

Rotary Club
Bombay

India Visit
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HUMAN MOTIVITY

It is because of the significant role played in society by the economic dynamic and the international business community, not only in the past but in the future, that I am tempted to address you as "My Colleagues in the building of a new world." I am very delighted to be here on this holy soil. First of all, this is the 25th year of Independence. Yet, it is a strange experience, for I do not know whether you are 25,000 years old--and you have long roots, long before anybody thought of recorded history--or whether you are 25 years old. Certainly, you are far beyond 2,500 years old. So I am delighted at this moment in history to tread this sacred land.

Then, I am happy to be here, as I have already indicated, because of the role of what is now the most important international community in the world--that is, the business community; and because of the role it is going to play, not simply inside itself, but in terms of forging a brand new civilization beyond the dreams any of us now are capable of conjuring up.

I like the title you have given this meeting: "New Horizons in Business Productivity." Business Productivity, as we usually think of that term, is going far beyond production. I was going to speak to you on "Human Motivity in the New World." But now I am going to change my title to "New Horizons in Human Relations." However, I am going to say the same thing.

I am an old, hardened, battle-scarred, structural revolutionary. By "structural revolutionary" I mean that I am out to occasion change within the structures of society. I have been in Delhi talking with gatherings of the Family Foundation, and with the faculty and sponsors of the Central Institute Training Research and Public Cooperations. This has been in relationship to their twenty metropolitan areas where government and private interests, together, are running experiments in community reformulation in India. I suppose the reason they would have somebody like me come is because I am an agent of structural change in the United States.

I work in the black ghetto on the West Side of Chicago. Some of you older men may remember Al Capone, the gangster of Chicago who gave that area the reputation it still has across the world. This community, which is one-hundred percent black, is one of our slum areas. We have worked there toward community reformulation.

I am not going to talk about that, except to say to you that the crucial problem in the reformulation of the slums in the United States, and I believe in the world at large, is the problem of human motivity. Any expertise we have developed has been out of the practical and difficult task of attempting to understand motivity in the midst of the black ghetto of our country.

You may remember that in 1968 when the blacks rebelled in our country, they burned huge sections of our great cities. One of the ironies of it-- although it served a useful purpose I am sure--is that they burned their own communities. Our section of Chicago was probably the worst burned place of all the cities in the United States--miles of just flattened ground. Our government, of course, became frightened; you can understand that. So did the white bourgeois suburbanites, and the business communities. Our government set up all kinds of studies. They invited us to come before the Senate to make a report on the problems of the ghetto.

First of all, there was no adequate way in which these outcasts of society could authentically participate in the decision-making processes which were determining their own destiny. That is a polity problem; political, not in the sense of political parties, but beyond political parties.

The second basic problem was that in this fantastic affluent moment in history, especially in our own country, there were no local social structures in the ghettos that could adequately funnel a portion of that affluence into those ghettos. Now frequently we call this the problem of poverty. However, that is not the basic problem. I suspect the poor are always going to be with us, in one form or another. But there has to be local structures whereby the basic needs of man are in some way or another met. Grassroots man in the slums has to have a way to participate in the master social structures relative to his own well-being. For instance, we have some rather huge health programs going on in the upper echelons, which are quite easily available to some people because there are local structures which allow that to be funneled. I believe that is the real problem.

The third, and most important, problem I tried to clarify with our government had to do with an adequate image of self-significance of the people within our slums. Our black people, as you well know, have been brutally ill-treated for three hundred years in our country. I am sure you are aware of the derogatory term the white man has used with the black man. That is the word "Nigger," a bad term in our society. Now, what has happened in that for over three hundred years he has been seen as a "nigger"--that is, a second-rate human being. And he has come to see himself as a "nigger." That is the fundamental problem.

