated exchange system on a world-wide scale. This means a rational utilization of conserved resources which includes both immediate use and recycling for future needs. Rational utilization implies that a supply surplus in one part of the world will be used where the resource is most required. Responsible use of products demands a self-conscious allocation of the available goods and services in response to the survival requirements of all the people. This also implies evaluation of whether a product is a necessity or a luxury. A coordinator goods exchange channels goods, services, and resources into the consensed open market. This implies implementation of a global-exchange grid so that responsible allocation to top priorities in the world market can be clearly seen. Anticipated needs presupposes long range planning-risking the decision about how people will live and the necessities for that way of life.

INCLUSIVE  
EQUALIBRIUMS

47. The distribution of the earth's goods to all the people must be realized through assuring the inclusive equilibriums between individual and societal needs as they are defined by the community's economic presuppositions. Critical to all men for a human style of living is the insurance of the fundamental requirements of basic food, clothing, shelter and health care. This implies assessment of productivity in terms of the global demand. Necessary for the equitable use of all common resources is the development of a global story from which societal needs and priorities can be defined. This implies that once this story is clearly articulated, all communities will be free to order themselves by setting goals and appropriate controls and restrictions. A comprehensive theory must be developed which holds the common

**GESTALTED IDEOLOGICAL PRINCIPLES  
ECONOMIC COMMONALITY - LEVEL 4**

(Paragraph 47 cont.')

understanding of the co-operative use of properties. Only in this way will there be continual use of public properties. All of this implies that for inclusive equilibriums on a global scale to be realized, it is necessary that community needs be continually assessed and priorities established in the light of the principle of making all the goods available to all the people.

Gestalted Ideological Principles  
Political Commonality - Level Two

POLITICAL COMMONALITY  
LEVEL TWO

CORPORATE  
ORDER

50. Corporate order is created in response to common demands to insure the basic rights and security of all. The total social body is required to structure itself in a corporate way that protects individual life styles within an ordered social existence. This would imply creation of a law enforcement system that would both protect the individual's rights as well as keep that individual accountable to the society for his actions. Maintaining participation in the basic covenants of social order structures the coordination of human interdependence. The articulation of a global operational framework allows the engagement of every man in decisions affecting society. There is a global context within the coordinating structures which outlines the basic international rights and relations. This implies the creation of defined common structures to regulate the rights and accountability between nations. Corporate order assures the agreed upon stability within society which guarantees the rights of all.

CORPORATE  
JUSTICE

51. Corporate justice is the dynamic embodying the right of the people to participate in the decision-making process, articulate and rearticulate their social consciousness in light of new insights, and implement the structures of justice for the benefit of all men. One aspect of this dynamic is the fundamental right of all people to participate in forming the common mind which is inclusive of all social groups. This implies that a body which representationally ascertains the consensed will of the people is held responsible for articulating and legislating that creative wisdom. Judicial procedure is the dynamic of providing interpretation of changing social awareness. This implies that accountability structures be set up in order to guarantee justice to all. Representational enablement must articulate and adhere to common structured responsibilities. This implies that in representational enablement decisions must finally be symbolized through a leadership dynamic. A dynamically functioning corporate justice would enhance individual rights, provide adequate structures for deliberation and decision, and function as the symbolic leadership which effectively makes use of the bureaucratic system.

Gestalted Ideological Principles  
Political Commonality - Level Two

CORPORATE  
WELFARE

52. In the arena of Corporate Welfare "All the decisions belong to all the people" indicates that in a global context society is responsible for the care of all its members and all its members are responsible for the care of society. One aspect of this is the right to participate in the decisions regarding basic sustenance. This implies equitable access to basic material means necessary for life with dignity. Another aspect is the obligation to participate in these decisions and be accountable to them. This implies that every person has the right to forge his own life stance within and on behalf of the corporate whole. The final aspect is the decision to be obedient to corporate needs while being responsible to one's internal accountability. This implies that each person engages himself creatively and freely in those tasks mutually defined as significant and meaningful for the well-being of all. Finally, this implies mutual accountability between community and individual for the responsible participation in perpetuating the socio-spiritual well-being of the corporate body and each of its members.

POLITICAL COMMONALITY

LEVEL 3

COMMON  
DEFENSE

55. To all men comes the risk of assuring and enjoying a safeguarded community, autonomy through external relations, and inter-social creativity. All people are defended from all threats of social aggression. The implication here is that all human life and creativity is valuable and that global protection on the grass-roots level is necessary. All must participate in consensus formation relative to defense structures, force levels, patterns of alliance and non-alliance, and honor that consensus by supporting its execution and urging alternatives. This implies that each man has a vital interest in the common defense, exercises his intuition to re-evaluate the defense posture when necessary. Each man has the right of access to and responsibility for maintaining, through his government, multiple channels to all other men. This implies that multiple channels of diplomacy, trade and fellowship may be developed to the enrichment of all society. Common defense implies corporate creation and preservation of structures for the maintenance of political units in a variety of cultural understandings to allow for global participation in the social process.

DOMESTIC  
TRANQUILITY

56. All the decisions belong to all the people in the process of domestic tranquility means that society individually and collectively has the responsibility for insuring the safety of every human being. Every man is guaranteed the right to personal protection and a voice in shaping the structures to maintain that protection. The implication is that both values of human worth and societal protection will be upheld. Every individual has the right to engage responsibly in the maintenance of the safety and peace of every community in the globe. This implies that society take responsibility for creating global images of social responsibility. Each man has the right and responsibility to create structures which hold the tension between the individual rights and society stabilization. Holding this tension implies building controls which allow for both maintenance of society and individual growth through creative participation. Domestic tranquility implies that every individual given the possibility of creative engagement, participates authentically in the formation of global well being.

57. Applying the principle that all the decisions belong to all the people, a legal base is established when all the people create and articulate the laws to which they hold themselves

Gestalted Ideological Principles  
Political Commonality -- Level 3

LEGAL  
BASE

accountable in maintaining social stability. All the people participate in molding and preserving the primal operating understandings which includes constantly incorporating the unique group memory and defining the relevancy of the legal base to the times. The implication is that the primal operating understandings form a global fabric through which diversity is woven into a common stance. All the people are enabled to participate in deciding the basic behavioral laws and patterns under which they will live. This implies that there are operating structures which allow all the people to participate in recreating the legal base when it no longer sustains the corporate body. All the people have the right to understand the laws and have a voice in articulating them. This implies a system for educating the public in this area as well as individual responsibility to take part in the articulation process. Legal base benefits and protects all the people when there is common participation in creating and preserving the rationale for order and the written laws.

LEGISLATIVE  
CONSENSUS

58. The basic assumption of justice for all indicates that there be a process for including all the people in decision making. The first aspect of legislative consensus is that all the people release all the data. This implies that through informed local participation the common pool of wisdom of both majority and minority be created and sustained. The legislative process considers and incorporates all the wisdom. This implies the creation of structures to delineate the problems, review values, and state priorities on a popular scale. The third aspect of the legislative consensus is that the corporate decisions are publicly articulated, thus opening the possibility for a constituent re-evaluation. This implies a dynamic which continually re-educates the people and re-informs the consensus methodology itself. This implies that since all the people assume responsibility for the society, they must be a highly informed constituency.

JUDICIAL  
PROCEDURE

59. Judicial procedure envisions an equitable global judicial system where man is held accountable to societal consensus and he holds societal structures accountable for the good of the future of society. Judicial procedure guarantees all men access to judicial procedures, to counsel, right to gather facts, and the right to appeal. This implies the system should be efficient, free from the influence of pressuring constituents, and that legal counsel be available without cost. Arbitrated appeal guarantees every man his right to have past decisions re-considered in light of changing social awareness. Implications of this are an efficient system of appeals, a speeding up of assimilations in life interpretations, jurists skilled in consensus methodology, and costs defrayed by all of society. A third way this indicative can be clarified for the weigh-up process is that it is equitable for every man and all groups within every culture, and is therefore a cross-cultural function which transcends particular ideologies other than that the future of each is determined by



all. This could be implemented only by a global judicial system where decisions were made by consensus, not disputed votes. Guaranteeing global justice for all means that in every society the treatment of authentic disagreement must be reconceptualized and restructured and that every man in every society must be as personally concerned for the quality of justice everywhere as he is for his own.

