

Social Methods School (SMS)
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EDITORIAL FILES

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Maybe you have already talked a little bit down the line about these constructs and are therefore ready to get this afternoon to the ~~relation~~ real lessons; that is, to begin on your parish this afternoon. And therefore we need to begin to dig in and objectify, as precisely and carefully as we can, the social processes which make up, and which actually keep going, the given geography or any structure of society. And to begin with, the foundational process of society, the Economic, and in due course to look at the Political processes and the Cultural processes as a way of viewing the total social dynamic of your community and of the society as a whole, in which you live. And I know you have been spending most of your time looking at that society as a whole, and that is where you need to ~~start~~ start in order to open up your vision, in order to get as big a picture as possible, so that when you come to look at the specific manifestations of the problems and needs and future of your community, you have available to you a clear picture of the overarching trends of society, a clear picture of where you have shown up in the midst of those historical trends, and some idea of where you want to ~~go~~ go with that community and with history in general.

Let me begin by introducing myself. I am Rick Loudermilk, and am in the Institute of Cultural Affairs; I'm in the Management of our Publishing House, and would like to talk to you about the Economic processes. Let's begin this way: to say that to take a long, long look at society, the civilization, the community which has had the most impact on history, if you look at the early history books, the pre-civilization, the ancient history, you will find it was the family, or the extended family, ~~that~~ or the clan, which was the entity or social grouping that whatever it did, society did; it effected and directed most of the crucial advancements; ~~it~~

with the beginning of civilization, the beginning of recorded history, with the beginning of self-conscious nations, you have the beginning of the nation-state, as the basic ~~unit~~ community whose actions, if you look in the history books, are the events which are recorded---the events in the economic, political, and cultural that change ~~nations~~: whether it's ~~the~~ a war, or a peace treaty, or trade agreement, or a melding of peoples; this is described from the point of view of the nation-state.

Now, if ~~you~~ our period of history is, as Jim described last night, a post-civilization in which the primary community ~~of~~ affecting history is not the family, although that is the basic unit of society; it is not the nation-state, although that is a construct that probably will always be with us; but these days the construct is the international business community. that over the last 100 years, over the last century and a half, ever since the Industrial Revolution, the future and the actual results and the

that we have has been measurably affected by the business community. Let me go on to confess to you just a little bit what I mean by that, and describe it this way: in terms of its development, the economic community as a self-conscious group is fairly new off the scene; that is, the corporation, which is one manifestation of this economic development, is a rather new creature, compared with the nation or the family. And yet it has become a giant, and very short period of time; and therefore this business community ~~is~~ as an economic social entity is sort of like a baby which is born full-grown. And therefore not quite mature, and therefore

every time he turns over in the cradle, the whole planet shakes. Because it's new, because it's beginning, it has no guidelines like the family has to draw on in history; it has no history, like a nation; it is a new social entity which is only now developing, and therefore, if you want to call the establishment of the corporation its first 150 years, that would be a pretty good analogy. But, as one author recently pointed out in The Corporation Man, this is not the story of a guy who moved up the ladder of the corporation and is full of despair ... ; this is a ~~picture~~ projection of the corporation

of the future. He is the man of the future because every step forward in civilization ~~that has been a new step~~---, that is, every new attempt to integrate societies into some kind of working agreement, some kind of way to get societies to work together, has been preceded by a push into the international, whether that was only a very ^{step} step, where you only had _____ civilizations to worry about, and you didn't move very far; but he says that the business community is the primary push now behind international agreements. Now, again, ~~as I said before~~ as I said before, we need to pay attention to say that probably we will not have a planet holocaust; probably we will not have another major war, or, if we will not have another major war, it will be because the international business community has decided it is time for business. Now, if you think about that just for a ~~short~~ moment. And he's got a point. notwithstanding.

