

# **ALL THE EARTH BELONGS TO ALL THE PEOPLE**

corporately written by

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## **DOCUMENT INTRODUCTION**

1. Never before have the world and its societies been faced with such incredible options. Rising expectations for the quality of man's life, promised by technological miracles, and the demand for individual fulfillment are at the same time offset by our deepest fears for the future, resulting in the dislocation of society. Out of this age rises a wrenching cry of despair for the future of mankind which reflects the chaos of radical change, the breakdown of traditional value systems, and the collapse of humanness in each man. Yet from the depths arises a ground swell, a revolution which brings the tidal wave of a new future. From the proliferation of countercultures to the rise of the Third World, we see the revolt against the tyranny of economic imperialism and the paralysis caused by spiritual and moral collapse based on the ineffective idealism of past decades. From this new lucidity arises a new hope that this condition can be arrested, the forces coordinated again to work in concert, and the possibility opened for directing the future for mankind.

2. The collapse of nationalism symbolized by the fall of Hitler, the collapse of colonialism as seen in the decline of the British Empire, and the collapse of faith in materialism witnessed by the world youth movement have compelled men to ask new depth questions. As men stand now on the moon and see the globe as one village, this achievement exposes the impoverishment and sterility of science and lays the demand for a new image of man's possibilities. The imperative is to create a new vision which still holds all the wisdom which has been valid for all people in all times. The underlying principles of humanness in all cultures as articulated, for example, by the Hebrew prophets, are timeless and have assured Amos and Hosea a place in the meditative councils of men such as Thomas Paine and Karl Marx. These same principles emerged as catalysts in the political and economic revolutions of the eighteenth and nineteenth centuries. And now the twentieth century intentionally sets out to recover the insights and experience of all the past.

3. It is now clear that the forces of revolution and reform have had but one vision: that human sociality means all the earth belongs to all the people; all the goods of nature belong to all the people; all the decisions of history belong to all the people; and all the gifts of humanness belong to all the people. These revolutionary principles, grounded in a wider consciousness, can create global brotherhood and the possibility of a human future. For it has been disclosed to us that this commonness has always been at the heart of society. It is the sharing of life which creates society; and in these times our selfconsciousness of that reality gives us the possibility of choosing a free and fertile future. The following document is the further articulation of these revolutionary principles, grasped in the light of this imperative, which develops a new vision of purpose and meaning in specific social processes.

## **ALL THE GOODS OF NATURE BELONG TO ALL THE PEOPLE**

### **Introduction**

4. Our consciousness is seared by the groans of starving millions in Calcutta who die on the streets every day, the shouts of the workers in South America who are not paid enough wages to feed and clothe their families, the demands of the grass roots people across the globe who do not have access to the goods and services of the corporate body. There is no longer any place to hide from the collapse of the existing economic structures, nor can we escape from the reality that not until a man's basic needs are met will he engage himself significantly in the corporate order or celebrate the uniqueness of his own life as a gift. To stand before this reality is to see that, indeed, all the goods of nature belong to all the people.

5. Every man has either a conscious or an unconscious stance toward the economic dimension of life which reveals itself through his relationship to his goods and to all of life and which intentionally or unintentionally creates history. When a man stands before the economic dimension as the most important aspect of life, he has reduced human creativity to the material, denying the reality of man's spirit and the need to participate significantly in the corporate decisional process. The great economic revolution of the nineteenth century was accomplished through this kind of stance which is vividly represented by Karl Marx. So it is that the future will be created by the stance that is taken toward the economic dimension of life in relationship to the total life of man.

6. We have heard the groans, the shouts, and the demands and stand in the reality that all the goods belong to all the people. Now we see that we are responsible for seeing that every man participates meaningfully in the use of common resources, the planning of common production, and the distribution of common goods. All of life is dependent on basic necessities and is truly human when these necessities are met within the context of the

economic dimension of sociality, ordered by the common polity, and enlightened by its cultural values.

## **LEVEL TWO**

### **THE ECONOMIC COMMONALITY**

7. The decision to name and relate to both the limits and the possibilities of the economic contains within it the decision to shape social power and guard the cultural commonality so that all creation becomes the inheritance of every man. The poor of the world are enlarging their claim on the economic as they look beyond their resources to the global wealth available. For example, the principle that every man has a relative claim on the goods and services of the world is another way to affirm the decision that all the earth or all the goods of nature belong to all men, as will be seen in the articulation of the second level processes of the economic commonality, which are: common resources, common production, and common distribution.

COMMON  
RESOURCES

8. Common resources are the possession and responsibility of each individual as well as all of mankind for both present and future utilization in sustaining life. To prioritize the use of the earth's basic reserves necessary for life and to create systems for their utilization is the province of 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. The human energy of the globe is available as a supply to contribute to the common life support system. This implies that all men's skills and gifts are available to be directed in a comprehensive manner toward global sustenance. All technological skills are necessary for extracting raw material, creating methods of conversion, and providing innovations in production are held in trust for all societies. Any community may then draw technological knowledge from a common reservoir in consideration of present and future global needs. 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 in which knowledge and allocation of resources are for the sake of facilitating their use by all.

COMMON  
PRODUCTION

9. In the dimension of common production, all the people have the right to share in the creativity, tools, and plans directed toward the transformation of the earth's resources. Thus every man is assured a meaningful role in the production processes. This implies the right to realize each person's full potential through participation in the means of production by which mankind is sustained. Another aspect is the free circulation of methods, inventions, sound control of the total natural environment. This suggests global awareness and broadbased ordering of priorities to ensure adequate resources for all people in all times. In the development of natural resources man is affected by and affects the economic processes of the globe. This implies a comprehensive plan which anticipates coordination of extraction procedures and preservation of the world's resources for future generations. Common responsibility for a creative utilization of all the world's natural resources is the direction of history. 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 production. This implies that all 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 the goods with all the people.

COMMON  
DISTRIBUTION

10. The distribution process belongs to all the people, guaranteeing through decisional plans and structures full and equitable access to finished goods and services that assure the basic necessities of life and the release of human creativity. One aspect of the principle that all the goods of nature belong to all the people, in relationship to distribution, is that all men are entitled to equitable access to 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 structurally to 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.

11. The consciousness that all the goods of nature belong to all the people springs from the fact that all the earth belong to all men, and this is described in detail in the above economic processes of the second level. An implication of such a reality is that all methods, inventions, tools, and technical skills be corporately shared over the globe. A real consequence of this would be that all nations would be enabled to be productively engaged in history.

### LEVEL THREE

#### THE ECONOMIC COMMONALITY

12. In order that a man stand firmly before the comprehensive and its demanding potential, the political organization and symbolic universe in which he lives requires the existence of a comprehensive system for supplying his physical needs. The proliferation of coop systems of distribution has prophesied larger scale social models which would enable masses of people to receive an equitable share of all the goods. For example, the principle that all technical reserves and systems belong to all is another way to affirm the decision that all the earth or all the goods of nature belong to all men.

#### The Common Resources

13. Common resources is the foundational pole of the economic commonality of the social process, which, affirming the reality that all resources belong to all the people, manifests itself in the particular dimensions of natural resources, human resources, and technological resources.

14. The whole of nature comprises the basic substance of man's existence, and every man is its steward. The first priority in the use of the earth's resources is the fulfilling of every man's basic needs. This implies that all men have claim to lifesustaining resources necessary to their effective participation. All play a role in the creative maintenance and ecologically

NATURAL

RESOURCES

15. The human energy of the globe is available to supply the common life support system. Every man is part of the global energy pool. This implies man's unique vocation is invested in the mosaic of human energy. The development and care of this resource is in the hands of all men. This implies lifetime utilization of human resources, which includes training and retraining for changing economic demands on human energy. All human skills are allocated and appropriated to ensure sustenance for the globe's population. This implies an accurate

HUMAN

RESOURCES

profile of the labor pool and futuric plans for their deployment. The overall implication is that human resources and potentials be actualized, continually nurtured, and utilized on a global level for the benefit of mankind.

16. All technological expertise is held in trust for all societies. All men have access to a common pool of knowhow necessary for developing their own natural resources. This implies that the accumulated wisdom, skills, and tools are mobilized for optimum development of all resources. The availability of technological resources is the controlling factor in the overall balance of the global economy. This implies that industrial expertise be assigned on the basis of relative global needs. 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

TECHNOLOGICAL

REOURCES

and breakthroughs on a global scale.

## **The Common Production**

17. Common production is the communal pole of the economic commonality of the social process, which, affirming the reality that all the production belongs to all the people, manifests itself in the particular dimensions of production instruments, production forces, and production systems.

18. Production instruments are at the disposal of all men to meet the demands of all societies. Modes of technology exist to be made available and utilized on behalf of all. To ensure this aspect accountability structures are required. All capital goods are available for the production of necessary commodities. Now every man becomes a director in the production process. Directed corporate power and modes of production will ensure society of quality goods. Man's masterplanning of production will give authentic direction to energy expenditure and operational methods. Thus every man is provided with the tools he needs for participating in global production for the common good.

PRODUCTION

INSTRUMENTS

19. All the energy of human labor forces of the world is for expenditure on behalf of the common good. Every man in the global community has the possibility of participating significantly in the production process. This means that effective engagement of human efforts and talents is the key element in maintaining production forces. The research design and financial skills of the international business community are for the effectiveness of worldwide production. 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 implication lies in the participation of all men in a global network of information relative to production roles. Production for the common good enables the engagement of human creativity in a global economy, providing all the goods of nature for all the people.

PRODUCTION

FORCES

20. The global design of comprehensive plans, schemes, and patterns of production is available for the benefit of every local man. The basic coordination of material enables effective worldwide production. 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 dynamic of management patterns is for global use. 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, involving utilization of market indicators, evaluation of cost factors, and the projection of production schedules, channel every man's engagement. This indicates the establishment of a method of prioritizing needs at the global level to ensure equitable consumption, to determine allocations, and to make

PRODUCTION

SYSTEMS

comprehensive plans for anticipated needs. Production systems as a world plan respond to the needs of all men, introduce human values which reorder production, and engage the local man in the global task.

## **The Common Distribution**

21. Common distribution is the rational pole of the economic commonality of the social process, which, affirming the reality that all distribution belongs to all the people, manifests itself in the particular dimensions of property claims, exchange mechanisms, and consumption plans.

22. All people participate in the dispensing of property claims. Every man's decisions determine the coordination of the production means. Thus every man can imagine himself to be a designer of the productive means. All men participate in determining the ultimate use of material inputs. This suggests the need for input directives. Surplus output is at the disposal of society requirements. Therefore it is used to promote economic utility and to support the care of the society.

