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Theonetics

"We live through one of the great hours of history. The false gods are crumbling, and the hearts are hungry for the voice of God. But the voice has been stifled. To recapture the echo, we must be honest in our willingness to listen, we must be unprejudiced in our readiness to understand."
Abraham Joshua Heschel, "Man's Quest For God"

The study of God's continuing creation in and through the new and changing world, and its effect upon the humanity of man.



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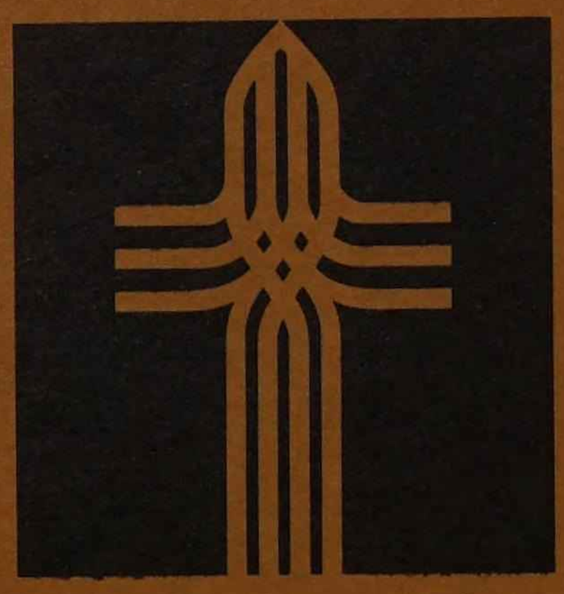
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The 1966
Symposiums
on
Theonetics



Symposium 1:
Shaping a
worthy
economy—
possibilities
and
problems

Symposium 2:
The "systems
approach" to
social
problems

Symposium 3:
The
message
in mass
media

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Symposium 1:
Shaping a worthy economy—possibilities and problem

During the next few years there will be considerable debate co
cerning the problem of how the abundance of a cybernated socie
ought to be shared.

Do not withhold goods from those to whom it is due, when
is in your power to do it.
Then he said to the people, "Beware! Be on your guard agair
greed of every kind, for even when a man has more than enoug
oes not give him life."

nly two ways of sharing economic resources and t
rvices produced from them. One is to give them awa
to make people work for what they receive.

s the turn of the men who had come first, they e
thing extra, but were paid the same amount as th
ney took it, they grumbled at their employer; "The
have done only one hours' work, yet you have pu
e same level with us, who have sweated the whol
lazing sun!"

ke sense to have everyone work for what he receives,
every citizen is, in fact, needed to ensure adequate pr
the other hand, if a major portion of man's productio
e of by machines and such things as atomic power, s
r of many citizens is not required . . . what then? Ca
way? What about morality and a theology that condemn
ntribute to the common good through work?

ep, a little slumber, a little folding of the hands
roverty will come upon you like a vagabond, an
armed man.

ve any difficulty in maintaining his sanity and well b
work? Can we work just in order to give to others . .
in other parts of the world?

At these words his heart sank; for he was a very rich man. Whe
Jesus saw it he said, "How hard it is for the wealthy to enter th
kingdom of God! It is easier for a camel to go through the ey
of a needle than for a rich man to enter the kingdom of God

Symposium 2:
The "systems approach" to social problems

What is the "systems approach"? Post modern man has becom
highly sophisticated in his approach to complex technical task
using the systems engineering approach. Problems must be define

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Theonetics.

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Introductory Remarks at the Presbyterian Theonetics Symposium
Long Beach, California
October 31, 1966

by

Edward B. Lindaman

Theonetics is a new word for a new time. The roots of this new word are in the old word--change. Hundreds of millions of pages of data are being prepared each day concerning changes..changes in science, education, chemistry, economics, communication and all other fields and disciplines. The accumulation of these kinds of data and information has value.

But, in itself, information ABOUT these changes is insufficient...IF NOT RELATED TO SOCIETY.

We easily and quickly accept very basic changes into our mode of living--and never stop to think for a moment about its ultimate impact. Who thought that the invention of elevators could make a modern city possible? Who would have guessed that the self starter on the model T would take women out of the kitchen--and in the process revolutionize marketing--affect child rearing, and female ambitions?

Thus, it is not the new products that affect us so much as the characteristic of the RELATION BETWEEN IT AND SOCIETY! It is not just the intrinsic character of the item which must be examined, but rather its relation to the environment. Seldom does the innovator or inventor himself examine the potential effect of his invention. He is too busy being preoccupied with the invention itself.

There has been far too little interest shown in our society concerning the HUMAN SIGNIFICANCE of the new developments taking place daily around us! We hear and see technical lectures and attend symposia by the hundreds throughout this country...but WHO is concerned with the human significance OF these things? Who is developing a comparable "look-see" into the MEANING THEY HAVE FOR THE HUMANITY OF MAN?

Space exploration, with all its excitement and potential, will never discover purpose in the universe. Physics and bio-chemistry cannot discover purpose in matter. Nowhere in science will we uncover the purposes of God. These methods are scientific--not theological. If science is not seeking purpose, who is?

Is Christianity looking backward and inward too much and failing to direct man's thinking toward the future and God's will in it? While confessing that Christ is Lord should the church not also AT THE SAME TIME encourage and enable man to seek other agents of God's purpose in the world at large? Should not the church LOOK FOR AND WELCOME such agents and work with and through them?

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Is it not the purpose of Christianity TO REDEEM THE NEW? How will this ever be accomplished if we become over enchanted with just the old?

Abraham Heschel says in "Who Is Man", "An authentic individual is neither an end nor a beginning, but a link between ages. Both memory and expectation. Every moment is a new beginning within the continuum of history. It is fallacious to segregate a moment and not to sense its involvement in both the past and the future. Only he who is an heir is qualified to be a pioneer."

What Heschel is saying, I believe, is that we are heirs IN ORDER to be pioneers. In his book, The Insecurity of Freedom, he says that "man is bred to undertake tasks that never cease". But isn't our problem this...we are too much heirs, and not enough pioneers?

Is our understanding of Christian theology so lacking that the world is faced with having to create a special IDEOLOGY OF TRANSITION in order to cope with the changes that face us? I do not see a lot of indication that we in the church fully recognize the tenuous character of what is going on IN this mammoth transition into a developed, global society. How in the world can Christ redeem the new if His followers insist on trying to stay warm and comfortable with only the old? Are we heirs OR pioneers?

Just outside the threshold of our churches I see a new man being created before our very eyes---I said created---a man correctly tailored to enter an artifical paradise. And where are we who claim to point to a Convictor (capital C), THAT DETERMINES OUR LIVES?

Experience in dealing with 24 speakers in this and the first theonetics symposium has led me to the conclusion that these men, the change makers and leaders of thought in the various disciplines of our society, WANT to do what they can to involve the church. But the church isn't yet willing to listen...too busy being heirs and afraid to be pioneers.

Wouldn't it be ironical indeed if these men had to come out of their own volition to speak to you--the church? Wouldn't it be ironical if a theonetics foundation had to be established, financially subsidized by the government or industry or the university, or just a plain group of non-churched laymen--in ORDER TO GAIN ACCESS to the ear of the church? Who wil take the leadership in this dialogue? If it ever happens it could give direction to the mission in a way that could excite the imagination of men throughout the church--who are now dozing in the back pew because they have been unable to establish the connection between the Christ of Galilee and the Christ of the 20th Century.

I sometimes think that there is a kind of church outside the organized church. Men and women who are hanging around the door of the organized church, but not willing to come in...at least not just yet. They are people in many different countries, and many different cultures who have a vision of the nature of the transition through which the world is passing. They come from diverse fields of interest, even diverse religions, and political positions. They are men and women who are willing to devote their lives to the successful fulfillment of this

transition. They are not organized. They never will be. It's just that they have a cause.

This planet carries on its gross quantities of both evolutionary potential. Whether or not we develop the potential, or become burdened with the freight, depends upon how well we listen to one another in spite of the foolish boundaries we have established. How do we take the evolutionary potential and make it into an evolutionary actuality?

Perhaps these things will at least begin to fall into a new perspective for us as we launch into this second theonetics symposium.

SHAPING A WORTH ECONOMY

by

Karl B. Radov
Assistant Professor of Economics
University of California, Irvine

I have chosen today, instead of giving you a pep talk, to follow a course that is in greater consonance with the role of a professor. A professor's task is to profess;; his concern is with the discovery of truth and the presentation of this truth to anyone who will listen. Yet the professor himself must listen to the comments of his students; he must continually correct his views in order that they will not diverge from reality for long. While I try to sketch what I see as the characteristics of a worthy economy, I must confess that I do not really know how to shape one; if I did, it is likely that I would not be an assistant professor at a University. In fact, I think it is safe to say that no one knows how to shape a worthy economy. Yet many people have ideas about where to begin, and some of those ideas are better than others; furthermore, we can specify reasons why they are better. In our quest for a worthy economy, we are really asking two different questions. The first is a moral question concerning the fundamental values of our society and the manner in which they are to be reflected by our economy. The second, an implicit one, is a technical question; it asks how the economy works and what kind of changes are possible in it. Before one can question or assert fundamental values, one must try to understand how value questions arise - andsince the questions that concern us are about the economy, you must understand Economics - and that is really why I come to you today.

I will try to give you some idea of what economics is about and what economists know about our economy and other economies as well. Before we go on, let me provide a definition of a worthy economy, to satisfy those of you who, like me, prefer definition first. A worthy economy is one into which any of you could send his children, no matter how poor or otherwise disadvantaged they were, and still be certain that the child would live as no less of a human being than any other person. The most important implication of this definition is that it relates the economy to the society as a whole, tying together material and non-material aspects of life; in this sense it is a "social scientist's" definition rather than an "economist's". Notice that I did not use the word "needs" in my definition, for it is a word that I, as an economist, find misleading. Everyone is willing to assert that what he has or wants is a ""need"; economists, however, view peoples' desires for material items as relative, because we recognize that what one views as a need at any time is dependent on <u>when</u> we are talking as well as upon the identity (the name) of the society we refer to. The "needs" of the people in the United States in 1966 are clearly different from the "needs" of the people in 1866. And it is just not useful to retain the notion of "needs" as something fixed, or absolute when they change as often and as capriciously as they do. Furthermore, economists know that needs are relative in another very important sense - what you or I "need" depends upon how expensive it is. I, for example, "need" a 50-foot sloop, and I need it very badly. Now this particular necessity may seem like a luxury to some of you, but then so might a telephone for a family on general assistance or a car for an unemployed worker who must now look for jobs on the L.A. "rapid" transit system. More important than the disutility of the term "need", however, is the light these examples (and we shall return to them) throw on the approaches to problems taken by contemporary economists.

Economists, over the last half-century, have developed new ways of looking both at the economy and at the people in it, as well as some precise ways of describing both. And most non-professional discussions of economics can be characterized

by the absence of this precision. Now precise description for its own sake is merely a fetish; the jargon to which I refer has some additional merit. About all, it serves as the vehicle for the economists "objective" analysis of the economy, for it provides a comprehensible logical framework and an unambiguous language, a terminology that is both accurate and relatively general. It must be general, for the same logical framework must be used to describe and understand a remendous variety of situations, each seemingly different but having important similarities. And the economist, as analyst(or scientist if you will) is concerned with just these similarities, for therein lie both the interesting and the predictable aspects of human behavior.

To return to "needs" for a moment, let me reassure you that there <u>are</u> needs, things that men <u>ought</u> to have, and in our society these are far more than the traditional food, clothing and shelter. That a man <u>ought to have</u> anything, however, is clearly a moral rather than an economic matter. Economists, however, have no special talent for making such determinations of needs. On the contrary, the economist's special advantage lies in his ability to recognize the costs of "needs" and to identify alternative ways of filling the material needs of individuals and societies.

The special skill of the economist, more generally, is his ability to recognize that the economy, or the entire society for that matter, could be arranged in quite a different manner from its current state. It is this preoccupation with alternative ways of organization, not so much of people but rather of goods, that has allowed the economist to proceed successfully. As Kenneth Boulding has pointed out, economists do not have a theory of human behavior but of the behavior of commodities. Their concern has been with finding ways of arranging commodities that entail the least waste and that simultaneously satisfy everyone. Whether you believe that we have been successful at this task or not (and I believe we have), you should realize that economists have been able to succeed only insofar as they have been able to develop a coherent theory.

The theory that the economist uses and the jargon that is a part of it, provides him with powerful tools, perhaps the most powerful sort of tools men have devised. Forearmed with his theory, and some relatively simple mathematics, the economist can apply the powerful abstractions that are his stock in trade to any number of situations, and thereby make some extremely complex situations more comprehensible. And when they become comprehensible, they also become manageable; most important of all, when we can finally understand and manage a situation, we can try to change it so that it is more to our liking.

The economist is able to perform this reduction of the economy's complexity through the use of simple models of the economy or parts of it. As is the case with physical models are constructed in a manner such that the predictions that emanate from them are accurate. They may look strange, even seem unreal, but then so do some physical models. For models are not intended to mirror the world but to generate correct predictions. The economist's success must then ultimately be measured by his success at prediction and his models judged by their ability to aid him.

Now is certainly not the time for a lecture on economic models although reading an article or book may be in order on your part. More important and more relevant to

the question at hand is an examination of some of the ideas that modern economists have developed. For these ideas, in qualitative form, prove remarkably useful (and powerful) as heuristics for the analysis of the kind of broad social questions that concern us today. Consequently, you can regard what follows as the puncturing of some old economic myths and the assertion of the newly discovered realities, to paraphrase Senator Fulbright.

The day of the "invisible hand" is gone or, more correctly, it really never was. The "miraculous" working of the economy that Adam Smith saw in 1776 was nothing more than the result of people responding to a particular set of institutions, including laws. The economy of 18th century England and of America in 1967, is only one part of a society constructed by men. The society in all its complexity, and the economy within it, involves multilateral interaction of people with people and of groups of interacting people with a set of institutions. It is these interactions, rather than a miraculous or fateful act, that results in the flow of goods, services, and money through the society. Moreover, both the behavior of the people and the nature of the institutional structure change -- the people by learning and the institutions by conscious will of men. (An interesting point to recognize is that people can change both themselves and their environment -- they both influence and are influenced by the world. This characteristic -- the ability to change oneself and the world -- of people is what makes the social sciences distinctly different from the natural sciences. It requires at least an attempt by social scientists to separate out the two processes, a task the physicist for example need not be concerned with.) The best way to see that behavior and institutions are distinct is to perform what are called conceptual experiments. (This involves simply the construction and examination in your head of the effects of hypothetical changes.) How would a Russian behave in American society, or an Australian bushman in Russia? More important, would the Russian behave like an American or the bushman like a Russian? I think not, although each of the "foreigners" could learn to behave like natives. Their behavior, however, and particularly their economic behavior would have an underlying pattern that is similar in each case and it is with this fundamental pattern that the economist is concerned. Remember, however, that we are not concerned with "raw" behavior, but with behavior in a society, behavior in response to institutitons, and with changes in behavior. Imagine how you, and 75 million others would react if income tax rates were all cut today by 50 per cent. You certainly would buy more than you now do -- and this reaction is your reaction to a structural change. In addition, it is likely that fewer people would attempt to avoid or evade income taxes -- a change in the character of behavior. I think it is easy to see, just from these simple examples, the kinds of changes that occur in an economy and that such processes depend heavily on the ability of men to perceive change and react to it. That they have this ability is not in question.

One consequence of our discovery of the relative nature of both behavior and institutions, is that some of the more fatalistic rationales for social inequity have been discredited. The knowledge that people can learn and thereby change their behavior, and that they can alter insitutions has lead many people to believe that the Existentialists may have the right idea. For the existential dictum that individual or social inaction is wrong in the face not only of knowledge of consquences but also of ability to act seems relevant. Certainly if we know how to change the society to make it better and do not, there is an outcome wherein some are injured, as surely as there would be one where all are made better if we acted. And if man can act, if society is not bound by the hand of "fate" (or God) but by that of man, then the burden of initiating change is man's.

To return to economic behavior, we have seen that the economist is concerned with

men's behavior in societies. The economist makes generalizations in the form of abstract models about observed behavior and then uses these models to help him understand and make predictions about new and even unobserved situations. More important, for our purposes, are two activities for which economists have special talents: one is the discovery of alternative programs that involve different cost and benefit configurations to both individuals and societies than do current schemes; the other is a concern with the less obvious and frequently unexpected or hidden second-order effects of social policies.

Before we turn our attention to social policies, however, a warning is in order. Economists, as well as social scientists in other disciplines and natural scientists, enjoy access to the ear of both the general public and the highest government officials to an extent never imagined in the past. As a specialist, the economist is well qualified to diagnose and prescribe to the society some of its ills, but the patient must recognize that the cure may be painful, even if successful, and that it may result in so radical an alteration of his nature as to make him healthier but unhappy. For the economist is expert only at prescribing methods to achieve special goals; he has no special ability to choose from among many possible goals those which are the best. Failure on the part of citizens in general and their leaders in particular to make social goals clear could result in the rather frightening technocratic state that Veblen envisaged. It is not adequate for these goals to be expressed in terms of such popular slogans as efficiency or equality; rather they must be expressed in terms of what behavior is expected of the government and what minimal benefits are to accrue to a member of the society. For if goals are not expressed in terms of fundamental characteristics, the economist, or other government advisor will be forced to use his best judgment, which can very easily be wrong. Caveat emptor, for you will get only as much as you are willing to give.

Economists have, until very recently, largely ignored a set of difficult economic problems, those about the distribution of income, and have concentrated almost exclusively on questions of allocative efficiency. This meant that the adequacy of a man's (or family's) income, the value of his assets, whether he could find a job requiring only the skills he currently possessed or could easily acquire new skills or education (if at all) were seldom examined. Only questions about the uses made of factors of production, or the determination of the prices of goods, were asked. Specifically, individuals were ignored, for the economist, qua economist, recognized that he had no reason to distinguish one person from another; rather the economist was concerned with commodities. Today in the United States, however, we are faced with a significant increase in wealth over that of 30 years ago, not accompanied, as some have claimed, by an end to scarcity. And this affluence, coupled with a changing political climate provided a basis for the "disadvantaged" to seek a larger share of the "pie". The middle and upper income majority seems to be willing, or at least a bit less reticent, to share the continually growing national income, and seems more aware that their often pious assertions of equality, freedom, and social and distributive justice, correspond less and less to the realities that daily confront large numbers of citizens.

As you may have gathered by this point, it is my view that most of the serious social problems that face us today are problems concerning the distribution of income among individuals. If you feel that this view is unduly parochial, then let me qualify it by adding that it is these problems for which the economist can help provide solutions, and, if there is any meaning to the idea of a worthy economy, then it must be in the area of an equitable (although not necessarily an equal) distribution of income. All of the "radical" Federal programs of the last

decade in the welfare area, including medicare and aid to education, have as their basic intent the improvement of incomes, albeit, in most cases, of only some particular group of people. There are, however, two fundamentally different ways in which the problem has and can be approached, and in general the American experience has been less than satisfactory in both cases.

Governmental units, State and Federal, have long engaged in income subsidy programs although they have taken many diverse and in some cases (purposely) hidden, forms. They range from special tax considerations (Federal oil depletion, California veterans property tax exemption) through indirect subsidies (farm price supports, and import duties and quotas) to insurance-type schemes (unemployment and Social Security payments) and direct subsidies (aid for dependent children and general assistance welfare payments). In general, these programs benefit many individuals who need no additional benefits (oil well owners, rich veterans, for example) while convincing the majority of us that the real poor are not really so badly off, even that some of them have a plentitude. In fact, many of the poor benefit little, if at all, and in a most cruel manner, are given instead disincentives to the improvement of their position.

Situations such as this, which make our economy less "worthy" than it could be today, are easily rectified. Were it up to the economists, they would have been corrected long ago. Furthermore, the corrections in these programs, federal, state and local, would entail lower outlay by the government yet provide greater income for the poor, thereby increasing everyone's wellbeing at no cost -- an economist's dream. Let me illustrate this with two brief examples, the farm price support program and the Federal-state aid for dependent children program.

Farm price support programs were designed originally to increase the low incomes of farmers. Their current primary effect, however, is to enrich the incomes of operators of large and efficient farms while providing little if any significant aid to smaller, less efficient, hence lower-income farmers. It is one of the clearest cases of a program that, obversely, helps the rich get richer, and the poor poorer. For, since price supports must be accompanied by quotas and/or acreage allotments to have any success, farmers benefit only if they can take advantage of newer, capital intensive, technology. These new techniques require large acreages and heavy capital investment. Thus, while price supports have provided an incentive to efficiency, the distribution of the incentive payments results in greater income disparity between farmers. The small farmer, unable to benefit from the program, leaves the farm for the city (at a rate of about 500,000 per year for the last two decades). Yet in spite of the fact that those poor "farmers" who leave are the best off of the poor (for the worst off cannot even afford to move), they come to the city lacking the education, hence the technical skills and sophistication, necessary for city life. Thus whether they remain on the farm or move to the city, they are forced to remain poor. Lacking neither initiative nor intellegence, they lack meaningful opportunities to help themselves and are aided but little in terms of their long term needs.

The recipients of AFDC (aid for dependent children) payments find themselves in a slightly different situation. In many cases they are rural or farm families who have only recently come to the cities. The primary beneficiaries of these programs are dependent, i.e. fatherless, minor children, who clearly cannot support themselves. Yet the AFDC program and many others like it involve some of the clearest and most tragic sorts of self-contradictory disincentives. Thus, if there is any

adult male in the household, whether employed or not, the children are disqualified, leading to perhaps thousands of instances where a father, unable to find work, must desert his family to enable them to qualify. The effect of this on the Negro family structure may have been disasterous already, for as we all know, Negro males are discriminated against more frequently than Negro females in employment. As if this were not sufficient, even if the father leaves and the mother is able to find both a job and someone to watch the children when she is away, she loses a dollar of AFDC payment for every dollar she earns. Would you look for a job if it benefitted you not at all? I doubt it. Yet we condemn the urban poor for their indolence and for leaving their families, not recognizing that only if they correspond to our stereotype do they receive help. Can this economically induced self-destruction be called help?

There are many who object to government aid of any sort for the poor, and they disagree for a number of reasons. All of these, however, involve stereotypes of the poor, who are typically characterized as lazy or unintelligent. Yet both my analyses and small experience with low-income people indicate that these views are false. Many people have more sophisticated concern with the supplementing of income. One such view recognizes the incentive effect of income supplements but holds that people will not work at all if they are assured of decent standard of living. This cynical view of the human nature of others represents an extreme example of psychologism, perhaps imputing to the poor a desire for the "easy life" held by those who assert it. The poor aspire to middle class status and physical comforts in the extreme, however, and the hypothecated inducement to indolence is more a balm to the conscience and pocketbook of the affluent than observable phenomenon. For in the absence of disincentives like those mentioned above, the poor work as hard as anyone else. The cynicism of the middle class is most clearly reflected in wealth tests for aid that, for example, deny a car to an unemployed worker in Los Angeles, where billions of dollars subsidize a freeway system for the use of middle-class suburbanites while the bus system, that the poor and unemployed must use, is cut off from such a subsidy in the name of economy and "businesslike" operation.

I will not continue to cite examples such as these of perversities in our society and economy, for while they abound, they are easily identified and remedied, at least technically. It is the politics of their solution rather than the economics that is difficult. You should recognize that the economics and politics are intimately related, and that the real issue is the moral one of what we ought to do -- of what people deserve to have rather than the technical one of how to assure that they get it.

Let me conclude by raising a question that is far more problematic than those already mentioned. For all the inequities I have mentioned could be remedied by simple changes in current programs at little additional cost to the taxpayer, I doubt, however, that existing programs are adequate to provide a decent standard of living to all Americans. Sometime in the not too distant future, our society will have the rather more fundamental question of the relation between the income people receive and the assets they own. For while even Marx believed that a man was entitled to the income produced by his work or by assets he owned, we are approaching a time when it may be necessary to reconsider this view. Yet what if a man does not have sufficient assets and his labor is not valuable enough to provide him with adequate income? It is just this question that is raised by the guaranteed-annual-income and negative-income-tax proposals that are being discussed today.

All income stems from some assets, be they monetary, physical, or human. If we truly believe that each man is entitled to the income that is produced by the assets he owns and that each man is entitled to a minimum income, this entails that each man must have a minimum of assets. Are we prepared to redistribute not simply income but also assets? Are we prepared to let each man acquire the education, and thus the human assets necessary to make up for his lack in monetary and physical assets?

Given the temper of the country today, with the fevered arguments about the sanctity of property rights over civil rights, I doubt that we are prepared for even reasoned discussion, much less radical changes in the distribution of wealth. But I am certain that, if we are to shape an economy that is worthy of our children, we must at least begin to discuss such problems. Only if we discuss change today will we be able to make changes in the future, and only if we know what we want in the future can we be sure that we will have it. To insure that the future has the shape we want, we must begin to examine it now.

For Further Reading:

The interested reader will find the following books and articles relevant to some of the questions raised in this article:

Kenneth Boulding, The Skills of the Economist

Milton Friedman, Capitalism and Freedom

James Tobin, "On Improving the Economic Status of the Negro" in Daedelus, Fall 1965

James Tobin, "The Case for an Income Guarantee" in The Public Interest, Summer, 1966

Thorstein Veblen, The Engineers and the Price System

John K. Galbraith, The Affluent Society

THEOPROBE FOR SYMPOSIUM I

by

Morris Plotkin, Director
Industrial Planning-The Northrop Corporation

Here is something that I picked out of a bulletin of an Episcopal Church and it is an imaginary dialogue entitled, "The Test".

"All right men, I would like to present a new idea.
Presbyterian -- is it sophisticated?
Methodist -- is it non-acoholic?
Baptist -- is it moral?
Roman Catholic -- (would you believe) -- is it eccumenical?
Christian Disciple -- is it scriptural?
Episcopalian -- is it arcaic?
Lutheran -- is it reformed?
Jesus -- Forget it."

My theological basis for setting out a question or two is very simple--that this is God's world; that God is sovereign. Our speaker, if he didn't come right out and say it, at least, I took that he implied it...that many can do it alone without God. I do not subscribe to that. That this is God's world is reflected in many passages in the Old Testament as well as in the New Testament. For example, Psalm 24 "The earth is the Lord's and the fulness thereof.....and they that dwell therein...." In the New Testament there is a significant bit of the launching pad for the great commission. Jesus said, "All authority in heaven and earth is given to me....(not just part of it)....but all authority is given to me, therefore, go...." This is the basis of the theology that this is God's world with man sometimes rebellious, fickle, and generally inactive in response to God's call to serve.

As Christians we are supposed to be agents of reconciliation between two groups in the world. Those who seek to be reconciled to Christ and those who are not reconciled. And there is no division here as some of my friends would have it, a so-called secular world over here some place and a sacred world over here some place...and never the twain shall meet. But it is all God's world peopled by only two groups: the irreconciled and those who seek to be reconciled. I use the word seek, because it is a tough job for anyone, particularly myself, day by day to engage in the task of reconciliation with those who are obviously not reconciled.

This leads then to some questions, many of which were catalogued by Art. Whose needs are we talking about? I think the church needs to address itself precisely to whose needs we are talking about. The other question and I think this is a very fundamental question on which many take one position and others take another... should the institutional church even have a concern in the matters of social economics? And we had better address ourselves to that.

Let us assume that the institutional church should take a position. What should the church say about production, distribution and the consumption of goods and services? Or do we just shut up. Should the church advocate the repeal of child

labor laws? Let's assume that someone in our great state of California obtained enough signatures on a petition to repeal child labor laws. Should the church take a position? Should the church advocate the repeal of minimum wage law? Should the church advocate the repeal of social security legislation? Hospital and medical care? I'm trying to focus things on things in front of us day by day. Should the church advocate the repeal of the Food and Drug Act? So that you can buy food and medicine no matter what the label is on it? Maybe the church should write letters to the Congress and say, "Forget about the truth in packaging act." These all have to do with various facets of our economy. Should the church advocate the repeal of state laws against usury? I am putting this in the negative because I can't conceive anyone in this room suggesting that the church advocate repealing any of these things. But I have the contrary feeling about the existence of unanimity on whether the church should take a stand on the pro side...for the truth in packaging...for minimum wage...for more social security benefits...for better means of production and distribution of goods and services.

Should the church take the position of a return to a laissez-faire economy that existed around the turn of the century? Or should the church speak to economic exploitation wherever it sees it? Whether it be in the labeling of goods or the usurers interest rates or the whole matter of co-ops versus private enterprise. In consumption of goods...give away things or work for them...in the whole matter of education, housing and employment? My friends, the choices are difficult. We could all end up being schizo's.

Who in the world is going to build or conceive the ideal model? I would like to leave you with this. Our keynote speaker really challenged us in the closing remarks when he said, "Tell me what is a worthy economy, and I will tell you how to get there". This is what came home to me...if we can really figure out the "know why" and the "know what"....he can help us on the "know how". I think there is much food for thought here. Can we achieve a meeting of the minds on the "why" and the "what"??????

THEOPROBE FOR SYMPOSIUM I

by

The Reverend Arthur F. Sueltz, Minister
First Presbyterian Church, Long Beach, California

This afternoon I feel a little like Willie Davis chasing that errant fly ball in the world series. Or maybe it's like the foreign students who come to our country to study in our colleges and universities. Many of them speak impeccable English. But many confess though they understand every word on the printed page of their textbook, they don't understand a thing the author is saying. They somehow miss the whole framework of reference and system of logic that lies behind the printed page. I felt a little like this today.

Dr. Radov, you gave us a mind-stretching address. You left me awed. Still I was a little disturbed by your phrase, "It is clear". So much about everything remains unclear to me.

How do we come to grips with that searching question you ask towards the end? "Tell me what a worthy economy is, and I will tell you how to get it." That question raises so many others. Where do I as a Christian feel the tensions of living out my faith in an economy like ours? Is the profit motive in any way immoral?

Then you mentioned something about people's willingness to pay a high price to eliminate the feeling of economic uncertainty. That raises with me the question of how high a price? Suppose we pay the price and eliminate economic uncertainty? Suppose we win the war on poverty? Then what?

You mentioned briefly a current proposal for a guaranteed annual income for everybody. A shocking proposal perhaps to some traditionalists. Suppose this happens? What human problems would a guaranteed national income for everybody leave untouched? Yet doesn't it say something to us about the dignity of man?

Martin Luther King apparently feels so strongly about it that he is willing to have a nationwide campaign backed by demonstrations for it. John Lindsay has gone on record in New York as being for it. Others have other opinions. But what does it say to me as a Christian? What light does the gospel throw on such a proposal? We have read the quote that "by the sweat of our brow we should earn our daily bread." What does that mean now? Have we arrived at a time when the complexity of economic and social structures make theoretical debates about the right of every citizen to an income and the responsibility of every citizen to produce wholly irrelevant? Can it be that our developing social complexity can impose on society expediencies that take precedence over discussions of justice and compassion and purpose? I suppose the underlying question remains, "Must a man work to earn money?" Suppose he could work to glorify God? Suppose an affluent society could find new modes by which men could better fulfill their destiny. And suppose we do create this kind of society. Then what? Would it raise any new problems. As men emerge from the cave of economic insecurity and poverty, who will stand at the entrance and explain to them who they are? Where

they are? Such questions have to do with life's meaning. And it seems to me that any time you are talking about life's meaning you are talking God.

You mentioned Proposition 14 in the last election. We have all heard a lot of talk about property rights and human rights. I suppose that today man's single-most important possession would be his house. Funny thing about houses. Don't they have a strange way of bringing sharply into focus a man's whole value structure? To me at least this whole issue throws into sharp relief a man's relationship to God, to his brother and to himself. Isn't the real problem today with the man who has a house and who has money and doesn't know what to do with it or how to live? How do we measure human worth? If having money does not constitute value, what does?

Not long ago I read of a man who told of his progress from driving an old Ford when he first got married to a newer Chevy to a Buick to a Lincoln Continental. He told how he moved from a two room apartment to an eight room house then purchased a twenty acre plot and drew plans for a $150,000 house. He commented, "Now Linda and I are well to do but miles apart. Though we still slept in the same bed it was so big we didn't even know the other was there!"

He had a certain kind of security. "But," he said, "by this time I lost my capacity to love or be loved. Security cost me dearly. What did I gain? Prestige. Economic stability. What have I lost? My wife, my family, my friends. My early purpose in life and faith itself."

Whether it should or not, isn't it true that for a great many, money does equal value? And how many fail to see that even economic security can create barriers between himself and his brother, within himself and between himself and his God.

And what about today's rich man in an affluent society? It may be good for the economy if we all buy too much. But what about feelings of guilt in people who live in houses full of luxuries and know about the appalling need of other people in our society and in our world. In what sense can the handling of money have a sacramental nature? Ten dollars will buy a certain amount of insecurity at Las Vegas. Ten dollars will also go a long ways in some areas of the world to relieve human needs. But the same ten dollars won't do both. What does this say to me about the sacramental use of money? What structures of my life and society need to be changed? In what sense am I really my brother's keeper? And to push that a little deeper, what relation does being my brother's keeper have to the other statement, "Man does not live by bread alone." In this deep sense, too, am I my brother's keeper?

So I come again to your statement, "Tell me what a worthy economy is, and I will tell you how to get it." Like all preachers, when I talk about economic matters I have a huge inferiority complex...supported by my laymen. Yet sometimes don't we all tend to believe that economists are best qualified to make decisions about financial and economic matters? And yet as you spoke this afternoon, Dr. Radov, something struck me again and again in your presentation. Isn't the crucial factor in any economic decision the values held by the decision-maker? Indeed, isn't this more crucial than even his technical competence? We have an idea that in our society of growing cybernation many economic decisions will be conditioned

by computers. But how do you feed into a computer the wide range of oral and spiritual values implicit in any such decision? Is there a danger today that these crucial moral and spiritual aspects of economic questions, which are not easily--if at all--reducable to computer language, might be eliminated from economic decisions?

Perhaps this basic question remains. Will we allow ourselves to be driven by the requirements of a new technology in all areas of our life to become a society worse than that pictured to us by Huxley? Or by the grace of God can we move into the immediate future and by faith build a new society in the light of what we understand to be the revelation of God about the dignity of man and the nature of his existence on this planet through Christ Jesus our Lord? Thank you.

MAKING MONEY OBSOLETE

Franklin Stockbridge
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For the past year or so, the press has been filled with rather glowing and rather confusing articles about the coming "checkless" society. The topic is of the sort that attracts popular attention, involving, as it does, the wonders of automation and the personal financial transactions of the average American.

In at least one sense, it is unfortunate that the phrase was ever created because it creates images that are more frightening than illuminating. It also refers to a future that will probably never arrive. The phrase is, in fact, a shorthand term used by those involved in developing greater automation in the handling of financial transactions -- money transfers -- to denote the entire area covered by present study. It is not used in the sense of predicting the early arrival of an era when all economic transactions will be handled in so automated a manner that the need for checks will disappear. In fact, it is my opinion that we now are more completely a "cashless" society -- in the sense that cash has been largely replaced by checks -- that we will never become a "checkless" one.

To determine what is being studied in this area it might be helpful to review our present financial mechanism. At present over 75% of the families in Southern California have a checking account. These checking accounts are used for the deposit of income received from all sources and checks are drawn on the account periodically to pay the many bills that are rendered for services performed. Some households find a discrepancy between income and outgo during certain periods of the year or because of certain unusual expenses and borrow from the bank or elsewhere to achieve a balance. Others more fortunate find that income exceeds outgo periodically and transfer funds from the checking account to a savings account or to some other investment area.

Each transaction, be it a deposit or a withdrawal, is duly recorded by the bank and, if it is a check, this is filed by the bank and returned to the depositor at the end of each month -- or other agreed upon interval. The individual then is faced with the chore of balancing his checkbook and bank statement -- and if he happens to have a joint account with his wife, this chore can be a severe monthly test of the strength of the marriage vows.

As we have become more and more a check-oriented society, the number of financial transactions settled by checks has grown tremendously. This has created problems for banking institutions that have been forced to invest heavily in machinery to handle the flood of paper that daily threatens them with inundation. The problem has been compounded by the difficulty in attracting employees who will perform the rather tedious recording and sorting work with the continuing accuracy that is essential.

The problem is not alone one for banks, however. It is also a problem for individuals who, having written checks, find them returned after negotiation and feel they must keep them -- for income tax purposes or other record-keeping reasons. Few homes in America do not, today, have a bureau drawer,

a closet shelf, or some such spot filled with cancelled checks that serve no valuable purpose but are kept because they might be needed.

The problem that arises from the almost incredible volume of paper for individuals also exists for corporations. The only difference is that corporations do not store the paper in bureau drawers. They build warehouses for the purpose.

As the financial institutions have acquired machinery -- electronic computers, etc. -- to seek solution to their operating problems, they have caught glimpses of a future in which the capability of the machinery would make unnecessary a good deal of the paper volume now existing. Present mechanical capabilities would, in fact, permit a much greater degree of efficiency and effectiveness in handling a wide variety of financial transactions.

At present, each week large numbers of employees receive from their employer a check for work performed in the week just ending. These payroll checks are prepared by employees, are carefully distributed to the employees who cash them at a local supermarket, deposit them in a bank -- in some way convert the payroll check to usable funds. This check, in any event, is duly received by a bank, charged against the employer's bank account, cancelled, and returned to the employer. There employees sort the checks, balance the checks paid against those issued, determine the funds remaining in the bank account -- and start to work on next week's payroll checks.

From an efficiency viewpoint, the entire procedure makes little sense. How much easier it would be if, every week, the employer instructed his bank to transfer money from the corporate bank account to those of its employees -- in whatever bank the employee happened to have an account. The money would be available funds for the employee on payday without action on his part, and a mere statement of earnings from his employer would inform him of the amount involved.

Similarly, after the pay is placed in the employee's account, the employee must now pay the bills that he has received. A number of these bills he receives every month -- utilities, mortgage payments, insurance premiums, etc. Each month he writes checks for these -- and others -- and each month, in his bank statement, he receives cancelled checks back which he must do something with. Those billing him each month also go through a number of rather routine procedures in forwarding bills, receiving checks in payment, verifying them against the amount billed, depositing them in a bank, etc. How much more efficient it would be for the billing corporation, each month, to instruct the bank to charge the individual bank account for the amount due, crediting the funds to the corporate account. The amount to be so deducted would, of course, be communicated to the individual before the charge was made so that errors and disagreements could be discovered before money was transferred. Again, from an efficiency point of view, everyone would seem to be the winner.

Any progress toward such automated handling of economically routine transactions would call for two things offered only in a limited way now by banking. First, as transactions became handled more and more on an automated transfer basis, the record of such transactions would have to be of such precision and completeness that those involved can readily identify and

understand the transaction. Bank statements would, therefore, have to be more meaningful. The statement would show, by various codes, the nature of the credit or charge to the account. In all probability, the bank statement of the future will provide for coding of all deposits and withdrawals in such a fashion that the statement will become a useful and meaningful financial record rather than a mere recital of dollars in and dollars out.

Second, automatic credits and automatic charges cannot be assumed to so match that there will always be sufficient funds in the account to pay all charges when made. After all, many, if not most of us, accummulate bills from time to time because "return mail" payment is not possible. To permit the most advantageous use of automated procedures, however, such a "delay option" is not feasible. Bank account flexibility must be acquired in another fashion. Perhaps the most effective way to achieve this is through provision for extension of credit to permit the resources of the account to expand to meet automatic withdrawal needs, with further provision of credit repayment without interest charge if the credit is used only for some minimum term. Such plans are now offered by some banks and the results have been good both for the banks and the individuals.

These then are the initial steps under active contemplation by financial institutions and corporations seeking better ways. They stop far short of a "checkless" society, of course, although broad acceptance of them will result, it would seem, in institution of further steps. Such further steps might well involve some means of identifying the individual, in a financial context, in the market place. For instance, he may carry a coded card that, placed in a terminal device, will result in transfer of funds from his account to that of a department store or grocery store to pay for goods being purchased. Identification by card may give way to voice identification and such transactions may not be confined to any particular geographic area.