EXECUTIVE  
AUTHORITY

60. In order for the executive authority to be operative as a process enacting the decisions of all the people, the imperatives of control, responsiveness, and design must be articulated, coordinated and achieved. Executive authority controls the ordering of the bureaucratic systems and demonstrates its accountability to the people who have given them power by reporting the authoritative decisions. This implies that legal process would be open for examination with global consensus as the final power. The intensification of executive responsibility would require new methods for discerning the common intentions of the people and insuring that responsible decisions are indeed reflective of the public interest. Response to this implies a radical shift in the methodologies for formulating executive decisions which would affect the legal bases of most social organizations. The third aspect is the design of global leadership patterns that reflect the tension between popular consensus and world relations. This implies the existence of structures capable of comprehensive research, futuric planning, and unified action. So stated, the executive authority will administer the acting out of the consensed decisions of all the people, responsibly and from a global context, insuring each person a voice in the decision-making process.

SECURE  
EXISTENCE

61. Secure existence is the right of every man to the fulfillment of his basic needs, provision of opportunity for advancement, and the right to share in the decision-making processes on behalf of all men. Every man has the right to participate in the means of protection from dangers present in the environment as well as its various benefits. Thus the total society sees to it that structures for basic safety and reciprocal benefits are operative. Every man has the right to be protected from political, social and economic disorder. This would indicate a stable political structure and a sound system of production and distribution. Every man also participates in the secure existence by participation in work appropriate to his abilities. Therefore both jobs and training are the right of every man. Therefore, "All the Earth Belongs to All the People" relates to a secure existence through the understanding that a man can only insure equity for himself through participation in a process that gives equity to every other man and protects the right to security and participation in determining the global future.

Gestalted Ideological Principles  
Political Commonality -- Level 3

POLITICAL  
FREEDOMS

62. All the political freedoms belong to all the people is a way of saying that the rights and responsibilities for the nurture and expression of every man's will belongs to all the people. One aspect of this is that every man is responsible to determine and defend his and every man's individual ordering of his life. This implies that the state of any individual's liberties are wholly contingent on the state of every other man's liberties. Another aspect is that all men are responsible to insure that a diversity of gifts and creativity throughout the globe be represented and allowed full expression. This implies that political freedoms require full expression of all of the people so that the gifts and wisdom of all are included in the decisions that affect all. The third aspect is that all men have the right and obligation to take a dissenting stance to guard the healthy tension between society as a whole and its various parts. This implies that there will be a functioning regenerative process in every society which constantly redirects the society. As these principles have become conscious and widespread there will be the creation of new channels for individual and corporate engagement in the continual recreation of patterns of corporate power.

SIGNIFICANT  
ENGAGEMENT

63. The principle that all the decisions belong to all the people is realized when significant engagement provides for the right, and the responsibility of each person to advance his knowledge, express his conviction, and be able to engage in the process that illuminates the meaning and purpose of existence. The first aspect of significant engagement is that all men have the right to full access to the entire human store of knowledge. This implies a continual and universal educational process which provides an informed basis of action. The second aspect of significant engagement is enabling each man to expend himself creatively. This implies the development of a comprehensive self-understanding and means by which each man expends his creativity on behalf of all. Significant engagement is realized when man has the possibility of communicating his stance and beliefs for the good of the whole community and before the final reality. This implies mutual accountability of an individual to society and society to the individual. The motive rationale of significant engagement allows the skills and creativity of all people to be utilized to the fullest to enable the decisions of the globe to be made available to each man.

POLITICAL COMMONALITY

LEVEL 4

PROTECTED  
SOVEREIGNTY

66. All societies have the right to protect their sovereignty in relation to the common good of all. The societies have the right to develop mutually appropriate mechanisms to protect their political, cultural and territorial integrity. Thereby each autonomous society is held responsible for its own destiny and as a result there is a decrease in friction among these groups. All societies have access to structures that will release them to negotiate disputes and establish protective measures in the event of an attack upon them. Thereby any society has a common mechanism to prevent its disintegration whether offensive or defensive. All local people participate in forming the consensus determining intersocial policies which will respect the culture of other societies. This will permit perpetual renewal of a common grassroots stance regarding the boundaries of appropriate action by a governing body. Adequate structures for protecting sovereignty enable a global village of mutually responsible societies.

NEGOTIATED  
ALLIANCES

67. Negotiated alliances involves the decisional participation of each society in constructing formalized relationships through grassroots consensus, in view of the comprehensive good. To keep order all need to partake in the creation of structures to facilitate agreement-making. These structures will enable treaties and alliances where the priority issue is common well being. Every citizen has the right to be part of the decision-making process of formal and informal negotiations. A system of law, applicable to all, holds each man accountable to these agreements. To be accountable to those commitments implies establishing machinery for enforcement and initiating reconsideration. Procedures for negotiated alliances which involve every man imply that the individual is accountable to corporate decision-making.

INTERSOCIAL  
BODIES

68. Participation in intersocial bodies is a right that belongs to all people. Each society shares in decisions concerning global life. This implies that societies must corporately decide on issues which concern them all. Every society is in fact responsible for the well being of all other societies. The implication is that no society must make decisions that fail to take into account the needs of every other society. The cultural uniqueness of every society are honored and protected, implying that there are open channels of exchange for allowing all people to benefit from the wisdom of the global cultures. Societies participating in intersocial bodies must insure that no society is excluded from or allowed to dominate the decisions that affect every man.

Gestalted Ideological Principles  
Political Commonality -- Level 4

LAW  
ENFORCEMENT

69. Every citizen has the right and responsibility to develop and maintain a society in which individual and community rights and possessions are protected by an effective legal system to help insure the domestic tranquility. Every citizen is responsible for determining the ultimate authority for law enforcement which includes adequate provision for safeguard of all rights. This implies the creation of a civil force that will be accountable to the community in composition and duties by laws which will be made on behalf of all citizens. The body politic has the responsibility to enforce the decision by which actions of its members warrant arrest procedures. This implies that laws must be equally applied on behalf of all. The public has the obligation to demand well defined channels of communication between the law enforcement body and the people. Every citizen has the right to equal protection during arrest and pre-trial procedures. The people's law enforcement model will not only protect the body politic but will protect the people and will enable them to participate in that process.

CORRECTIONAL  
CONSTRUCTS

70. Every man creates and stands accountable to a system of consequences of legal infractions. All men develop and update remedial structures for the correction of deviant behavior. This implies that community forums, research committees, pressure groups, and structures for electing administrative personnel will be made accessible to all. All the people decide how the structures will deal procedurally with offenders once they are delegated to a punitive and rehabilitative process. This implies that society will regularly evaluate and utilize maximum expertise in the correctional process. Everybody participates in the process of deciding and carrying out rehabilitative functions. This requires information and education about the dynamics of rehabilitation and the creation of structures that demand public participation. Therefore correctional constructs are those which hold every man responsible for and accountable to structures which they have decided are necessary for the domestic tranquility of the society.

COMMUNITY  
ASSENT

71. All the decisions belong to all the people relative to community assent means that all the people determine the procedures established for keeping domestic order. All the people create and live out of common models that enable society's stability. Participating in community creation leads to a more responsible concern for society. Every man is educated in legal structures. All men know what is required of them as a member of the community and they know their rights when they have transgressed the law. Citizens participate responsibly in the creation and support of community legal programs. The common social model is enabled by citizen participation in programs that sustain community life. All the people support the procedures which they have established for keeping the domestic order.