PROPERTY	23. Global ownership of exchange mechanisms enables 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. A global system which adequately uses skills, energy, and time of all the people engages them in the economic process and in equitable compensation. This implies that global exchange mechanisms ensure that all men receive according to their needs by such means as computer control of the flow of goods and a global bureau of markets, standards, and projected growth. The service exchanges convert the time, energy, and knowhow 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.
CLAIMS	
EXCHANGE	Credit exchanges provide a financial base and facilitate the distribution of goods for all the people. This implies the creation of a global economic system based on individual needs in relation to the global resources and the future needs of mankind. Global exchange mechanisms provide the foundation for organizing the flow of goods, services, and credit to all the people.
MECHANISMS	
CONSUMPTION	24. Societies exist in the tension between current demands, anticipated needs, and social standards which is the data available for the construction of consumption plans. All men operate within the bounds that current demands place on them. This implies that the world's consumption plans allow for flexibility in dealing with demands as they arise. The comprehensive anticipation of individual and corporate needs for the shaping of consumption plans is stimulated by every man. This implies that needs be anticipated on the basis of individual and societal wellbeing in the context of the globe. Local social standards coupled with global consideration of each society's common values ensure that all men are served. Therefore local consumption plans are evaluated and directed by global priorities. New forms of structural accountability and methods which establish consumption criteria in terms of inclusive concern point to the redesign of global consumption plans.
	25. In these third level processes it can be seen how the principle that all the earth belongs to all the people is manifested in the economic dynamics of the social process as the decision that all the goods of nature belong to all the people. This means that all men have claim to the irreplaceable necessities in the use of the natural resources of the earth. This implies that all men have claim to the life-sustaining benefits before the luxuries of others are permitted.
PLANS	

## LEVEL FOUR

### THE ECONOMIC COMMONALITY

26. In the midst of experiencing both individual and corporate contingency, every man is given permission to use the earth's resources on behalf of the entire civilizing process. The hope of every disadvantaged person to share the abundance of the earth's resources demands the practical application of the revolutionary principle. For example, the principle that every man contributes his labor to the process of life support is another way to affirm the decision that all the goods of nature belong to all men, as will be seen in the articulation of the fourth level processes of economic commonality which are:

Basic Reserves Capital Goods Material Inputs

Ecological Flows Suitable Tools Productive Means

Accessory Improvements Industrial Processes Surplus Outputs

Resident Population Common Laborers Goods Exchanges

Labor Division Skilled Specialists Services Exchanges

Employable Skills Staff Supervisors Credit Exchanges

Extractive Procedures Assembly Schemes Current Demands

Industrial Arts Management Patterns Anticipated Needs

Innovative Means Allocation Designs Inclusive Equilibriums

### **The Natural Resources**

27. Natural resources is the foundational pole of common resources, which is the foundational pole of the economic commonality of the social process, which, affirming the reality that all natural resources belong to all the people, manifests itself in the particular dimensions of basic reserves, ecological flows, and accessory improvements.

BASIC

RESERVES

28. The first priority in the use of the earth's basic reserves is the fulfilling of every man's fundamental 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 found in every section of the world are 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 releasing of the 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 points to radical rethinking and reorganizing on a global scale of our responsibility to direct the earth's resources.

ECOLOGICAL

FLOWS

29. All men play a role in ensuring a sound environment capable of sustaining present and future life. Maintaining ecological flows depends on the level of knowledge and commitment of all men. Thus through the process of research one sees the development of new products and applications of these as a basic component of environmental sustenance. The decision to support the enforcement of international research exchange programs allows 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 responsibly maintaining the ecological flows depends on the global 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 research, education, and controls.

ACCESSORY

IMPROVEMENTS

30. All men have a claim to the generation of accessory improvements which are needed to develop natural resources. Responding to the complexity of resource development, man plans access to systems on a global scale. This implies drawing up a comprehensive grid of resources, their uses and relative availability. 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 are avoided. The social costs of harnessing power are assumed by all people. Implied is that extraction of harnessed power be available with minimal harmful effects wherever it is needed. The overall implication is that man take steps to augment the means by which he improves and makes new developments in releasing resources.

### **The Human Resources**

31. Human resources is the communal pole of common resources, which is the foundational pole of

the economic commonality of the social process, which, affirming the reality that all the human resources belong to all the people, manifests itself in the particular dimensions of resident population, labor division, and employable skills.

RESIDENT  
POPULATION

32. The total energy of all the populations is part of the earth's reservoir of human resources. 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. This implies worker mobility based on global demands. All the varieties of human labor are tapped by any local area. The elimination of all barriers to the mobility of every stratum in the population is implied. The third aspect is that it will insure the measured deployment of all men for the equal benefit of every person. This implies the relocation of skilled workers in relation to the needs of the global economy. The underlying implication is the continual retraining and relocation of resident populations.

LABOR  
DIVISION

33. Every man has a classification in the global division of human labor. Therefore all human resources are identified so that all skills and gifts are known and available. This allows futuristic planning and adjustment, but more important, enables rational assignments to be made on the basis of relevant information. Each man's vocational decision fulfills the needs of society. The areas of occupation are determined by the current needs of society. In order that critical functions are fulfilled, workers with special skills are assigned to particular tasks. This curtails waste and insures the most effective utilization of human resources. Formulating labor divisions for the benefit of society enables the significant engagement of available manpower and makes optimum use of human potential.

EMPLOYABLE  
SKILLS

34. All the employable skills are allocated and appropriated to ensure global sustenance. Cultivation of specific employable skills guarantees an enriched labor pool. The uniqueness of individual ability patterns infiltrates and supports present and futuristic work systems. Basic human abilities are forged into technical skills necessary for the maintenance and creation of the community in the ongoing structure of the world. Implied is the direct connection between training and community needs. All men contribute to the construction and reconstruction of human potential. This implies ongoing training, reeducation of skills, and opportunity to develop expertise. The overall implication is that acquisition and application of usable human skills be continually reevaluated, redeveloped, and redirected toward the needs of the global population.

### **The Technological Resources**

EXTRACTIVE  
PROCEDURES

35. Technological resources is the rational pole of common resources, which is the foundational pole of the economic commonality of the social process, which, affirming the reality that all the technology belongs to all the people, manifests itself in the particular dimensions of extractive procedures, industrial arts, and innovative means.

INDUSTRIAL  
ARTS

36. Every society contributes its technology to the utilization of the earth's crust. Cultivation techniques concretize the possibility of feeding all men. This implies that agricultural innovation be available to maximize production. The extraction of local resources increases the global supply. This implies a high level of equitable access. Any alteration of the ecological balance is the demand for longrange planning. This implies world research for new techniques. The overall implication is that decisions and wisdom regarding extractive procedures keep in mind the creation of comprehensive models and exploitation timelines to insure resource supply.

37. The pool of specialized skills and techniques embodied in the industrial arts is held in trust for all mankind. The nurture and development of the industrial arts is every man's prerogative. Thus all functional skills and techniques are preserved for posterity. All industrial arts offer a form of creative participation. This implies that all men are free to develop fully individual skills to meet the productive needs of the society. All men provide direction for the continual development of skills and techniques to meet concrete needs. Thus every man sees himself as a shaper of the future. Therefore systems must enable the investment of skills in the industrial arts.

38. The actualization of the common economic wisdom is accomplished by access to technological



INNOVATIVE  
MEANS

creativity. The development of machines enables productive participation in a global economy. This implies that society encourage all men to participate in the creative process through the use of incentives. Improvisation of industrial processing and design techniques bolsters the creative process. This makes available to all men the theoretical and practical models for innovative means. New management and methodologies 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 coalescence of all innovative techniques-instrumental designs and inventions-in a context of cooperation appropriates the existing wisdom and pushes the aggregate wisdom beyond to new techniques.

### **The Production Instruments**

CAPITAL  
GOODS

39. Production instruments is the foundational pole of common production, which is the communal pole of the economic commonality of the social process, which, affirming the reality that all instruments belong to all the people, manifests itself in the particular dimensions of capital goods, suitable tools, and industrial processes.

40. All capital goods are available for the production of necessary commodities. Equipment inventory necessary for production is used as a resource for the production process to benefit all. This implies development of equipment application procedures for the continuous generation of capital goods as a means of inclusive economic development. The amassing of machinery, facilities, and locations required for production of necessary commodities is accomplished by the directives of society. In that all commodities are produced as machines are available, every man can see himself as an assembler within the total production process of society. Diligent maintenance of claim inventories insures a balanced harnessing of material and equipment inventories. Therefore each man is obligated by the very fact of his participation for the securing of capital goods. The securing of capital goods in the context of relative societal needs suggests that each man and every society contributes to the guarding of these goods for the use of all.

SUITABLE  
TOOLS

41. Suitable tools which enable effective labor exist for utilization of all. Since man's beginning, basic tools have enabled him to live as a creative agent in his world. 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 ensure 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 ensure the control and high quality of global reduction. Thus all tools are the province of every man and his to use on behalf of the future.

INDUSTRIAL  
PROCESSES

42. Comprehensive organization and output methodologies are available for any society to use in effective production. Innovative combining of available instruments will result in breakthroughs that speed and facilitate production instruments. This implies a widespread growth of industrial efficiency to meet current demands. Coordinated use of power is a requirement for meeting all men's needs. This will insure the utilization of all power to expand productivity. Coordinated monitoring systems hold accountable the quality, precision, and efficiency of production. This facilitates the improvement of production around the globe for the benefit of all. Participation in the global production program, implies effective output and frequent evaluation in the light of everchanging demands.

### **The Production Forces**

43. Production forces is the communal pole of common production, which is the communal pole of the economic commonality of the social process, which, affirming the reality that all production forces belong to all the people, manifests itself in the particular dimensions of common laborers, skilled specialists, and staff supervisors.

COMMON LABORERS	44. Every man in the global community has the possibility of participating in the production processes. Laborers see their task related to human needs and their gifts engaged appropriately. This implies that laborers engage themselves responsibly and creatively in their roles. Qualifications are set for defining these roles to release the creative ability of workers. This implies access to labor organizations on a global basis that negotiate standards at the grass roots level. Effective incentives encourage a worker to operate at his maximum potential. This implies that the worker's best efforts reward the total society as well as himself. The broad implications of this are that common laborers are enabled to engage comprehensively and meaningfully in their particular tasks, thus enabling the production of goods for the sake of the world.
SKILLED SPECIALISTS	45. The expertise of skilled specialists, as feeders of knowhow in specialized areas, is every man's to use. Engineering skills as necessary training for many areas of production are to be procured by all society. This implies that training in engineering skills is fully afforded by and to every society. All the techniques and ingenuities for designing production methods are for use anywhere in the world. This implies a global network to promote and maintain ongoing research in this area which is made available to all societies. Financial skills as an integral part of the common production process are evaluated by criteria of specialized fields at local areas relative to global needs. This implies operative, global specialist banks from which various knowledge and skills can be tapped. Every society has specialized skills which contribute to the global storehouse of skills and proficiency as a resource for all.
STAFF SUPERVISORS	46. The role of staff supervisors is to engage every man significantly in the production of goods for all people. To do this staff supervisors delineate employment patterns and roles opening up avenues for engagement. This implies comprehensive planning with consideration of individual and societal needs in relation to production. Personnel administration gives the total operation a context that enables efficient and effective production. This implies that workers are occupationally interfaced to the productive forces through structured relationships between staff supervisors. Supervisors evaluate worker performance and leadership potential as they relate to the workers' whole life. This implies a give and take relationship between staff and supervisors and workers for benefit of all. By engaging every man significantly in the production process, the staff supervisors release each employee to radically engage in his specific task as he sustains the social process.

### **The Production Systems**

ASSEMBLY SCHEMES	47. Production systems is the rational pole of common production, which is the communal pole of the economic commonality of the social process, which, affirming the reality that all the production systems belong to all the people, manifests itself in the particular dimensions of assembly schemes, management patterns, and allocation designs.
	48. The basic coordination of materials and controls enables effective worldwide production. Material procurement involves ready access to quality raw materials and production resources. This accessibility of quality materials implies common material control centers and effective evaluative systems. Regulation, flow, and quality of production involves meeting necessary standards and incorporating new technological research. These standards of designs imply that there is a global network of data exchange and consultant services 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 imply rational production planning, with any specific assembly line methodology standing accountable to the needs and guidance of all, and require that local communities pattern assembly schemes according to both local and global demands.