We might try to look at the causes, but I am not interested much in causes for we are geared toward the future. Fundamentally, we are after resolutions. Even if all white men should disappear, it would not solve the fundamental problem. It is that now, inside himself, he has an adequate image of his own significance in the historical process. Unless we attack that problem, we could pour in billions of dollars in doing new housing, and two years later, that housing would be exactly like it was before we re-did it. Without giving him the tools whereby he can form for himself a new image of his own significance. We are not going to cure the problems of the slums.

Now this has to do, obviously, with human motivity. There is little doubt that the slums do not need people from the outside to come in and do anything for them except to stimulate their own motivity. When they are motivated in this fashion, they reconstruct their own community. External

funds need to be poured into the slums, but only like priming a pump, only like yeast in leavening the loaf, to get the bread to rise. They, then, do the job for themselves.

This is the arena in which I want to talk. I will deal first with the broad picture, and then I want to focus on business and management. Motivity is, of course, a crucial and never-ending problem.

It is almost trite to even mention the fact that we are living in a moment of upheaval in history. Since the dawn of consciousness itself, which produced man and his civilization, I do not believe anything like it has ever been. It is that kind of a radical moment. I believe you and I are living in a moment that no other moment we can point to in remembered history could even be comparable to. Would you not like, just for a moment, to get into a time machine and go into the future two thousand, or a thousand years. Or perhaps it would only take five hundred years or maybe only a century in which people would begin to understand the unbelievable drama you and I are participating in. Of course, it is hard to grasp this, because we are it!--we are that drama. As a matter of fact, we are a rare thing, for we have lived through the collapse of an age in global history. We have lived to begin to see the emergence of the New. Most people in history are either on the down-beat, or on the up-beat. You and I are in one of those rare moments in history where we have experienced the bottom and the turn in the trough moving toward a crest on the wave.

When you make this kind of statement, of course you are saying you cannot talk about our moment in history simply as a cultural phenomenon, nor as an economic phenomenon, and certainly not as a political phenomenon. It is more radical, more foundational than that. It is an alteration in human consciousness itself. It is as if an implosion in the midst of the explosion of our day has happened. It is as if man is being forced to invent all over again an image of what it means to be a human being; and, for the first time in all history, this has to be done globally. I think in the past there have been about five or six inventions of an image of man which have maintained themselves into the twentieth century. One certainly came out of our American Indians, both in North and South America. Another fundamental invention of humanness came out of the Arabic lands, which now are made up of North Africa and the Near East. One came out of Black Africa, the sub-Sahara. One came out of the Orient, or China. And one, of course, was invented in the West. Perhaps the most significant one of all emerged in this great land.

Now, globally, what is happening is that we are inventing all over again, out of the stuff of many pasts, an image of what it means to be man. Whether you men of business like it or not, the function you are playing in it, consciously or unconsciously, is rather unbelievable. If somebody asked me today what was the most genuine, the most thoroughly international community in the world today, there is, for me no question that it is the business community. Sometimes it is even rather frightening to us laymen in the world. You are doomed, you are fated to play an unbelievably significant part in this break-loose of human consciousness. I can imagine many of you would like to respond, "Why doesn't that old man up there shut up and let us keep our eyes on our little old tiny jobs?" Well, one reason I ought not shut up is because even if you keep your eyes on your little job here, the impact of what you are doing

will, nonetheless, go on. I believe that what is happening in the business community is that it is beginning to see its inclusive effect. It is beginning to take self-conscious responsibility for the effect it is having across the world and in every aspect of our social existence.

Now, if what I say is true, then this moment, as we start up toward the crest of the wave, is a moment of human resurgence. When you think of the wild break-looses in social revolution--the uprising of the youth across the world today, the feminine revolution, the revolt of the black man, the revolt of the non-Western world against the Western people--it seems to me to be a manifestation of what I would want to call human resurgence, a new kind of drive coming into history. Now, many of these break-looses have been blind. It is an explosion.