That these interrelationships of trade between nations now are far more developed than our diplomatic relationships. That is, they go through them. And he says this is a helpful trend. Now, he's not clearly optimistic about the corporation's ability to do this, and he's really saying that this has as much possibility for problems as it has for progress; and ~~is~~ is ~~realistically~~ realistically; but I think that we need to look at this, carefully. In other words, when we deal with the Economic progress, we are dealing with the foundational process in any society, in general. We are dealing with the ~~processes~~ processes without which you could not have the rest of society. As David mentioned this morning, without food, clothing and shelter there just is not much time for social and political considerations. The Economic process sustains, gives life, is the basis for, the rest of the social processes. ~~Therefore~~ Therefore it has always been a part of history, the ~~has~~ has of course always been there, you have always had to deal with it, first, you have always had to provide for it; but it has not become the giant of an influence that it is, until recently, when it has become a giant of an influence on the ~~to~~ other processes. In other words, this separation out, or ~~isolation~~ isolation- identification as a discernible social process alongside the political and cultural, has been discerned

only in the last 200 years, and the gentleman who is generally given credit for that is a man whom David mentioned this morning, by the name of Adam Smith, who in his book The Wealth of Nations published in 1750 I believe ((typist's note: check the date- I'm pretty sure it is 1776)) he first began to use words like "supply" and "demand"--the first time it shows up. He begins to use words like "competition" as the basis for motivation. This sounds like second nature to you and me today. He was the one who stole the French word laissez-faire; now it's common jargon for every economic handbook. He was the first one to use the phrase, "the market." Now this is such a common phraseology for you and me. In other words, the self-conscious impetus and considerations to economic production beyond the basic needs of the society had never been a self-conscious effort. In other words, you always operated out of an economics of scarcity. There was never enough to eat; there was never enough housing; there was never enough to sustain people; so you had to work at this, but you never had a chance to sit back and think very long-range about it, because you were always caught up in providing or sustaining the society. Then a fellow named Karl Marx came along, built himself a set of triangles, and decided that the crucial one was that Production triangle; he literally took one of those pressure-- triangles and made it a pressure-point, and built ~~it~~, so to speak, a nation's whole history, and interpreted civilization's whole history, through that one triangle, the means of production. He said something like this: "look back at the birth, rise, and fall of any civilization, and discern it on the basis of its ability to manipulate or control the means of production." Therefore classes rose and classes fell to the degree that they owned or controlled the factories, the tools, the means of production, that ~~any~~ any society had. This emphasis became, as you know, the theory upon which the Soviet Union rose from a feudal society before 1900 to, now, the second or third most powerful economic unit in the globe; that is, by taking that one triangle, Production, and pouring everything into it, so to speak, that has accounted singlehandedly, the progress of the Soviet Union. If you look at Japan and Germany, no country

has ever suffered the devastation that those two nations suffered in World War II, and ever recovered again, in history. If you look back at wars, and at nations which sustained the losses and destruction which they did, no country ever came back. These two countries in 25 years have now become somewhere in the top 5 nations in the world, primarily on the emphasis of the production process itself. They literally have, in Japan, what they call the "Productivity Movement," Now, it's not any competition with ours, but if you want to get where the action is, you have got to get inside of it. If you look at what has happened in Germany and Japan, you see the power that has been set loose in history by taking the means of production and making it the focus of your social model and your social goals. And you only have to look at the history of other countries to see where they have built five-year plans, and ten-year plans to emphasize economic production; it has produced the world that we have today; and every nation knows it is the key to their future, and has therefore had to say yes to economic development, and had to incorporate that. At the same time, we have, at least certain nations or social units, have, gone beyond. I read recently where the nation of Singapore, although it is like a city-state, very small, had achieved every economic goal it had set for itself in the last 5 years, and then gone beyond, andthe Prime Minister of Singapore then made a speech and said, "Now we have got to determine what goals the nation had beyond the economic." We have to state to ourselves the cultural, political goals---he didn't state it that way, but he was trying to go beyond the economic. We do not even have that clearly stated for a nation, beyond establishing _____, in most cases. But because we have now come into the economics of abundance, only in the 20th century, this instrument called production has given us a different world, and it has given us a world which a gentleman named John Maynard Keynes came into and said, "You can give us what the needs of any society are, over any 4, 5, or 10 year period, and we can set up a production system that will meet it." In other words, it is that kind of self-conscious intervention