Gestalted Ideological Principles  
Political Commonality -- Level 4

BASIC  
COVENANT

72. All men have the right to participate in the consensus that results in a basic covenant that is built on the common understanding and wisdom of that society as a whole. The first principle is that the primary instrument of justice provides for the rights of minorities, for those who dissent, and for protecting the uniqueness and individuality of all components of society. Thus all men living under the covenant have the right to expect that the covenant will be subject to change to reflect changes in the society. The second principle is that all men help to formulate the agreed upon basic set of principles which reflect the historical tradition of the society in which they find themselves. As a result the basic covenant receives the respect of the people because it authentically embodies the past in the present. The third principle is that with consensus on the basic covenant all men are held accountable to that covenant. The implication is that through the basic covenant each man is accountable for his own actions and for society's. Men more willingly accept the responsibility of accountability to a basic covenant when they participate in the formulation of the covenant, recognize that it is foundationally grounded in the traditions of the society, and know that it guarantees the rights and individuality of all.

COMMON LAW

73. All men in society participate in the common expression of the society's intent through the common law and operate, not by subterfuge, but by honoring that intent. Common law regulates the behavior of a community and protects the rights of the individual through the context of established practices. The life of the community is enabled by holding the individual accountable to a comprehensive, futuristic, multi-cultural based context. The law's authority is grounded in long-agreed, commonly known principles which are not easily alterable. Thus, knowing the contents of covenants out of which the society operates and how these are deeply rooted in the precedents of the culture, all men retain the authority and insure the availability of the law for everyone. Common law expresses the community's basic covenant, acts as a bond and molds the corporate life style.

CODIFIED  
STATUTES

74. Every man has the right to participate fully in the creation and application of codified statutes which spell out on a comprehensive level the established rules of society. All members of that society have accessibility to the established code which is in a clearly-defined and recorded form. This implies the possibility of a broad-based grounding in the rational foundation of the legal system of a society. Men have the right and responsibility for participation in and upholding fair application of society's laws for all men, regardless of status. This implies that the substantive decisions of society's laws be based on mutual respect of all

Gestalted Ideological Principles  
Political Commonality -- Level 4

74 (continued)

citizenry. Each citizen has the right and obligation to participate in the formation of the specific guidelines and regulations in the selection of the law-making representatives of his society. This would imply the selection of officials sensitive to the consensus of the people and that the consensus would indeed consider all factions of a well-informed citizenry. Codified statutes thus formed imply a means for the individual holding society accountable for his well-being as well as society holding an individual accountable for his responsibility to society.

GESTALTED IDEOLOGICAL PRINCIPLES  
Political Commonality - Level Three

CONSTITUENCY  
SUFFERAGE

75. Constituency suffrage relates to the legislative consensus by enabling the informed participation of those upon whom has been conferred the inclusive responsibility of expressing the corporate will. One aspect of the constituency suffrage, the organizing of popular viewpoint, includes conveying the nature of the issues, their urgency, implication, priority and the need for a responsible inclusive public voice. This implies the public voice should be reached quickly by some electronic response system, if possible. If the selection process is to be within the popular grasp then the public will need to be will informed of the methodology of the selection process and its possibilities for expressing their will. This implies that some form of effective training plan will be set up. The enfranchised public will be held accountable to their inclusive responsibility to participate in making decisions and in supporting the common consensus they have helped to form. The quality of their inclusive responsibility will then be such as to promote the comprehensive betterment of the corporate welfare. This means that the knowledgeable and responsible citizenry participates fully in decision making on issues concerning the public welfare.

ALIGNED  
PRESSURE

76. The channeling of aligned pressure includes consideration of past, present and future implications of minority and majority opinions in ways of influencing corporately operative values and priorities. Aligned pressure must develop a comprehensive system of inventorying the corporate interest. This implies that communication vehicles must be available to articulate all the various opinions, including special interest and minority factions as well as the majority opinions. All the people are represented in persuasive factors when pertinent data is presented through various lobbying techniques, and are informed of this when all caucusing and lobbying processes are implemented in the public meetings. When the comprehensive values inform aligned pressure of the course to follow and are mediated by a governmental agency it protects the individual's claim to be included in the process. For true representation the articulation of an agreement to a common comprehensive goal is needed. This implies that political processes could be influenced by aligned pressure from passing legislation that does not focus its attention on the common good, and ensures a corporate understanding regarding the future direction. The overall implications of this principle toward the social process are that the legislative bodies examine carefully that which influences the direction of decisions, in order that no reductions go unnoticed.

GESTALTED IDEOLOGICAL PRINCIPLES  
Political Commonality - Level Three

DELIBERATIVE  
SYSTEM

77. All the decisions belong to all of the people in the deliberative system process means that every participant in the social process has a representational way to get his voice into the system, receives equitable consideration from the system, and operates inclusively in all the contextual levels of the social process. The first aspect of this principle is that all the people have the responsibility to create and participate in the total deliberative system. This implies that all the people investigate problems, debate the issues, set priorities, elect representatives and contribute to the total consensus. Secondly in the deliberative system itself channels of information dissemination and data collection are created and publicized in such a way that the priorities of the people are received, articulated and equitably implemented by the people. This implies that finally the role of the total system is to enable every man to genuinely formulate his own decisions and those of the society as a whole. Thirdly, the participation of all in decision-making reveals the aspect of comprehensiveness in the deliberative system at the local, regional and global levels. This implies that decisions are representational and while recourse exists it is the comprehensiveness of the system which contextually enables every man to participate in the common consensus in every situation of his life. This means that the deliberative system would become a dynamic of mutual interchange between official bodies that articulate decisions for the total society and the general populace who in turn initiate and implement those decisions and this means that therefore the hierarchical, oligarchical and democratic principles all operate simultaneously in creating a radically new deliberative system.

LITIGATED  
DISPUTES

78. An operational base for the idea that all the decisions belong to all the people would describe litigated disputes as a process of responsible and equitable settlement for intra- and cross-cultural litigations. One aspect of this process would involve structurally safeguarding the individuals participation in deciding the legal rules which are basis for decisions. This implies that all would have equal access to engagement in the consensus paradigm. Another aspect is that the judiciary must be accountable through a system of checks and balances by basing decisions on established rules. This implies that the structures involved in the process provide the realistic grounding of accountability and would demand constant re-evaluation. A third aspect is that through this further guarantee of individual rights and judiciary accountability, all men would have new powers. This implies that the whole system would gain cohesive strength because of the increased ability of its constituents to sustain that process. The over-all implications are that fundamental individual rights and responsibilities are assured through adequate and accountable structures which are flexible.



GESTALTED IDEOLOGICAL PRINCIPLES  
Political Commonality Level - Three

ARBITRATED  
APPEAL

79. Every man is entitled to the recourse of an equitable process of appeal. This can be done by processes within the agency which honors the rights enshrined in the individual's covenant with his society. This implies that there is assurance that the basic covenant remains applicable even when participants within that covenant come in conflict with each other or the covenant itself. Secondly, the process of appeal needs to consider comprehensively the wisdom of the precedented interpretations of including all codified statutes. This would provide a continual scrutinizing review and test of validity of all past thought and action pertaining to the stated question. Finally, contextual consideration must be given to the implications of the evershifting global and particular social situation. The appeal system must then be strong enough to deal with present situations and flexible enough to adapt adequately to change. Therein comes the turning point of the social life process, wherein the impulse of the individual is shaped by social need and conforming pressures to produce the propellant element for all human reform.