MANAGEMENT  
PATTERNS

49. The dynamics of management patterns exist as the systematizing task necessary in any production system and assure the possibility of any society developing and maintaining its common production. Personnel policies allow for the labor forces to be properly cared for as their energy is consolidated by manager patterns. This implies ensuring a comprehensive general welfare plan for workers, an adequate system of hiring requirements, and avenues to allow recognition of individual creativity. Public relations inform 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 call on every area of production to engage the vital concerns of every man.

ALLOCATION  
DESIGNS

50. Allocation designs of the productive systems determine and coordinate the production on the basis of human needs. Allocation designs makes long and shortrange production plans in terms of what is necessary for the basic needs of people, thus balancing anticipated needs with production capacity. This implies that all countries make responsible, inclusive decisions as to what products are necessary to sustain life. Through designating costs of goods, wages, and equipment, and predicting the demand for food, clothing, and shelter for every man on the basis of funds available and cultural needs, a production plan is set up. A coordinated 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. This implies a publicly controlled worldwide system that 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 and creation of new global production models.

### The Property Claims

MATERIAL  
INPUTS

51. Property claims is the foundational pole of common distribution, which is the rational pole of the economic commonality of the social process, which, affirming the reality that all the property belongs to all the people, manifests itself in the particular dimensions of material inputs, productive means, and surplus outputs.

52. All men participate in determining the ultimate use of material inputs. Global needs are the decisive factor in allocating material inputs. This implies assigning responsibility for the control and availability of materials relevant to the economic system. Material inputs are available to all people on a corporate, planned basis. This implies a system of public control of the human and technological resources. These resources are utilized according to a comprehensive global plan. Thus economic structures assure continual development of the resources of all nations. Proprietary claims on resources enable a society to hold the tension between private interests and the public trust.

PRODUCTIVE  
MEANS

53. All men determine the coordination of the means of production. Private possessions are expanded and directed by assigning allocation through controlled investments. This suggests that private investments exist for the good of all. Limited liability enables increased efficiency in the production process. Thus the corporate form of business organization benefits all mankind. The public trust enables expanded ownership of the means of production. This implies that it is in the interest of all mankind to increase the public trust. The final implication is that all men control the utilization of the means of production.

1. Surplus outputs are at the disposal of societal requirements. Depreciation and depletion allowances enable future production. This implies that they be effectively administered so as to insure continuous production. Public support reserves a portion of surplus outputs in order

SURPLUS  
OUTPUTS

to uphold the care structures of the society. Thus society directly relies on the surplus outputs for its sustenance. Special grants utilize surplus outputs to support humanitarian and cultural projects. Thus surplus outputs are channeled into enterprises to enrich and care for the lives of all people. Surplus outputs are used to promote economic utility and to support the economic care of society. The Exchange Mechanisms

### The Exchange Mechanisms

55. Exchange mechanisms is the communal pole of common distribution, which is the rational pole of the economic commonality of the social process, which, affirming the reality that all the exchange mechanisms belong to all the people, manifests itself in the particular dimensions of goods exchanges, service exchanges, and credit exchanges.

GOODS  
EXCHANGES

56. Every man has access to all marketable goods and the relevant data regarding them. The underlying aspect indicates an intentional valuation of goods. This implies that industry is responsible for the availability and pricing of the goods in a way that enables people to afford what they need. Another aspect is that all the people have access to all the markets. This would imply global access centers holding data on products, advertising claims, and market research that would protect the consumer and his society from irresponsible use of the common resources. The final aspect, in terms of goods exchange, is that restrictions on global free trade would be relaxed in order to maximize regional utilization of industry and trade. The implication is that global free trade would result in lowerpriced goods and a greater variety of goods exchanged. Goods exchanges, therefore, would be oriented toward the common wellbeing of the global community by the development of a comprehensive cooperative system of exchanging goods and an immediately accessible international data center, this signaling economic commonality in the social process.

SERVICES  
EXCHANGE

57. The services exchanges convert the time, energy, and knowhow of all the people into a medium by which man meets his needs for goods, services, and credit. Wage schemes have the underlying principle that minimum wages, applying flexible scales, are received by all the people. This implies the removal of wealth as an incentive, replacing it with meaningful (culturallyoriented) commitment in addition to an adequate and equitable base wage. Concerted actions are manifested as workers participate in bargaining for necessary services. 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 are developed to meet both the needs of employers and the needs of employees. The overall implication of services exchanges is that they convert time, energy, and knowhow of all the people into a medium through which each man can fully participate.

CREDIT  
EXCHANGES

58. Credit exchanges provide a financial base to facilitate the distribution of goods for all people. A stable credit exchange system is a common standard of value that consenses control of the medium of exchange. An international inflation control system, common value standards, and global control of currency flow eliminate currency speculation powers. Another aspect of credit exchanges 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 every man, 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 men have protection against those common contingencies which render all men economically marginal. This implies that 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 fully and freely participate, through accessibility to credit exchanges, in the economic gifts of the globe.

### The Consumption Plans

59. Consumption plans is the rational pole of common distribution, which is the rational pole of the

political commonality of the social process, which, affirming the reality that all consumption plans belong to all the people, manifests itself in the particular dimensions of current demands, anticipated needs, and inclusive equilibriums.

60. The total complex of human demands constitutes adequate data for prioritizing consumption planning. Basic reserves are maintained in the light of the evaluated needs within every stratum of economic consumption. This implies that the profits be allocated directly to communities in order that all current demands be considered. Organizing the basic reserves and estimating future use ensures 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 in order to satisfy wants, correct obvious inequities, and reflect 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.

CURRENT

DEMANDS

61. Anticipatory needs of all the people place claims on supplies, production, and exchange. A rational utilization of conserved resources includes both immediate use and recycling for future needs. Rational utilization implies that a supply surplus in one part of the world will be deployed to the site of critical need. Responsible use of products demands a selfconscious 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 coordinated goods exchange channels goods, services, and resources into the consensed open market. This implies implementation of a globalexchange grid so that responsible allocation to top priorities in the world market can be clearly seen. Anticipated needs presuppose longrange planning and thus make the decision about how people will live and the necessities for that way of life.

ANTICIPATED

NEEDS

62. Consumption equilibrium is created in the tensional relationship between competing interests. Every society invents a human style of living which has its economic expression in a set of standards. This implies direction of productivity in terms of the external requirements. Equitable use of all common resources is facilitated by 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 which holds the common understanding of the cooperative use of properties must be developed. Only in this way will there be continual use of public properties. For inclusive equilibriums to be realized on a global scale, community needs are continually assessed and priorities established in the light of the revolutionary principle of making all the goods of nature available to all the people.

INCLUSIVE

EQUILIBRIUMS

63. The application of these fourth level aspects of the principle that all the goods belong to all the people implies the establishment of the physical basis of life in such a way that, along with the common sharing of decisions and gifts, all the goods do belong to all the people. The economic aspects of these revolutionary principles have dealt with the implications of understanding the economic as a realm of open potentiality which man may employ on behalf of all. The principle that all the goods of nature belong to all the people not only realigns distribution principles but also introduces new forms of common responsibility and corporateness.

### Conclusion

64. The world is becoming clear that all the goods, all the resources, and all the means of exchange of the earth are all men's. The major malfunction is currently the distribution dimension, in the systematic denial to much of the world's populace of access to means of resource development, production designs, surplus output decisions, and investment scheme projection. The trend is towards

the grass roots demanding economic accountability of the structures for the forming of comprehensive consumption planning and equitable distribution.

65. The principle that all the goods of nature belong to all men is the foundation of society, for without the embodiment of this fact in men's actions, men cannot be released to the restructuring of society and unleashing of creativity for the entire globe. The redistribution of goods in Mainland China is a sign of the understanding that all the goods belong to all the people, and this redistribution has released masses of people to forge out the political and cultural styles of that nation. In industry many corporations have begun to use the image of "world corporation," and in such areas as pharmaceutical laboratories scientists from several parts of the globe are doing corporate research to meet global and local needs.

66. Since the dawning of awareness that the context of human life is the whole globe, the fact that all the goods are all the people's is recognized by sensitive, responsive men across the planet. The development of comprehensive systems for distribution of resources releases men to create the global polity and global symbols our world is crying out for. Every man shares not only in the consumption of necessities but also in the production of and planning for the "means of living." The economic, which is the foundational dimension of life, shall no longer tyrannize man's life or be the meaning-giver, but rather shall release him to engagement and creativity.

## **ALL THE DECISIONS OF HISTORY BELONG TO ALL THE PEOPLE**

### **Introduction**

67. Decisions once conceived within a national framework have now collapsed before the power of a global village image. This can be grasped in the example of the United Nations' struggle to develop structures which enable all nations to be represented in world decisions. On yet another level one can see new shifts emerging, as seen by the move toward representation of the entire university body, faculty, administration, and students, in decisions regarding university life. When a society orders its power in structures based on the principle that all the decisions of history belong to all the people, that society can release its creativity and corporately provide for its basic sustenance. When one self-consciously decides to create and design the political structures he will live in, he sees that his decisions belong to all men and that their decisions belong to him.

68. Every man has a political stance which he displays through his interaction with others. This may be in relation to another individual, such as husband to wife, or in relation to other nations. After World War I the Weimar Republic took the stance that a sound political system would provide a quick and effective recovery from the war; however, the political structures did not offer economic or cultural support, and the republic collapsed. Men's decisions create history, and whether one decides to advance a comprehensive design for the future or whether he refuses that task, his stance does create history.

69. Only as a revolutionary can one talk about the political dimension of life from the stance of radical comprehensiveness and understand that every individual must see he is playing a significant role in global reconstruction, and that he can do so creatively. One sees that order provides the operating base for a community, that justice organizes and directs the power of the community, and that welfare holds the society and those in the society to providing the necessary care for each other. Within this radically new context, every man becomes clear that simply stopping for a red light is a selfconscious decision to participate in the maintenance of social order.

## **LEVEL TWO**

## THE POLITICAL COMMONALITY

70. The possibility of all men inventing forms of enabling social organization is bound to men's participation in making all the goods and all the cultural inventions available to their fellow men in the creation of their common destiny. Oppressed peoples who have been excluded from the decision-making processes of the globe, such as the black community in the United States, are now demanding and creating structures which incorporate their participation. The principle that the guarantee of the consensed political freedoms belongs to all is another way to affirm the decision that all the decisions of history belong to all men, as will be seen in the articulation of the second level processes of political commonality which are: corporate order, corporate justice, and corporate welfare.

71. Binding social forms created by the collective decisions that structure power to ensure the basic rights and security of all constitute corporate order. All people and social bodies attain their defense within the context of coordinating structures that outline their inclusive and mutual rights and interrelationships. This implies the creation of defined common structures that regulate rights and responsibilities among all men. The maintenance of domestic peace and the accompanying regulation is always at the discretion of the body politic. This implies the creation of a law enforcement system which holds men accountable for their actions in order to insure peace and liberty. The support of the legal base depends upon a continual reaffirmation of the social compact which is accomplished by men's daily action within the social order. This implies a stance of civil obedience as fundamental to the actualization of corporate order. Corporate order assures the agreed stability within a society that guarantees the rights of all.

CORPORATE

ORDER

72. Corporate justice enables all people to participate fully in the decisionmaking process, articulate this social consciousness, and implement the structures of justice for the benefit of all men. Fundamental to corporate justice is the articulation and channeling of each person's insight into the common mind. This implies that a body which representationally ascertains the consensed will of the people is held accountable for articulating and legislating that wisdom. Judicial procedures as they are reviewed by the public remain sensitive to the emands of the people and maintain their relevance within a changing social context. This implies empowering the constituency and the litigation process through structures to maintain the principles which guarantee justice for all people. Every man plays the role of executive in the daily carrying out of the corporate consensus. This implies that every society dignify the role of citizen to generate grass roots leadership. Corporate justice enhances individual rights, provides adequate structures for deliberation and decision, and functions as the symbolic leadership which effectively makes use of bureaucratic systems.