My minds goes back into history. What was it behind the moment in history in ancient Egypt that produced, almost overnight, one of the unbelievable civilizations of the world, remembered through the pyramids? You and I look at that situation and say, "Well, there were thousands of people who were more or less slaves in building the pyramids. It is not true. That is the way you and I happen to look at it from our point of history. But, in looking from that moment's perspective, there was the farmer who, when the Nile overflowed, got his rice paddies in. When that was done he went to work as an unskilled or a skilled artisan on the pyramids and other manifestations of a new society, putting creativity into the midst of it. Just what was behind that fantastic breakthrough in history? Well, I would like to suggest that there was a breakthrough in consciousness; there was a resurgence of humanness.

My mind goes to that little island we call England which, at the time of Queen Elizabeth I, started out across this world and created four brand-new great nations far greater now than Britain itself. In one sense, with all of her mistakes and stupidities and brutalities she prepared my country, your country, and many other countries of the world for this moment of technology. England alone did that. Now I do not care so much about that. I am asking myself just what happened in that country five hundred years before Queen Elizabeth I? What happened to humanness that gave such unbelievable drive?

My mind goes to your great history when the Aryans came through the pass and met Dravidians. Out of that meeting was created what, to me (I don't ask you to agree) was the greatest manifestation of a civilization the world has even known. In many ways, cultural-wise, like the rest of us you are in hard times these days. You, like all of us, are at a moment of transition.

There was an understanding of humanness that reconstructed science, and permeated Southeast Asia spreading throughout all the Pacific Islands, Westward into Persia, and into the Arab lands. Quite unconscious probably, was the route of the sort of bi-productive Western invention of man. You understand that our basic images originally came out of the East. My question is, what happened in that dim, dim past that released that vitality?

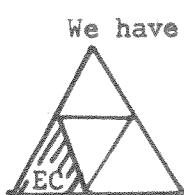
You understand I am talking about human motivity. I believe a new civilization is now being forged, and that all of us who have been awakened have the choice of participating in it or getting drowned in it, but it is

Human Motivity

coming. If you and I resign, that will not stop it. This focuses our attention on new horizons of human motivity, or human motivity in relationship to the brand new world coming into being.

In most such sessions like this, when you bring people in to talk about human relations, they take a psychologistic approach. Now can you best manipulate people in order to get the most out of your investment. When you live in a relatively stable moment of history, that is fine. But when you live in a moment when civilization is exploding, then you have to look for new horizons. You have to drill much deeper if you are going to bring about human motivity. In the slums of West Chicago we would not have lasted five minutes with the psychologistic approach to human motivity. We had to dig underneath it.

We need to look at what is concretely happening. One of the great things the crisis of the hour has done for us is to force us to re-think the theoretics of inclusive human relations; to use technical language, to rethink the sociological manifestation of the sociality of man. By sociality of man, I mean that we have to live together. By the sociological manifestation, I mean the forms we create in which we can operate with some degree of effectiveness and efficiency together. What we have come up with in our day is dynamical sociality. In every one of your businesses and plants, this is manifesting itself. No longer is society understood substantialistically. There is no substance called management, a substance called stockholders, a substance called labor. In the natural sciences of the world today, nobody ever saw, or will ever see, and atom. The reality is the relationship, not the entity. The reality in business is not the labor force. It is not the capital force. It is not the managerial force. The reality is the interrelationship of that. (In one sense, then, in the new kind of world coming into being, it is all human relations because it is relationship.) In society at large, we will call it the social process.

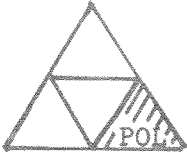


We have become aware, in dynamical sociology, that within the social process, there is always a sustaining dynamic. This is the Economic Process. You are familiar, of course, with this. Within the economic process, there are three dynamics: one is the Resources process. The resource is taking what is and putting it in the form where it can be converted into useable goods. For instance, you have oil off the coast of India. As long as you do not know it is there or have not begun to find a way to get it up, it is not a resource. It is just something sitting there.