FINAL  
JUDGEMENT

80. Final judgment demands common value to be built in honoring a wide variety of individual rights and responsibilities and creating of accountability balances through wide-spread restructuring of the process. The basis of the complex of rights and responsibilities must be understood and consensed by the people, including a means for testing the authority of the final decision. This implies that communication both the process and the mind of the people is necessary for assuring any person on the globe the right to equitable termination of dispute by the highest possible authority. The renewal of final judgment procedure embodies a system. This would hold all parties accountable to the comprehensive objectivity of the process of a law with a further check provided by the reaction of the people to decisions. Reformulating principles and reconstructing the entire process is the key to an ongoing updating system of continuing revolution to meet the changing needs of society. A method for gathering important data must emerge if final judgment is to become a powerful global entity. When all decisions in fact belong to all the people, equitable litigation of disputes will be accomplished through communication and articulation of the common mind.

GESTALTED IDEOLOGICAL PRINCIPLES  
POLITICAL COMMONALITY - LEVEL FOUR

BUREAUCRATIC  
STRUCTURES

81. Bureaucratic systems should allow all the decisions to belong to all the people through the structuring of regulatory bureaus, administrative offices and the establishing of policy agencies. Bureaucratic systems entails operations which must be systematized through utilization of business and technological processes, and which is held accountable to the body politic. These bureaus oversee the effective use of resources while maintaining commerce, facilitate effective intercourse in public services on a global level, enable comprehensive and futuristic planning. Administrative offices are organized to serve all by providing economic, legal and social services. Administrative offices serve the whole society by responding to particular needs and illuminating points of conflict between the individual needs and the whole society. Policy agencies are established to delineate society's relationship to external forces, its internal constituents and its future vision. To effectively articulate the policies of a society, its agencies must have the confidence of a sensitivity to the consensus of its constituents. Bureaucratic systems enables all men to participate in all the decisions through comprehensive and responsible structures.

ADVISORY  
COUNCIL

82. The principle "all the decisions belong to all the people" is embodied in the advisory council dynamic as it provides channels for the communication of common wisdom (local to global), maintains the comprehensive picture through incorporation of divergent views, and as it co-ordinates special knowledge, for the sake of informing the common direction. To communicate the common wisdom, the advisory council would allow decisions representing and benefiting all men by giving the possibility of participating in the power of global sociality, through the pooling of public consciousness. This would require the creation of channels of communication which would allow consideration of both the official policy and local opinions of all countries. Important for decision-making is the enablement of greater participation of people with an objective comprehensive vision. Access to many bodies of opinions and insights allows for diversified experiences of viewpoints. To assure the creation of functional policy decisions and social methodologies, the advisory council must pass on information and suggestions which reflect the technical wisdom in the economic, political and cultural dimensions. This means that expert knowledge in specific areas must be brought to bear on all policy issues. It is through the advisory council dynamic that the common wisdom, including that of local man, specialists and dissidents, is brought directly to bear on the ongoing decision-making processes which affect the future of the globe.

SYMBOLIC  
LEADER

83. The symbolic leader oversees the administration of the laws of society, represents the community, and stands as a symbolic embodiment of the community on behalf of every man. As administrative director, he articulates and embodies on behalf of the whole society the policies that represent the common will. This entails formal accountability to his constituency and world-wide concern. As community representative

Gestalted Ideological Principles  
Political Commonality--Level Four

(Paragraph 83 cont.)

he voices the concerns of the whole community, honoring all views and preserving the order that enables each man's participation. This necessitates his being objectively engaged with the people for the sake of open communication. As societal symbol, he ritualizes the community's concern for and decisions of all the people through official acts and state pronouncements. This implies that the symbolic leader embodies a global style and vision that enables every man to move beyond his parochial context and to embrace an image of creative participation for the future. The image of a world citizen representing a particular body of people requires a style and structure that enables the whole body politic to be involved in the power flow.

POLITICAL COMMONALITY  
LEVEL FOUR

PRIMAL  
SUBSISTENCE

84. All the Earth Belongs to All the People in relation to primal subsistence is the consciousness that the survival of man and his planet depend upon acknowledging the interrelatedness of all men. Hijacked airplanes, the spread of cholera by Pakistani refugees, and the destruction of the Nile Delta with the Aswan Dam dramatizes that each man's primal subsistence depends on how we all use the earth's atmosphere, ecology and noosphere. From this we can see that global structures must be created to provide for personal safety and health and the protection of the environment. Each man's primal subsistence is constantly affected by the decisions being made by every other man. Increased awareness of this fact will demand the construction of new structures to insure the selfconscious participation of every man in corporate decision-making. The 20th Century reality that man determines his destiny is the foundation of his deciding to participate in the corporate structures of care; therefore until he is released from old images of himself as a victim he does not fully participate. Then he has the possibility of assuming the responsibility for the total society as the corporate body places specific obligations on him and holds him accountable for his participation. The protection of every man's right to primal subsistence can only be assured through the persistent implementation of those methods that will increase each man's consciousness of his interdependence on every other man for his life.

ADEQUATE  
LIVELIHOOD

85. When dealing with the principle "All the earth belongs to all the people" adequate livelihood relates to the interdependence of the decisions of labour, management and mankind. When labour demands an advantage, it is demanding that society make allowances for it; thus labour decisions do not lie entirely within labour, but affect all of society. Any decision made on the management level affects society in that it requires a recovenanting of society to its given institutions and their policies. Policies about salary levels and especially mergers, shape the images of security in employment, salary and environment, and thus requires that the rest of society adjust to maintain its members' security. When mass media makes every person aware of something happening to affect the adequate livelihood of a group of people in the world, then every person takes a decision in relation to that. The implication of this is that it makes all men aware of their responsibility towards ensuring the adequate livelihood of all other men and, at present, of their impotence in terms

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of exercising this responsibility. Thus it is seen that the principle "All the earth belongs to all the people" relates to comprehensive planning and development through the ever growing use of community structures.

EQUITABLE  
BENEFITS

86. Every member of society shares its services and benefits and the decisions relative to their distribution. Adequate functioning of equitable benefits eliminates the air, noise, and water pollutions in order to safeguard all of life. The decision to stop all pollution is the right of all men to make rather than of just those who are responsible for the pollution. Society exists in order to provide goods and services for all. This implies that distribution of these commodities must be made equitable on the basis of demographic data, so that every person has equal access to the benefits of society. Each person contributes and supports the total group and there is no privileged class. The implication is that every individual should contribute to the support of the total society in accordance to his ability and there should be an equitable tax structure. The overall implications of equitable benefits is the organization of resources in response to the decisions of all the people in a way that makes available on a local and global level the requirements for common well-being.

INDIVIDUAL  
LIBERTIES

87. All the people are guaranteed protection from unreasonable encroachment upon their self-hood by society and the right to participate in the services offered by society. Every individual has the right to maintain personal dignity and privacy and is enabled to protect and defend self and family from libel, slander and bodily harm. This means that the corporate body encourages all individuals integrity and privacy of information, as well as protecting them from physical violence. Individuals are always sustained in the chaos of societal life through knowledge of and dependable access to all public services. Thus the benefits of the social order belong to all the people. All individuals are eligible for public services and shall not be denied access to those services. In this way the benefits of such services are made available to all the people. Therefore, to maintain the politics of humanness, it is the responsibility of all to honor the selfhood of others for the sake of the corporate good.

CITIZEN  
RIGHTS

88. All the people are guaranteed the freedom to participate in all of the corporate decisions. Every man is empowered to participate in his community decision-making. This participation involves accurate representation and direct expression of individual decision, and therefore insures constant popular scrutiny of the political dynamic. This principle implies that no man will be judged or punished without first having been provided an open and fair hearing. All men have the freedom to choose and meet with their associates. Therefore, every man has the demand to choose his associates and

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and appropriate facilities relative to the corporate good. Free participation in corporate decision-making implies that it is every man's privilege and responsibility to work for the good of all the people.

