

GUILD DISCOURSE

Richard Laudermilk
Seoul LENS
Nov., 1973

The think tank work has been done and we want to pull our work together this morning, but I also want to take some time to review very briefly for each of us the methods that we used to arrive at the final session last night. That is, the most important thing we have done is the social process plotting we ended with last night. If there are any questions as I go through that please feel free to interrupt and ask me to clarify any steps along the way.

The plotting was the summation of our work and I want to call what we ended with the social vision. We were able to construct, from our knowledge of problems and from our knowledge of society, the vision of what society can be in the future. Not just a part of society but the whole of society. Now, the crucial question is how do you go about that to bring the society into being. Once we have those five goals, those five clusters, what is the strategy, the approach. What are the concrete steps (I use the word tactics there to imply a more specific step). And, then in terms of the overall, what is the specific action then that you and I do in order to bring about a rebalancing of the social process. What do we do tomorrow morning, what do we do next week? That sort of practical question is what I want to deal with. And therefore, I'd like to begin this way. That social vision does form the first point of any social strategy, tactics or action. In other words if a body of people, do not have a picture of the future, then there's no motivation to do anything toward the future. Now in fact, most people have some idea, they have some hope for the future, they have some anticipation of the future, and they may be planning themselves, individually, for the future. What we did though, was to consense and work together on a common vision, where all of us were participating in building those five goals, from the bottom up. That is, a consensus was created among us rather than a consensus coming from the top down. Rather than a decision being authoritatively superimposed on people, we created the vision ourselves out of our own ideas. Now, you could say that it's not a very good social vision, maybe we should improve it. That's o.k. But, the most important thing is that the vision came out of our lives, it came out of our ideas, and therefore it's our own social vision. That's the key to motivation.

The second thing that we use, and I think you'll find in history that every society has had this, is a social theory. Now, a social theory is not like a democracy, it's not like a monarchy. I don't mean a social theory in that sense. I simply mean that a social theory is a way of looking at the whole society. We used what is called the imbalance theory, a current social theory. We use it because it's a simple theory. We use it because it's a way of looking at the economic, political, and cultural altogether, and the imbalances give us a way of looking at the overall problem which is causing or is related to the particular, or in this case the economic, political and cultural problems. The imbalance theory. X

The third thing that was a part of our work, but you may not have been aware of it is an ideology. An ideology is necessary if a society is to move forward. Some set of values is within a group of people, whether they realize it or not. Let me give an example of what I mean by an ideology. Ideology is

something that most corporations have. You remember me using the example of Ford Motor Company. Ford's ideology is that Ford has better ideas. Now that's their ideology. It's not that they really do have better ideas, but it's the purpose, the value that they want their employees to work towards. Is it Westinghouse that has the slogan: "Progress is our most important product." Well now, they don't really believe that. They're making too many washing machines to believe that totally, but the point of an ideology is like a long-range goal, it's like a long range set of values that you're ~~the~~ working towards. Therefore ideology is a big word but it's not a bad word. It simply means the presuppositions or the principles that we used. And what I would like to submit is that the way you determine an ideology is not by superimposing it, but if you look at the work, if you look at the essays, if you look at the survey tabulation, if you look at the proposals, there are values within them, and those values put together would form an ideology. For example, many of the proposals, you know, are written from a global standpoint. We presupposed that we could enact a global program; like the world government program, the world education system, that was proposed. We presupposed that all of the earth was available to each one of us to act within. Now, that's a value. That's a part of the underlying consciousness, the underlying values in our work. Some of us were talking about this last night, We didn't presuppose that all the races are going to come together. There isn't any proposal there that we are all going to become one race. But there are several proposals, especially Cultural, that say that each country, each culture has a gift to offer to others. In other words, there is world wide cooperation implied in some of the proposals. This would be a part of the ideology. Or that, all of the gifts of the various countries around the world are good and should be made available to other countries. That kind of idea is behind the proposals, and that's why I say the way you determine your ideology is not by adopting some set of principles, but in the midst of your work, in the midst of your writing, these values emerge, and when you're finished you look to see just exactly what the ideology was that was behind your work.