Of particular concern, of course, is the necessity of individual identification in some uniform way if the simple early steps are to develop into a more total system of automatic money transfers. This identification must be a rather complete one, involving not only recognition that the individual is who he says he is, but recognition of his financial ability to handle the contemplated transaction. The ultimate development of a checkless society, in short, would seem to necessitate the substantial elimination of personal financial privacy -- at least so far as the computer complex through which money transfers are accomplished is concerned.

At this point, the major problem of the great capabilities of electronic computers in financial transactions becomes evident. At present, there exists capability to do many more things concerning an individual's financial affairs than the individual wants done. I am in agreement with some of this disinclination, although not with all. The important thing, however, is that progress toward greater use of automatic money transfers will only come as those involved indicate willingness that progress be made. There is little evidence of enthusiasm for the possible changes, although, as might be expected, interest in change is greater among those who have recently become involved in handling their own financial affairs.

This suggests to me that progress toward greater use of automatic money transfer systems will be steady rather than dramatic. It also suggests that ten years from now we will consider our present way of doing things distinctly

"old fashioned." It does not suggest, however, that change is inevitable. Serious problems remain to be solved. The largest of these, in my judgment, is the disturbing loss of privacy that may be required if truly major strides toward check elimination are to occur. Recent suggestions that broad gathering of individual credit information should be an undertaking of the federal government would seem to be somewhat less than satisfactory as a solution.

There is, I feel, real merit in developing techniques and procedures that will permit greater automation in handling a wide variety of financial transactions that are more routine than exceptional and that do not require large-scale acquisition of information concerning those involved. I question seriously whether the benefits to be derived from a totally "checkless society" are sufficient to offset the disturbing negatives that arise from the necessary impersonalization and lack of privacy that seems necessary.

Fortunately, we are a long way from the ultimate and fortunately the steps already taken or immediately contemplated are not dependent for their longer term validity on development of any ultimate system. It is also fortunate that the American citizen is particularly articulate when his financial affairs are involved. We can place considerable reliance, it seems to me, on him to keep progress toward a "checkless society" within acceptable limits.

THEOPROBE FOR SYMPOSIUM I

by

John Smylie, Chaplain
Occidental College

I have a kind of built in, visual response to economists. This response perhaps is best focused in my mind by one of the economists in our own faculty when giving a certain lecture made a claim which most of us have been shamed out of long since; he made the claim that economics is the "new queen" of the sciences. It is not that I am trying to occupy the house that theology has long since vacated. It is just that I was wondering about the propriety of his making that sort of claim which seemed, of course, that he had learned nothing from our mistakes. I say that, merely to suggest that I had a rather uneasy feeling this afternoon that perhaps I was meeting my own kind coming down the road and the things that I felt uneasy about when I listened to the speaker may only reflect upon my own uneasiness about the trade of theology, it is difficult to get your hands on. The evening address was much more precise, much more directed to technical problems and technical developments.

I would like to address myself first of all to these more precise things and what time I have left I will go back and make some remarks about this afternoons presentation. First of all, notice what the whole checkless society thing is trusting in the area of what we call confidence. Paper is not merely a pain in the neck, although I am sure it is at least that, paper for us is receipt. Paper is that which we can take and prove both to ourselves and to anyone else that asks us that something has happened, that we have been engaged in a transaction and that we have carried out our part of the transaction as it is demonstrated here. What happens if we move into a society if we do not have the visible means of checking both ourselves and those with whom we do business? How can we make sure that even the infallible computer wouldn't somehow add those digits, but not only those digits which can be checked, but that it got us correctly registered? It seems to me that the creation of confidence in an area in which we have all been animated for generations by a whole bias of distrust toward those with whom we are doing business creates a very profound theological problem. I would say also a very profound theological opportunity. I for one am not ready to do without my paper on which I lean for support, but it seems to me that is only a reflection of my own inadequecy in the coming times.

Here I think that we as Christian ministers must raise the area of confidence versus distrust in business transactions. The amazing thing to me as I go about spending the little money I do earn is that I am treated with far more trust by the merchants I do business with than I treat those whom I do business with. I am more jealous of my own money, and what they do with it, than they are in expending their credit. Maybe this is because I don't have enough money to get so care-free about. Maybe we Christians must learn something else at this point.

The second point that strikes me immediately from this presentation is the whole opportunity for challenge and planning. It seems to me that we as Christians are caught here in terms of two different values which have appeared to be in conflict in our tradition: (1) the value of careful, thoughtful disposition of goods, of values, whether it is money or time (this we call stewardship), and (2) on the other hand, we are now committed to a kind of sponteneity which parades under the

word "freedom". If we are going to move down the road toward the checkless society, we will have to do some very great teaching both to ourselves and anyone else who is willing to listen about the meaning of freedom and the meaning of stewardship and planning. We have all to often fallen heir to the temptation of identifying freedom with choices or decisions made on the spur of the moment. There is something terribly exhilirating about having a pocket full of cash. You can go down the street and you can buy the thing you want. You don't even do the same things when you have a pocket full of credit cards, at least I don't. There is something about the transaction that cannot be traced. There is something terribly free about this, isn't there? If I charge gas at the local filling station, my wife eventually knows about this. What I do with my cash, she really doesn't know about, penny by penny.

I wonder therefore, if we do not have to raise the theological question of the nature of freedom and I wonder if we don't have to move away from the notion of freedom as equalling sponteneity and move in the direction of freedom equalling deliberate, thoughtful, long-range choice. A long-range choice, which in fact will limit short-range, immediate, spontanious choices. I think this is just dandy. It would curb the tendency of careless spending and accent the possibility of more careful and thoughtful spending. We will be in bondage to reasoned choices, purposeful choices, rather than momentary, spontaneous choices which would be nothing more than temptations. I think this is an area we as Christians must take seriously and do a great deal about to increase quantity and quality of public acceptance, of which Mr. Stockbridge was saying.

Another point I would like to raise is the question of the Government. This question was raised because of the centrally located information of every individual. A fund which would contain information that we would want to have contained in any one place, therefore, Government. Here one shows ones political leaning, perhaps, but I think we as Christians have got to be matter of fact about government. Government does not equal devil. Saint Paul had more positive views about the government. Obviously governments can become demonic, but governments, per se, are not demonic. We make them what they are, and the fact that the government may have information about us need not necessarily be in itself a negative value. I think we have to be very positive about the role of government and I think we have to positively preach it. I don't think we can drag our heels on this matter.

Then another item comes to mind. It is a response to the last point he made. He says the expense of working out the system utimately would be fantastic. As a Christian, I would have to raise the question, "Is it our business today to raise the questions of 2000 a.d.?" I think our problem is to solve today's problems. That means that insofar as we are ready for further automation, let's go as far as we can go. This is our problem. Now, what happens utimately, I think we will have to decide 15, 20, 30 years down the road, or our grandchildren will have to decide it. We have, I think as Christians, to take seriously the admonition, "sufficient unto the day is the evil, thereof." Plan, make your decision today, and the world will make its decisions.

It is true that decisions today implicate the future, but I have noticed in many other areas that people who raise ultimate questions avoid the immediate questions. They use the ultimate possibilities for an excuse for not coming to grips with present imperatives. I think that it is just a phony argument the conservatives in the race issue ask about inter-marriage, when the question is not inter-marriage, in its

fullest implications. They hide behind that question and refuse to come to grips with desegregration in more limited and pressing necessary ways. So I say, let's not get burdened with questions that we don't need to answer right now. I think THAT is at least a question that a Christian would have to deal with.

It is quite clear that our speaker this afternoon was talking in basically theological terms and the message he was trying to get across to us, whether or not we were willing to hear it, was a very important one. I would like to say something very, very, positive about what I heard. He was saying to us that we have within our power the tools and means by which we can shape a worthy economy. Our problem is to decide what worthy economy is. Did I hear him correctly? It seems to me, this has very, very profound implications for the way we react. What he was saying is that we are free to decide what it means to be human beings and what it means to live together in a human society. It is here that the Church has got to take hold of the reins, without embarassment, with some modesty, but with deliberation, and say both to itself and to the world, if the world will listen, this is what we as Christians think it means to be human and to have a human society. This means that we cannot hide behind such cliches as the "sovereignty of God". If the notion of the sovereignty of God means anything, it means that a sovereign God will take care of himself. A sovereign God does not need defending. Admittedly the term "sovereign God" is more used to introduce an element of modesty in our conception of our own planning, but I think those who have been educated in a theological time, which was basically a time of reaction against some distorted attempts to create a human society, namely the Communist and the Nazi attempts, should not now resign one responsibility to make our own a more valid attempt.

We need to go back and recapture those positions of our Christian tradition that have been under rather heavy fire during the 30's, 40's and early 50's. It is our business, if I hear our economist correctly, to talk seriously these days about a "kingdom of God" on earth. It is our business to decide what a society which conforms to the mind of Christ in this day and place will look like. We cannot, according to what I hear the speaker saying, expect to find some immutable laws which somehow say, this is the way God does business in a human society and we must therefore bow down to these immutable laws of economy. There is according to our speaker no such thing as the 'invisible hand'.

Now if you know your Adam Smith, you know what that means. Smith does not equate it with Providence. Smith was not built that way, but many people, in fact, equated the invisible hand with the interfering Providence of God. We should be bolder than that. We have to stake our claim, make bold choices and plans with confidence, not that we are always right, but with the confidence that there is no other way of acting. This I think, will have very great value for all of us.

My second reaction to the afternoon speaker is regarding his statement that there are no immutable laws, only immutable people. I happen to belong to a tradition which believes that if a Christian did not believe in the possibility of changing human nature, we ought to fold up our tents and steal away. Our business is not merely to build on nature as we see it, but also to take confidently the possibility that nature can in fact be changed. It is here that I would have to part company with this afternoon's speaker. We are all subject to original sin, but there is a possibility of a new man in Christ! I believe we have to factor in not only the original sin bit, but we have to factor in the possibility that there can be people who will not merely want more goods, who will not merely want to eliminate uncertainty, who will be perfectly happy to live within certain areas. This means that while I cannot accept the complete existentialist solution to these things, I think he is dead right when he says that inaction in the face of knowledge is sin.

"WHAT MAKES PEOPLE BUY?"

by

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It is a great privilege to participate with you in this Symposium. If your position in it is as a speaker--as mine is, rather than as a listener, it is also a great responsibility. I am sure that my position may seem to some of you to have its enviable aspects. After all, how many chances do you get to preach a sixty-minute sermon?

Each speaker who faces you has survived the soul searching inherent in trying to answer the question, "What am I doing here?" Or to rephrase it, "What have I to say that is worth an hour of the time of this audience?"

In terms of the objectives of the symposium, the question is a good deal easier for technical men to answer than it is for an advertising man. They can share with you their intimate knowledge of "The new and changing world." Any contribution I can make must deal with "Its effect upon the humanity of man."

I had an experience about fifteen years ago which I think will help you to put my comments this morning in perspective. I was working with the American Management Association on the development of a "workshop seminar" format--a way in which about 15 men from as many companies could fruitfully spend three full days exploring a relatively limited subject such as, "How can marketing research be used more effectively?"

We had among our group of seminar participants an almost even split between companies that were involved in the marketing of consumer products like toys, detergents and the like, and those who were engaged in marketing industrial products like steel, machine tools and so on.

The difference between these two types of marketing is that one is concerned with selling to people and one with selling to industry.

On the morning of the first day, we had a coffee break. As the seminar leader, I was approached by a delegation of two men--one from the consumer-product group and one from the industrial group. They said, "The problems of consumer and industrial marketing are so different, that we'd like to break up into separate groups and discuss our problems individually." Because this was still in the experimental phase, I agreed. The seminar broke up into two groups, one industrial and one consumer.

After the lunch break, I was again approached by the same two delegates. One of them said, "This split-up was a mistake. We already know what the people in our kind of marketing know. Can we come back together again, so that we can benefit

from the experience of people who know things we don't know?"

The cross-fertilization of ideas which is possible when people with widely divergent viewpoints and backgrounds communicate with each other can sometimes be much more rewarding than a discussion between people with essentially the same background, opinions and attitudes. This, then, is my answer to the question, "What am I doing here?" I bring to a discussion of "What makes people buy?" a business lifetime of experience in fields far removed from the paths most of you have trod.

Perhaps, in this state in this month and this year, I am taking too seriously my responsibilities to you as an audience. These are days when the mantel of authority is occasionally assumed in what we might perhaps describe as a cavalier manner. To be more specific: If a movie actor is qualified by his movie and TV experience to be the Governor of America's largest state, then an advertising man is obviously equally qualified to address this audience on topics involving faith and morals!

A common, unifying element in your experience and mine, of course, has been the fact that we have both been dealing with people. But people as advertising men see them are likely to differ from those perceived by clergymen. We have also a common objective. Both advertising men and clergymen share the common goal of trying to reach and influence people.

It is my hope that some of the lessons which have been learned in advertising may be relevant and useful to you. I approach the hour ahead with humility. I am sure that this gives us at least one common bond. I want to speak to you directly and frankly. I am sure that this gives many of us another common bond. The sermons I have heard which carried the most meaningful message were those in which the minister did not underestimate or talk down to his members. Mr. Rees, who is one of our favorite ministers, is a fine example.

Perhaps some of you have used in your sermons the observation that those who will not learn from history are doomed to repeat it. I think that observation has relevance to my comments, too.

I appear before you inescapably as a representative of an industry which has made many mistakes in dealing with people. The mistakes we have made we freely confess. Our mistakes are a matter of historical record. But the people we seek to reach and influence as consumers are the same people you seek to reach and influence as members of your church. I suggest to you that if you can consider, benefit from and adapt the lessons implicit in what we have learned, you will be able to move forward farther and faster than you otherwise could. When the position and responsibilities of a clergyman and of an advertising agent are compared, similarities may not be immediately apparent. I suggest to you that we have much in common ...and that this is implicit within the word "agent".

An agent is one who works for another. An agent is one who represents another. An agent is one whose efforts are dedicated to the advancement of the interests of the Principal--with a Capital P--and who serves the Principal with dedication, diligence, conviction and sincerity. May I assume that as experienced agents, we can speak freely and frankly together?

Obviously when a comparison is made between our Principals...or clients, as we call them...the analogy breaks up on the shoals of irreverence. It would be a fortunate advertising agent indeed who could work with the daily confidence you all have in the Principal or Power you serve as agent. Your Principal is never wrong. Ours often are. Your Principal is forgiving. Ours rarely are. Above all else, you have us at a disadvantage when the question of enduring relationships is raised. The Principal for whom you work as agents will soon see His one thousand, six hundred and sixty-sixth birthday celebrated....around the world. Over that period of time, He has been effectively served by agents who have demonstrated their ability to pass the torch of service from one generation to the next.

In our business, a relationship that survives the first 1966 days is often admired as a durable, continuing one. People in the advertising business seek as agents to sell products and services. But we do so with a full recognition of the fact that we cannot sell products and services. We can only make people want to buy them. And hopefully, have them available when the want is translated to action. In other words, we make them want to buy...and try to be there when they come to us. And so do you. These introductory comments are intended to help you "translate" what I have to say into terms meaningful and relevant to your ministry.

I am going to talk to you about "What makes people buy?" My comments are based on the sale of products and services. I believe they are relevant to your "marketing problems", and to the task of making people want to buy what you have to sell. Before we can explore in a meaningful way the question of "What makes people buy?" it is necessary, I feel, to reach agreement concerning several other closely related questions: What kind of people are we talking about? What kind of people are we? How do the answer to those two questions differ from the answers which would have been given if they had been asked a generation earlier--of your parents or mine, or by your parents or mine.

Most thinking people today recognize as a fact of life a continuing acceleration in the rate of change taking place in our lives and in the environment in which we live. But many of us are too busy coping with today's and yesterday's changes to have time to pause and consider the net, cumulative effect of the last decade or two on the answer to the question, "What kind of people are we?"

George Katona, who is director of the Economic Behavior Program, Survey Research Center and Professor of Economics and Psychology at the University of Michigan, summarized those changes very succinctly in his recent book, "The Mass Consumption Society." Let me quote to you the first four paragraphs from Chapter 1 of Dr. Katona's book: I quote: "The past few decades have seen the rise, here in America, of a new and unique phenomenon in human history, the mass consumption society. It is unique by virtue of three major features. The first of those major features is affluence. Not a few individuals, nor a thin upper class, but the majority of families now have discretionary purchasing power, and constantly replace and enlarge their stock of consumer goods. The second or the major feature is Consumer Power. Cyclical fluctuations, inflation or deflation, and the rate of growth of the economy--all now depend to a large extent on the consumer. The third of the major features is the Importance of Consumer Psychology. In our economy, consumer demand is no longer a function of money alone. Discretionary demand, which has assumed a decisive economic role, is influenced and sometimes even determined by consumers' willingness to buy. In turn, the willingness to buy is a reflection of consumer motives, attitudes and expectations. All three of these characteristics emerged only in recent decades. All three now prevail in the United States." End of quotation.

Understanding "What makes people buy?" requires, first, that we understand people. For the sources of that understanding, marketing people turn to the behavioral sciences...to phychology, sociology, social anthropology, and so on. It is to these same sources, of course, that you must turn for an understanding of the members of your church.

When you consult the social scientists and their published writings, you will find as marketing men do that the answers they provide are unfortunately relatively vague and indefinite. It is both interesting and ironic to note, as the discussions at your Theonetics symposiums so clearly reveal, that we know so much more about how to get man into space than we do about man himself. Each consumer represents a complex "personality mix" of different motives or drives. Those motives are sometimes arbitrarily subdivided into those which are essentially emotional in nature as against those which are essentially economic or rational in nature.

Such a subdivision is not too meaningful, since motives fall on a continuum stretching from the completely emotional on one end of the scale to completely rational on the other. A classification of motives that has high relevance both for marketing men and for clergymen was formulated by the late Dr. W.I. Thomas of the University of Chicago. He postulated that there are four wishes or desires which are so fundamental that they probably include all the others. These are the desires for (1) new experience, (2) security, (3) response and (4) recognition.

The desire for new experience expresses itself in courage, advance, attack, pursuit. It implies, therefore, motion, change, danger or instability. It satisfies the love of adventure which is present in such activities as gambling. It also satisfies such curiosity as occurs when we are creating or building something or solving a problem.

The desire for security is opposed to the desire for new experience. It expresses itself in timidity, avoidance and flight. The desire for security makes a person cautious, conservative and apprehensive, tending to regular habits, systematic work, and the accumulation of property.

The desire for response causes people to seek intimate contacts with other people. It is the most social of the four wishes, and contains both a sexual and a gregarious or crowd element.

The desire for recognition is expressed in the general struggle of men for position in their social group. It makes people desire a recognized and advantageous social status. The desire for recognition includes such feelings as vanity and ambition.

A framework like that is helpful in understanding and classifying motivation. It does not, however, explain human behavior. When we dig into the subject of motivation we find some of the reasons why so little of practical, useful value is known about it. Consider these uncontrolled and largely uncontrollable variables: Individuals vary widely in their motivations. The same individual, at different points in time, responds to quite different motivations. The individual consumer is a relatively unpredictable fellow, as variable as the weather.

What we can do to get closer to an understanding of motivation, and to reduce the range in variations which we must consider, is to subdivide people in total into relatively homogeneous groups of people. This is what we do in advertising.

It is standard operating procedure, for example, to define our market target in terms of the kind of consumer we hope to reach and influence by an advertising campaign. Often the target consumer is the kind of individual who is known to be a high-volume consumer of the particular type of product we are advertising. The concept of the high-volume consumer has some significance in the "consumption of religion," also--a point to which I'll return later in this talk. It is possible to subdivide consumers into different groups, and to learn a good deal about the characteristic motivation and behavior of different groups. The same thing is likely to be true of groups of people within the membership of a church.

Into what kinds of groups can people be divided to achieve a degree of homogeneity where their buying behavior is concerned? One useful and widely used approach is to consider the social class framework as a means of subdivision. Many ministers, like my friend Dr. Cropp, have extensive libraries. I would like to suggest to you a book which belongs in the well-read section of your library. The title of the book is "Social Class in America--The Evaluation of Status." The principal author is Dr. W. Lloyd Warner, a distinguished expert in the field of sociology and social anthropology. A paperback edition has been published as a Harper Torchbook.

Let me read you the first paragraph of the preface to Dr. Warner's book, in which he answers the question "What This Book is All About." I quote. "All of us are trained to know and to cherish the ideals of democracy and to believe in the American Dream which teaches most Americans that equal opportunity is here for all and that the chances for success for anyone lie within himself. None of us is taught to know and understand the American status system which is an important part of our American Dream and often makes the success story a brilliant reality. We are all trained in school to understand democratic ideals and principles and to believe in their fullest expression in American life, but we only learn by hard experience, often damagingto us, that some of the things we learned in early life exist only in our political ideals and are rarely found in the real world. We never learn these things in school, and no teacher teaches us the hard facts of our social-class system." Unquote.

Over a three-year period, Warner developed a breakdown of Metropolitan Chicago into these social classes...which are probably a close approximation of the situation in Los Angeles today:

1. Upper class....representing less than 1% of households. These are the old families and the socially prominent new rich. These have been the traditional leaders in the American community. This is the group to which most manufacturers and top advertising-agency executives belong. They represent, remember, less than one household out of each 100.

2. Upper middle class - 7% of the households. These are the successful businessmen and professionals and the best salesmen. These two groups constitute the "quality market". Every advertising professional speaks from the viewpoint and the tastes and the codes of these groups. Yet combined groups one and two include only 8% of the population.

3. Lower Middle Class - 28%. This is the white-collar class--small tradesmen and office workers, teachers, technicians and most salesmen. The American moral

code and aspirational system has come from this class. This is the most conforming, churchgoing, morally serious part of society. We speak of America as a middle-class society; but the middle-class value system stops here. Two-thirds of the households in our society are not middle-class.

4. Upper Lower Class - 44%. These are the factory production workers, most union-labor groups, the skilled workers, the service workers--and also the politicians and union leaders who might lose their power if they moved up out of their class.

5. Lower Lower Class - 20%. This group includes the unskilled laborers, racial immigrants from other parts of the country and people in nonrespectable occupations. In Los Angeles it includes a very substantial proportion of our Latin-American population. I know you didn't come for a capsule course in sociology. I burden you with this detail only because I feel that it is highly relevant to a viewpoint which is most important to you. Or as Perry Mason might put it...Just a moment, Your Honor, I'm going to connect it up.

Most people who are in decision-making positions in advertising today fall into that slice of society which includes only 8% of the population. This means that about 92% of the households which are the target of most advertising are in a different or lower socio-economic group than the people who prepare advertising. In the social aspects of their daily lives, most advertising men behave very much as you do. By that I mean that they choose their friends from and spend most of their time with other people who are in the same social class they are.

Now think with me for a moment about the consequences of this behavior. We all have a mental image of "what people are like." That mental image is strongly influenced by, if not largely based on, our intimate knowledge of the one individual we know better than any other--ourselves. We re-enforce that mental image daily by our continual contacts heavily concentrated on other people who are pretty much like we are. The predictable consequence is a bias--a bias so common that it has been given a name. It is called "The psychologist's error." What is the psychologist's error? It is the assumption that "most people are pretty much like me." As the designation of this viewpoint as the psychologist's error suggests, this assumption is totally and utterly incorrect.

Advertising and marketing men recognize this danger, when they consider "What makes people buy?" They take steps to eliminate that bias, to be sure that the advertising they prepare is in fact communicating clearly the planned thoughts and ideas to the target audience--the people the advertising is created to reach and influence. How do they do this? They use advertising and marketing research to go to the kind of people they are trying to reach and influence, and to determine how advertising is perceived and how well it communicates to those types of people.

Advertising research, on the scale that it is used today, is a relatively new element in the total advertising picture. It had its real beginnings in 1934, when Dr. George Gallup was hired by Young & Rubicam, Inc., a very large advertising agency, as research director.

Even long after Gallup entered the advertising research field, there were many who did not believe in or need research. Some of the classic amusing stories in the advertising industry concern such situations. They tell the story, for example of

the time Mr. Swift, of Swift and Company, rejected an advertising recommendation involving the use of radio on Sunday afternoons. "We can't advertise on Sunday afternoons," Mr. Swift was quoted as saying. "Everyone plays polo on Sunday afternoons."

I recall the time I was doing research on a proposed advertising campaign for a plastic sponge which was used primarily in washing dishes. The campaign theme was that this sponge brought "dressing table daintiness to your dishwashing." As a means of communicating with women who washed dishes in a dishpan...that is, who did not own a dishwasher...this approach was a flop. I was trying to explain this failure to communicate to the irate creative supervisor whose idea the campaign was. I commented to him, "You know, some of these women don't have dressing tables... and they don't know what "dressing table daintiness" means. He was indignant. "Everyone," he said, "has a dressing table." I decided not to tell him that my wife didn't have a dressing table.

When we go to the target audience for a check on how well our message is getting through, we are carrying out on a planned basis one step which is essential today in effective communication. The name of that step is "feedback." "Feedback" is developed by going to the target audience of communication...and this applies equally to communication through the television screen or communication from the pulpit or communication through a new-member instruction program...and finding out from that target audience, in their own words, how much of the message got through and how accurately it got through. You can often go one step further and measure attitudes... attitudes toward the message communicated, as well as changes in attitudes resulting from that message.

I would like to suggest to you, respectfully, that there may sometimes exist an unfortunate parallel between Mr. Swift's opinion that everyone plays polo on Sundays and the way in which some ministers within my experience approach the communication process. The parallel exists because there is operative in each case the psychologist's error...the assumption that "everyone is pretty much like I am." Perhaps you resist this idea, on the grounds that ministers are trained not to make that mistake... that they are trained to recognize that by reason of their special training they are different from the typical member of the church.

Fine, I'll buy that..but I'd like to share with you a closely related danger, involving a mistake which, I am sure, many ministers do make unconsciously. In every church within my experience, there is a core of committed members who do most of the work. I've seen a research study based on the membership of the San Marino Community Church which shows how many different major activities of the church different members engage in. There is a group which participates in almost every major activity of the church--in five or six or seven different types of activity.

And then ... there are the rest of us.

Now it seems to me that just as advertising men spend most of their time in association with others who, like them, are in a 10% rather than a 90% category.. so do ministers, by the fact of the existence of this loyal, diligent, hard-working core group...tend to spend a disproportionate share of their time in association with these hard workers for the church.

A minister may have been trained that members are different, and that communication must avoid the psychologist's error, but let me ask you this key question: Isn't it possible that the 10% or 14% of your members who do most of your work, and with whom you are most familiar, may differ in important ways from the vast majority of your members whose commitment to the church and whose participation in church activities you would like to increase?

Earlier I mentioned the "high volume consumer". In the business sense, this is the consumer who accounts for a majority of the purchase and use of a product. In the religious sense, this "high volume consumer" is the individual within the relatively small, hard-working core group who do most of the work in any church. This "high volume consumer" is of course tremendously important to you, today. Without him, and of course her, the church's program would be in danger of falling apart. But I direct your attention to the "low volume consumer"...the member whose participation in activities of your church is less than you would like it to be. Because such low-volume "consumers" of religion make up such a large proportion of the membership of most churches, I think they should be important to you.

As you seek to draw them more intimately into the working body of your church membership, I think you should be alert to the possibility that these people...<u>are very different</u>, in ways we cannot at this point define, from those church members you know best.

I suggest to you the possibility that securing accurate feedback from them may be the key to an answer to the question, "What makes people buy?"....or sign a purchase contract, by joining the church formally as members, yet fail to follow up on that contract by exercising what you and I know are the vitally important opportunities and responsibilities of <u>real</u> church membership.

Let's keep this very large group of what we might describe as "commitment-less" members in mind, at least as a point of reference, as we explore ways in which the lessons learned in advertising about <u>communication</u> and <u>buying</u> might be put to work for you.

What makes people buy? <u>We really don't know</u>, but this we do know: <u>All buying decisions are made in the mind.</u> If you accept this fact as a hypothesis, then it seems to me the corrollary is that you must find a way to reach and explore the mind of the consumer...or church member.

Without such exploration, you will never know the answer to such questions as these:
Why do people buy or reject a product, or a service or a church?
What keeps people who commit themselves to a church to the degree required for formal affiliation and membership from following through..as you hope each new member will.. and assuming a fair share of the Stewardship responsibility without which no church can long survive in these days of intense competition for the consumer's time and dollar...and mind? (I might note that that is the longest question I have ever asked!)

I happen to believe that there is an opportunity to apply research...the same kind of research that contributed to the success of the Mustang and the failure of the Edsel...to the problems of appraising the attitudes of church members.

I recognize that research on a subject which is often perceived to be as 'untouchable' as religion is difficult. The other side of this coin is that people who feel they have a research capability and competence, and who are members of your church, would typically welcome a chance to devote their talents to subjects more fundamental than consumer preferences for three different flavors of gelatin desserts! There are great opportunities for you to use research to guide the forward-planning of your church. When you do, you should lean on the experience of those with broad experience in research.

For example, when people in advertising use research to explore the question, "What makes people buy?", they are typically concerned with a relatively narrow subject or product area. That's good. Start from a narrow base, then branch out. When I proposed to the San Marino Community Church that they allow me to contribute...as a form of Stewardship of Time and Talent...my research experience to an exploration in depth of attitudes which might help improve the forward planning of the church, I identified this relatively small subject-matter area:

> How do new members feel about the new-member instruction program?
>
> How do the attitudes on that subject, and attitudes toward the church... of the most recent group of new members and of one, two or three year "olds" in church life vary...and what is the significance of that variation in terms of the future of the church?

I have suggested this research program to the church. The session has enthusiastically accepted my suggestion. I am ready, willing and able to do the research. But somehow, apparently little progress has been made in the recruiting of people willing to talk about the church and their feeling toward it has bogged down. When I discussed this "bogged-down" research with my wife last evening, she commented, "I think they're trying to tell you something."

I'm sure she's right...but what's the message?

That people won't contribute an hour or two of their time to their church? That people won't talk about religion? Or is it, perhaps, that in a relatively isolated community like San Marino, people won't talk about religion to someone who is an 'insider' where the community is concerned?

I once read a book about Poker written by Oswald Jacoby. It included this quotation, applied to a gentleman of the cloth addicted to drawing to inside straights: "Patience and perseverance made a bishop of his reverance." I feel that way about this research exploration of the Presbyterian Church membership. It's a new idea.. and people don't always welcome new ideas. It could perhaps be perceived as an invasion of privacy..although the anonymity of respondents, and the desire to contribute to improvement of the forward planning of the church make this a little hard for me to accept. I am prepared, uncharacteristically, to be patient. And I am perseverant. And I don't want to be a bishop--just a layman who is contributing from his experience to the church, in ways which unfortunately have no tax advantages.

Now speaking of research...but of a different kind of research...I would like to discuss briefly another subject.

You all know and feel that you are typical, knowledgeable respondents who could contribute to the accuracy of a survey if anyone would ever interview you. Right?

Okay, suppose you were interviewed about advertising. How do you feel about advertising? And how typical do you feel those feelings are? I'd like to explore the answers to those questions by discussing a survey with some strange bedfellows... you should pardon the expression...advertising and religion.

Many people..particularly including representatives of groups which consider themselves to be "intellectual"...take a rather dim view of advertising. What do <u>all</u> people think of advertising? How representative are the views of those who look down on advertising?

It is possible to answer those questions with confidence by referring to a recent study...published results were dated May 1965..of "Consumer Judgment of Advertising."

This is an especially significant study because of the qualifications of those who planned and executed it, and the safeguards of objectivity implicit in the conditions under which the research was conceived. The sponsor of the study was the 4A's..an organization called the American Association of Advertising Agencies. Most large agencies are members of that association.

Industry researchers and an Academic Committee composed of Harvard and M.I.T. faculty members planned, executed, analyzed and reported on the results of the study. When it agreed to participate in the planning and execution of the study, the Harvard Graduate School of Business Condition set up three conditions:

1. The Academic Committee would approve the methods used.
2. No information of any kind, once gathered, would be withheld or suppressed.
3. The results of the basic research would be available for further study and analysis at the school.

The 4A's unhesitatingly agreed to these conditions. Now perhaps this seems routine and ordinary to you. It really isn't. As one of the directors of the 4A's commented. "...for what may be the first time in American business history, an important industry has not only agreed to live in a goldfish bowl, but has built the glass bowl itself and invited the world to look in."

The study was planned to gather information on consumers' attitudes toward advertising in general as an institution, and on reactions to specific advertisements. The four basic objectives of the study were: (1). To give some feeling for how <u>salient</u> advertising is to the public, compared to other selected aspects of American life. (2). To get a reading on how the public views advertising as an institution of our society. (3). To find out <u>how</u> consumers react to advertisements themselves. (4). To understand why consumers react to advertisements the way they do.

I used the phrase above, "compared to other selected aspects of American life." What are those selected aspects? I think the answer will be especially interesting to you. Let me read you the list of those areas: Bringing up children, clothing and fashion, family life, professional sports, RELIGION, labor unions, public education,

big business, Federal government. How do you go about finding out how people feel about subjects like these? In the 4A's study, the American public was asked to rate these subjects in these ways: (1). They were asked the three or four items they and their friends talk about most. (2). They were asked the three or four items they and their friends talk about least. (3). They were asked the three or four items they have the strongest opinions about. (4). They were asked about items on the list they enjoy complaining about, but may not be too serious about their complaints. (5). They were asked about items on the list they think need most immediate attention and change.

Let me summarize the findings of that survey, where advertising is concerned, by quoting an article written about it by the chairman of the 4A's research committee. I quote.

"The result was something of a blow to the advertising agency man's ego--because advertising, far from being a compelling issue, ranked lowest of all. Even when we asked the more loaded question, "Which topic most needs immediate attention and change?" advertising was cited by only 15%. In assessing attitudes toward advertising's role in the community, we found the following: Advertising is essential--62%. It helps raise the standard of living--47%. It results in better products for the public--52%. And it leads to lower prices--22%.

Further questioning revealed strong pockets of cynicism toward advertiser's claims. 39% felt that advertising often persuaded people to buy things they should not. 23% felt it did not always present a true picture.

From the advertising man's view point, the only comfort to balance these findings was that a mere 15% felt that advertising insulted their intelligence, while 58% believe that advertising had improved over the past decade. The low level of enthusiasm which people showed about advertising seems to be complimented by the fact that consumers felt that they got practical benefits from it. This would appear to be in conflict with and contradict the assertion that many people are inordinately irritated by advertising.

What clearly emerged is that advertising--as a fact of life--is both acceptable and desired, although there were frank criticisms of individual advertisements and of some advertising practices. I continue the quotation:

What is the physical impact of advertising? In the U.S., it is estimated that the average person is confronted by some 1,600 advertisements of all types daily. Carefully controlled checks on how many were actually noted by the people to whom they were addressed gave a startlingly low average--76, less than 5%. (This will suggest to you the source of the humility I mentioned earlier.)

Questions on the effect of these--whether annoying, offensive, enjoyable or informative--again indicated a lack of involvement beyond simple notation. The ads were seen, admittedly--but for the most part, that was all.

The advertising industry has been charged by people, both inside and outside the business, with producing ads which many consider to be in bad taste or offensive.

Other critics have alleged that much of advertising is deemed annoying. They argue, therefore, that it should be controlled.

Our findings throw a bright light on some of these hitherto dark areas of non-factual dispute. The majority of the advertisements which consumers chose to classify...12 of the 76 they see every day...were considered either enjoyable or informative. On the average, consumers found 2.8 a day annoying and only 6/10ths of one advertisement a day offensive. This information should prove particularly interesting to those who have commented about public opinion towards advertising on grounds which were evidently not factual, but based upon intuition, prejudice, aesthetic judgment, scattered conversations or approaches from special-interest groups.

In view of the facts, one is led to believe that criticism based upon how consumers are supposed to judge advertising is unnecessary as well as misdirected. In a sense, the reasons why consumers feel that some advertisements are annoying or offensive reflect the general resistances they have to being sold at all. They are aware that advertising seeks to persuade. They are unwilling to be gullible.

Consumers view sales messages through a filter of doubt, of prior experience, and not a little boredom. The consumer protects himself from the blind acceptance of advertising just as he does from other promises. In the judgment of the research team, the myth of the defenseless consumer can be laid to rest. It would seem that the consumer himself is the one least concerned with...and in need of...outside protective devices." End of quotation.

When a survey primarily on the subject of advertising, sponsored by an association of advertising agencies, also provides some dependable indications of how the American public feels about another subject of keen interest to us all--religion--we have serendipity at its best. Let me review for you briefly some of the findings of this survey dealing with attitudes toward religion.

Out of ten subjects on the survey list, religion ranked third as the subject that people talk most about. Leading it was two competitive subjects which I am sure you will agree are not competitive to religion where the battle of people's minds is concerned. Ranking highest, cited by 58%, was "Bringing up children." Ranking second, named by 49%, was "Family life". Religion was third with 47%. And last... with only 11% total mentions -- although people were invited to name three or four of the items on the list--was advertising.

In the listing of subjects people talk least about, religion was named by 21%. This was low, which simply means that religion ranks high as a subject for discussion. Advertising was "talked least about" by 40% of the people. Two subjects ranked lower in interest - Labor Unions, put in the "least talked about" category by 54%, and "Big Business", by 44%.

When people were asked which subjects they have the strongest opinions about, lo, religion led all the rest -- cited by 52%. Now let's probe a little more deeply into some of the percentages I have just mentioned, for a picture of the role of religion in today's affluent society which is more detailed and more sharply focused.

Let's begin with that 47% figure...the proportion of all respondents who listed religion as something they and their friends talk about most. When we look at detail by sex, we find that religion is more talked about by women than by men. 52% of the women but only 41% of the men contributed to that average 47% figure.

When we examine variations by the amount of education each respondent has had, we find a surprisingly flat pattern with one important exception. Remember that our average figure is 47%. For those with a grade school or less education, the figure is 49%. Those with some high school: 48%. Those who are high school graduates 45%. Those with some college education--53%, the highest level of interest of any educational subdivision. And those who graduated from college and/or took some graduate work, the figure is 42%--by far the lowest level of religious interest of any educational group!

It is clearly shown that religion, at least as a conversational topic, declines in relative importance as income rises. In the lowest income group--family incomes under $5,000 a year--53% talk a great deal about religion. In the highest income group--$10,000 or over--only 44% demonstrate interest in religion by talking about it. The relationship with age is an extremely interesting one. Those in the 18-24 age group have a 44% indicated religious interest. This drops to 38% in the 25-34 age group, thereafter, religion becomes progressively more important as a conversational subject with advancing age. In the 35-49 age group, the figure rises from 38% to 48%. In the 50-64 age group, the figure rises again to 53%. Among those 65 and over, the figure is 54%.

On an occupation basis, those who are in professional or semi-professional employment have the lowest level of relative interest in religion. Farmers have the highest by far, with only retired people anywhere near their 57% level. I mentioned that religion ranked third in the frequency with which it was identified as a subject people talk about--behind bringing up children and family life. Another interesting way to look at the results of this survey is to ask and answer a somewhat different question: To which if any subdivisions of our population is religion the Number One ranked conversational subject? The answer to this question, I am afraid, you will find somewhat discouraging. The only groups are these: Farmers and retired people, in the occupational scale; and individuals 50 and over on the age scale. Religion was identified as a subject people and their friends talk about the least by 21% or one-fifth of the respondents. When we examine demographic detail, we get essentially the reverse of the patterns I have been discussing. The more money you make, the less likely you are to talk about religion. The higher your occupational status, the less likely you are to talk about religion.

Religion ranked first as a subject people have the strongest opinions about, with 52% of the respondents feeling that way. Here we find an unfortunate age relationship. Those 18 to 24 evidenced strong opinions about religion on a 61% scale. By the time the life cycle moves into the 25-45 age group, there is a very sharp drop to 49%.