CORPORATE

JUSTICE

73. In the arena of corporate welfare the principle that all the decisions of history belong to all the people indicates that every society is responsible for the care of all its members, and all its members are responsible for the care of society. Everyone participates in the decisions which provide for secure existence. This implies equitable access to material means necessary for life with dignity. Every man holds the tension between individual and social power in the creation of political freedoms. Therefore every person can forge his own life stance within and on behalf of the corporate welfare. Every man claims the significance of his social involvement relative to the corporate needs and his own internal accountability. Thus each person has permission to engage himself creatively and freely in those tasks mutually defined as significant and meaningful for the wellbeing of all. Finally, this implies mutual accountability between community and individual for the responsible participation in perpetuating the wellbeing of the corporate body and each of its members.

CORPORATE

WELFARE

74. The above paragraphs have illuminated in detail the revolutionary principle that all the earth belongs to all the people with reference to the second level processes of the political commonality. As concretized in terms of the principle that all the decisions of history belong to all the people, this points to mutual accountability between the community and individual for responsible participation in order to perpetuate corporate wellbeing. A particular illustration of this in the area of corporate welfare can be seen as the equitable access to material means, the obligation to participate in corporate decisions, and the imperative to forge out one's life style within and on behalf of the whole.

## LEVEL THREE

### THE POLITICAL COMMONALITY

75. All men participate in the givenness of sheer social force, struggle to create forms of inclusive equity, and live their corporate existence in relation to the wellbeing of the human community. Every man who now sees himself as a zero in the making of public decisions which determine his life is continually confronted with both the demand and the promise of selfconscious participation. For example, the principle that all the creations of corporate equity belong to all is another way to affirm the revolutionary principle that all the decisions of history belong to all the people, as will be seen as we articulate the third level processes of political commonality.

#### The Corporate Order

76. Corporate order is the foundational pole of the political commonality of the social process, which, affirming the reality that all order belongs to all the people, manifests itself in the particular dimensions of common defense, domestic tranquillity, and legal base.

COMMON

DEFENSE

77. All people and social bodies attain their defense within the context of coordinating structures that outline their inclusive rights and mutual relationships. Every man is sovereign and dependent on the maintenance of other men's sovereignty to protect his own authority. This implies that man establishes a defense posture based on maintaining his and other men's sovereignty. Man negotiates a common understanding of alliance for establishing men's relationship of coexistence. This implies that all men participate in agreed alliances and honor their relationship by supporting the execution of that understanding. Social bodies coexist by forging their interrelationship and covenanted stance from the point of their common base. This implies that all men have access to and responsibility for maintaining, through social bodies, multiple channels for forging interrelating understandings with other men. This implies the creation of defined common structures that outline their inclusive and mutual rights and interrelationships.

DOMESTIC

TRANQUILITY

78. The maintenance of domestic peace and the accompanying regulation is always at the discretion of the body politic. Man shapes the structures which maintain his protection. In this way both values of human worth and societal protection are upheld. Every individual engages in the maintenance of the safety and peace of every community in the globe. This implies that society takes upon itself creating global images of accountability. All structures of protection and accountability are forged out within the context of the public will and support. This implies that man's protection, and thus domestic tranquillity, is dependent upon his participation in forming the public will. Thus one sees the creation of a law enforcement system which holds men accountable for their actions in order to assure peace and liberty.

LEGAL

BASE

79. The support of the legal base depends upon a continual reaffirmation of the social compact which is accomplished by man's daily action within the social order. All the people participate in molding and preserving the primal operating understandings which include constantly incorporating the unique group memory and defining the relevance of the legal base to the times. Thus the primal operating understandings form a global fabric through which diversity is woven into a common stance. All the people participate in deciding the basic behavioral laws and patterns under which they 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 are subject to the laws and the articulation of them. This suggests a system for educating the public in this area as well as individual responsibility to take part in the articulation process. This implies a stance of civil obedience in creating and preserving the rationale for order.

#### The Corporate Justice



80. Corporate Justice is the communal pole of the political commonality of the social process, which, affirming the reality that all the justice belongs to all the people, manifests itself in the particular dimensions of legislative consensus, judicial procedure, and executive authority.

LEGISLATIVE

81. The basic assumption of universal justice is that all people fully participate in the decisional process. To begin with, every person's wisdom is pooled, their selection opportunity actualized, and their inclusive responsibility conferred. This implies that structures quicken this process to insure broadbased and effective participation. Secondly, this wisdom is mediated and shaped within the comprehensive values of the total society to channel the priorities of consensus. This implies that prioritizing of decisions is based on the public will. Thirdly, corporate decisions are publicly articulated and open for constituent reevaluation. This implies the continual reeducation of the constituency and evaluation of the consensus methodology itself. As the legislative consensus secures broadbased participation, it confers dignity upon the role of the citizen and generates leadership at the grass roots level.

CONSENSUS

JUDICIAL

PROCEDURES

82. Judicial procedures, as they are reviewed by the public, remain sensitive to the demands of the people and maintain their relevance within a changing social context. Judicial procedure guarantees to all men access to litigation. This implies the right to counsel and to gather facts. Arbitrated appeal also guarantees every man the right to reconsideration of past decisions in light of changing social awareness. This insures 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. In the assertion of final judgement, based on all relevant data and within the principles of the corporate body, the individual and society is sustained. This implies that the criteria of final judgement is formulated to promote the corporate justice within its given historical context. The overall implications of judicial procedures that uphold the ultimate worth of the individual within the context of the society, is that society is sustained and recreated on its journey. Thus there is a global judicial system where decisions are made by consensus, not disputed votes. Guaranteeing global justice for all means that in every society the treatment of authentic disagreement is objectified and adjudicated and that every man in every society is as personally concerned for the quality of justice everywhere as he is for his own.

EXECUTIVE

AUTHORITY

83. Every man plays the role of executive authority in the daily carrying out of the corporate consensus. Executive authority controls the ordering of the bureaucratic systems and demonstrates its accountability to the people by reporting authoritative decisions. This implies that people have access to the executive authority in that it is exposed to their views and demand for accountability. Executive responsibility requires new methods for discerning common intentions and insures that responsible decisions indeed reflect the public interest. Thus advisors are appointed on the basis of their sensitivity to the grass roots mind and future vision. The role of the symbolic leader affects and is affected by the legislative consensus as it personifies the ultimate values of the society. This implies that the role is dynamic and its patterns determined by the imperatives of the future as well as the traditions of the past. The executive authority administers the consensed decisions of the people, responsibly and from a global context, insuring each person a voice in the decisionmaking process and the maintenance of justice.

### **The Corporate Welfare**

84. Corporate welfare is the rational pole of the political commonality of the social process, which, affirming the reality that all welfare belongs to all the people, manifests itself in the particular dimensions of secure existence, political freedoms, and significant engagement.

85. The entire body politic participates in decisions which create the quality of the secure existence available to its citizens. Every man participates in and benefits from the means of protection from dangers present in the environment. Thus the total society assures that structures for basic safety and reciprocal benefits are operative. Every man as a citizen of a state is protected from political, social,

and economic disorder. This indicates a stable political structure and a sound system of production and distribution. By participating in the work that provides an adequate livelihood, every man contributes to the secure existence. Therefore, the society dramatizes the interdependence of occupational engagement and societal welfare. In the struggle to reconcile the relationship of oppressed to oppressor, the guarantee of the individual's secure existence is only possible within a process designed to promote the corporate welfare.

SECURE  
EXISTENCE

86. In the creation of political freedom, every man holds the tension between individual and social power through corporate forms which nurture and focus expressions of individual will. One aspect of this is that every man is responsible for determining and defending his and every man's ordering of the social fabric. This implies that the state of any individual's liberties is wholly contingent on the restraint of every other man's liberties. Another aspect is that all men are responsible for insuring 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. There is a functioning regenerative process in every society which constantly redirects the society. As these principles are selfconsciously articulated, new channels for individual and corporate engagement are created in the continual reformulation of patterns of corporate power.

POLITICAL  
FREEDOMS

87. Significant engagement becomes corporate wellbeing as it enables every man to advance his knowledge, express his conviction, and engage in the process that illuminates the meaning and purpose of existence. The first aspect of significant engagement is that all men have 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 the means by which each man expends his creativity on behalf of all. Significant engagement is realized as 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 motivative 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.

SIGNIFICANT  
ENGAGEMENT

88. The preceding paragraphs illuminate specific arenas in which all the decisions of history belong to all the people in terms of the third level processes of political commonality. This can be seen operating as corporate decisions are made by the people at the grass roots level, as special concerns are comprehensively evaluated, and as priorities, proposals, final consensus is determined. Corporate decisionmaking implies that every individual is responsible for every decision made by the corporate body.

## LEVEL FOUR

### THE POLITICAL COMMONALITY

89. In tension with the experience of individual solitariness stands the necessity of giving form to the corporate dynamic in the invention of political processes. Disenfranchised peoples of the world, as well as those caught in the technocratic tangles of modern political systems are crying out for structures which engage them in consequential political decisionmaking. The principle that the critical stance is an option for every man is another way to affirm the decision that all the decisions of history belong to all men, as will be seen through the fourth level processes of the political commonality.

	1. Common defense is the foundational pole of corporate order which is the foundational pole of the political commonality of the social process, which, affirming the reality that all the defense belongs to all the people, manifests itself in the particular dimensions of protected sovereignty, negotiated alliances. and intersocial bodies
PROTECTED SOVEREIGNTY	91. Every man is sovereign and dependent on the maintenance of other men's sovereignty in order to protect his own sovereignty. Societies develop mechanisms to protect their political, cultural, and territorial integrity. Thereby each autonomous society is held responsible for its own destiny. 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 determining the intersocial policies that will respect other cultures. This will permit perpetual renewal of a common grass roots stance regarding the boundaries of appropriate action by a governing body. The establishment of men's defense posture and adequate structures for protecting sovereignty enable a global village of mutually responsible societies.
NEGOTIATED ALLIANCES	92. The decisional participation of each society in constructing formalized relationships of alliance establishes men's relationship of coexistence. All take part in the creation of structures which facilitate agreementmaking. These structures enable treaties and alliances where the priority issue is common wellbeing. Every citizen is part of the decisionmaking process of formal and informal negotiations. This implies that all men contribute to the posture of those negotiations. A system of law, applicable to all, holds each man accountable to aligned 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 honoring societal agreements.
INTERSOCIAL BODIES	1. Social bodies coexist by forming their interrelationship and covenanted stance from the point of their common base. Each society shares in decisions concerning global life. This implies that societies corporately decide on issues which concern them all. Every society is in fact responsible for the wellbeing of all other societies. Thus no society makes decisions that fail to take into account the needs of other societies. The cultural uniqueness of every society is honored and upheld. This implies that there are channels of exchange allowing all people to benefit from the wisdom of global cultures. Societies participating in inter-social bodies must insure that no society is excluded from or allowed to dominate the decisions that affect every man.

