

HOW THE URANTIA BOOK HELPS US UNDERSTAND THE CONTEMPORARY WORLD

TECHNOLOGY, ECONOMICS - THE WORLD OF WORK

by

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LOOKING BACKWARD
FROM THE AGE OF LIGHT AND LIFE

(A View of Technology and Economics--the World of Work--1972)

by

Paul Snider

One of the many, many beautiful things about the Urantia teachings is that they enable us to draw a straight line from time to eternity. No matter where you are or in what condition, the expanded vision of The Urantia Book allow you to see enough of the eternal future to know always the general direction you should be headed.

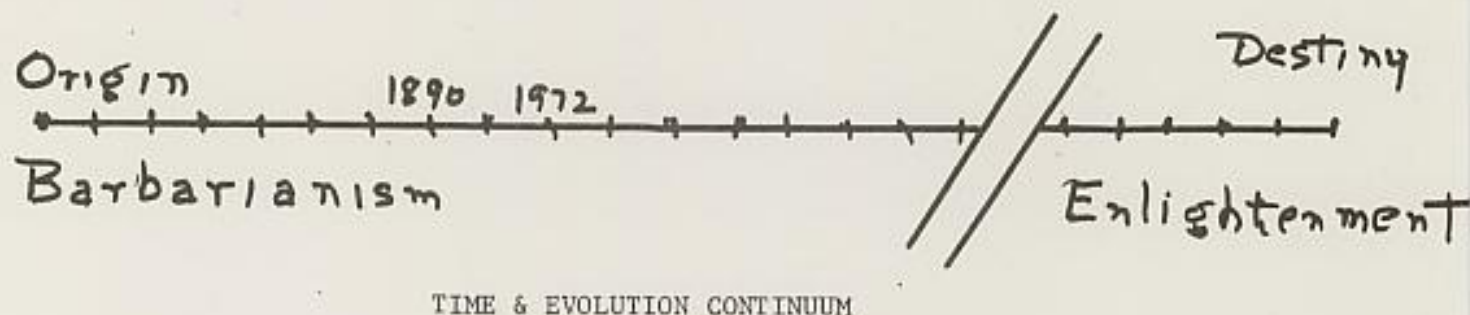
One of the advantages of this is that you can stop at any point on this line and look back at what has been, and see it more clearly. Historians say you cannot see anything clearly without the perspective of time. We have been taught that *(215:3) "The true perspective of any reality problem--human or divine, terrestrial or cosmic--can be had only by the full and unprejudiced study of and correlation of three phases of universe reality: origin, history, and destiny." I will follow this approach.

I am going to talk about the world of work--technology and economics, or, as it is sometimes called, industry and commerce, or business and finance. My perspective and theme will be: Looking Backward from the Age of Light and Life. And I have grouped my thoughts about the world of work into three sections: the age of light and life, the darker ages, and new horizons.

There are a great many references in what I am going to say that come from the ideas and even the language of others. And, of course, the fundamental reference point throughout this presentation is The Urantia Book.

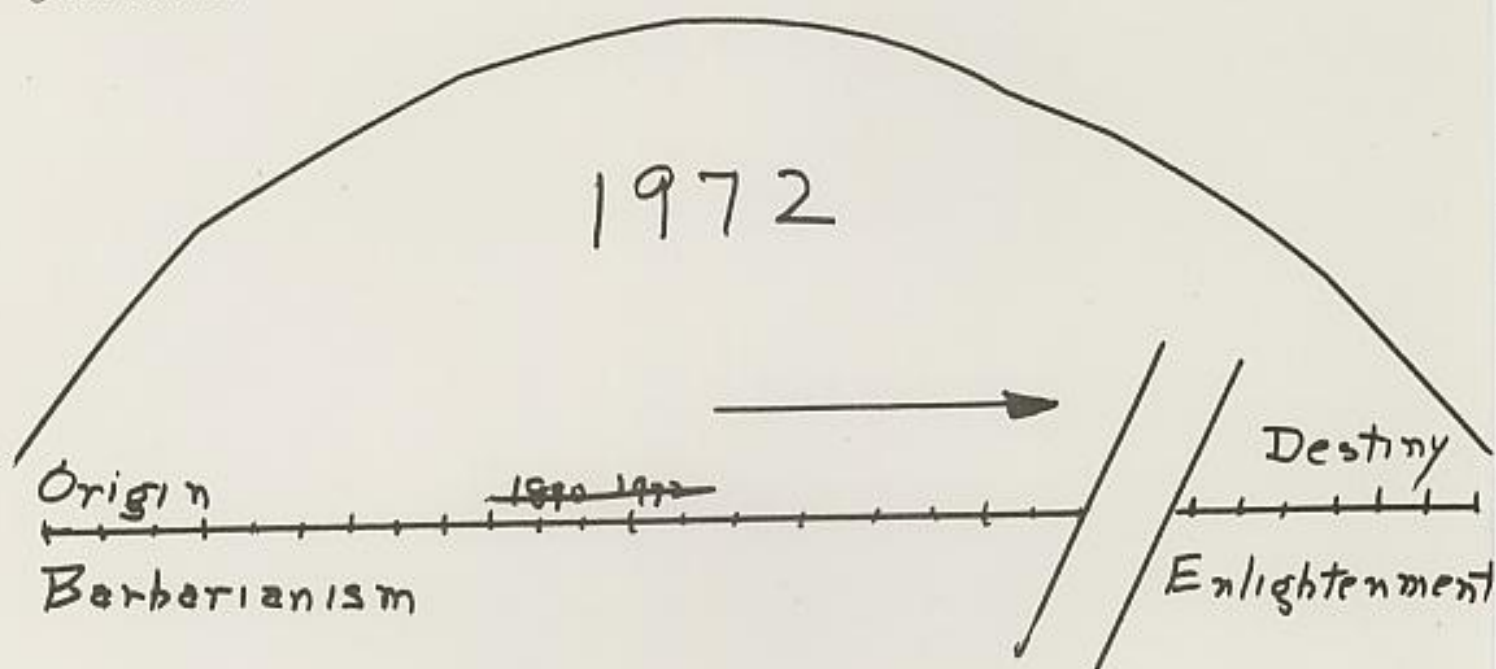
I am not going to cite any references specifically. However, if you would like to have any of them, they are all written down and I will certainly be glad to give them to you.