into the economic process that has allowed ~~us~~ us to achieve the degree of affluence and abundance which the world now participates in, in relative degrees. Therefore, the question has to be raised, what in the world is going on ~~in~~ in these economic and social processes that has brought this about, that has engaged people to such a degree that probably your parents' lives and your lives as well have been all caught up in, or determined by, what you do at work? The-eee your occupation or job being the primary or definitive statement of who you are. Somebody says, "My name is so-and-so," he usually follows it with a statement of his job. "Who are you?" "I'm a business manager." "I'm a schoolteacher." "I am a businessman." Our whole being is defined that way. I think there is legitimate explanation for that: ~~it's~~ ^{with} the self-conscious objectification of the components of the economic process, that is, the development of resources, ~~the~~ ^{that great} Henry Ford and ~~the~~ production line, plus other systems, and the sales and market facilities, that are available today, engage people. They give people a way to expend themselves. They give people a way to contribute to society. They give people a way to involve themselves significantly in affecting, literally now, the entire world. The economic process, you see, depends upon exchange and distribution. There has to be that kind of interchange going on which we call trade, which we call commerce, or which we call "doing business." And doing business is an exciting thing. And doing business doesn't have simply to do with making a profit; all your social systems depend upon, and rely upon, that, both in terms of its own self-perpetuation and motivation. Today, most of your middle-management and top executives have already achieved the ~~top~~ economic rewards that they set out to achieve; most people will achieve this in the business world, ~~at~~ at a relatively young age. The question is, what keeps them going? It has simply to do with doing business! And for those of us who perhaps are vocationed in other areas, that may be a little difficult to understand, but

doing business is what it is all about; and in Japan, this is a bit of a shock, you know, when your social relationships are almost totally defined in terms terms of what company you work for, such that no two guys get together unless they are going to sell or buy something from one another. That is doing business. / You see people whose lives are totally organized around doing business, expanding that business is probably now the primary motivation for that guy who has reached that economic level where anything else he makes the government will ~~probably~~ get anyway. The only motivation there is expansion. This is the international aspect that I was talking about before. Let me put it something like this: the model that we use in the social process is, and you grasp that at this point: it deals with resources, it deals with production, it deals with distribution, is constructed from a certain point of view---it is constructed from the point of view of this pole here of distribution; that is the basis for the presuppositions, and therefore the problems which you are able to detect in it come from the point by standing at the point of distribution. The bias built into it comes from the constituent, or the basic process, which allows it to keep going; that is this "Commerce Exchange," which has been referred to as "trade." If you look at the problems of economics, they are in the area of- this area today: that is, the nations talk about "trade imbalance." This has to do with some sort of unequal distribution. When we were in Japan, we had a chance to visit with the Asian Productivity Center. And we told them about some of the methodologies. And they said, "we would be interested in this for our businessmen, if you could help us solve one problem," I said, "What is that?" and he said, "inflation." I said, "inflation." We didn't have the Social Methods School at that time, so I didn't know whether we could solve it or not. / I said, "what exactly do you mean by inflation?" He said, "it's something like this, ~~suppose~~ / they grow mandarin oranges in Taiwan for 20 years, yen apiece, by the time they get from the farmer to the- through the 3, 4, or 5 middle-

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men that are necessary to exchange it, by the time it gets to Tokyo and in my salad, it costs 200 yen. That's a problem. The problem is distribution. The problem, in the broad, is the exchange and barriers between them. In Japan, everybody is a shop-owner. It is like England. They took England's model. Everybody is a shopkeeper because every law is so constructed, and the society is so constructed, to enable trade and business. Therefore, if you own a business, you get a break by buying wholesale. That, is, that is simply the way you enter into the society, and most people have little small businesses, everywhere. This is a way of participating. The resource allocation problem: which all of us know as the energy crisis, is a distribution, in reviewing it from a distribution point of view, if you go back a few years, you remember the monetary crisis, which is an exchange problem; this is where the most difficulty is occurring. This kind of current direction, these kind of issues, you are all very familiar with. The point that I am trying to make is that your community is directly affected by this; and whether the community that you live in is a mere middle-class suburban, whether it is industrial or central city or rural, these factors are going to add do affect the place where you are living.