I have had duplicated, for the information and benefit of those of you who may be interested, the two tables from the survey report which are likely to be of value to you.**

**(Listed at the end of speech)

One of these shows the 'demographic' detail on the relative importance of religion... as indicated by the percentage of the respondents in each age group who talk of it often with their friends. The other shows the relative unimportance of religion, based on the lack of frequency of conversational (or, I suspect, any other) attention to it. If you'd like these tables, they are available for your leisurely study.

What memorable values people take away from a research report like this depends on who they are and where their interest lie. As a research man, I find this report interesting and informative. I am encouraged to feel that it may have values for you, which were certainly not contemplated when the study was made. As an advertising man, I accept, with a modicum of regret perhaps, a conclusion about the study made by the chairman of the 4A committee responsible for it. Let me quote his comment: "In summary, with respect to the salience of Advertising as a part of American Life, on the basis of our measures, Advertising is not a central issue in the day-to-day lives of the vast majority of the American public."

I find this comment of especial interest because, as a close study of the research report would reveal, Advertising and Religion are so often exactly opposite in their position on the basis of the measurements used. This leads me to conclude that perhaps the comment I have just quoted could be transposed into this one: "In summary, with respect to the salience of religion as a part of American Life, on the basis of our measures, religion IS a central issue in the day-to-day lives of the American public."

Which simply means to me as a layman...and which should, I feel, mean to you...that when anyone proclaims, "God is dead"..he speaks only for himself. God is vividly alive for the majority of the American people. I commend to your attention the respect for the intelligence of those people which I have painfully acquired by ringing the doorbells, entering the homes and talking frankly with more than 17,000 of them...in every section of the country, and in cities of every size from New York and Los Angeles to the sharecroppers hut on a hill on a backroad in Mississippi... where I talked to a colored gentlemen, 67 years old who had never been more than three miles from that house on the hill.

Up to this point, I have been concerned with the similarities which exist between our different functions as "agents". I would like to close with a note of contrast. I would like to show you how we try to make those people who are important to us "buy".

Our presentation of our organization to a prospective client is very similar to the manner in which you present your church to a prospective member. You, and we, say... as well as we can, and in whatever ways we choose: "This is who we are. This is what we believe and what we offer you. If this is what you want, we are ready to serve you." Since our medium and field of specialization is communication, we use communication media to tell our story. Then we present some samples of our work. These samples are intended to say: We are competent in our field, and we welcome association with those who admire competence and professional skills. Finally, we close...with perhaps less seriousness than you can, but with a note of what we hope is unifying summary. One is an oddity, far removed from your mission and agency. This might lead you to file it away as an interesting insight into an occupational field far removed from your own. The second...a way of delivering a message, to a target audience. Our message is not your message, and our method of delivery is not yours...but the patient attention you have extended to me encourages me to feel that at least some of you will receive also this final "message."

Interview I, Question 2:

WHICH THREE OR FOUR OF THE ITEMS ON THIS LIST DO YOU AND YOUR FRIENDS TALK ABOUT THE MOST?

	Percentage Base	Clothing and Fashions	Religion	Advertising	Bringing up Children	The Federal Government	Public Education	Big Business	Family Life	Labor Unions	Professional Sports	None, No Opinion
TOTAL PUBLIC	1846	35%	47	11	58	36	41	13	49	18	33	2
Men	782	16%	41	14	43	51	39	23	36	29	53	1
Women	1064	51%	52	9	69	25	43	5	58	9	17	2
Chief Wage Earner's Occupation:												
Professional, semiprofessional	221	34%	41	11	59	46	61	17	51	11	36	1
Proprietor, manager, official	227	40%	44	16	52	39	44	21	49	14	37	1
Clerical, sales	292	39%	47	11	60	38	44	17	48	16	38	1
Craftsman, foreman, service	422	37%	46	11	68	33	37	10	48	22	31	1
Operative, nonfarm laborer	281	38%	42	7	60	33	37	10	51	24	38	1
Farmer, farm laborer	97	26%	57	13	51	33	45	11	47	9	22	3
Retired	247	27%	55	10	41	37	34	9	44	15	26	5
Respondent's Education:												
Grade school or less	333	28%	49	11	57	30	28	10	45	20	25	5
Some high school	340	41%	48	10	59	30	37	10	50	22	34	1
Graduated high school	612	41%	45	11	60	37	43	13	53	16	37	1
Some college	298	32%	53	13	53	43	49	18	47	13	36	1
Graduated college or higher	201	30%	42	13	53	51	61	17	44	16	37	1
Under $5,000 family income	473	37%	53	9	60	32	37	9	54	13	24	3
$5,000 - $7,999	476	35%	43	12	60	35	43	12	49	21	39	0
$8,000 - $9,999	297	35%	46	14	61	37	42	11	48	22	42	0
$10,000 and over	370	34%	44	13	50	47	48	24	42	17	40	1
18 - 24 years of age	174	53%	44	11	51	33	32	16	49	11	44	0
25 - 34	384	41%	38	10	64	37	36	14	56	15	36	1
35 - 49	596	33%	48	11	66	34	50	12	47	20	34	1
50 - 64	415	32%	53	11	51	38	42	15	48	19	29	1
65 years and over	248	23%	54	14	44	39	33	8	47	17	25	7
White	1707	35%	45	12	56	38	42	13	48	18	34	2
Negro	77	43%	67	2	73	18	34	3	60	10	26	0
Favorable toward advertising	766	39%	47	12	55	36	41	15	47	17	33	2
Mixed	636	35%	47	11	62	36	45	11	52	16	31	1
Indifferent	152	28%	39	7	57	35	39	6	49	22	42	2
Unfavorable	236	31%	55	13	53	37	35	14	41	23	34	3
Completed Interview II	1536	37%	48	11	59	37	42	14	49	18	35	1
Neutral ad sample	210	35%	48	11	69	39	43	8	53	13	32	1

Interview I, Question 3:
WHICH THREE OR FOUR OF THE ITEMS ON THE LIST DO YOU AND YOUR FRIENDS TALK ABOUT THE LEAST?

	Percentage Base	Clothing and Fashions	Religion	Advertising	Bringing up Children	The Federal Government	Public Education	Big Business	Family Life	Labor Unions	Professional Sports	None, No Opinion
TOTAL PUBLIC	1846	32%	21	40	11	16	9	44	9	54	38	3
Men	782	57%	27	45	17	9	12	32	13	38	22	4
Women	1064	13%	16	37	6	21	7	54	5	67	51	3
Chief Wage Earner's Occupation:												
Professional, semiprofessional	221	40%	23	41	10	15	7	48	6	57	39	2
Proprietor, manager, official	227	37%	27	35	14	17	12	36	12	56	36	3
Clerical, sales	292	33%	23	46	14	11	11	42	11	60	33	2
Craftsman, foreman, service	422	30%	22	44	7	16	11	47	9	50	40	4
Operative, nonfarm laborer	281	29%	22	47	10	20	7	49	7	48	34	2
Farmer, farm laborer	97	38%	13	27	6	14	5	43	7	60	48	5
Retired	247	26%	15	32	18	14	9	39	8	54	44	7
Respondent's Education:												
Grade school or less	333	36%	19	31	8	16	9	41	8	49	43	7
Some high school	340	25%	24	41	8	21	11	45	10	50	39	4
Graduated high school	612	29%	22	39	10	16	8	47	7	56	37	2
Some college	298	34%	19	52	16	12	11	43	12	60	38	1
Graduated college or higher	201	42%	23	43	16	8	7	43	10	58	36	3
Under $5,000 family income	473	27%	16	38	9	19	9	50	8	58	45	3
$5,000 - $7,999	476	33%	25	42	9	16	10	46	11	51	34	3
$8,000 - $9,999	297	35%	25	44	11	14	11	48	6	50	32	0
$10,000 and over	370	39%	26	46	18	11	11	34	11	54	34	3
18 - 24 years of age	174	19%	18	48	18	24	16	50	9	60	30	2
25 - 34	384	31%	29	41	8	16	9	44	8	58	38	2
35 - 49	596	35%	20	44	8	15	5	45	9	53	37	2
50 - 64	415	36%	20	37	12	13	11	45	9	51	42	3
65 years and over	248	29%	20	30	14	14	10	37	8	50	43	9
White	1707	33%	22	41	12	15	10	44	9	54	38	3
Negro	77	22%	8	31	2	23	7	54	5	63	41	1
Favorable toward advertising	766	31%	21	39	12	15	10	45	10	56	37	3
Mixed	636	33%	22	40	10	15	8	44	8	53	42	3
Indifferent	152	30%	24	45	8	16	12	51	7	44	29	5
Unfavorable	236	36%	17	43	14	18	11	40	9	52	37	4
Completed Interview II	1536	32%	22	41	11	16	10	46	9	55	39	3
Neutral ad sample	210	32%	25	39	7	19	10	53	8	57	42	1

THEOPROBE FOR SYMPOSIUM I

by

Joseph Weston, Graphic Designer
Laymen, First Presbyterian Church, Fullerton, California

We have just seen some excellently produced and imaginatively conceived television commercials. These filmed advertisements have brought some responses and questions to the surface.

I don't want the thoughts I am going to try to share to sound like any kind of judgment, though there will be some prodding about. If I may turn "What Makes People Buy" around a bit, and reflect upon how we go about selling things to people, and what we choose to sell.

We have heard a lot today about the techniques of research, and the analysis of that research. These techniques are just that, means to an end. We bear in mind that the end we seek is of first importance. The techniques that are valid in one field are not necessarily relevant in reaching toward an end in another area. Neither are these procedures automatically irrelevant, but we must always be very thoughtfully aware of what it is we are trying to do...what the end really is. We should then seek means consistent with our goals, and not go looking for techniques hoping that they will somehow lead to where we want to go.

I wonder if it is possible for an advertising agency to choose clients on the basis of whether or not the proposed client has a relevant product. The word relevant has a great many shades of meaning, of course, but in the context of this group perhaps we can define something as having relevance which elevates persons, which helps people be more fully responsible, and responsive, human beings.

What would happen to the people who see the advertising we have seen here... if there were no such things as Max Factor Make-Up, Rainier Beer or Mattel Toys? If these things simply ceased to exist, would that honestly make any real difference in the lives of our children or ourselves? Forgive me, but I think not.

The presentations we have just seen are disturbing in the very fact of their technical excellence. The professionalism in the handling tends to give credence to the product and the message. As is salable craftsmanship automatically bestows intrinsic worth. Almost anything can be made to look desirable and/or necessary. It seems to me that makes things kind of sticky.

Max Factor lipstick is nice to see, it helps to make women pretty. I

don't imagine the ladies that are here today would have come without lipstick. But doesn't it pose a problem when lipstick is presented as being essential to womanliness?

We saw two Rainier Beer commercials. One of them was based on a "good" advertising idea. The draft beer now available in bottles, related to the military draft...with the pattern of marching bottles. We can all "identify" one way or another with marching. Very appealing...almost patriotic. But it is beer that is being sold, no more, no less.

As to the other Rainier commercial, I expected at any moment to hear Julie Andrews sing "The hills are alive with the sound of music." We were treated to the undeniable beauty of Mt. Rainier, which is clean and fresh, and we could almost smell the trees...except, this wasn't what was happening. Somebody seemed to be giving us the beauties of nature, but we found out that the magnificent scenery was being used to sell a bottle, or was it a can, of beer. It strikes me as a classic example of form inconsistent with content, in spite of the fact that the mountain and the beer have the same name.

Mattel uses the slogan, "If it's Mattel, it's swell". Some people in the advertising business, who are also parents, have wryly paraphrased it to read, "If it's Mattel, it kills". Many of the so-called toys manufactured by this organization are built for destruction. Let's face it, to teach our children to destroy their friends and themselves.

In this particular Mattel commercial we saw a bicycle. But we heard currently popular background music. We saw tailpipes and other motorcycle features from extreme and fast paced angles. The observing child is suddenly propelled into a noisy high-speed fantasy. Not really delightful or whimsical, but fantasy in the guise of audible and visual realism. Now, a child cannot drive a motorcycle. Does this lead a child to be dissatisfied with all the real and intriguing things which can be done on a bicycle? Does it teach him to want things he cannot have?

In the other commercials...we find that White King D smells white. I am not sure what white smell is in terms of color. White is the absence of all color, perhaps white is the absence of all smell. Picky points, maybe... but this is again the superimposition of unrelated ideas onto the basic nature of the product. The meat....the beautiful juicy roast on a spit. What happens when this picture goes into homes where the income is very low, or even where the families are on welfare? How do they respond? How do they feel?

Now there are television commercials which are direct, or whimsical, or playful, or satirical or natural and friendly. Alka Seltzer, Polaroid, American Airlines, The Peace Corps are currently among those which state their cases simply and whose intent is clear...whose television advertising is evocative, involving, interesting, honest based directly on the product or service....and probably very successful. As Christians...as buyers and consumers...we should let a strong influence on why and what we buy, be the manner in which things are advertised and sold.

THEOPROBE FOR SYMPOSIUM I

by

The Reverend James L. Hart, Pastor
United Presbyterian Church, Culver City, California

I want to assure Mr. Crisp that we are as human as the Ad men and we have our problems in dealing with people, and our principles have been wrong for many of the same reasons that the Ad men find that theirs are wrong. We also can be way-out on a certain assumption or on the kind of person we are dealing with...and forgiveness is not always as evident in the church as one might expect it to be. Glen Whitlock said one time, "Pastors are trained for everything but for working with people". I want you to take this seriously because I want you to take this as a theme of the way I react to advertising.

I want to jump in on this whole discussion where Mr. Crisppointed out that perhaps buying was based on a range of reasons going from emotional to rational. I feel that some of the American dream that we have had is confused just on this basis that "perhaps the scale goes from emotional to rational," rather I understand it is all emotionally based and some of it is, or is becoming, rational. I think we are hung up on our mental images of people...we assume that people are rational and all you need to do is show them the logic of the situation, and they will respond appropriately. But it seems to me that week by week we show them the rational, but not only do they lack the response but we see the lack of response in ourselves. I have come to conclude that people are not rational beings...we are emotional beings. And yet we preach as if we are rational beings. The question comes down to the very title we use, "What makes people buy?" Most, if not all decisions the psychoanalysts say are sub-conscious. It is interesting to me when you read a little book like "The Hidden Persuaders" by Vance Packard, (which maybe is emotional in itself, and trying to reach some of the spectacular), we find him pointing out to us that the psychoanalitic approach to ads is indeed what is selling products today.

In an age of standardization when you can go out and buy ten of the same kind of products with very little discernable difference, the only way in which a producer is going to get their particular product sold is to make a better ad approach to the people. I am reacting to Mr. Crisp's statement that sometimes people are offended by ads, and that is true, because I am often offended by them feeling like they are not appealing to me, but I think I have often missed the subtlty of that ad...that on the one hand while I might turn down the basic approach...there is still something subconscious being said to me that I haven't really realized. Take for instance, the toothpaste, Gleem, which was so unheard of in the past that one didn't even bother to look on the shelves, because on most shelves it wasn't even there. The producers of Gleem came up with the great idea of removing some of the guilt feeling that we have by saying that we don't have to brush our teeth after each meal...only once a day if you use Gleem. It moved Gleem from the unknown category to the NO. 2 seller. Now this says to me that ads are doing something to people. People are responding to them for many reasons that are not rational.

The selling that is going on now with the major ad firms as I understand it...is really based on approaching the motivation of the people they are trying to reach,

and while they are quite aware that they are not a homogeneous group, they are trying to appeal to the unconscious needs of this group, more than trying to satisfy what are the real needs of the people involved. Some of the motivations they are trying to appeal to are: emotional security, worth, ego gratification, creative outlet, power, love objects, sense of root and immorality. So for instance when one goes to buy a car he does not buy on the basis of what did he read in Motor Trend, but in fact what he feels in his unconscious are his needs. It might be a love object that he is after. Car salesmen have found out that if they put a convertible in their window, many more men would stop in to look at their merchandise...it was not that they felt like they could be more dashing if they drove off in a convertible, but it appealed to a more basic unconscious feeling...a love object.

All the rational things that we talk about are not the real reasons people are buying and this bothers me a great deal. It does not bother me because the Ad men have found this out, but because we haven't found it too. Ad men want to know about what deep unconscious needs they can appeal to that are not satisfied. I think we are committed to the business of need gratification so that we want to know what deep unconscious needs need to be satisfied further. And we need to be reminded when God put a man together, he gave him a certain amount of needs that perhaps he was not always aware of, nor was he aware of how they might be satisfied. Many of the people who are involved in the price-fixing scandals that we hear about are so called good Christian people who haven't made the transition from all of the rational yeses when they hear a sermon and all the deeper implications of that sermon. They would agree with you that the ways in which we live in this world are not enhancing to people, and yet they themselves are caught up in these difficulties.

So the tragedy is that we as pastors, are dealing with human needs and have not recognized the importance of the unconscious drives. We have seen psychology and psychoanalysists as the enemy when they could have been our strongest ally. And isn't it interesting to see that business has been able to move into this area. They are not all caught up in this kind of "we've got the answer" theology. They are people who are seeking the answers to sell a product and they know if they don't seek them they are not going to have anybody who will buy.

I am not sure of all of the debate about the idea of deep symbolism in the Hebrew religion which the Greek lost when he became rational, but it speaks wonders to me, when I think about the things that are going in the Ad business. When the Ad men went out and polled a group of people and asked them, "Which magazines do you buy?", they thought they had the answer so they went back and tried to push those magazines and found out, in fact, that they weren't buying them. The point was that if you went to the persons' home and asked them "What magazines do you buy?"...he says to himself, if I tell them I buy Fortune it will seem that I'm a little higher up than I am though I never read it...so he told him all the books and magazines that he thought he should buy and read rather than the ones that he was buying. Doesn't it say something to us about the fact that the rational is not meeting the deep unconscious needs. An article in Pastoral Psychology said, "people have come to the church for the bread of life but have only found the crumbs that are left over from the church supper." We are not meeting peoples needs. Precisely because we depend too much on the rational approach. We have to realize that if we are going to make in-roads with the real appeal of the Gospel we need to be just as aware as the ad men are becoming on the nature of the sub-conscious. And we can't blame business for exploiting this. We have to really find out what it means for us who are servants of our Lord Jesus Christ and the Gospel. How can we appeal to the sub-conscious and un-conscious needs with the things that <u>really</u> satisfy.

GOVERNMENT'S ROLE IN SHAPING A WORTHY ECONOMY

David Novick*

The RAND Corporation, Santa Monica, California

Government's role in shaping a worthy economy means significantly different things to different people. Historically, that is, since the turn of the 19th Century, the basic idea has been that the individual knows his own interests best and therefore acts more in accordance with the laws of nature than that of government. This assumes that each individual calculates his own advantages and disadvantages, and on this basis recognizes the need for cooperating with his fellows. This was the basis for laissez-faire or let things take their natural course. Its conclusion was that a country benefited more from individual direction than from government direction.

This idea has a simple and straightforward appeal that has made it a part of the unconscious belief of a large number of people. It is the basis for the idea that the best economic policy arises from the uncontrolled action of individuals, and that government is best which governs least.

Some of you will dismiss this as old stuff and not appropriate to 1966. Nonetheless, we must recognize that a significant part of our population still believes this to be the best role of government. One of the major candidates for governor in this state today, I think, would accept the logical conclusion of this idea; that is, the functions of government are (1) protection against other countries, (2) administration of laws and justice, and (3) provision for education. Although in this some attention might be given to other government activities which have become necessary as a result of conditions that have been

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recognized and accepted in the last thirty years, this is more of an accommodation than an acceptance. In short, many of our people still believe that government governs best which governs least.

In the past, it has been war that called for intervention and direction by the government. It took the great economic crisis of the 1930s to develop the idea of government planning in peacetime. Even in the '30s there was a feeling that all of it was a nightmare that would quickly go away, and therefore we should not commit ourselves too deeply to emergency measures that called for government direction in the economy.

As some of you will recall, government intervention in business through the National Industrial Recovery Act was held unconstitutional by the courts. Although public works and the social measures on relief were upheld as constitutional, there was in all of this activity a belief and a hope that all of it was temporary. Even in as great an economic upheaval as the 1930s produced, there was limited acceptance for government intervention in only one area, and that was Social Security legislation.

When the government moved beyond this, even in an academic way as it did in the National Resources Planning Board, the word "planning" attracted controversy, and by 1939 this noteworthy organization had gone by the board. There are today many who feel that the most outstanding work in economic studies on a national scale was done by the National Resources Planning Board.

What would have happened in the area of government activity in shaping the economy if it had not been for World War II, I leave to your conjecture. However, World War II brought us conflict on a total scale and there was no question of either the right or the need for the Federal Government to do the planning in that period. The duration of that effort, which in terms of pre-planning and post-war cleanup lasted seven years (from 1940 through 1947), had its impact. Many people had their first taste of the possible benefits of government intervention in business. Nonetheless, there was a general feeling that it would be nice when controls would be abandoned, and that was the post-war idea. To be sure, we enacted the Full Employment Act of 1946, but

I think this could be attributed more to the picture of 10 to 20 million unemployed that was generally painted in Washington in the fall of 1945 and the spring of 1946 rather than to real conviction of the need for and the right of government to play a major role in shaping a worthy economy.

In short, there is a long history of non-planning or a non-government role in shaping the economy until very recent times. Within the last few years, we have seen major changes in this direction, notably the introduction of the New Economics following Kennedy's succession to the presidency, the introduction of program budgeting into the Defense Department in 1961, and the introduction of program budgeting into the entire federal establishment in the summer of 1965.

I would now like to show you a training film* which I made for the Civil Service Commission and the Bureau of the Budget which is used in connection with the planning, programming, budgeting systems. After the film I will pick up on the issues raised by the changes introduced in the Kennedy Administration, and which have been continued and expanded under President Johnson.

- After Film -

The Kennedy Administration took office while the 1960-1961 recession was hitting bottom, and set out to stimulate recovery by applying the principles of the so-called New Economics. The New Economics was not really all that new--Economists had been talking about it since the mid-1930s. It had been used by both the Truman and Eisenhower Administrations, but those efforts were tentative and halting. In 1961, it was "full steam ahead."

To summarize all too briefly, the New Economics rests on four main principles:

1. When the economy is operating below its potential, with excess unemployment and unused plant capacity, monetary and fiscal

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*Film runs for one-half hour. For content see David Novick, Origin and History of Program Budgeting, The RAND Corporation, P-3427, October 1966.

policies should be used aggressively to stimulate both consumption and investment.

2. Federal taxing and spending policies should be set to balance the budget only when the economy is operating at full potential, and to yield a surplus only when significant inflationary pressures develop.
3. Monetary policy should be as easy as balance-of-payments requirements permit as long as production is below potential, and money should be tightened only when clear evidence of rising prices appears.
4. Price-wage policies should be governed by the "guideposts" which hold that average wage increases should not exceed the average increase in productivity, and that prices should be held down except where there is clear evidence of rising unit labor costs.

In line with these precepts, the Kennedy Administration moved vigorously to increase spending, cut taxes, and ease money. From early 1961 through the end of 1964, federal spending rose $20 billion, taxes were cut about $20 billion, and the supply of money and credit increased more than 10 percent per annum.

From 1961 through 1964, these policies worked in fine fashion. We had slack in the economy plus a balance in productivity and wages. Production moved ahead vigorously, unemployment declined, and prices were generally stable. The nation enjoyed the best of all possible economic worlds--prosperity and growth without inflation.

However, signs of strain began to appear in 1965. The discussions of fiscal and monetary policy since then have provided real insight into issues of government's role in shaping the economy as well as the specific steps that should or should not be taken.

Other actions in which the government has attempted to shape a worthy economy include:

- Economic Development
- Economic Opportunity
- Great Society

Let me end my formal presentation with this listing, and let you address the question of "Government's Role in Shaping a Worthy Economy."

THEOPROBE FOR SYMPOSIUM I

by

David H. Wallace, Professor

California Baptist Seminary, Covina, California

Thank you for the invitation to be here with you, ladies and gentlemen.

I should declare at the outset that I am a complete layman in respect to economics; if I have any expertise it is in balancing the family budget, which is somewhat different from the kinds of things that Mr. Novick has been talking about.

Just a few general comments are in order, for they arise from a Theonetics Conference held at California Baptist Theological Seminary a few months ago which was headed by Mr. Lindaman. The first question, and really the only one I have, is this: how, when and where are decisions made on national economic policy? I suppose each one of us feels from time to time a sense of frustration that government has grown so large and the size of the population is so great that the opinion or weight we may hold has no effect upon the allocation of tax monies. The natural reaction is to withdraw and say, "I have nothing to do with it; I can't control it. What I might say wouldn't be heard anyway". And so I raise the question again: Where is public debate heard on matters of fiscal policy? For example, where, how and when was the decision made to put an instrument on the moon instead of investing that same money on the research necessary for the eradication of cancer and heart disease? I do not mean to say by asking the question that the answer must necessarily be other than present government policy, but I do ask what the circumstances were when this decision was made, and whether it was ever a matter of public debate. I wonder further if some of the decisions arrived at in the Defense Department are simply submitted to the Congress, but never debated there. It seems to me that this sort of question needs some airing.

A second question which grows out of this and which touches directly upon our meeting has to do with the role of the Church in matters of public fiscal policy. Has the Church failed in its responsibility not only to its own constituency but in the larger sense to our civilization? Has the Church failed, or is the voice of the Church excluded from the councils of government? Is the Church, Catholic and Protestant alike, merely reduced to crabbing? This has been its stance for two thousand years and I suspect this is still the only voice some hear.

Third, a question occurs to me in response to various comments I heard as I sat with members of this conference today. This question relates to what in my judgment is to be the surpassing issue of all Christian theology for the next century. I think the "God is Dead" problem has fairly well run its course. The real question is this: What is a human being? We all thought

we had the answer to this problem quite adequately settled, but developments in science and technology since the turn of the century have upset all prior conclusions. This is going to be increasingly true in the immediate and remoter future. Just what is a human being in a mass society, in a technological society, in an affluent society, in a leisure society? What is a human being? I believe the entire theological anthropology is going to need to be reworked in the future to answer this question in order to meet these developments which are coming upon us at such a fast rate.

Fourth, in respect to economic or scientific policy, Christian theology cannot and should not offer specific programs and schemes; this is an opinion which I doubt all will consent to. There is in my mind no specifically Christian political or economic philosophy. It is impossible to extract from the New Testament or the tradition of the Church any precise and uniquely Christian political or economic philosophy. Nevertheless, there are great ends to which our preaching and teaching should direct themselves. Perhaps it may sound strange coming from a Baptist, but I suggest that a good place to begin to answer this question about the nature of man could commence with the Westminster creedal question: "What is the chief end of man?" Presbyterians will know the answer.

Fifth, there is a predictable difficulty even among Christians -- we will not concern ourselves with those who make no claim to being Christians -- in coming to agreement as to the meaning of the word "worthy" which has been put on this program. What is the specific content of "worthy" as it applies to society and economics? I suggest that it is to be answered in terms of man's origin, and destiny. Therefore government planning in the end is intensely theological.

Sixth, the true issue before us today is not, as some of our fathers would have, whether to recognize and consent to government involvement in our lives, but what kind of government planning we shall live with. It takes little boldness to observe that we cannot turn the clock back, but we may as well come to terms with our generation and its demands, to embrace it, contribute to it, and perhaps as Christian clergymen to do what we may to make government planning better, more truly human. To make this affirmation is to define the locus of the Church's opportunity and responsibility. What kind of a government shall we have? If the Church neglects its responsibility to speak to this issue, it shall be judged as having retreated to a rural and simplistic mentality which is absolutely unfit for the 20th century.

Thank you.

INTRODUCTION TO: "The Systems Approach"

by

Edward B. Lindaman

In the early centuries of the Christian era, the Church fathers were crusaders and proselytizers for a new faith. They were fighting for their very existence. Their calling demanded that they deprecate the pagan learning of their predecessors. It demanded that they give maximum attention to the problems of Christian theology which were occurring due to the rapidly contracting and learning world.

The situation is still like that, except that old learning isn't necessarily pagan any more, but merely obselete. We are still required to look up and look ahead. Inactivity in the face of knowlege is sin, (one of the speakers said in last week's symposium). If this is true, then following today's symposium we might all be sinners. This session could easily, in my judgment, be the most significant theonetics symposium we've had. And we've had some significant ones: it will be worth NOTHING, however, unless you are thinking about the mission of the church simultaneously with your listening. Both speakers are uniquely qualified to handle their subject matter.

When we examine the role of the church in the dynamics of society in this decade, and in these symposia, we are not dealing with an <u>un-interpretable situation</u>, but rather a <u>not - yet - interpreted situation</u>. In other words there is hope, if we <u>use</u> the knowledge we already possess.

Strangely, (or not so strangely) it isn't JUST the church that is attempting to interpret and/or define society, IN ORDER TO KNOW ITS ROLE. This is being done everywhere we look.

In April, 1967, in Montreal on a thousand acre artificial island in the middle of the St. Lawrence River, Exposition 67 will be opened. It is the site for Canada's mammoth 1967 World Exhibition. The theme of the exposition is interesting. It is taken from the writings of Antoine de Saint Exupery: "To be a man is to feel that through one's own contribution, one helps to build the world." The main theme of "Man and His World" is divided into five sub-themes: Man the Creator, Man the Explorer, Man the Producer, Man and the Community, Man the Provider. 70 nations will be participating.

The Man in Community pavilion, for example, is dedicated to the belief that the scientific and technological revolution of the mid 20th century has exercised a greater influence upon the life of man than the 19th century industrial revolution. It aims to illustrate how science has become inextricably linked with technology, sociology and education--taking up such subjects as the population explosion and the information explosion. There is even to be an exhibit of the effects of modern communication techniques on world society and an examination of the trend toward urbanization, with its accompanying technological requirements.

The Man the Producer pavilion will take on some of the critical problems created by new technology; the uneven distribution of goods, population growth in areas without resources, use of energy far from where it originates, etc.

Exhibition planners have put it this way: Man can travel farther and faster. He can handle and use larger and smaller amounts of materials and energy. But is he in control of the changes resulting from his technological achievements? Everywhere we look we find man trying to UNDERSTAND HIMSELF and what he is doing....what he can do to improve his environment.

The November, 1966 meeting of IEEE is entitled: "A California Experiment: Engineering analysis applied to social problems." There will be three speakers, The senior technical advisor to Management, Systems Development Corporation, on the subject "The place of engineering analysis in handling social problems?. The special assistant to the Director of Finance for Scientific and Technological affairs, State of California; "The need for new approaches for large scale public problems"; and The Assistant to the Vice President, Aerojet General Systems Corp; "The engineering approach to the California waste managment problems".

It could be that we are getting smart and are trying to spend some of our BEST energy -- not just defending ourselves -- or going to the moon -- but ALSO helping ourselves live in a fit environment!

There are <u>big</u> problems today:

....The State of California spends a billion dollars a year on Welfare.
....9 million substandard houses in the United States.
....20 million people have incomes below $2,000 (family).
....New York City spends half a billion on half a million needy -- per year.
....10,000 cities face air pollution of one form or another.

The House Science and Astronautics Committee, in taking testimony recently, found out that catching up in pollution abatement and keeping waste management up to date will be 100 billion dollars over the next 10 to 20 years. Today's problems are BIG. If you read your packet material, you have the background on system studies made in California.

Someone has said that "Life is the imposition of organization on matter". Problems of organization lead to problems of communication. And all BIG PROBLEMS take organization. The May issue of SDC house organ, in an article written by Paul Bortnick, discusses public welfare as a staggering problem of organization requiring the systems approach. Welfare, he says, is composed of a number of separate and specific legislative provisions established on at least three levels of government. There has never, on any level, been a COMPREHENSIVE view of poverty and public assistance. There are piecemeal federal, state, county and municipal programs, usually administered on the local level of government. Bortnick then goes on to expand a little to help us see what he means by a systems analysis being needed. To apply assistance effectively many separate factors must be considered. The total environment of the poor is involved so that an exchange of information and service must take place among agencies involved in separate activities -- health care, education and vocational training, housing, direct financial assistance, employment, and so forth.

These activities must be administered with regard for specific needs of classes of poor--dependent children, the aged, the physically disabled, socially deprived minorities, the mentally retarded.

A single family on relief is likely to require assistance from a battery of social workers--such as a welfare worker, medical and psychiatric social workers, school attendance agents and police officers. Even funding for a single multi-problem family can come from a battery of sources -- federal subsidies for blindness or other total disabilities, aid to dependent children subsidies, veteran's benefits and others.

Not mentioned of course, are the complicated roots of poverty which lie behind all these needs. When taken as a welfare SYSTEM, you begin to see that piecemeal or partial solution is totally wrong. It is ineffective, inhuman, and inefficient... and ridiculous in the 20th century!

To him the systems approach is a decisive statement establishing the total purpose of the total welfare system (which he suggests be to "break the cycle of dependence") ...then we can view the various agencies, services and resources as networks supporting the single general objective.

We have backed into the situation where we have neglected to view our problems this way because of the tremendous growth of specialties which must be tied together.

In the introduction to Dr. Weiners book "Cybernetics", he says this: "Since Leibniz there has perhaps been no man who has had a full command of all the intellectual activity of his day. Since that time, science has been increasingly the task of specialists, in fields which show a tendency to grow progressively narrower. These specialized fields are continually growing and invading new territory. The result is like which occurred when the Oregon country was being invaded simultaneously by the U.S. settlers, the British, the Mexicans and the Russians...an inextricable tangle of exploration, nomenclature and laws".

That describes much of what we feel today, and that is why we must consider the importance of the systems approach. There have been fantastic breakthroughs in science and technology. The genetic code is about to be deciphered. We will land a man on the moon in another couple of years. We've unlocked the mystery of the atom...and so forth. Because of such discoveries all of us are inclined to THINK that it is a short step from such discoveries to new and easy solutions to other problems...(perhaps social problems). But we are foolish to think thusly. How long must we stand by and watch science expand and blossom, solving problems of all types, while so many other problems go untreated? Yet how can man marshal and harness his resources, -- the way we have so harnessed them to defend our cities with ICBM's? How are talents, resources, enthusiasms creatively harnessed in order to work on problems we are so concerned about?

The answer lies in a brief examination of how this was done in those areas of concern that WERE solved. Space technology did not rise out of the fact there was a system analysis capability...an approach. Space technology developed to fill a specific need established in this case by the government. When the "NEED"

to go to the moon was established, new technologies had to be developed. The space project itself established a demand for the development of methods and technologies needed to accomplish the project. In other words, the project was specified, then authorized, then funded and administered. Capabilities became possible soon after the projects were established. And we must also note that the projects were not ordinary projects. Had they been ordinary there would have been little need for new and creative approaches and technologies to accomplish them.

not
We can/sit here today and look at what we are going to learn and then say...we have a solution...now lets go find a problem. That is not how things work in the real world. Whatever solutions there are will come about not by looking for a formula, but by assaulting the problem! But the problem must be stated! It must be selected! It must be a project.

Set up a project and corresponding goals -- fund it unhesitatingly so professionals would be attracted -- and almost like magic would be assembled; interdisciplinary teams, relevant analytical techniques, new methods, new technologies, new insights. I think this is especially true in the field of social sciences. Historically they have not been linked to action agents, but were they thus linked we would see them grow just as rapidly and excitingly as has chemistry and physics. They would have new experimental situations within which to work and thereby develop. They would soon shift from descriptive to manipulative sciences.

Systems analysis, systems approach, systems management or systems integration, whatever words you wish to use, help us in two basic ways:

First, such an understanding which ought to come out of today's session, should help us administratively to undertake action programs---where such programs are not now undertaken. Historically, the Presbyterian church has stepped in where there was a lack. We built schools where there were none, then as soon as they became available, we moved on and out. Today there are many unmet needs that need priming. I believe a systems understanding will assist us significantly in this field of endeavor. There are countless projects that are in need of systems managing in order to happen. I'm not so sure, but what the new role of the Church might be as a systems integrator in areas now lacking such an agent.

The other basic way in which I think systems approach can help us see ourselves is in the field of theology itself: We have to quit looking upon our theology as another word game (as Dr. Hordern puts it in his book "Speaking of God". Theology ought not to be in competitionwith other word games such as electronics, astronomy, poker, psychology, or chemistry. Instead, he says, we must look upon theological language to give total integration and direction to life. Those are two system words. Instead of thinking of theology as the Queen of the Sciences, can we not think of it as the Olympic Game? -- Dr. Hordern suggests.

The Olympic Games bring together several different games to be played under a common sponsorship and with common standards, purposes and ideals. The Olympic Committee does not legislate the rules of ice hockey (nor does the Church legislate the rules of Chemistry), much less does it train a hockey player how to play hockey. But ice hockey takes its place within the total pattern of the Olympics,

and its players must meet the Olympic standards. Ice hockey is a separate and independent game that is played outside the Olympics by persons who do not meet the Olympic standards and for purposes radically different from those of the Olympics. But Hockey can also become an integral part of the Olympic schedule, WHERE IT TAKES ON A NEW MEANING.

To state this Theology in systems terms...Christian faith gathers the various concerns of life into a pattern. Science cannot discover if or why science is valuable and worth pursuing. And yet these are vital questions which every scientist, as a man, must ask. He needs an overall pattern of life within which he sees his science. Christian faith does not answer any scientific questions, but it can give the scientist a perspective on why he is a scientist.

The Christian who is a scientist and has to decide how he will cooperate with the nuclear weapons program, will make his decision in the light of his Christian faith. But there is no evidence that professional theologians can provide him with better answers than he can find in his own prayerful responsibility before God.

A scientists Christian faith cannot answer scientific questions any more than the Olympic Committee can tell a hockey player how to defend a goal. But the Christian does incorporate his scientific work within his total life as a Christian, just as hockey fits into the total Olympic schedule.

Theology ought not offer a systematic explanation of the universe, but it can offer a means whereby man is enabled to live his life with a sense of purpose, direction and integrity.

To think of theology as the Olympic Games of a man's life means that theology must speak to a man in his total life.

Before any man can hear the gospel, he must see that he is more than a physicist or an artist; he must see that his specialization is but one game in the Olympics of life.

To "Stand up, Stand up For Jesus", today, involves much more than a healthy singing voice in the choir of the little white Methodist Church on the corner. It means <u>immediate dialogue</u> with those who are using their technical know-how for the advancement of man. . . . .that this might be seen as an integral part of Christ's Olympic.



PLANNING AND PERT

by

Edward R. Dayton

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From a talk given at the THEONETICS CONFERENCE, Los Angeles Presbytery, November 7, 1966

PLANNING

This is a paper on planning. In the writer's view the need for disciplined planning is paramount in the church. Although most of us do some planning for our operations, we may be unfamiliar with the great advances in technical management that have been made in recent years. All of us see daily the news of Telestar, Apollo, and the similar pieces of so-called "hardware". The technical planning that made these space projects possible may not be as familiar.

We are used to thinking about this as the Space Age, but this is really a misnomer. It is no longer just the Space Age. It is now the Computer Age. What is happening with the use of the computer, and especially in the areas of management,is outside the ken of most of us. I might refer you to the Saturday Review of Literature. The July 23, 1966,issue demonstrates all too clearly this Computer Age is modifying our world. This is not received by everyone as evidence of God's blessing. There are those, on the one hand, who hold the very pessimistic view that we are creating one great big world of concrete and steel. Opposing this is the very optimistic belief that the computer will give to the individual a new potential or capability to be a person. These two views are quite in tension, but you can see the need to interact with them if we want to speak knowledgeably to this world that is upon us.