LOYAL  
OPPOSITION

89. All the loyal opposition belongs to all the people says that the protection of the expression of all dissenting views and minority opinions belongs to all the people. One aspect of this principle is that unsuppressed individual dissent belongs to all the people. One aspect of this principle is that unsuppressed individual dissent belongs to all the people. Therefore, every individual is freed to state objections to a law that violates his liberties. Another aspect of the principle is that the inclusive protection of corporate dissent belongs to all the people. Therefore, minority groups have the right to express their challenge through such mediums as the press regarding conditions in the existing order. A third aspect of this principle is that opposition is given the freedom to contribute to the creative redirection of society. This implies that all people are obligated to express their opposition and to provide this possibility for all men.

KNOWLEDGE  
ACCESS

90. All the decisions belong to all the people in the area of knowledge access means that every man has at his disposal the accumulated wisdom which he needs for participating in the creation of man's common destiny. One aspect of this principle of knowledge access is to provide every man access to comprehensive educational resources and tools. This implies that society creates the structures which motivates the individual to participate in the decision-making process. Another aspect is to allow individual creativity to be released and acknowledged as a vital necessity within the community. This implies that every social structure has the channels to initiate and reinforce the unique contribution of each of its members. A third aspect of the knowledge access principle is to ensure the availability of public information systems, necessary tools and resources that provide effective means for responsible decision-making. This implies that channels of communication are crucial to decision-making. The overall implication is that the necessary social structures be created to disseminate the collective wisdom which will enable the decisions of the globe to be made available to every man.

91. All the decisions belong to all the people in the area of meaningful involvement can be described as that social process which makes it possible for all men to become significantly engaged in forging society's direction. Meaningful involvement insures the creation of the vehicle by which significant roles are appropriated by every man. This implies that society has responsibility for motivating, utilizing and enhancing vocational engagement for participation in society. A society provides and protects roles that will honor and reinforce the

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SIGNIFICANT  
ENGAGEMENT

the personal integrity of its members and permits them to participate in the society's processes. This implies that a society create and ensure roles which will permit their creative involvement with the society. Every man has the right to be involved dynamically in the present and future of his society at a level significant to him. This implies that social systems must motivate and utilize creative participation at significant corporate levels of both maintenance and planning. The overall implication of this principle of meaningful involvement is a society working together in harmony, creating an atmosphere of humanness and cohesive existence.

EXPRESSED  
CONSCIENCE

92. All the decisions belong to all the people in the area of expressed conscience means that the pluralistic expression of style, conscience and religion gears the corporate decision-making to prevailing social understanding. Choice of individual life styles enhances corporate creativity. This implies that the individual takes part in building the corporate models which express this creativity. All men have the right and responsibility to participate in the creation of society's moral authority that guides its decision making process. This implies the preservation of personal values and corporate concerns in order to provide maximum protection of liberty for all men. Another aspect is that each man has the right to openly express his conscience in all arenas of life. This implies a dynamic between the individual and community which produces and maintains an open, creative society in which each man can fully participate. The overall implication is that societal well-being depends upon holding individual expression of value accountable to cooperative needs to enable the decisions of the globe to be made available to each man.

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CULTURAL COMMONALITY  
LEVEL TWO

COMMUNAL  
WISDOM

95. Communal wisdom, which is everything man knows or has known, belongs to all. Usefull skills convey crucial practical techniques to enable the basic functioning of all the world's societies. Every society will have a full repertoire of skills which will be accessible and usable to all the people anywhere in the world. The accumulated knowledge of the world is the property of every man. Accumulated knowledge then provides men with their common historical images and intellectual gestalts in historical context which enables them to formulate methods to order intellectual data on behalf of creatin future history. The opportunity belongs to every man to raise the question of final meanings, which allows him in the midst of society to appropriate his own depth self through the wisdom of all men which thrusts him into the future. This implies that structures are demanded to create a radical global conscience, which enables every man to invest his unique creative power in the historical process. The overall implication is that all the wiscom of mankind will be available to every man to enable him to participate respons-ibly with full human self-consciousness in society.

COMMUNAL  
STYLES

96. Everyman is called to self-consciously participate in his destiny and to embody his individual and social uniqueness in a global communal style. Cyclical roles is the right to move creatively and progressively through a set of historically grounded cultural roles. Then the roles assumed through life are honored and kept viable, and the unique gifts of the total human journey benefit the whole society. All pro-creative schemes are available for all the people to participate in the perpetuation of the human race in order to bring forth the creativity of succeeding generations. This would require development of self conscious communal roles embodying a global image of what it means to be human. Further, every man has the right to participate in social structures which guarantee individual interactions and relationships in the local community that sustain and influence it and the world society. Consequently, social structures implies that the individual, having his interests respected, can participate in socially meaningful and necessary tasks. Communal styles then demands the sheer creativity that every human being and every social unit is, be released into history through authentic global life style.



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Cultural Commonality - Level Two

COMMUNAL  
SYMBOLS

97. The intensification of consciousness through common symbols, that is, articulation of the world view, internal dialogue with personal depth, and living in wonder before the Mystery, must be meaningfully embodied by all people. The basis of common symbols is a corporate language that expresses man's relationship to life and is the medium out of which man creates a vision of what needs to come into being. Language as a creative dynamic, continually modifying the world view and life style as they are created, gives each man the ability and responsibility to articulate to himself and every other man. Social art is the episodic rearrangement of life's images through which man discerns the irrational realities of life and grasps the transcendent reality of the cosmos. Social art transcends language, racial, national and even temporal barriers allowing all men to objectify the human situation and participate in the common flow of social conscience. The intensification of consciousness through common religion, the objectifying, naming and celebrating of man's primary relations with Sheer Mystery, must become meaningfully embodied by all people. The effective functioning of common religion for all men means that man guards and honors the Mystery during the course of the conscious experience of his awesome but short-lived journey and is thus freed to embrace all of life's contingencies. The effective functioning of common symbols for all men means that the universal and cultural symbols express man's struggles of humanness and gives him the possibility of meaning on his journey that is world-wide and history long.

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CULTURAL COMMONALITY  
LEVEL THREE

USEFUL  
SKILLS

100. All the useful skills belong to all the people. Every society has basic techniques which provide the foundation for specialized patterns of labor. Every person masters manual skills, conventional behavior, and written and oral language through on-the-job training in home, industry, and the total society. Inclusive technologies are the methods and procedures which equip the population in every society with the capacity to perform rudimentary and specialized skills. This implies all the people fully participate in the continued development of the applied sciences of the world community. Every society has supportive techniques which create specialists who make comprehensible the use of skills and provide a variety of alternatives for approaching a task. The comprehensive context, the skills of specialists, and the research methodologies are made available to every person in dealing with practical problems. Every society will have a full repertoire of skills which would be available and useful to people anywhere in the world.

ACCUMULATED  
KNOWLEDGE

101. The accumulated knowledge of the world is the property of every man. The possibility of acquiring scientific knowledge that will enable man to comprehend himself, his community and his environment belongs to all. This implies the equipping of all people with a wisdom resource system for collecting, sharing, and disseminating knowledge. The opportunity to appropriate and articulate the artful, historical and philosophical images of humanness, belongs to every man. Education for all will have grounding in the liberal arts. The formal methods which include intellectual, societal and motivational methodologies belong to every man. This implies that every man has access to the rational patterns that will enable him to symbolize and order his social life. Accumulated knowledge then provides men with their common historical images and intellectual gestalts which enables them to formulate methods which order intellectual data on behalf of creating future history.

FINAL  
MEANINGS

102. All men have claim to the radical understanding of human consciousness created from the accumulated wisdom of all which enables him to thrust his uniqueness into history. All men have claim to the opportunity to self-consciously participate in life's ultimate question "who be I" within the framework of all life's theological and philosophical positions enabling man to grasp his destiny. This implies a mythology which enables each person to face responsibility and discipline thus illuminating his own meaning in light of all past struggles for meaning. All men have claim to a social value system which creates opportunities for man to participate in life commitments in particular situations with responsibility and discipline. This implies an educational structure which equips man to appropriate ethics and ultimate obligations of a global society through the creative use of time, skills and energy. All men have a claim on the opportunity to appropriate their own

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uniqueness in the midst of their corporate responsibility through the expression of the experience of the final mystery in holy arts. Therefore, all men are enabled to tap resources of world consciousness and appropriated life journies in making any choices in the face of their ultimate destinies.