Fourthly then, I'm going to use a new word that's a little bit different, but I'll explain why I'm going to use this word. We tried to discern the contradiction behind the social problems. In other words we talked about the concerns, the issues, the various problems. A contradiction though is a particular kind of problem. The contradictions are in those triangles where the proposals were plotted which are the weakest ones. In other words, there may be some problems up here with art, it is not a contradiction. Social structures are a contradiction because it is far weaker. It is such a crucial weakness that we call it a contradiction. If it continues the whole society is in trouble. A problem might be something like there is an epidemic in the society, that is a problem, but still an epidemic is not a contradiction unless the whole society is about to collapse because of it. A contradiction is a specific problem that throws the whole society into trouble because the problem exists. You see what we isolated were the major contradictions, the particular problems that are keeping the imbalance in being. We wrote a series of proposals, that is social actions which would be necessary to resolve those weaknesses. That is, you look at the sub-proposals and they tell you how to activate these triangles. They tell you how to get them moving again. How to get them operative again. The point I want to make here is that this is all method. It is not intended to be any kind of doing. It is a new method. And the method can be used in any situation. We used it on

the total social process for the sake of demonstration. But any process you could analyze, let us say your company, if you had the foundational model of the process, the corporate process, and the value process in your company. The same method can be applied. You could determine the weak spots in your company and therefore build proposals that could rectify them. It works like this. The proposals are written in order to overcome the contradictions. The contradictions are what is blocking the ideology from being embodied. That is causing the imbalance, because people have these values which are not getting acted out then you have an imbalance, therefore blocking the social vision from coming into being. Let me come at it this way. The social vision is the stand point, that is the vision of the total society, is where you stand in order to see the imbalances. Unless you have a picture of all of the processes you can't determine which one is out of balance. If you have a vision of the total then you can determine the imbalance which has kept the ideology from operating. If society is out of balance then the values are not equally distributed. Or in the case of the cultural the values are not even operating. The only values that are operating are economic values. Therefore there are contradictions or problems in the society which need to have some sort of resolution. The proposals resolve the contradictions which are the problems that are blocking the ideology which is causing the imbalance and therefore preventing the society from moving forward. Or preventing the company from moving forward. That is what I mean by the fact that it is a method that can be applied to any social process, any institution, any organization. This same sort of analysis can be done once you know what processes your organization is involved in, once you have a picture of the process model. Then this method can be applied in the same way that we did yesterday.

Now, the point of this is that we have experimented and tried this not only in seminars, but in 1971 and 1972 Ford Foundation sponsored our initial research. We brought 1000 people, not experts, but people like yourselves, business and professional people to Chicago, to the Institute of Cultural Affairs. We did the same thing that you did yesterday, but we took one month to do it. You actually did about four day work in one day yesterday because we've refined the method. But in 1972 we wrote 385 proposals. We wrote 22 16 yesterday. We took each triangle down to the fourth level and analyzed it in terms of the vision, the imbalance, the ideology and the contradiction. In other words there were 385 proposals plotted. Now since 1972 we have been testing the results of that research. There were 385 proposals clustered together in certain of these triangles. We took the same method then and tried it in the United States last fall and last winter. Then Rockefeller Foundation asked us to submit a proposal to test the results of that research internationally. Then last spring and this fall we took the LENS Seminar to 64 cities around the world. This is in Europe, India, South East Asia, Australia, the Pacific Islands, Latin America and North American in order to have a group of people like yourselves do this process and therefore check the results of your plotting, your results with the results that the 1000 people came up with. That is a lot of minds, but they were all North Americans, they were all middle class people, and that is o.k. The idea is to check it with other peoples ideas around the world so that the five major goals which you came up with here we will take back to Chicago and in the winter compare your model, these results, with the clusters, the goals of these other 63 seminars. And then compare those with the work of summer 72 in order to see if it is possible to determine a consensus on the social goals for the whole planet.