Another dynamic is that of Production. This is simply converting resources into useable goods. Such an understanding of society is exactly the dynamic that operates in the Zulu tribes of Africa, as well as the complex nation-state in our world today. Wherever two or six human beings existed together this process was there. We are not talking about any specific one but the theory underneath.

The other dynamic is the Distribution process of usable goods. Whatever form it takes (and it is always changing), this dynamic is always there or you could not sustain the social process.

The second awareness, in dynamical sociology, is the organizing dynamic of society, the Political process. This does not mean something concrete like a political party. The economic process cannot go on if there is not some kind of polity in society in order that man can live and support himself. There has to be an organizing process. So, the first dynamic in that process is Order. The fathers that founded my nation said, "Provide for the common defense and promote domestic tranquility." There has to be order without and within. This is where we get our domestic and international ordering forces. In order to do that there has to be some kind of a covenantal relationship. We must come to some kind of a consensus, whatever the form of it. Our country has a written constitution. Great Britain has an unwritten constitution, but men have consensed together or these could not operate. This consensus is the basis of a legal system.



Also, in society you have to have the Justice dynamic, in which you maintain a degree of equity. A society is never built on equity. It is built on inequity; but there has to be equity within the inequity. That is the process of Justice every society has.

The third dynamic in the political process is that of well-being. The founding fathers in my constitution said we were to take care of people in terms of their physical and social needs, or their whole Welfare. They used that very ancient term of "well-being" or "happiness" in which the total man had to be cared for. When something happens that leaves me out, then, it is the government's job to see that something happens to include my welfare. If that is not there you do not have an adequate polity dynamic.

The last process in dynamical sociality, I call the Cultural dynamic. This includes the educational processes, or Wisdom. You cannot have a community if that community does not forge operating images and transmit those to the coming generations, whatever the form.



Secondly, you have the Stylistic dynamic of society. You have in any society a style for the individual, called social mores. Every culture has its Style. Usually, the more complex the society the more complex the style. Then, you have the style of the most immediate community. That is the family. Whatever the form of it, there is always some kind of a family, and there is a style in it. Every society also has a primal community, that community in which the family immediately exists. I was born in a tiny town called Ada in the state of Ohio in the middle part of the United States. Now, our family would not have known who it was as a family if it did not live in that primal community called Ada. Or look at your primal society where you had that great social invention called the Caste System. I want to come back to that to tell you that was a creative invention. It was not, I suppose, until even as late as the twelfth century that it began to deteriorate and really become a problem. With your Panchayat—an unbelievable

social invention—was your primal community style. Every society has it.

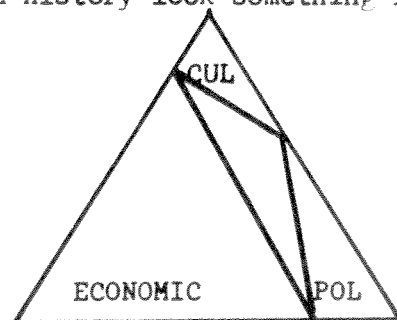
The third dynamic defining culture is your Symbolic dynamic. It is the symbolism whereby any society communicates to itself who it is as that society. Language is the most important part. It is often taken for granted, but we communicate who we are through our language more than anything. Secondly, there is Art, not simply fine art but social art. Then there are what I call the transhistorical symbols. You would call that Religion, though we often do not like to use that word today. Even when people do not have a religion, they have some way to relate themselves to the cosmos. It may be driven down into the unconscious, but it is there.

Now, when I say that these are dynamical, none of these exist by themselves. If you took any of these away you would not see anything, because it is the relationship that enables us to posit these realities. Therefore, what I am doing today is an abstraction. It is the function of the Cultural to significate, to enlighten, give vision to the Political and Economic. The Economic, without enlightenment or visioning, turns into nothing. Now, the function of the Economic, obviously, is to maintain these. Without it, the others do not exist. The function of the Political is to defend the society. Defense delimits, but its fundamental task is the nurturing, the fostering, the defending.