I would like, first, to draw a simple chart that has helped me visualize behavior within the concept of time.



I have arbitrarily placed numbers against two of the time markers to suggest that the world as a whole is moving toward enlightenment.

But now I would like to make a simple adjustment to this chart to suggest how we may gain a better understanding of the behavior of the world around us at any given moment.



TIME AND EVOLUTION CONTINUUM

This also helps us understand more clearly that while I will deal in generalizations, the world of work--technology and economics in 1972--spans a broad range of behavior patterns.

At any given moment we can see the past, present, and future of man in the behavior of those around us. Simultaneously, the behavior of those around us ranges from barbarianism to enlightenment. We all begin at different points on the evolutionary sacel.

The age of light and life is not only an event occurring in the chronology of time --it is also a condition of mind and state of behavior *(1863:#5) "The future spiritual age of light and life on earth...(is) the kingdom in its fullness." This will come in the order of chronological time. But we also know that in the greatest life ever lived, *(636:1) "Jesus of Nazareth, as a man among men, personally achieved the status of light and life over 1900 years ago." We travel, very distantly, in his footsteps.

Work in the Age of Light and Life

To those of us who have entered the kingdom, we know that finding it does not instantly transport us to its center, to its fullness. Not right away. When we enter the kingdom, we must travel some distance--through our *(2094:3) "progressive comprehension of (its) reality"--before we reach its very heart. And so, even in the age of light and life there will be variations in the relative perfection of behavior--some will have traveled farther than others--and so the characteristics we will look at apply more, or less, but not exactly, to each citizen.

If we compare what work means to us with what it meant to those who preceded us in evolutionary time, we may note that three things have remained constant all through the ages.

First, *(773:6) The necessity for labor is now and always has been our paramount blessing.

Second, it is true now and it was true when man first achieved the capability for worship and wisdom, that *(555:6) "(we) increase (our) burdens and decrease the likelihood of success by taking (ourselves) too seriously. Nothing can take precedence over the work of (our) status sphere--this world or the next...The work of preparation for the next higher sphere (is very important,) but nothing equals the importance of the work of the world in which (we) are actually living. But though the work is important, the self is not. When (we) feel important, (we) lose energy to the wear and tear of ego dignity so that there is little energy left to do the work. Self-importance, not work importance, (always) exhausts immature creatures; it is the self element that exhausts, not the effort to achieve. (We) can do important work if (we) do not become self-important."

We have learned that *(435:7) "even the work of the world, paramount though it is, is not nearly so important as the way in which (we) do this work."

The third thing that has remained true all through the ages is that Jesus taught the Alpheus twins: *(1960:1) "To him who is God knowing, there is no such thing as common labor or secular toil." *(2049:4) "Never forget that, when you are a faith son of God, all upright work of the realm is sacred. Nothing which a son of God does can be common."

Somewhat earlier, Jesus had taught this same thing to the 24 apostles, in his Second Discourse on Religion. He told them *(1732:5) "Never forget there is only one adventure which is more satisfying and thrilling than the attempt to discover the will of the living God, and that is the supreme experience of honestly trying to do that divine will. And fail not to remember that the will of God can be done in any earthly occupation. Some callings are not holy and others secular. All things are sacred in the lives of those who are spirit led; that is, subordinated to truth, ennobled by love, dominated by mercy, and restrained by fairness--justice."

But while these things have remained unchanging, there are things that are different for us, that make us different from our brothers in the darker ages.

To us *(526:5) work means service. And *(273:3) "(because) all service is sacred and exhilarating...there is no such thing as menial work" anywhere in our lives. To those who came before us, work often meant a benumbing drudgery, devoid of love.

In the work that we do to sustain our independence, it is only necessary for us to work the equivalent of an hour or two, perhaps 2½ hours a day. *(594:9, 599:3) While our economy has not yet reached the stability of the economy of the central universe *(291:3), economic security prevails *(804:3). We enjoy a universal freedom *(780:2), but we gained this only through a long and painful struggle to find a balance between self-liberty and self-control*(594:9, 595:1, 1302:3-7). We gradually learned to replace our external constraints with internal self-restraint. Of course, in this economy every able-bodied person works. There are no loafers or parasites *(625:2).

What we have gained in leisure we now devote to study and progress, so that our lives are better divided among work, progress, and play *(526:5, 1616:5).

In this advanced civilization:

- o Competition has yielded to cooperation. *(805:4)
- o The profit motive has been replaced by the service motive. *(805:8, 813:8)
- o Our natural resources are administered as social possessions, community property. *(625:3)
- o Our industry, which is flourishing, has been largely diverted to serving the higher aims of our society. The economic life of our world has become ethical. *(630:1)

As a matter of fact, we have re-scaled our value systems considerably through the ages. We now rank industrialists near the bottom of our scale of status. Until the need for military and police forces disappeared *(630:2), industrialists had for a long time ranked just ahead of militarists*(804:1). And in the darker ages, they enjoyed a princely status in which they ranked ahead of all but politicians and actresses.