### **The Domestic Tranquillity**

	94. Domestic tranquillity is the communal pole of corporate order, which is the foundational pole of the political commonality of the social process, which, affirming the reality that all the domestic tranquillity belongs to all the people, manifests itself in the particular dimensions of law enforcement, correctional constructs, and community assent.
LAW ENFORCEMENT	95. All men shape the structures which provide for their protection. Every citizen is responsible for determining the ultimate authority for law enforcement, which includes adequate provision for safeguarding all rights. This implies the creation of a civil force that will be accountable to the community in composition and duties by that society's laws. The body politic has the responsibility to enforce the decision by which actions of its members warrant arrest procedures. This implies that laws equally apply to all. The public has the obligation to demand welldefined channels of communication between the law enforcement body and the people. Thus every citizen is protected during arrest and pretrial procedures. Law enforcement protects the body politic, the people, and enables participation in that process.
	96. 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

CORRECTIONAL CONSTRUCTS	community forums, research committees, pressure groups, and structures for electing administrative personnel are 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. All men participate in the process of forging and carrying out rehabilitative methods. This requires information and education concerning the dynamics of rehabilitation and the creation of structures that allow public participation. Therefore correctional constructs are those which hold all men responsible for and accountable to structures which they have decided are necessary for the domestic tranquillity of the society.
COMMUNITY ASSENT	97. All structures of protection and accountability are forged out within the context of the public will and support. All the people create and live out of common models that determine 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 members of the community, and they know their rights within the law. Citizens participate responsibly in the creation and support of community legal programs. Therefore the common social model is enabled by citizen participation in programs that sustain community life. This implies that man's protection and domestic peace is dependent on his participation in forging the public will and supporting the structures established.

### The Legal Base

BASIC COVENANT	98. Legal base is the rational pole of corporate order, which is the communal pole of the political commonality of the social process, which, affirming the reality that all the social accords belong to all the people, manifests itself in the particular dimensions of basic covenant, common law, and codified statutes.  99. All men have the right to participate in the consensus that results in a basic covenant built on the common understanding and wisdom of all society as a whole. The first aspect of this principle is that such a covenant must provide for the fundamental rights and protection of the uniqueness and individuality of all participants in society. Thus all men living under the covenant have the right to expect that the covenant will be subject to changes reflecting shifts in the society. Secondly, all men participate in the formulation of the basic 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 aspect is that all men are held accountable to the covenant reflecting societal consensus. The implication is that through the basic covenant each man is accountable for his own actions and for society's. When men participate in the formulation of the covenant, recognizing that it is foundationally grounded in the traditions of the society, and knowing that it guarantees the rights and individuality of all, they are enabled to assume a stance of responsibility in relation to that covenant.
COMMON LAW	100. All men in society participate in the common expression of the society's intent through basic behavioral laws and patterns under which they live and participate. Common law regulates the behavior of the 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, futuric, multicultural context. The law's authority is grounded in principles determined by social consensus. Thus, knowing the contents of covenants out of which society operates and how these are deeply rooted in the precedents of the culture, all men retain the authority and ensure the availability of the law for everyone. Each man sees common law as the expression of the public conscience. This implies that laws will change as the expressed conscience provides an alternative to the existing law. Common law expresses the community's basic covenant, acts as a bond, and molds the corporate life style.

101. All men participate in the creation and application of codified statutes which spell out the established rules of society. All members of that society have access to the establishment code. This

CODIFIED  
STATUTES

implies the existence of a broadbased grounding in the rational foundation of the legal system of a society. Men participate in and uphold fair application of society's laws for all men. This implies that the substantive decisions of society's laws are based on mutual respect of all citizens. Each citizen participates in the formation of the specific guidelines and regulations in the selection of the law-making representatives of his society. This implies the selection of officials sensitive to the consensus of the people, considering all factions of a wellinformed citizenry. Codified statutes are thus a means for the individual to hold society accountable for his wellbeing as well as for society to hold an individual accountable for his responsibility to society.

### **The Legislative Consensus**

102. Legislative consensus is the foundational pole of corporate justice, which is the communal pole of the political commonality of the social process, which, affirming the reality that all the consensuses belong to all the people, manifests itself in the particular dimensions of constituency suffrage, aligned pressure, and deliberative system.

103. Constituency suffrage entails every person's wisdom being pooled, his selection opportunity actualized, and his inclusive responsibility conferred. The popular viewpoint which includes conveying the nature of the issues, their urgency, implication, priority and the need for a public voice, calls for inclusive input. This implies an effective communication network. The selection process is within the popular grasp. This implies that the public be comprehensively informed about issues and the selection process. The enfranchised public is accountable to their inclusive responsibility to participate in making decisions and in supporting the common consensus. Their inclusive responsibility then promotes corporate welfare through comprehensive consideration of issues. The overall implication is that the grass roots political structures insure maximum participation in decisionmaking.

CONSTITUENCY  
SUFFRAGE

104. The wisdom of all the people is mediated and shaped within the comprehensive values of the total society to channel the priorities of consensus. Aligned pressure entails a comprehensive system of inventor- ying the corporate concern. 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. This implies that that all caucusing and lobbying is implemented in public meetings and protected by executive authority. Inclusive responsibility is conferred as the citizenry and partisan organizations respond to communal obligations. This implies an accountability structure in which all are called to participate. The channels of aligned pressure are thus accessible to all citizens.

ALIGNED  
PRESSURE

105. The deliberative system is the arena where decisions are publicly articulated and open for constituent reevaluation. 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 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 decisionmaking 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 becomes 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.

DELIBERATIVE  
SYSTEM

106. An operational base for the principle that all the decisions of history belong to all the people describes litigated disputes as the process of responsible and equitable settlement of intra and crosscultural litigations. One aspect of this process involves structurally safeguarding the individual's participation in deciding the legal rules which are the basis for decisions. This implies that all have equal access to engagement in the consensus paradigm. Another aspect is that the judiciary is 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 demand constant reevaluation. A third aspect is that through this further guarantee of individual rights and judiciary accountability, all men have new powers. This implies that the whole system gains cohesive strength because of the increased ability of its constituents to sustain that process. The overall implications are that fundamental individual rights and responsibilities are assured through adequate and accountable structures which are flexible.

### **The Judicial Procedure**

107. Judicial procedure is the communal pole of corporate justice, which is the communal pole of the political commonality of the social process, which, affirming the reality that all the judicial procedures belong to, the people, manifests itself in the particular dimensions of litigated disputes, arbitrated appeal, and final judgement.

108. All men are guaranteed access to litigated disputes for settlement of cases. Litigated disputes enable participants to present all relevant facts. This implies that investigation of the facts takes place before the litigation begins. All participants in litigated disputes are safeguarded by the legal rules which govern them. This implies the assurance of competent counsel. Litigated disputes enable every man to receive effective remedy. This implies that remedies are relative and yet grounded in the ultimate values. The right to litigation for every man is insured in maintenance of judicial procedures which support individual rights within the context of the society.

LITIGATED

DISPUTES

109. Arbitrated appeal guarantees every man the right to the reconsideration of past decisions in light of changing social awareness. This can be done by processes within the agency which honors the rights enshrined in the individual's covenant with his society. This implies assurance that the basic covenant remains applicable even when participants within that covenant come in conflict with each other or with the covenant itself. Secondly, the process of appeal considers comprehensively the wisdom of the precedented interpretations, including all codified statutes. This provides a continuous scrutinizing review and test of the validity of all past thought and action pertaining to the stated question. Finally, particular social situations are considered within the evershifting global implications. The appeal system is then strong enough to deal with present situations and flexible enough to adapt adequately to change. Therein comes the turning point of the socializing process, wherein the impulse of the individual is shaped by social need and conforming pressures to produce the propellant element for all human reform. Arbitrated appeal when guaranteed to every man, gives a society the possibility of recreating the life of the individual and the life of the whole society.

ARBITRATED

APPEAL

110. In the assertion of final judgement based on all relevant data and within the principles of the body, the individual and the society are sustained. The basis of rights and responsibilities, as agreed by the people, includes a means for testing the authority of the final decision. This implies that communicating 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 judgement 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 reevaluation to meet the changing needs of society. A method for gathering important data must emerge if final judgement is to become a powerful global entity. As final judgement is pronounced, individuals and societies are given a new possibility for appropriating their selfhood and for taking a redemptive relationship to all of life.

FINAL

JUDGEMENT

## **The Executive Authority**

111. Executive authority is the rational pole of corporate justice, which is the communal pole of the political commonality of the social process, which, affirming the reality that all the executive authority belongs to all the people, manifests itself in the particular dimensions of bureaucratic systems, advisory council, and symbolic leader.

### **BUREAUCRATIC SYSTEMS**

112. Bureaucratic systems, as the arena of decisionmaking, structures regulatory bureaus, administrative offices, and policy agencies. Bureaucratic systems utilize business and technological processes, and are 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, and 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 articulate effectively the policies of a society, these agencies must have the confidence of, and be sensitive to, the consensus of their constituents. Bureaucratic systems enable all men to participate in all the decisions through effective grass roots structures.

### **ADVISORY COUNCIL**

113. The advisory council channels the views and wisdom of all the people to the symbolic leader. To communicate the common wisdom, the advisory council makes 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 requires the creation of channels of communication which allows consideration of both the official policy and local opinions of all countries. Important for decisionmaking is the enablement of greater participation of people with an objective, comprehensive vision. Access to many bodies of opinion and insights allows for diversified 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 that the common wisdom, including that of local man, specialists, and dissidents, is brought directly to bear on the ongoing decisionmaking processes which affect the future of the globe.

114. 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 worldwide concern. As community representative 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 the 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.

## **The Secure Existence**

115. Secure existence is the foundational pole of corporate welfare, which is the rational pole of the political commonality of the social process, which, affirming the reality that all secure existence belongs to all the people, manifests itself in the particular dimensions of primal sustenance, adequate livelihood, and equitable benefits.

116. Primal sustenance is the consciousness that the survival of man depends upon the intentional

PRIMAL SUSTENANCE	interrelatedness of all men. The spread of cholera by Pakistani refugees and the destruction of the Nile Delta by the Aswan Dam dramatize that each man's primal sustenance depends on how we all use the earth's atmosphere, ecology, and noosphere. Global structures are created to provide personal health and safety and the protection of the total environment. Each man's primal sustenance is constantly affected by the decisions being made by every other man. Increased awareness of this fact demands the construction of structures to insure the role of every man in corporate decisionmaking. Man determines his destiny in the decisions he makes about the corporate structures of care. 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 sustenance is assured through the persistent implementation of those methods that increase each man's consciousness of his interdependence on every other man for his life.
ADEQUATE LIVELIHOOD	117. In the context of the principle that all the earth belongs to all the people, adequate livelihood relates to the interdependence of the decisions of labor, management, and mankind. By participating in work that provides an adequate livelihood, every man contributes to the secure existence. When labor demands an advantage, it is demanding that society consider its special interests; thus labor decisions affect all of society. Any decision made on the management level affects society in that it requires a recovenanting of society with its given institutions and their policies. Policies concerning salary levels and mergers shape the images of security in employment, salary, and environment, and thus require that the rest of society adjust to maintain its members' security. Public involvement in working conditions maintains adequate livelihood for all people. By implication local communities involve themselves in the corporate modeling of local industrial standards. Thus the principle that all the earth belongs to all the people relates to comprehensive planning and development through "increased use of community structures.
EQUITABLE BENEFITS	118. Members of society share services, benefits, and the decisions relative to distribution. The decisions to provide social protection is for all men to make. Adequate functioning of equitable benefits eliminates air, noise, and water pollution in order to safeguard all of life. Society structures materials exchange in order to direct goods and services appropriately. This implies that distribution of these commodities is made equitably, on the basis of demographic data, so that every person has equal access to the benefits of society. Each person contributes to and supports the total group. The implication is that every individual contributes to the support of the total society in accordance to his ability. Equitable benefits imply the organization of resources in response to the decisions of all the people in a way that establishes the structures for common wellbeing.