Here are the dynamics behind any social entity. As a matter of fact, every family inside itself has this process. When you take it as a whole, every business organization, whether aware of it or not, has this process going on. This sociological dynamic is there.

We are, here, getting pretty close to what I mean by motivity. If this is not brought to self-consciousness in every situation, then do not be surprised if you do not have drive in your outfit. You can see we are down about a million miles deeper than the psychologistic approach to human relations. If you are interested in productivity, really, then you are not interested in what I am saying. But I believe if you are, then you will understand that what I am saying here is the key to motivity in the emerging new world. I believe that blessed by the man of the business community who takes the time to listen and to do something about it.

In every society, these dynamics get out of balance. Sometimes the Political gets overextended and squashes the others; sometimes the Cultural gets overextended and squashes the others. I suspect for the first time in recorded history, the Economic is overextended. Now, I believe that the imbalances at this moment in history look something like this:



Now, here is that triangle. This ought not surprise us. Now, you are aware that I know more about the West than I do about the East, so please forgive my illustrations. In the West (but I believe also it is global) the Economic dynamic of society as a self-conscious social process, did not exist until the modern age. Actually, it did not really come into its own until the nineteenth century, although you can trace it back to the seventeenth century. and to the eighth century in our history. But, it came into its own in the modern period. Before that, the Economic processes were taken care of in the family, in the state, and in certain organizations called the guilds, or your original caste construct, rather than in a separate independent community. In our day, it has become an independent entity and has grown with a rapidity, a force, and a power that has made the Political and Cultural development in the look rather ill.

We are at a time in which, due to various forces, the worlds we have built have been collapsing. The British empire is only one little illustration of what I am talking about. But I mean something deeper than that: the self-understanding of the West has collapsed. And, in that collapse, the self-understanding of China and India, and Africa and Latin America have collapsed, too. When the Cultural collapsed the Economic with its power moved in to fill that vacuum. I do not mean something from outside. Take individual style, for instance. What are the values that tend to rule a man in our day whether he be rich or poor? They are the Economic values, the values of success. Most families are built around the Economic well-being of that family. Anywhere in the world the Economic community has moved into education, and the technological schools have become the most crucial dynamics in education across the world today. What are the life symbols we live by? Take language. The jargonese of technology has consumed every language. As a matter of fact, it is the closest thing we have to a universal language. In terms of the scientific, urban, and secular revolutions, these values control our interior being.

Now, to do this you had to box in the Political. In my country, Order is more important to people than Justice. If you don't believe it ask the Black man. Who is it that wants order? It is the Economic. Therefore, the Political has been chained. That is why we have Mr. Nixon for the next four years.

In the light of this situation in the world today, what do we do about human motivity? The world coming to be is going to strike. It is going to push in the Cultural. This is what is meant by the revolution in the world today is Cultural. Some of us here are not going to live to see this happen. But you can bet it is going to happen; it is already on the move! Some of you young ones, you will live to see this happen. The Economic community itself is going to play a signal role in the recovery of the Cultural that brings a kind of balance back into society. This balance will be the new civilization, which also will get out of balance. But it may be a different way, and probably way beyond my life time. Somebody else will then have to go to the black board and put a model up.

I stopped by Ahmadabad the other day and for the first time went to the Gandhiji Ashram there. You know the story of his life. It is held as

a museum. As I was walking through there, I asked myself, "Where did that little man get that drive?" He moved out into the impossible, and did it. We who are not so forcefully driven would have buckled under the first wave of opposition. Where did he get that motivity?