With the passing of the profit motivation, our educational systems jumped to new levels of value *(806:3). The businessmen and lawyers who once controlled education have given way to the philosophers and scientists *(806:4).

And finally, our angels of industry don't have to work quite as hard as they used to *(1256:5), but they are now able to work more effectively.

There are many other things, as we all know, that are very much different in this age of light and life, but I have presented these few notes briefly to sketch our a reference point.

Now that we've seen the way it's supposed to be, let us turn back to the darker ages, to examine the world of work then.

Work in the Darker Ages of Man

As we look backward from the age of light and life, to Urantia in the decade of the 1970's, we will focus our attention on the United States, at that time the most powerful economic and technological society the world had ever known.

This period within the darker ages is particularly important because *(2076:9) the worst of the age of materialism was over, and Urantia was then *(2082:8) "quivering on the very brink of one of its most amazing and enthralling epochs of social readjustment, moral quickening, and spiritual enlightenment."

A few statistics will provide some clue as to the state of society within the United States at that time. On a population base of about 208 million people:¹

- o The gross national product was soaring past a trillion dollars a year.
- o In the Spring of 1972 total employment was 88,800,000. Almost half of these were white collar workers--or as they came to be called, "knowledge workers."
- o The Federal Government was the nation's largest employer with over 2½ million paid employees and a 28½-billion-dollar-a-year payroll.
- o Approximately 65% of all new technological knowledge produced in the country was created not only under Federal funds, but also under Federal specifications and control.
- o The Federal Government also operated one of the largest and most diversified business empires in the world; it owned more than 19,000 separate commercial and industrial enterprises, plus 2,500 more in the defense establishment.
- o Outside of government, as the 1970's began, there were 1½ million active corporations.
- o 278,000 of these were manufacturing enterprises, but only 1,700 companies employed more than 1,000 people.
- o Some 83% of the American work force was employed by firms with less than 50 million dollars in sales a year.
- o At the same time, there were almost 51,000 unions--210 of these were national unions--and 258 unions had assets of more than a billion dollars each.
- o In 1970 alone there were 5,717 work stoppages affecting 3,305,000 workers, with a loss of over 66 million man-days of work; 333 of these stoppages lasted longer than 90 days.
- o One strike in progress at the time turned out to be the longest strike in American history, lasting nine years from 1963 to 1972. It was against the Florida East Coast Railway; and when the dust was clear, management had won a clear victory.

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1 - References marked with numbers are listed at the end of the paper.

- o In the same year there were filed 194,000 petitions for bankruptcy. The bankruptcy laws had virtually become licenses to steal.

But there are a few other figures that add a certain amount of poignancy to these statistics:

- o Layoffs were averaging 1.8 per 100 employees per month; a crushing total of 1,404,672 people every month were told their jobs were ended, perhaps temporarily, perhaps permanently, their livelihoods destroyed, at least until they could find some other work. Some of them never did.
- o As of July 1972, across the nation there were 5,426,000 people unemployed (these are unadjusted figures). And this did not count many, many others who had simply given up and were not counted as part of the labor force any more. Some estimates have brought the true total of unemployed closer to 10 million.
- o The welfare rolls throughout the nation had swelled to epidemic proportions, almost 13 million people. Included in this number were almost 3 million families.
- o In New York City alone, in April 1972, there were 1,265,058 people on welfare, against a working population of 3,854,500. This is a 1 to 3 ratio--that is, for every three people at work in New York City, one person was on welfare.

What we see in all these statistics is power, vitality, and more than a shade of barbarianism. Mankind had clearly not yet made the leap from animalism.

The fact of unemployment was never seriously questioned during these years. All that was questioned was the degree of unemployment when the figures moved a percentage point or two. The economists, the politicians, and the industrialists had even found a rather neat rationale for having millions of people out of work. It was called the "Phillips Curve," named after its originator, and, roughly defined, it showed what was then thought to be the relationship between unemployment and inflation. It was the curve that offered economists evidence that full employment requires a 7% inflation.² It was a rationale that made it seem positively desirable to have millions of people out of work.

The fact is, economics was not then an exact science. The Phillips Curves represented short term relationships that would shift in the longer run.³ And yet for many years no serious move was made toward 100% employment, simply because a British professor who taught at an Australian university had constructed a theory which looked so neat and logical it became a fact in the minds of the American decision makers.

Jesus said: *(1765:6) "Idleness is destructive of self-respect; therefore, admonish your brethren ever to keep busy at their chosen tasks, and put forth every effort to secure work for those who find themselves without employment."

Three factors were prominent in the origin of the American economic system. These were:

- (1) The ideas of Adam Smith, who taught that people should be free to pursue wealth without government intervention, and who provided the basic rationale for a capitalistic society.⁴
- (2) The constructive genius of Alexander Hamilton, whose economic boldness and originality in many important ways redefined the Constitution.⁵
- (3) The concept of the American dream, which was foreshadowed in Thomas Jefferson's statement that America should be "an aristocracy of achievement evolving out of a democracy of opportunity."⁶

The American dream became intimately associated with the work ethic, and seemed to be a unique American possession. You have never heard about a British dream or a French dream or an Indian dream. The United States became the only place in the world where people were free to "make it big" in a materialistic sense, the only place where it could be done in a wide open freewheeling way, distinct from any other country in the world.