I
Somebody-referred to the Corporation Man earlier. He projects that in 20 years, 80 (8?) corporations will control the entire world. Now, let's say he's off a little bit; that's still a rather frightening projection. That's going to determine how your community survives. , I submit. Every businessman, even if he is only a small businessman, and I know that they are having difficulties, and it is a tough time, even the shopkeepers in your community, even the distributors in your location, are by necessity international businessmen today. And the trend is in that direction. That is, when the gas station attendant has to depend on the Arab oil boycott to work every other day, he has become an international businessman. When I made this point when speaking in a small town in eastern Washington State, they said, "I know exactly what you are talking about." I said, "you do/" and

they said, "yeah." This was a group of wheat farmers. They said that every year they have to calculate how much is going to be produced in Canada, as compared with the United States, they have to _____ that over against the international market, which competes with Australia, they have to see what the weather is doing in Russia, to see whether the famine is so bad that they are going to buy the Canadian wheat; they have to check the government subsidies to see whether they are going to let certain land lie---do you get the picture? There is a wheat farmer out in eastern Washington who is an international businessman, by necessity. By necessity. Whether he wants to be or not. I don't know whether you have tried to buy ^{potatoes} ~~seaweeders~~ lately, but you know, like everything else, it is going up. Somebody said to me ~~that the reason~~ ^{but I have seen it.} the potatoes had gone up, and you won't believe this, ~~unless-you-see-it,~~ is that MacDonald's opened seven stands in Tokyo. And the Japanese are all eating French Fries. They are buying them by the jillions over there. Everybody is eating French Fries, and therefore the price of the potatoes which you and I usually have has gone up. The distribution.. You don't believe that? You can't get near a MacDonald's in Tokyo! And I thought, "at last, I have found an American food." And I couldn't get near it for the Japanese! What I am trying to say is, there is emerging the kind of ~~relation-~~ interrelatedness that we have dramatized in theory for many years, now practically at hand. In other words, a person operates today, and I see businessmen as an example, as if any goods any place in the world are available to him. That he can get, buy, some way, participate in, the goods of the entire world. To put it a better way, if he is a businessman, he ~~will~~ ^{any} assumes that the resources of the whole world are available to him at ~~a~~ given time. If you don't believe that, just see how much land the Japanese are buying in California. These people understand that all the earth belongs to everybody, but they would like to own half of it! That is a nation that has to import 85% of its natural resources. It is mostly mountainous. Therefore, they now have more capital invested in Brazil than

the United States does. They are second to us ~~only~~ in ~~the~~ Indonesia with foreign investments, and right now are ~~and~~ equal to U.S. investments in South Korea. In other words, they assume almost automatically that the production has the power, and therefore they go and get the resources that are needed. Now, whether this is good or bad, this is just what is going on. The distribution process is available to all people. People have a way of participating. And whether this is helpful or not, this kind of value underlies the decisions of people. today, and is affecting our lives, and is affecting the lives of businessmen everywhere. In other words, an economic commonality is already established, that united-pe-- societies, whether Western, Eastern, Arab, or otherwise, have to deal with; and it is built on the social model that David described to you this morning, that economics, by being in this corner here, is described as the foundational process, that has to be considered first of all; and when you look at the way that any country comes at the economic processes, they in common have to deal with the factors of resources, productions, and distribution. That is a common model that will allow you to analyze and ~~the~~ look at, any social entity, whether large as a nation or a continent, or even a small social unit like a family. Resources, production, and distribution. Now, the dynamic of that is what you want to look at therefore, because society is a fabric, because society is a web, these component activities, these imperial processes, are tightly interwoven, and affect one another. You never have one without the other. Your local community may not have many resources, from your point of view; but it has some resources, it has some production going on, whether major industry is ~~is~~ located there or not; and it has some kind of distribution. What you want to do now is objectively view your community from the point of view of the economic processes. Take this down to another level on the triangle, which some of you have already looked at;