CYCLICAL  
ROLES

103. All the contributions of the levels of maturity of mankind are to be released to nurture every individual and society as a whole. The emerging generation should be given a comprehensive global education. The emerging generation will support or call into question the current social values of society in light of a global context. The particular gift of the established generation is to participate in the present while holding the creative tension between the wisdom of the past and the planning of the future. Thus, the established in its position of power and responsibility must be sensitive to the gifts and demands of youth and elders. Community elders embody the cultural heritage and thus provide unique insights and skills. Elders provide a crucial resource by which the community can plan wisely for the future. The unique gift of the total human journey is honored and kept viable in cyclical roles.

PROCREATIVE  
SCHEMES

104. All procreative schemes are available for all the people to participate in providing for the orderly perpetuation of the human race within covenantal relationships in order to bring forth the creativity of all succeeding generations. The sexual framework includes the sexual behavior as implied by the cultural and mythological interpretation of sexuality that allows living creatively as male and female. This implies the possibility of living in creative tension as male and female on behalf of all men. Marriage institutions symbolize the decision to create a new family covenant within the larger communal covenant. This implies that the preparation for marriage, the roles acted out in marriage and the family covenant entered into are created on behalf of and honored by all mankind. The nuclear family is the basic communal unit for upholding internal form, and symbolizing the comprehensive, futuristic and intentional responsibilities for the sake of enriching and strengthening every man. This implies the nuclear family is responsible for supporting the welfare of all the people by giving the possibility and freedom needed to create the self-conscious global life style demanded for future generations. Procreative schemes require the self-conscious creation of a common understanding of communal roles developed from the demands of history in order to direct future society for the good of all.

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SOCIAL  
STRUCTURES

105. All social structures belong to all the people. Social aggregations is the right of every individual to engage himself in a community, which represents him to the world. This implies the existence of group structures which allows him to be meaningfully engaged. Every individual has the right to see his roles as significant in the local structure. This implies that the community structures basic roles in a manner that allows individual creativity to meet social needs. Every man has the right to understand his engagement in community as meaningful. This implies that the community enables the individual to see his creativity as belonging to world society. Consequently, social structures are created which guarantees individual interactions and relationships in the local community that allow every man to participate in meaningful tasks on behalf of the world.

CORPORATE  
LANGUAGE

106. The basis of communal symbols is a corporate language that expresses man's relationship to life and is the medium out of which man creates a vision of what needs to come into being. Language is based on a sound/image/symbol relationship born out of human experience, affirming, ordering and evaluating that experience. Man uses his interior depths as well as his external experience to communicate his basic images. Linguistic structure reflects a dynamic world view and invents new forms of communicating the common life style. The communication of a dynamic world view and common life style is achieved by a common, flexible and precise linguistic structure. All men have the responsibility for universal communication. Man is radically self-conscious regarding words, language and conduct in order to respond to demands of a changing society. Language as a creative dynamic, gives each man the ability and responsibility to articulate reality to himself and to every other man.

SOCIAL  
ART

107. Social art is the episodic rearrangement of life images through which man discerns the irrational and the rational realities of life and grasps the transcendent reality of the cosmos. Interior awareness enables every man to appropriate the depths of life by objectifying both the absurdity and the wholeness of life. Art forms emerge which enable the masses to deal commonly with interior consciousness. Eventful consciousness enables a society to make sense out of historical events and bleed out an image of its own potential destiny. Continually created art remythologizes historical events revealing meaningful destiny for the total society. Radical projection reveals sheer possibility and awakens the imperative to create the future. The role of the artist-guru is valued by society in releasing creative potential for the invention of social humanness. Social art transcends language, racial, national, and even temporal barriers allowing all men to objectify the human situation and participate in the common flow of social consciousness.

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108. The intensification through common religion--the objectifying, naming, and celebrating of man's primary relations with sheer mystery--must become meaningfully embodied by all people. The intensification of consciousness through unifying icons, the commonizing entities that evoke awe in the space and time of people must become meaningfully embodied by all people. The effective functioning of icons for all men means that every man has an opportunity to symbolize his unification with the totality of life, both the knowable and the unknowable. The intensification of consciousness through common rites, the ceremonial acting out of the common depth experiences of life, must become meaningfully embodied by all the people. The effective functioning of common rites for all men means the acting out of commonizing experience which rehearses the relatedness of the population to the depths of life. The intensification of consciousness through inclusive myths, the foundational stories which articulate the primordial patterns of humanness, must become embodied by all the people. The effective functioning of inclusive myths means the elaboration of the images of man, the enrichment of communal memory and the renewal of destinal anticipation. The effective functioning of common religion for all men means that man guards and honors the mystery during the course of the conscious experience of his awesome but short-lived journey, and is thus freed to embrace all of life's contingencies.

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CULTURAL COMMONALITY  
LEVEL FOUR

BASIC  
TECHNIQUES

111. The basic techniques of manipulative, communal, and linguistic dexterities, as the foundation of all other ~~use~~ful skills, belong to all the people. All men learn the basic skills that allow them to carry out self-care and shape their humanness. These skills, learned within the context of the communal wisdom, enable men to participate in global society with confidence in their own basic abilities. Everyman is encouraged to acquire etiquette, manners, and ritual procedures essential to participation in his own culture. This gives him the foundation for recognizing how his own culture's patterns of social intercourse are related to the entire global context. Linguistic dexterities equip men with a common system of verbal symbols by which they communicate meaningfully and expressively in the mode of their own culture. This communicative ability enables appreciation of the language and modes of other cultures (as well as their own) and provides a base for a comprehensive understanding of these patterns and their relationships. Because these basic techniques enable all other human skills, every man's self-conscious grounding in the techniques of his own culture implies for him an intensified consciousness of his cultural relatedness.

INCLUSIVE  
TECHNOLOGIES

112. The inclusive technologies is the organization and application of useful skills which allows the population of a society to perform rudimentary and specialized functions. Material techniques is the methods and technologies of agriculture, machine operation, and conveyance mediums. This implies that these techniques be organized to ensure their interaction rather than competition. Exchange techniques involves the knowledge of communication, monetary, and managerial techniques necessary for social exchange. This implies the formation of a fiscal exchange and an inclusive network of communication through sharing the techniques of exchange. Social techniques equips personnel to maintain systems of human participation. This implies designing systems of health and human engineering which ensure the continued well-being of individuals and the society as a whole. The implications of the inclusive technologies is that all the people fully participate in the continued development of applied sciences of the world community.

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SUPPORTIVE  
TECHNIQUES

113. The supportive techniques develops and directs the society's basic skills and technologies insuring that research and specialization wisdom are available to all the people. Service competencies provides the methodologies for community services that assure assistance to individual needs. This implies structured care for all members, adequate community services, and comprehensive learning methodologies. Specialist competency provides for the sharing of unique expertise, basic skills for maintenance, and development of society within methods of design. This implies that no community will be left without medical, legal, and technical advice. Research competencies relates to global needs in allowing all people to share in the advantages of research, development, and use of skills and techniques. This implies that research will be conducted according to priorities and needs of the total global society. Societal supportive techniques implies that the comprehensive context, the skills of specialists, and the research methodologies of each society are made available to every person in the world in dealing with practical problems.