We talk about the population explosion, but the information explosion is much more spectacular. Man's knowledge about things is doubling every four years. We are faced with a tremendous mass of information. Because we are now able to order and use it information that was useless to us ten years ago is now quite vital. When the first "modern" missionary, William Carey, sent a progress report back home in 1893, it might take two years for his board to reply. Now COEMAR at 475 Riverside Drive, New York City, is in daily touch with its various mission fields. It is the Computer Age which is making masses of information not only available but useful. This development of our ability to use information systems heightens the need for improved planning and progress review systems.

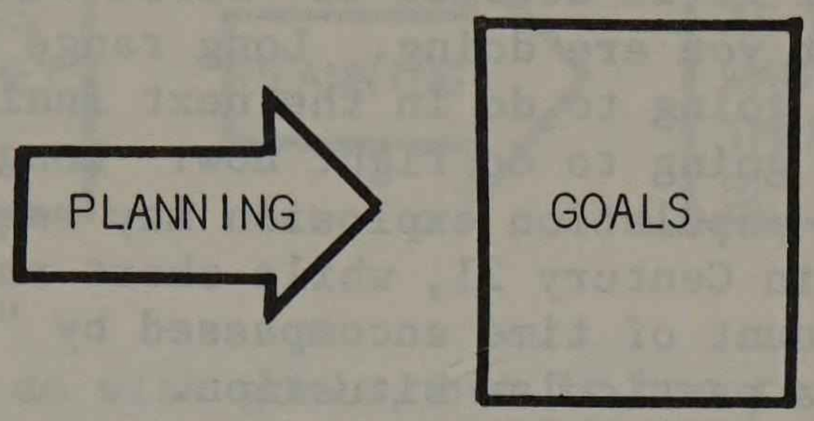
This is a paper on planning, but more specifically about a tool called PERT, an "old" tool developed in 1958, but widely used in industry and very useful for us. I'll try to introduce it to you under three headings:

1. General concepts of planning.

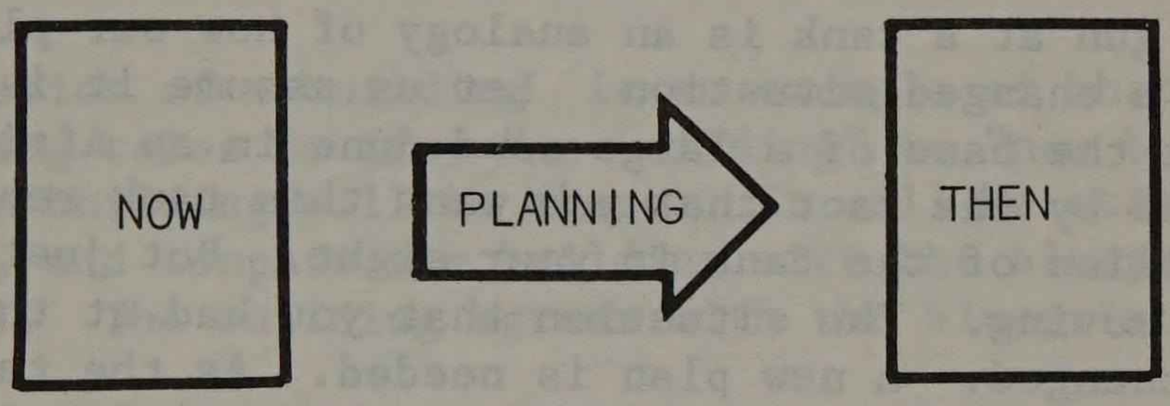
2. PERT - what it is and how it is used in industry.

3. How PERT planning may help you personally in your church or mission.

Planning and Goals

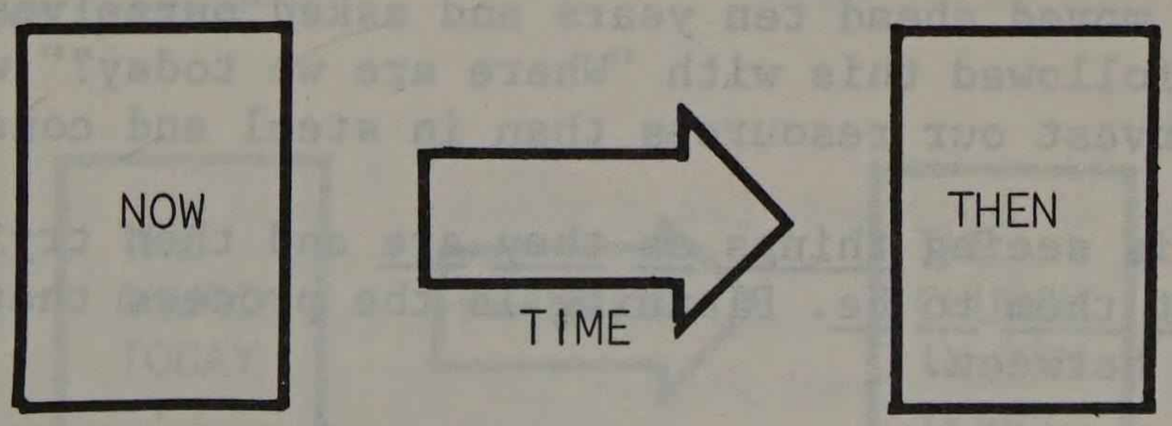


Planning has to do with goals. This area of goals is really the area where we in the church have our greatest difficulty. Scientists and business men accuse us of fuzzy thinking because we are fuzzy about our goals. When we in the church talk about planning, we need to talk about goals, and these goals must be in terms that are measurable. When I say "measurable" I mean with numbers. In the eyes of the scientist if we cannot get our goals resolved down to numbers they are really not goals.



Our goals must be expressed in terms of how we want things to be "then". Before we can understand how things are "now". Planning is the mechanism that helps us convert our "now" situation into what we want to have in a "then" situation. And it should always do this in terms of "How will we know we have achieved the goal? How can we measure the thing that we want to do?"

Planning in Time



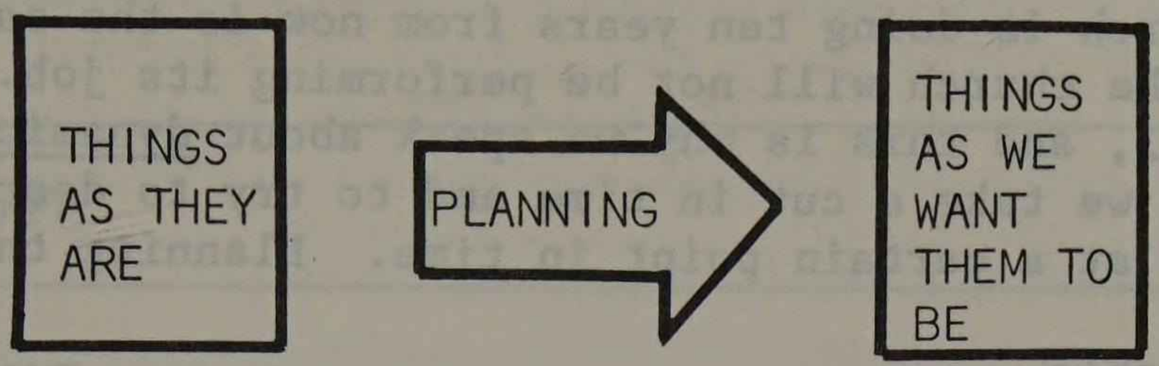
Planning is concerned with time - "short range" planning and "long range" planning. Whether it is defined as "short range" or "long range" depends very much on what you are doing. Long range planning in a baseball game may be what you are going to do in the next inning, while short range planning is what you are going to do right now. Long range planning to meet the problems of the population explosion may require consideration of what is going to happen in Century 21, while short range planning may be ten years hence. The amount of time encompassed by "long" or "short" is relative to our need in a particular situation.

Planning is not deciding where you are going and then following each planned step in detail. This concept of planning is one of the biggest obstacles to understanding. When we propose disciplined, technical planning for a theological goal, we must avoid giving the impression that we intend to decide ahead of time what we are going to do and then do it just that way. Industry does not use planning in this manner. Instead planning is used to focus on the resources and talents needed to meet the goal in such a way as to permit continual checking in the need for each step, and to allow replanning to meet each new situation.

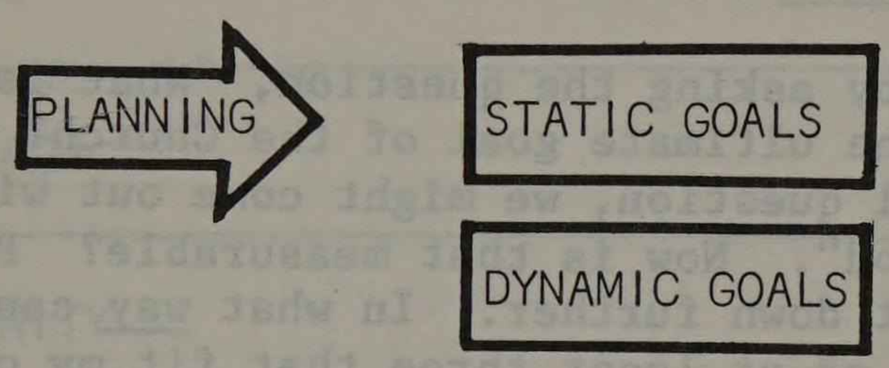
Aiming a gun at a tank is an analogy of how our plans need to be modified to fit a changed situation. Let us assume it is your plan to hit a tank parked at the base of a large sand dune in an African desert. Your goal is expressed by the fact that you want this tank rendered impotent. You have the outline of the tank in your sight. But just as you take aim, the tank starts moving. The situation that you had at the moment you pointed the gun has changed. A new plan is needed. As the tank moved the background silhouette changed. All of this time the replanning mechanism must be going on. Think about planning in this very short range basis, continually updating the system by means of "feed-back" (which by now should be a familiar term to you) to relocate and retarget on the tank (replan). When you push the button, your "plans" should be current enough to score a hit on the target (your goal).

Plans should always also consider where we are now, not only where we were before. So many plans have foundered on the rocks because they were established on a base of what was needed five years ago. A good example of this is our tremendous church building programs. We see the crowding in the sanctuary or the church school, and all we can think about is "more room", but if we moved ahead ten years and asked ourselves, "What is our goal", and then followed this with "Where are we today?" we might find better ways to invest our resources than in steel and concrete

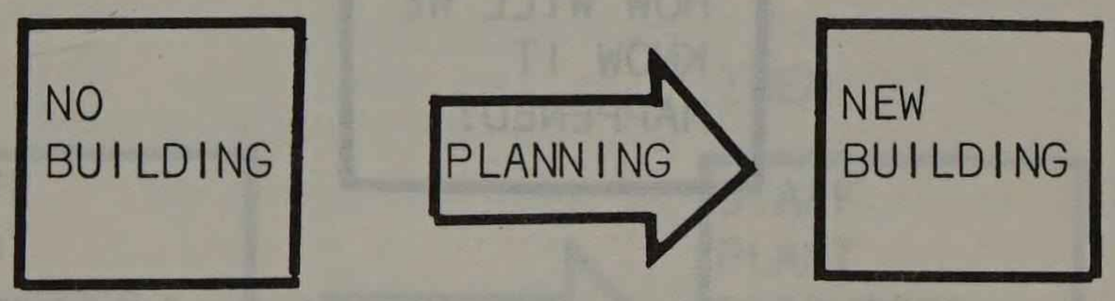
Planning is seeing things as they are and then trying to describe things as we want them to be. Planning is the process that applies to that which goes on in between.



Planning has to do with goals, but it has to do with two kinds of goals: static <u>goals</u> and <u>dynamic</u> goals.



The construction of a building is an example of what I call a <u>static</u> goal. Planning takes us from "no building" to "new building". When the goal is met, the building will be there. It will be static. We can get out a blueprint, and compare the building with the blueprint. Yes, we have met the goal. The building agrees with the blueprint, and we have completed the job.



An example of dynamic planning is going from "the church today" to "the church in ten years".



The church is changing with time. Seldom do we think of a particular church doing continually what it is now doing in the same way. We realize that if what the church is doing ten years from now is the same as that which it is doing today, the church will not be performing its job. So we have a dynamic (moving) goal, and this is why we speak about dynamic planning. In a situation like this we take a cut in time and to try to describe the way we want things to be at a certain point in time. Planning then is in time.

Goals Must Be Measurable

Goals in terms of planning must be measurable. Whether we are talking about the simple existence of a building or the blueprint or the numbers of people that are expected to be enrolled in a bible study class or the number of people that we expect to join our church in a particular time, goals must be measurable.

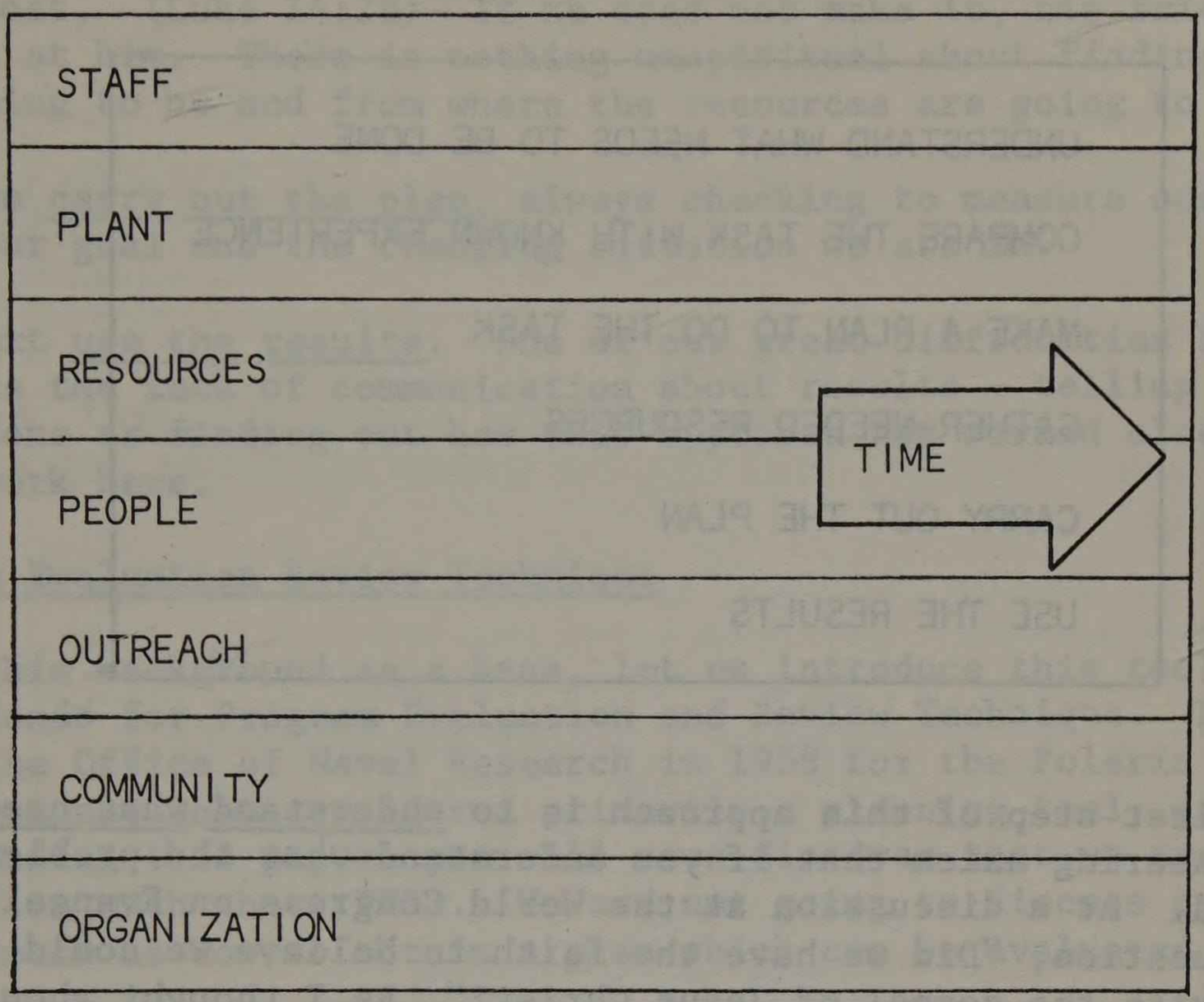
Let me illustrate by asking the question, "What is the ultimate goal of the Church?" What is the ultimate goal of the Church? If we kept discussing on this theological question, we might come out with the goal that I like - "to give glory to God". Now is that measurable? Perhaps not as stated, but let us break it down further. In what way can a church give glory to God? I can think of at least three that fit my own theology. One is to be a witness. By being a witness we mean to give men an opportunity to be a part of the body of Christ. A second way is to nurture the body of Christ, the Church. A third is to show Christian compassion to the world. These three are sub-goals of "to give glory to God". How do you measure each one of them? This is where we can get down to having measurable goals, converting to observable events of time.

HOW WILL WE KNOW IT HAPPENED?

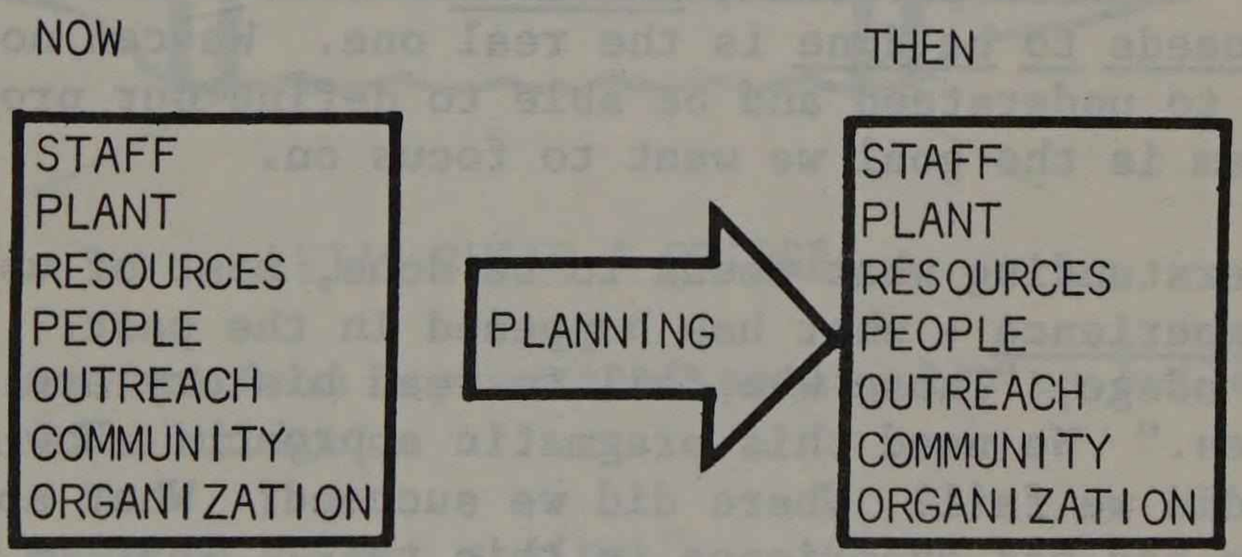
We always have to ask this question, "How will we know it happened?" What are the things that are going to happen before this happens? How will I know when I have shown compassion in the community? How will I know when people have been brought to the knowledge of Jesus Christ? How will I know when the Church is being nurtured?

A Look at the Church

Let us look at a church for a moment. Most of us think of the Church "in time", and most of us from a very practical viewpoint think of our own church - that part of the body of Christ of which we are a part - in terms of the staff (how many people are there?), the plant, the resources, the people, the churches outreach, the community the church is in, and its organization. Notice these are things that go on in time. These therefore, are the things on which we normally focus when we plan.



We want then to talk about the church as it is now - its staff, its plans, its resources, etc., and then to talk about the church as to how we want it to be then. The "how" of this we will describe through planning. Our problem is how to create the church "then".



Planning is part of this problem solving.

A Problem Solving Approach

We need a problem solving approach. Let me describe one. This approach is not one that has been developed in just the last ten or fifteen years of engineering or science. This is one way many men have thought about

things through the years. It is presented as a problem solving approach that will help you plan. It is nothing novel. But it will give you a framework within which to work on your problems, and plan for their solutions.

UNDERSTAND WHAT NEEDS TO BE DONE

COMPARE THE TASK WITH KNOWN EXPERIENCE

MAKE A PLAN TO DO THE TASK

GATHER NEEDED RESOURCES

CARRY OUT THE PLAN

USE THE RESULTS

The first step of this approach is to understand what needs to be done. It is an engineering axiom that if you understand what the problem is, you have it half solved. At a discussion at the World Congress on Evangelism in Berlin, there was a question, "Did we have the faith to believe we could reach the entire world with the gospel of Jesus Christ?" As I thought about this in terms of current technology, I had to answer, "Without trying to define 'faith', but only in terms of technology - in terms of our technical ability to reach every man, to know where every man in the world is - to me it is not a problem of faith. It is a fact. Technically, it is possible." The thing that is standing between us and our desire to take the gospel to men everywhere is no longer a technological problem. We don't lack external means to evangelize the world. We lack personal, internal means. This problem of understanding of what needs to be done is the real one. We can not stop here, but we first need to understand and be able to define our problem. The solution of the problem is the goal we want to focus on.

After understanding what needs to be done, most of us compare the task with known experience - what has happened in the past. There stands before us the old adage, "Those who fail to read history are destined to repeat its mistakes." We need this pragmatic approach. How did we do it in the past? Where did we fail? Where did we succeed? What approaches were neutral? Who else has had experience in this task? What is going on in the church next door? How are they doing with their young people? Why is it they can attract people, and we can't? Why is it that their church is growing numerically, and ours isn't?

Having done this, we make a plan to do the task. We select from experience those things that will be helpful and then arrange them in time - a plan.

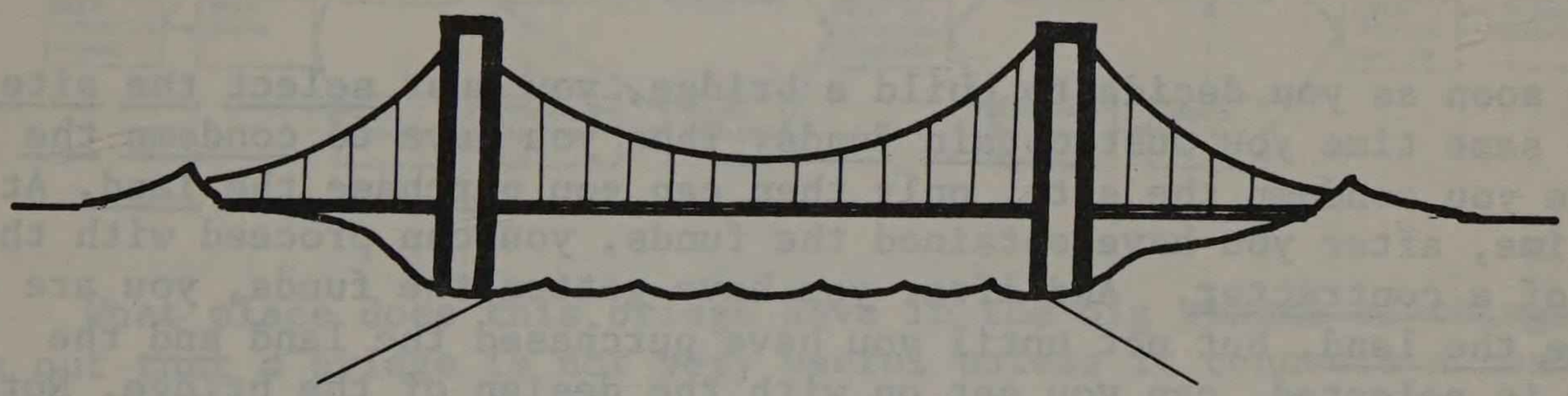
The plan should include an analysis of the needed resources. Now we must gather the resources. Let us remember Christ's illustration of the fact that a man is foolish to build a tower without first sitting down and counting the cost. (Luke 14:28) If he does not make it, his friends are going to laugh at him. There is nothing unspiritual about finding out what the cost is going to be and from where the resources are going to come.

Next we carry out the plan, always checking to measure our present plan against our goal and the changing situation we are in.

And next use the results. One of our great difficulties in the Church today is the lack of communication about results - telling people what we have done or finding out how this approach has worked elsewhere or how it might work here.

PERT - Program Evaluation Review Technique

With this background as a base, let us introduce this tool called PERT. PERT stands for Program Evaluation and Review Technique. PERT was developed by the Office of Naval Research in 1958 for the Polaris Missile Program. It was not then considered primarily a planning tool, and if there is a purist reading this paper, you will soon discover that we are not really going to talk too much about PERT. We are not going to discuss evaluation and review so much as how to obtain a plan which can be evaluated and reviewed.



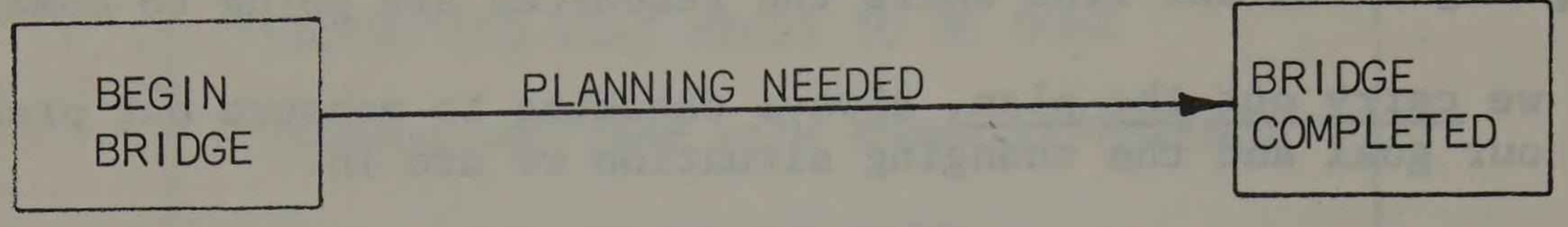
LET'S BUILD A BRIDGE

To get us started from a practical point, let us build a bridge. What does it take to build a bridge?

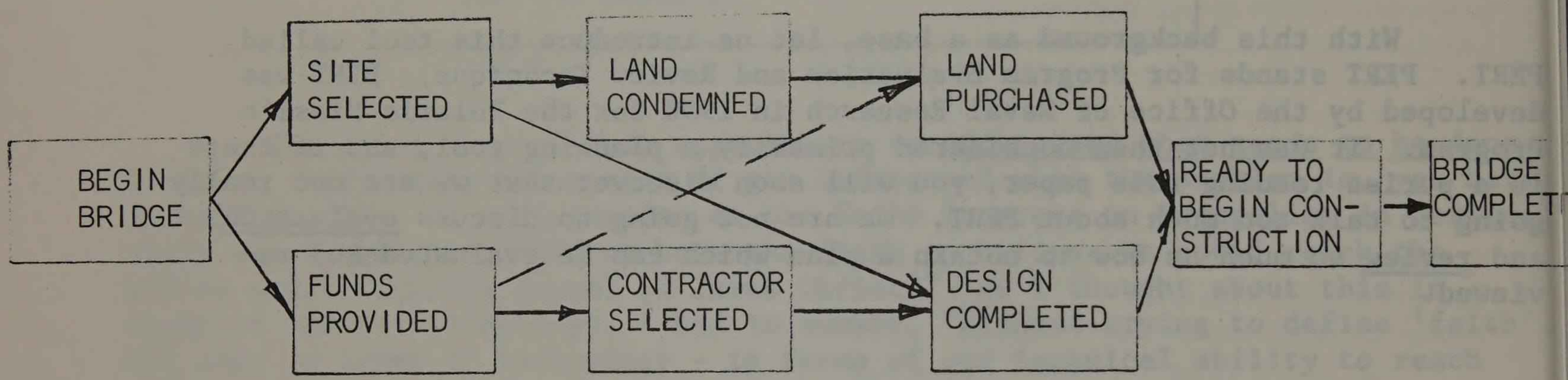
- "You have to select a site."
- "You can't build a bridge without a superstructure."
- "You can't build a bridge without a contractor."
- "You can't build a bridge without a design."
- "You need to purchase the land."

- "Get material ordered."

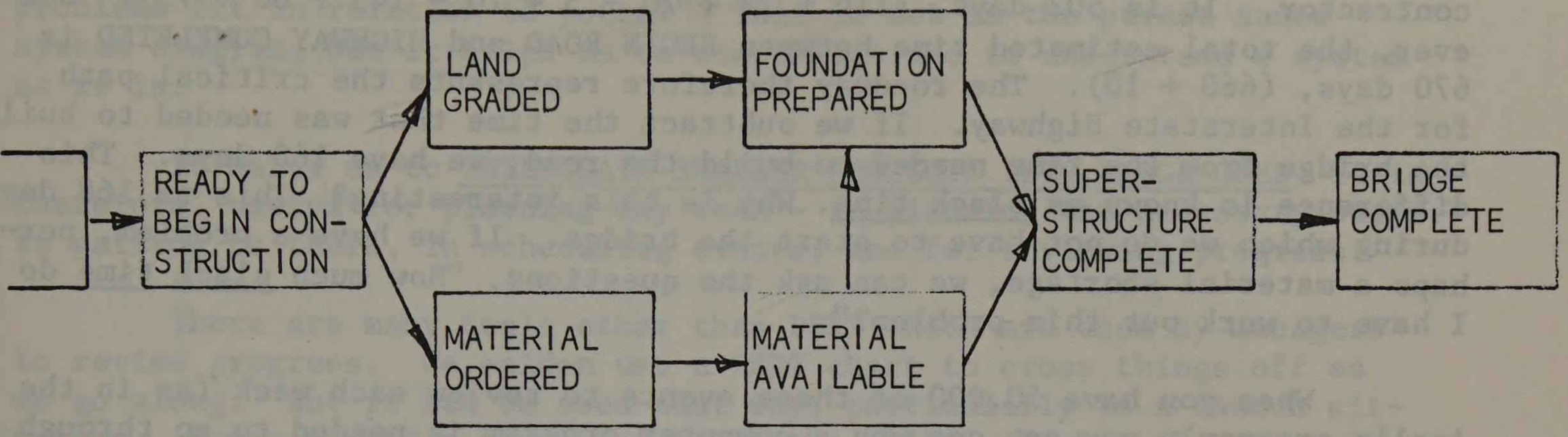
These are some thoughts that might come to you. How would you order these needs and the various things that you have to do?



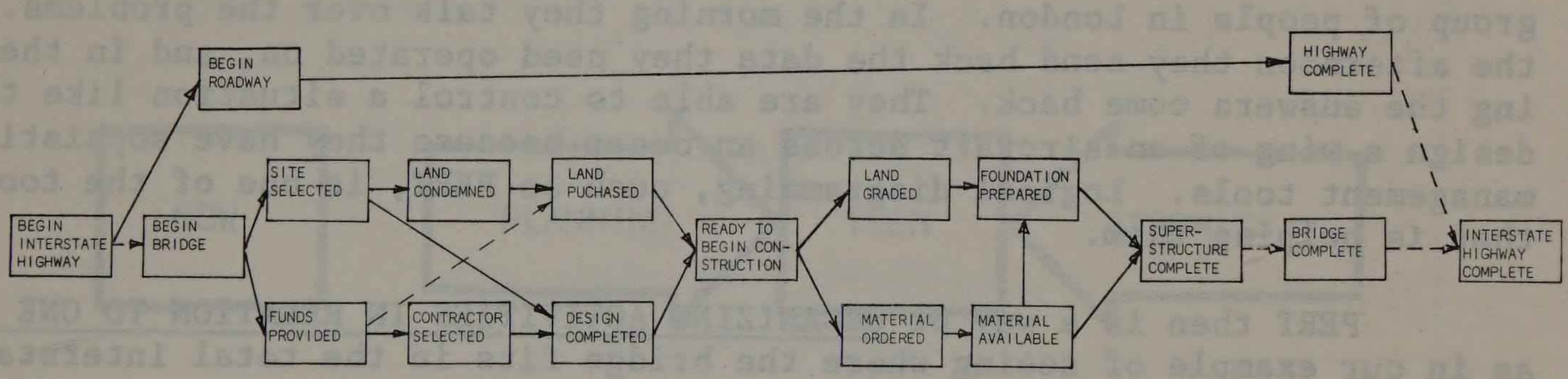
What goes on between BEGIN BRIDGE and BRIDGE COMPLETE? How do you know when you have a bridge? What are the events that must happen before this has happened?



As soon as you decide to build a bridge, you must select the site, and at the same time you must obtain funds. Then you have to condemn the site. Once you condemn the site, only then can you purchase the land. At the same time, after you have obtained the funds, you can proceed with the selection of a contractor. And after you have gotten the funds, you are able to purchase the land, but not until you have purchased the land and the contractor is selected, can you get on with the design of the bridge. Notice that in the PERT diagram above, each one of these statements is stated as an event that has happened. We are not "selecting a site", the "site is selected" - we are not "condemning the land," but "the land is condemned" - we are not in the process of "getting the funds", but the "funds are available." These events mark off the time process and the work that goes on in between. We are going from our now to the then, and the planning describes what is in between. The arrows leading from one event to another show that the second was dependent on the first. Notice you could not buy the land until you had the funds, and you could not select a contractor either because he would not go on the job without money. But you did not have to have funds to select the site in this case. That could go on independently. The purchase of the land and the selection of the contractor both had to happen before the design of the bridge could be completed.

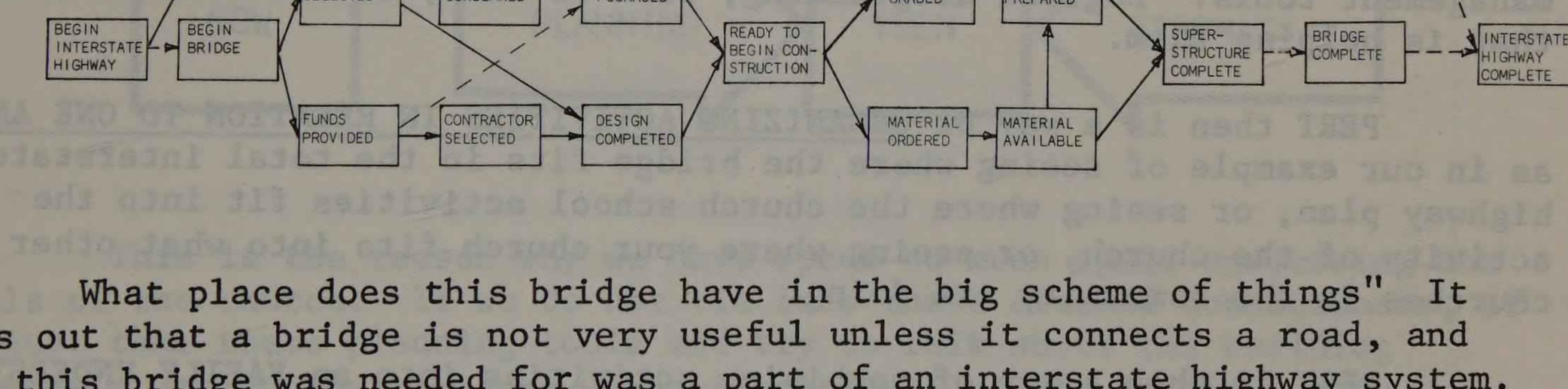


Let us say that we have our bridge designed, and we are ready to begin construction. What next? Once you have the bridge designed and you have the material ordered and construction has begun, you grade the shorelines and then you can prepare the foundation. But you need to have all the material for the foundation first. The lines show the interdependency of a series of events. Observe how you can get into the middle of a problem anywhere because things happen in sequence.



What place does this bridge have in the big scheme of things" It turns out that a bridge is not very useful unless it connects a road, and what this bridge was needed for was a part of an interstate highway system.

PERT stands for Program Evaluation and Review Technique. It is used for evaluation and review after estimating the time needed for each of these events to take place. A time estimate is made for each of the lines between the events. This permits an analysis of the total time. Notice that there is more than one path between "bridge begun" and "bridge completed."



Let's make a sample estimate of the time it might take between each event. The numbers in the illustrations represent days. The longest path between BEGIN BRIDGE and BRIDGE COMPLETE is the critical path for the bridge contractor. It is 502 days, (110 + 27 + 70 + 5 + 10 + 145 + 60 + 75). However, the total estimated time between BEGIN ROAD and HIGHWAY COMPLETED is 670 days, (660 + 10). The roadway therefore represents the critical path for the Interstate Highway. If we subtract the time that was needed to build the bridge from the time needed to build the road, we have 168 days. This difference is known as slack time. Why is this interesting? This is 168 days during which we do not have to start the bridge. If we have a problem, perhaps a material shortage, we can ask the questions, "How much slack time do I have to work out this problem?"

When you have 50,000 of these events to review each week (as in the Apollo program), you can see why a computer program is needed to go through an analysis to determine the critical path, and to uncover potential problems. The reason we believe that the Apollo will get to the moon is not primarily because of all our new technology but because we are now capable of managing problems of this magnitude against a schedule.

Let us look at another example. The wing of the C-5C aircraft is being designed in London using 900 British engineers. They have a closed telephone link between the Lockheed computer in Marietta, Georgia, and the group of people in London. In the morning they talk over the problems. In the afternoon they send back the data they need operated on, and in the evening the answers come back. They are able to control a situation like this and design a wing of an aircraft across an ocean because they have sophisticated management tools. Logical diagramming, such as PERT, is one of the tools that is helping them.

PERT then is a way of ORGANIZING ACTIVITIES IN RELATION TO ONE ANOTHER, as in our example of seeing where the bridge fits in the total interstate highway plan, or seeing where the church school activities fit into the activity of the church, or seeing where your church fits into what other churches in the community are doing.

PERT is then a way of combining activities into an EASILY UNDERSTOOD PLAN, so that all you can see what is happening. It is interesting to see how different people react to this tool. Sometime after listening to a discussion such as this, one of my friends said to me, "Golly, I wondered if I could look at my life that way. I wondered what I was doing. So I got out a bunch of 3 x 5 cards, and I spread them all out over the living room floor. I made one for each of my goals. Then I tried to see what the relationships were. All at once I am a changed man. For the first time I can see where I am and what I am up to!" Whether you are planning a political campaign, whether you are planning a visitation program, whether you are planning to build a bridge, PERT can help you see where you are.

PERT is a COMMUNICATION TOOL. It is not necessary for each member of the team to read a fifty page report before discussion can commence. A diagram (just like a picture) can show us a total situation as it actually is.

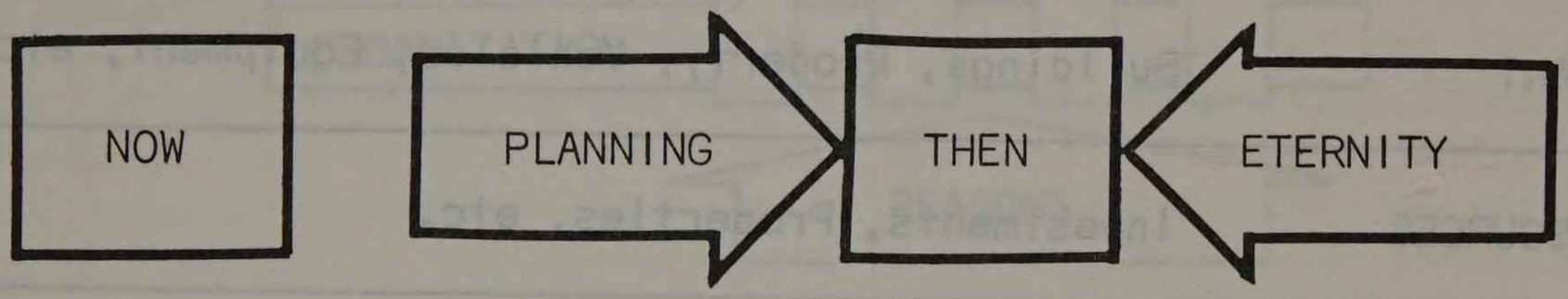
It is then possible to point the finger and say, "Charlie, are you really doing that?" Or we can say, "Charlie, can you see where Bill's and Joe's problems fit in relation to yours?" This is not in the purest sense system diagram, but it helps us to see things and to understand a system as it is.