Thomas Wolfe wrote in You Can't Go Home Again: "So then to every man his chance, to every man, regardless of his birth, his shining, golden opportunity--to every man the right to live, to work, to be himself, and to become whatever thing his manhood and his vision can combine to make him--this--seeker, is the promise of America."

Eventually, the notion of the American dream was to become synonymous with the notion of materialistic success, a rather strange notion that everyone not only had the right, but also the duty, to succeed, to try to reach the top--something, as one company president said, that "every loyal American citizen owes to himself."

Of course, they did not know that *(2096:9) "some men's lives are too great and noble to descend to the low level of being merely successful."

"The best definition of a materialist I have heard is that he reverses the objects of loving and using: We are meant to love persons and to use things, but the materialist uses persons and loves things."⁷

Jesus said it more beautifully: *(1398:1) "Money cannot love."

Jesus said: *(1821:5, 1822:1) "It is not a sin to have honorable wealth; but it is a sin if you convert the wealth of material possessions into treasures which may absorb your interests and divert your affections from devotion to the spiritual pursuits of the kingdom. There is no sin in having honest possessions on earth provided your treasure is in heaven, for where your treasure is there will be your heart also."

In our study of the life and teachings of Jesus, we have learned that *(1581:2-5) "Jesus worked, lived, and traded in the world as he found it. He was not an economic reformer, although he did frequently call attention to the injustice of the unequal distribution of wealth...He made it plain...that...he was not preaching against

wealth and property, merely its unequal and unfair distribution. He recognized the need for social justice and industrial fairness, but he offered no rules for their attainment..." His mission on earth was wholly spiritual.

"He never taught his followers to avoid earthly possessions, only his 12 apostles. Luke, the physician, was a strong believer in social equality, and he did much to interpret Jesus' sayings in harmony with his personal beliefs. Jesus never personally directed his followers to adopt a communal mode of life; he made no pronouncement of any sort regarding such matters.

"Jesus frequently warned his listeners against covetousness, declaring that 'a man's happiness consists not in the abundance of his material possessions.' He constantly reiterated, 'What shall it profit a man if he gain the whole world and lose his own soul?' He made no direct attack on the possession of property, but he did insist that it is eternally essential that spiritual values come first... Jesus never intended to formulate economic theories; he well knew that each age must evolve its own remedies for existing troubles. And if Jesus were on earth today, living his life in the flesh, he would be a great disappointment to the majority of good men and women for the simple reason that he would not take sides in present-day political, social, or economic disputes. He would remain grandly aloof while teaching you how to perfect your inner spiritual life so as to render you manyfold more competent to attack the solution of your purely human problems.

"Jesus would make all men Godlike and then stand by sympathetically while these sons of God solve their own political, social, and economic problems."

We have seen from the statistics we read that those who inhabited the world of work at the time of our study were as yet far from Godlike. Unlike those who had discovered that work means service, for the hundreds of thousands of years that man had worked, no one had yet come up with a satisfactory definition of the meaning of work. It was said at the time that man works to live and lives to work. But he did not know why--the eternal meaning of what he was doing. The only thing he knew for sure was what Freud had once said, that in order to have a healthy mind, a man had to be able to love and to work. Work was a consistent and fundamental means of staying in touch with reality.⁸

Jesus knew that work is meaningful, but more important, he knew that the worker is meaningful. At least three times he had said: *(1590:3, 1627:6, 1808:2)
"Come to me all you who labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am true and loyal, and you shall find spiritual rest for your souls...You will experience the peace of God, which passes all understanding."

Jesus knew whereof he spoke. As an adolescent, even then *(1405:5) he had learned how to plan for the achievement of a higher and distant goal of idealism while toiling earnestly for the attainment of a nearer and immediate "goal of necessity."

As Jesus grew into manhood, he *(1388:5) "increasingly measured every institution of society and every usage of religion by the unvarying test: what does it do for the human soul? Does it bring God to man? Does it bring man to God?"

As we look backward from the age of light and life, we find that the world of economics and technology in the darker ages could make only a poor response to Jesus' magnificent questions.

Competition, not cooperation, had always characterized the economic order of American society. *(805:2) "Competition is essential to social progress, but competition, unregulated, breeds violence." *(773:3) "Competition-gravity ever pulls man down toward the beast level."

Of course, *(805:5) it would have been unwise to attempt to eliminate this economic lost motion if such adjustments entailed even the slightest abrogation of any of the basic liberties of the individual, even though by our standards, the competitive system is exceedingly wasteful and ineffective.

*(805:6-8) "Ruthless competition based on narrow-minded self-interest is ultimately destructive of even those things which it seeks to maintain. Exclusive and self-serving profit motivation is incompatible with Christian ideals--much more incompatible with the teachings of Jesus...Profit motivated economics is (always) doomed unless profit motives can be augmented by service motives...In economics, profit motivation is to service motivation what fear is to love in religion. (But even though we know that) the profit motive must not be suddenly destroyed or removed--(because) it keeps many otherwise slothful mortals hard at work--(we know that it need not) be forever selfish in its objectives.

"The profit motivation of economic activities is altogether base and wholly unworthy of an advanced order of society; nevertheless, it (was) an indispensable factor throughout the earlier phases of civilization. Profit motivation must (never) be taken away from men until they have firmly possessed themselves of superior types of nonprofit motives for economic striving and social serving--the transcendent urges of superlative wisdom, intriguing brotherhood, and excellency of spiritual attainment."