I believe that rudimentary radical motivity comes from interior space, interior time, and a sense of being. I am talking about the Negro Ghetto as I deal with what is underneath it. I am convinced that when a man's interior understanding of space is small then his motivation is small. If I, in that small town I lived in, only thought in terms of Ada, Ohio, my motivity would be about as big as Ada, Ohio. Can you apply that to a factory? In direct proportion to a man's interior space in which he lives and in direct proportion to its expansion, is intensification of motivity. If I live in terms simply of the United States of America then I got motivity that size. If I begin to live in terms of relationship to the whole globe in my time then my motivity expands. Where did Gandhi get his drive? All over those walls he says, "Sure I am interested in my people, in my nation, but I am interested in humanity, in mankind." You and I who go around with our interest centered in our family, in our work, in our own village, or in our own country, when the hard places of life come, we collapse, or like a car we have sixteen cylinders in us but they are only hitting on about two. We are missing on about fourteen. But when our sense of interior space expands then all sixteen begin to hit and drive and acceleration automatically comes from us.

When I was talking about this to a group of sociologists in Delhi the other day, one of the professors asked me, "What about the motivity in the village life a hundred or two hundred years ago in India?" That is a simple question to answer. Did they live in space? You bet they lived in space--cosmic space. Back when your transhistorical symbols had relevance and power in your life, in principle, the most ignorant, the most remote man in India had a sense of participating in the Universe. That is hard for us in our urban society to understand, isn't it? But that was true of rural man. I think of the early history of my country when they were winning the West. All castes of Europe came to our shores--some out of prison were those their countries wanted to get rid of--they started out in these wagon trains into the West, facing unbelievable hardships, the kind of hardships that would make us effeminate men in the twentieth century collapse. But, they moved on. Why? It is as if space was opened up for them. There was the drive.

Secondly, if you want to think about how you are going to get drive out of people, you must think in terms of expanded time. Every man not only has a sense inside of space, where he belongs, but he has a sense of time. If you and I are only able to think backwards a short distance or forwards a short distance, then our motivity is just that much. The trouble in the Negro Ghetto was that they could not think beyond the ghetto spacewise nor beyond the day in terms of time. They were concerned about where they would get their next meal. Why, they could not afford to think two days down the line, to say nothing of ten years. They went through life asking where they were going to get to. Out of that they developed what we call the Negro shuffle. You would not want them to run a machine like that; yet, you have people just like that.

As you begin to get a broader view of time even in your own personal life then begin to get a picture of what could be in ten years from now. If you remember back to your grandfather and further back than that, then that motivity begins to increase and the drive comes. I like to think in terms of the whole journey of mankind through history. There was Gandhiji. He thought of the total journey of man, not simply this one in the twentieth century. He thought far beyond independence from Great Britain. There was his drive to bring about Independence the twenty-fifth year of which we are now celebrating.

The third category is difficult. I do not mean this to be abstract philosophy. In one sense, it is no more than the intentional awareness of this. How do you put it? Here, to the degree that I participate in my interior space and in my interior time, I have a sense of being somebody, of being significant. I have a sense that my life is a manifestation of that which is far beyond me and therefore gives me a sense of my own worth, of my own significance. I am back to the fundamental problem in the Negro ghetto. One way we dealt with it was to work outside to create inside space. We took the people out of the ghetto for visits to other places in Chicago. Some of them had never been out of that ghetto before. Then we even began to take them to other cities: to New York, and Washington, D.C. You do not have to take them all. You take a few out of Chicago and they bring back New York. They bring back New Orleans. Then we wanted though we did not have much money to get them outside of our country. As you know the closest one different from us is Mexico. So, we took about fifty of them on buses to Mexico. They could see that there were other poor people in the world, and they brought that back. They paid what they could on these trips so they could really be participating in it. We went to the community, and took up a collection to send two of them to Africa. The whole community went with those two. When they came back, it is as if the whole community had already been to Africa. We then went to the community, took up a collection, and sent three of them around the world to look at every signal place around this world. That was expensive, but, they paid a good bit of it themselves. That did more for the dramatic reformulation of that community, where their motivity was released not only in running their community but in having a social milieu which released the creativity of the individuals within the community.