It helps us to INTERGRATE SMALLER PROJECTS INTO LARGE ONES. It is therefore, useful for planning any task - in planning the necessary steps in getting us there, in scheduling events, and for reviewing progress.

There are many tools other than PERT which are used by managers to review progress. We seldom use a PERT chart to cross things off as we go along. But it can be used that way, particularly in a church situation. You can make a plan, put it on the wall, and when the event is complete, you can cross it off to indicate progress.

Using PERT in the Church

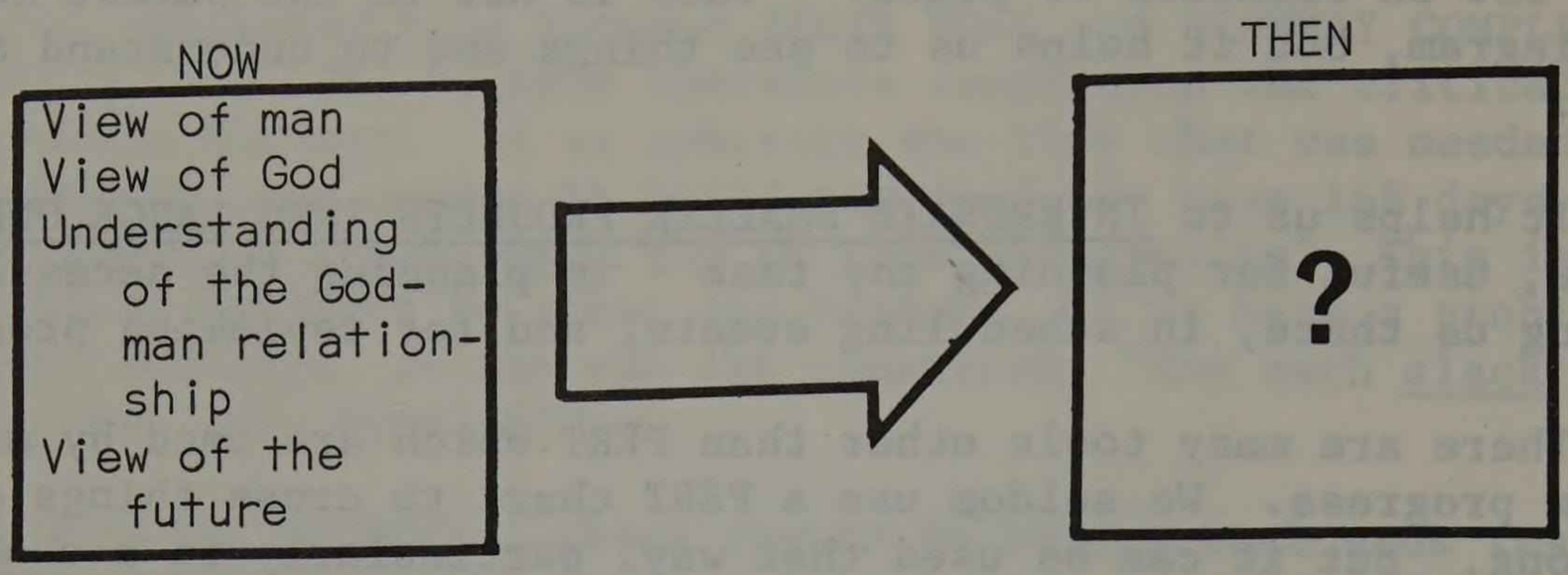
Before trying to give an example of PERT used in a church situation, we have to consider the things that will influence church planning. The type of planning that is done in the church is really impacted by this thing we call "eternity".



This is the reason why we have spent so much space discussing the goals of the church. If we do not tie into these eternal consequences, if we just take these planning tools and try to talk about the building program or some other program without spiritual values in mind, then we are really going to be very fuzzy as to the why of what we are doing. I am not going to preach a sermon on what your theological goals should be, but if your church does not have any theological goals, it does not seem to me that your church is really a church.

We need theological values to use as measuring rods to hold up against our plans. For we finally must talk about mathematical goals, and since numerical goals can become terribly unspiritual, we need some type of theological measurement. Let me suggest four - 1) our view of man, 2) our view of God, 3) our understanding of the man-God relationship, and finally 4) our view of the future. You can probably add more to these.

How We See The World

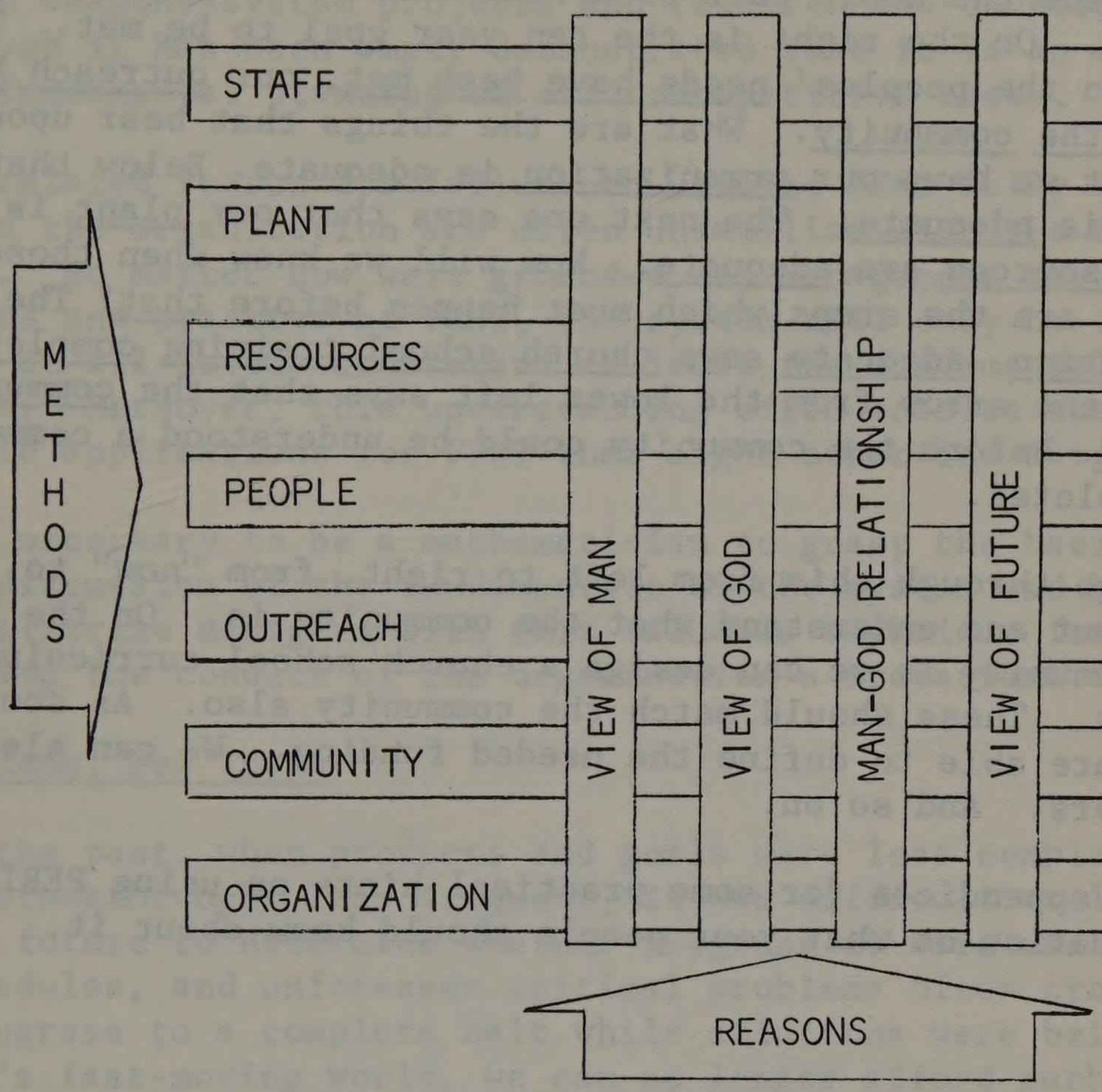


Now let's go back to our look at a local church. We listed these items:

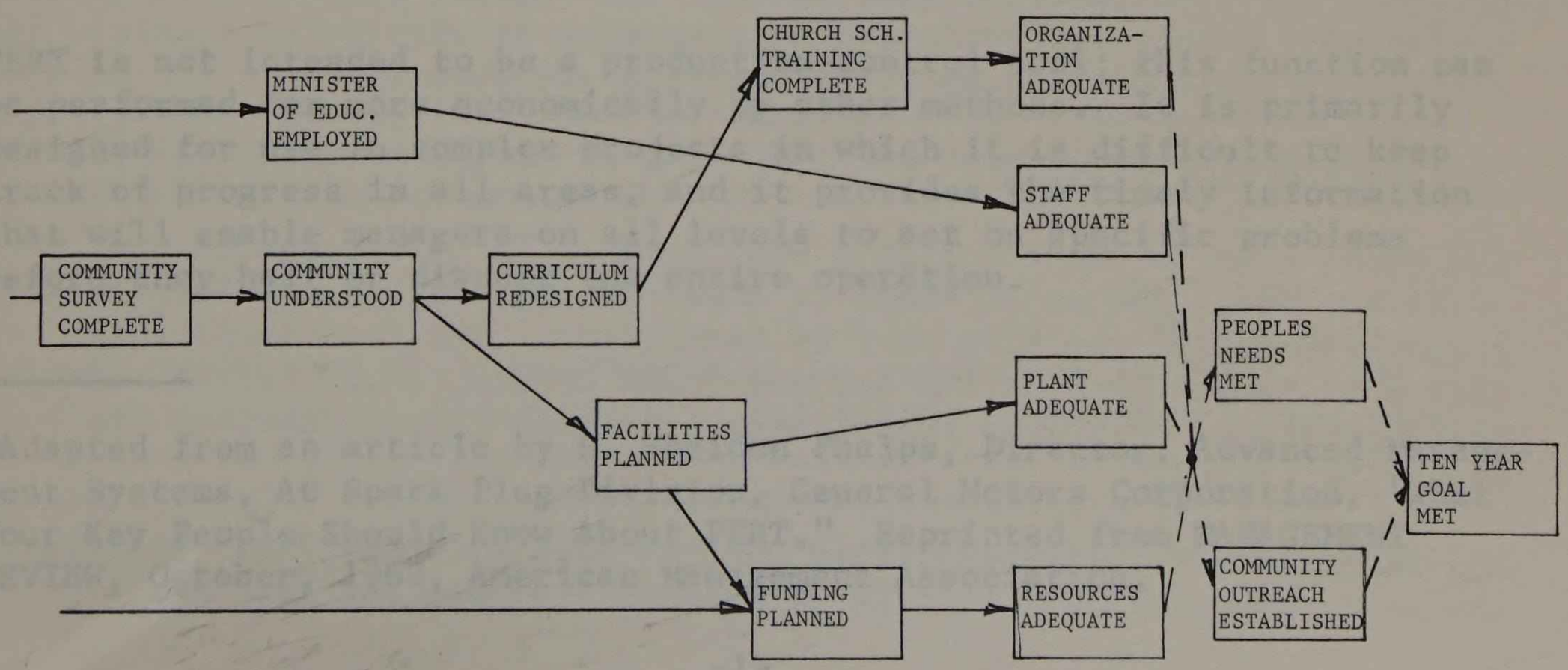
STAFF	Pastoral, Education, Administration, etc.
PLANT	Buildings, Property, Vehicles, Equipment, etc.
RESOURCES	Investments, Properties, etc.
PEOPLE	Members, Non-members, Church School, Released Time
OUTREACH	Local, USA, Foreign
COMMUNITY	Racial Mix, Religious Emphasis, Economic Level, etc.
ORGANIZATION	Boards, Sunday School, etc.

We talk about the church and the staff, the pastoral staff, the administration staff. Our plant is our building, our property, our cars, our equipment and all of those things. Our resources are investments, our available funds, etc. Our people are our members, our non-members, our church schools, our orphanages, our released time teachers, etc. Our outreach could be looked at in terms of our local outreach, or our outreach

in this country, or our foreign outreach. The <u>community</u> is where we are living - the racial mix - the economic level. Our <u>organization</u> is how we have arranged our people in their work. How can we relate this outward church to a theological measurement?



If we build a matrix with time going to the right, then our evaluation system can be the vertical relationship against which we measure. It then gives us the possibility of passing judgment on our various quantitative goals. One deals with <u>methods</u>. The other deals with <u>reasons</u> why we do things.



PLANNING A CHURCH SCHOOL

The resources, the investments, the people, the property, the equipment - how are these inter-related? How do they bear on one another? As

an example we made the above part of a PERT chart of the planning of a church school. On the right is the ten year goal to be met. This will happen when the peoples' needs have been met, our outreach has been established in the community. What are the things that bear upon that? At the top right we have our organization is adequate. Below that is that our staff is adequate. The next one says that our plant is adequate, and last our resources are adequate. How will we know when those are adequate: What are the steps which must happen before that? The block before organization adequate says church school training complete, and the block with the arrow from the lower left says that the community has been understood. Before the community could be understood a community survey was completed.

Let us go through this from left to right, from "now" to "then". We need to go out and understand what the community is. On the basis of what the community is we can design a church school curriculum and plan facilities. These should match the community also. As soon as we do this we are able to define the needed funding. We can also start training teachers. And so on.

See the appendices for some practical hints on using PERT and for more information on what your people should know about it.

WHAT YOUR KEY PEOPLE SHOULD KNOW ABOUT PERT*

Since its development in 1958, the system known as PERT has come into increasingly widespread use, but there are still many organizations that are not taking the fullest advantage of this valuable technique. For one thing, there seems to persist a belief that PERT is limited to use in weapons-system projects and research-and-development programs, even though it has been amply demonstrated that it is an effective tool for the fundamental planning of all nonrepetitive tasks.

Another related reason for failure to utilize PERT fully is that key people in the organization are often unfamiliar with the technique and its uses. No matter how well grounded top management may be in the principles and practice of PERT, the system will only be effective when managers at all levels understand at least the fundamentals of its operation. Moreover, this understanding often enables them to suggest worthwhile applications for PERT that might otherwise have been overlooked.

It isn't necessary to be a mathematician to grasp the basic facts about PERT; a discussion of the fundamentals of the system and how it works will familiarize managers with this valuable technique for planning and controlling the conduct of the organization's operations.

New Problems, New Tools

Even in the past, when products and goals were less complex and technological breakthroughs less frequent, it was difficult to look far enough into the future to determine whether progress to date was sufficient to meet schedules, and unforeseen critical problems often cropped up to bring progress to a complete halt while solutions were being devised. In today's fast-moving world, we can no longer afford such "unadavoidable" breakdowns. Problems must be recognized in advance and either eliminated or planned for--and the important thing is that we now have the tools to do this job.

Among management's new tools are those utilizing what is called "network logic." The best-known of these systems is PERT (Program Evaluation and Review Technique), developed by the Navy Special Projects Office in 1958.

PERT is not intended to be a production-control tool; this function can be performed far more economically by other methods. It is primarily designed for use in complex projects in which it is difficult to keep track of progress in all areas, and it provides the timely information that will enable managers on all levels to act on specific problems before they halt or disrupt the entire operation.

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*Adapted from an article by H. Sheldon Phelps, Director, Advanced Management Systems, AC Spark Plug Division, General Motors Corporation, "What Your Key People Should Know About PERT." Reprinted from MANAGEMENT REVIEW, October, 1962, American Management Association.

Program Planning

Because PERT is often used for extremely complicated programs, the system can become quite complex in practice, but the principles behind it are simple. It involves three phases: (1) program planning, (2) evaluation of physical progress and (3) management action.

The first requirement of the PERT system is planning, which must be done well in advance of the initiation of the project or task. The network logic of PERT and similar systems makes it essential to develop a detailed plan that depicts the way the program will actually be accomplished, rather than a way in which it might be accomplished.

To begin with, the objective of the program must be defined specifically, taking into consideration the scope and magnitude of the project and the money, manpower and time available to do the job. Then a logical arrangement of the steps necessary to reach the objective can be outlined.

Planning Elements

In developing this plan, PERT uses three basic planning elements: events, activities and networks.

Events (sometimes called "mileposts" or "milestones") are the links in the chain of activities leading to the overall objective. Events are described by such words as complete, issue, begin and approve. Events are not indicated by such words as conduct, design, prepare or develop, since these words indicate that work is being accomplished and thus represent activities.

Activities are efforts required to achieve an objective of the overall plan. Activities may be (1) tasks representing people doing work, (2) information being transmitted or (3) constraints on the completion of other events in other paths or segments of the total task. A constraint, in effect, tells everyone associated with the plan that event B cannot be completed and its ensuing events cannot begin until event A has been completed.

Networks are illustrations that reflect the logical flow of work to be performed. Events are indicated on a network by circles or squares, and activities are indicated by a line joining two events.

Constructing the Network

The first step in constructing a PERT network is to define the end objective. Next, the major areas of endeavor that will contribute to the accomplishment of the plan must be determined. The functional areas that will be involved in the project (home office, field office, medical administration, personnel recruitment, government coordination, etc.) should be listed.

The major events (mileposts) that must be accomplished prior to achieving the main objective must then be determined and laid out with their

associated activities in network form. This can be done in the following fashion:

. Write the description of the end objective near the right margin of a large piece of paper, centered vertically.

. Determine which major events must be completed just prior to the completion of the objective, and write them to the left of the end event.

. Indicated, by drawing a line, the work to be done between events.

. Determine which events must be completed prior to the accomplishment of each of the events listed, and record them and their associated activities another step to the left.

. Repeat the process until the beginning event is reached, making sure that all major areas of endeavor, with their events, activities and constraints on other segments of the plan, are represented on the network.

. Lay out the network so that all activity lines flow from left to right. They may cross one another, as long as they can be followed easily.

. When the network has been laid out, assign event numbers, starting with the beginning event and numbering each event in the order in which it must be completed.

Reviewing the Plan

When this has been done, analyze the network to determine whether it represents a logical development of the task. Review the plan with the individuals responsible for performing the jobs outlined, and working with each area of responsibility, expand the preliminary plan by developing subcharts in sufficient detail to enable first-line supervision to understand, manage and evaluate their portion of the program.

The plan may disclose failure to follow existing organization procedures or practices. If so, this must be recognized and steps taken to modify the affected procedures, but be sure that the plan really reflects the way the job will be accomplished.

Time-Estimating

The next major step is time-estimating the activities involved. The PERT technique uses three time estimates: optimistic time, most likely time and pessimistic time. The person who will perform the task is usually best able to give realistic time estimates, and the process gives him an opportunity to express the degree of uncertainty involved. All three

time estimates should be made on the basis of the standard work week, without considering the possibility of overtime.

Evaluating Progress

From these estimates, the expected time needed to complete each activity can be computed. This is done by adding the optimistic time, the pessimistic time and four times the most likely time, then dividing by six. The expected completion date of each activity is the sum of its expected time and the expected times of all preceding constraining activities.

The allowed completion date is the latest date an activity can be completed without delaying the entire project. The most meaningful and widely used method of determining allowed completion dates is based on the establishment of a tentative schedule date for the completion of the overall objective. Working backward along each constraining path from this point, the expected time for each activity is subtracted, establishing the allowed completion date for the predecessor event.

The difference between the expected completion date and the allowed completion date for each activity is called slack, and it may be either positive (when the expected date is earlier than the allowed date) or negative (when the expected date is later than the allowed date).

Problem Areas

Paths with negative slack or with no slack ("zero" slack) indicate areas of difficulty--present or potential--in reaching the end objective within the specified amount of time. Any slippage along the path with the greatest amount of negative slack--the most critical path--will result in an equal amount of slippage in the completion of the end objective.

Paths with positive slack indicate areas where activity may be allowed to slip until the slack has been reduced to zero without causing any delay in the project. The start of such activities may be delayed, or a lower level of effort may be expended on them and the additional manpower can be transferred to more critical activities. The object, of course, is to reduce all negative slack to zero so the overall objective can be attained on schedule.

The results of all this planning, networking, time-estimating and computing must be analyzed and put into a form that can be used by management at all levels--summary information for top management and detailed information for first-level supervision. Because today's management must manage by exception, the analysis must indicate in a simple and concise manner the problems requiring action.

Analysis of the Plan

These are the major areas to be covered by this analysis:

Outlook. What do the data say in terms of meeting program objectives? What are the specific problems?

. Replanning. What are some possible solutions? Is there a "best" solution?

. Management action required. Specifically, what corrective action is needed?

. Impact of changes. If corrective action is approved and initiated, what will be its effect? What side effects may have an impact on the project?

Management Action

As work on the project progresses, the plan must be updated continuously--usually every two weeks. Data are collected from those responsible for each activity, activities in progress are re-estimated and future activities are replanned to reflect program delays or technological breakthroughs. Special attention is given to activities with negative slack. Any activities no longer required are deleted, and new activities that have become necessary are added.

The new plan is then analyzed as before, new problems are defined and corrective action is initiated. Each group is then given the information it needs to accomplish the objective or objectives for which it is responsible.

Solving Tomorrow's Problems

The discipline that PERT provides can be of outstanding value to management at all levels. In fact, if management goes no further than the initial phases--planning the network and estimating the time required for each activity--it will have realized more than half of the benefits of the PERT system, for it will have an accurate roadmap of the way the organization intends to do business. Utilized to the fullest--with a continual evaluation of progress and problems as work on the project progresses--it has enabled many organizations to recognize and solve future problems before they arise to disrupt operations.

HOW PERT WORKS--A SAMPLE CASE

The following simplified analysis of a hypothetical plan may provide a better idea of how the PERT system aids management in solving future problems before they arise.

In Fig. 1, the diagram indicates that the entire project is scheduled to be completed in eight weeks. Activity 1-2, however, is expected to take four weeks to complete, and the subsequent activity, 2-5, has an expected time of six weeks. Obviously, this will mean that the completion of the overall project will be delayed two weeks unless this situation can be corrected.

Activity 1-3, which must be completed in four weeks, is actually expected to take only two weeks, and thus has two weeks' positive slack.

In this example, Department A is responsible for activities 1-2 and 2-5; Department B is responsible for activities 1-3 and 3-5; Department C is responsible for activities 1-4 and 4-5. The analysis might look something like this:

1. Program Outlook

   A two-week delay in meeting the required schedule date of eight weeks is indicated. This is due to several activities in series early in the program.

2. Replanning

   a. The indicated delaying activities, 1-2 and 2-5, can be worked in parallel if additional manpower is made available. This can be done by delaying the start of activity 1-3 until event 2 has been completed, and by transferring manpower from activity 1-3 to activity 1-2. Upon completion of event 2, these personnel will perform the activity required in old activity 1-3, which has been redesignated activity 2-3. (See Fig. 2.)

   b. Personnel working on old activity 2-5, which has been redesignated activity 1-5, must start one week earlier than previously planned. This is not a problem.

3. Management Action Required

   a. Approve loan of three men from Department B to Department A for a period of three weeks, to assist in activity 1-2.

   b. Approve the subsequent loan of one man from Department A to Department B for a period of five weeks, to assist Department B in completing activities 2-3 and 3-5.

4. Impact of Changes

The approval of these actions will enable the project to be completed on schedule. No further problems are indicated at this time.

Fig. 1.

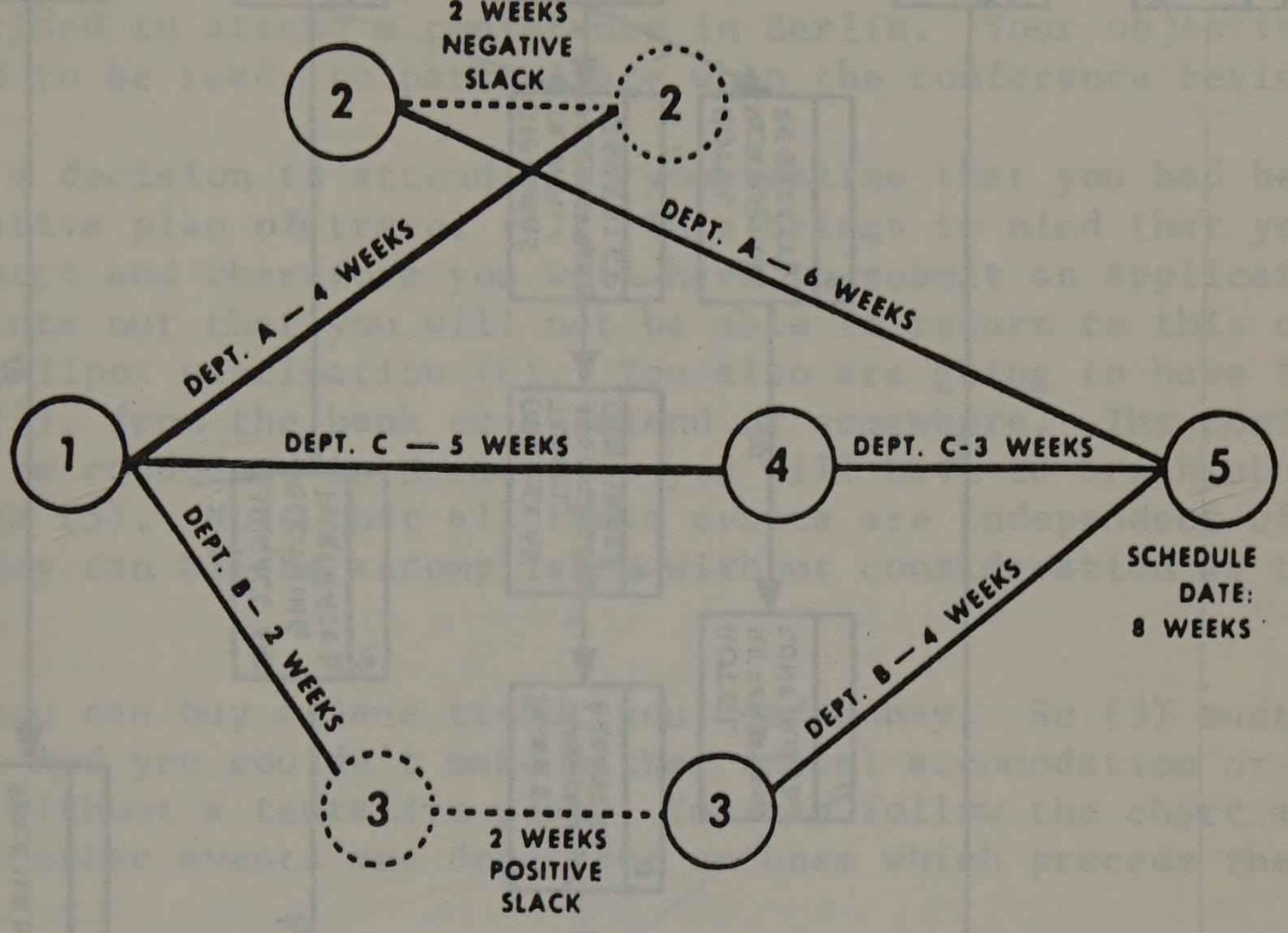
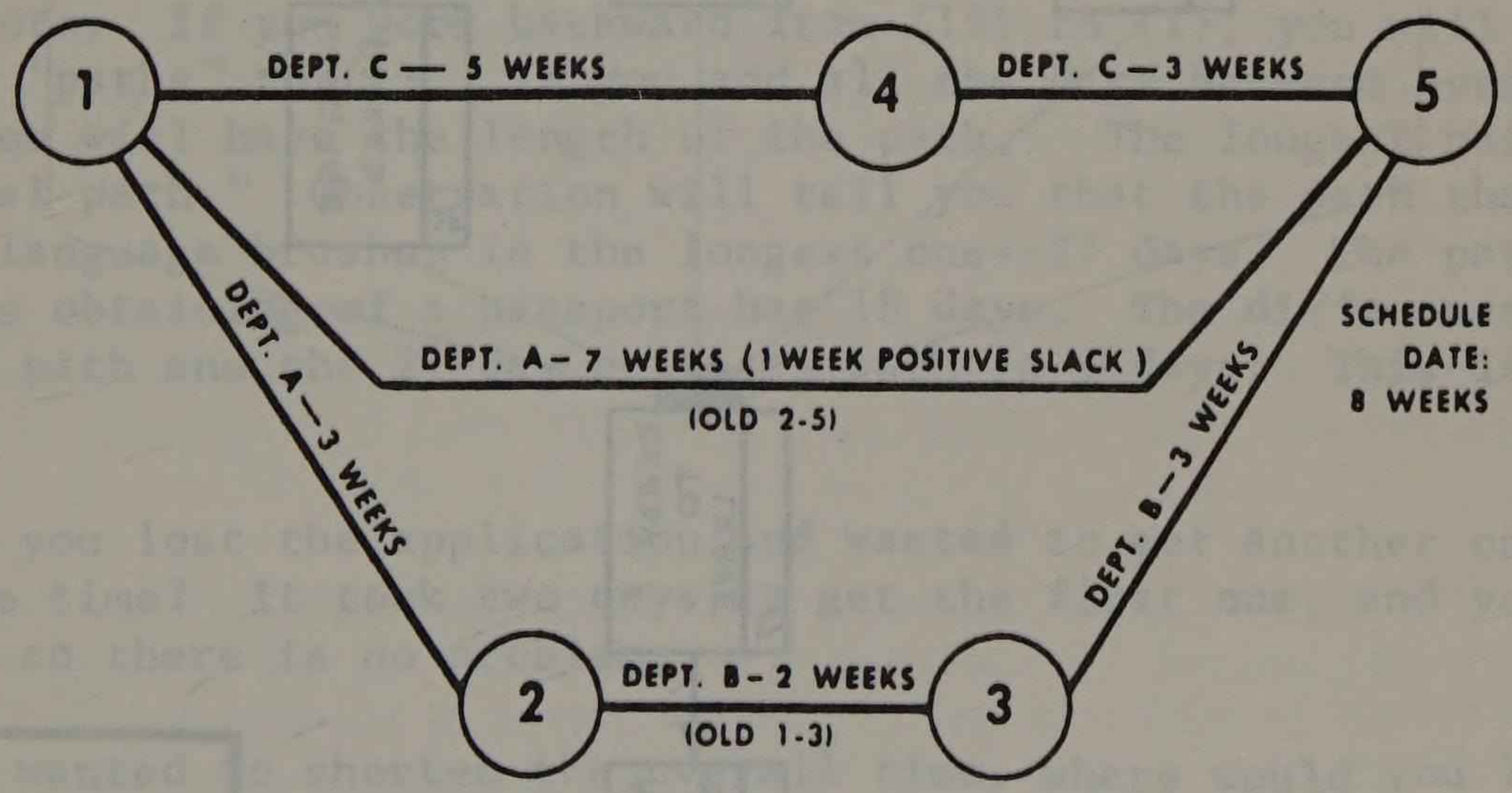
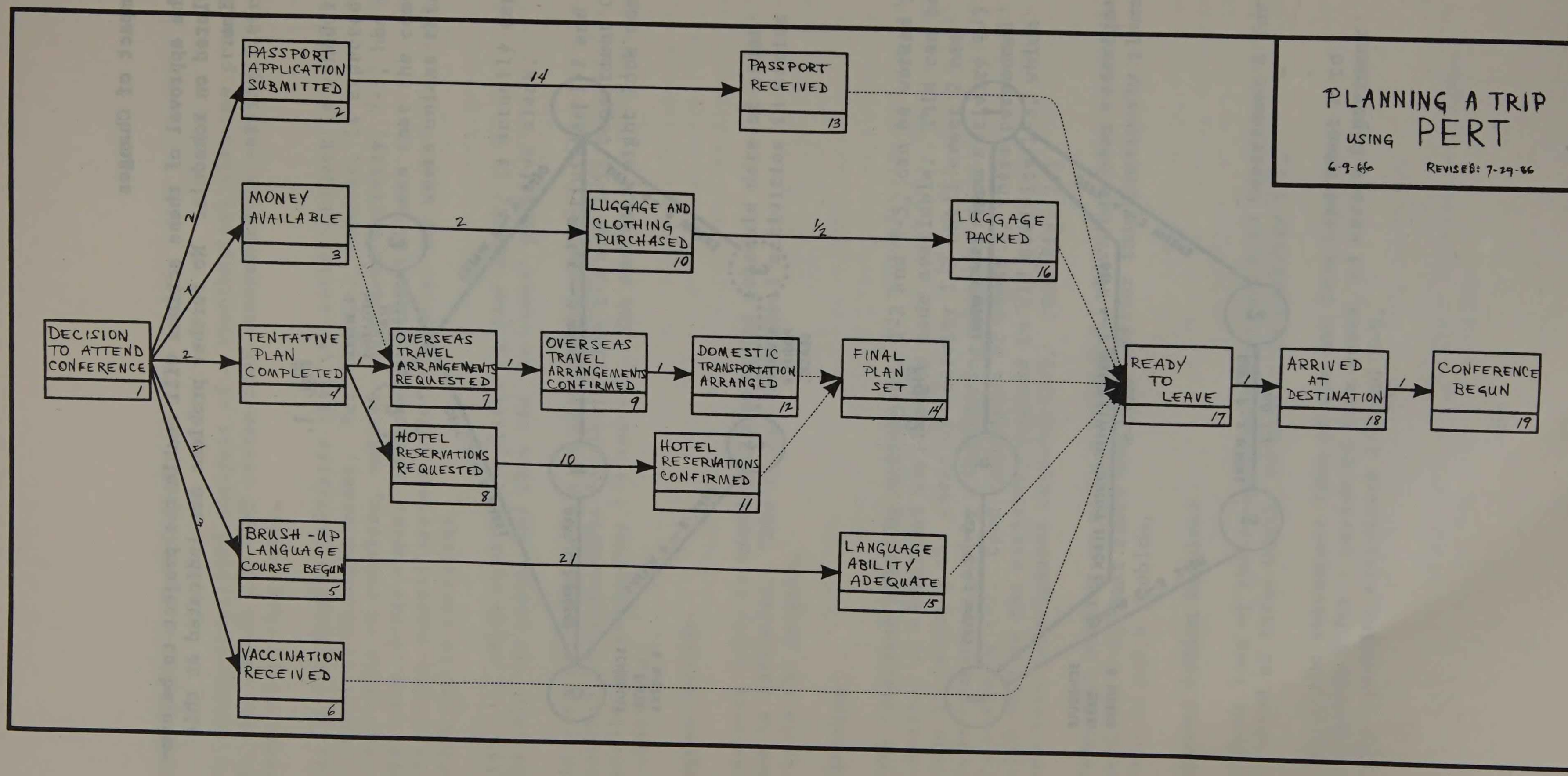


Fig. 2.




PLANNING A TRIP
USING PERT
6-9-86
REVISED: 7-29-86
DECISION TO ATTEND CONFERENCE
1
PASSPORT APPLICATION SUBMITTED
2
MONEY AVAILABLE
3
TENTATIVE PLAN COMPLETED
4
BRUSH-UP LANGUAGE COURSE BEGUN
5
VACCINATION RECEIVED
6
OVERSEAS TRAVEL ARRANGEMENTS REQUESTED
7
HOTEL RESERVATIONS REQUESTED
8
OVERSEAS TRAVEL ARRANGEMENTS CONFIRMED
9
LUGGAGE AND CLOTHING PURCHASED
10
HOTEL RESERVATIONS CONFIRMED
11
DOMESTIC TRANSPORTATION ARRANGED
12
PASSPORT RECEIVED
13
FINAL PLAN SET
14
LANGUAGE ABILITY ADEQUATE
15
LUGGAGE PACKED
16
READY TO LEAVE
17
ARRIVED AT DESTINATION
18
CONFERENCE BEGUN
19
14
2
1/2
10
21
1
2
4
2
1
1
1
1
1
1
1
1

AN ILLUSTRATION CLOSER TO HOME

To bring PERT into the realm of your own experience, let us give an example of how it might be used to plan a trip to a conference in Europe. Most of us would find such a detailed analysis unnecessary, but it will perhaps help us to see how it works. Refer to the chart on the next page. The numbers referred to are the numbers in the event blocks.

You have decided to attend a conference in Berlin. Your objective is to be there and to be ready to participate when the conference begins (19).

Having made a decision to attend (1), you realize that you had better make a tentative plan of travel (4). This brings to mind that you will need a passport and therefore you will have to submit an application (2). A friend points out that you will not be able to return to this country without a smallpox vaccination (6). You also are going to have to get some money (3), from the bank or a friend or somewhere. The conference is going to be conducted in German, so you will have to brush up on your language (5). Note that all these events are independent of one another; they can all be accomplished without consideration as to which comes first.

But before you can buy a plane ticket you need money. So (3) must happen before (7). And you couldn't make either travel accomodation or hotel request (8) without a tentative plan. You can follow the chart along and see what other events are dependent on ones which precede them.

When you are vaccinated (6), your passport is in hand (13), your luggage is packed (16), your final plans are made (14), and you are adequately conversant in German (15), you are ready to leave (17).

The numbers on the activity lines are guesses at the number of days between events. If you work backward from (19) to (1), you will find a number of "paths" to (1). If you add all the days between events on the path, you will have the length of the path. The longest path is the "critical path." Observation will tell you that the path that includes the language brushup is the longest one--27 days. The path that includes the obtaining of a passport has 18 days. The difference between this 18-day path and the 27-day critical path is 9 days. This is "slack time."

Now suppose you lost the application and wanted to get another one. Would you have the time? It took two days to get the first one, and you have a slack of 9, so there is no problem.

Suppose you wanted to shorten the overall time, where would you look? The critical path is the place that will have to be reduced. What we have is a way of analyzing the time relationship of various events and the results of slippage in one path on the overall program.

Conversely, this means that you do not have to <u>start</u> getting a passport application until 9 days after you started trying to enroll in the

language course. That slack time permits you to wait and therfore apply your energy to doing the first things first.

A simple hand-operated slide-rule computer used to easily calculate total times may be obtained from James Halcomb Associates, Sunnyvale, California, at a very nominal cost. This company also has available a small booklet that can be used to give managers at all levels a working knowledge of PERT.

Some Practical Aspects of PERT Planning

All that is needed to do PERT planning is a writing instrument (pencil, chalk, crayon) and something to write on (paper, blackboard, easel). However, PERT as a planning tool can be greatly enhanced by using a few simple tools. The first one of these is some pressure sensitive transparent labels which are provided on waxed paper. They can be purchased in sheets or in rolls. The second need is for a good quality drawing pencil (or pencils) which will be dark enough to be reproduced by blueprint. A third handy tool is some pressure sensitive tape of varying widths, and pressure sensitive arrowheads and other symbols which may be purchased from various vendors or art supply stores. (See samples on the last page). Last, a medium quality drafting paper with disappearing grid lines on it will be a great aid in quickly laying out a neat PERT diagram.

To begin a planning excercise a number of people, (probably no more then ten), can sit down around a table under the leadership of someone who will serve as an asker of provocative questions. As the leader asks for answers to questions, the events which describe the answers are written down on the labels by any member of the group.

The first question might logically be: "What are our goals for this project?" As soon as an answer is given, the leader says, "write that down". Others will think of other goals for the project. In the beginning these goals may or may not be in quantitative terms. For instance, the logical goal might be to "Give glory to God". The leader might then ask, "Well now, how is that done? What are the sub-goals for that?" Such answers as, "A good worship service held", or "Adequate Christian education program", or others that you can think of might be the answers.

When you have what seems to be an adequate number of goals, these should then be given some ranking - what is the most important goal, what are the next most important goals, etc. These in turn can be analyzed to see whether one is dependent upon the other. For instance, perhaps one of your goals might be to have a satelite house church in a nearby community. This goal might be subsumed under another goal of "Community Needs Met".

After these goals have been arranged, they should be examined against some value standard for the church operation or mission operation. Do these goals really fit into the original goal of the church or the mission?