We are often warned that while stagnation leads to decay and death, too fast a rate of growth is suicidal. *(911:6) "No great social or economic change should be attempted suddenly. Time is essential to all types of human adjustment--physical, social, or economic. Only moral and spiritual adjustments can be made on the spur of the moment, and even these require the passing of time for the full outworking of their material and social repercussions." *(802:1) "Education of public opinion is the only safe and true method of accelerating civilization."

If we look more deeply into the economic system of the time, we can see a number of characteristics of the world of work that suggest the ragtail remnants of barbarianism. Tribal man had not yet become the tribe of man. Industrial man had not yet broken the faith barrier.

Remember that in the quarter century following the second world war, as a result of very rapid industrial growth, the owner-managers of industry were largely replaced by absentee investors and a new cadre of professional managers--one of the fastest-growing professions in the history of the world.

The professional managers, at first, were almost fixated by the notion of maximization of profits, or more specifically, return on invested capital. But as they grew more secure and sure of themselves, and as the tides of public opinion began to change around them, they began to develop a sense of responsiveness to public opinion.

The owner-managers had relied on authoritarian direction, but the professional managers, without the secure power base of accumulated wealth, began to rely increasingly on persuasion rather than authoritarianism to accomplish objectives.

The great and enduring result of these changes was that the American management emphasis began to focus primarily on people rather than processes or things. Unlike Russian managers, whose emphasis on scientific and quantitative methods had, by 1971, carried them 5 years ahead of American managers, the American management community emphasized human relations methods. By 1972, they were at least 25 years ahead of the Russian managers in this respect.⁹

Of course, the Russian managers, and managers in other Socialist and Communist nations such as Hungary,¹⁰ were only then, and very reluctantly, discovering the profit motive. They were slowly learning, as their ancestors did, that "(780:5) communism stifles industry and destroys ambition. They were learning that at this stage of evolution, man would work harder and more diligently, if he could see a clear and just relationship between the intensity of his labor and the reward for his effort.

But in the United States, the growing concern for people was still very much imperfect in its focus. America was still a decidedly secular nation, and so managerial man tended to see his employees through evolutionary eyes rather than through the expended vision of cosmic insight. The result of this was that the administrative process suffered, more or less everywhere, from an anguishing series of imperfections.

Every single one of these imperfections was the direct outgrowth of short-range evolutionary insight--an astonishingly constructed range of time in which all decisions and actions were viewed. There were no eternal reference points, no eternal-ness, and because of this, there was a widespread confusion of values throughout the industrial and economic world, a general feeling that everything is complex and relative. Like his intellectual brothers in the academic community, industrial man was running away from the greatest and most constant of human issues, which is, quite simply, whether life has enduring significance.¹¹

The task of leadership in this society was thought of as comprising only three essential elements of skill and knowledge: technical, organizational, and psychological.¹² Almost nowhere did anyone add the fourth and most fundamental component--spirit insight, a cosmic consciousness out of which all true direction emanates. This led to an excessive concern for manipulating people and situations rather than a search for intrinsic worth and value.

The task of decision making--central to the process of management--was hardly ever viewed within a time framework that extended beyond a day, a week, a month, or a

year. And this invariably led to a long series of confrontations between business and society.

The test of long range planning, which is fundamental to the establishment of orderly processes, and orderly growth, consistently failed to point business organizations in the direction of their true interests, or even warn them when they were headed for trouble.

The task of organization, which is the prerequisite of all quests for efficiency, was still conceived of within the framework of authoritarian bureaucracy--a notion that had begun to outlive its time some 200 years before with the establishment of the Western democracies.¹³ This led to "large-scale rigid and dehumanizing structures committed to purely materialistic objectives, conformist and conservative in character, if not positively reactionary and exploitive."¹⁴

The task of motivation, which is fundamental to the concept of productivity, without the eternal reference points of cosmic insight, centered around the abstraction of the corporation itself. Employees, and particularly executives, were required in substance or appearance to swear absolute allegiance to the organizations they served, an allegiance transcending loyalty to family and loyalty to God. In most organizations, no one could rise above middle management without showing this allegiance in some visible way. This led to the exertion of great pressures on family life. At the will of the corporation, executives were transferred to new locations, sent on frequent trips, and loaded with crushing burdens of work that required long hours to complete, and they dared not complain.

The task of control, which is necessary to the continuing execution of all other tasks, took origin in a concept of might rather than the more exalted concept of right. Discussions of business ethics were not truly discussions of ethical awareness, but rather statements of power relationships. The really absorbing ethical questions--which do not begin until there is a relationship between the powerful and the powerless--were not seriously thought about or discussed in the executive suite. Brute force relationships were the prevailing mode of conduct, and each exercise of force tended to produce a countervailing force. This was the basis of all relationships between labor unions and company managers, and it was the basis of the corporate system of reward and punishment.

This mentality led the general manager of the General Motors Assembly Division, in the spring of 1972, to describe his division as "one of the most competitive organizations in the world"--notwithstanding the fact that others described it as a "constant treadmill of elevating efficiency and cutting unit costs that never end"--and then declare that "Within reason and without endangering their health, if we can occupy a man for 60 minutes, we've got that right."¹⁵ This is the mentality that one might have used to deal with animals or machines--even in the darker ages--not with sons of the living God who carried within them the divine spark of his essence. But in the executive world, efficiency had often been confused with true effectiveness.