that overall, that economic process, that economic commonality, that allows a person to organize his resources. Resources are, we always think of natural resources, but a resource is invented. The most of the mineral resources that we take for granted these days were not, at one time, resources. Resources are invented, in a creative process. And some ~~of~~ of the process of technological resources may be the most crucial part of that today. Production: this simply has to do with utilizing the resources; that is, with applying some sort of action which makes it ~~of~~ useful to the society, and then the distribution refers to that exchange, or the interchange of those products and services in any given social situation. ~~THAT/~~ Let's look carefully at resources, because I want you to think about your community now. In any given community, there are some natural resources; that is, material resources, even if these are already highly developed, the fact that you have a street in your community is because the ~~group~~ ground on which that street has been constructed has been improved; therefore, a natural resources can be considered an improvement upon that given ~~natural~~ situation. Every community has certain human resources, that is, the people and the abilities of those people. And then there is some know-how, or technological resources. They have some knowledgeability which can be talked about as a resource, which can then be put to some sort of use. Now, production has to do with the systems of utilization. It has to do with the instruments, that is, whereby those resources are utilized. By instruments you don't simply mean "tools" or "machinery," although those instruments are primary. Capital goes here. Capital is an instrument of production without which the production cannot go on. There are production forces, which refer to, of course, the labor, the people, involved; and there are production systems, which are the actual coordination or engineering and management of the total production

process. Going on ~~the~~ to distribution, you have the total activity by beginning first of all by the claims, that is, the rights to ownership or claims to property, which ~~is~~ usually a society would have; and whether there is private ownership or-whether- is not the point; by using the word "claims" we are trying to refer to a dynamic by which some portion of the things produced belong to somebody, whether it is used for production or given for use, or whatever. And then the things that are claimed are exchanged in some way; there is some mechanism for distributing those; and there is consciously or unconsciously a system of that distribution or a design of that distribution, usually called "planned," and if you are in a free-market society, ~~the~~ you still have plans beyond simply even the controls like the Energy Dept. would put; plans refer simply to somebody looking at the future needs, and then looking at the plan of ~~provide~~ production to meet those needs., whether it is based on competition or on a command of ~~the~~ society, there is still ~~the~~ planning going on for the consumption of the goods. Now, this applies to a nation, it applies to a state, it applies to your community. And for you now to have taken all of these processes, however small, limited, and unusual, in your community, it is where you need to look, because these relate, as you know, to the political and social process, and we will take that up later. These also relate to one another; that is, the resources perform a certain ~~the~~ kind of function relative to the production and distribution. This comes back to what I was saying: this resources element is a creative act, these resources have to be organized, what the resource content does is to make available, or extract, or some way apply, the stuff, the materials, whether natural, human, or technological, to the needs/~~of~~ up here, which are discerned by distribution or designed by production; and then if you look at the opposite dynamic, the relationship of distribution to your resources, distribution lays down the criteria for dispensing the resources; that is, its function is not only to dispense the material after it is

produced, but to given the criteria for deciding that this resource is valuable, by determining and controlling what resources ~~are~~ are developed, and which ones are not developed. That kind of rational planning comes from the distribution process. You think of your community, now, whether this goes on in terms simply ~~of~~ of the operators of business who determine what they need to carry on the distribution off the grocery store, or the service station, or whether you have a major industry in that location where you are, that uses a local resource. Probably there is a natural resource in that there is some kind of transportation system. And heat is a resource, in being an improved land or water way, or something like that. It's a natural resource in the sense that you have allowed access for distribution to go on. Therefore, the determining of highway and railroad placement, and determining of streets, is a function of distribution in the sense that the needs and overall basis for community has determined that; the reason those streets are there is that helps business, rather than a supply terminal....And in terms of the future, that decision has to be made: do you have a superhighway going through there, or not?

.....