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SCIENTIFIC  
KNOWLEDGE

114. The possibility of acquiring scientific knowledge that will enable man to comprehend himself, his community and his environment belongs to every man. Access to the discipline of man's accumulated knowledge of understanding his internal nature and responses must be available to every man. This will enable every man to continually understand and recreate relevant patterns of interpersonal relationships. Every man should be able to benefit from the study of man's dynamical associations in groups and societies. This would enable every man to discern patterns of sociality that would promote the development of a highly integrated network of global human consciousness. Every man should be able to utilize the accumulated knowledge of this physical universe. This would enable every man to participate in the decisions relevant to all life processes and the physical universe. The expanded availability of scientific knowledge will equip all people with a wisdom resource system for collecting, storing, and disseminating knowledge.

HUMAN  
WISDOM

115. The opportunity to appropriate and articulate the artful, historical, and philosophical images of humanness belongs to every man. The creativity, culture, and wisdom of every society belongs to every man. This implies that the artful humanities will enable every man to capture the gifts of all literature, poetry and prose in its various motifs. All the historical facts, patterns, interpretations should be made available to all the people. This implies history will become a powerful tool by utilizing a self-conscious approach which is grounded in the immediate situation and is present to the imperatives of the future. The philosophical humanities should enable everyman to develop his ideological framework to cope with the demands of the future. This implies there will be global breakthroughs of creativity in communicating philosophies for all men. Thus education for all will have a grounding in the liberal arts.

FORMAL  
METHODS

116. The formal methods including intellectual, societal and motivational methodologies belong to every man. Intellectual methodologies are needed by all men in order to organize and communicate in rational patterns the data that he has grasped. The implication of this is that every man needs thorough grounding in charting, pedagogical and gestalting methods. Societal methodologies are needed by all men to create and sustain their communities. The implication of this is that every man will have access to the means of creatively operating in his society through methods such as problematting. Motivational methodologies are needed by all men to allow them to envision and mirror themselves as those who accomplish the necessary deed in history. The implication of this is the necessity to share methodologies for creating self-consciousness to help man symbolize his life and illuminate his meaning in society.



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INDIVIDUAL  
INTEGRITY

117. All men have claim to the opportunity to self-consciously participate in life's ultimate question "who be I" within the framework of all life's theological and philosophical positions enabling man to grasp his destiny. Everyman's integrity is based on the fact that his life with all its accumulated experiences is a gift belonging to the world. Recognising life's situations, he decides and acts in radical respect for his intuitions, inherited ethical code and his relationships with his meditative colleagues. Every man knowingly confronts his own gifts and makes a decision. In the maze of possibilities he is permitted to act, by internalizing all that impinges on himself, and recreating it meaningfully. Everyman can face his self understanding by acting responsibly and honoring that action as a creative act in history. He is then unafraid to act freely and responsibly, seeing his deeds as the foundation of history. This implies a methodology which enables each person to face responsibility and discipline thus illuminating his own meaning in light of all past struggles for meaning.

SOCIAL  
MORALITY

118. All men have claim to a social value system which creates opportunities for man to participate in life commitments in particular situations with responsibility and discipline. The aspect of social morality is the inherited community understanding of pluriform social relatedness which enables every man to contribute to history. This implies a universal web of responsibility relating individual to groups and group to group. A second aspect is the formal, as well as informal, covenants which exist to form and guide the intricacy of social interaction. This implies the existence of such codes as the Ten Commandments which specify responsibility for the common good in the light of commonly understood covenants. The final aspect of social morality is the state of human freedom for all that is inherent in responsibility-taking. Implied is the enablement of universal corporate decision-making to nurture and sustain that freedom. This implies an educational structure which equips man to appropriate ethics and ultimate obligations of a global society through the creative use of time, skills, and energy.

ULTIMATE  
CONCERN

119. All men have a claim on the opportunity to appropriate their own uniqueness in the midst of their corporate responsibility through the expression of all his tory's holy arts. Depth grounding of the spirit dimension, experienced by every man, is the right of every man. It is this awareness of himself as significant which allows him to bestow meaning on his every-dayness and on that of those around him. This interior experience transcends history and individual culture. It allows a common sense of destiny for mankind. The relationship a man takes to the unconditional demand on his life determines his life stance. The common acting-out of this life stance determines

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(Paragraph 119 cont.)

a people's understanding of who they are in relationship to that which is beyond history. Therefore, all men are enabled to tap resources of world consciousness and appropriate life journeys in making any choices in the face of their ultimate destiny.

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EMERGING  
GENERATION

120. The emerging generation should have a comprehensive, global education provided in social structures and functions, by providing participation in structural care and by experimenting with various social roles in order that the emerging generation may become responsible and global citizens. As the potentiality for society, all the emerging generation should have access to all structures of guidance and training in the social traditions and practices and hopes of the globe. The implication is that structures will be set up for education in the areas of past, present and future social traditions to ensure continued growth in assuming responsibility for the world. The emerging generation should have structural care at each level of maturation to ensure continued growth in assuming responsible social behavior. Thus, the implication is that the emerging generation participates respectfully in established social structures while testing the structures for futuristic application. The emerging generation will be recognized as a group of persons with equal opportunity to contribute their unique gifts and participate in societal functions to the degree of assumed responsibility. Thus, every culture would be held accountable for procatical experience resulting in the fullest expenditure of the potential energy awaiting release in the emerging generation. Therefore, the current social values of the society will be called into question or supported as the emerging generation weighs up current global social needs in the light of traditional heritage and life image pattern.

ESTABLISHED  
ADULTS

121. The role of the established adult is to engage all inclusively in and to be held accountable for the decisional process and fulfillment of world conscious social dynamics. One aspect of the established adults is that all the benefits of community life are met through procreating, nurturing the emerging generation, and developing the leadership capacity of all. The implications of this aspect are the utilization of all structures and rights, and to give new meaning and significance to the development of each generation through supported care and comprehensive education.. The second aspect of the established adults includes a decisional stance towards societal existence and assumes the responsibility of leadership within that society, subject to accountability of the society. The implications of this aspect is assuming and self-consciously embodying it. Thus, out of the wisdom of the past, creating the new social structures needed for the future. The final aspect of the established adults includes the supplementation of the existing structures to expand the societal consciousness. The implication of this aspect is the involvement of the members in preserving tradition, contributing to the common wisdom, and the exploding of parochial images within a community. The established adult is responsible

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for all the roles society confers upon its members and for the creation and preservation of the societal values, which will maintain corporate good will and enable self-conscious service and significant engagement.

COMMUNITY  
ELDERS

122. The role of the community elders is to embody historical insights of the globe to provide a resource for service, and to stand as a symbol of humanness to all the people. The elders represent and maintain the insights and the wisdom of the global heritage. This sets a stabilizing context for the other generations by providing a broad perspective with deep historical roots. The elders are a resource for a variety of services to the society out of their accumulated experience. This both provides additional manpower for the operation of the society and gives experienced guidance to others. The depth of humanness embodied by the elders makes them a symbol for the whole society. They hold the rest of the community accountable for being self-conscious before the final and universal realities of life. The role of the community elders is to provide a stabilizing global perspective for change, guidance for necessary social processes, and accountability for depth humanness.

SEXUAL  
FRAMEWORK

123.. All sexual framework, which allows for release of full creative potential on behalf of all mankind by delineating arenas of encounter with the mystery of the other, belong to all the people. The intentional acting out of corporate and solitary images of male and female roles need to be made self-conscious in every society. This implies that the sexual framework should clarify and enable all human aspects of encounter with the other, for example, the emotional, the sexual, the intellectual, and the missional in the midst of rapidly changing society. Every community needs to develop roles that reveal the fundamental significance of what it means to be a man or woman which allows each individual to recognize his relation to life. This implies the need for delineating, in the face of the encounter with mystery, the framework necessary to enhance male-female roles in order to maintain engagement on behalf of all men. Age and sex is the basis for unique role designs which enable creative participation in society. This implies that role distinctions are necessary and must be released from their stereotypes through the intentional creation of sexual images grounded in the Word that each human being is significant and his future is open. This implies operating within a framework, which is recognized as relative to needs of sociality, which honor past and present insights of all cultures and which implies that all men are responsible for forging out a common stance toward upholding necessary roles.