This was the same spiritual blindness that produced control decisions awarding a salary of a few thousand dollars to a secretary or a bookkeeper, and in the same stroke hundreds of thousands of dollars to a top executive. A top executive earning

\$300,000 a year gains an extra \$30,000 a year with a 10% raise, but the same 10% raise for his \$5,000-a-year secretary would give her only \$500. Yet executives would argue that both raises were of the same amount.

Executives tended to justify their huge salaries by pointing to taxes, tough jobs, long hours, and complete loyalty. Of course, every one of these factors fully applied to the poorly paid migrant farm laborers who worked under the auspices of some of these giant corporations. Executives who tended to say, on one hand, that their high pay was justified because they had to make decisions of great importance--so important that a single wrong decision could wipe out thousands of jobs--tended to say, on the other hand, that they were lucky if they made the right decisions 50% of the time.

Even the younger executives coming out of the business schools, trained within this atmosphere of spiritual blindness, were not quick to see the imperfections of the system. Although they emerged from the business schools armed with a superior knowledge of decision making techniques, they did not have much compassion. They had not yet learned that character is more important than ability.¹⁶

Like their big brothers in management, they were *(2077:3) too busy for God. They felt they did not need God. *(2081:5) They ignored him. *(2082:4) The inherent weakness of their secularistic attitudes was that they had discarded ethics and religion for politics and power.

The executives of this period can be characterized by their excessive concern for the motivation and productivity of their employees. Almost every five year plan of this era showed an objective of doubling sales within that period. It was almost as if executives just didn't feel masculine unless they had a five year plan for doubling output.

By far, the two largest selling books in the history of the American Management Association up to that time were titled: Tough-Minded Management, and Motivation and Productivity. Productivity was not being studied in the executive suite--no such study was ever authorized.¹⁷ The focus was down below.

Two of the largest and most important conferences organized by the American Management Association in that period were on the subjects of motivation and productivity. Their promotional brochures were headlined with such thoughts as these: "YOUR PEOPLE CAN PRODUCE MORE -- FIND OUT HOW TO HELP THEM DO IT -- PRODUCTIVITY IMPROVEMENT -- A TOP CHALLENGE TO HUMAN RESOURCE DEVELOPMENT..." (or) "To perform successfully in today's business environment, a manager must understand all the subtleties of motivation -- as a tool for getting people to produce to capacity."

In the minds of the manipulators, a great question arose: Were they content to live this way? The fact that this question was rising steadily in the minds of the executive class can be inferred from the behavior patterns of that time. There began to occur a phenomenon which became so widespread it acquired its own acronym: MLC, which stood for Mid-Life Crisis.¹⁸

Those who studied it at the time and identified it as a syndrome, wrote that "the symptoms of MLC develop insidiously, sometimes over years...Between 35 and 50 there

are inexorable, irreversible changes...In mid-life something begins to well up inside of us. We begin to hunger for a richer, wiser center for ourselves."19

The Encyclopedia of Religion and Ethics says that "the decisive moment in this change is an inward awakening to the presence...of a sphere of life infinitely more valuable...than the natural life of mankind."20

Perhaps they were remembering, through the actions of their Thought Adjusters, what we in our experience have learned: "that the times when we have really lived, the peak experiences of our existence, have been those occasions when self-interest was completely forgotten and we were lost in service to our fellow man."21

The business system which had been responsible for an incredible rate of technological change, which in turn had caused social change, which in turn led to demands for institutions to become more responsive to human needs, found itself confronted with increasing unrest, and finally revolt. The revolt against the Godlessness of all institutions was launched in the 1950's, but did not reach effective strength until the 1960's. Although the Federal Government bore the brunt of the attack, much of the strength of the revolution was directed against the business world, for the simple reason that *(787:5) society was largely held together by the industrial market.

Capitalism was being attacked not because it was inefficient or misgoverned, but because it was cynical.22

At the time the revolt began *(786:3-4) "the nations of Urantia (had) already entered upon the gigantic struggle between nationalistic militarism and industrialism, and in many ways this conflict (was) analogous to the agelong struggle between the herder-hunter and the farmer. But if industrialism (was) to triumph over militarism, it (would have to) avoid the dangers which beset it. The perils of budding industry on Urantia (were):

- "1. The strong drift toward materialism, spiritual blindness.
- "2. The worship of wealth-power, value distortion.
- "3. The vices of luxury, cultural immaturity.
- "4. The increasing dangers of indolence, service insensitivity.
- "5. The growth of undesirable racial softness, biological deterioration.
- "6. The threat of standardized industrial slavery, personality stagnation.

"Militarism is (always) autocratic and cruel--savage. It promotes social organization among the conquerors but disintegrates the vanquished. Industrialism is more civilized...(it) promotes initiative and encourages individualism...

*(787:4) The peace of Urantia (would) be promoted far more by international trade organizations than by all the sentimental sophistry of visionary peace planning...

*(769:4) industrialism is an activity of peace, but its weakness is that it lacks excitement and adventure."

Of course, in the 1960's and 70's many an embattled executive in industry hardly felt his calling was entirely peaceful.

It was demanded of industry that minority groups be given equal employment opportunities, that women be upgraded, in fact, to full equality with men in all matters of employment, and that industry begin to address itself to the grave issues confronting society as a whole, to pitch in and do its share, especially in such areas as ceasing the pollution of rivers, streams, land, air, and oceans. The whole thrust of the attack against industry was embodied in the three questions Jesus had once asked about wealth: *(1822:6) "How much wealth did you accumulate? How did you get this wealth? How did you use your wealth?"