### **The Political Freedoms**

INDIVIDUAL LIBERTIES	119. Political freedoms is the communal pole of corporate welfare, which is the rational pole of the political commonality of the social process, which, affirming the reality that all political freedoms belong to all the people, manifests itself in the particular dimensions of individual liberties, citizen rights, and loyal opposition.  120. All the people are protected from unreasonable encroachment by society and have the right to 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 assures each individual's integrity and privacy of information, as well as protecting him 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 require access to those services. In this way the benefits of such services are made available to all the people. Therefore to maintain the qualities of humanness, all honor the selfhood of others for the sake of the corporate good.  121. All the people have the freedom and obligation to participate actively in all of the corporate decisions. Every man is empowered to participate in his community's decisionmaking. This
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CITIZEN  
RIGHTS

participation involves equitable representation and direct expression of individual decision, and therefore ensures constant popular scrutiny of the political dynamic. Individuals are protected from society and society from individuals through due process of law which mediates disputes. This implies that no man will be judged or punished without first having been provided an open and fair hearing. All men have freedom to choose and meet with their associates. Therefore, the right to meet and the appropriate facilities for meeting on common issues are readily available. Free participation in corporate decisionmaking implies that it is every man's privilege and responsibility to work for the good of all the people.

LOYAL  
OPPOSITION

122. All men from time to time take a dissenting stance which guards the tension between any society at large and its various factions. One aspect of this principle is that unsuppressed individual dissent belongs to all the people. Therefore every individual states objections to laws that violate his liberties. Another aspect of the principle is that the inclusive protection of corporate dissent belongs to all the people. Therefore, minority groups express their challenge to conditions in the existing order through media such as the press. A third aspect of this principle is that opposition contributes to the creative redaction of society. This implies that all people are obligated to express their loyal opposition in order to renew structures. There is a regenerative process in every society which constantly redirects the defense of political freedoms.

### **The Significant Engagement**

KNOWLEDGE  
ACCESS

1. Significant engagement is the rational pole of corporate welfare, which is the rational pole of the political commonality of the social process, which, affirming the reality that all significant engagement belongs to all the people, manifests itself in the particular dimensions of knowledge access, meaningful involvement, and expressed conscience.
1. Every man has at his disposal the accumulated wisdom which he employs for participation in the creation of man's common destiny. Knowledge access provides every man access to comprehensive educational resources and tools. This implies that society creates the structures which motivates the individual to participate in the decisionmaking process. Another aspect is to allow individual creativity to be released and acknowledges as a vital necessity within the global 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, and the engagement of necessary tools and resources that provide effective means for responsible decisionmaking. The overall implication is that social structures disseminate the collective wisdom which enables the decisions of the globe to be made by and available to every man.

MEANINGFUL  
INVOLVEMENT

1. Meaningful involvement as a social process makes it possible for all men to expend themselves in forging society's direction. Meaningful involvement ensures the creation of the vehicle by which the significance of all 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 personal integrity of its members and permits them to participate in the society's processes. This implies that a society creates and ensures individual roles which will permit creative involvement with the society. Every man is involved 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 toward common

goals with men expending their energy for the corporate wellbeing.

EXPRESSED  
CONSCIENCE

1. The principle that all the decisions of history belong to all the people, in the area of expressed conscience, means that the pluralistic expression of style, conscience, and religion gears the corporate decisionmaking 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 participate in the creation of society's moral authority that guides its decisionmaking process. This implies the preservation of personal values and corporate concerns in order to provide maximum protection of society. Another aspect is that each man has the right openly to 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 wellbeing 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.

The foregoing paragraphs have articulated revolutionary principles using four political processes. The political aspects of these revolutionary principles have dealt with the stance of particular, concrete decisions belonging to all the people. This document as a whole articulates the revolutionary stance that all the earth belong to all the people, signifying a radical mutation in the consciousness of twentieth century man as he relates to social processes which have existed in all society. However, the political principle becomes reduced and fragmented unless seen in relation to the cultural and economic principles. Only then is humanness ensured for all mankind.

### **Conclusion**

128. All the basic covenants of social order, all representative decisions made, and all the care structures of society belong to every man. The political malfunction reveals that present structures do not adequately detect and hold accountability for a consensus on both the local and global level that guarantees participation in decisionmaking, the fulfillment of basic needs, and the right of creative opposition for the good of all people. A growing movement toward effective care structures initiated by local leadership and the creation of more opportunities to participate in the decisionmaking process is the present trend toward this principle.

129. When all the people selfconsciously participate in ordering their social relationships at all levels, from family to globe, they are at the same time creating a radically intentional and comprehensive framework within which to structure their relationship to their goods and their gifts. Even though there exists significant malfunction in the political process, one can see a move toward the principle that all the decisions belong to all the people in the example of Charles Evers who as mayor of Fayette, Mississippi, assumed his responsibility through political structures to decide to recreate cultural images and open new possibilities in the economic arena. One can also see new awakenings in the area of family roles in that in many cases each member sees himself as a responsible force in the decisionmaking process which orders and informs the family economic and political life.

130. A corporate order takes into itself the concerns and care of all men in such a way that the economic situation enables rather than binds man, and through this all men are freed and called to thrust their creativity into history. Men see a new global council coming into being with structures calling for decisional representation for all, thereby enabling each man to be his significance on behalf of all men by creating what is to be, and engaging in that which is. Man, seeing himself to be a political visionary, finds himself designing the future with visionary colleagues.

**ALL THE GIFTS OF HUMANNESS BELONG TO ALL THE PEOPLE**

## **Introduction**

131. The collapse of the nineteenth century images, styles, and symbols since the recent economic and political revolutions set the stage for a cultural revolution. This collapse carries with it the demand for the creation of a global selfconsciousness that will draw all men to forge out their rapidly changing universe. The cultural dynamic is a key to all human life, for without selfconsciousness there is no way for man to be that which he is; he must know himself to be the creator of economic and political structures or fall victim to them. One sees that all the gifts of humanness belong to all the people when he sees himself as one with the body of mankind, as one with the historical human experiment, and that the givenness of that reality is a gift which belongs to all.

132. All societies live out of the meaning symbols they create for themselves, and all men's lives are determined by their society's symbols as they consciously or unconsciously appropriate them. There are, however, individuals or groups who attempt to live entirely in a world of cultural meanings divorced from economic or political realities. This form of "image abstraction" is evidenced in the Western mass importation and dilution of Eastern philosophy. These and other symbologies, such as that of China and her rich cultural heritage, have had a powerful and lasting effect on thousands of years of history.

133. History will be created in our time by those who hear the scream from the depths of unrealized selfconsciousness and who decide to create the images that call forth from the dark womb of the past the new humanness. This task demands humanness as wisdom for all men, or that which releases the individual into society, styles for all men as the patterns of interrelationship, and symbols for all men as the interpretations of final reality. To then talk about all the gifts of humanness belonging to all the people is to say that life belongs to life and that the way a society interprets final reality determines the whole of its life, economic and political, through its basic images, styles of action, and common symbols.

## **LEVEL TWO**

### **THE CULTURAL COMMONALITY**

134. It can be seen from these paragraphs that every man has at his disposal all the cultural benefits which give meaning to his body politic and enable economic systems. Each man seeks that part of life which sheds meaning on all of his life and enables him to stand amidst the irrationality of his existence. The principle that the wisdom that has been accumulated during the span of human existence on earth belongs to history is another way to affirm the decision that all the gifts of humanness belong to all men, as will be seen in the articulation of the second level categories of the cultural commonality which are: communal wisdom, communal styles, and communal symbols.

135. Communal wisdom, which is everything man knows or has known, belongs to all. Useful skills convey crucial practical techniques to enable the basic functioning of all the world's societies. Every society has a repertoire of skills accessible to and usable by all people. The accrued wisdom of the world informs the journey of every man. This implies the formulation of methods to order intellectual data, providing men with their common historical images and intellectual gestalts in order to create future history. The many forms of social conscience permeate every man and are his to recreate. This implies that structures created to give form to a radical global conscience enable every man to invest his unique creative power in the historical process. The overall implication is that all the wisdom of mankind can be appropriated by any man for the selfconscious creation of his own life journey.

136. Every man is called to participate selfconsciously in his destiny and to embody his individual and social uniqueness in a global communal style. Social existence is defined by cyclical roles which every man can intentionally recreate to design his unique journey. As man selfconsciously takes within himself all the honored and viable roles of the total human society, he has the possibility of

## WISDOM

recreating them for the benefit of all. Everyone is accountable for the population of the world and the recreation of mankind and thereby participate in the procreative scheme. This implies development of selfconscious roles embodying a global image of what it means to be human. Further, every man is bound to social structures which he recreates to guarantee individual interactions and relationships that sustain and influence the local community and the world society. Consequently, social structures imply that the individual, having his interests respected, can participate in socially meaningful and necessary tasks. Communal styles demand that the sheer creativity of every human being and every social unit be released into history through authentic life styles.

## COMMUNAL STYLES

137. As they interpret the intensification of consciousness, common symbols offer all men the possibility of meaningfully embodying their humanness. 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 is the possibility for every man. As a creative dynamic, language continually modifies the world view and life style as they are created and gives each man the ability and responsibility to articulate them to himself and every other man. Social art, which is the episodic rearrangement of life's images, gives every man the opportunity to discern the irrational realities of life and grasp the transcendent reality of the cosmos. As such, 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. At the bottom each man has the claim to and responsibility for recreating common religion, which gives all men the possibility of objectifying, celebrating, and naming the Mystery as they experience it. Through the powerful forms of common religion man guards and honors the Mystery during the course of the conscious experience of his awesome but shortlived journey and is thus freed to embrace all of life's contingencies. The creative functioning of common symbols for all men means that universal and cultural symbols express man's struggle for humanness and give him the possibility of meaning on his journey that is worldwide and historylong.

## COMMUNAL SYMBOLS

138. The principle that all the earth belongs to all the people, in terms of the second level processes of cultural commonality, means that all the symbols, wisdom, and styles from the primordial past and the twentieth century belong to all the people. This implies that all the wisdom of the earth is available to all mankind to enable him to invest his unique, creative power in the historical process, and that the creative style that every human being and society can be released through authentic global life styles. As this principle is realized, humanity is universally and corporately directing its creative energy towards building the universe for present and future generations.

## LEVEL THREE

### THE CULTURAL COMMONALITY

1. Insights and wisdom from other societies which push toward revealing the ultimate mystery are not possessable by anyone but are for the benefit of all as man seeks to direct, sustain, and order his life. The revolutionary principle that all the gifts of humanness belong to all the people demands that the racial barriers which have prevented men from sharing their particular insights and wisdom with all mankind be eliminated. The principle that the wisdom of the ages concerning the meaning behind human existence is the birthright of every man affirms the decision that all the earth belongs to all men, as will be seen in the articulation of the third level processes of the cultural commonality.

### The Communal Wisdom

1. Communal wisdom is the foundational pole of the cultural commonality of the social process, which, affirming the reality that all the wisdom belongs to all the people, manifests itself in

the particular dimensions of useful skills, accumulated knowledge, and final meanings.

USEFUL  
SKILLS

1. Useful skills which have been developed in the course of history belong in the public domain. Basic techniques providing the foundation for specialized patterns of labor are at the disposal of all. Therefore man's basic expressions through his manual skills, community, and language are a resource for every man's development. The development of methods and procedures which equip the population with the capacity to perform rudimentary and specialized skills has the possibility of being permeated through every society. This implies that all the people fully participate in the continued development of the applied sciences of the world community. Specialists are available to any society to make comprehensible the use of skills and provide a variety of alternatives for approaching a task. This implies that the skills of specialists and research methodologies are made available to every person in dealing with practical problems. Every society has a repertoire of skills which is available and usable anywhere in the world.