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MARRIAGE  
INSTITUTIONS

124. All the people have the permission to participate in commonly recognized and ordered modes of relating males and females in the family and relating the family to society. The community is responsible for developing the pre-formalization procedures to initiate and to reveal the depth meaning of the marriage institution. This implies the responsibility of the community for the education, ritualization, and care of a couple intending to enter into a covenantal relationship. The community is responsible for authorizing, symbolizing, and sustaining marriage covenants. This calls for rites of passage which speak to every man symbolizing the sacredness of the covenant and the mutual responsibility between the family and society; and also for structures which sustain the family through continuing mutual accountability. The global community develops a common understanding of possible roles within the family and society. This implies that each culture needs to invent role patterns for husband and wife appropriate to the times and the futuristic vision. The overall implication is the need for depth human images and structures which catalyze the consciousness permitting the creation of multiple forms of marital institutions across the globe.

NUCLEAR  
FAMILY

125.. The nuclear family is the basic communal unit upholding internal form for the sake of strengthening a society in which all the gifts belong to all the people. Domestic dynamics pattern the interaction of roles within family and society and structures the supportive and enablement pattern of the parent-child relationships. Domestic dynamics enable a viable and comprehensive structuring of relationships within the familial group in order to embody a missional engagement in the social processes of the globe. Familial relationships allow each member of play any role which is necessary for the sake of the family mission. This implies that for the first time in history, every member of the family fully develops his creative gifts and potentials, operating out of a corporate decision about whatever family model will best enable the family mission in the twentieth century world. Kinship circle is the social community beyond the nuclear family where each individual creates his vision and life experiences with the community for the sake of all sociality. This implies that the family has a comprehensive vision responsible for the support, and welfare of the community and directed for the sake of the new global style. This implies that the nuclear family of the twentieth century, having seen the collapse of the traditional family structures and having lost a self-conscious articulation of its relationship to the final meaning of life, must be given its possibility and freedom out of which to forge the self-conscious global life-style demanded for future centuries.

Gestalted Ideological Principles  
Political Commonality - Level 4

SOCIAL  
AGGREGATION

126. The process of social aggregation which unites men in a creative effort to shape his society belongs to all the people. All the interest, mores, and morale of any geo-social area belong to all the people. Thus, all gifts created by the various patterns are made available to the globe. Territorial societies have the right to appropriate the gifts of local groups for the benefit of all men. This implies the necessity for discovering ways in which common energies and creativity of local groups can be contributed to the total social process. Every community has the right to self-consciously appropriate the gifts of the global society.. The implication of inclusive communities is that the mind-set of the local groups will be expanded to a more comprehensive context. The inherent implication here for social aggregation is that the social structures be such that creative participation of all is possible.

BASED  
ROLES

127.. All the roles which ascribe social identity belong to all the people. Each man has the right to utilize his gifts to carry out the necessary tasks for the functioning of society. This implies that each individual's creativity can be channelled to meet the needs of society.. Every person has the right to a particular social station and the delineation of the expectation held for that station. This implies that a man will be able to see his place in the world matrix and see how the delineated expectations mesh with global demands. All people have the right to regulate social roles for the common good. This implies that every man carries the burden of responsibility for holding the community structures basic roles in a manner that allows individual creativity to meet social needs.

COMMUNITY  
ORGANIZATION

128. All the community groupings belong to all the people. Every man has the right to participate in the gifts of all natural socialities. This implies that the unique heritage of all socialities would be available for all the globe. Everyman has the right to participate in the gifts of all vocational organization. This implies that the wealth of experience and accumulated intellectual and existential knowledge of vocational organizations belongs to the total community. Everyman has the right to participate in the gifts of all voluntary societies. This implies that the singular insights of humanness contained within voluntary societies are available for the benefit of the entire society.. Therefore, all the gifts of the groupings within any community should be channeled for forging a global humanness..

Gestalted Ideological Principles  
Cultural Commonality - Level 4

EXPRESSIVE  
FORMATION

129. Language is based on a sound/image/symbol relationship born out of human experience, affirming, ordering, and evaluating that experience. Language enables every man to express himself out of his appropriation of life experience. By naming these experiences, the expressions provide an overlay of order on the chaotic forces of the universe. Man's language enables him to assemble his experience into an articulate form of descriptive imagery. This ordering creates the possibility for man to articulate the way life comes to him. Man through his language is able to evaluate and interpret his situation. This is the dynamic force which gives a temporal, evolutionary dimension to language. Man uses his interior depths as well as his external experiences to communicate his basic experience.

LINGUISTIC  
STRUCTURES

130. Linguistic structure reflects a dynamic world view and invents new forms of communicating the common life style. Structures and new verbal forms are as dynamic as the new meanings which they express. New processes and inventions necessitate the creation of new verbal forms that disclose function and purpose. Linguistic structure as a categorical screen filters man's procedures for analyzing his world and his participation in it. This provides the means whereby rational cohesive communication may be relayed. Man has imaginal ways to demonstrate his self-consciousness of his communication process. Linguistic forms enable self-conscious imaginal communication within the accessible vocabulary. The communication of a dynamic world view and common life style is achieved by a common, flexible and precise linguistic structure.

SOCIETAL  
WORLD

131. All men have the responsibility for universal communication. By creating and transmitting his life story man records his uniqueness. This enables future generations to ground their lives in the past. In sharing the meaning he finds in life man involves himself in the building of a common vision of life purpose which informs his decision making process. The implication of this is the creation of a structure which elicits a view of each individual's unique contribution to the evolution of history. Language is a tool of reflection allowing man to stand present meditatively to his experience, enabling him to seek out what the world demands, and express this journey so that others can benefit from his wisdom. The implication of this is that a common world view through language is available to all men. Man is radically self-conscious regarding words, language, and conduct in order to respond to demands of a changing society.

132. Interior awareness enables every man to appropriate the depths of life by objectifying both the absurdity and the wholeness of life. Manifested tension forces an individual to consider his internal struggles. Through the combination of self-introspection and awe-filled presence, man

Gestalt Ideological Principles  
Cultural Commonality - Level 4

INTERIOR  
AWARENESS

develops and solves internal problems. Internal reconstruction brings order to the conflicts seen in manifested tension and allows man to reshape his life. Man is able to reshape himself to fit into futuristic social patterns. Objectified subjectivity requires man to come to grips with internal struggles by expressing externally, an imperative to appropriate these conflicts. Self-induced exposure to the mystery to life compels man to seek an understanding of his place in society. Art forms emerge which enable the masses to deal commonly with interior consciousness.

EVENTFUL  
CONSCIOUSNESS

133. Eventful consciousness enables a society to make sense out of its historical events and bleed out an image of its own potential destiny. That is, it originates each man's awareness of his internal montage of clashing images. This introspective process triggers a universal awareness. The struggle to understand the moment and its impact on history and the future is instrumental in creating art. This implies that when this triggering happens, man examines it to see that changes have taken place in his internal universe. Experienced transparency happens when deeper insights into the meaning of life are dramatized for us. The implication of this is that we are free to look for deeper meanings in all of the dramatic events that happen in life. Continually created art remythologizes historical events revealing meaningful destiny for the total society.

RADICAL  
PROJECTION

134. Radical projection reveals sheer possibility and awakens the imperative to create the future. Interiorized externality allows man to become self-conscious of all his radically new encounters with life. This implies that every depth encounter can be appropriated to recreate man's image of history. Internal dialogue is that aspect of radical projection that tests the dramas of fellow men against the shifting demands of individual insights. This implies that basic awareness will not discount automatically any man's creativity in the humanizing process. Transparent creativity involves acting on the edge of the abyss of consciousness to project the human journey. This implies that every man is able to authentically participate in the creation of culture. The role of the artist-guru is valued by society in releasing creative potential for the invention of social humanness.