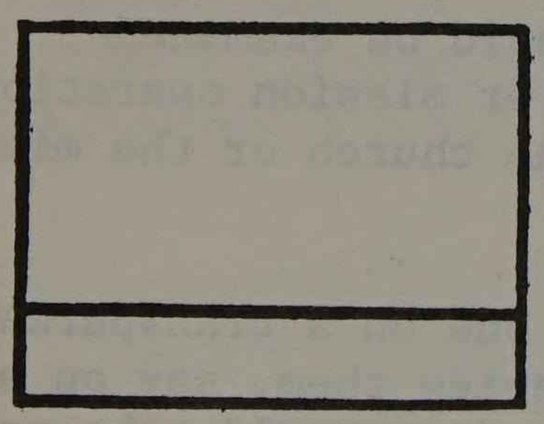
Having established the goals and written each one on a transparent label, they can then be laid out where everyone can review them, say on a piece of drafting paper on a large table. Then the leader should take one goal at a time and ask the question, "What must happen before this happens?" When an answer comes, they can be written down, and the question can be asked again. It is perfectly permissible to skip from one goal to another or to skip from one idea to another. The idea is never to tell the person, "No, that won't work", but rather, "Write that down". After an hour or two of this kind of discussion, those more familiar with the flow diagram technique should, with the help of the others, try to arrange the events

in time sequence with "where we are now", on the left side of the chart and our goals on our right-hand side of the chart. In "time" how do these various sub-goals or events relate to one another? The labels can be moved around on the drafting paper to represent the time sequence of events. When there is general agreement that this is the time sequence of events, the label can be pulled off its backing and stuck down on the chart. The pressure sensitive tape or a pencil is then used to connect those events which are dependent upon the other. Arrowheads can be used moving from left to right to show the flow of work between events.

When all of the events that can be, have been connected together, those that still remain can be put aside or held over for another discussion. The plan itself becomes a criticism of the various goals or events that have been suggested. This gives everyone an opportunity to have their say, and yet at the same time, it culls out those ideas which are not as paramount as some of the others.

When the excercise is over, it is then possible to run the completed drawing through a blueprint machine and make as many copies of the plan as are necessary. The plan can then be put up on the wall and reviewed and discussed and rearranged and redone and the excercise can be repeated until all those involved are satisfied that this truly is representative of the steps that are needed.

Having decided that these are the steps that are needed, it is then a good idea to try to assign a time schedule between events and try to estimate the resources that will be needed to carry each one of these events out. This will permit one to go establish the critical path and at the same time to give an over-all approximation of the total cost. For a more detailed explanation of this, please refer to any standard work on PERT diagramming.



1/16 tape

1/32 tape

1/32 dashed tape

Arrowheads

THE SYSTEMS APPROACH APPLIED TO SOCIAL PROBLEMS

by

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In the years after World War II, much thought and discussion had been devoted to the "civilianizing" of our war-born technology. And since the dawn of the space age, we have been looking forward to the utilization of space age technologies to enhance and enrich our daily lives. In these early years, we heard -- and used-- words like "fallout" and "feedback" to indicate a hope more than a reality that the often-dramatic technological advancements which had taken place as an adjunct to our ballistic missile weapon systems and space vehicle development programs would somehow find their way into our kitchens and offices, that we would open a gold mine of exciting new things -- the technologist's gifts to us, the American consumer.

As matters developed, the new technologies did, indeed, benefit us. We traveled on jet aircraft, bought solid state transistor radios, had our insurance computed electronically, our hotel reservations made through computers and we even bought teflon-coated frying pans. The consumer items fashioned by the new technologies began to flow in great and welcome profusion. These technologies stimulated the need for upgrading our educational systems, benefited our economy in a way that astounds us still, and promised us more and more wondrous things. These began to flow at a fantastic rate, proliferating and flooding us before we knew it. And like the Sorcerer's Apprentice, we watched the flow -- first with surprise and then apprehension as we worried about our inability to cope with it.

Thus, post-war advancements in technology brought their own problems -- problems, ironically, which technology can play a major role in solving. This is one of the most frustrating, ironic, promising and challenging aspects of technology: that it carries within itself the seeds of its own growth and the kernels of its own troubles. It can promise us pleasure or pain in varying combinations and with unvarying unpredictability. In the meantime, our affluent economy has caused blights in our cities -- too many automobiles for our streets, too much industry poisoning our air and polluting our streams, too many social problems caused by shifting populations and too-rapid change. We are beset by water problems, transportation problems, urban renewal problems, school and hospital shortages, to name a few. And yet, at the same time, "we never had it so good."

Our problems are those induced by progress and affluence. They are not the problems of another age and another cause: depression, economic stagnation, social regression. We do have poverty, to be sure. But our attention to it is directed to alleviating it -- not ignoring it or calibrating its growth.

For the past few years, we have been taking an inventory of all these problems and trying to find ways of coping with them. Many have felt that the solution to each one lay, in part, in a technological approach. But we did not see a clear-cut way in which to bring technology to bear on them. We were discouraged by the cost and

by the lack of the "arrangement-making process," to put the technology to work. I believe that we did not really understand the problems as much as we thought we understood the solution, which was a word -- repeated often -- technology, technology, technology.

I feel that this lack of understanding contributed to the fact that we did not convince the people who make the decisions that technology could help. We recognize, of course, that the scientist and engineer have limited authority under our system of doing things. He makes no decisions; he merely offers those who make decisions a range of choices. And this is the role the technologist should play. He shows them -- the legislators, the businessmen, the community leaders -- what technological services he can perform. And then he returns to perform -- if he is asked to do so. For too long, there had not been a meaningful dialogue between the two groups: the technologist and the rest of society. And this, at the heart of the matter, was the fundamental problem which bedeviled us so much and permitted our problems to grow and proliferate.

However, I believe progress is now being made because we have begun to recognize this gap of understanding, and are beginning to close it. Now as we begin to perform, little by little, we will win the license to perform more and more. The new technologies are now being phased into the thinking of many of our political leaders. In California, for example, the state government has turned to aerospace contractors to help apply their advanced engineering concepts to government management problems--the problems of managing the state's growth, its resources, its crime-handling machinery, etc. In New York State, the $2 billion state water project is utilizing advanced technological concepts. In New York City both ex-Mayor Wagner and Mayor Lindsay have called upon technical organizations to help solve their crime, traffic and air pollution problems.... The State of Washington has drawn on the engineering expertise of leading aerospace and engineering organizations....Los Angeles has recently authorized a non-profit corporation which will seek solutions to municipal problems through technology....

Thus, the aerospace industry is beginning to demonstrate the fact that the technologies and methodologies which satisfy military and space requirements can be used to solve complex civilian problems -- providing those requirements are clearly stated, properly prioritized and adequately funded.

I would like to tell how we, at TRW, are applying engineering technology to the social problems, and how we are applying this to one specific need: the United Community Services.

TRW is involved in four broad categories in the non-military field...health, transportation, urban and regional planning, and water.

In the health field we are under contract in Alberta, Canada...to design the total communications and logistics system for a major new medical center, to be constructed over the next five years. In Western Canada this will be a version of the famous Houston Medical Center. Our first task is the design from the ground up of the communication, information and logistic system...the other task is to work with the project director and help him see that all the events occur as planned and to perform all systems engineering for the whole center.

Another health program in which we are involved is the Regional Medical Program. This program was initiated by the DeBakey Commission, appointed by President Kennedy. One of their major recommendations was that the country be regionalized for the purpose of getting the medical expertise out beyond the conventional centers of medical excellence. Over the years the bulk of federal funds have gone to medical schools and their related teaching hospitals, and the Commission found that unless you had access-even in the big cities-to a major medical schools' teaching hospital, you were not likely to get the same quality medical care...so the purpose of the program is to fan out this medical excellence on a regional basis around the country. This requires a comprehensive regional planning job in individual regions. The University of Vermont is the Center of activity for the Northern New England Region; we have also been involved with eight or ten other regions. This is a new program not yet one year old and we are growing with it.

We are also conducting internal company-funded activity in such programs as the automatic medical examination system...a systems look at the comprehensive testing of persons...so our purpose there is to come up with an optimum design, incorporating all the many kinds of medical examinations and testings so that a complete medical examination can be performed on a much quicker basis..now it takes from one to three days and another three days for the physician to have the data available. We are working to have this performed in a couple of hours, utilizing autoanalyzers and computers; and this would be available almost instantaneously to the physician.

We are also examining the total health-care problems of underdeveloped and developing countries. We would like to take an underdeveloped nation, in -- say Africa -- and examine the total health-care facilities, the education that is involved, the sanitary aspects, etc., and come up with a specific recommendation as to what is needed. You can see how the systems ramifications comes through here...plumbing, education, disease control, etc.

We are also looking on a sub-systems basis, at one part of a hospital; for example, an emergency or out-patient department, where we would hope to apply a comprehensive systems approach and look to application of electronic and other related technologies--again to reduce hospital operation costs.

In the transportation field, we have proposed to the Department of Commerce (soon to become the Department of Transportation), to perform a systems engineering study for the Northeast Corridor...the population belt between Boston and Washington which comprises almost 40% of the total population of the country. A major focus is now placed upon the movement of people on the ground within the Northeast Corridor. We will assist the government to select an optimum system and relate it to the ultimate transportation system. For example, when the Northeast Corridor transportation system comes into being...when 2,000 people are dumped out of whatever vehicle it is, how do you get them out to the suburbs and their residences. We are examining these applications in Rapid Transit. One of the places of greatest needs for systems engineering and its related technologies is in solving urban transportation problems.

Our thirdmajor category - urban and regional planning - includes land-use, where we are involved in a study for the State of California. This was the fifth of the so-called"Pat Brown Aeorospace Studies." We are examining the type of information,

how it collected, how it disseminated, and to come up with an improved method of land-use so that the information can be interchanged within the communities throughout the state.

We are also involved with the THUMS which is a consortium of Oil Companies, in the East Wilmington field, near Long Beach, where our managment system planning is being utilized on a contract basis. We are performing, on a company contribution effort, a study for the San Bernardino United Fund, a united community services agency. We are designing methods of organizing community resources through the blighted areas, and prioritizing the needs.

In water, we are under contract---again to the State--on a ground-water simulation study...this happens to be in the San Bernardino area also. Our task there is to develop a digital computer simulation of ground water flow and computer models in economic trade-offs of water supply; to help them forecast the availability of ground-water, where to drill wells and where to anticipate other ground water currents and water levels. We are also investigating water-basin managment and the systems ramifications here. There, very quickly, are the places where we are applying these concepts.

Gary Bowers will now give a much more graphic view on what we are doing with the United Communities Fund in San Bernardino.

THE SYSTEMS APPROACH APPLIED TO SOCIAL PROBLEMS
THE UCS PRIORITIES PROJECT

by

Gary E. Bowers

The following is the result of an analysis by TRW Systems of San Bernardino of a study of the proposed United Community Services Priorities Project. To our knowledge, this is the first time that the systems approach has been applied to the area of community services.

The systems approach developed from the need of coordinating the diverse activities of the many organizations united in the technological effort to accomplish the development of complex missile systems used for national defense and space flight programs. We believe that the techniques of organizing the efforts of scientists, engineers, and industrial teams to achieve common goals are applicable for the achievement of social, economic, health, and many other community goals.

We are challenged by the problems confronting the UCS planners, and by the community-at-large, to evaluate the needs of the community, to determine what are the community services presently being utilized and what services and resources are available from sources outside of the community that are not being utilized and of which the community may be unaware. As members of the community we are interested in knowing what is the quality of the services offered, how they are dispersed among the population, and what is their cost effectiveness.

Our review of similar studies performed by other communities for the same purposes indicated that an essential element necessary for the assessment of community services is omitted. That essential element is defining the purposes of the services so that goals for the services can be established.

In order to work within a system's framework it is essential to define goals and to establish criteria by which performance toward the attainment of goals can be measured. In the studies performed by other communities each service became isolated from the others and the goal of each became a reflection of itself instead of a reflection of the community's need. Instead of the establishment of a community goal towards which all services are joined in concert to attain, assessment of the services was made without relationship to defined community goals and without criteria to determine whether or not any progress toward that goal was being made. No attempt was made to establish the cost effectiveness of services since there was not a common goal shared by separate services between which cost effectiveness could be measured.

What is the fundamental social purpose that justifies the establishment and maintenance of a community service? We believe that community services are established to resolve community problems. It is within this context that our

plan is organized for the accomplishment of the United Community Services Priorities Project. From our viewpoint community services are not minor appendages to the community; they are the major means by which the community receives the benefits that result which community problems are either avoided, curtailed, or resolved.

Within this framework all community services become united in the common goals of overcoming community problems and their contributions can be assessed, compared, and evaluated in relation to their effect on community problems.

Initially, under this plan, four things occur simultaneously. They are the development of a community profile, the development of a community service profile, the collection of raw data, and the establishment of a community problem committee.

The development of a community profile means that the area with which we are concerned is to be defined. The profile will be developed as we determine the community's geography, ecology, and the composition, and distribution of the population by age, income, or other meaningful variables. Resources of the needed data are available in the form of census tracts from the U.S. Department of Commerce and from the San Bernardino County Planning Commission.

The development of a community services profile means that the services presently available and utilized in the community will be listed and described.

The collection of raw data means that a compilation will be made of community services provided by religious, fraternal, private grant, and service organizations on local, state, and national levels.

The establishment of a community problem committee means that a collection of persons who, by their familiarity with or leadership in the community, or by their educational or professional background are able to determine what are the community problems present in the community, and by an analysis of these problems reach agreement sufficient to rank and weigh the problems in order of importance to the community.

With the implementation of the four activities of developing the community profile, the service profile, of collecting raw data, and of activating the community problem committee, the system for the accomplishment of the Priorities Program begins to evolve.

It is anticipated that before the collection of raw data and the committee evaluation of community problems is achieved, the profiles of the community and its services will be complete. From the information derived from the service profile, the first dimension of a community service matrix will be achieved. The services shall be listed and entered into the matrix.

Analysis of the two profiles of service and community will reveal the kinds of information that are required from the agencies performing the services. From this analysis, comprehensive questions will be formulated that pertain to the extent of each agency service and the population and areas served. These questions will be noted and organized so as to be suitable for use during the interview and census phase that is to follow.

It is proposed that a census be made of tax supported agencies and of religious, fraternal, and other similar groups, and that an interview be conducted for each agency receiving support from the United Community Services organization. It is to be emphasized that the function of the census or interview is not to evaluate the agencies but is to determine the cost, the extent of the services , and to establish the geographic distribution and the population segments that are served by the agencies. It is essential to the program that this data be obtained so that the extent of the services can be assessed within the structure of the community profile.

Parallel to the effort of the interviewing and census taking of the agencies, the collecting of raw data will have been taking place. Included as a source of raw data will be the collection of social service standards that may be obtained from published material. Data pertaining to the quality and quantity of services required by a community, and the typical source of such services will be noted.

Upon receipt of data from government agencies, from United Community Service agencies, from social, fraternal, and religious or other similar groups that provide service resources, and from the review of published data, a milestone will be achieved. That milestone is the completion of the data collection function. Within the collected data will be all that is quantitatively known about the community and about the services. Now is the time to analyze the data and put it to work.

The analysis of the data will reveal what are the services performed by all of the agencies and organizations in the community. It will reveal where the services are performed and for whom. Conversely, the data will indicate where services are not being rendered and the population members that are not served. From the data will come the additional information required for the Community Service Matrix. Previously the services that are available were entered on the Matrix; now the second dimension, a listing of all the sources from which community services are derived, will be entered.

During the data collection and data analysis phase, the Community Problem Committee will have completed their evaluation of the problems confronting our community. By consensus, these problems will be ranked in order of importance and proportionally weighted so that it is now possible to represent the importance of the problem by a numerical index.

With their understanding of the community's problems, the committee will be asked to determine what are the community benefits that are expected if and when the problems are solved. In addition they are to relate the available

services to problems. This relationship will comprise the third dimension for the matrix and will be entered on it.

There are now three dimensions entered on the Community Service Matrix. They are the services available to resolve community problems, the sources of those services, and the relationship of the services to the problems.

Once again, the Community Problem Committee will be asked to play an important role. As representatives of the community, they have identified and weighted the community's problems and they have determined the relationship of services to the problems. They are now asked to express the community's evaluation of each service in relationship to the problem it is designed to resolve. To do this, the committee will determine what are the services required to resolve each problem.

Let us review what has been accomplished.

1. The community has been defined and its members identified.
2. The social problems faced by the community have been identified, ranked, and weighted by representatives of the community.
3. The services available for the resolution of community problems have been identified and related to specific problems.
4. The benefits to be derived from resolution of the problems have been noted.
5. All of the recognized problems have been assigned a numerical value.
6. Each applicable service is associated with the resolution of each problem.
7. Data is available to establish the extent of services and their cost.

Now we turn our attention to the Community service matrix. It is ready to be completed. This is done by entering a symbol in the field of the matrix at the point of intersection of the service performed and the service source. When all of the service sources are entered in all of the appropriate points of intersection, it will be possible to refer to a specific community problem and determine the sources of service that are available to resolve that problem.

With completion of the matrix tool, the entire sequence of ranking and weighting problems and associating services to problems should be reviewed to assure that the will of the community is being expressed and that the best interest of the community will be served. When this assurance has been obtained, and the matrix and values verified, the final two steps for the achievement of a priorities program with cost effectiveness may be taken.

We call the first step the "cost benefit trade-off." Here is where the costs of each service in relation to its problem solving strength is determined. Because each community problem is weighted and has been assigned a numerical value, and the contribution of each service to the resolution of the problem is identified, it is now possible to estimate the cost of obtaining resolution to a particular problem, or to determine where available funds and resources can be most effective, or to determine the need of additional services, or to curtail or transfer efforts overly concentrated in one area to another area, or

to discover voids in community service. Required manpower and budgetary needs can be forecasted for the resolution of specific problems. These are but a few of the more apparent uses of the available data and the matrix tool.

The final step is the development of a comprehensive model of the community. This model will consist of all the dimensions revealed by the analysis of the data; it will be flexible so that, ideally, effects of shifts in population, finances, or services will be reflected by the model. The form that the model will take may be visually expressed in charts and graphs.

With the development of the model the Priorities Project is complete.

THEOPROBE FOR SYMPOSIUM II

by

Paul S. Kearns, Regional Secretary
United Ministries in Higher Education in Southern California

First of all these presentations have made me personally very much aware that as far as planning is concerned...I exist somewhere between the cartoon drawing of those two nebishes - the characters with their feet on the desk saying: "Next week we have got to get organized" and the PERT Plan diagram. I certainly find myself existing too close to the disorganized nebishes for comfort...but I have this feeling that getting locked into the PERT diagram wouldn't be too comfortable either. I still find myself somewhere in between.

The approaches described here have all sorts of personal applications. The inspiration to get the little jobs done may be one of the fall-outs even if we don't master all of the big complex problems, but maybe we can do both. I have been very much impressed and fascinated by what we have heard today. Like you too, I think I have been fascinated by the potential power and the efficiency of the methods described by which we can come at a complex problem, one that really baffles us because it is too big for us, and yet attack this problem and finally, hopefully, solve it.

As I have been listening I have felt a little like a panel discussion already because, while I have been hearing what the speakers have been saying, I have also been hearing a kind of internal discussion. One internal voice was constantly saying, "Yes, let's use this, we can apply it here or here. We ought to get about how this approach may be applied in the life of the church itself and especially to areas in our society." And then this other voice was heard from time to time throwing in questions and objections. I am sure you have been doing the same thing.

If I have missed some of the things that have been said, it is first of all, because I don't know very much about engineering. Here are concepts, a vocabulary and a method that are unfamiliar. There may be an "interface" problem here between the disciplines that we represent. Granting that possibility, I think that the main message has come through loud and clear.

First of all, The TRW team pointed out that the systems approach is a way of looking at all of the elements and all of the relationships in a problem and then bringing all together in an interdisciplinary approach...this thing is going to stick in my mind because of a comment from back in the audience. The statement was made that the systems engineer is sort of a skewer that pins all these separate disciplines together. At that some one said, "shish kabob". That figure of speech is a pretty vivid description. Gary Bowers said at another point that "Systems is a conglomeration of disciplines"...and what we found the systems men trying to express here is that they are taking this method of integrating all kinds of disciplines in the solution of technical and physical problems and are effectively transferring the method to people problems. A lot of us have some doubt about this, but anyway the claim is made that the methods are transferable.

One avenue of thought that we might follow is to speculate about the result of turning an efficient method like this on the life of the church itself. You can really imagine some things happening! We have so many predetermined boundaries which we set around every problem. We have only to look at our national structures of boards and agencies and our usual Presbytery and synod committees to know what I mean. We don't allow ourselves to see things whole. We are, of course, changing some things, but certainly we are not employing anything like the total approach that has been presented here. What would or could happen if we really said that the church exists only for mission and ministry, threw everything out and scrapped everything, and then tried to rebuild it again to serve that purpose, to re-tool for the job that faces us in this generation? Are we really willing to find the necessary new patterns of Christian obedience? How often are we continuing to support an institution simply because it has a respectable old age? Or to keep an office going because we have always had it? We are a lot worse off than the companies which Gary said were continuing to use procedures that were put together thirty years ago. We have procedures that can put that record to shame by many, many centuries! How often, without examining anything but the past do we assign responsibilities in our Church? that's National Missions, of course, that's Christian Education, of course, and, if there is a big enough body of water between us and the problem, that's COEMAR. We restrict our thinking to geographical boundaries, etc. We tackle these restrictions in various ways, but only superficially. One of the beneficial results that I see in a "systems approach" to the work of the church is that it would require us to clarify our goals and purposes. I think we really need this. It would erase the fuzziness of our thinking and then, perhaps, the necessary structures would be obvious. We might find that the church itself would function as a "system" interacting for good with the "systems" that make up all of society.

Well, while my thoughts have turned to the immediate application of the systems approach in our church or in our own work for example, the real challenge is in terms of hope in dealing with the complex problems of our entire society, of making human life abundant, of expanding its dimensions in every direction. At least, I think that is what Ed Lindaman is pushing us to consider.

This whole Theonetics enterprise faces us with a world that is, as well as the world that is to be-the world of today and the tomorrows into which we are moving. Henrick Kraemer quotes someone to the effect that every Christian needs two conversions...the first one to Christ and then to the world. These symposia may very well be part of our conversion to the world. This one in particular holds out a method by which we may deal with a complex problem...a method, if only it could be implemented, which might well harness talent and energy to create the better society in which love and justice really prevail.

Well all of this really indicates that I would go on record in favor of using this promising tool, but, I, like many of you, have some qualms and questions and some cautions. These come up when we try to think theologically about some of these questions.

In certain superficial ways the language of the two disciplines of theology and engineering are compatible. It may be just a word game, but it is interesting to point out that the adjective that we apply to theology generally is "systematics". When we talk about systematics or systematic theology, we are not talking about the same thing that the engineers are talking about when they speak of the

systems approach, but the fact that we have both reached for this common root may indicate that we do have a common concern for wholeness, whether it be looking at all of the problem or all of creation. One needs to add as a balance that the church also remembers that it has been crippled and boxed in by its own belief systems when these have been closed systems and rigid ones. I was not able to detect this same kind of rigidity in the systems approach as it is has been described today. In fact, I was disarmed by the kind of flexibility that it seems to offer. The common concern for a total, global approach is the point. We can enthusiastically share this.

Another theological aside came from Dr. Reeves in conversation. He suggested that the PERT way of thinking appears to depend on an eschatological manner of speaking or language. Present behavior is controlled by stating the future event as if it has already occurred. To build a bridge...we say the bridge has been built. Then we dedicate ourselves to accomplish that which we have posited as accomplished. This is probably more a matter of a technical illustration of a theological point than anything else, but it is interesting.

Some of my questions are in the realm of method from the handling of materials to human beings without in some way degrading the human subjects. Isn't there a fatal loss in efficiency and reliability when every component in the system is a volunteer? It would be difficult to imagine a successful moon shot, for example, if the parts of the fuel system or the communication system were capable of quitting or cooperating as they saw fit. I think this question frankly bothers me if we transfer a method for solving technical problems to human problems. In social systems, this is the question of motivation...and engineered motivation is manipulation....well, you see the problem.

Presumably, we reject the theory of any authoritarian technological tyranny. At the same time we are not going to stand still in the face of evident disorder in society, without organizing all the helpful resources at our command. The question remains, "Can we sufficiently humanize the engineering concepts and still have a viable method left? I was almost pursuaded on this in the San Bernardino example, because I think that it shows that these questions are being raised, and that maybe the answers are really being found.

A second caution that is probably self evident is that we don't go and make a deity, or a saviour, or a faith out of a method or an approach, and a new priesthood out of those who can use the method. Again I don't sense that our representatives from the technological fields represent this at all, but we laymen are prone to attribute more powers to technology or to a new tool or science than the scientist or the technician would claim for it. It is at this point that a theological critique is sometimes in order. Maybe we ought to find a way with which we can build a theological critique into the system to provide a kind of self corrective feed back.

I thought we might get into the whole area of the belief in progress. Some of the theonetics materials do indicate that this might be a problem. A naive belief in progress has from time to time found fertile soil within the Judeo-Christian tradition. After all this is the only religious tradition that embodies an understanding of history which is linear and teleological and is the only religious formulation which has made a virtue out of hope. Christian hope is not the same

as the belief in progress. I think the distinction is important, but here again, it really didn't come out in our discussion.

We will, as we discuss the "systems approach" have to be aware that it has potential for good or for evil...we must recognize that it is a tool and its moral affect depends upon how we use it. It is pretty clear that each extension of man's powers simply enlarges the effect of the moral decision of how that particular power is to be used. So I think we are going to grasp this tool gladly if we can in fact find the proper handles. We, and concerned people everywhere, will welcome and encourage the redirection of scientific and technical expertise from military and space projects to projects in the social sphere.

This thought, by the way, is not so very new-one of the earliest prophets of progress was a man called the Abbé de Saint Pierre who published a book in 1737 called "Observations on the Continual Progress of Universal Reason". In it he said "the efforts of human reason have been in the past too much confined to the natural and speculative sciences and too little attention has been paid to the improvement of social and political knowledge. That is why such spectacular advances have been made in our knowledge of nature, while mankind has grown neither any better or any happier. Yet reason has in itself as much power to stimulate progress in the one sphere as in the other, and (he continues) if the ablest minds should now devote themselves to the ethical and political problems with as much enthusiasm as they have hitherto consecrated to the solution of merely speculative problems, rapid and continuous progress towards human perfection would be the inevitable result."

Some of my bias is already showing and it indicates some slight disagreement about the inevitability of human perfectibility and the faith position that this implies, but I do think that in 1966 it is high time that science and society and the church pick up a challenge that was flung down in strikingly modern terms in 1737! The systems approach may well be the methodological tool by which the gap between man's technological achievements and the moral ordering of his society can be narrowed or closed. The increasing complexity of civilization demands the best techniques and the greatest energy to meet its problems. The church and churchmen should see these techniques and powers as gifts of God. It should see today's human needs as its calling to be a part of the team that sees things in their wholeness and their inter-relatedness, and which commits the minds of men to their solution.

INTRODUCTION TO: "The Message in Mass Media"

by

Edward B. Lindaman

In his book, "The Christian as Communicator", Harry De Wire begins his preface with these words:

> "Sound has always been powerful, more powerful than logic or sense. It attracts us, and is especially impressive when it assumes word form. But sound, even word sounds uttered in uncounted billions on behalf of mankind, has not prevented us from persisting in the illogical behavior of war or the nonsensical attitude of prejudice.
>
> The failure of our culture in its word tasks has brought about, in the last 15 years, substantial expansion of research and interest in all aspects of communication."

Mass media communicates many things to us. If you have read the material provided in the theonetics packet for this symposium you will be up to speed on some of the implications.

Inside the church, per se, quite a terminology has been developed to describe the process of communicating the gospel. Such words as these come to mind to describe the "process": witnessing, evangelizing, admonishing, spreading the word, edifying, teaching, exhorting, proclaiming, testifying, preaching, etc. etc.

The church throughout her history has felt that it must tell something about its life and meaning, both within its own fellowship as well as throughout the world. One of the first questions we ought to ask ourselves then is this: Is the average or typical Christian an "admonisher"? Does he witness or communicate: There are several trends that show up in our culture that indicate that much of this process has been surrendered....to mass media....in a sense.

The growth of the denominational offices and the organized (and necessarily so) administrative systems, tends to raise in the minds of people some doubt as to the legitimacy of the individual and the small church body as adequate communicators. Individuals begin to feel that the "denomination" will speak FOR him. He has his loyalty to the denomination -- therefore let THEM do the planning and speaking. This has an influence upon what we normally used to describe as Christian spontaneity.

A second problem is that there is still considerable distance between the professional communicator of the Christian faith and the non-professional. At least it is wider than it should be. As the clergy become more and more educated -- the more alien some laity begin to feel. SO they depend upon the clergy to witness -- and simply refer anything that may need interpretation of the gospel over to the clergy. I am stating these in an over simplified fashion and not taking the time to develop the thought fully....but I do want to suggest these as representative of a new condition that seems to exist across the church...to one degree or another.

I'm not so sure but that many Christians gain vicarious satisfaction from hearing mass media of radio, TV and mass proclamation witness to the gospel. Reading about, or being spectators to the mass religious efforts of our age sometimes makes us happy in the thought that we have someone representing us...so we assume it is being communicated and do not HAVE TO share in it personally.

It is even quite possible that the responsibility for communicating the gospel is being bypassed simply because Christians do not have very much to say. Maybe we don't receive enough help along the way to give us the necessary capability to bear witness. And YET communicate, we must. To sever our bonds of communication drives us into a state of aloneness that we cannot tolerate. Considerable sums of money are beginning to be spent by our government in some of the space projects having to do with Small Group Dynamics...how can three men live together in close quarters of a space craft flying, say, to Mars, for a period of two years? Indications as of now are that the biggest problem is one of communication...WITH THE GROUND. Cut man off from HOME and he gets panicky. We WANT to communicate.

Mans very sense of belonging depends upon his ability to claim the right to reach out for association and participate in the speaking, listening, writing and reading that goes on around him. Always our words ought to have as their purpose to build a bridge--and not simply to hurl ideas and symbols back and forth across a chasm. Words ARE deeds.

Jim Sellers says other things in his book "The Outsider and the Word of God". He maintains that the point of contact which we may uncover in the modern outsider to faith will NOT be an area of his existence which he feels is somehow already partly Christian, but it will be rather his WHOLE existence. He says to get through to the outsider you must seek a point of contact which manages to convince the outsider of one overriding fact: that his fondest beliefs as an outsider are actually in conflict with the Christian message.

To take advantage then, of this point of conflict, the communicator will always have to step beyond the circle of the insider, drop the language or symbols of believers, at least in part, and communicate with the outsider as a TRUE PARTNER, using the language or symbols to which the partner is accustomed. (The big problem, of course, is that there are no pure insiders or outsiders to the faith). To put this another way, if Christianity is to be introduced into the culture of this decade it must take the place of, and not simply strengthen, the pseudo-christianity of the times. Kierkegaard says we have to remove the illusion to the effect that we are all Christians, so it looks indeed as if introducing Christianity were taking Christianity away from men. To quote him exactly:

> "Because everybody knows it, the Christian truth has gradually become a triviality, of which it is difficult to secure a primitive impression. This being the case, the art of communication at last becomes an art of taking away, of luring something away from someone. When a man has his mouth so full of food that he is prevented from eating, and is likely to starve in consequence, does giving him food consist in stuffing still more of it in his mouth, or does it consist of taking some of it away, so that he can begin to eat."

The modern American even if he rarely goes to Church may easily convince himself that he lives according to Christian standards. Though he may say, "I'm not a very

good Christian"...the chances are that in some part of his moral makeup he will regard himself as living and deciding by the New Testament principles, by the ideals of Christ, or some related criterion.

We shall not be able to communicate with him if we merely seize upon the few points in the life where Christianity does seem to have a hold. Sellers says to use the Christianized symbols held in the consciousness of the modern citizen as a way of getting him to be seriously Christian is only to augment a delusion. He will CONVERT YOUR SERIOUSNESS INTO HIS INDIFFERENCE before you have a chance to even talk about the point of conflict that is represented by every point of contact.

Religious pictures too often provoke admission instead of action. TV and films that deal too directly with the explicit symbols of religion may just offer a fire-side outlet for the religious urges of those beyond the church and may actually unintentionally offer them a justification for avoiding actual church responsibilities.

Whatever can be made attractive by technique, can be accepted without decision or risk...whereas the New Testament calls upon us to commit ourselves to that which cannot necessarily be praised for its aesthetic qualities or appearances. When the secular communicator attempts to become the bearer of explicit religious symbols to the outsider, the result may well be the transmission not of Biblical truth, but only of a strengthless religiosity.

We cannot ignore the untapped potential in all types of mass media, but it will require a great deal more ingenuity than we have shown thus far. With but few outstanding exceptions we have not done too well.

There is one huge piece of advice that ought to be kept in mind whenever we talk about transmitting the gospel over or through mass media, and I will close my remarks with them. They were stated by Joost A.M. Merloo in his book, "Conversation and Communication" ..ponder them, they are powerful, as we face worldwide communicate satellites:

> "Would you convince your opponent? Then touch his heart...if he has one. One cannot conquer anyone's belief with words and arguments. He merely adjusts them to his own truths and prejudices...UNLESS HE LIKES YOU."

THE MESSAGE IN MASS MEDIA*

Ronald L. Hunt, Ed.D.
Brooks Foundation, Santa Barbara

As in many other states, the State Board of Education in California is confronted by rapid change, growing population, and endless bits of business that have devoured any opportunity to deal reflectively with fundamental questions such as "Change for what?" and "Where are we going?" Consequently, the Board has asked a committee of twenty-five Californians to meditate on such questions and report back. I have the privilege of serving as Executive Secretary of the committee, which has been given a year to come up with some answers to the following questions: What are the current needs of education in California? What are the probable future needs?

The Board has asked the committee to describe a tentative set of goals for education in California and to design a permanent inquiry system for assessing and predicting educational needs at regular intervals in the future. This committee, the State Committee on Public Education (SCPE), is a group of serious dedicated persons, aided by a small research team that has been attempting to deal rationally and objectively with these weighty questions.

In his book, Shaping Educational Policy, James Conant has pointed out that when planning is done, all too often it involves educators alone. The Committee is trying to do a broader job. One of the techniques we are using consists of going to presidents, vice presidents, deans, and professors in colleges and universities throughout the state, asking them to identify--not the full professors--but the assistant and associate professors who are doing the most engaging research and dealing

*An Address given to a Theonetics symposium in Long Beach, California, November 14, 1967.

with the most exciting ideas. Having collected 150 names, we have engaged education writers from twenty-five newspapers in California to interview these people, asking them to discuss today's and tomorrow's outstanding problems in public education.

I am particularly excited about the opportunity to try to design a permanent, long range inquiry system. Agencies like the Pentagon, the CIA, NASA, and the California Division of Finance deal with what lies ahead for five, ten, or twenty years. When we went to the Division of Finance and asked for information on the future of education in California, they told us that such a request had never been made before; they had just been pining away, hoping to be asked. We found this repeatedly, and we hope to define a way for the State to use such information in looking ahead to see how education must be designed for the future. Mass communication and computer technology will make a great contribution to such an inquiry system. Conversely, I feel that the inquiry system will identify as one of the prime needs in education the preparation of citizens to use the mass media with discrimination.

The mass media have developed from the desire to know and make known, to give and receive, and to broadcast knowledge, so that like seed it might grow, be harvested, resown, and grown anew. About the year 1450 in Germany, the first words of moveable type spelled out: "What hath God wrought?" After perusing the paperback stands, the TV Guide, and the morning paper, and after listening to the radio on the way to this meeting, I think those words showed an astute concern for the future.

Mass communication was girded by noble concepts at its beginning. In arguing for free and open discourse through print, John Milton said:

> And though all the windes of doctorine were let loose to play upon the earth, so truth be in the field, we do injuriously be licensing and prohibiting to misdoubt her strength. Let her and falsehood

grapple: who ever knew truth put to the wors, in a free and open encounter.

Later, George Bernard Shaw wrote: "Liberty means responsibility. That is why most men dread it."

How are we using this responsibility, this zest for liberty? In the May issue of Harpers is reported the following:

> Radio listeners in Dayton, Ohio, were recently treated to one of the most spirited debates ever aired in that city. It occurred on Phil Donahue's "Conversation Please" program over station WHOI, and was triggered by a woman who telephoned in to raise the question, "Should a husband's underpants be ironed?" "Am I remiss? I don't," she said. So many calls followed that the lines were jammed for hours. Examples: "It depends whether he wears jockey shorts or boxer style!" "I do, it makes me feel as though I've accomplished something when I see how comfortable he looks when he puts them on in the morning." "I iron them, but I don't put a crease in the front." "I don't, and I think women who do are those who feel inadequate, and have to seek fulfillment by ironing their husband's undershorts." Finally, an irate caller complained that the undershorts controversy was a waste of time, and a ridiculous subject for a radio program, and an indication of the immaturity of women who would participate in such trivia. Asked by Donahue if she herself ironed her husband's undershorts, she held forth for a solid six minutes on this absorbing topic.

On the way to this meeting, I was dialing my radio, seeing what kinds of religious education broadcasts I could find. I heard a reverend gentleman from Atlanta heal two ailing people in less than ten minutes. Then he indicated that by sending a letter the listener could get an eight-by-ten photograph and a year's subscription to his magazine--the listener's name would be put on the personal prayer list. A donation would bring a phonograph record.

The sequence of events was most interesting, because this program preceded the latest results from Acqueduct Race Track, which were followed by a program on handicapping. At least three winners in each race could be delivered by the handicapper.

My little radio investigation was not very successful, and I think I would rather have heard about ironing undershorts.

You have been presented with a paper by W.H. "Ping" Ferry, of the Center for the Study of Democratic Institutions; his paper discussed the social and cultural responsibilities of mass communication, defining mass communication by its technical components, television, radio, comic books, etc. Of course, each of these has its own characteristics and should be studied and used according to its specific nature--which is not so much fun as lumping all mass communication together and personifying it as Masscom. We learn from Mr. Ferry that Masscom does not like teachers or Negroes, seldom defends poverty stricken people, and delights in the shoddy, the mind dulling, and the useless. Masscom gives the customer what he wants and assumes it is doing as well as anyone has a right to expect. Presumably it has a particular liking for undershorts, pressed or unpressed.

Now, I prefer not to divert attention from individual responsibility by the personification of mass communications. There is no message in mass communication that has not been put there by individuals, responsible or irresponsible, learned or ignorant. In tracking down who is responsible for what is in the press and on the air, you witness a cyclorama of tail chasing. Publishers, station owners, network managers, and producers point to a magic formula called, "What the public will buy;" and the public points to what is available. Mr. Ferry would say, "Masscom is the guilty one. Down with Masscom!" But we have learned that this fellow, Masscom, can be used with deliberate purpose, as in the dictatorships, where counter-arguments are ruled out, where there is no room for debate, and where all media are instruments of the State. There has been no totalitarian society that has not crushed freedom of speech; the first sign of the loss of freedom is the curtailment of debate. In Nazi Germany the books burned along with the Reichstag.

Mass communication provides power to anyone who employs its technical apparatus; but in our time, apathy may be as important as the abuse of power. We may be burning our time and opportunities as Germany burned her books. Examples of time burning are available at the twist of your TV selector, on the marquis of your theater, or in the great radio under-shorts debate.