This production process is your engineer; it is the setup and actual construction and implementing of the actual resources; it is the mobilizing of the resources and skills to get the job done. Its basic function is coordination; the system of production ~~is~~ and of mass consumption. The same thing is true of distribution, that is true of production. Here again some kind of goal, criteria, some way of judging the amount and the kind of production, is a function of the planning or distribution process.

Now, if you have the economic process somewhere in your mind, and ~~are~~ are thinking also about your community, and how this goes on out in your neighborhood, I think I can begin to elaborate a bit concerning the situation that the economic process is in today. And it has to do with those im-
~~balances~~ balances-. That is, if you look at how this process is going, if you look at how the economic processes have developed, what you will dis-

cover is that they are doing very well. Relative to the others, there is a picture something like this: those red ones are the economic, the green ones are the political, and the blue at the top is the cultural. That economic is going gang-busters right now. Ninety miles an hour, in terms of the rest. Now, how do you make that kind of evaluation. It's something like this: the economic community has appropriated the technological innovations in the 20th century, probably, in a diagram, even more than the cultural or the political. If you think about transportation, production, communication, the economic community has utilized these for its own growth, right; but it has utilized these. Therefore it has ~~gone to~~ ^{is} grown to the sort of giant proportion, relative to the others, that/indicated here, and that you have talked about and analyzed this morning. In other words, an imbalance occurs not because economic is naughty; they are not the "bad guys," that is just our situation. The educational processes have abdicated the basic function that they were designed to do, ~~and~~ ⁱⁿ other words, to give some kind of context for the development of the economic community, and in that void have therefore failed in some way to control the development. Therefore, we do not have emphasized any kind of economic planning, at least traditionally, in the higher education. You look at the ~~Style~~, you see that ~~Style~~ has abdicated ^{its} ~~the~~ function of injecting mores and values and customs into the process, ~~that is, these~~ ^{its} dynamics- and when that fails to go on, especially in relation to the political, you have no basis for decision. When you have no values going into that political process, you have arbitrary decisions made by a very few people, and we call that "Watergate." in our society. There is no community concept or consensus as to what needs to be done'; therefore the people in those decision-making positions have to merely act arbitrarily, because there are no criteria or values. The same thing is true in the economic. except they didn't just reflect themselves what they did was just decide that economic values were normal values and therefore based every decision on those that would help them. IN

terms of the political, its primary function is to ~~not~~ regulate, its
 to protect the cultural from the economic; ~~it~~ it's to somehow to ~~not~~
 control that economic, directly or indirectly. The problem now is, is
 that it is so involved in investigating itself that is it is turned
 in. ~~It's~~ It's so involved in regulating itself that it cannot or
 has not and therefore abdicated its function of any control over the
 economic, so the economic just goes ahead and decides for itself what
 trade
 the security regulations ought to be, decides for itself what the mon-
 etary policies ought to be, decides for itself what its going to pro-
 duce and then in the void of these kind of regulations. In other words
 it not only moves ahead, it begins to take over, in terms of education
 and fills the need of that curriculum of useful skills because we've
 got to have people to learn to productionalize what we've got to have
 in those communities are people who are competitors and therefore are
 to work
 motivated in that economic system. What we need are politicians who
 make decisions but they need to be economic decisions, is that clear?
 live
 What we need are families who work close to the company and do what
 the company says. Nothing wrong with families as long as long as they
 are captured by the company, because it has to have that kind of ability
 to be heard the extended effects of this kind of environment is com-
 pletely controlled the secondary environment of the society. That is
 your social environment is one way to talk about it, the second environment;
~~It is your~~
~~It is your~~ your natural is your first environment. It has completely engulfed our
 values, our communities, our decisions, our every action such that most of us
 hardly even realize that we are basing our decisions and actions on the basis
 of resources, production, and distribution. Most of, its of, probably
 its clear to you that the implications of this are simply that the pro-
 duction process has become the most activated or the most dominant process
 tion
 on the whole triang~~le~~ triangulated model of society. It is very much like
 I said going 90 miles an hour. It is not doing this without some diffi-
 ulty and without some problems, but for the most part the Protestant Work

Ethic, most of your legal actions, most of your educational systems geared to maintain production, to equip people into jobs, to ~~put~~ equip people with the kind of motivation to build the kind of raw order that will allow ~~business~~ to continue. In the process and this exists at all levels and therefore when you began to deal with problems in that community you've got to have this as your context: That there are economic animals whether they want to be or not that's always the majority of terms in the sense of the situation that you have in that parish.