ACCUMULATED  
KNOWLEDGE

1. The accrued wisdom of the world is to reform the life journey of every man. The possibility of acquiring scientific knowledge that enables 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. This suggests the basis for the role of liberal arts education in society. Intellectual, societal, and motivational methodologies belong to every man. This allows every man access to the rational patterns that enable him to symbolize and order his social life. Accumulated knowledge then provides men with common historical images and intellectual gestalts, therefore enabling them to formulate methods which order intellectual data for the sake of creating future history.

FINAL  
MEANINGS

1. All men have claim to the radical understanding of human consciousness created from the accumulated wisdom. All men have claim to the opportunity to participate selfconsciously 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 illuminates the 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 to the opportunity to appropriate their own uniqueness 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 appropriate life journeys in making choices in the face of their ultimate destiny.

### **The Communal Styles**

144. Communal styles is the communal pole of the cultural commonality of the social process, which, affirming the reality that all the styles belong to all the people, manifests itself in the particular dimensions of cyclical roles, procreative scheme, and social structures.

145. Social existence is defined by cyclical roles which every man can intentionally recreate to design his unique journey. As the emerging generation is molded, disciplined, and afforded life experiences by the corporate structures of the society, it in turn contributes to its ongoing life. The

## CYCLICAL

## ROLES

emerging generation supports and calls 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 adults in their position of power and responsibility and sensitivity to the gifts and demands of youth and elders project the human journey into the future. 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

146. Everyone is accountable for the populating of the world, the recreation of mankind, and thereby participates in the procreative scheme. The sexual framework releases mankind's full creative potential by delineating arenas of encounter with the mystery of the other, and thereby allows all men to benefit society. This implies that the roles of man and woman provide society with a vital creative tension. Marriage institutions symbolize the decision to create a new family covenant within the larger communal covenant. This implies that all marriages are on behalf of and honored by all of society. The nuclear family is the basic communal unit for upholding internal form and symbolizing comprehensive and futuristic responsibilities. This implies that the family style affects the style of the whole society. Procreative schemes offer the selfconscious creation of a common understanding of communal roles which direct future society.

## SOCIAL

## STRUCTURES

147. Every man is bound to social structures which he recreates to sustain and influence society. Man engages himself in social aggregations, and these represent him to the world. This implies that society through many varied levels and groupings represents man. All men's roles are significant in society's structure. This implies that society has available to it all of the basic roles, and that it can structure those roles through individual creativity to meet social needs. Every man's engagement in society is meaningful to him. This implies that the community enables the individual to see his creativity as belonging to world society. Consequently, social structures are created which guarantee individual interactions and relationships that allow man to participate in meaningful tasks on behalf of the world.

### **The Communal Symbols**

148. Communal symbols is the rational pole of the cultural commonality of the social process, which, affirming the reality that all the symbols belong to all the people, manifests itself in the particular dimension corporate language, social art, and common religion.

## CORPORATE

## LANGUAGE

149. The basis of communal symbols is corporate language that expresses man's relationship to life and is the medium out of which all men create a vision of the necessary future. 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 selfconscious 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.

150. Social art, which is the episodic rearrangement of life images, gives every man the opportunity to discern the irrational and the rational realities of life and grasp 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 to 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 re-mythologizes 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

SOCIAL

language, racial, national, and even temporal barriers, allowing all men to objectify the human situation and participate in the common flow of social consciousness.

ART

151. In every cultural milieu, the intensification of consciousness-the objectifying, naming, and celebrating of man's relationship to the final reality-is embodied in changing ways through forms of common religion. The intensification of consciousness through unifying icons, the commonizing entities that evoke awe in the space and time of people, is 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 ceremonial acting out of the common depth experiences of life tells a man who he is in relationship to his time and place in history. 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. Above all, the inclusive myths or foundational stones which articulate the primordial patterns of humanness are great gifts to be claimed by all men. 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 means that man guards and honors the Mystery during the course of the conscious experience of his awesome but shortlived journey, and is thus freed to embrace all of life's contingencies.

COMMON

RELIGION

152. The revolutionary principle that all the earth belongs to all the people is thus seen in the decision that all the gifts of humanness belong to all the people as manifested in the particular concretions of the third level cultural processes. This implies, in the process of developing the communal styles, for instance, that the family be a basic unit that supports the communal welfare.

## LEVEL FOUR

### THE CULTURAL COMMONALITY

153. Every new life is thrust into a human community that offers him the symbolic and stylistic expressions with which to claim the meaning of his unique existence. The fixation on Eastern mysticism or on astrology is a manifestation of the spiritual aridity man experiences and demands that a radically new symbol system be created. For example, the principle that symbolic descriptions of the final meaning belongs to all is another way to affirm the decision that all the gifts of humanness belong to all men.

### The Useful Skills

154. Useful skills is the foundational pole of communal wisdom, which is the foundational pole of the cultural commonality of the social process, which, affirming the reality that all the skills belong to all the people, manifests itself in the particular dimensions of basic techniques, inclusive technologies, and supportive techniques.

155. The basic techniques of manipulative, communal, and linguistic dexterities, as the foundation of all other useful skills, belong to all the people. The basic skills that allow men to carry out selfcare and shape their humanness are a resource for all men. These skills enable men to participate in global society. Etiquette, manners, and ritual procedures essential to participation in culture can be acquired by all. This gives every man the foundation for recognizing how his own culture's patterns are related to the entire global context. A common system of verbal symbols available for all men enable them to communicate meaningfully and expressively in the mode of their own culture. This communicative ability enables man to tell his life story within the context of the whole society's story. Because these basic techniques enable all other human skills, every man's selfconscious grounding in the

BASIC

TECHNIQUES

techniques of his own culture implies for him an intensified consciousness of his cultural relatedness.

INCLUSIVE  
TECHNOLOGIES

156. The resource of inclusive technologies is the organization and application of useful skills which allow a society to perform rudimentary and specialized functions. The methods and technologies of agriculture, machine operation, and conveyance mediums are available to all. This implies that these techniques are organized to ensure their interaction rather than competition. The knowledge of communication, monetary, and managerial techniques is necessary for men to engage in social exchange. This implies the formation of a fiscal exchange and an inclusive network of communication through sharing the techniques of exchange. Social techniques which equip the personnel to maintain systems of human participation belong to the global domain. This implies designing systems of health and human engineering which ensure the continued wellbeing of individuals and the society as a whole. This implies the necessity of continued development of applied sciences of the world community.

SUPPORTIVE  
TECHNIQUES

157. The supportive techniques develop and direct the society's basic skills and technologies insuring that research and specialized wisdom are available to all the people. Service competencies provide 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 every community has access to medical, legal, and technical advice. Research competencies relate 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 is conducted according to the priorities and needs of the global society. Societal supportive techniques imply 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.

### **The Accumulated Knowledge**

SCIENTIFIC  
KNOWLEDGE

158. Accumulated knowledge is the communal pole of communal wisdom, which is the foundational pole of the cultural commonality of the social process, which, affirming the reality that all the knowledge belongs to all the people, manifests itself in the particular dimensions of scientific knowledge, human wisdom, and formal methods.

159. The possibility of acquiring scientific knowledge that will enable man to comprehend himself, his community, and his environment belongs to every man. All the understanding that man has of his internal nature and responses determines each man's response to life. This enables every man to understand continually and recreate relevant patterns of life's interrelationships. The study of man's dynamical associations in groups and societies benefits social awareness. This enables every man to discern patterns of sociality that promotes the development of an integrated network of global human consciousness. The accumulated knowledge of this physical universe is for every man's utilization. This enables man to participate in the decisions relevant to all life processes and the physical universe. The expanded availability of scientific knowledge equips all people with a wisdom resource system for collecting, storing, and disseminating knowledge.

HUMAN  
WISDOM

160. 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 literature, poetry, and prose in its various motifs. All the historical facts, patterns, and interpretations are available to all the people. This implies that history is a powerful tool, utilizing a selfconscious approach which is grounded in the immediate situation and is present to the imperatives of the future. The philosophical humanities enable every man to develop his revolutionary principles 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 history-long and worldwide perspective of the liberal arts.



FORMAL  
METHODS

161. The formal methodologies which enable the breaking loose of the intellectual, societal, and motivational dimensions of life belong to every man. Intellectual methodologies are needed by all men to organize and communicate in rational patterns the data that he has grasped. This implies a thorough grounding in such methodologies as charting, pedagogy, and gestalting. Societal methodologies are needed by all men to create and sustain their operating in his society through such methods as problemating. 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 selfconsciousness to help man symbolize his life and illuminate his meaning in society.

### **The Final Meanings**

INDIVIDUAL  
INTEGRITY

162. Final meanings is the rational pole of the communal wisdom, which is the foundational pole of the cultural commonality of the social process, which, affirming the reality that all the final meanings belong to all the people, manifests itself in the particular dimensions of individual integrity, social morality, and ultimate concern.

163. All men have claim to the opportunity to participate selfconsciously in life's ultimate question. "Who be I?" within the framework of all life's theological philosophical positions, enabling man to grasp his destiny. Every man'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, his 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. Every man can face his selfunderstanding 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

164. 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. An 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 the 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 Decalogue 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 responsibilitytaking. Implied is the enablement of universal corporate decisionmaking 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

165. 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 history'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 everydayness 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 actingout of this life stance determines 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.

## **The Cyclical Roles**

166. Cyclical roles is the foundational pole of communal styles, which is the communal pole of the cultural commonality of the social process, which, affirming the reality that all the cyclical roles belong to all the people, manifests itself in the particular dimensions of emerging generation, established adults, and community elders.

### **EMERGING GENERATION**

167. The emerging generation supports and calls into question the current social values in light of a global context. As the potentiality for the future, the emerging generation contributes to the society as it is molded and disciplined by established values. All the wisdom of the past is a resource for, the training necessary. The emerging generation has structural care at each level of maturation to ensure continued growth in responsible participation. The implication is that the emerging generation participates respectfully in established social structures while testing the structures for futuristic application. The emerging generation is 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 is held accountable for practical 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**

168. Established adults maintain the supportive framework particular to a society and hold the values of the society before the rest of the community. One aspect of this principle is that the established adults provide society with the unbroken involvement of the family. This implies that society moves into a future which is based on the past. The second aspect is that established adults operate the structures which exist to support, serve, and manage. This implies that society derives its stability and polity from established adults. Community values are pronounced and perpetuated by this age group. This implies that society's values stem from the role of the established adults. Thus this role is vital to the transitional ongoingness of a society's life style.

### **COMMUNITY ELDERS**

169. 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 for all mankind. This implies setting 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. Thus additional manpower is available for the operation of the society and for giving experienced guidance to others. The depth of humanness embodied by the elders makes them a symbol for the whole society. This implies that they hold the rest of the community accountable for being selfconscious before the final and universal realities of life. Community elders provide a stabilizing global perspective for change, guidance for necessary social processes, and accountability for depth humanness.

## **The Procreative Scheme**

170. Procreative scheme is the communal pole of communal styles, which is the communal pole of the cultural commonality of the social process, which, affirming the reality that all the procreative schemes belong to all the people, manifests itself in the particular dimensions of sexual framework, marriage institutions, and nuclear family.

171. The sexual framework releases the full creative potential of man on behalf of all mankind by delineating arenas of encounter with the mystery of the other. The intentional acting out of corporate and solitary images of male and female is in every society. This implies that the sexual framework clarifies and enables all human aspects of encounter with the other, for example, the emotional, the

SEXUAL	sexual, the intellectual, and the missional in the midst of rapidly changing society. Every community
FRAMEWORK	develops roles that reveal the fundamental significance of what it means to be a man or woman. This implies the need for delineating, in the face of the encounter with mystery, the framework necessary to enhance malefemale roles. Age and sex are 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. This implies operating within a framework, which is recognized as relative to needs of sociality, which honors 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.