Those who use Masscom seem to be most interested in the dollars it can deliver; the market-place dictates the message. Many organizations have been concerned about the quality of programs for children in theaters and on television. The National Association for Better Broadcasting, the PTA, the churches, and other groups have printed lists of acceptable and unacceptable film and TV fare for children. In 1966, at Brooks Foundation's International Children's Film Festival (the first of its kind to be held in the United States), children's film producer John D. Wilson estimated that at least two million children go to the movies each week in the United States. Fordham's Father John Culkin has reported that the typical high school graduate has watched more than 15,000 hours of television and seen more than 500 movies, though he has spent only 10,800 hours in school. At the symposia accompanying the Film Festival the attitude prevailed that there was a wholly insufficient supply of films produced specifically for children, especially in the United States, in view of our great capacity for film production. Most films, it was said, that pass as good children's films are really family films or adult films "suitable for children"--meaning, I suppose, films that won't do children any harm.

At one of the symposia, Congressman Richard T. Hanna spoke of the failure to make use of a great technological resource--optically or electronically produced pictures that move and talk; the magnitude of this failure, he said, is not apparent to everybody. Dorothy B. Jones, consultant to the U.S.

Children's Bureau, reported that children for the most part see what adults see; there is a real concern over this in women's groups, but no idea of what to do about it. Bombay motion picture producer K.A. Abbas said that commercialism in Indian movies has been steadily degrading the public taste. The difficulties of social control over films and the potential danger to children were illustrated by Mr. Abbas' revelation that during the British rule in India the typical police headquarters building housed an office bearing the sign: "Department of Narcotics, Firearms, Cinema and Theatre."

Research consultant Henry S. Noerdlinger questioned the effectiveness of past, permissive approaches. "The obvious agencies," he said, "such as the National Congress of Parents and Teachers, with its film review board, have made annual policy statements about films but have failed to influence even their own members; for fifteen or twenty years under what would seem to have been ideal conditions these constructive efforts have failed to work through the only available channel--parents. Legislation now seems the best course." Others disagreed, believing children could be better protected by film education, than any form of censorship or control.

Brooks Foundation's approach is to open up the debate and to show producers, parents, network executives, the clergy, and other social leaders the best of examples of children's films, so as to whet the appetites of adults and children, and even producers and distributors, for higher quality. In our initial effort in Santa Barbara we were able to get the participation of twenty countries, contributing more than forty films. We showed many of these films in one week to ten thousand boys and girls and their parents and teachers. Such films should be widely exhibited; we are looking forward to another film festival, perhaps in San Francisco. When we see the enthusiasm of children, parents, teachers, and others for high quality films, we have to assume that something worthwhile and something

educational has been going on.

Films, television, radio and the press should be studied as well as enjoyed or used. Selective and intelligent use of mass media requires an understanding based on study. Communication courses in film appreciation are becoming important parts of the school curricula in such nations as Japan, India, England, Czechoslovakia, and Poland. We hope that the United States will not wait much longer to acknowledge that the visual and auditory media are as important as the pen or book in the educational process.

The combination of audio-visual media with computer and telecommunication technology has been studied by the National Association of Educational Broadcasters. Whole education systems, as in the Oregon State System of Higher Education, can be tied together by computer-controlled television and radio networks. Hospitals and libraries are learning how to exchange information. By using an audio-visual display mechanism, a small hospital can have access to records or consultation from a larger hospital. Army doctors in Viet Nam have been video-tape-recording reports or questions about patients, and these tapes have been flown to the UCLA Medical Center, where diagnosis and recommended procedures are recorded for immediate return to Viet Nam. The dental profession also has made good use of computers and video-tape recording. We are seeing information exchange systems beginning to tie together our law-enforcement agencies, our highway division, and other activities in the State.

It has been predicted that the library of Harvard University, if it continues at its present rate of growth, will by the end of this century have one hundred million volumes, housed in a building the size of the Empire State Building. But it is hard enough now to find the book you want. The small college library tied in by computer and an audio-visual display mechanism, could give the individual user access to the

collection of the largest library in the country.

The common misconception of the communication satellite program is that it will allow us to see the French or the Turkish version of "I Love Lucy." Probably the key use of the communication satellites will be for information transmission among a variety of users such as hospitals, schools, colleges, churches, and other agencies that will need to have rapid access to large data files.

The mass media have the ability to teach; the complement of that ability is the will to learn. Better content in the mass media must come through education. In this context, the mass media may be--not an enemy of learning but an ally. Into this amoral technical system we can put a message for which we take responsibility. Millions of people can be reached, people at lower intellectual levels than are reached by books or periodicals, people who are more likely to be intellectually passive. The mass media can shorten the time lag between events and reports, but there are great risks of bias; we may have the illusion of objectivity, where seeing is believing, with no awareness that what we are seeing has been pre-selected by broadcasters or publishers. Radio, television, and the movies have had great difficulty in dealing adequately with profound themes, but they are highly motivating when the message is simple or familiar.

What is known about the mass media should be understood by producers, distributors, and consumers; for all are responsible. It is in this belief that Brooks Foundation and the Charles F. Kettering Foundation have initiated film-making projects for educationally disadvantaged high school youth in Watts and in slum areas of New York and Philadelphia. We are helping these youngsters to understand the media that affect their lives and to use those media in interpreting their lives to others. Our project participants are finding a new power of expression through education and involvement. As in the days

of Gutenberg, the message in mass media must be put in by people who think, work, and learn.

At a Brooks Foundation research center located in Philadelphia's Simon Gratz High School, we are using a tutorial process to refine instructional materials. The school serves a slum area noted for low educational achievement and high dropout rate. We have put some of these children in a one-to-one relation with an expert tutor; what goes on is observed and recorded by a behavior analyst. The reactions of each youngster to the text and teaching tactics are used in modifying the materials and approaches for the next student. We may go through as many as thirty passes before attaining a block of material that results in successful learning in a high percentage of the students. This is a sort of educational engineering. A key point is involvement; the youngsters themselves indicate to us how they can learn better.

We found that some youngsters who were tagged with an IQ of 90 had a surprising capacity for non-verbal learning. We gave them instruction in logic, using pictographs, and they got the idea almost immediately. When they were given the same information in text form, they could not understand it. Their upper-middle-class counterparts were able to learn easily from the verbal text.

Initially, in our Watts project, we paid thirteen boys and girls, who had qualified by being high school dropouts, to learn the rudiments of film making from film director Robert Lumbroso, the famous Budd Schulberg, and others. We started by paying. Now we have over a hundred volunteers. They are telling the story of how they live. I think there is something particularly important about enlisting those whom we would teach, to teach us how they can best learn. This is one of the chief activities in our program.

Brooks Foundation joined with the Santa Monica Unitarian Church and later with UCLA in holding a kinetic sculpture show.

Subsequently we moved the show to Santa Barbara, and now it is on its way to the Children's Center in San Francisco's Ghirardelli Square. The motto of our kinetic art exhibit is: "Please Do Touch the Art." Get in it, shake it, bang it, rattle it. We have found this motto to be quite stimulating to the youngsters. If you have seen kinetic art you know that it is often made up of junk, wire, bits of wood, and so on. Off at one side we have a collection of such material from which the youngsters can build their own kinetic art. Quite interesting, because often they have seen such junk as an ugly part of their environment; now they are creating objects from it that can be enjoyed by others.

I recall in the wonderful book memorializing the wit and wisdom of Adlai Stevenson his recollection of a minister who had great powers of persuasion. At one of his Sunday morning sermons, one of the flock jumped up, threw wide his arms and called out, "Take me, O Lord! Use me, O Lord!" and then added as a second thought: "But in an advisory capacity." Those who use the mass communication process should not be in an advisory capacity. They should be thinking, working, and learning. They should be involved.

The residents of Howard County, Maryland, are not standing by in an advisory capacity; they are planning their own community, participating in an unusual experiment that will use the mass media for community education. Howard County lies half way between Washington D.C. and Baltimore, in a rapidly growing area that is certain to become a megalopolis like Washington or Los Angeles. There is now developing in Howard County a completely new town, Columbia City, that will apply modern communications technology to planning for a new community complete with homes, shops, hospitals, churches, banks, businesses, etc. The designer may ask himself, "What is the ideal relationship between man and his town? How can we create a town that will fulfill intellectual, physical, and spiritual needs? How

can we use the latest tools of technology?" Attention to these questions can introduce new relationships among home, school, church, library, club, business, and other functions or entities in the community.

Brooks Foundation is in the midst of this planning, as it is involved also in planning for the next decade in the School District of Philadelphia. We have worked for the National Commission on Technology, Automation, and Economic Progress, looking for key research questions that will open the door to better educational use of technology in the future. All these activities are concerned with processes of technology and education that can promote the individual development of every member of a community.

In Columbia City it is foreseen that a good part of education will take place in the home. Anyone may become involved in the learning process. There will be an educational television channel, with a viewer response mechanism, connected to a computer center. Ten thousand home viewers will be able to use this response system at the same time. It will also be possible for the housewife to sit in front of the TV set examining the shelves in local stores and pressing her response button to order any item she wants, the ordering and billing all being handled by computer. There are plans to devise a security system, so that if you are going on a two-week vacation, you simply tell the computer that you will be gone for two weeks, and automatically the neighborhood law enforcement agency is notified.

We have been asked to look particularly at adult education, in which there is computer-mediated instruction for the individual in the home. One of the key factors of computer-mediated instruction is that the learner is informed about how well he is doing and is able to proceed at his own rate of learning. The library system will be computerized and will be able to fill library requests in the home, by microfilm

projection on the home screen or by activating a paper duplicator.

Participating in the design stage of this unique system, the people of Howard County and Columbia City are helping to put the message into the mass media; they will have something to say about how Masscom will affect their lives, and if they don't like the result, they will be able to change it.

A guiding principle for the mass media should be diversity and debate. As an informed electorate is the cornerstone of democracy, informed consumers or users must keep Masscom honest and intelligent. Consolidation of control in the hands of a few must be ruled out, regardless of how well meaning those few may be. Here I believe the procedure to be more important than the message. The procedure should guarantee many messages. Mao said: "Let the hundred flowers bloom." We should say the same thing--but we should mean it.

I have been deeply concerned by the consolidation of the American Press. I wish we had greater numbers of voices expressing different points of view on radio and television. We at Brooks Foundation are attempting to help bring this about, not in an advisory capacity but through involvement. The pulpit, also, should be involved.

Now more than ever there is need for principled, independent criticism and interpretation by clergymen. Of course clergymen cannot criticize constructively unless they are thoroughly knowledgeable about the mass media. This symposium, therefore, is a step toward better use of the mass media. An important part of the message in the mass media should be put in by members of this group and other church groups. The eternal verities deserve network time. They are needed by society; and they, in turn, need modern expression that will be effective in today's and tomorrow's Wonderful World of Who Knows What.

THEOPROBE FOR SYMPOSIUM III

by

Father Ellwood Kieser, C. S. P.
Producer, INSIGHT Television Program

Fifty years ago, the human nervous system stopped at the ends of our fingers and toes. Today, because of radio and television, it extends into most of the homes of the world. Everything moves at colossal speeds, inviting instant reactions to events and mass opinions about them. The explosion of the mass media is producing a generation gap that leaves us with very little connection to our parents lives, and will create even greater distance between you and your children. We're in a new world almost every moment, and we are different human beings as a result.

Here's a question: What specifically does it mean to us as ministers of the Christian gospel? We have a special role to play in the world, a special service to render to the human race. What do we do about today's exploding communications? How do we deal with all the attendent powers put squarely in the hands of a few men?

There are many answers and I have just a few opinions. I do stand with a point of view which includes as its first premise that these new media with all their powers are good. They are the result of human ingenuity and the providence of God, and prefigure exciting advancements in almost every phase of life. It is true that they add in their own way to the complicated, pressured and often painful times in which we live, but they are not in themselves moral or immoral. The challenge is to use them well.

We here have the implied responsibility to guide and influence the world with Christian values. The advantages of television are built in to accomplish those ends. For instance, we are able now to create throughout the world a sense of solidarity, a sense of the single brotherhood of man. For the first time in history we are being made profoundly conscious through television of the meaning of this real Christian concept: one family under God.

Also, we are able to participate in history, itself. Through television, you and I not only witness the action of history being made at the moment, but participate in the grown consensus of the world. We are no longer advisors after the fact, but involved human beings as the action unfolds. Dr. Hunt pointed out the necessity for freedom and dialogue and free discussion throughout the world, all of which are basic Christian values. Television enhances the possibility of that climate a millionfold from whatever the chances were before now. The great contribution that television makes is in providing a forum where anybody with a respectable opinion has a chance to express that opinion. Thereby does the democratic consensus grow. Concurrently, the Christian values of freedom and the unhindered search for truth are being represented and established throughout the world.

As servants to the people of God, our special services include those of teaching and preaching the Gospel, of guiding and governing spiritual lives, and of sanctifying and peacemaking. Inasmuch as we are caught up in this revolution of the mass media, we must seriously consider ways to utilize or improve the media to do our own job

effectively.

Consider the business of teaching. In one way or another, the radio and television media educate the people whenever the sets are on. Even a facts-reporting news program delivers the news in an order of importance decided by the program producer. Documentaries enlighten the public to any number of situations or people, and are delivered from a base of creative intelligence by people who deliver their message about the facts. Television stations are more and more engaging in editorial comment, stating particular viewpoints. The medium is there for us, too, as an instrument to send our messages to millions of people.

The same teaching potential exists in radio and television drama. Drama is telecast during most of the prime time in the United States, if you include the lighter drama termed situation comedy. All drama reflects and thereby teaches some kind of ideology. Good drama involves the audience, gives them an emotional experience, illumines the human situation, and teaches something of value in the process. It is unfortunate that American television drama today pretty must allows a total escape from the realities of life. The challenge of developing the television educating potential, particularly in the drama form, is there for all of us.

I think the church has a real contribution to make here, but to make it you and I must first be very much aware of what our message is and exactly how it is to be communicated. How do you conceive of the Gospel of Christ? What is your concept of man, his goal, his destiny? What is your value vista? It is essential to know these things so that when we approach the media we will be able to effectively communicate our ideas within them. Once there, we have several ways to go.

One way is explicit religious programs---you here in Los Angeles have your Church Federation. I chose to go with a dramatic television series called "Insight". This form enables us to go profoundly and honestly into the real human situation. Our policy is to form stories around contemporary problems that are basically metaphysical or theological. Then we probe the problem by injecting our human character into the story with honest emotions and reactions. The problem might be solved by our hero, or our hero might be destroyed by the problem, but as long as we depict reality we have a chance to involve the audience. An involved audience will search for the values and the solutions. In today's world, it is no longer possible to preside over a problem and pronounce its solution from a mountain top. That is not only considered bad theater, but bad theology.

In addition to realizing the advantages of the mass media, we must also consider the problems they create, especially in relation to the power and influence they exert. Dr. Hunt spoke of television being very popular among people with lower IQ's who are more passive in their viewing attitudes. It is a fact that now in New York City, and I suspect it is true across the country, people who make more than $8,000 a year are boycotting television. The reason is that after news, sports and an occasional documentary, television fails to feed the mind or hold the interest with its general entertainment fare. But for the rest of the populous, the men who control the media control the country in a powerful way. If the undiscerning masses are responding without choice, are not really involved in debate, are not intelligently weighing issues, are merely absorbing whatever values or lack of values emanate from "the tube", then tyranny is not far away. Irresponsibility within the mass media could produce a level of intelligence inertia from the viewing public that could be catastrophic.

Whatever programming we can do will ultimately be a small portion of the total. I think, therefore, that we must also work in other directions to raise the quality of the mass of programming which will continue to influence the people. There are at least two ways to do this. The first is to create within our parishioners enough discernment so that they will become selective in their viewing. Television is programmed on ratings; ratings are determined by the number of people viewing; and your parishioners are the viewers. If we can influence these people to be dissatisfied with the purely escapist fare, with programs that distort the truth and reflect false values, we will be making a real contribution. I don't mean that we should attempt to discern for them. It is our job to convince them of their capacity to enjoy being involved in the realities of life, and that by being selective they will be better entertained and able to influence a higher level of programming within the entire industry.

A second way to contribute to the whole mass of media is to reflect through our own thinking and behaviour a really basic Christian culture--one that does not necessarily rely on Christian symbols and pious attitudes. The Christian who is committed in depth, but human in behaviour has always wielded the power of enormous influence. It is interesting to me that there are people today who, without the formal structure of Christian faith, are getting closer to spreading the Gospel than we sometimes do. The best piece of legitimate theater dealing with a theological theme in the 20th Century was written by Robert Bolt, an agnostic---"A Man for All Seasons." The best life of Christ depicted on film was made recently by a communist---"The Gospel According to St. Matthew." Two great, very Christian films were made in the past year--"Darling" and "Pawnbroker." Neither was explicitly theological in theme, but both projected and conveyed the real human situation. By involving the audience in a contemporary slice of reality, those films presented an opportunity for them to seriously consider some really basic Christian values. As creators of a Christian culture, we have the same job to honestly involve ourselves and our people in the reality of today's life.

A substantial part of the film industry has been able to do that by creating an interested audience for a special kind of product. Fifteen years ago Los Angeles had one art theater; now it has ten or twelve. Some of the art films are now going into mass distribution throughout the city. People are ready to be involved in depth; they really are searching for the values that will work. Hopefully, the television industry will in time take a similar stand for quality. Meanwhile, we have a lot of work to do, and a responsibility to people to render whatever help we can to all the media.

MOTIVATIONS OF A PRODUCER

by

Roy Huggins, Vice President
Universal Studios-Universal City, California

Mr. Lindaman, Ladies and Gentlemen. You may be disturbed, even dismayed, to hear that I have come prepared to deliver a sermon. I'm not sure of the precise meaning of that word, but if a sermon is a serious discourse based on moral imperatives, then that is what you are in for tonight. If this be something akin to practicing medicine without a license, I am in trouble, because it is not my first offense. I brought with me tonight a letter I received a few days ago from a man I have never met, the Reverend Dale K. Smith of Paradise Valley Methodist church in Phoenix, Arizona. It reads: "Dear Mr. Huggins: I saw your show recently, 'The Committee for the 25th'. It is not my practice to write to anyone pertaining to television shows and yet I feel compelled to commend you on this dramatic episode. Never in my life have I heard any sermon on gambling, or crimes connected with gambling, that 'packed as hard a punch' as your 'sermon'! One of my acquaintances who also saw the show said that you sounded like a 'disgruntled customer who lost at the tables' and decided to take out your animosity in producing the show! I would imagine that you have no 'axe to grind' nor are you trying to preach a morality, but rather your first desire is to produce a good television show that finds wide acceptability. But whether you meant to or not, you preached a great sermon!"

I liked the Reverend Smith's first paragraph but I take exception to the second. I am not a disgruntled Las Vegas loser, and I do have an axe to grind, a morality to preach. Reverend Smith is right in his assumption that I try to produce a television show that finds wide acceptability, but I suspect he would be surprised to learn that my reason is that I must produce such a show or the opportunity to produce any kind will instantly be taken away from me. We all learned this season, a season in which several shows were cancelled after only three or four weeks on the air, that we not only must command a large audience, we must do it quickly. That is not a particularly happy augury for either producers or viewers. If horse racing were based on a similar principle, early in his first season Man O' War would have been shot.

Questions have been raised as to the propriety of grinding axes on television, and even more often questions have been raised as to the efficacy of doing so. Much serious, scholarly and highly-documented research as been done on the impact of television on the audience. Those of you who have not closely examined the research may be astonished to learn that responsible researchers are nearly unanimous in their basic conclusion that television has no impact on the audience. Most of the researchers have arrived at conclusions that go something like this: "SOME viewers, under SOME circumstances, MAY be influenced SOMETIMES by SOME types of programming." Does that sound like exaggeration for effect? Then let me read you an example, from one of the most respected men in the field, Dr. Wilbur Schramm of Stanford, who wrote, with Jack Lyle and Edwin B. Parker, "Television in the lives of our children"; "For SOME children, under SOME conditions, SOME television is harmful. For OTHER children under the same conditions, or for the SAME children under OTHER conditions it may be beneficial. For MOST children, under MOST conditions, MOST television is neither particularly harmful nor particularly beneficial."

Mr. Joseph Klapper, in his massive study, published under the title: "The Effects of Mass Communication", proposed 'tentatively' several generalizations, the first of which was that "Mass communication ORDINARILY does not serve as a necessary and sufficient cause of audience effects, but rather functions among and through a nexus of mediating factors." (P.8)

If I fully accepted these conclusions -- if YOU fully accepted them -- I doubt that either you or I would be here tonight. I have enormous respect for the social sciences and for their research methods. But over 90% of American homes have at least one television set, and Americans are spending from five to six hours each day viewing the programs available on those sets. Until the sociologists confront us with far more persuasive evidence than is now being offered, it would seem necessary to go along with England's Pilkington committee, which took this position:

> "Though the power of television to influence and persuade is not proved, the presumption must be, until there is unmistakable proof to the contrary, that television is and will be a main factor in shaping society."

I believe that television HAS an impact on the audience, and for reasons that go beyond mere presumption. I see the results of the impact each day in the form of mail from viewers (sometimes a veritable flood of it), and in the form of threats or exhortations from powerful interest groups, chambers of commerce, and even nations. That my assumption is not supported by positive evidence from the behavioral sciences I suspect may simply reflect a serious flaw in the capability of the behavioral sciences to test hypotheses that take in a range of data larger than, say, the voting habits of second generation berbers in West Covina.

If we were to take seriously the social scientists' conclusion that there is no evidence that television plays a significant role in the lives of its audience, then all discussion on television's social responsibility would come to a thudding halt. As a matter of fact, television itself would come to a thudding halt because the advertisers would stop supporting it. But the discussion actually grows daily in quantity and quality, and a bibliography on the subject would reveal, I fear, that the largest contribution to the discussion is being made by the social scientists. If THEY don't take the results of their research seriously I believe we should be permitted the same skepticism.

Which brings me, somewhat defensively but firmly, to this question: Who is, or ought to be, responsible for the quality and character of a medium which is in use in 90% of American homes for over one third of each waking day? This would not be a vital, or even LEGITIMATE, question if there were a dozen networks, several thousand television stations, and 60 million television sets capable of receiving and unlimited number of channels. Millions of Americans spend millions of hours reading books and magazines, but very few people ask who is responsible for the quality and character of what they read. A few people, unfortunately, do ask that. To those few I would say: let EACH MAN be responsible for what he reads. The range of choice is there to make that reply the only appropriate one in a free and liberated society.

But the range is NOT there in television. Three networks supply most of the programming viewed by the television audience. In metropolitan Los Angeles, the second largest television area in the United States, there is, for most of us, a choice of 4 additional VHF channels and 3 UHF channels. But much of what is offered on stations not affiliated with networks has already been telecast at

least once by the network stations, and the UHF stations suffer from problems which at present, limit their capacity to serve as effective alternatives.

This rigid limitation on the range of choice, coupled with the fact that television channels are licensed to operators under a congressional act which holds these channels to be public property, makes the question of responsibility one that no conscientious American can properly ignore. There are three possibilities:

(1) Congress, which has declared the public interest to be binding on all licensees, and which (unlike the English Parliament) deliberately omitted the word "entertainment" from the communications act, is responsible.

(2) The American people, not just as voters, but as viewers and interested parties are responsible.

(3) The producers, distributors, and broadcasters of programming are responsible.

Many critics of television's performance place the entire responsibility on one of the three. I place the entire responsibility on all of the three.

The Congress, after much debate, made a uniquely American decision which is the root cause of most of what is good and most of what is bad in American television. Congress decreed that broadcasting be placed in the hands of private enterprise, and that, although the licensees would be required to operate in the public interest, the free speech guarantees of the first amendment would apply to them just as they do to individuals and other communications media. The Congress created a federal communications commission, gave it little power, chastised it when it tried to enlarge on the little power it had, and left the world of broadcasting to burgeon into one of the most powerful and profitable enterprises in the American scheme. A large number of congressmen became owners of broadcasting stations. No count has been taken since the last election, but not long ago congressional owners of television stations numbered over thirty. One has since moved on to the White House.

Since 1934 Congress has done close to nothing. Now and then investigations into the public performance of the broadcasters are staged. Some of these investigations have been salutary in their effects, serving to remind the licensees, and the networks, of the obligation to serve the public interest. Other investigations, notably the Dodd Committee's, have been slipshod in method and damaging in effect. The Dodd committee had no viable or responsible approach to a deeply vital question: The effects of television violence on young viewers. One result of that committee's highly publicized efforts was to generate a mood of anxiety and fear in the broadcasters that led to a swift return to the safe and the insipid in programming, but to no significant changes in programming for the young.

Americans who have professed a deep distaste for their own television system invariably return from Europe or Asia in a chastened mood. It is difficult to find any European or Asian who does not concede that American television is without equal anywhere. I have serious reservations about the quality of American television. I have no reservations over any other system in the world. The root reason for that lies in the decision in favor of private enterprise made by the

Congress in 1927 and in the genious displayed in the artful obscurity of the communications act of 1934.

But the best in the world is not good enough, and private enterprise has notorious limitations. We have reached a point where the American people once again require from Congress the boldness and the insight of the past. We have a tradition of concern for the rights of minorities, perhaps because pluralism has always been the operational base of our democratic system. But we have not created the necessary conditions in television to give rein to that pluralist spirit. We ha ve allowed "cultural democracy" to be carried to its most vulgar conclusion. Congress took an effective first step away from this trend in 1961, in the act which required that all television sets manufactured after the effective date of the act be capable of receiving UHF signals. But now, in 1966, our television system remains dismayingly remiss in its obligation to the American people. That obligation is to offer a far wider range of choice, and the congress must be the chief source of effective action to this end.

Educational, or non-commercial, television is woefully inadequate today for one basic reason: lack of funds. The number of channels which COULD be available to viewers with UHF receivers -- which will soon include almost all views -- is about ten times the present potential for VHF channels. But UHF lincenses are not being applied for. Many that were applied for are being albwed to lapse. If the necessary funds were made available the potential would be realized for a fourth, even a fifth network. These networks would not compete for the massive audience commanded -- and satisfied -- by the three commercial networks. They would be charged with the task of providing special and experimental programming designed for minority audiences. They would be charged with the task of realizing non-commercial television's unique capabilities, of creating a television system which declines to ape other media, but speaks in its own idiom: the raw, direct communication of things happening now; a television freed from the economic imperatives of the networks, designed for AUDIENCES, not the mass.

Many viable suggestions have been made for financing this kind of broad extension of the system. The BBC is supported, and in high style, by a license purchased periodically by owners of television sets. The Ford Foundation has suggested a brilliantly effective plan of providing the networks with satellites, and using the proceeds of that service to support one or more non-commercial networks. The plan, needless to say, is being opposed by Comsat, in which A.T. and T. is a powerful factor. Only a few months ago Lawrence H. Rogers, President of the Taft Broadcasting Company, made an address to the Alabama Association of Broadcasters in which he made this statement: "A national cultural and ecucational TV system cannot be wholly provided by a free commercial mass medium...How do I propose to bridge the chasm? By....having the commercial broadcasters furnish means for the creation of an additional national TV service to provide the educational and cultural TV demanded by highly articulate minorities." The reaction of Mr. Rogers' audience has not been reported, but I can make a pessimistic guess. However, the same suggestion has been made by others, with the added thought that Congress give the idea some life through a tax on broadcasting revenues.

Congressional action on one or more of those suggestions does not represent the full extent of the options open to Congress, but these are suggestions now being discussed by concerned Americans and directed to the heart of the problem: the need to broaden the scope and variety of television, and they are in keeping with

the mood of the times. If the last congress could pass, and the President sign, bill S1483 establishing a national foundation on the arts and humanities, surely it is not folly to hope that the next congress might consider effective means of breathing life into our feeble educational television system.

To what extent are the American people, as viewers, as citizens, responsible for the character and quality of American television? Those who put the entire responsibility on the people do so on the simple, perhaps simplistic, ground that television is what it is because that's what the people want. The argument makes the assumption that all possible alternatives have been offered. They have not; but because television is both competitive and under pressure to improve, the process of offering new alternatives continues. The argument also makes the assumption that people select what they WANT to see. Perhaps they do not watch what they WANT, but what they compulsively NEED. One of the paradoxes uncovered by research into viewing habits is that people will, perhaps in good faith, tell interviewers that they want more educational and public service shows on television. Many of those SAME people, the research reveals, will go home from such an interview and watch THE FUGITIVE instead of CBS REPORTS.

Another problem with the "people get what they want" theory is that it plays rather loosely with that word "they". The argument REALLY states that people -- meaning ALL of the audience -- get what the MAJORITY of the audience wants. Let's take a look at the figures on the show just cited: in six or seven million homes each week viewers are watching CBS REPORTS. If one assumes only two people per home the number is 12 or 14 million. That is an audience CBS is probably quite proud of. But if that hour were occupied by a dramatic or a variety show and being selected in only six million homes, the show would be cancelled. Those 12 million people would find themselves being offered something closer to what the other 30 million homes were choosing.

Gilbert Seldes tries to refute the argument in another way: he insists that although millions of people may spend six hours a day consuming television, this does not mean they LIKE it. There IS some logic in his point. Many of us in this room live in the Los Angeles area, where millions of people spend MORE than six hours a day consuming smog...but research dating back to 1950 and growing in volume and value, culminating in Gary Steiner's monumental work, "The People Look at Television", does not support Mr. Seldes. A three-word summary of the whole sixteen years of research could be: People LIKE television. To quote Dr. Steiner's summary: "The general public feels generally good about television in general!" He also points out that "the only strongly negative response (pattern) comes from the non-set owners who never watch."

Anyone reading the American Press on this subject is apt to regard these conclusions with rank suspicion. The comments in popular magazines, in high-brow magazines, and in all those between, would lead one to believe that television is something barely tolerated by the American people, and losing ground every day.

The indictment has been drawn up by a minority of Americans, but it cannot be taken lightly because the minority is enormously influential and thought to have a special "right" to an opinion, on the grounds that its members are more perceptive, more knowledgeable and more concerned with the impact, the social CONSEQUENCES, of television than is the average television viewer. That they usually speak in awesome generalities and without regard for supporting evidence

establishes their credentials for being contemptuous of the medium but does nothing for people conscientiously searching for answers. Speculation on the motives of this influential minority leads one to realize that they are encouraged -- perhaps wheedled is the word -- to speak out frequently on the subject of television in the pages of newspapers and mass circulation magazines, thus given them a massive audience which they do not ordinarily command. The reason for this is understandable if not laudable: Television is in direct and painful competition with magazines and newspapers for advertising revenues.

The result is that large numbers of Americans, even those who use television frequently (more frequently than they will admit, according to Dr. Steiner) tend to acquire the opinion that television is one of the enormous disasters of this century, surpassed only by the great depression and the war in Viet Nam. This is an opinion that leads to no action or to destructive action.

Do those who formulate this indictment contribute in any way to the improvement of television? Most of them, I believe, truly want better television, but most of them are contributing little toward securing it, and many inadvertently block the medium's own slow progress, especially when they fail to offer encouragement and praise in those moments when television is at its best. Their failure gives support to the banality they claim to detest.

A large part of the hostility toward television comes from sections of the public who would angrily reject the idea of censorship or outside control for any other medium, but who demand it for television. These are the depression Americans, who once focused their anger on big corporations in general. Now the quarrel with big steel and the finance capitalist is over, and the Madison Avenue executive has succeeded to the role of villain. "...he is made the scapegoat for all the frustrations which some left-intellectuals perhaps naturally feel in the affluent society -- in particular, for their disappointment with the workers, who grow steadily less militant...rather then give up long-cherished and idealistic myths and dreams, these intellecuals prefer to blame the media; it is they, with their hidden, conspiratorial power, which have somehow 'corrupted' the innocent worker." (C.A.R. Crosland)

This frustration, and the emotional charge it engenders, has a sharp negative effect on the character and quality of television because it fails to formulate the problems -- and there ARE problems -- either constructively or ACCURATELY, and leads to criticism which feels no need for evidence, has no sense of responsibility, and does not even suspect that it is unrealistic to ask commercial television to perform on a level higher than that of the society it serves. Haphazard, irresponsible criticism from prominent cultural leaders usually results in periodic retreats to the cultural safety of old Broadway plays or to the production of pretentious dramas, proclaimed pure and of high quality before the fact, and characterized by much aspiration and little accomplishment. The usual result is that a deadly blow is dealt to unpretentious original efforts that might otherwise have been given air time, and which might have carried audiences a few steps forward. Haphazard, irresponsible criticism also comes from large, influential organizations and pressure groups motivated by other kinds of frustrations and fervors. Their attacks usually generate a climate of fear in the networks and among the station owners, and fear leads to a retreat from the controversial and the experimental. Only in an atmosphere of utmost freedom can the creative people in television survive and function. Not freedom from criticism; one of the great

needs in television is for informed, conscientious criticism, the kind of criticism that realizes the speciousness of judging an entire series on the basis of one or two shows, the kind of criticism that will praise one show on ABC STAGE '67 and find fault with another, the kind of criticism that approaches television in a spirit of goodwill and with sound standards applicable to television.

Very few Americans under thirty support the more violent critics of television. They may find fault, but their approach is reasonable and cool, and they have no difficulty thinking of television as a medium in its own right. The young people will have their impact, and a constructive one. Tastes are becoming more varied; anti-intellectualism is declining; sensitivity to values is heightening; the expansion of education is leading to the expansion of an audience that demands better things.

The American public has other, more immediate ways in which it can take upon itself some of the responsibility for television. We can direct our efforts to the specific task of seeing to it that television is enlarged and the range of choice expanded. Each of us has a congressman, and congressmen have learned to listen to what we have to say.

We can renew our faith in ourselves and in our fellow Americans in the face of suggestions that the quality of television should be improved by the establishment of a "critical commission" which would render periodic verdicts on television's performance. I understand that the paper which contains this proposal, "Mass Communications," by W.H. Ferry and Harry S. Ashmore is serving as a basis for discussion at this symposium. I am a founding member of the center for the study of Democratic Institutions, of which Mr. Ashmore is chairman of the executive committee, so I regret having to take issue with him so sharply, especially in view of my close agreement with him in his assessment of the failures of responsibility in the Mass media. It is not the elitist bias infusing Mr. Ashmore's position that disturbs me. Democracies NEED elite citizens, elite groups. One of the effects of the "critical commission" proposal could be to lessen the influence of independent individuals and groups, or to discourage them from speaking out. Academicians, intellectuals, political leaders, ALL articulate and conscientious citizens should continue as members of a large, freely constituted and unofficial "critical commission" on the mass media. The vital and significant thing is that they would not often agree with one another, and how wholesome that disagreement is! In the face of that hypothesis, on what legitimate basis could a commission be organized to pass consensus judgments on television's performance? Only a few weeks ago, in a meeting at the center, Mr. Ashmore declared that his commission "....would have to be a commission of elder statesmen...so prominent that when they issued their report the TV people would have to pay attention." Let us pause for a second or two and savor those words, "prominent" and "elder statesmen". Mr. Ashmore also said that day, "one of the things I am sure of is that the critical commission would have to have enough prestige so that it couldn't be ignored." That is precisely what terrified me when I first heard his proposal.

I would like to think that I need say no more on this subject. The proposal has been around for a long long time and there have been no takers, but apparently it hasn't been around quite long enough to discourage Mr. Ashmore. I was at Asilomar last April when Mr. Ashmore presented his paper on this subject to the academicians and television executives gathered there, and if THAT reception didn't discourage him, nothing ever will.

I will add just one more point on the subject, a reminder of the many times in our cultural history that creative men have broken away from tradition and produced art that spoke for them and for their times. Usually they were young men, and young men applauded them. What did the "prominent" men do? What did the "elder statesmen" do? What did the men of "prestige" do who "couldn't be ignored"? They deplored, they cried treason, they raged, they scorned. They were also ignored...in time. I am speaking of the outraged reception received by Ibsen; of the receiption NOT received by Van Gogh, who never sold a painting in his lifetime; of the many thousands gone, before a man -- neither prestigious nor prominent -- discovered the beauty in the songs of American Negroes, of audiences rising to howl at the operas of men now secure in history, of the riots that greeted the work of the French Impressionists. The instances are endless, but I can almost hear someone asking if it isn't irrelevant, perhaps even sacrilegious to speak of such things in connection with television. Well, what about silent movies? What about those posturing nine-reel art films so highly regarded by prominent citizens -- all forgotten now -- back in the days when Charlie Chaplin was convulsing mass audiences, who hadn't been told yet -- because no one knew -- that they were enjoying film art?

We, as citizens, can influence television in yet another, broader way, by giving our support to those institutions, ideas and movements in our society that give promise of improving the quality of life. We must demand high standards of our churches, of our legislators, our elected officials, our educators, and of ourselves. We must recognize that a better popular culture presupposes a better society.

That statement suggests that I am relieving television producers, distributors and broadcasters of any responsibility, but because I am a producer of television I have reserved the question of that group's responsibility for the last and, I hope, most pertinent part of my remarks.

This general category is made up of several groups; the men who buy programming; that is, the corporations who advertise on television, and the advertising agencies which represent them; the various broadcasting groups, individual stations, and networks through whose facilities those programs are brought into homes; and the men who, at the creative stage of the process, must make the decisions which most directly and immediately affect the character and quality of what is seen on television: the producers.

The influence of the sponsors, or their advertising agencies, was quite significant at one time. At present their influence is small. The trend toward general sponsorship -- that is, buying a minute or two of time on several different shows -- has been one cause of the decline in their influence. But a more important cause has been the growing determination of the networks to take full responsibility for their programming. Sponsor influence today is generally exercised in negatives. A food sponsor will not accept a show in which food poisoning is an element. A cigarette sponsor will not accept a show which deals with lung cancer, or even one in which the hero makes a point of not smoking. In general the sponsors want to avoid the imposition of any standards upon the audience, preferring to appeal to whatever standards exist. To the extent that sponsors control television, this passivity is a cause for alarm, but if their control were truly critical there would be -- and possibly there should be -- a demandfor the adoption of the "magazine concept" in television sponsorship; that is, the specific

placement of advertising in positions determined by the networks, the advertiser knowing only that he is buying a given number of minutes during a general prime-time period each week. I believe that networks are strong enough, and sensitive enough to their uncomfortable position in the center of the critical crossfire, to introduce the magazine concept if sponsors were really exercising an influence in any way incompatible with the networks' basic policies. I am saying in effect that the interests of sponsors and network managers are, up to a point, identical.

At what point are those interests not identical? At the point where the network managers feel that considerations of the public interest must take precedence over the interests of profit. I am aware that there are many of you who would, if you were not so well-mannered, hoot with derision at the idea that any such possibility is seriously suggested. I AM suggesting it, and I intend to suggest even more seemingly outlandish possibilities, which I fear will lead some of you to regard me as an apologist for the networks. I am far removed from any such role; But the failure of television has been, among other things, a failure of goodwill and objectivity on the part of men who ought to have been formulating the problems and analyzing the conditions of television with scrupulous accuracy.

In 1927, when the radio act was passed, it was just becoming clear that broadcasting, under private enterprise, was giving Americans something they wanted: entertainment: and that it was doing so under competitive conditions. Calvin Coolidge wanted to make broadcasting a public utility, but Congress decided against it, the most important decision in the history of broadcasting. The networks thus came into being as profit making corporations in very real competition with each other. To deny this on the grounds that there are only three networks is to deny that there is any competition between General Motors, Ford, and the Chrysler Motor Company.

It is not in the nature of corporation Presidents, or within their competence, to adopt policies calculated to take their companies out of contention for as large a share of the market as they can win and hold. Congress therefore knew that programming would generally be aimed at the largest possible audience, and that is precisely what Congress wanted. Their right to want something else would have been strongly challenged by the American electorate. A network president's stockholders would challenge his right to program on any other basis, and our laws would prevent him from entering agreements with his competitors to program on any other basis.

The critics do not accuse the Congress of having made an enormous gaffe, nor do they recommend that broadcasting be taken out of the hands of private corporations. They content themselves with proposals and criticisms which ignore or misinterpret the nature of television's economic imperatives. They have been led into this ambiguous position by the ambiguity of the Act of 1934, which charges profit-making organizations with the task of operating in the public interest while guaranteeing them freedom from any kind of censorship.