Things began to change in the world of work. For example:

1. The centuries-old motto, caveat emptor--let the buyer beware--changed to caveat venditor--let the seller beware.²³
2. Legions of young people refused to participate in any way in the economic life of organizations dedicated to the enslavement of destruction of others.
3. Authoritarian approaches in managing rapidly were becoming discredited. Participation styles of management began to predominate.

These are only examples.

The success ethic--in the ancient tradition of the American dream--was changing dramatically. On January 5, 1972, The Wall Street Journal asked in bold headlines:

IS THE IDEA OF SUCCESS OBSOLETE?

Success was being re-defined as "the progressive realization of a worthy ideal."²⁴

The nation had long since passed out of the first industrial revolution, which changed the economic life from farm to factory. It had mastered the technique of the second industrial revolution, which introduced assembly line methods and the breakdown of work into its smallest parts and radically changed the character of work. It was then engaged in bringing off the third industrial revolution, by the introduction of computers, the development of automatic production processes, and the use of sophisticated technology to control and direct mass production.

What was being called for was nothing less than a fourth industrial revolution, but this time focusing the kind of attention on people that the first three focused on technology, a resolution that would free men and women to be fully functioning human beings, that would call forth their full human capacities in the work situation.²⁵

In his book, Surviving the Future, Arnold Toynbee counseled the young to go on opposing the conservative minded, but do this in the spirit of Gandhi. But more important, Toynbee found hope for man's survival in "getting into communion with the spiritual essence behind the universe and by bringing our wills into harmony with it."

Ordway Tead, whose book on The Art of Leadership for some 40 years had ranked as one of the best ever written on that subject, wrote in a message to company presidents in 1965: "The time is at hand for accepting a working philosophy which abets the unique preciousness of each human person possessed of a soul or spirit or abiding inner reality. And this may wisely be interpreted also as an overt manifestation of a total spirit which animates the world with a divine intention to build a community of all mankind...a spirit both in and above man in the universe --yielding knowledge and love--can thus help to strengthen a personal dedication which will permeate the creative, operational equipment of tomorrow's managing man in his setting of a world community."²⁶

You have all been students of these times, so I will not dwell on them. Only to say that mankind had been suffering from a terrible spiritual unease, and it was out of this unease that a massive transformation of values began to take place-- a complete change of spiritual horizon.²⁷

A new American dream was emerging, a higher and more perfect dream, concerned with excellence of mind and spirit as reflected in behavior.

*(910:2) "At first life (had been) a struggle for existence, (then) for a standard of living; next it (would) be for quality of thinking, the coming earthly goal of human existence."

New Horizons

The task facing the world of technology and economics clearly was to do its share-- through increasingly improved definitions of the function of management--to elevate the condition of mankind, to recognize a global culture, a community of man, to awaken to the real needs of this community, to discern the real meanings inherent in these new relationships, and for those on the advancing edge of this evolution-- to begin the search for genuine value.

These changes were simultaneously addressed to the inner workings of the corporation itself, and to the function of the corporation within society.

Within the corporation itself--both through the changes of its own dynamics and in response to governmental and social action--the following changes illustrate the magnitude of what occurred through the 1970's and 1980's.

1. The four-day work week became common practice. The average number of hours worked moved down to 36 and then to 32. It became common practice also to give each employee 15 paid holidays and a month-long vacation each year.
2. The average retirement age dropped to 60.
3. Compulsory employment of all able-bodied citizens available to the labor force became law. The government became the employer of last resort.
4. The great majority of wage earners were put on salary, and all salaries were automatically adjusted with changes in the cost of living. A guaranteed minimum income was considered a right.

5. A continuing, long-term effort was made throughout industry to make dull jobs more interesting through job enrichment programs.
6. The enormous gap separating top executive salaries and salaries at the lower levels gradually began to narrow. Pay policies were becoming more equitable.
7. Improved computers and communications greatly aided the job of getting work done without the constant necessity for trips and transfers. Many people began to work at home, with established offices built for the purpose, linked up to a worldwide network of people and knowledge systems through the improvements in these two areas. Family life improved.
8. Women gained full equality with men. And after this took place, a new realization slowly spread through the industrial world--women were different from men. Just as good. But different. Throughout the long struggle for equality, this had never been admitted.
9. Racial tensions continued to mount as corporations increasingly decided that education alone was not the answer to the lingering problem of employing and upgrading the jobs of blacks. Although many individual blacks moved to prominent positions in society, blacks as a whole did not move up to the positions and status they deserved, and the tension continued.
10. One result of the massive educational programs that had been launched to upgrade the status of minority groups was that the responsibility for vocational and technical education shifted from the schools (where it would eventually return) to private employers. The industrial community became the largest adult education system in the world. At all levels of employment, people were being trained not only to upgrade their job skills, but also to learn the skills for a second or even third career in the event of dislocations that continued to rise out of rapid economic growth. Many people chose to become skilled artisans in addition to their regular occupations. A flourishing craft industry emerged.
11. By the mid-70's it was recognized that *(910:5-6) "It is not enough to train men for work; in a complex society there must also be provided efficient methods of place finding...a technique for directing individuals to suitable employment." A job matching system based on the use of computers and telecommunications, operating nationwide, went into service in 1980.
12. As training in vocational skills increased, a simultaneous effort took place to broaden the awareness of professional and managerial employees. The function of leadership was demanding an increasingly broad range of perceptions and insights about the nature and destiny of man, a trend that had become evident by the early 70's. The focus of all of these educational programs began to center on a study of what's right, rather than what's wrong--the study of progressive attitudes and methods. The

educational process was not wholly institutional in character. It became the personal responsibility of individuals to teach others what they had learned. It became a credo that "one of the highest philosophies of management that an individual can have is...to help the people who are under his supervision develop to their greatest potential in character, personality, and contribution to society."²⁸

But while these changes were occurring, profound and far-reaching changes had already begun which were fundamental to the nature of the corporation itself and its function within society.