Now in terms of the business world, we want to talk about human relations. You may not get around to it yourselves, but if you do not, be sure that the day after tomorrow the business community is going to be doing something like this. I do not pretend to be an expert.

First of all, whether you have a large corporation or a small business you have got to engage every employee in your master vision. The question in human relations, it seems to me, has not been what it very frequently looks like; that is, common ownership. This is not your question. You do not even raise that. What I am raising here is common participation in the vision of the company, or the vision of the out-reach. I can be a sweeper and, you may not believe this, be relatively content. That does not mean I would not want to get ahead in life, if I had a sense some way or another, that what I did was participation in a broad vision. Now, this is a bit of a problem for some companies. Some companies have not gone to the trouble to spell out their

inclusive vision. Their inclusive vision must be their own understanding of how what they are doing or what they are selling is a contribution to society. Supposing I make automobile tires. It would not take an overly bright person, in this moment in history, to begin to relate this to the total needs of the world. Without that vision, you cannot expect the kind of human relations in your outfit that you want. But, the last sweeper in the place must be given an opportunity to participate in that vision.

This means that business has to re-organize themselves on, I suppose, your caste system. Back in the early days of this you had team operation. If you have a sales division, that whole division would grasp itself as a team down to the last sweeper in it. And there needs to be, obviously, teams within it. I do not mean anything sentimental by teams. This is not a psychologistic understanding of this. This is not trying to manipulate the person. It is built around the discernable activity that has to go on in the total enterprise. This vision is then filtered on down to the next levels.

I believe that any moments you take away from actual production to communicate the vision of your total enterprise is going to be more than make up the gained production. I know of places where, when a unit comes to work they spend the first fifteen minutes looking at the whole vision of the task and the immediate jobs that have to be done. Every person there feels like that they are participating in their division.

Now, I believe, this means you are going to need to create new kinds of methodologies, which have to do, first, with brainstorming sessions. By brainstorming sessions I mean these units on some level would get together and identify where the primary contradictions are. This has been hinted at in terms of suggestion boxes. That is not adequate because you do not have a sense of participation. We have discovered that even the most unlikely person within a group, when he has had an opportunity to get his wisdom in, something happens to the whole production scheme. Without it I do not think you operate in the future.

Then, there is the workshop methodology. A workshop methodology takes the contradiction and rationally pulls out the wisdom of every single employee relative to the resolution of that particular contradiction.

A third methodology is consensus-making. Suppose I am a foreman and I have ten men working under me. If I am going to do something about radical motivity, I have to find a way to get those men together. Together we have worked out where the contradiction is, and what the possible resolutions are. We have sent it on up above, and they have sent down using our work that we have come up with, I have to get them to commonly believe that their creativity got into this decision making process. When I do, I never have to go around and say, "Push on here, push on here." I have built that motivity inside those men.

The last one is what I call proposal writing. You can put quotes around that writing, because you do not even have to be able to write--somebody else can do that. I have discovered that in the Negro ghetto. Those people are capable of beginning to draw pictures of the future for the community of

of which they are a part. The whole business world is going to be surprised by the janitor of a factory, who is capable of articulating the vision of the whole plant.

Now, I am through with my talk. I believe this is a moment of resurgence in history, such as has never been there before. It will not come by magic. It will only come when bodies of individuals on this globe of ours today finally decide that what is coming is going to come. Not only that, but they may now be, in their presence and in their action, the kind of a world they believe is coming. In my opinion, I do not think there is a dynamic in history that can play as important a role in this creation of a new civilization, this release of human motivity, as your international business community. And, I think the place where you begin is human relations, but with the new horizons of human relations which are emerging in our time.

--Joseph W. Mathews