An astonishing and heartening thing happened: The networks actually did manage to rise above the immediate dictates of the profit motive. Dr. Johnson's comment on walking dogs seems doubly appropriate here. He said, "Sir, a woman preaching is like a dog's walking on his hind legs. It is not done well, but you are surprised to find it done at all." Without resorting to colusion the networks have independently adopted policies calculated to produce profits and still keep the critics

at bay, the FCC only normally hostile, and perhaps even to win some approval from their more reasonable critics. I do not pretend that anything more than enlightened self-interest is at work here, but networks regularly schedule public service programs, and are always ready -- if somewhat agonized -- to cancel profit-making shows to televise events of national importance. And more than that (and this statement will probably sound preposterous to most of you): the networks do not allow themselves to be guided solely by the profit motive even in the area of programming: and for a most significant reason: the quality of programming would be much lower than it now is if competition were given free rein, because broadcasting is one of the few private enterprises -- perhaps the ONLY one -- in which competition tends to LOWER the quality of the product. In the words of Paul Goodman, who was also at the Asilomar meeting last spring, and who disapproves violently of American television: "There is a large number of people who want even stupider entertainment than the networks allow."

Some of you may want to answer me, to say, "Well, they haven't risen FAR ENOUGH above the dictates of the profit motive." My answer would be: "Then you'd better get Congress to repeal the anti-trust laws or reverse the decision to make broadcasting a private enterprise, because the networks have risen above the cultural level of our society as far as they are going to under the present system.

And before I leave this subject I would like to add that most of the critics who level the charge of "over-commercialization" at the networks tend unanimously toward an over-simplified and false assumption: that so-called "public-service" shows are always preferable to entertainment. The FCC makes this assumption without feeling any need for further inquiry. Good, meaningful entertainment IS a public service, possibly the most significant public service performed by television. One play of Shaw's on the subject of war -- or on any subject -- is worth ten dozen documentaries.

When "good, meaningful entertainment" appears on a network show, is the network responsible for it? Sometimes. But not always, perhaps not even often. In general, the networks tend to program in broad strokes: entertainment, news, public service. The entertainment category will include comedies, panel shows, variety shows, adventure, mystery and drama shows. All shows in this category are expected to draw a competitive audience, at least 30%. Less than that and the show's future is dark. An exception is the occasional drama show, or series, which is scheduled as a token of good faith, and whose producer is given the fatal instruction to turn out a "quality" product. Unfortunately, television, though a business, does not deal in a standardized commodity which can be manufactured in accordance with good engineering principles and tested by means of weights, measures or slide-rules. Quality, even in popular entertainment, is hard to come by everywhere, and the history of television's honest and ever-renewed efforts to produce "quality" drama has been a disastrous one. But there is no truth in the often heard contention that the networks just don't want good drama. The answer was stated succinctly by Eric Severeid, who said, "considering the number of hours you have to fill I'm surprised there's enough mediocrity to go around."

Playhouse 90 was not cancelled just because its rating, which was never high, began to decline. The quality of the shows fell off too sharply for too long, and with that its reason for being was gone.

To summarize the networks' responsibility: they determine the general balance of programming. They choose the shows that will be scheduled in each category. They subscribe to the television code of the National Association of Broadcasters. They closely supervise and are genuinely responsible for the character and quality of public affairs and news shows. But once the network has ordered 13 or more comedy, adventure, mystery, or dramatic shows, the effective responsibility for the character and quality of that show rests in the hands of the producer. At which point the whole process becomes thoroughly fragmented. The degree of control over his work exercised by a producer varies in every case, depending upon the producer's standing in the industry, his knowledge of his craft, the success of his show, the degree of independence he demands, the degree of control the network programming department attempts to exercise. And the producer function itself may sometimes be fragmented, a show being produced by a committee within a studio.

But successful shows are almost always the responsibility of one man, and he will usually influence the character and quality of that show as strongly as he possibly can.

His job is sometimes made easier and more rewarding because of help from a star, a key associate, a skillful writer or two, a few sensitive directors. More often it is made difficult because good writers, good directors, good actors, are as rare as excellence is in any field.

One more subdivision remains: the separation of the producer whose only goal is a high rating from the producer who feels a responsibility to the audience, or perhaps to something beyond the audience, which compels him to try for more than mere entertainment. I believe there are far more producers in the second category than in the first, and the separation is a sharp one. Those in the first category are belligerent in their distaste for writers with something to say. "If I want to deliver a message I'll call Western Union" still echoes off the commissary walls. And the work of the producers who say it usually reflects that kind of inventiveness.

The attitude baffles me. Each week I have the priviledge of addressing myself for one hour to over 30 million of my fellow countrymen. Very few men in history have had that opportunity. Now and then I fill that hour with something that is neither meaningful nor particularly entertaining and I squirm with guilt and pure discomfort until a show comes along that I can find some value in. I don't believe I have the right to waste -- literally to steal -- one hour from 30 million people. If an occasional show says absolutely nothing, but was truly andfreshly entertaining I have no quarrel with myself. The first obligation is to entertain, because possession of that priceless hour per week must be won by attracting and HOLDING a massive audience.

Being truly entertaining while saying nothing is not easy. A story is a statement. If you have no point to make you have no story to tell, so there is no conflict in my dual intention of entertaining the audience while trying to move or reform or provoke them.

Let me give you some specific examples of what I'm talking about. Last season the show that brought the most dramatic response from the audience was called

"Hoodlums on Wheels." It began the day I read about a group of motorcycle delinquents, a self-confessed outlaw gang, who broke through a police line in Northern California and clubbed down a group of citizens marching in protest against the war in Viet Nam. I was struck by the fact that these delinquents, who were intelligent enough to intellectualize their being outlaws, conscious dissenters from a peaceful society, were yet fiercely patriotic. I felt that there was an apparent kinship here with para-military groups such as the minute men. We did a story dramatizing the viciousness of the group but making a point of the pride they took in "busting up them peace marchers."

I had predicted that the mail response would be large and polarized, with the unfavorable mail coming from organized groups and accusing us of communism and obscenity. I was wrong in one respect: the unfavorable mail far outweighed the favorable, but it WAS organizationally inspired. This is usually apparent in the way the mail arrives: one day a batch of almost identical post cards, another day a batch of letters using the same key phrases, and so on.

The letter from Reverend Smith was in response to a show which attacked legalized gambling in Nevada and suggested that the only solution for what is surely a cancer in our body politic was the passage of an amendment, the 25th, outlawing open gambling in the United States. The mail response rose into the hundreds of letters, not a single one unfavorable except those post marked from Nevada. About 25% of the letters asked for more information on the "Committee for the 25th". There is no committee at the present moment, but plans are afoot to organize one. My friends keep asking if I'm not frightened and I keep answering that I am absolutely fearless - but I've hired someone to start my car for me.

The targets are often more controversial than the ones I've mentioned. That part of the Christian ethic which holds individuals to be ends in themselves, in conflict with the ethic of the cold war, which sometimes uses people as means has served as the premise of three or four shows I've produced in the last twelve months.

Several months ago it began to be apparent that the so-called white backlash was real and was growing. I put a story into work -- it's in production at the present moment -- that tries to define backlash, to focus on the heart of the problem: that people are allowing a reaction to the actions of a few Negroes to carry over and color their attitudes toward all Negroes and to the legitimate demands of Negroes.

This is a delicate one because I believe audiences have outgrown melodrama, which is the conflict between two men, one right and the other wrong. I follow the rule that good drama is the conflict between two people, both of whom are right. In this case it led to a meeting in which the director, the Negro actor and the actor playing the liberal suffering from backlash came to my office and said, in effect, "say, isn't this a little too subtle? We aren't sure who's winning this argument." We studied the script and decided that, although we had made the liberal a recognizable human being and had made his arguments sound as convincing as possible, the ultimate emotional truth of the piece was in favor of the character played by the Negro actor. I know from experience that there will be a deluge of mail in response to the show, and many of the letters will sound as if they were written by people who had viewed entirely different shows. And many will be angry,

concluding with the announcement that I can scratch one formerly faithful viewer. That's fine with me. I like flattering mail, but I like the fact of active, even angry response even better.

The last time Governor Reagan worked for me....was three seasons ago, in a KRAFT THEATRE production called "A Cruel and Unusual Night". Its intention was to dramatize the sheer horror of waiting to be executed. On the final day of shooting I was notified from the set that Ronnie was refusing to read one of his lines, on the grounds that he was "damned if he was going to be a mouthpiece for Roy Huggins' propaganda against capital punishment!" I was somewhat surprised because the line was in the script when Mr. Reagan accepted the part, but I checked the scene, decided the line was not vital, and sent down word to strike it and get on with the production. Six months later I ran into Mr. Reagan at dinner at the home of a mutual friend, and I started to joke with him about the incident. I suddenly found myself hearing Mr. Reagan saying that he hadn't decided exactly how he felt on capital punishment, that it was a sensitive and complex subject.... and that was how I learned that Ronald Reagan was running for something or other.

Do I ever get any opposition to this kind of programming? Only once. For the past four seasons the shows I've done have been shown on NBC. They have winced from time to time, been threatened with suits, and assaulted by phone and post, but they have never once asked me to shelve a script or to get off the pulpit.

The one time something -- in fact, EVERYTHING -- went awry is a story so filled with implication and instruction that it bears repeating here, although it occurred five years ago.

The episode was based on a novel, an allegory on the nature of evil, by Tom Wicker. The premise of the novel was that evil is insidious, not easy of recognition, not subject to effortless defeat, and not inclined to vanish because we set up institutions to deal with it. Like the novel, the show was shocking and disturbing. If it had not been, it could not have been honest. But its violence served an aesthetic purpose and was not excessive, no adultery occurred, and the story did not touch upon, even by inference, the subject of nymphomania. I say this because the show was widely reported to have dealt with "murder, alcoholism, adultery and nymphomania." Ben Gross, of the New York Daily News, a gentle and kind man who was offended by the episode's subject matter, made a point of the fact that the show was not, "to be truthful," overly violent.

Then why was there such a strong emotional charge in the general reaction to the show? In all private runnings before the episode was aired the audience response was enthusiastic. But the agency representing the sponsors felt that the story was so uncompromising, so stark, that their clients' advertising would appear in an "environment" that might negate the economic purpose of their sponsorship. The outcome was a business decision, made despite the stated opinions of several agency representatives to the effect that the show was excellent and ought to be broadcast.

However, the withdrawal of the sponsors resulted in the kind of unsought publicity usually associated with scandals: and rumors began to proliferate among television people, especially reviewers, one being that the whole sequence of events was spurious, a fabrication to create publicity for a series that was not faring well

in the ratings race. A reporter for Newsweek asked me point-blank if this were not the case, and I fear I was unable to persuade him it was not.

When the episode was finally aired on December 3, 1961, the possibilities for an objective evaluation had become faint. The show was extravagantly praised by some reviewers and enthusiastically damned by others more numerous, who appeared to believe that it had been personally conceived, produced and publicized with the single, cynical purpose of hiking the rating on Bus Stop. The show was produced in the belief that Tom Wicker's premise was worthy of being restated. The show was finished before Bus Stop began the season, at a time when the general feeling was that the series would be successful critically and statistically. But it came on opposite Bonanza. Bus Stop had a loyal, constant audience of about 14 million people. 14 million is not enough.

An important cause of the heavily emotional reaction probably lay in the fact that the show attacked the cult of optimism, which once so fitly graced the American spirit. That cult still flourishes, with understandable sensitivity to challenge. As Dr. T. Earle Johnson, head of the Department of Speech at the University of Alabama, said recently to a meeting of radio and television broadcasters, "we as a people must have a definite optimism concerning the future of mankind, and you in the mass communications must give it to us."

I became, for obvious reasons, a rather sensitive authority on the history of the "Fabian Episode," and in my inquiries I discovered an astonishing thing. I have asked over 100 people -- the entire national Nielsen sample is only 1200 -- what they thought of the show. A minority said they liked it. A majority denounced it, before conceding that they had not seen it. Perhaps it is time to coin a phrase for this widespread tendency to condemn what one has neither seen nor read. I suggest it be called "The General Walker Effect." The senate's Dodd Committee denounced the show and made no reference while doing so to the fact that they had not seen it. They had run only excerpts. Murray Schumach, of the New York Times, writing in TV GUIDE, reported that "This episode, starring Fabian, was rejected because of tasteless brutality, by about 20 affiliates of the network." Having by this time concluded that if you showed me a man denouncing the episode I could show you a man who had not seen it, I called Mr. Schumach. He admitted he had not seen it, then corrected himself and said that he had seen part of it. He then protested that his remark on the show's "tasteless brutality" was a reference to the affiliates' "reported" reasons for not carrying the show. In a later TV GUIDE article called "What Kind of Season Has it Been?" Roger J. Youman wrote of the Fabian Episode: "How it ever got on the air is still a mystery....(it) parlayed sex, violence and the animal magnetism of its star...into an hour of unalloyed sensationalism cynically calculated to attract the youthful viewers...(it was) a symptom of an infectious TV disease...." On being asked if he had ever seen the show which he was attacking so passionately, Mr. Youman admitted that he had not. Senator John O. Pastore, speaking before the National Association of Broadcasters (February 28, 1962) said, "I would be less than candid not to tell you how greatly disturbed I was recently when I read about the Bus Stop production involving Fabian." He went on to quote Jack Gould's angry review of the show, and added: "I am told that the preview of this program by the affiliates, 25 rejected it and two of the sponsors refused to sponsor the program. These I commend for their foresight and courage." Senator Pastore, thus publicly condemned a show he had never seen and publicly commended a minority of ABC's affiliates for an act for which they SHOULD have been criticized. Mr. Gould, by the way, is television critic for the New York Times. It was he who once said, "To shield 100 million people from the harsh

realities of contemporary existence night after night can be a major cause of a most dangerous trend -- national apathy...If the network broadcasters are to make their full contribution, they must disturb, awaken and excite viewers...."

I learned many things about television from that episode, but it did not change my philosophy of programming. Next December 19th, if you watch RUN FOR YOUR LIFE you will see a first in television history, a show called TIME AND A HALF ON CHRISTMAS EVE, A Christmas story without treacle and without a happy ending.

So I remain opposed to Dr. Earle Johnson's philosophy and cling to my own: THAT JUST AS THE UNEXAMINED LIFE IS NOT WORTH LIVING, UNEXAMINED OPTIMISM IS NOT WORTH EMBRACING.....

THEOPROBE FOR SYMPOSIUM III

by

Frederick L. Essex, Director,
Radio and Television-Division of Communication American Baptist Convention

Following Mr. Huggins, I have some idea how Hubert Humphrey is going to feel if he follows Bobby Kennedy at the next Democratic National Convention. But I assure you I will not demand equal time.

I am reminded of a cartoon I saw the other day of two cavemen, Neanderthal creatures. They are looking at three logs burning in a fire. The flames are dancing and flickering and one says to the other, "Does it do anything but make the wood disappear?" The other one said, "No, but it is a hell of a fire!" And that was probably the first time there was an association between heat and purgatory.

Two weeks ago tonight, I was engaged in a conference at the American Baptist Convention on long range planning; looking into the 1970's. We had of all things, a phychologist address the group. He looked at those assembled and said, "I saw you men when you came in and I saw the way you greeted each other. Frankly, there is so much sweetness and saccharine in what you were saying to each other there must be a tremendous amount of hostility among you. In fact, the only time I have heard any genuine expression of love, is when you pray."

Then he went on to say that a denomination, like an individual can seek an indentification and it can be compared in analysis to an individual. He stated that hostility, sometime displayed, is a good thing. When we were talking of certain new plans and conferences, the Executive Secretary of one of our mission boards arose and said, "Gentlemen, it appears we are now ready to plan more meetings and more strategy and do some more research. We have been doing this for years. Isn't it about time that we, as a denomination, started to do something instead of just talking?"

The next day the psychologist said he was glad to have seen this little display of "a form of hostility." He went on to add that some people must know who they are before they can do. And others must do before they can discover who they are. He said the first group, phychologists call existentialists. The second are known as agressive s.o.b.'s.

Tonight, we are in the position to ask ourselves, "what is the church's position in the world?" Must we discover who we are before we do? Or must we do and discover who we are? Perhaps a little of both.

To start I think it will help if we enter into a little mental exercise. To set the scene we must remember that the beginnings of Christianity were not founded by, let's say the Galileean Council of Churches, or for that matter even Synods. The beginnings were with a motly group of nondescript laymen. Then, alas, the toll exacted over the years by historical interpretation gradually eroded the zealous drive of these laymen until it became clouded and defused. Then, these vital and rough forebearers of Christianity were given a new image. They were comfortably boxed with incense and sancity and labeled "the 12 disciples less one." And even worse, the One whom they followed walked the streets and associated with the dregs of humanity; people from whom we would shrink if they ever invaded our churches. At this time, if we can honestly associate our purpose for coming together to discover a timely church-communication relationship to the settings of the early beginnings...days which contained such awesome power that the One whom we follow could extol the virtue of meekness...then we are ready to face up to the surge of irresistable change and see not a spector, but an opportunity. We should remind ourselves that the only thing in life that is constant is change. In that case, let us plunge ahead almost fearlessly into sweeping tide of communication and discover what it does mean to us and we to it.

Tonight we heard an honest presentation of the television industry as seen by a responsible producer. Now we must be ready to free our minds from restrictive past practices so that we, as representatives of the organized church, can relate ourselves to that which we heard.

There is very little to argue with this evening, because of the man who presented it. However, we are incumbent to ask ourselves certain questions. It is not easy to define the church's responsible relationship to the three areas given tonight. Recall with me that they were first, the broadcaster; secondly, the distributor; and thirdly, the American public, the Congress and those actually involved with the production of the vehicles we see on the home and theater screens.

We the church, could prefer television to be designed for particular audiences with particular tastes and needs. Still, on the other hand, we have been told of the economic demands which must be met for television to exist in this country, and the type program then produced to satisfy these demands. To counter such a situation it would be easy to say, "let the church invest a lot of money to build its own stations and then let the commercial people take care of themselves!" But that would not be an answer. Therefore, the question does persist; can we become deeply involved and try to help educate, inform and raise the values of people around us so that they will require better programs?

The younger people are able to adjust to television and take it for what it is; the older people are the ones for whom we should share the real concern. We could ask whether our youngsters are not aware of the so called <u>dangers</u>. Or do they actually have a contemporary sense of values that go far beyond our own? (This is a real possibility for we can think back to our parents holding false fears for our up-bringing.) Does it fall upon us to educate people over the age of twenty-five!? It may come to that if people are to <u>see</u> television for what it is, as does the child who has been weaned on it.

We as a church, must speak to our solid citizens and say, to a degree, 'grow up with your children and develop new values of perception and understanding. Learn to differentiate between the true and the false, the sham and the genuine, and discover the vitality of television instead of being blinded by the repetitive trivia represented by much of television.'

I have heard the comment that people take from television what they compulsively need. This can be expressed in another way. If you recall, the bottom half of a double feature was, is, and always will be called the "B" picture. We could ask why people spend money to see a good film and then sit through the "B". The answer does not relate to "getting one's money's worth." It is deeper than that; we are told that man has an inborn need for mediocracy. Before, it was the "B" picture; today, television is filling that need! If it is true that something inside cries out subconsciously for mediocracy in TV programming to satisfy our own inadequacies, then we must face the serious implications of such a situation. Do we blame television unjustly when, to a degree, TV is in fact giving people what they want--although many do not realize it and others deny it vehemently? Or do we dismiss such a possibility without much thought?

Some of you have been on the receiving end of unfair and biased criticism. You know it isn't easy. I think it comes as a breath of fresh air to learn of a man who is willing to stand up and be counted as has Mr. Huggins. When he was dealing with the upper echelon of critics including members of Congress and Senate, he had to have his facts correct. It is particularly disturbing to be told that some people in high places in government who made negative statements about one certain program later admitted they had not seen the show. And the saddest part of it all is that this instance is not an exception. So, therefore, when we raise our voices, are we knowledgable? Are we honest in our criticism? Do we recognize, on one hand, we have the obligation to our people to be critical and to ourselves, but at the same time, we must have an equal sense of responsibility to the industry? How do we excercise this as the organized church? As a local congregation?

Mr. Huggins touched on the fact that the sponsor no longer exerts the control that he once did. This is due to the fact that he can no longer afford the cost of the total program as well as other contributing factors. It is broken up and sold in spots. Yet, the network does exert tremendous control over program content. I am sure from what we have heard tonight, we can exempt Mr. Huggins, but you know as well as I that television has been dishonest in its presentations. To illustrate, do you remember the series called "Riverboat"? The story took place on the lower Mississippi in the late 1800's. During production the word went out that not one negro could be seen. Imagine, not one negro on the Mississippi on a riverboat down South! This was a dishonest presentation of a segment of America. And this is what we were showing our children as history--and they are impressionable. In essence they were being told no negroes existed on the lower Mississippi in the late 1800's! By the same token I believe some of the negroes today resent the way they are now placed in certain television shows. It has become so obvious it also appears often as a dishonest representation. I think it is just as bad, and I believe they would agree.

Television does have a responsibility, through responsible men, to be a mirror of our culture and society. You may have read that Sukarno of Cambodia thanked Hollywood producers for helping to ferment revolution. They hardly knew what he was talking about until he pointed out that a normal motion picture about an American will show that the person has a car, a refrigerator, a television set, and so on. People in his country when seeing such wealth, felt that such personal property, too, was their birthright and they were being denied it! So he "thanked" us for helping him to breed unrest. While we cannot weigh every impression we make on the international scales of reaction, we can reflect a basic honesty to our people. So the question is this; how can the church raise either a strong or plaintive voice among its members to demand honest presentations?

I am asking you tonight to strip your minds of all the traditional patterns and recognize that commercial television has much to say and is saying it. It is made up of people, people who have within their power the ability to speak to, say, thirty million people at one time. And then, to say something with greater conviction than can any one individual. Therefore, how do we, as representatives of the organized church, relate to these key persons? What do we say to "them"? And, further, who determines our policy concerning what we say? How do we become involved and at what level?

These are some of the questions we should wrestle with for the next few moments. The answers will, perhaps, take years to implement. But I leave you with these thoughts. The church of Jesus Christ is not an historical entity centered in the past; it is living today. At a workshop someone asked if Jesus were walking the Earth today would I think He would use television. I gave an immediate, "Yes!" After all did He not use audio and visuals? He always talked the language and thought forms of the people. He never used a new word or created a new word. As communicators we have much to learn about communication from Jesus. His methods are still as vital today as his word. Now, we are facing a revolution in communication and we must be ready to stand in the forefront of change. How do we prepare ourselves? I leave you not with the answers but only the suggestion of a few questions to begin the Panel discussion in search of the answers.

WHAT'S IN THE NEWS?

by

Art Seidenbaum, Columnist
The Los Angeles Times

SPECTATOR, 1966 - The Earthly Route to Spiritual Space --

And on the day Gemini 12 sizzled down to sea--a happy ending to another series of man's lurches into mystery--the Theonetics symposiums were talking to conclusion at well-drilled Long Beach.

Theonetics is one of those words that sounds like it crawled right out of a capsule-maker's manual, covered with footnotes and bristling with proposals. The term, instead, belongs to the Presbyterians and reaches from present earthly conditions beyond aero-space to a higher realm. According to Edward Lindaman, an elder at Fullerton's First Presbyterian Church, the word was 'needed to describe the new now.'

For the second year, in a series that has no limited moon aims, nearly 300 clergymen gathered to hear and question this new now. Reversing the Sunday positions, laymen spoke and the church listened--one theory of theonetics being that to minister to man requires taking testimony from him.

The "theo" prefix has to do with God; "net" is yanked out of kinetics, implying motion or change; "ics" pertains to the study of something. In this case, "The study of God's continuing creation in and through the new and changing world and its effect on the humanity of man."

Testimony-taking during three meetings in October-November concentrated on such contemorary obsessions as: the shaping of a worthy economy; the systems approach to social problems; the message in mass media.

The clergymen were exposed to such unecclesiastical spokesmen as: a marketing research expert, a bank vice president, a systems manager, a TV producer and a couple of newspapermen.

Unlike the sermon situation--finale, hymn, handshake and escape--each of these speakers was then subjected to another coinage called "the theoprobe." Mr. Lindaman admits that "theoprod" was considered first, then rejected as undignified.

A clergyman did the probing, looking for the theological implications of the layman's remarks, challenging the speaker to examine his own postures in the light of religious teaching. In a sense, the theoprober assumed a role opposite to what we secular sorts call the devil's advocate. Here was a clergyman applying the techniques of think-tank, of games-playing to ethical-moral questions. Again, the new

now inquiry between technological problem-solving and divine wisdom. The clergy probes did not pretend to absolve the audience. As Kenneth Reeves, pastor of St. Peter's by the Sea, said in one such exercise, "We ministers are often so sorry for our consciences we tend to give them up."

Some outside speakers were likely ruffled by the encounter. Some clergymen were surely shaken by it. Without protection of pulpit (or "theo-robes"), the ministers dealt with where man is, not merely with where he ought to be.

"We know this is more difficult," allowed Dr. Reeves, "to get with the people rather than to read our theology and books." Even while deploring some of the practices of advertising, merchandising, television, government and, yes, the press, the theonetics ministers saved some of their harshest criticism for themselves.

How to apply religion in the new now? How to avoid being another captive limb of the establishment? How to banish blandness and risk giving offense in order to locate truth?

These sorts of travels, although picking language from vapor trails, may turn out to be more significant than space voyages.

Elder Lindaman, not so oddly, also has a professional eye on the moon; he works on the Apollo Project for North American Aviation, the vehicle that will soar past Gemini to national destination.

Astronauts are exploring a middleground between here and the infinite. In all faiths today, there are trained men traveling with unlimited aspirations. The adventurous ministers are starting low, from the street, to discover more about what may never be knowable.

(From the Los Angeles Times, November 22, 1966)

THEOPROBE FOR SYMPOSIUM III

by

The Reverend Kenneth Reeves, Pastor
St. Peters by the Sea, Portuguese Bend, California

I thought it was good to meet another man of conscience. We ministers often feel so sorry for our consciences we are tempted to give them up. I was very interested when he said that the great papers tried to be fair. I was more or less under this assumption. I have always been a great believer in the Los Angeles Times and the New York Times. I sometimes wish that the long articles about the "why's and wherefores" of world events would not be so concealed in the ads of the May Co.

I thought this was quite interesting about the difficulty of the reporter talking to the man on the street; that the man on the scene has more difficulty doing his job than the man who thinks, the man who is writing an essay, the philosopher who can sit down in some ivory tower, some place apart from the people on the street and make some assessment of what is going on. And yet he might miss it. This says something to us clergymen about how we get with the people. This is more difficult. We know it is more difficult to get with people than it is to read our theological books and to prepare something out of them and from them. We do this in all sincerity. This is really true. The unlikeness with the reporter is that we fail to get with the people enough. We might better become reporters...reporting on what we have heard. Then we can begin to theologize. But it is comforting to learn that the reporter has as much difficulty reporting the news as we have the old good news.

I like the phrase 'the message of the message', but I have been wondering about McLuhon. You critized McLuhon. I learned one thing from McLuhon in that he tells me some thing about electric circuitry. The new media or mass media now speaks through the whole central nervous system. The old mechanical world of the wheel which world is the description of the extremities of man, his hands, his feet, etc., spoke always to the peripheral actions of the man. Now the whole man is involved. I learned this from McLuhon. I had never caught on to this until last summer when I read an article of his in the "American Scholar". I am wondering when you said the 'message is the message', whether we should take a point from McLuhon and say that the message is to the central nervous system, that is, to the whole man.

This thing about being "yellow and irresponsible". This is good advice for all ministers. We attempt to be too balanced, too faithful to the establishment. We are kind of religious establishment in the Presbyterian church and in the National Council of Churches. This possibly accounts for the fact that much of what we say is pretty bland.

There is a need for a growth of critical reviews. I used to subscribe to the "New Republic and the Nation", because my social science and political teachers

in college rather influenced me to subcribe. I dropped them later. I think that I dropped them because they were no longer critical, they had become one line papers. Maybe they have changed in recent times and I ought to catch up, but I believe there is a need for a growth of critical reviews.

As for the national interest, how do we lie or tell the truth. My teacher used to say it is always permitted to tell white lies until you are found out. This was one way to point up the place of truth. We all tell white lies. The government does, the church does, the doctor does. I was reading not long ago about Lincoln. I found out that he was a diplomatic prevaricator. That shattered a great deal of my adulation for him. Then when I found out he was a better politician than FDR and so afraid of losing the election of 1864 to the border states he furloughed enough Union Soldiers and won, I returned to admiring Mr. Lincoln. He won in 1864 in the interest of the Union. I am not here advocating the permissibility of lying. Yet the church can be described in Paul's words "as deceivers and yet true."

If we have a free press which is committed to the right to know...then we must also be committed to what we have heard before in this series about the alternatives of variety. Many alternatives are a competition between variables in the press, in industry, in education.

And about the out people. The prophets were. Let's rejoice there are some out people. We never know exactly who they are and we ought not try to figure them out in advance. Let them happen. Let them rise up. Let them have their say. Some of them will stumble. Some of them will make contributions. The possibility of having the out people is a variable, an essential variable.

Then I would like to talk about this thing of dialogue and liberality. We are normally intolerant of liberality. We ministers do have a role to play here. We can encourage genuine liberality if we preach and engage our congregation in dialogue, allow dialogue and encourage dialogue. Agility and grace were mentioned. Let the agility and grace be employed in debate and discussion rather than in saving our skins. This is very, very important. Most of you know that I was on the committee of sixteen that prepared the confession of 1967. When we went to General Assembly a year ago we had two possibilities of presentation. No sooner had we arrived in Columbus than we were accused of coming to sell the new confession. We had already made up our minds about the presentation. We were not going to sell. We were going to explain. So everywhere we went we were open to questions, open to criticism, we were everywhere answering questions. This was our agreed upon before hand procedure for the new confession. We had done a good job so we were going to let it speak for itself. We were going to tell about it. We were going to explain it. We thought it would get over that way. When you try to sell you can try to sell a package of something. This was wrong. We were not for a package deal. So this leads me to say that there is a point in which the minister becomes the reporter at the end of the day or the end of his sermon or the end of his task. Rather than try to sell religion and make it secure he is open to teaching, to explanation, to reporting. He reports the Christian Faith. He talks about it. The Church can then be described as a company of people engaged in talking about it, that is, reporting and explaining the Gospel.

Script for Robert Kirsch, Book Editor, Los Angeles Times, not

available in time for publication. . . . . .

THEOPROBE FOR SYMPOSIUM III

by

Dr. Thomas Trotter, Dean
School of Theology-Claremont College

I have been impressed, as I am sure you have been, with the immense wisdom, learning, and theological sensitivity of Mr. Kirsch. What I say will be in the form of sympathetic agreement.

Throughout his remarks we were sensing analogies to the work of the ministry. I have always felt that we have been going "down-hill" in religion since the Reformation. The Reformation's struggle for the religious initiative in the West had magnificent moments in its early stages of reform. But, in a generation or two, it had lapsed into the hardest kind of confessional materialism in both Protestantism and Roman Catholicism. For three hundred years we have been trying to disengage ourselves from a religion of forensics and propositions. In this process we have experienced throughout both communities a vast erosion of the imagination.

Since the Reformation, Protestant theology has generally been limited to exegesis of scripture and Catholic theology has generally been circumscribed by what the bishops said was correct belief. The result has been that the whole sector of the life of the imagination has been compressed into "illustration" in the insitutional religious community of the west. It is no wonder that the artist has sensed an alienation from institutional religious life in this three hundred year period.

Kirsch, therefore, reminds us of one important task in the current crisis in religion; namely, the recovery of the uses of the imagination. By far the important item for many of us in our work as teachers and pastors is helping our people understand how to apprehend God in this world in which we live. Is God simply filtered through institutional pronouncements--the Westminster Confession or the Thirty-nine Articles--or are we sensitive to the contours of God's purposes in every reflex of life as men in the world? This is one point at which we preachers tend to exploit the artist. Mr. Kirsch warned us against using the novel to develop a symptomology of culture. We go one step farther. We use the novel for sermon illustrations out of context--the lowest form of piracy. We "housebreak" the artist. Many tried to make Camus a crypto-Christian or even a Calvinist. We do things that are unworthy of Christian conscience in order to illustrate the point of view which belongs to the institutionalized form of our faith.

As a historian of theology, I have the profoundest respect for tradition. But tradition uncritically examined is the enemy of faith. The history of theology is the history of the Church understanding itself as the Church. If this understanding is un-informed by imagination, then we are in trouble indeed. The Bible itself cannot be understood without imagination. The parabolic speech of the prophets and of Jesus is misunderstood when taken literally. When Jesus said, "You must be born again," the retort was "How can I re-enter my mother's womb?" If Jesus had been a literary critic, he response might well have been, "Why don't you exercise some theological imagination?"

I am impressed with the fact that in theological schools we learn how to be

critical with tradition and scripture, but we are Philistines when we turn to other forms of literature. The "death of God" controversy is partly a matter of the death of imagination. Buber speaks of this phenomenon as the "eclipse of God." What has died is man's capacity to apprehend God, and his ability to speak of God in a meaningful language.

Kirsch has also reminded us again of a basic affirmation of our tradition, namely that man is a historical being. Our worship is celebration of this living history whether Passover or Easter. This is living through the history of faith so that history may be a part of the furniture of the present.

Julian Hartt of Yale Divinity School, in a provocative little book entitled The Lost Image of Man, argues this point. He says that most modern secular men are hung up in two forms of the tyranny of time; the tyranny of the past and the tyranny of the future. The former is the tyranny of nostalgia. The latter is the tyranny of longing. The religious man is called to live eschatologically. He is called to life in a meaningful present because he has a sense of his history and a hope for the future. Only in this way is the present made tolerable. Now if one lives only in the past and already lived-out decisions, then the present is too terrible. If one lives only in the future, then the present is intolerable. The tension between the past and the future is the creative and powerful condition of meaningful existence. Literature, and here I include the tradition and scripture, is an opening up of the past and the future for meaningful understanding of the present.

Finally, the literary artist in our time is religion's ally in the sense that the prophets were essential to the clarification of Israel's religion. The artist is particularly sensitive to the distance between protestation and performance in the religious community. Scripture is full of imperative and indicative sentences. The Gospel of John says, "If you would know the truth, do the truth." To paraphrase Kirsch, "If you want to be a surfer, go down to the sea." This is not just a matter of thinking of literature and the arts as embellishment or decoration, and therefore, expendable. But it leads us back to the possibility that to be a man is to be alive to all the experiences of our times in all their forms, to seek to understand them and not to rush into programatic or hasty theological judgments about them. Church history is full of the rebels and outsiders who shape history in spite of their contemporaries. R.G. Collingwood once described the artists' role as that of the biblical prophet. "At the risk of our displeasure," says Collingwood, "he tells us the secrets of our own hearts.... Art is the medicine for the worst disease of the mind, the corruption of the consciousness."

The degree to which our religious communities and our own spiritual and intellectual life is eroded so that we are not sensitive to the language and gestures of our own time is the measure of our sickness. If I have any modest criticism of Kirsch's presentation it would be that I am not entirely willing to give up on the value of a symptomology in literature for this very reason. But I understand completely why he is reluctant to make that normative because the next step is certainly the exploitation of literature for less than worthy purposes. Thank you....

such a way that imaginary boundaries that limit the existing view e broken. To give a system definition of, for example, a city, an nalogy will help. The city is like a human body.

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or just as the body is one and has many members, and all embers of the body, though many, are one body, so it is with hrist.

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o see the city for what it is will depend upon how we approach it. ystems engineering is an approach. This may seem to make the roblem complex. Perhaps so.

Wisdom cries aloud in the streets; in the markets she raises her oice; on the top of the walls she cries out; at the entrance of the ty gates she speaks; "How long, O simple ones, will you love eing simple?" How long will scoffers delight in their scoffing nd fools hate knowledge?"

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n a city we will find four "hardware" systems. (1) the metabolic stem; the technological network which provides for the ingestion ach day of huge quantities of water, supplies, food and fuel and ne consequent production of waste in the form of sewage, trash, nd air pollutants. Parts of such a "system" include filtration plants, eservoirs, power stations, garbage dumps, supermarkets, etc. (2) ne cardiovascular system; the horizontal and vertical paths of ovement and the objects which move along them. Subways, trains, ighways, cars, sidewalks, elevators, stairways and people. (3) the ervous system; the information-communication network. Tele- hone switching centers, electrical distribution networks, television, reet signs, traffic control signals. (4) the enclosure system; the ructural subsystems and surface subsystems that surround the hol- w places. Buildings, apartments, schools, church buildings, offices, ubway stations, sports stadiums and playgrounds. "Software" sys- ms might be the economic system, the political system, the educa- onal system, the life support system. How many more subsystems e there? Could they be th creational systems, safety sy system? Who will view the

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Would any of you think of b own and calculating the co nish it? Otherwise, if he b ot able to complete it, all

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we are to have a systems pendence of all systems, oftware" systems and "har ow hard have we tried to d stems and how do they rela

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he hand of the Lord was ne spirit of the Lord, and alley; it was full of bones. And he led me round among them; nd behold, there were very many upon the valley; and lo, they were very dry. And he said to me, "Son of man, can these bones live?" And I answered, "O Lord God, thou knowest." Again he said to me, "Prophesy to these bones, and say to them, O dry bones, Behold I will cause breath to enter you and you shall live."

Symposium 3:
The message in mass media

During the last fifty years we seem to have discovered the processes by which fame is manufactured. A man's name can become a household word overnight. Fifty million families can watch television at one time. Hundreds of millions of pages of printed information can be dispatched almost instantly to all parts of the nation. We can now not only fabricate well-knownness, but we can, if we so choose, say almost anything to everyone at any time.

Meanwhile, when a crowd of many thousands had gathered packed so close that they were treading on one another, he began to speak first to his disciples.

We, the TV watcher, the movie goer, the radio listener, the newspaper and magazine reader, have been misled into believing that what we see and hear is always the truth. Have we willingly succumb to the idea that fabricated well-knownness is still a hallmark of greatness?

That same day Jesus went out and sat beside the lake, where so many people gathered round him that he had to get into a boat. He sat there, and all the people stood on the shore. He spoke to them in parables, at some length.

Will we manipulate men's minds or fulfill mankinds dreams? Can responsibility be meshed with freedom? Our power to fill our minds with more and more "big names" has increased our demand for Big Name with the

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Damascus. Soon he gues.

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ial fame? Have we

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rd it; we have seen nd felt it with our eme is the word of en it and bear our l life which dwelt What we have seen d we together may are with the Father and his Son Jesus Christ. And we write this in order that the joy of us all may be complete.

Work protest

BL 265 T4 T5 1966 V.1 Theonetics: Fall symposiums ... 1966.
(Card 2)

possibilities and problems.- 2. The "Systems approach" to social problems.- 3. The message in mass media.

1. Religion and science--1946- 2. Technology--Social aspects. I. United Presbyterian Church in the U.S.A. Synod of California. II. Trotter, Frederick with Thomas, 1926- and Theoprobe for Symposium III. CCSC/dd

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The signs of our times

require that parish pastors be kept abreast of the latest developments within those vital elements in our society that affect everyday living. In a world characterized by continuing changes the church is called to provide its ministry. The hours of this Theonetics Symposium are a time for listening to what lies ahead for man. It is a time for pondering how best the church can proclaim the gospel amidst these new dimensions. Dialogue or disaster!

Symposium 1
October 31 and November 1
Shaping a worthy economy—possibilities and problems

Symposium 2
November 7
The "systems approach" to social problems

Symposium 3
November 14 and 15
The message in mass media

Symposium 1 and Symposium 3
Edgewater Inn, Marina Hotel
6400 East Pacific Coast Highway
Long Beach, California

Symposium 2
Union Oil Company Auditorium
Los Angeles, California

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