In that inner city situation, it simply maybe because ~~of that~~ of the have

~~not~~ / nots, everybody's trying to have more. Because of the suburban good life ~~everybody~~ everybody wants to keep more. Anyway those out of which this is operating began to analyze the problems in the community. The way to deal

with this how do you go about it. Someway to tackle this kind of problem.

Within your economic process itself you have an ally so to speak, a sister ^{you have a} that's the apostolate which has of late become a permanent, ^{that's the} a resource production.

The ecology movement itself almost singlehanded has brought to the con-

~~sciousness~~ sciousness of us all that there is an unlimited ~~and~~ limit to the stuff that feeds the production process. That there is a series of guide-

rules behind the ecology movement, it said "world, control the ~~economic~~

economic environment." Everybody is still clear, you've got to have

economic developement especially if you're an underdeveloped community.

You've got to have economic developement. So its not a note; there is not

way realistically to stop this thing. The possibility realistically would

is to ^{is to} it ^{it} have been in your community, redirected. That is to say you are invited

in such a way that it is in its strength, resources etc. takes responsibility

for the other processes. Therefore this process of resource development

or ~~add~~ giving some consideration ^{now} to the problems and needs which that

production process has relative to resources and at least waking people

up to the overall economic process. It goes something like this. The

real pressure point, the real suffering or the real problem as you/~~all~~ well

know is up there in the top has to do with distribution. That is we

have an affluent society relatively speaking but still have poverty pockets within it . We have more wealth more goods ~~adequate~~ ^{adequate} resources really within this country alone to feed the entire world and yet you have famine you have hunger, you have poverty pockets ^{which} ~~with~~ is not because of resources ~~which~~ which is not because of production ~~of/of~~ but distribution. That is ~~/y/d~~ Your major weakness is that top triangle . Looking at therefore the problems from that pressure point or really if you go down a level from the extended mechanisms working again to define the processes of planning like the anticipated needs of the future. We began to look at what's going to be required to sustain the community, this must not be left out. The problems in this area are ~~downward~~ ^{probably} dramatized in the inner city community where the economic problems are so great. So every community has to think ~~of/~~ economically in terms of long range development of itself and I'll come to this in just a moment. How do you direct the economic process within the community that's what were out to do, that's what were out to give ways and methods for people to do. This redirection however is now appears all of the discussions and seminars that we've had on this, the recommendations, the resolutions and proposals that have been written all have to do with some kind of ~~globalized~~ economic system. That is their recommendation is that some kind of ^{planning} coordination on a global basis be done. Now in terms of your local community that may not seem like a realistic possibility. Well it isn't in the sense of what are you going to do starting Monday morning or something like that relative to the problems. But you've got to keep in mind ^{and} ~~the~~ economic problem is related to this ~~global~~ ^{global} distribution behind it. Therefore to solve or to deal ^{realistically} with any any economic problem, whether it be health care, housing whether it be the job employment you've got to avoid the bandage look, You've got to come at it in terms of the overall dynamic of sustaining ^{resources} production and distribution over the long haul. Let me illustrate this with 5th City. Some of you are familiar with the ^{community} ~~creative~~ process here in Chicago in which the problem that is there came under the heading basically the ~~three~~ ^{were}