MARRIAGE	172. All people 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 institutions. 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 invents 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 human consciousness permitting the creation of multiple forms of marital institutions across the globe.
INSTITUTIONS	

NUCLEAR	173. The nuclear family is the basic communal unit upholding internal form for the sake of strengthening a society. Domestic dynamics pattern the interaction of roles within family and society, and structures the supportive and enablement pattern of the parentchild relationships. Thus a viable and comprehensive structuring of relationships within the familial group embodies missional engagement in the social processes of the globe. Familial relationships allow each member to play the role which is necessary for the sake of the family mission. This implies that every member of the family develops his creative gifts and potentials, operating out of a corporate decision to be missional. Kinship circle is the social community beyond the nuclear family in which each individual creates his vision and life experiences with the community. 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 is given possibility and freedom out of which to forge a selfconscious global life style.
FAMILY	

### The Social Structures

174. Social structures is the rational pole of communal styles, which is the communal pole of the cultural commonality of the social process, which, affirming the reality that all social structures belong to all the people, manifests itself in the particular dimensions of social aggregation, basic roles, and community groupings.

175. Social aggregation where man joins with others is basic to all societies and offers all its people participation with others in a creative effort to shape society. All the interest, mores, and morale determines and is determined by all the people. The gifts created by the various patterns of aggregation are available to the globe. Territorial societies benefit from the gifts of local groups. 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 as it selfconsciously appropriates the gifts of the global society is enriched and enriches the human gifts. Inclusive communities expand the mindset of local groups and push them into being the global citizens they are. The inherent implication here for social aggregation is that the social structures enable creative participation from the local community to the global society.

SOCIAL	176. There is a wide repertoire of basic roles that all men play during the course of their lives. When each man plays a role, special rights and obligations go with it. This implies that man always knows what is expected of him. All men are given functional assignments based on the customs of the
AGGREGATION	

society and the gifts of the individual. Thus each individual's creativity is channeled to meet society's needs. Every man engages in the regulation of social roles for the common good. This implies that each man is responsible for his own and his fellow man's conformity to the basic roles assigned them. Basic roles give structure to every man's journey through life.

BASIC

ROLES

177. In every society, natural, vocational, and voluntary organizations are structured to foster sociality as a crucial aspect of social structures. Every man participates in the gifts of natural socialities. This implies that the unique heritage of all socialities is available for all COMMUNITY the globe. Every man participates in the gifts of vocational organization. This implies that GROUPLINGS the wealth of experience and accumulated intellectual and existential knowledge of vocational organizations belongs to the total community. Every man participates in the gifts of 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 are accessible for forging a global humanness.

### **The Corporate Language**

178. Corporate language is the foundational pole of the communal symbols, which is the rational pole of the cultural commonality of the social process, which, affirming the reality that all the languages belong to all the people, manifests itself in the particular dimensions of expressive formation, linguistic structure, and societal world.

EXPRESSIVE

FORMATION

179. All languages, which are born out of human experience and which affirm, order, and evaluate that experience, give every man the opportunity to experience his particular life. With language man can articulate and thereby appropriate his own depth experience. Thus he places an overlay of order on the chaotic expressions of the universe. Using language, every man assembles his experience into an articulate form of descriptive imagery. This ordering creates the possibility for man to express the way life comes to him. Through his language man is able to evaluate and interpret his situation. This implies a temporal evolutionary dimension to language. Every man uses his interior depths as well as his external experiences to communicate his basic experience.

LINGUISTIC

STRUCTURE

180. Linguistic structures form the skeleton upon which all men build corporate language. Grammatical structures offer every man the words and form necessary for corporate language. Although grammatical structures vary sharply between languages, they always exist. Linguistic structures are dynamic as long as the language is spoken. Thus new processes and inventions necessitate the creation of new verbal forms that disclose function and purpose. Linguistic structures serve as categorical screens through which every man analyzes his world. Therefore the way that man perceives the world is influenced by this corporate language. Linguistic structure shapes both the language that every man speaks and (THERE IS A SENTENCE LEFT OUT OF THE ORIGINAL.

SOCIETAL

WORLD

181. All men engage in 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 decisionmaking process. This implies 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 both molds and is molded by corporate language.

### **The Social Art**

182. Social art is the communal pole of the communal symbols, which is the rational pole of the

cultural commonality of the social process, which, affirming the reality that all the social art belongs to all the people, manifests itself in the particular dimensions of interior awareness, eventful consciousness, and radical projection.

183. 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 become aware of his internal struggles. Through the combination of selfintrospection and awefull awareness, man develops and solves internal problems. Internal reconstruction brings order to the conflicts seen in manifested tension and allows man 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. Selfinduced exposure to the Mystery of life compels man to seek an understanding of his place in society. Art forms emerge to enable the masses to deal commonly with interior awareness.

INTERIOR

AWARENESS

184. 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. Art continually creates and remythologizes historical events, revealing meaningful destiny for the total society.

EVENTFUL

CONSCIOUSNESS

1. Radical projection reveals sheer possibility and awakens the imperative to create the future. Interiorized externality allows man to become selfconscious 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 artistguru is valued by society in releasing creative potential for the invention of social humanness.

RADICAL  
PROJECTION

### **The Common Religion**

186. Common religion is the rational pole of the communal symbols, which is the rational pole of the cultural commonality of the social process, which, affirming the reality that all the common religion belongs to all the people, manifests itself in the particular dimensions of unifying icons, common rites, and inclusive myths.

187. The unifying forms which commonize the awefull encounters with time, space, and relations are an element in every man's journey in consciousness. The corporate consciousness explodes in the selfco ~sciou oncounter with objects and events designed to rehearse the paradoxes of life. This implies that societal icons rehearse the edge consciousness in relation to the primordial self-understanding of a people. The intensification of global selfconsciousness through those symbols that remind every person of the awesome events that forged the locality of the world must be embodied by all people. Then every society will develop those symbols that cut across rampant individualism and hold the shift to a global village. The intrusion of unavoidable, sheer Mystery held in highly imaginal form must be made possible for every single human being. This implies that unsynonymous, mindshattering wonder stands present to every human being and to the entire social

UNIFYING

## ICONS

order. 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.

## COMMON

## MITES

188. The ceremonial acting out of the common depth experiences of life tell a man who he is in relationship to his time and place in history. The ways men throughout history have ritualized the critical events in their people's lives are available to the creation of postmodern symbolic life. This implies a pluriform pool of rites of passage which is used to deepen global man's sense of his journey. Again rites of community authenticity which hold men in covenant to the goals and traditions of the total body defend the continuance of the common purpose. This implies the protection of central rites utilized to rehearse the societal story, its origin and aim. The key to a society of autonomous men is the rehearsal of ultimate encounters, the awareness of contingent relationships to the final Mystery. This implies a society of man selfconsciously rooted in the relationship to being itself, who know themselves as a people in covenant to all of history. The effective functioning of common rites for all men implies, finally, a highly developed rehearsal of the common experience of the depths of life.

## INCLUSIVE

## MYTHS

189. Above all, the inclusive myths or foundational stories which articulate the primordial patterns of humanness are great gifts to be claimed by all men. The interpretation of signs of the times is inextricably bound to the fundamental recounting of the primordial origins of a people and is everyman's heritage. This implies the grounding of current convictions and everyday action in a story of cosmic significance. Societal paradigms order and evaluate life events and offer the articulation of fundamental social meaning patterns to all men. With a corporate model with which to interpret or measure life experiences, every man's mundane experience is claimed by the society's historical mission. Primal archetypes which rehearse the root meanings of a people call all men to their mystery, depth, and greatness. This implies the releasing of radical creativity in obedience to a people's election in history. As a society defines its corporate significance relative to its inclusive myths, it stands as a model of creative sociality for all men.

190. The stance of all the gifts for all the people is intrinsically related to the economic and political aspects of the social process. Basic social units in society like the family have the possibility of forging a selfconscious global life style as this stance is embodied. As signal global family styles are manifest, the principle that all the gifts of humanness belong to all the people is made apparent.

## Conclusion

191. The radical consciousness emerging in our time out of chaos, out of the collapse, out of the explosion that is the twentieth century cultural revolution reveals that all the wisdom, all the styles, and all the symbols of the earth are every man's. As man's consciousness jerks him out of the past and throws him into the relativity of the now and the unknown of the future he finds himself in a gap with no myths, symbols, or rites which enable him to stand as the one he is and to dialogue with the depths of life. This experience of the gap is thrusting man into creation of new myths that will sustain him and give him the possibility of creating a meaningful destiny as he stands before the final reality of life.

192. In the midst of the unordered spirit breakloose of our time, glimmers of selfconsciousness of global responsibility are enacted as individuals and groups thrust themselves into recreating the basic selfimages that will release man to order the political and economic life on behalf of all. In the crumbling structures of today, this reality is enacted as businesses engage their employees in special human dynamics courses to enable them to be more effective employees, in high schools and colleges where sociology is a required course, in local churches that assume responsibility for enabling the community to see that its own uniqueness is a great gift and that it has a responsibility for thrusting that gift into the global gifts and demands. This selfconscious stance has also been assumed in the form of vocational roles, for example in teachers who deal with a child's selfimage to release his intellectual capacity, or artists who pour their lives into creating images to enable man to stand selfconsciously before his relativity and his global relationship.

193. Given the present trends across the globe, the demand on all spirit men is to embrace the possibility of the gap. When standing in the reality that all the gifts of humanness belong to all the people, man is free to participate in the corporate political order in the role of servant, to involve himself in the corporate economic structures in the role of steward, and to celebrate his life as dependent on and responsible for every other life, living out of the sustaining myths of his particular culture in the context of the globe. Therefore man defines his role at all stages of the life journey as significant and unique, knowing himself as an actor in the human drama on the stage of the universe.

## DOCUMENT CONCLUSION

194. Every man who hears the cry of the twentieth century is the man whom history calls to embody the new consciousness that is articulated in the revolutionary principles. The decade of the 70's is the crucial decade of the century in which form must be given to man's radical mutation in consciousness. The form must be that which comprehensively embraces the primordial cries of every man and calls him to be his depth humanness. The decision must be made which will turn the fatalistic despair of our age into a new decision and destiny for all men. All of history is risked in the decisions of our time; the only authentic reply to this cry is: *THESE ARE THE TIMES: WE ARE THE PEOPLE*.

195. For generations yet unborn the vision is articulated that they live their span of history in authentic, humanizing engagement. Our task now is to transform the vision into the radically inclusive strategic tactical systems without which the cultural revolution rages uncontrolled and the salvation of mankind is a mere dream. The revolutionary plan is created and implemented, embracing the timeless in tension between the comprehensive and particular dimensions of society. Change, stemming out of this global vision, begins at the grass roots level, modifying, reimagining, and creating structures to nurture the seed of humanness in civilization. Those who read this document today are not to see its fulfillment, yet neither are they to be mere spectators-rather they are the builders of the bridge over which our children will carry the tools to invent the humanness of the future out of the depths of life.

196. People whirl in the midst of the twentieth century and are blinded by the terrors of their vision of a thousand years of civilization. Mankind now screams for her descendants to rise from the tomb and prophesy a radical vision of the New Jerusalem. As the prophets of old, the prophets of the twentieth century experience the demand to build revolutionary structures and forge a global commonness on planet Earth. Now is the time for the People of God to create the radically new wineskins to hold the new wine of our times. The Kingdom of God is at hand, and mankind's children will live human lives.