Laissez faire capitalism had ended in the summer of 1971 with the first general peacetime imposition of wage and price controls; credit controls swiftly followed in 1973. The form of capitalism that was emerging was called social capitalism, and it was characterized by its profound involvement with and responsiveness to, government and society. With its destiny tied much closer to the public interest, the olden rough and ready style of union-management relations no longer worked. Violence was outlawed. Strikes were brought under increasing control. A system of industrial courts--modeled after the labor courts of Australia--was established to settle disputes between labor and management.

"By the 1980's and 1990's the largest corporations squarely identified their goals with social objectives, and managers became concerned with developing industrial strategies that would mesh with the goals of raising the quality of life."²⁹

In 1972 the Whirlpool Corporation began a legislative relations program on social issues. The company stated that its concern was not with legislation and regulation that would benefit Whirlpool as a company, but rather that which would improve the quality of life for all Americans.³⁰ This was an outgrowth of a now-famous conclusion to an address by Elisha Gray III, who was then (1967) Whirlpool chairman:

"If not us... Who?

"If not now... When?"

In the same year the president of General Mills proposed a fundamental re-structuring of corporate America that would literally put the nation's largest companies into the business of solving social problems while reducing their over-riding concern for the stockholder. He proposed that the 500 to 1000 largest corporations fund and staff subsidiaries to operate for minimal profit--and even compete--in such social service areas as health care, vocational training, child care, and management of housing programs. The boards of these corporations would be evenly divided between representatives of capital, labor, and the community or interest served. A profit goal, even if minimal, was thought to be essential to provide both a measurement of success and the discipline necessary for effective operation.³¹

The pressures toward social responsibilities were creating within the business community more of a need for group discussions to decide upon common courses of action, but the threat of a governmental accusation of collusion made any cooperative efforts very cautious. The lawyers were included in all the meetings. And the lawyers were running scared.

It was not until the late 70's that this threat was largely removed, and social action programs became much more effectively coordinated. Most of the large corporations had split, by this time, into two components: a profit-making component and a nonprofit component. The great benefit the corporations found, somewhat to their surprise, was that here at last within the organizational framework itself were the creative service outlets through which idealistic and highly skilled managers would rise to new levels of motivation and achievement. It became evident that the new social service managers were outstripping their profit-making brothers on all counts in terms of managerial effectiveness. Cooperation rather than competition, for the first time, was given serious discussion as a potential mode of life.

By this time 1000 of the largest and most aggressive corporations controlled two-thirds of the world's wealth. They were the leading forces in a continuing assessment of technological development and resource depletion that had begun on a worldwide scale in 1973.³² Corporations were asked to take a leading role to eliminate forever the continuing problems of hunger, disease, and poverty.

Throughout the world these corporations were rehabilitating desert land, breeding chickens and cattle, farming the oceans, developing increasingly effective devices for birth control, and educating public opinion toward their acceptance--beginning a long battle against degeneracy.

The worldwide scope of these corporations slowly began to break down the barriers of nationalism and multi-lingualism. War became an increasingly disruptive factor in civilization, and the industrialists began to withdraw their support for militaristic adventures.

The haunting threat of inflation, which lurked in the background of every economy, gradually forced recognition of the principle that "a continuing flow of imports is a necessary accomplice to any effective anti-inflationary policy...(because) of the discipline this exerts on cost and prices."³³ The antecedent conditions were being established for a *(1491:6) global regulation of money and trade.

The world corporation, which had begun the visible phase of its evolution in the 1960's, by the 1990's had reached a form in which it was being chartered not by a single country, but by a supra-national chartering agency established by agreement among nations. This evolution had proceeded through several stages: First, the internationalizing of business ownership, made possible by enterprising managers of capital and of investment and banking systems; second, multi-national management of companies from boards of directors to operating management; third, the development, as a result, of a "global mentality" which in turn--and fourth-- slowly overcame the obstacles posed by national sovereignty, regulatory controls, monetary systems, and a host of other problems including international economic theory.³⁴

These things, in turn, not only led to a higher standard of living for all peoples, but more, as nations began to see their well-being tied directly to the well-being of their neighbors, more reasoned resolutions of differences began to take the place of impetuous self-destructive actions.

Education was the evolutionary key to these profound changes. *(806:5) Education was, and is, "the business of living."

A world brotherhood was slowly evolving.

Alfred North Whitehead once said that "a society run on strictly Christian principles could not survive at all."³⁵

But even when Jesus was alive *(1720:2) "his enemies maintained that his teachings were impractical, that everything would go to pieces if everybody made an honest effort to live in accordance with his ideas. And the men of many subsequent generations have said the same things. Many intelligent and well-meaning men... maintain that modern civilization could not have been built upon the teachings of Jesus--and they are partially right. But all such doubters forget that a much better civilization could have been built upon his teachings, and sometime will be."

The Master taught that *(1630:4) "The hope of a better nation--or a better world--is bound up in the progress and enlightenment of the individual."

But he also taught that "for a thought to change the world, it must first change the life of the man who carries it."³⁶

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