If there is a trend in which these same triangles keep showing up around the globe, that is a pretty good indication of where the major breakdowns are occurring--of the major contradictions in our society, which is a global one, is happening today. The results of that will be put into a journal which will be mailed back to you probably the later part of Feb. We'll pull this together in Dec. and Jan. and get it back to you in Feb. so that you can see how your results compared with the other 63. And then also this will give us time to compare it with the work of the previous years. And then on the basis of that we will have the kind of research data that will verify or that will begin to confirm the original research findings. What we provide, the ICA, is an exchange of these kind of social concerns and effective social action on the major problems that are confronting our industrial nations today. The journal will be available to you on a six months basis and to your corporation so that you who are in management positions, and you who are in leadership situations have as an information source social research. I know you have business research journals and I know you have economic research journals. I do not believe that management in the companies today have a social research information source. They do not have the kind of data that is being collected in the LENS Seminar. We want to give this to, and make it available to the top management so that their strategic decisions relative to economic expansion, relative to employee relations, relative to the industrialization of Seoul can be made with the largest picture possible.

Real 3 As → Now, why do this? Why this kind of research project? We have been asked this many times. Is there any other example, or any other parallel in history? Is this a totally new effort? Is this something that has never been done before? I'd like to submit to you that this kind of a method--although here it has been highly refined, we have checked in history. For instance we have gone back and very carefully studied how the ancient civilization of China was built. If you go back in the history of China--the history of the middle kingdom--the Confucian revolution, when the Confucian period was just beginning. He didn't use language like this but if a society as big as ancient China was going to move, or we say was going to participate in resurgence, these elements had to be there. That is he had to have some kind of vision of the future, he had to have some kind of theory of society, he had to have some good ideas and of course those have lasted until today. He had to have some idea of what was wrong and he had to have some steps to do that action. Now when we studied the Confucian period--very interesting discovery. Let me show you this kind of a model. When Confucius came along he had an imbalanced society, but it didn't look like this one. His society was out of balance, but it looked something like this. The economic was the weak one. If you remember the imperial capitol and the imperial government, that is the political, were the strongest. The economic was the weakest and the cultural was sort of in between. The first thing that Confucius did was go to the imperial government and become an advisor. He became a minister to the king. He tried to bring about some sort of alteration in the feudal structure, in the provincial structure of China. He failed. After 20 years no change had occurred. What he did then was to move out of the imperial capitol and he went into the outlying provinces. He gathered together a group of young men and began to train them. He had to train them in three things. The first thing he trained them in was civil service methods. These people were called, you may remember from Chinese history, the literati. He trained them in how to write, how to make out taxes, how to make out wills. He trained them in the civil service function. Then they were able to attach themselves as a service to the political, or to the provincial governors. Then, secondly, he taught them the yin-yang principle, or decision making,

we call that ethics. He taught them how to make practical decisions by the use of the yin-yang principle. And thirdly, he taught them what it means to be a Chinese gentleman. Isn't that interesting? His three strategies were civil service methods, a new way to make decisions, and the style of the Chinese gentleman. So that although they were still employed by the political you see that for the most part these are cultural proposals. Still they were trying to reactivate what it meant to be China. He was trying to recreate Chinese civilization with the yin-yang philosophy and the style of the Chinese gentleman. Now the important thing to see is that he didn't start a violent revolution. He started a quiet revolution. That is, these guys, his followers, became a part of the government but while they were a part of the government they were teaching people the yin-yang philosophy and the Chinese customs and styles of what it meant to be a man and what it meant to be a Chinese woman .

Now this is important because in history this changes. This isn't the way it has always been. If you look back in Korean history up until probably the 20th century, the economic was weak in terms of development. Now the economic always has to go on. People have to eat, and so forth. But in terms of Korean history you do not have an economic imbalance. You go back a few years and you have the dynasties, you have the feudal system primarily controlling the country so that you have this (political) triangle bigger. If you go back into the King Sejong period you have a cultural revival, a cultural renaissance occurred. When they took that alphabet which was so complex and put it into simple characters so that the people could read and write and participate in the culture you had a cultural change take place.