tion of the inner city is so obvious. What was discovered though in ~~the~~ 5th ~~inner~~ City was like every community it used to be a middle class upper middle class community with an extremely fine housing masonry brick exterior with extremely strong frames and construction but as we began to investigate the problem was not the external, the problem was the internal construction of the housing. ~~What~~ In other ~~words~~ words ~~about~~ about the external was built to last one construction man told me 150 years. That the construction of the external parts of those shells were built to last 150 years he told me however the plumbing, the best plumbing in the world, is designed to last only 50 years in any given housing development in the country. Well anticipated needs here. Even if you've got middle class people living, you notice we didn't have any hot water when you got here? Well I'm talking about realistic things now. This plumbing situation or the internal guts of the building our technology at this point is literally designed to build ~~to~~ last about half a century. ~~And~~ the external is built to last a hundred years, now it will take a very simple analysis of your community to see where it is in relationship to that and as you know ~~the~~ the resolutions to deal with that has to do with renovation and refurbishing or remodeling from within not to tear down which is the old urban renewal approach to do away with that fine architecture which is a heritage and a history of that community but to deal with the needs the internal guts of the building and the construction. The second policy we followed was unemployment rather unemployed in the central city, how to come at this comprehensively. How do you begin to deal with it in your community although this may not be your situation there but let me use this as an illustration. For a long time we've had the kind of job repertoire of services operating re- leaving the problem somewhat but in order to utilize the human resources which are actually in that community. We've been negotiating for a long time to bring industry into the community. Now this is a hot issue I know in most communities where you have the bedroom neighborhoods, the suburban context and so forth. I'm about ready to be convinced that community participation making, community planning and coordination that the bringing of small industry into the neighborhood

has got to be done . There has got to be a decentralizing of the industrial process or else

we put all of the factories on top of the Sears building or something else downtown. In other words, that city is going to move out anyways so lets~~ix~~ do it self-consciously rather than simply letting it stay in uncontrolled if you may or may not know this ~~x~~ is the way the Japanese have done if for some time. They actually have farming areas within their little communities So you take a geographical area like Fifth city which in the future will be on 33 blocks and have all of the arrible fields set aside. Now all the produce from those fi~~h~~nds actually will be actually bled into that community is not the point. The point is that ~~they~~ not self supporting but that they have an industrial and sustaining ~~going~~ on within that community. I'm not suggesting that we all go set up farms, I am trying to illustrate a practical approach. We negotiated ~~wi~~th Criss Craft for a while to ~~bring~~ bring in a small industry where the woodworking skills of which there are many within the Fifth City area could be employed in that kind of small industry or small plant work. That kind of matching of skills and industry I think can be donee Today. And you all need to look at your own community. ~~Ca~~ Cause this is not a direction for everybody. This is an example. The Health Care. That is atrocious. In terms of availability, in terms of access. In terms of actual services. In the community on the West side ther is a distribution problem. As far as medical technology is ~~asse~~ssed developed anywhere in the world, two miles down the expressway That does not affect me in the least. And so a Health outpost was set up. There is meaning for economic needed health care for creating a health outpost which would have paramedical person~~am~~mel which would treat or at least deal with the problems and direct the flow of the Cook County Hospital which provides immediate emergency needs and cut the red tape at the other end in terms of getting into and dealing with the problems. That kind of approach is an economic approach in ~~that~~ the sense that you are dealing with distribution dimension of the whole health problem. You see what I'm saying? Youve got to look at your overall economic process beaause of the initiation of this overwhelming and influence in dealing with this dimension and with society as a whole. I think the

key in the communities is dealing with in many cases with the business interests.

Whether a person lives or works there, that's his community. And in our efforts to work with the various communities represented here there has got to be a way to involve that business man whether for good motives or bad motives and point

being that this is just the situation. That you can bring all of the social services in the world into that community, ^{but} unless the whole society as a dynamic,

The economic community and the cultural community and the political community has achieved some kind of balance some sort of approach in your overall model, and

therby some kind of secular system in which they can work together, I do not think the future of the community is to be long lived. The key here is not to

the economic development. I am not critisizing the business commnity, quite the contrary. Im talking about hew it can be utilized how it can be enabled ^{precisely.} to be redirected. Or in some way rechanneled and ~~xxxxix~~ inthe area of responsibilit

to the cultural for the political, thereby, dealing with the total of society.

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