This is a picture of history. These imbalances change over a period of time. The important thing is that some kind of rebalancing be initiated and therefore your strategy is how to rebalance that social process. If I can use an example from Korean History. There were, almost 1000 years ago, some people called guilds. They were the artisans. They were the ones who knew how to do the lacquer ware. They were the ones who knew how to do the silk screen to do the very stylistic writing. They were the ones who were the masters. Now about 1000 years ago a group of them went to Japan. Korea sent a group of guildsman over to Japan with these skills. Because about 1000 years ago you had a similar kind of situation. The Japanese had moved the capitol to Nara, in other words, the predominate social process was the cultural in Japan. You had some political activity, and there again the economic was very weak. These Korean guilds took those kinds of arts and crafts and this was their strategy. They took these crafts and taught the artisans how to use them so that these paintings and this lacquer ware became a way for the common people to participate in the culture. You see silk screen and paintings can be carried around. Before all of the treasures and arts were huge paintings or huge statues that couldn't be carried around. These are all arts that can be moved, which can be sold, which can be given to the common people so that the average man can participate in the culture as well. And therefore by working here (Welfare) they began to spread the cultural into the other provinces and as you know the development of the Japanese provincial system was such then that other feudal and provincial prefectures grew up. And therefore there was a redesigning of the whole Japanese structure. Their strategy was to start where the imbalance was and come in with a strong position and then work towards a political restructuring. And with the Korean guild you began to get commerce between Korea and Japan. You began to get some sort of interchange going on way back 1000 years ago.

This same principle applies today. The way you balance the triangle today is with a group of guilds. Now guildsman today though are not the artisans, or would not be the Confucian scholars. That's what was needed a long time ago. What is needed today because the imbalance is in the economic are educated business men. If your dominant process, your dominant imbalance is in the economic then your guildsman would be businessmen. They are the ones who travel between countries. They are the ones who make decisions that affect all of the countries. They are in a position, the international business men especially, are in a position to bring about some kind of rebalancing of the social process.

(Turn tape)

Something like this. They bring about what I want to call catalytic action. You notice that there are only two proposals in the economic. So no major changes would be seen right off in the economic. But because the people who work over here in the economic do have resources, they do have skills and do have opportunity, their job is to catalyze. Their job is not to quit their job, but their job is to help the cultural be as strong as the economic. In other words you are not trying to make the economic smaller. We have to get the other two processes developed, some sort of political development and cultural development so that the society moves together. Society, or in this case the Korean culture, the Korean tradition is also developing along with the gross national product. The gross national product had probably the greatest increase in the world last year but what about the cultural development, the traditions, the history. Has this been developed? How would you measure the cultural development? I don't have an answer to that. That's what I mean by the guildsman would be concerned about the total process, the economic, the cultural, and the political and therefore would enable the cultural as well.

It is something like this. A guildsman uses tactical action. Now tactical action is problem solving action. What I'm suggesting is that you don't go start a Korean Historical Society. That is not tactical action, that is a program. All of us know how to start programs. We have Little Leagues, we have Womens Associations, we have Korean Historical Associations. That's programs, that's not tactical action. Tactical action means that you enable other people to do their job better. You are not out to start another organization. The idea is, because you have done a total analysis, because you have done this job here, you now know where the cultural problems are. And therefore you can assist the people who are working in community work to do a better job. You can help them solve their problems which are keeping the cultural from developing. It doesn't mean quitting your job to be a social worker now, no, it does mean that some attention has to be given to the social workers or the community organizations. And because you have done this kind of analysis you know where their basic problems are. You don't go take them these proposals but when you are sitting down with the community people you know what the problems are going to be before the conversation starts because you have done a total picture here. In other words, what I'm talking about is something catalytic, it is tactical, and it is indirect. Do you see, that there doesn't need to be much more done. The economy needs to be maintained, but the action here needs to be indirect. It needs to come around like this, or this. This is the idea of a pincer movement. If you want to get these

things moving over here, if you want to get this kind of rebalancing taking place you have to come at it indirectly. You see this blue dot here and this blue dot here were economic proposals. They were issues that originated in the economic. The proposed solutions were cultural and political. In order to solve those economic problems you don't come at the economic head on, you come at it indirectly. You come at the economic problems through the political, like you were talking about the tax structure. Or you come at it through the cultural to solve the economic problems. That kind of indirection you get from the strategy on your clusters of your proposals.

Of course what I'm talking about is a kind of perpetual action. This will shift over a period of time, society changes. And then, guess what, you have to do this again periodically. You have got to do this kind of analysis on the total society, once every six months let's say. Where a group, a guild, gets together on a Sat., you can do everything we did yesterday on one day because you know the method. That would give you a way to see then if this shifts. Your analysis of the problems will change, your analysis of the proposals will change. You can tell if this has begun to be rebalanced and if so where additional weight needs to be put. You can begin to see the weight begin to move from this triangle to this triangle. And you need to have people like yourself who know the problems, who know the society who know what the political life is about, who then periodically do this kind of analysis. It doesn't take long and it doesn't have to have all the kind of discourses and introductions that we did this time, because once you have the method you can do the analysis easily. You begin to get facile at proposal writing. Analysis of the social process.

What if today we had a new kind of literati? We had a business man who was not only trained in cost accounting, but also trained in the imbalance theory? What if our businessmen when they went to another country were not only trained in market analysis but were also trained in social analysis? What if our businessmen, our salesman sent to other countries were not only trained in sales techniques, but they were also trained in the techniques of contradiction analysis. So that when they went into a social situation, when they were on the job, they also could see through the triangle, they could see where the imbalances were, they could see where the contradictions were and because they had done their analysis of the total society. Like in the Arab situation, you go in to set up trade with the oil interests in the Middle East and the Korean economy, you know that the Arabs have not only economic problems, but that they have education problems. So you don't come in there with just interest in their oil, you show interest in their whole society. This is where the west has made a mistake, this is where the Europeans and my country have made a mistake. The way we have dealt with the Arabs is only economically. We've shown no interests in their cultural problems. We've shown no interest in dealing with the smaller countries, and so they are a bit upset with us and you can see why. We've only dealt with them economically.

Your business man of tomorrow is going to have to be a diplomat. Or as we were talking, I think all of us are going to have to be aware of the social trends as well as the economic trends when we do business. Here is your literati of today, the business man. Here is your guildsman of today, the business man. He is the one who knows how to move in society. Therefore

his job is always future oriented.

Let me use this model up here for example. What this means is that your operational arena is the whole world. To do business today, you have to work, trade, and do commerce through out the world. And yet in the world today there are two kinds of dynamics. There are the countries that are established, are highly developed and there are the countries that are not developed. I call them the dis-established. You see the middle East would be really somewhere between developed and undeveloped. It is developed in the area of oil, but in other areas it is undeveloped. The tension between the developed countries or the established countries and the dis-established countries---that is the relationship which determines our whole world. But because you are Korean business men, your country is more established, it is a highly developed nation compared to the Middle East for instance, therefore you have a particular position. You are a part of the established society. When you deal with the Middle East they know that you are close friends with the United States and you have to keep that in mind. The point is that the tension between the established and the dis-established is what moves this world. It is what moves history. And when you understand the relationship between those two then you can understand which way history is going. You can read trends. We could have predicted this oil crisis. By using this same method two years ago we could have predicted the oil crisis we have today. I'm not saying we could have solved it but at least we could have had some people working on it by now rather than people having emergency meetings. The idea is we could predict and see these social trends because we would have worked on the total analysis of society. What we need now though is not simply the interests of the developed countries and the interests of the undeveloped countries, no, what we need, is men who can stand in-between, who understand both, who understand the total picture. What we need are people who are trans-establishment. That is, trans-establishment, means, people who assume responsibility for both sides. Therefore a trans-national, trans-cultural attitude. Trans-establishment, who can see the needs of the established world and the needs of the under-developed so that in their business deals there can be some kind of understanding, some kind of cooperation. I submit to you it takes one Sat., every six months.

You give us any of your employees, from one department, we can ~~help~~ keep them informed, give them a way of staying constantly informed and therefore it is not a substitute for management training programs, you have good management training programs. This is rather a complement to, an addition to your on-going programs. So that when management makes strategic decisions they have information that is necessary from all over the world that is a trans-establishment position from which they can see and therefore can move the company forward, can move the country forward in some sort of total relationship.

The function of a guild, therefore, is to be the trans-establishment. That is a group of people within that company who are concerned about maintaining production, maintaining profit, but also concerned about rebalancing the total social process. Those can work together, those can go along side by side. What you have done in this seminar is build a picture of the future. What we have been doing is using your ideas to build the future society. This is what the guild is also. It is the people who think ahead, who project, who plan. You see, society is always moving forward, it is not a question of stopping history. Society is always moving forward. The question is moving forward to what? Moving forward to what kind of society? Moving forward to what kind of world? And the people who are concerned are just everyday people like you and me, not experts. And now, there are methods available to be used by people like you and me to build that new world. To begin to work together to live effectively in the new society.